

# ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

AUGUST 18, 1994

## NEW DIRECTIONS IN CHILE

Reaching  
Every  
Culture

**Adventist Health Care (cont.)**

Myron Widmer and Mardian Blair (articles June 2, 16; editorial "The Healing Touch," June 16) have done well to put into perspective what Seventh-day Adventist health providers face every day as they serve those who long for something better. What an opportunity! What a price-less hour!

Washington is telling us what we have known for more than 100 years. Our renewed emphasis must be on health education. In a country that decades ago put healthy men on the moon, we have done precious little to become accountable in our health education programs. We must turn our attention to keeping men and women healthy on this earth. Can't we seize the opportunity?

*Paul Tharp  
Sonora Community Hospital  
Sonora, California*

Has the Adventist Health System inquired of the Lord to see what He wants us to do with our health message and health system in these last days?

I perceive from the articles that while our hospitals may remain Christian, they probably won't be distinctively Adventist much longer. Shouldn't we go on being distinctively Adventist until the Lord closes this kind of corporate work? Would He not miraculously preserve us and our health message and system while we serve Him?

If survival of our health system and our health message is to come through amalgamation with worldly institutions, what message will we have when this is accomplished? In fact, what is the health message and mission of the Adventist Health System today—amalgamation, or something that is distinctively Adventist and eschatological?

*Kenneth Matthews, Jr., M.D., M.S.P.H.  
Director, Second Coming Ministries  
Greeneville, Tennessee*

Yes, our hospitals are not following the Battle Creek model, but many of our self-sacrificing Adventists are doing

just that through individually supported lifestyle centers and similar institutions all over the world. It takes real faith as well as devotion to step out and work without the security of a regular paycheck. They are carrying out a work that is patterned after advice from Ellen White.

*G. T. "Chuck" Chuljian, D.M.D.  
internet!olympus.net!gtc*

**Our Prophetic Heritage**

As part of the *Review's* coverage of the 150-year anniversary of 1844, we will carry two major articles on the biblical prophecies that shaped the Seventh-day Adventist Church. Each will be a 16-page insert that can be easily removed and filed for future reference.

**Coming in the September (NAD) monthly:** The prophecy of Daniel 8 and 9, by Dr. Angel Rodriguez, associate director, Biblical Research Institute.

**Coming in the November (NAD) monthly:** The prophecy of Revelation 12-14, by *Review* editor William G. Johnsson.

*Only in the Adventist Review!*

**Real Men Have Feelings**

It happened! The *Review* did it! You carried "Do Real Men Express Feelings?" (June 2)—praise the Lord! It is price-less—first because I needed it; second, because I needed to see it in the *Review*.

I have had a burden for men and men's material in the *Adventist Review* for several years. Many times in my mind I've written to ask, "Why not?"

Please assure me this is only the beginning. Maybe 1995 could carry a whole *Review* issue on men. Our churches now consist of approximately two women to one man. Please do all you can to encourage the male via the *Review*.

*Wilbert Dale  
Hot Springs, Arkansas*

**Perfect Pitch**

As a fallible political scientist who has long tried to synchronize his actions on matters of public policy with his religious convictions, I thought Roy Adams' series on that subject ("As We Wait," May 12, 26; June 9) was right on the mark. He had perfect pitch, and the balance he struck for both the church and the individual can stand up to close examination, I believe. Congratulations for a thoughtful and valuable series.

*Reo M. Christenson  
West Carrollton, Ohio*

A coalescing of concerned Christians could become a mighty force in combating many of the social and moral evils that abound in our society. Seventh-day Adventists should unite with others in helping to make our country and our world a safer and a more wholesome place in which to live.

Perhaps as a church we have been too suspicious of politicians who run for office stressing issues involving moral and family values. As long as they make no attempt to coerce others into a pattern of worship practices, ought not Seventh-day Adventists to join with others who also believe in Christian precepts as a guide in daily living?

Many powerful forces are not only unsympathetic with a Christian way of life but would take away the precepts upon which our freedoms rest. Let us not leave the political arena primarily to those whose lifestyle we might have difficulty accepting.

*Paul E. Hamel  
Berrien Springs, Michigan*

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.

# ADVENTIST REVIEW

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Cover photo by Nicholas DeVore/  
Tony Stone Worldwide.  
Laboring man in the Pucon  
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# Looking Beyond A.D. 2000

If Christ delays His coming, where will the mission field be in 20 years, 30 years, or 50 years? What type of outreach ministries will the church employ to spread the gospel? How should committed Christians of the future prepare for service?

These are some of the challenging questions Christian futurists raise as they try to capture a mental glimpse of the church in the next century. Can you imagine the following scenario?

A pastor in Africa who has just finished seminary training doesn't meet with members. Instead, he organizes a meeting of elders for the 100 congregations in his district. In this meeting he provides ongoing training to certify the elders as lay pastors.

Does that sound far-fetched? Not according to Harold Peters, pro vice-chancellor of the Solusi University in Zimbabwe. Peters says that if the Adventist Church in eastern Africa keeps growing at the same rate it has over the past 10 years, it will need more than 12,000 new pastors over the next 20 years. The 12,000 new pastors will just maintain the current pastor/church ratio.

His research forecasts an Adventist membership of more than 12 million in eastern Africa, 20 million on the whole continent, and 50 million worldwide.

Africa's trained clergy will have to assume a similar role to that of the mission director of today: a district leader. They will have to assume a higher level of administrative responsibility from the start of their ministry. This will have major implications for the way we train pastors.

Closer to home, the North American Division is gearing up for NET '95, an evangelistic series that will broadcast via satellite to hundreds of downlink sites throughout the United States. This

could have a major influence on Adventist evangelism in the future.

The possibilities are enormous. While NET '95 is taking place, evangelist Billy Graham will be beaming his evangelistic series in San Juan, Puerto Rico, to an estimated 165 countries around the world, in 50 languages. Our leaders will follow this venture closely.

## Preparing for What's Ahead

There's no doubt that burgeoning growth and exploding technology will have a major impact on the church. For this reason, I'm concerned for the college-age youth or young adult who has a heart for Christian service, be it full-time or grassroots lay ministry. How should the next generation of church leaders prepare? What will boot camp be like in God's army tomorrow?

Evangelist "Winkie" Pratney offers four lessons for young disciples who will minister in a radically different church in the future. Consider the following:

**Be Flexible and Creative.** Ministering in the twenty-first century will call for a high degree of adaptability. Many opportunities for ministry may occur outside a traditional church.

Evangelism may occur in a public health clinic, an urban renewal project or homeless shelter, a posh upscale community or a seaside resort, through computers or a dozen other ways that don't exist today.

Along with creativity, the missionaries in the next millennium must learn to adapt quickly to changing circumstances, to respond in a timely fashion. They will have to make many mid-course corrections and stay open to God's continual leading.

**Continuous Learning a Must.** As the information explosion erupts all around

us, it becomes imperative for Christian leaders to stay on the cutting edge, continually monitoring societal changes and their implications for the church.

Wisdom, discernment, prudence, acumen, and sensitivity are essential tools needed to face the challenges ahead. The admonition of Solomon will be priceless counsel: "Wisdom is supreme; therefore get wisdom. Though it cost all you have, get understanding" (Prov. 4:7, NIV).

**Increase Your Skills.** The development of nontraditional ministries will necessitate a broad range of vocational skills that have not been associated with ministerial training. The more skills a person brings to the cause of God, the more useful he or she is.

In the years ahead I believe there will be a great need for gospel workers who can minister in cross-cultural settings, who will be warmly accepted by diverse ethnic groups.

In addition to the above gifts, there will be need for all kinds of mechanical, computing, teaching, administrative, and leadership skills.

**Trust in the Holy Spirit.** Pioneers in the twenty-first century will need the assurance that God's Spirit is guiding their pathway. They'll need the confidence that Christ's power and grace are being manifested amid the sweeping changes of global evangelism.

The next generation must be willing to travel God's long and winding road of ministry. A road that will cut through uncharted territories. A road that could suddenly veer in any direction. A road that comes by the way of the cross. And as parents, pastors, teachers, youth leaders, counselors, and administrators, we must prepare our youth for the journey.

CARLOS MEDLEY



# Dealing With Denial

**D**o abuse, domestic violence, divorce, alcoholism, AIDS, or incest occur in Adventist homes? If they do, isn't the incidence small?

Don't we have an "Adventist advantage" in family life issues just as we do in some lifestyle issues?\*

Doesn't our Bible-based theology keep us from mistreating one another?

These are not easy questions to ask. Nor are the answers easy to find. But in a pioneering effort the family ministry committee of the Southeastern California Conference (SECC) undertook a major study of Seventh-day Adventists and family crises. The committee was assisted by the Center for Health Research at Loma Linda University.

I urge you to read the article "Getting the Facts" in this issue. The second in a three-part series, it focuses on statistical data. This is the first published account of the SECC study.

## New Information

In January 1993 the *Review* published a two-part series on Adventists and child abuse. Many men and women wrote to substantiate these concerns by telling their personal stories, sometimes blow by blow.

In September 1993 we followed with a special cluster of articles on sexual misconduct. Once again we received many letters documenting terrible pain and trauma.

Other readers, however, chided us for going into print without broad statistics to back up the points. It was a concern we shared, but the statistics did not exist.

With the SECC study we now have statistics. They may jar us. Some may be tempted to discount the credibility of the study. Some may say the sample was too small, the returns too low, and the subjects too unlike "mainstream" Adventists.

And while such questions should be asked, and while similar studies on an even larger scale beg to be done, we must factor in several other considerations. For example:

■ It is more difficult than anyone imagined to secure membership lists from Seventh-day Adventist churches that are accurate and up-to-date.

Many church clerks are dedicated, hardworking individuals. But the task

*Denial allows others  
to continue suffering  
while it kills  
our own conscience.*

of keeping up an ever-changing membership list can become too large for volunteers, or they may be hampered by inadequate office equipment. Adventists don't stay put. They move, marry, change their names, quit attending church, apostatize, or die. To get someone to answer a questionnaire, you have to have his or her correct address.

■ Another factor that hinders the return of questionnaires is that people who are experiencing a family crisis may not want to say so. They may feel ashamed. They may feel like failures.

And they may think that the nosy people sending out such questionnaires are up to no good, or that what they write down may not be treated confidentially. They may worry that their answers could jeopardize their status as church leaders or members.

■ Others hesitate to respond because they doubt anyone will believe them. They think nothing will change.

## Healing the Deadly Wound

In fact, many people did answer the SECC questionnaire. What will we do with what has been discovered?

Denial is a normal reaction to bad news. It's the way we catch our breath when our world turns upside down. It's a time when we ask the same questions again and again.

Denial as an initial reaction is normal, but *staying* in denial is to harbor a deadly wound. When we turn our backs on information, discredit valid concerns, or look the other way to preserve our worldview or our personal comfort, we let down people who desperately need to be heard. Denial allows others to continue suffering while it kills our own conscience.

**C**urrently the American public is dealing with denial as reports pour out of TV, newspapers, and magazines alleging that Nicole Simpson was terrorized, beaten, and murdered by her former husband, famed football star O. J. Simpson. We are stunned and confused when a man who looked so good and whom we liked so much is accused of doing something so horrible.

It is right to focus on the best in people. It is right to be cautious about pointing out problems. But it is wrong to close our eyes and turn our backs.

By the grace of God let us as individuals and as a church open our minds and hearts. Let's become partners with Jesus in a ministry of healing.

\*Several studies show Adventists are healthier than the general population because of abstinence from alcohol and tobacco.

# Solusi University Seeks New Water Supplies

*With new government certification and a major campus expansion under way, Solusi University is poised at a crossroads.*

*The Zimbabwe government granted the Adventist school university status on July 1. School administrators are planning a major expansion of campus facilities. With rapid church growth in eastern Africa, the need for trained pastors and church leaders is growing at an unprecedented rate.*

*But as Solusi looks toward the future, the school is severely handicapped with an ongoing water shortage. The Adventist Review asked Solusi's vice-chancellor N. Maphosa to describe conditions on campus.—Editors.*

Situated in western Zimbabwe, Solusi University experiences low rainfall and frequent droughts. The city of Bulawayo, which is 30 miles (50 kilometers) away, also suffers from water shortages. One of the measures taken by the city has been drilling for water at the Nyamandhlovu underground water supply, which is 25 miles (40 kilometers) from the city and approximately the same distance from Solusi. The city is now getting substantial supplies from that source.

Because people believed that the underground water found in the Nyamandhlovu area could be found at Solusi, the university's board of trustees authorized the purchase of an air drilling rig (the only type effective against granite) for searching the 8,000-acre farm for water. The rig cost Z\$3 million (US\$388,000). However, the drilling rig was not purchased because the university could not raise the money and maintain its expansion program simultaneously. Rigs can be hired from companies in Bulawayo at a cost of approximately Z\$20,000 (about US\$2,500) per hole.

The current sources of water for the university are two small dams that belong to the institution and an allocation of water from a government dam that is nine miles (15 kilometers) away. While the amount of water available from these sources is adequate in a good rainy season, it will not suffice for the anticipated expansion of the university. Currently the campus population is about 2,000, including the primary

school, secondary school, and university. We also expect the current enrollment of 451 university students from 17 African countries to increase to 1,500 students. Since the government granted university status to Solusi, applications are pouring in.

Another problem is that shortages occur because the school must rely on stored surface rainwater. The average annual evaporation rate exceeds six feet. Three years with poor or no rain will empty all the dams. Solusi has not suffered a severe water shortage since 1985. During that year the school bought a second farm, and additional water rights.

The water situation at Solusi needs a complete overhaul before any more school development. Without improving the water situation, attaining the anticipated expansion levels will be difficult. Rapid growth of the church requires rapid expansion

in training for leadership both for the church and the larger community.

From its earliest days, the history of Solusi has been marked by trying moments when the school was on the verge of closing down because of lack of water. Miraculous answers to prayer for rain frequently saved the school.

The shortages have severely hampered campus life. Farm irrigation stops. No water can be used for personal gardens. Water is available only at certain hours. People are limited to small rations.

Solusi University is situated on a farm that could be used more efficiently with a reliable water supply. However, this requires buying more equipment. Were Solusi to grow its own food, it could charge lower fees and attract more students who have problems getting sponsored.

Inadequate water discourages potential donors from assisting in the building project. They fear that there might not be adequate water to sustain the growing university. Solving the water problem appears to be at the very heart of the development initiatives at Solusi.

Apart from the two small dams on the farm and the pipes laid to bring in water from a local government dam, other efforts to address the water problem have been ineffective.

Boreholes and dams have been used in several places in the region by government and donor agencies to make more water available. These have led to successful irrigation pro-



An adequate water supply is essential to irrigate Solusi's farm.

By N. Maphosa, vice-chancellor, Solusi University, Zimbabwe.

jects and enough drinking water for people and animals.

We believe that the water situation at Solusi University can be greatly improved by first drilling boreholes with adequate equipment. This requires funds to buy or rent the rig for sinking the boreholes. A gift of a drilling rig or the money to purchase a rig (US\$388,000) is needed.

Improving the water supply at Solusi University will ensure potential donors that the future of the institution is secure. It will also allow the sustained growth of the institu-

tion to the projected enrollment numbers. We plan to develop agricultural programs that are appropriate for regions that are prone to drought. But for all these plans to succeed, we need to have a sure source of water.

*Readers who would like to help, either by donating a drilling rig or funds to purchase one, should contact Gerry Karst, administrative assistant to the GC president, General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.*

## WORLD CHURCH

**New Congregations Form in Indonesia.** Within the past 21 months 30 new congregations have been established in Irian Jaya, Indonesia, reports General Conference president Robert S. Folkenberg.

Sixteen church buildings have been built or are near completion. Another 14 sites are being prepared for construction. The 30 congregations have 527 new members. Some of the 60 volunteer lay-evangelists implementing the initiative had to walk for three weeks from the airstrips to reach their assigned village.

Funded by the sacrifice of one family in North America, new plans are being laid to increase the number of congregations from 40 to 200 in the next three years.

**To New Positions.** Vasily E. Gorbul, Moldova Union stewardship director, was elected union president. Gorbul replaces Grigori V. Kachmar, who became union church ministries director and ministerial secretary.

**Ivan A. Gumenyuk,** church ministries director for the Euro-Asia Division, was elected president of the East-Russian Union Mission.

**Vasily D. Stolyar,** president of the Volga-Vyatskaya

Conference, was elected president of the West Russian Union Conference.

**Australian Hospital Opens New Wing.** Warburton Hospital, an Adventist-owned hospital in Victoria, Australia, recently expanded its facilities by opening a new three-story wing June 7. A member of Australia's parliament officiated in the opening ceremonies.

The new extension will provide 50 beds for medical, surgical, obstetric, and chemically dependent patients, says the South Pacific Division. Funding for the US\$3.6 million expansion came from a grant of US\$2 million from the division and a loan for the balance. Another US\$432,000 is needed to equip the wing.

## NORTH AMERICA

**New Editor for Signs of the Times.** Marvin Moore became editor of *Signs of the Times* on August 1. *Signs*, an outreach journal of the Adventist Church, is the church's second-oldest publication.

Moore has served for nine years as an associate book editor and book acquisitions editor at Pacific Press Publishing Association in Boise, Idaho. He replaces

Greg Brothers, who has returned to school for doctoral studies.



Moore is best known for the 23 books he has authored,

including *The Crisis of the End Time* and *The Antichrist and the New World Order*.

### Pioneer Pastor Passes Away.

Orville Parchment, who pioneered the Adventist work among West Indian communities in Canada, passed away on May 16 in Orlando, Florida. He was 74.

Born in St. Elizabeth, Jamaica, Parchment served as a pastor in Jamaica, Barbados, Trinidad, British Guiana,



Bermuda, Canada, and the United States. He was also a teacher, evangelist,

departmental director, and president of the former British Guiana Mission.

In 1966 Parchment went to Canada and started work in

Montreal, Quebec, and Toronto, Ontario. Parchment is survived by his wife, Linda, and four children, Erlinda, Avonie, Anthony, and Orville, Jr., president of the SDA Church in Canada.

## ALSO IN THE NEWS

**Hasidic School District Turned Down.** The United States Supreme Court ruled that creation of a special school district for a Hasidic Jewish sect violated the Constitution, reports Religious News Service.

In a 6-3 vote the court said creation of the special school district for handicapped Hasidic children in the New York village of Kiryas Joel went beyond permissible "accommodation" of religion to violate the Constitution's First Amendment ban on establishment of religion.

Justice David Souter, writing for the majority, said creation of the district by the New York legislature "fails the test of [government] neutrality" toward religion because it "singles out a particular religious sect for special treatment."

## CHURCH CALENDAR

<b>Aug</b>	<b>13</b>	Oakwood College Offering
<b>Sept</b>	<b>3</b>	Lay Evangelists Day
<b>Sept</b>	<b>10</b>	Missions Extension Offering

# Downside Up

## Turning the World

BY GORDON BIETZ

*"But the Jews became jealous, and with the help of some ruffians in the marketplaces they formed a mob and set the city in an uproar. While they were searching for Paul and Silas to bring them out to the assembly, they attacked Jason's house. When they could not find them, they dragged Jason and some believers before the city authorities, shouting, 'These people who have been turning the world upside down have come here also' "(Acts 17:5, 6, NRSV).*

The accusation leveled against the Christians in Thessalonica was that they had been turning the world upside down! What is the complaint about Seventh-day Adventist Christians today? Would it be the same as that lodged against Christians in the first century?

### Reality Check

Unfortunately, I doubt we could be convicted of such a radical disruption of our society today. No evidence could be presented to convict us of turning the world upside down. The fact is that the world hardly knows we are here!

All around us our world is looking for answers. Children are having children,

murder and rape are rampant in our cities, AIDS consumes our society. And what are the burning questions on our minds at this time of crisis? What is our concern? We are haggling about whether to allow drama in church, about what to do about jewelry, about whether to paint the fellowship hall blue or white. We argue about the relationship between righteousness by faith and righteousness by works, the purity of the gold in the streets of heaven, the size of the heavenly sanctuary, the nature of Christ, and the exact second the sun will set.

Right now the world doesn't know which direction it's facing. It doesn't know right from wrong. It doesn't know right side up from upside down. It doesn't know the difference between the way to hell and the way to heaven. And it will not escape being condemned to hell unless—unless some church comes along, unless some people come along, unless someone comes along *and* turns it "upside down."

Perhaps the reason we cannot be accused of turning the world upside

down is that *we have been turned upside down by the world.* Have you ever been on one of those rides that make you so dizzy when you get off that you are not sure which way is up? Are we so dizzy with the values of the world that we don't know up from down, right from wrong, truth from error? Have we been so disoriented by secularism that we no longer are as "true to duty as the needle to the pole"?

Sometimes I'm afraid we're like the people at the lifeguard convention I read about somewhere—a convention at a New Orleans municipal pool called to mark the first summer in memory without a drowning. Two hundred people had gathered, including 100 certified lifeguards. As the party was breaking up and the four lifeguards on duty began to clear the pool, they found a fully dressed body in the deep end.

They tried to revive Jerome Moody, 31, but it was too late. He had drowned,



surrounded by lifeguards celebrating their successful season. I wonder how many in our world are drowning in loneliness, hurt, and doubt while we celebrate supposed successes.

Our church is afflicted with cud chewing. We masticate on the past, with no new vision for the future. We celebrate anniversaries while we should be in mourning. Can you imagine the founders of our church joining in celebration that we have been here 150 years?

So instead of the world saying "These people who have been turning the world upside down have come here also," it is more likely to say, "Where is their God?" (See Joel 2:17, NIV.) What we need is vision to turn the world upside down. Let us not rest on our laurels, dusting the monuments to past vision. As Billy Graham has said: "Every generation is strategic. We are not responsible for the past generation, and we cannot bear full responsibility for the next one; but we do have our generation. God will hold us responsible as to how well we fulfill our responsibilities to this age and take advantage of our opportunities."<sup>1</sup>

### A Vision for Our Time

Each generation must find its own vision. We can't live on the vision of Ellen White. We can't live on the vision of Fernando Stahl. We can't live on the vision of those who built the *Pitcairn*. We can't live on the vision of Sutherland and Magan. Or on that of J. N. Andrews.

We must capture a new vision today for this generation. Let it begin here and let it begin now!

"When Apple Computer fell on difficult days a while back, Apple's young chairman, Steven Jobs, traveled from Silicon Valley [the high-tech concentration area in California] to New York City. His purpose was to convince Pepsico's John Sculley to move west and run his struggling company.

"As the two men looked over the Manhattan skyline from Sculley's penthouse office, the Pepsi executive started to decline Jobs's offer.

"'Financially,' Sculley said, 'you'd have to give me a million-dollar salary,

a million-dollar bonus, and a million-dollar severance.'

"Flabbergasted, Jobs gulped and agreed—if Sculley would move to California. But Sculley would commit only to being a consultant from New York.

"At that, Jobs issued a challenge to Sculley: 'Do you want to spend the rest of your life selling sugared water, or do you want to change the world?'

"In his autobiography *Odyssey*, Sculley admits Jobs's challenge 'knocked the wind out of me.' He said he'd become so caught up with his future at Pepsi, his pension, and whether his family could adapt to life in California that an opportunity to 'change the world' nearly passed him by. Instead, he put his life in perspective and went to Apple."<sup>2</sup>

How about us? Do we want to change

*We must capture*

*a new vision today*

*for this generation.*

the world? Do we want to turn it upside down? Or are we going to be satisfied with small stuff and with padding our own comfort and security? It is time to turn the world upside down so it can see straight!

This is my challenge: Will it be the same old routine, or a venture in faith? Will it be business as usual, or the King's business? I am not talking about simply giving money and washing our hands of responsibility. I am talking about giving ourselves first. The great barrier to taking the gospel to the world is not the Muslim religion. It is not secularism. It is not the anti-religion press. Nor is it the lack of money. The great barrier to taking the gospel to the world is a feeble, nominal Christianity that is not committed to serious servanthood, a Christianity that makes no demands and asks no sacrifice.

Vision is not the product of some mystical experience. Vision is not the


result of an ethereal encounter. Vision is not the outcome of some mysterious brush with the Divine. As Thomas Edison said of genius, it "is one percent inspiration and ninety-nine percent perspiration."

I am paying out a lot of money so that my children will get a good education. But when will I have the same interest in the children of the world as in the children in my home? When will I show as much interest in the children of God as in my own children?

Late one evening a professor sat at his desk working on the next day's lectures and shuffling through papers and mail placed there by his housekeeper. As he began to throw them in the wastebasket, one magazine—not even addressed to him but delivered to his office by mistake—caught his attention. It fell open to an article entitled "The Needs of the Congo Mission."

The professor began reading it idly, but then he was consumed by these words: "The need is great here. We have no one to work in the northern province of Gabon in the central Congo. And it is my prayer as I write this article that God will lay His hand on one—one on whom, already, the Master's eyes have been cast—that he or she shall be called to this place to help us."

Albert Schweitzer closed the magazine and wrote in his diary. "My search is over." He gave himself to the Congo.<sup>3</sup>

Is God calling you today? Is God speaking to you about turning the world upside down? Listen carefully to the needs. Pray seriously about your place. Renew your vision today, and hopefully, soon it can be said of the Seventh-day Adventist Church, "These people who have been turning the world upside down have come here also." 

<sup>1</sup> Billy Graham, in *Leadership* 12, No. 4 (1991): 32.

<sup>2</sup> Greg Asimakoupoulos, in *Leadership* 12, No. 2 (1991): 44.

<sup>3</sup> Dan Betzer, in *Leadership* 12, No. 3 (1991): 48.



Gordon Bietz is president of the Georgia-Cumberland Conference of Seventh-day Adventists, Calhoun, Georgia.



The sixth of six parts

## Back in the U.S.A.

*How love for Christ and for each other kept them going and going and going.*

*The story so far: Christiana and her husband, Haydn, met and married at Walla Walla College. They served the Lord in a variety of positions mostly in South America.*



fter furlough, we were scheduled to go to Brazil. But because of a medical report that was not quite satisfactory, we de-

ecided to remain in the United States.

We went to Wisconsin to pastor a district containing one good-sized congregation in La Crosse and two smaller churches. We soon learned that mission fields are not limited to foreign countries. La Crosse had only 31 Adventists.

The church had been sending *Signs of the Times* to various families in the community. Haydn and I decided to visit these people.

At the first house, we saw a lady up on a ladder that was leaning against the house.

"Are you Mrs. Gladys Gallup? We're the Meiers, from the Seventh-day Adventist church. We're calling on people who receive *Signs of the Times*."

"Oh," she replied, "I just love that paper! I keep it right beside my Bible. When a new magazine comes, I send my old one to my brother in

the Army."

"I'm so glad. Do you go to church?" I wanted to know.

"All my people and I are Lutherans."

"We used to be Lutherans," I told her. "Do you have any questions about the Bible?"

"I do have one, as a matter of fact. My doctor goes to church on Saturday and we wonder why. Is that in the Bible?"

"We'll be glad to answer your question," I told her. "Could we make an appointment with you when it is convenient?"

We had a wonderful study with her that next week. We gave her only a few texts on the Sabbath so as not to overwhelm her, and we made arrangements to meet again the following week.

Gladys was eager that we meet the rest of her family. It was a large Norwegian family with 15 children who with their spouses and sons and daughters made quite a group. Some of them became very interested—in some cases, quite agitated—about the Sabbath.

Finally we had a meeting with almost the whole family present—40 or more. Her husband was present, and Haydn asked him if, following the presentation, he would be the "judge" about whether Saturday or Sunday was the correct day to worship. He agreed.

Haydn gave a careful, clear Bible study on the Sabbath and then asked the judge to give the verdict. Sitting very straight and looking solemnly at

his audience, he declared, "According to the evidence, the Sabbath is Saturday, not Sunday." That clinched it, and a number took their stand for the truth.

Gladys Gallup was the very first non-Adventist person we contacted in La Crosse, and she was the first to respond. At least a dozen of her relatives also eventually joined the church.

We praised the Lord for this abundant fruit. Yet we realized that it didn't happen because of our efforts alone. The seed had been sown by the *Signs of the Times* and a dedicated Adventist doctor, and watered by the blessing of the Holy Spirit.

We visited others. And as interest increased, so did the work. Before long our daily schedule was: In the morning we worked at home. By noon, after eating lunch and praying that the Lord would bless our efforts, we started visiting. As we found people interested in studying the Bible, we added them to our schedule. Toward evening we ate supper in the car and took time for additional prayers. Evenings were filled with visiting and one or two Bible studies, often using prophetic charts on Daniel and Revelation. We'd return home about 10:00. Even winter's rain, sleet, and snow did not halt our efforts.

Slowly the attendance at Sabbath services increased. People were baptized. And as the months went by, we sensed more acutely the need for a better church building. We found a Presbyterian church for sale for \$15,000. But

could we afford it? We prayed and gave sacrificially—and in a few months we had the cash to purchase an adequate church home. When we completed the deal, the city newspaper announced it in front-page headlines: “ADVENTS PURCHASE CHURCH FOR \$15,000 CASH.”

One very effective outreach project we tried we called “spearhead efforts.” We advertised and held an evening series of meetings for just one week. We got leading ministers to speak on non-controversial devotional topics.

Then we announced that a Bible class would follow, and any who would like to come should bring Bibles, notebooks, and pencils. In these we dealt with doctrines. The meetings were well attended, and as people accepted the Lord and His message, they were baptized.

At the end of 10 years the La Crosse church had a membership of more than 170.

When we decided to make a change, the conference president asked, “Where would you like to go?”

Haydn paused only an instant before he replied, “Give us the hardest place you have.” And so we went to the Racine district—where the biggest city, Racine, had just nine Adventists, meeting in—the best description I can think of—a cracker box.

We already knew what the Lord does when we place our trust in Him and put our whole bodies and souls to work. Eventually we were able to purchase for cash a Lutheran church that filled our needs. At the end of five years Racine had 92 members.

### Old Missionaries Don't Retire . . .

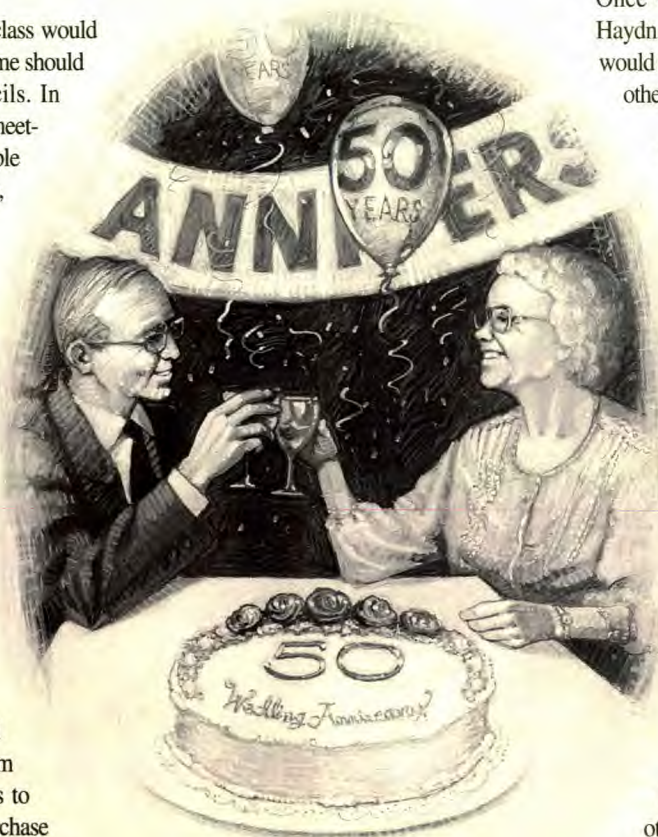
Finally age 65 rolled around for Haydn. He was urged to continue for two or three more years. But we had worked very hard, and we were exhausted. It was time to retire, so we moved to Paradise, California.

Did I say retire? Well, not exactly. Elder A. G. Streifling was the only pastor of a 500-member church in Paradise and was involved in a large church building project. So after a few months' rest Haydn accepted the work of pastor's associate.

My time, as always, was filled with church work. For seven years I was church clerk, and for five years Sabbath school superintendent. I always

loved Dorcas, for we were able to do so much to help those in need. I worked for 35 years with a wonderful group of consecrated women and men who made up the Paradise Dorcas Society.

The Lord wonderfully blessed Haydn and me spiritually and materially for many years. We were blessed by receiving a small inheritance from our parents on both sides. We decided to give it to the Lord's work. But we weren't sure just how to do it.



we had to give. We found it true that God opened heaven's windows and poured out blessings.

Sometimes when expenses loomed big it wasn't easy to give. But we learned that giving does not make us poor; it is withholding that leads to poverty. We looked forward to the arrival of the weekly *Review* giving us reports on the amazing progress of the work worldwide. It cheered our hearts to know that the Lord had given us a little part in His great cause.

The sunset years were enjoyable ones for us. Once when we were asked to tell our story, Haydn said, “If I lost my *querida* Christiana, I would search the world over from one end to the other till I found her.”

And when I was asked about my hobbies, I replied, “My hobby is my hubby.”

Time passed very rapidly. In September 1991 Haydn and I celebrated our seventieth wedding anniversary. For 70 years we loved and trusted each other and went wherever God called us, whether at home or abroad. We'd had amazingly good health and enjoyed hard work.

Our marriage may not have been perfect, because we were only ordinary human beings. But we were always deeply in love. We didn't always agree, but we talked things out and tried to understand each other. We forgave and forgot and never held a grudge. We laughed often, and we were sweethearts always. We often said that if we had to do it over, we would marry each other again—and we meant it.

To my great sorrow, Haydn passed away in 1992 at the age of 98. Still, I thank the Lord for His abundant blessings and mercies. And I look forward to the time we can be reunited at Jesus' coming.

We talked to K. H. Emmerson, then treasurer of the General Conference, and asked him what we should do.

Elder Emmerson paused for a moment and replied, “If you give it as a onetime gift, you will have no more to give, but if you invest it carefully, you will receive interest periodically. After paying tithe, you will continue to have funds to give to the Lord's work; you will have a *giving plan as long as you live.*”

He certainly gave us wise counsel. Being able to give brought us such joy and satisfaction. We were able to give a little to all the projects we wanted to help. And the more we gave, the more



*Christiana Trefz Meier, 95, is a retired missionary living in Paradise, California. Ruth Conard is a retired secretary.*

# TO REACH EVERY CULTURE

*Global Mission  
in Chile*



Central Chile  
Conference communication director  
Juan Alvarez (right) listens as  
a young gypsy woman talks  
about her people at Chile's  
national television studio prior  
to the taping of a program on  
gypsy culture.

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SOUTH

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SAFARI-PART 3

**T**en more minutes of that deep jet-induced slumber and I'd have missed it! But something rouses me just in time to witness one of the most magnificent scenes of the entire South American continent, the Andes from the air—a vast expanse of snowcapped beauty as far as the eye can see. “Absolutely spectacular!” I write in my notes. Oohing and aahing like an excited child, I hungrily drink in the splendid panorama quickly fading from view as we commence our sharp descent into Santiago.

The scene on the ground stands in marked contrast to that seen from the air. Beyond the green area immediately around the airport, an arid, sunbaked landscape spreads out in all directions, as if to mimic the forbidding Atacama Desert in Chile's far north, one of the driest places on earth.

Awaiting me are Chile Union ministerial secretary Eleodoro Castillo and Chile's ADRA director Leonard Westermeyer. With less than 48 hours in the country, I am to lose no time. We immediately drive off toward the northwest, en route to Pacific Chile Mission—one of the four administrative units comprising the Chile Union. As we drive, Westermeyer gives me an upbeat account of ADRA's work in Chile, a story I hope to cover in a future *Adventist Review* Report.

## A NEST OF LIVELY KIDS

The Pacific Chile Mission office in Quilpue shares its grounds with our Quilpue Adventist school, whose 580 live-wire students range from kindergarten to academy. Spending little time at the conference office, I concentrate on the school instead. With 66 percent of its enrollment non-Adventist, it is in reality a mission school with an active outreach ministry.

In addition to two Weeks of Prayer every year, school officials conduct what they call a “habit formation hour” (special Bible study) each week. School-sponsored Voice of Youth meetings feature non-Adventist students in all aspects of the program, including preaching. Taking its outreach strategy ever further, the school enrolls all non-

Adventist parents in a Voice of Prophecy course, with teachers serving as graders. Entirely government subsidized, the schools look to the conference only for capital improvements.

On the way back, we stop at our Valparaiso church school, operating in the tightest quarters I've seen for a long time for a school. Squeezed between two streets, the property accommodates a church, a pastor's home, apartments for 20 (Adventist) university students, and classrooms for 320 students bursting with energy, but with no playground to let it out. It is painful to watch the children on the afternoon shift (the facility is too small to accommodate the entire group together) playing ball on their indoor “playground,” a cemented area hardly larger than a good-sized living room. The government has given our church until 1997 to relocate or shut down.

The children of Valparaiso really deserve better. After all, this is a high-profile town, site of the naval headquarters of Chile, with men in smart navy uniforms everywhere, and with tourists flocking to the nearby beaches of twin city Viña del Mar.

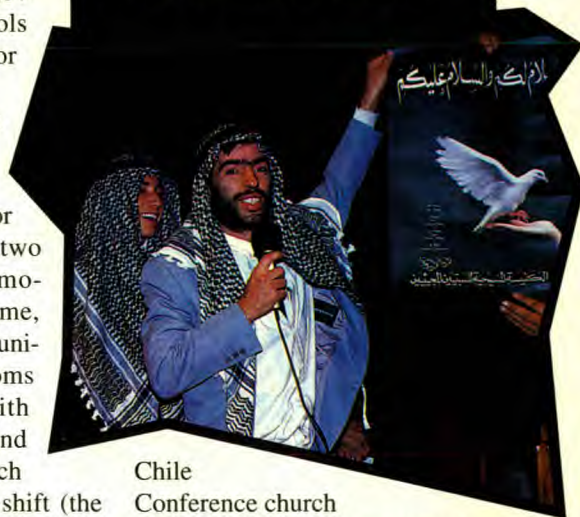
## THOSE PREACHING CENTERS

Night has fallen by the time we leave Valparaiso for the drive back to Santiago, where I'd spend the rest of the time. A bustling city of 6 million people—nearly half of Chile's 13 million population—Santiago boasts 550,000 private vehicles, making it necessary for the government to institute a rotation system to ease congestion.

As our pastors and evangelists present their reports at a meeting the following morning, I learn that as part of the Holy Week offensive,\* 1,500 preaching centers are operating in Santiago. Run mostly by laypeople, these centers sometimes see attendance rise to as high as 200.

The highlight of my stay in Chile comes during my last night in Santiago. Earlier that day, I interview Central

These Arab Adventists at a Global Mission rally in Santiago symbolically testify of their need both for the Dove of Peace to build bridges between themselves and others and for the Dove of Power to reach out to the 400,000 fellow Arabs in Chile.



Chile Conference church ministries director Isaac Poseck on the progress of Global Mission in Chile—and in Santiago in particular. “You must come tonight,” he says, “and you will see!”

Meanwhile, to whet my appetite, he tells me how evangelical pastors are showing unprecedented interest in the Adventist Church, with four Pentecostal ministers already baptized. He tells about a bishop—Carlos Vilches, president of the Pentecostal Methodist United Church in Christ for all of South America—who has decided to accept the Adventist message, leading to a move (unsuccessful, so far) to secede on the part of some 200 of his pastors. Here is a man—by profession both a pastor and a physician—deciding to attend our small church of 50 members on Sabbath morning, with his own church of 500 members just five blocks away!

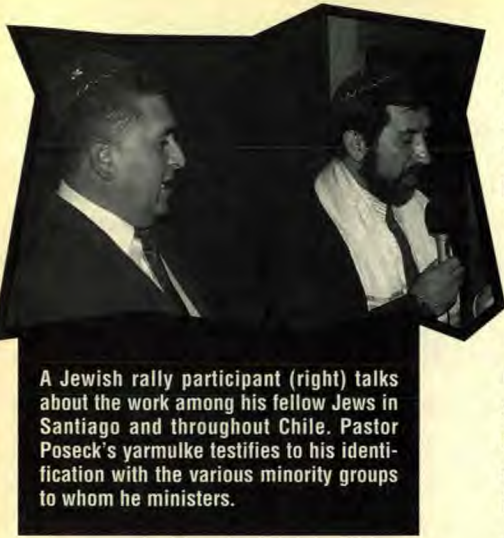
## MIND-BOGGLING

Thrilling as all these are, my natural caution for glowing reports is getting in the way. I am listening to it all, but with grains of salt.

Until that evening!

No longer is there need for caution. The living evidence is before me! Billed as a report on Global Mission, the meeting, under the direction of Pastor Poseck, focuses particularly on the church's outreach

BY ROY ADAMS



A Jewish rally participant (right) talks about the work among his fellow Jews in Santiago and throughout Chile. Pastor Poseck's yarmulke testifies to his identification with the various minority groups to whom he ministers.

among the minorities in Santiago.

First to be featured is the work among members of the country's armed forces. Two Adventists, one from the army and the other from the air force, tell about the number of colleagues they have managed to enroll in our Bible courses.

Next on the platform, a group of about 12 Arabs singing "Lift Up the Trumpet" in Arabic tell about their commitment to carry the gospel to the 400,000-strong Arab community in Chile through direct evangelism in the upcoming months.

Next come a group of Jewish people—about 11 of them, some not yet Adventists. Singing Christian songs and chanting prayers—in Hebrew—they tell of the strong thrust to take the gospel, as understood by Seventh-day Adventists, to their fellow Jews by means of radio. The enthusiasm of the entire group is such that one cannot tell who among them are the non-Adventists.

Then come the deaf and dumb, about nine of them, telling with joy how this year's Ingathering program in Chile will be involved in the establishment of the first national center for deaf Adventists in the country. As they close their part of the program with the special number "Alleluia, Christ Is Living Within Us," one cannot help yearning for the day when the deaf will hear again and the dumb will sing His praise with loosened tongues.

Next come gypsies, fresh from a taping at Chile's national TV studios. (Broadcast later, the program gave a glowing and emotional account of the work of Adventists among the gypsies.)

"They're a difficult group to penetrate," the translator tells me. "To win one gypsy," he says, "is equivalent to winning 100 Chileans from the majority population." What a thrill to hear them singing in their native Romansh dialect "The Road to Canaan." What beautiful voices! They tell how one of their principal elders received a dream in which he witnessed the bleeding hands of Jesus outstretched toward the gypsies. That experience prepared the way for contacts with the Adventist Church soon afterward, contacts that culminated in the establishment of the first gypsy Adventist church.

Then there are the evangelicals. Introducing them, Poseck unabashedly describes the Adventist Church as "having the complete message," and cites Ellen G. White's indication that we should share it with other children of God.

Far from taking offense, the 18 evangelical leaders present drink it all in, even adding to it. Church of God pastor Manuel Leiva appeals to Adventists to share more of "their superior knowledge of the Bible with us. For the first time," he says, "you have opened your doors and invited us in." He tells of a dream in which a blind Adventist approached him and said, "Take my hand. I will lead you to the light." Shortly after this experience, he met Professor Luis Lemus, a blind Adventist layperson with whom he's now studying for baptism. Lusty "Amen's" rise up everywhere.

It is difficult for me to convey in writing the dynamics of this meeting. And it might help if readers knew that as I sat there in the front row of the church, I had no idea, at any given moment, what was to transpire next. Each group coming onstage took me by complete surprise. To see gypsies and evangelicals and deaf and dumb and military people on the same platform—in an Adventist church—praising God and extolling the gospel as preached by Seventh-day Adventists was like watching a dream. To see Arabs praising God, followed by Jews doing the same—and in an

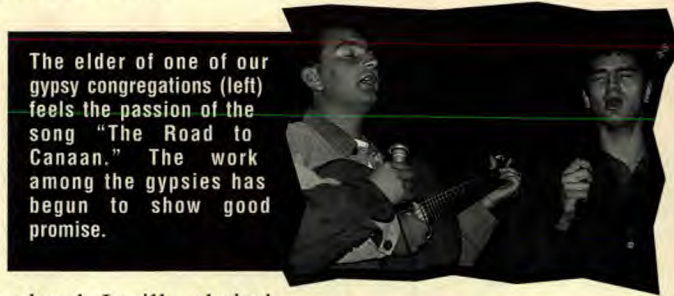
Adventist church to boot—brought goose bumps all over me.

"Have never attended a meeting like this before!" I write in my notes between listening to my translator and snapping the umpteenth photo. "There is a warmth here, a togetherness, a willingness to share, a tender empathy of one group with the other. How Pastor Poseck," I continue to write, "was able to bring such a diverse group together, with such uniformly warm feelings for the gospel and for the Adventist Church, is simply astonishing!"

## ON A HIGH NOTE

The meeting ends on a high note, with warm hugs and kisses and embraces—a genuine reaching out to one another in fellowship. How can I ever convey this mood, this feeling to our readers? I keep asking myself.

Global Mission has caught on in the South American Division—and in Chile. It's reached the people in the pew. They've taken hold of it. It's



The elder of one of our gypsy congregations (left) feels the passion of the song "The Road to Canaan." The work among the gypsies has begun to show good promise.

theirs!

They're running with it.

As I sit in the departure lounge at Santiago International waiting for my flight to Peru, I reflect on my stay in Chile. The land might be brown and dry under the seething heat of an autumn sun, but the garden of God is wet with heavenly moisture. And the work of God is alive, and well, and growing! ☞

\* This is my term for the division-wide evangelistic thrust timed each year to coincide with the Easter season.



Roy Adams is an associate editor of the Adventist Review.

# Adventists & Family CRISES

Part 2

## Getting the Facts

**The first scientifically conducted study of Adventist families reveals some trouble spots.**

**D**oes adhering to the doctrines of the Seventh-day Adventist Church protect us from family crises?

How common among us are physical abuse, incest, divorce, verbal or emotional abuse, drug or alcohol addiction, AIDS, and suicide? How prevalent is homosexuality?

What would members like to see our churches doing that would help bring healing and restoration? What can be done to *prevent* family crises from occurring?

We needed facts. Because we did not know the answers to these questions, the family ministry committee of the Southeastern California Conference decided to undertake a comprehensive study to discover the *prevalence* of such crises.

### How We Did This Study

In designing our survey, we solicited the assistance of the Center for Health Research at Loma Linda University. Survey questions were tested and refined in focus groups in which people were willing to report their reactions and offer suggestions.

We established a protocol to protect the privacy of all who answered the questionnaire. We also had the surveys translated to accommodate Spanish-speaking members in our conference.

Then 1,600 baptized members were randomly selected from the conference membership rolls to become the survey subjects. With anticipation we put the surveys in the mail.

Within days we discovered that we have many missing members—a large number of questionnaires were returned unopened.

To increase both the certainty of delivery and the hope of an improved response rate, our committee members personally took surveys to local churches. We instructed church clerks on how to preserve randomness and yet send the survey to individuals whose addresses had been verified. With these additional steps, the mailing elicited a response rate of 35 percent.

### Who Responded

The membership of the Southeastern California Conference is culturally diverse. We were pleased to see that our random selection process had worked. The responses proportionately represented the ethnic mix of our members. (See Figure 1.)

**Ethnic representation.** We know that (in round numbers) 64 percent of our members are Anglos, and these produced 62 percent of the responses. Our Hispanic population of 23 percent produced 18 percent of the responses. From the 8 percent who are African-Americans came 11 percent of the responses. And from the 7 percent of our members who are Asians/Pacific Islanders came 6 percent of the responses.

**Other significant groups.** For two reasons we also wanted our survey to identify other significant factors about respondents.

First, we wanted to know which groups of members were most willing to address sensitive issues. Second, we wanted to discover which groups to target for preventative measures and healing ministries.

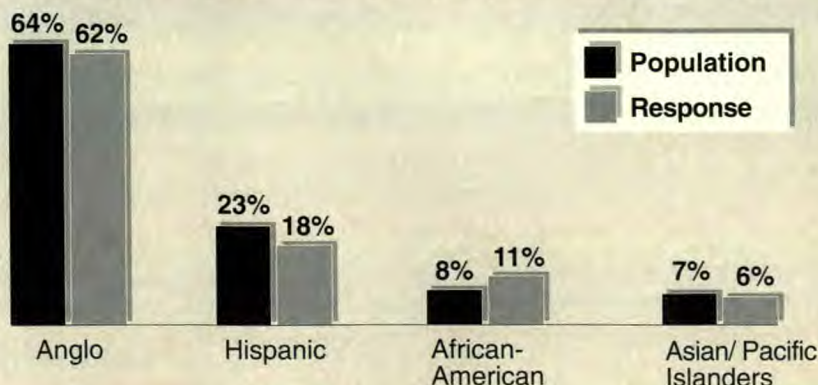
Some additional factors we sought to identify were:

1. Length of church membership. Respondents said they had

### Ethnic Distribution

Figure 1

The distribution of ethnic groups among Adventist members in the Southeastern California Conference, compared (in whole numbers) with the proportion of those ethnic groups responding to the survey



been Adventists from 1 to 87 years. The mean was 34.4 years.

2. Gender. Women produced 71 percent of the responses. The larger female population in the church at large indicates a likelihood that more women than men received the survey.

3. Age. The mean age of all who returned the survey was 48.8 years.

4. Family background. We learned that 74 percent of those responding had been reared in a home with two parents or guardians; that 13 percent came from a one-parent or one-guardian family; and that 4 percent had been reared in blended, or stepparent, families.

5. Religious upbringing. For 47 percent of our respondents, both parents or guardians had been affiliated with the Seventh-day Adventist Church. Twenty-three percent had one parent or guardian who was an Adventist, and 30 percent grew up in families in which neither parents nor guardians were Adventists.

### What the Study Shows

**About divorce.** The family issue that receives the most attention by the church in North America is marriage. Premarriage seminars and marriage enrichment programs are growing ministries in many local churches.

For Seventh-day Adventists, grounds for divorce have been interpreted very narrowly. But divorce happens. More than 24 percent have been divorced or permanently separated. Of that group, 51 percent had a spouse who was a Seventh-day Adventist member at the time of the separation or divorce.

**About physical abuse.** We defined physical abuse in this survey as *physical injury that was inflicted by other than accidental means*.

Asked how often physical abuse occurred in their home up to the age of 18, a total of 30 percent said it happened on a recurring basis.

However, when asked, "Were you ever the victim of physical abuse in your home up to age 18?" 40 percent said yes. In other words, more than one third of our members have experienced physical abuse.

Females were three times more likely to suffer abuse than males. And children were more likely to be victimized than adults. Fifty-six percent of the respondents said that physical abuse had been directed toward them or their siblings in the home in which they were reared.

**About verbal and emotional abuse.** We defined verbal and emotional abuse in this survey as *deliberately cruel and unjustifiable infliction of mental suffering*.

Among our respondents, 43 percent reported verbal abuse in the home in which they were reared up to the age of 18. Thirty-six percent said the abuse occurred monthly or more often.

Who was the verbal abuser? The abuser was characterized



JOEL D. SPRINGER

as a man abusing a woman by 40 percent of the respondents; a woman abusing a man by 26 percent; a parent abusing a child by 56 percent. Three percent said abuse had been directed toward the elderly. (In some homes, of course, there was more than one abuser and more than one target for abuse.)

**About incest.** Incest is a particularly damaging form of sexual abuse. Our definition in the survey was *sexual intercourse or fondling within the immediate family by a parent, guardian, or relative*.

Sixteen percent reported such activity in the home in which they grew up to the age of 18. Forty-one percent of those victimized said that even now they would like to receive help and healing.

**About substance addictions.** Thirteen percent of the respondents said they had been drug or alcohol abusers. Thirty-seven percent said that they had lived with or were currently living with a drug or alcohol abuser.

**About AIDS.** AIDS has touched the lives of many of our members. Asked if they knew anyone with AIDS or who had tested HIV positive, 35 percent said yes. Fifteen percent indicated that those whom they knew were Seventh-day Adventists who were close friends or relatives.

**About suicide.** Among our respondents, 27 percent said they had at one time seriously considered suicide. Seven percent reported having attempted suicide at some point in their lives.

**About homosexuality.** Of those who answered this question on our survey, 45 percent have close friends or relatives whom they know to be homosexual. Three percent of our respondents said they currently practice or have practiced homosexuality.

A summary of these statistics appears in Figure 2.

### What Does the Study Mean?

As we reflect on the statistics, several things become apparent.

Asked if they knew anyone with AIDS or who had tested HIV positive, 35 percent said yes.



■ These family issues exist among baptized members living in the Southeastern California Conference.

Do Adventists in other parts of North America experience the same crises? Only a larger study will tell us.

But we do not think family crises are unique to those living in southern California. Many behavioral scholars agree that the more isolated people are physically, emotionally, or socially, the more likely it is that abuse will occur.

Southern California Adventists are probably the *least* isolated of members in North America.

■ Our local churches are filled with worshipers who are now experiencing or have in the past experienced significant trauma.

Some will choose to deny it. Still, this survey confirms that a growing number not only are ready to disclose personal crises but also want to help develop prevention strategies and healing ministries.

■ We as a church must do something.

Just as we cannot expect a broken arm to heal properly without attention, so we cannot expect broken lives to heal without intervention.

As M. Scott Peck has put it: "Problems do not go away. They must be worked through or else they remain forever a barrier to the growth and development of the spirit."\*

### What Next?

Do physical, verbal, and emotional abuse occur in Seventh-day Adventist families? Yes. Is there divorce? Of course. Do we have members who are homosexual? Indeed. Are some members addicted to alcohol or drugs? Most assuredly. Does incest occur? Absolutely. Suicidal thinking? Certainly.

The question is not "Do these things happen to Adventist Christians?" The question is "What is the appropriate response to such issues for individuals and for the local church?"

In the final article of this series we will share remedies to these situations that have been suggested by those who responded to the survey.

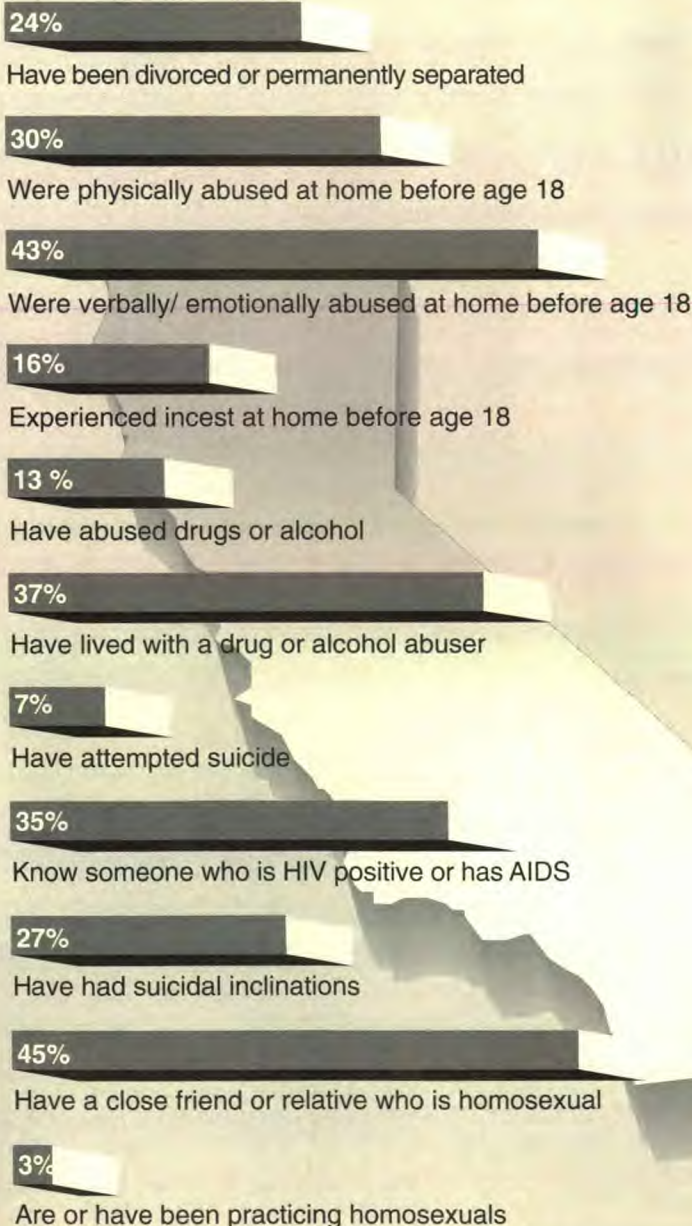
**Next week:** *In part three of this series, recommendations will be made on how to develop a healing ministry to those who are experiencing family crises.*

\*The Road Less Traveled (New York: Simon and Schuster, 1978), p. 8.

## Incidence of Family Crises

The percentage of those responding to the Southeastern California Conference survey who have experienced family crises

Figure 2



Fred Kasischke is an associate pastor at the Loma Linda University church and chair of the Southeastern California Conference family ministry committee. Audray Johnson is director of family ministries for the conference. This series was prepared in close consultation with the committee members: Carolyn Cathcart, Kendrick Curtis, Robert Jones, Alberta Mazat, Robert Tomlin, Dottie Versteeg, and Halcyon Wilson.

# The Adventist Church in the Netherlands

*Slow but steady growth characterizes the church in the country that will host next year's General Conference session.*

BY REINDER BRUINSMA

**A**round 1887 the first initiatives were under way in the United States to win Dutch immigrants for the Advent message. Not only was a Dutch language edition of *Bible Readings for the Home Circle* published, but even a Dutch language journal—*De Bijbel-lezer*—began to appear. At roughly the same time, five people in the extreme northeastern part of the Netherlands accepted the truth about the Sabbath and became the first Seventh-day Adventists in that country.

For some time in the 1880s discussions about the Sabbath had been going on in Baptist churches in the Netherlands. This was the case in a small Baptist community in a village near Delfzijl in eastern Groningen. German pioneer L. R. Conradi heard of their interest, visited them, and arranged for their acceptance into the Seventh-day Adventist Church. So before



they knew about the existence of Seventh-Day Baptists, they became Seventh-day Adventists.

The true pioneer of Dutch Adventism, however, was not Conradi, but a young man named Reinhold G. Klingbeil, who arrived in Rotterdam in 1893. The son of German immigrants to America, he had accepted the Advent message and enrolled as a student at Battle Creek College. He was asked to go as a missionary to the Netherlands, and he responded enthusiastically. Soon he was in Rotterdam selling Adventist books (in English) while he tried

to master the Dutch language.

In the meantime, two young South African Adventists had also moved to Rotterdam and joined Klingbeil in taking the message to that city. In a few years a small church was organized in Rotterdam,

and other groups sprang up in other cities.

As the number of members grew from a few dozen to a few hundred, the number of workers also increased. Some of them came from Germany, and by the turn of the century the first indigenous ministers joined the small workforce.

For a while things went well. The church grew—not spectacularly, but nonetheless steadily—until a major crisis erupted in 1902. Personal ambitions of some workers coupled with doctrinal dissent (mainly about the heavenly sanctuary) caused a split, which resulted in the loss of 200 of the 230 members.

It took 10 years for the Dutch Adventist Church to recover from this blow. But by 1914 there were 11 churches and companies in the Netherlands. In 1919 the Adventist denomination received government recognition.

In the period between the two world wars the church continued to grow, but progress was most spectacular in the early years of World War II. Between 1940 and 1943 membership increased from 1,000 to 1,500!

Throughout the prewar period the Dutch church was organizationally attached to the Adventist Church in Germany. After World War II that arrangement was no longer feasible. So the church in the Netherlands became a union under the umbrella of the Northern European Division (now the Trans-European Division).

Throughout most of the postwar period the Dutch church owed much to the firm, consistent, and courageous leadership of F. J. Voorthuis, who served as union presi-



**F. J. Voorthuis was president of the Netherlands Union during most of the period between 1947 and 1971. Under his leadership the church experienced dynamic growth.**

dent for most of the time between 1947 and 1971. During this period the church grew in membership to about 3,500 members. A number of representative church buildings were either constructed or bought. The literature ministry was expanded considerably, and weekly radio programs started in the late 1940s and were broadcast over a commercial radio station in Luxembourg.

In 1947 a seventeenth-century mansion and a number of other buildings on some 60 acres were acquired by the church, and a year later a theological seminary opened its doors on the property. Even though all theological education has now been shifted to Newbold College, Oud-Zandbergen remains the Adventist center *par excellence*, where a wide range of church-related activities takes place.

Plans to begin hospital work in the Netherlands never materialized. For some decades, however, an orphanage provided a home for many parentless children. When new ways of providing care became predominant, this institution was closed. And the building, located some seven miles




Gerard Mandemaker, president of the Netherlands Union since 1987, provides leadership for the 4,500 Adventist members in 53 churches in the Netherlands.

from Utrecht, serves as the office of the Netherlands Union. Currently the Dutch church operates two centers where elderly members live and receive various levels of care.

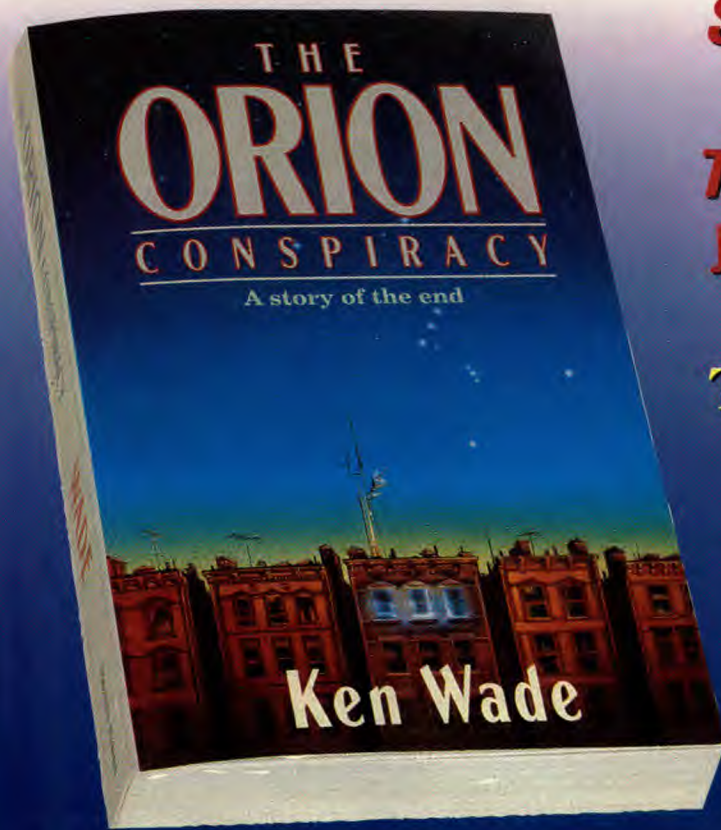
For the past two decades the church has continued to grow—but admittedly at a slow pace. The secularization of western European society has not left Holland—as the Netherlands is often popularly called—untouched.

However, with 53 churches, the 4,500 baptized members of the Netherlands Union believe that God will eventually bring a rich

harvest in their country. They hope that the presence of thousands of Adventists during next year's General Conference session will give the church a visibility as never before and provide a powerful witness that will lead many to the truth. 



Reinder Bruinsma is communication director for the Trans-European Division.



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# The Public Servant

BY GUSTAVE H. HOEHN, M.D.

**T**he beaver is a good public servant. When a beaver makes a dam, it sometimes provides a nice pond in which fish can swim, ducks can float and raise their ducklings, and birds, like blue herons, can stand and hunt for dinner. Muskrats also enjoy the pond and share the beaver's bank home.

Because of the beaver's dam, water spreads out over the creek bank and waters nearby meadows so grasses and reeds and little trees sprout and grow. The beaver shares its territory with the

deer that enjoy the grass, and the birds that build in the trees.

The beaver must select a likely spot for a dam. Since it does not eat cedar or fir trees, it must have maple, alder, or poplar trees nearby. It also must build on a stream it can control. It would be nearly impossible for a beaver to build a dam across a wide river.

Some beavers build homes in or near the dam; others build a tunnel in the bank. Although the entrance is under water, the tunnel slopes up so the

beaver's living quarters, though underground, are dry and above the level of the dammed-up water.

For its food the beaver must cut down trees and branches to eat the fresh green bark. It will use old dead sticks to build the dam, but it cannot eat old dead bark. The sticks and mud and stones are laid in order, not just anywhere.

The dam has to have an overflow, but the beaver can sense the difference between the overflow water and water running out of a tear in the dam.

God created this little engineer with fur that keeps water away from its body and gave it feet to dig and swim with, teeth to cut, and a stomach to turn bark, reeds, and roots into food.

God did not quit performing miracles at the Jordan or the Red Sea. He has little animals that do the impossible, and even the unbelievable, so that we will believe in Him. We are surrounded by many miracles of Creation.

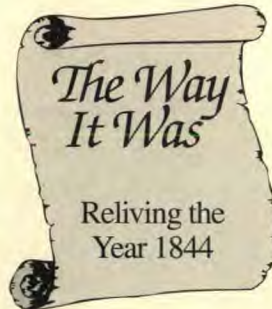
## When Camp Meeting Was King

**T**he camp meeting season was in full swing, and reports from the various gatherings appeared in Millerite papers. The August 1, 1844, issue of the *Midnight Cry* carried notices of 18 upcoming camp meetings.<sup>1</sup>

At the Staten Island camp meeting, it was reported that "a company of rude young men gathered around the camp, swearing and fighting, and one of them broke into a tent. . . . When they made the third onset, three of them were taken into custody. The next morning the youngest of these was released, and the others taken by a constable before a magistrate, who fined them each five dollars."<sup>2</sup>

Later that same day "the meeting was somewhat disturbed by the rudeness of a few, and word was brought that the sons of Belial were threatening to drive us from the grounds and burn the tents. This increased the number of those who left the [camp] ground that afternoon and evening. But those of us who remained committed ourselves to God, after taking the ordinary precautions of stationing watchmen around the camp, and we were kept 'in perfect peace.'"<sup>3</sup>

At the Rochester camp meeting, three women were listed as having spoken, in addition to several men. "Our



dear sister Hersey, from Worcester, Massachusetts, is an able and very interesting lecturer, as much so I think, as any of our brethren in the field. . . . Also, Sister Seymour, accompanied by her husband, [is] equally interesting. Another champion of the cross lectured to us in the person of our beloved Sister [Emily] Clemons. . . . We had lectures from Brethren Barry Marsh, Pratt, C. Morley, Rice, and others."<sup>4</sup>

In reporting on this camp meeting, the writer stated, "Many of our brethren and sisters who showed symptoms of slumbering rubbed their eyes, or anointed them with *eye salve*, and now are *wide awake*, and some backsliders have been reclaimed."<sup>5</sup>

Rapidly the Millerite movement was springing back to life. An estimated half million people attended Millerite camp meetings, not including the thousands of others who attended other meetings in the "great tent," as well as in churches, tabernacles, and rented halls.<sup>6</sup>

<sup>1</sup> *Midnight Cry*, Aug. 1, 1844, p. 24.

<sup>2</sup> *Ibid.*, p. 20.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*, p. 22.

<sup>5</sup> *Ibid.*

<sup>6</sup> C. Mervyn Maxwell, *Tell It to the World* (1976, 1977), p. 22.

By James R. Nix, associate director, Ellen G. White Estate.



# What Do You Have Against Young Ministers?

**I** apologize in advance for what I am about to write, but it seems to me that your comments indicate a bias against young, progressive ministers. You seem to have little or no confidence in them. I hope this is not the case.

Your letter surprises me, and I have to plead "not guilty." I am acquainted with many young ministers and have great respect for those who are sincere and fully dedicated to the Lord and the Adventist Church.

One of the ministers at my own church is young, and he's quite a favorite of mine, both for his sermons and for the youthful, vibrant atmosphere he brings to the church.

I think you must concede, however, that very young ministers do not as yet have the life experience to deal effectively with problems they will see differently in a few years.

In saying this I'm not putting down young ministers, just being realistic. I'm not especially fond of young ministers who come to their first pastoral role convinced that they know everything about the human condition. Life is the most efficient of all teachers, and it is a simple and incontrovertible fact that as long as one lives, one learns—at least, that's how the Lord planned it.

But we do need young ministers. And I, for one, welcome them. I'm willing to "cut them some slack" and overlook a few mistakes if their attitude is humble and teachable. So put your mind at rest. I have not declared war on the young ministers of our church.

**M**y husband and I and our two elementary school children recently moved from a city in which there was no Adventist school to a

city that has—we were told—a very fine one. I was so happy I could hardly wait to get the children enrolled and settled. They have always loved school and were very popular with their former classmates.

But from the day they enrolled, each in a different grade, the other pupils have apparently mounted a campaign to make them as miserable as possible, or at least to keep them from being fully accepted.

They are never chosen for games that require choosing sides—the teachers always have to assign them to a team. At lunch, if one of our children asks a classmate if they can eat

*As long as one lives,  
one learns.*

**together, the answer is a flat NO!**

**I've spoken to both the teachers, and they fully agree that the situation is heartbreaking, but they are at a loss to explain it. They are very sympathetic and have tried to get to the bottom of it, but none of the other students will say anything.**

**Now my children are begging us to move back to our previous home and enroll again in the public school they formerly attended. There are many tears (almost daily), and I see both children becoming sad and withdrawn.**

**My children have good manners and are friendly when given the opportunity. My husband is a professional with a much larger income than the average member of our present church. My children have nice**

**clothes, but nothing excessive. And they have traveled with us to other countries.**

**Could the other students possibly feel that our children are "puffed up"? Can you help us?**

I wish I could, but I doubt it. I think you've put your finger on what may be the root cause of the problem—the difference in economic status. Jealousy appears in the heart at a very early age, and getting the victory over this despicable emotion takes lifelong effort.

But it's also true that this kind of persecution happens at times for no discernible reason. After you've investigated thoroughly and are sure that your children are not boasting at school about their toys, clothes, etc., and things still do not change for the better, I would get in touch with Home Study International, which is part of the General Conference. This is a fully accredited educational institution teaching all elementary and secondary grades plus college. The teachers are excellent.

Of course, this would put more of a burden on you to set up a home school and keep to a school routine. But at least your children's hearts will be comforted, and they'll learn in an atmosphere in which they don't feel rejected.

Here's the address for HSI:

Home Study International  
12501 Old Columbia Pike  
Silver Spring, MD 20904-6600  
Phone: 301-680-6579

Please let me know how things go.

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

## To New Posts

### Adventist Volunteer Service

**Alex Peter Bokovoy**, to serve as physician (surgeon), Andrews Memorial Hospital, Kingston, Jamaica, West Indies, and **Sandra Ann Bokovoy**, of Granbury, Texas, left Miami December 30, 1993.

**Laura Mae Lynd Ford**, to serve as English teacher, Adventist Vocational School of Nicaragua, Managua, Nicaragua, of Avon Park, Florida, left Orlando February 13.

**Daphne Yvette Whitehouse**, to serve in a public health service elective, ADRA-Sudan South, East Africa Division, Kenya, East Africa, of Silver Spring, Maryland, left Washington, D.C., December 30, 1993.

### Adventist Youth Service

**Heidi Lin Bauer** (AU), to serve as English-Bible teacher, Japan SDA English Schools, Yokohama, Japan, of Berrien Springs, Michigan, left South Bend, Indiana, June 15.

**Annette Marie Beaudry** (UC), to serve as English-Bible teacher, Taiwan San Yu English Bible Center, Ping Tung City, Taiwan, Republic of China, of Lincoln, Nebraska, left Los Angeles June 27.

**Maxine Angela Brown** (AUC), to serve as English-Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of South Lancaster, Massachusetts, left Los Angeles June 21.

**Allan Jay Carey**, to serve as construction worker, Guam-Micronesia Mission, of Janesville, Wisconsin, left Houston August 18, 1993.

**Jeanette Myrtle Courtney** (WWC), to serve as English-Bible teacher, Japan SDA English Schools, Yokohama, Japan, of Eureka, California, left San

Francisco June 20.

**Julie Anne Goo**, to serve as English-Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Edmonton, Alberta, Canada, left Vancouver, British Columbia, Canada, April 26.

**Gregory Masao Hiroshima** (PUC), to serve as English-Bible teacher, Japan SDA English Schools, Yokohama, Japan, of Sacramento, California, left San Francisco June 20.

**Emery G. (Todd) Hoyt**, to serve as programming assistant, Adventist World Radio-Asia, Agat, Guam, of Grand Junction, Colorado, left Grand Junction May 31.

**Hyun Jin Kim**, to serve as English-Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Bethesda, Maryland, left Los Angeles June 21.

**Jessica Eun Jeong Kim**, to serve as English-Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Edmonton, Alberta, Canada, left Vancouver, British Columbia, Canada, April 26.

**Soo Jin Kim**, to serve as English-Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of New Brunswick, New Jersey, left Los Angeles June 21.

**Ryan J. Kishida** (PUC), to serve as English-Bible teacher, Japan SDA English Schools, Yokohama, Japan, of Redlands, California, left San Francisco June 21.

**Sheri Renee Lewis** (PUC), to serve as English-Bible teacher, Central Brazil Union Conference, Artur Nogueira, Brazil, of Loma Linda, California, left Los Angeles March 9.

**Kristy Jenice Mobley**, to serve as English-Bible teacher, Thailand English Language Centers, Bangkok, Thailand, of Niceville, Florida, left Los Angeles June 20.

**Maximo A. Lara** (AU), to serve as English/Bible teacher, Central Amazon Mission, Manaus, Brazil, of Berrien Springs, Michigan, left Miami July 15, 1993.

**Alfano Petty, Jr.** (AU), to serve as English-Bible teacher, Japan SDA English Schools, Yokohama, Japan, of Peoria, Illinois, left San Francisco June 20.

**Bradley Eugene Rau** (PUC), to serve as English-Bible teacher, Thailand English Language Centers, Bangkok, Thailand, of Highland, California, left Los Angeles June 21.

**Camron Shane Settlemier** (WWC), to serve as engineering assistant, Adventist World Radio-Asia, Agat, Guam, of Albany, Oregon, left Portland, Oregon, June 22.

**Joshua Blair Sink** (AU), to serve as builder, Adventist World Radio-Asia, Agat, Guam, of Berrien Springs, Michigan, left Detroit June 20.

**Karin Leanne Strong** (AU), to serve as English teacher, Montemorelos University, Mexico, of Mount Vernon, Ohio, left Houston June 19.

**Yung Mi Faith Su**, to serve as English-Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Bronx, New York, left New York May 30.

**Gaile Hornilla Tamano** (LLU), to serve as science/math teacher, Pohnpei Adventist High School, Kolonia, Pohnpei, of

Redlands, California, left Los Angeles February 2, 1994.

**Melanie Dawn Teel** (LSU), to serve as builder, Adventist World Radio-Asia, Agat, Guam, of Riverside, California, left Los Angeles June 19.

**Dan Lawrence Wirsz**, to serve as English-Bible teacher, Korea SDA Language Institutes, Seoul, Korea, and **Melinda Ruth Wirsz**, of Berrien Springs, Michigan, left Washington, D.C., June 13, 1993.

### Regular Missionary Service

**William Cadwalader Adress**, to serve as health educator, Hongkong Adventist Hospital, **Mieko Hoshino Adress**, and one child, of Loma Linda, California, left San Francisco October 10, 1993.

**Willie James Boyd, Jr.**, to serve as pastor, Koror, Palau, church, **Gina Louise Boyd**, and three children, of Berrien Springs, Michigan, left San Francisco January 4.

**Rondal Ellis Clark**, to serve as publishing director, Rwanda Union Mission, Africa, **Teresa Kay Clark**, and two children, of St. Louis, left Boston January 2.

**Thomas Bruce Davis**, to serve as physical therapist, Guam SDA Clinic, Tamuning, Guam, **Pauline Emily Davis**, and two children, of Berrien Springs, Michigan, left Portland, Oregon, October 26, 1993.

**Norman David Emerson**, to serve as physician/internal medicine, Guam SDA Clinic, Tamuning, Guam, and **Oleta Lee Emerson**, of Kettering, Ohio, left Minneapolis November 3, 1993.

**David Lee Gates**, to serve as director/teacher, Computer Services Department, Caribbean Union College, Port-of-Spain, Trinidad, **Rebecca Sue Gates**, and five children, of Apison, Tennessee, left January 1.

**Elias Galvan Gomez**, to serve as theology teacher, Central American Adventist University, Alajuela Costa Rica, and **Marcia Herania Gomez**, of Redlands, California, left Ontario, Canada, February 6.

**Wayne Albert Hamra**, returning as treasurer, Mission College, Muak Lek Campus, Saraburi Province, Thailand, **Sarapee Hamra**, and two children, left San Francisco May 16.

**Gertrude Elizabeth Jordan**, to serve as psychology instructor, University of Eastern Africa Baraton, Eldoret, Kenya, East Africa, of Ellicott City, Maryland, left Washington, D.C., September 26, 1993.

**Hi Man Kim**, to serve as dental technician, Adventist Health Center, Moscow, Russia, and **Nola Chung Ai Kim**, of Westminster, California, left Los Angeles March 24.

**Stephen Theodore Krunich**, returning as pastor, Pohnpei District, Kolonia, Pohnpei, **Valerie Dawn Krunich**, and three children left July 30, 1993.

**Roy Evan Maki**, returning as music teacher, Chile Adventist Educational Center, Chillan, Chile, **Teresa Maki**, and one child left Miami March 2.

**John Kenneth McGhee**, returning as associate director, Department of Church Ministries, Euro-Asia Division, Moscow, Russia, **Denise Elizabeth McGhee**, and three children left March 1.

**Marvin Dale Meeker**, returning as maintenance manager and director of development, Valley of the Angels Hospital, Tegucigalpa, Honduras, and **Mildred Louise Meeker** left Miami April 19.

**Brook Lamar Powers**, returning as assistant chief engineer, Adventist World Radio-Asia, and **Patricia Ann Powers** left Los Angeles February 17.

**George Everett Quittmeyer**, to serve as dentist, Blantyre Adventist Hospital, Malawi, Africa, **Terri Lynn Quittmeyer**, and two children, of West Lebanon, New Hampshire, left Boston February 1.

**Kenneth Dale Rose**, to serve as physician/surgeon, Guam SDA Clinic, Tamuning, Guam, **Lana Dee Rose**, and one child, of Sylvan Lake, Michigan, left San Francisco December 8, 1993.

**Mildred Taylor**, to serve as deputy director for ADRA/Ghana, Accra, Ghana, West Africa, of Orlando, Florida, left New York 1993.

**John Raymond Wahlen II**, returning as treasurer, Guam-Micronesia Mission, Agana Heights, Guam, **Connie Maurine Wahlen**, and two children left Los Angeles April 10.

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# Smells Like Salvation

While hiking on the fire road near our home one day, I rounded a curve and came upon an animal in trouble. A smelly black-and-white animal. It had gotten caught in a steel trap.

Marks in the dirt indicated that the creature had dragged itself around and around, trying to release the trap's grip. I immediately felt sorry for it and wanted to help.

But as I thought of what I might do, a challenge presented itself: How could I help the poor animal without paying the price? I knew enough about skunks to respect their proficiency in chemical warfare.

## Plan A

I began by talking calmly to the skunk while inching toward it. I realized I would have to get close in order to press down on the trap spring with my foot. As I took a better look at the trap I also discovered that it would require pressure on both sides to release.

Each time I moved toward the skunk, it gave the unmistakable signal that it considered me an enemy and was ready to take the necessary measures to repel me. Each time I backed off, my mind raced to come up with a brilliant strategy.

Finally I decided to continue my walk while thinking—and yes, even praying—about the victim. My walk would bring me past the skunk again, and I knew it wouldn't be going anywhere. A little time wouldn't be fatal to it, and it might enable me to formulate a plan.

## Plan B?

But as I walked, no plans emerged. I finally concluded that if I was going to free the skunk, I must be willing to pay the price.

So when I returned to the site, I scouted the area for resources. I came up with a live, bushy branch I would use to divert the skunk's aim. I also found a hefty dead limb I would use to help open the trap once I released the spring—or to apply the coup de grace if it became vicious. After all, I had limits on the price I was willing to pay.



*As I inched toward*

*the skunk, my*

*gentle talk did*

*not calm it.*

I tried to imagine the skunk's thinking as I approached with what looked like a weapon in each hand. And sure enough, it misread my motives. It began to fire away.

I put the bushy branch to work diverting the skunk's aim. Its shots stayed around my ankles, but the stench filled the air.

I continued to move toward the trap and finally saw through the branch that my feet had succeeded in putting enough pressure on the steel to release its jaws. The skunk could now pull its trapped foot free. But it wouldn't do it. It was too busy firing at me.

I told it in clear English that it was free, that it could get out of the trap. But it had been trapped so long that it apparently didn't believe it, and its foot was probably numb from the pressure. I actually had to use the limb to lift its paw out.

When it realized what had happened, it just waddled off up the hill, tail held high, without a nod of thanks to its rescuer. A rescuer who now smelled a lot like the creature he had rescued.

As I made my way home the acrid stench filled my nostrils. I couldn't help comparing our human situation to that of the skunk. Our pain sometimes numbs to the point that we're not even aware we are trapped in sin and earthly pressures.

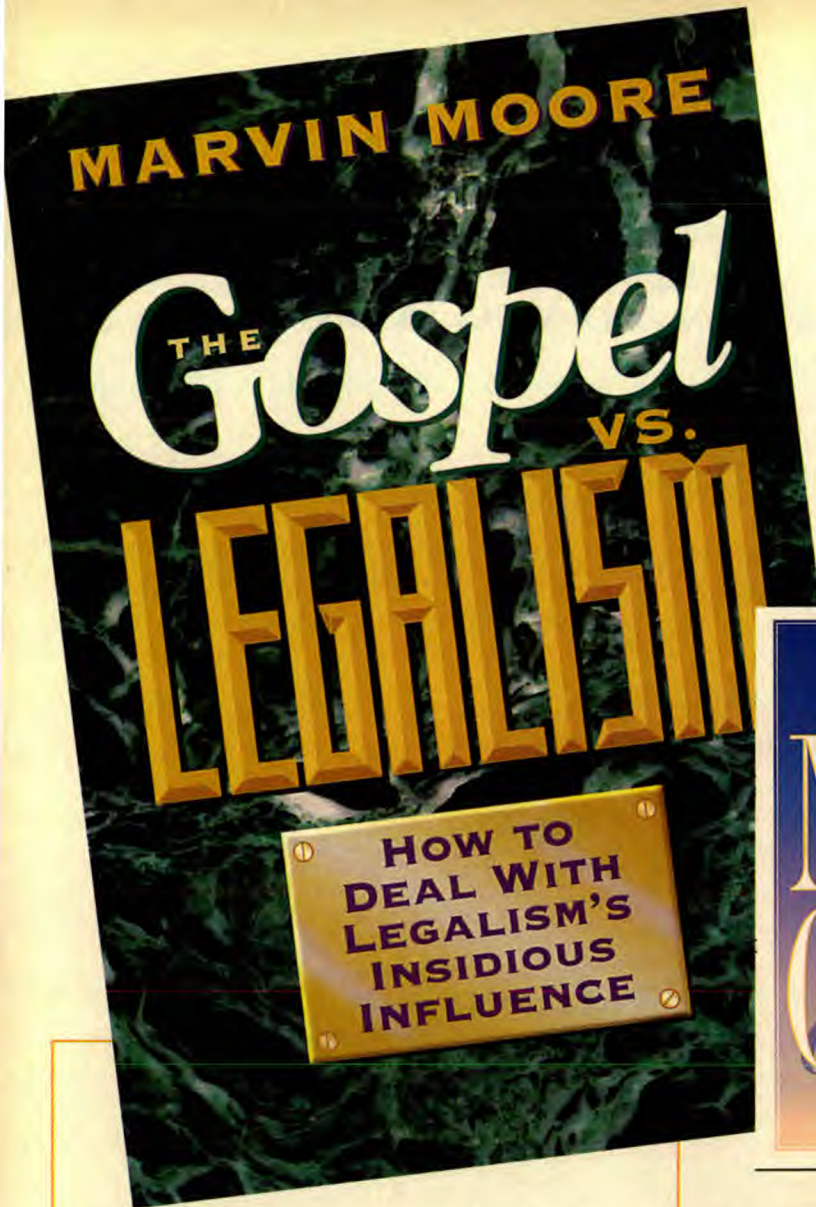
And I thought of the One who came to our rescue and who set no limits on the price to be paid for our release. We need only recognize and accept the salvation that *has come to us*.

Jesus has laid down His own life in order to spring the trap for us. If we will step out of the trap, abundant life awaits us (John 10:10, 11).



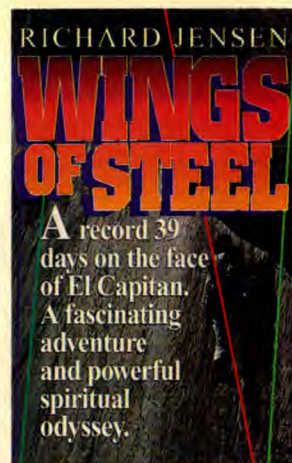
*Lee R. Tripp pastored for 36 years in Ohio, New Jersey, and California and is now retired.*

BY LEE R. TRIPP



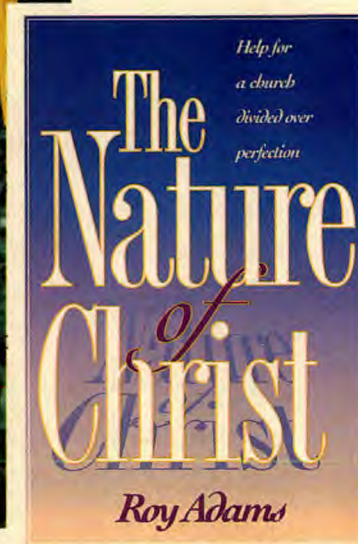
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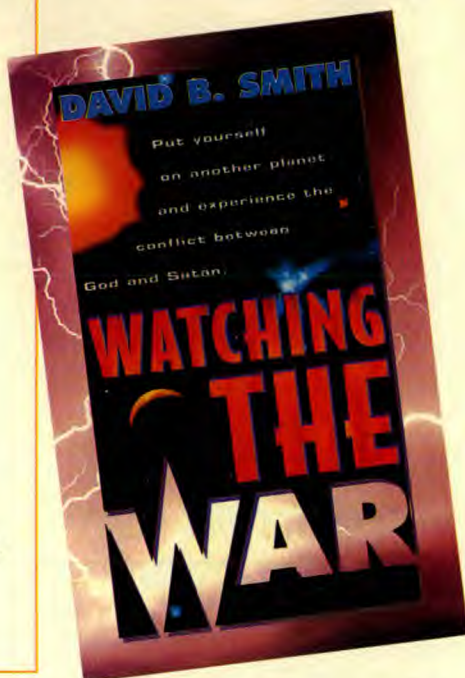
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