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# ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

SEPTEMBER 28, 1996



**WRITE  
NOW!** the  
Review  
needs  
you





### Cambodia Baptisms

How happy I was to see the pictures of Davaahuu Barbaatar and Sovanna Puth on the cover of the fifth *GC Bulletin* (July 5). For the sake of accuracy, though, Sovanna Puth is the first to be baptized inside Cambodia in 10 to 12 years, not more than 30 years.

In 1972 Ed Moore went to Cambodia as a volunteer missionary and started an English Language Center in the city of Phnom Penh. He labored there with the help of student missionaries. As a result of their work, in early 1973 Mr. Thach Sakarea was baptized by Pastor Glenn Coon, who was traveling through the region for evangelism.

In April 1973 I was sent as a second-year student missionary from Korea to relieve Ed Moore as director of the language center. I worked with Pastor and Mrs. Ng and others. Throughout the next 14 months, by God's blessing, this little army, working through the language school, evangelism, and SAWS (the predecessor of ADRA), prepared 23 for baptism. I left in 1974, but by early 1985 the church had grown to about 45 members.

Dick Hall, director of SAWS/Thailand, worked with other missionaries and volunteers to oversee the construction of a chapel in the Cambodian border village of Nong Someth. Bible studies were started there. Sometime later, while I was SAWS/Thailand director, I received a note from Mr. Lam Someth. He had been a Buddhist monk in my first Bible class in Phnom Penh in 1974. Now, as a Seventh-day Adventist, he had led a group of about 20 people through Cambodia to Thailand. We asked him to go back into Cambodia to the chapel in Nong Someth and begin working as pastor of the small group.

During the two years he worked there, he was joined by Van Lang, who had been baptized early in 1973 and had escaped to Paris. Someth and Lang, along with many others whom they trained, began to develop a large following. Many were baptized in the chapel in Nong Someth. They dispersed from there to the camps in Thailand, back into Cambodia, and all over the world. They

were also helped in this effort by Judy Aitken. This is the group that is largely responsible for the faithful members who have begun working all over Cambodia.

Gary Wagner, Pastor  
Windham, New Hampshire

### Killing Law Officers

I generally agree with the editorials in the *Review*, but you lose reputation and stature when you talk about people that you apparently haven't listened to ("Freedom Run Amok," June 22).

### Coming in January the New Adventist Review

In 1996 the *Review* will have a new look and a new spin week by week.

Every issue will still have inspiration, news, and editorials, but:

**Week 1: The NAD Edition**—the division paper for North America.

**Week 2: World Focus.** Exciting stories of Adventists doing and daring for God.

**Week 3: The Cutting Edge.** Radical discipleship—living as Christ's followers today.

**Week 4: AnchorPoints Focus.** Our distinctive message and mission.

Look to the new *Review* for your spiritual food!

Gordon Liddy is very strong for law and order. His reference to killing law officers was very specifically, he said, to be used only when the officer is committing a crime against a citizen. He made it very clear that most law officers are good people and should be encouraged in their work.

Stanley J. Kirk, M.D.  
Paso Robles, California

### Body Language

I read "Body Language" (NAD August edition) with interest. The editorial emphasized the importance of communicating acceptance to those who visit our churches.

A family friend—good-looking, intelligent, successful—took Bible studies, accepted the Sabbath, and attended church for a while. Then came the day for foot washing. He went into the room with the other men, intending to participate, but no one offered to wash his feet. Somewhat embarrassed and not knowing what to do, he washed his own feet.

We regret not asking someone to serve him, but at the time it did not seem necessary. Our family still feels bad about this. What do you think?

Name Withheld

### "Hurting Hands" (cont.)

My heart aches for this "old lady with arthritic hands" ("Hurting Hands," Letters, June NAD issue) who is earnestly searching for a solution to the pain of handshaking in church. May God bless her for writing to you when her hands are obviously in such pain.

I have had chronic fatigue/fibromyalgia syndrome for almost five years. It is extremely difficult for me to attend church because of various symptoms.

At the church I attend when able, we shake hands in the foyer before and after the service. We also shake hands around the church at the beginning of the worship service, often singing "Smile" at the same time. Sometimes I get so confused from all the activity that I want to crawl under the pews and hide. Most of the time my hands hurt, so shaking hands is painful to me—especially with a few of the "bone crunchers."

I've tried many ways to participate in our handshaking. When I can remember, what seems to work best for me is gently touching the extended hand with both my hands. This indicates to the other person that I would like to shake hands but am unable to. Perhaps this technique would work for Dot.

Jesus knows all our trials, and I believe He has a great deal of compassion for those of us who are suffering. Sometimes I ask Him to send extra angels to be with me. He supplies my every need.

Louise Swartz  
Alberta, Canada



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Joel D. Springer/R&H

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# The Microphone Will Be Live

*"Full many a gem of purest ray  
serene,  
The dark unfathom'd caves of ocean  
bear:  
Full many a flower is born to blush  
unseen,  
And waste its sweetness on the desert  
air."\**

A little thing happened in Utrecht that impressed me.

It had to do with a lad from the Philippines, perhaps no more than 13 years of age. A member of the Young Ambassadors Choir from Pasay City Adventist Academy, he was one of the soloists for his group's rendition at the General Conference session on opening night.

I can imagine how eagerly the members of this junior choir looked forward to their appointment, how diligently they prepared. "Remember, guys, we'll be singing on opening night!" I can hear their director say to them. And to the young lad in our story—let's call him Pedro—I can hear her say: "And you, Pedro, I'd like to see you do the first solo part." It probably took his breath away.

And how proud his parents must have felt when Pedro shared the good news with them! *Our son to sing before the General Conference delegates from around the world!* The big day must have found them waiting, camcorder at the ready, to capture the magic moment. What excitement! What great expectation!

But alas, it was not to be—not as they'd imagined it, anyway. Pedro's microphone never came to life the whole time he stood before it.

What disappointment! A once-in-a-lifetime opportunity, and someone blew it for him. His big day in the sun totally wrecked, perhaps by some distracted

sound technician. I never met the lad or his parents. I have no idea how they took it. From all appearances, the boy himself did not know, as he performed, exactly what was happening. He sang his heart out, even though the vast audience could not hear him.

## A Lesson in There Somewhere

While reflecting on the spiritual implications of the incident, on the lessons we might draw from it, the words of Paul came forcefully to my mind: "Serve wholeheartedly," he admonished slaves in Ephesus, "as if you were serving the Lord, not men" (Eph. 6:7, NIV).

The fact that he addressed this admonition to slaves makes it eminently applicable to all of us today, whatever the circumstances under which we work. "The Lord," he said, "will reward everyone for whatever good he does, whether he is slave or free" (verse 8, NIV).

That was the guiding philosophy of Paul's ministry. "We are not trying to please men," he wrote to believers in Thessalonica, "but God, who tests our hearts." "We never [use] flattery." For we are "not looking for praise from men, not from you or anyone else" (see 1 Thess. 2:1-6, NIV).

"As if you were serving the Lord." That's what gave Paul staying power and quenched the perennial human drive for fame and influence. Hear his words to the Corinthians: "To this very hour we go hungry and thirsty, we are in rags, we are brutally treated, we are homeless. We work hard with our own hands. When we are cursed, we bless; when we are persecuted, we endure it; when we are slandered, we answer kindly. Up to this moment we have become the scum of the earth, the refuse of the world" (1 Cor. 4:11-13, NIV).

## When the Microphone Goes Dead

Recall those poignant words when you do a good job and no one notices. When you build up an institution, and another person gets the credit. When after bearing the burden and heat of the day, you retire without public notice. When you've done the lion's share of the project, and the picture of someone else hits the papers with the story. When the "thank you" list reads out and your name is missing. When you're called upon to do the dirty jobs that no one else would do. When you're asked to work in some dark corner, far from the bugles and the limelight. When the applause is for the other person, and you're not even asked to stand and take a bow. When you've spent a hundred hours preparing for the big event, and the microphone goes dead on you.

These are the times to pray for grace. Grace to keep on plugging. Grace to keep on sending out the fragrance of God's love, even when, like that flower in the poem, we seem to "waste our sweetness on the desert air." Grace to keep on singing, even when the microphone goes dead on us.

Someday, when our song is over, the One who really counts will reward us. Someday, in that bright up yonder, in the presence of unfallen worlds, we'll hear His thrilling welcome: "Come, . . . inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

The microphone will be live. And the entire universe will hear it.

\* Thomas Gray, "Elegy Written in a Country Churchyard," stanza 13.





# Help! The Paranoids Are After Me!

Last summer I played in a county leod softball league. I had played in a church league in years past, and I loved the fellowship.

But this wasn't a church league. So in conversations before, during, and after the games there was a lot of cussing, a lot of bragging about sexual episodes, and a lot of comparing of tattoos—and that just among the women!

When I was a district pastor in Nevada, one of my churches had a weekly attendance of about a half dozen. There wasn't a musician in the bunch. And so, even though they hadn't done anything bad enough to deserve it, I usually led the hymn singing with my guitar.

One of the members had a friend who was a musician in one of the other churches in town. She mentioned that her friend might agree to play the piano for us. Soon arrangements were made, and we were blessed with a bona fide musician.

After that, our services were a delight. We always began with "What a Friend We Have in Jesus," one of the members' favorites. Then, because the pianist could sight-read flawlessly, we always tried a new hymn or two. (This was just after the publication of *The Seventh-day Adventist Hymnal*, so there were lots of new hymns to learn.)

Our pianist always sat and listened to my sermon, even though she was not of our faith. When her husband died unexpectedly, I visited her in her home. Even now, after several years of being separated geographically, I consider her a dear friend. Oh, did I mention that she was (and is) a member of the Church of Jesus Christ of Latter-day Saints?

When my family and I moved to Maryland, one of our neighbors invited

us to a "get together" at her house. They barbecued hamburgers and served beer and soft drinks, and introduced us to several families from up and down the street we live on.

I noticed that not everyone on our street had been invited. But I didn't think much of it until, as we were getting acquainted, it dawned on me that the thing they had in common—in addition to living in the same neighborhood—was the fact that they all went to the same church. They all were (and are) Roman Catholics.

## I'm Getting to It

By now you're probably wondering, *What's the point?*

The point is that with slightly more than 8 million Adventists in the world, there are a lot more non-Adventists than Adventists. And even though they don't necessarily subscribe to our particular beliefs, that doesn't mean that they are "bad" people.

Yet some Adventists I know have so trained themselves to focus on the differences between them and others that they completely overlook the good things that we have in common. And because of the tendency to view things in terms of extremes—good versus bad, truth versus error—they view all non-Adventists as potential threats.

Their fear of being "deceived" leads them to become isolationists. (It's easy to do. We have our own schools; our own foods; our own books, music, and magazines; our own businesses and institutions.) And being isolationists makes it easy to look at other people with suspicion.

Some have turned suspicion into an art form. Armed with pamphlets, cassettes, and videos, they know the "facts" behind all the "conspiracies" in

the world—backward-masked music, the World Council of Churches, secular humanism, the federal "cover-up" at Waco, etc.

Some have so perfected the practice of unmasking the devil's devices that they can chronicle all the "worldly influences" that have crept into the church. No one—from the General Conference president to the cradle roll leader in the local church—is immune. No one measures up to the standards *they* espouse. Ignoring the rest of the world, they mistakenly believe that the great controversy between Christ and Satan is being fought entirely within the boundaries of the Seventh-day Adventist Church!

## A Positive Approach

While we wait for Jesus' coming, there will always be a higher standard we have yet to achieve. We should never be careless in our practice of religious principles, but we should understand that there are wonderful people—both in and out of the church—who are doing the best they can with the information they have. So instead of going to lengths to point out their flaws, we should individually live our Christianity as carefully as we can.

Paul said, "Do not be overcome by evil, but overcome evil with good" (Rom. 12:21, NIV). Let's not isolate ourselves simply because there are "sinister forces out there." After all, being an Adventist is not only about resisting worldly influences; it's also about influencing people with God's positive, life-changing message for the end-time.

**STEPHEN CHAVEZ**



## NORTH AMERICA

**Northeastern Celebrates 50 Years of Ministry.** More than 5,000 persons gathered in Albany, New York, for a convocation commemorating the fiftieth anniversary of the Northeastern Conference, September 8, 9.

The convocation speaker was Charles Bradford, retired North American Division president. The program also included stories and anecdotes from the conference's history and awards to past administrators and members for their exemplary service.

A special award was given to Ida William, the current conference treasurer, who has worked for the conference since its inception.

**Oklahoma Continues Recovery Ministry.** The Oklahoma Conference is still actively involved in a grief recovery ministry for victims



Bill Kasper (right) counsels with a camper.

and families directly affected by the bombing of the Alfred P. Murrah Federal Building in Oklahoma City this past April.

Adventist pastors in Oklahoma City are counseling

## Ebony Evangelism Outreach Brings 1,600 Baptisms

**A**s a result of the 18 Ebony Evangelism outreach meetings held in the Southwest Region Conference, church leaders there baptized 1,600 persons and organized nine new congregations this past summer.

The 1,600 baptisms represent a new record for the conference, says Jean Thomas, Southwestern Union communication director. Of the new members baptized, seven are former non-Adventist pastors.

The series also boosted church attendance in Monroe, Louisiana, by 800 percent. Weekly attendance before the meetings was 35 and 252 persons were baptized, making it necessary to start a second church in the area. The Southwest Region territory includes most of the predominantly Black Adventist churches in Arkansas, Louisiana, New Mexico, Oklahoma, and Texas.

In the Ebony Evangelism project, the nine North American regional (Black-controlled) conferences contributed staff and financial support for the meetings. Personnel from the *Breath of Life* television ministry, Oakwood College, and Pacific Union also participated. The evangelistic series in Southwest Region is the third annual Ebony Evangelism project. Prior campaigns have been held in Central States and Allegheny West conferences.

"We praise God for what has happened in Southwest Region," says president Robert Lister. "We look forward to a continued influx of new members into the churches."

with many families there, says Jean Thomas, Southwestern Union communication director. The conference also sponsored a weeklong camp for 25 children of affected families and purchased Bible story videos for hospitalized children.

**Construction Begins on New Cancer Center.** Contractors have started construction on the \$34 million Walt Disney Memorial Cancer Institute at Florida Hospital in Orlando.

Named after the pioneer of animated films, who died from cancer, the state-of-the-art complex will house cancer treatment and support facilities under one roof as well as

expanded outpatient services.

Construction of the eight-story, 174,000-square-foot facility will be completed in 1998, a spokesperson for Florida Hospital says.

**AU Student Crowned Miss Michigan U.S.A.** Natasha Bell, a member of the Pioneer Memorial church in Berrien Springs, Michigan, and sophomore at Andrews University, was crowned Miss Michigan



U.S.A. on July 1, reports Richard Dower, Lake Union Conference com-

munication director.

As winner of the statewide Miss Michigan U.S.A. pageant, Bell (see photo) will participate in the Miss U.S.A. pageant in February 1996.

Over the next few months Bell will also make several appearances at schools and community events around the state.

When asked how she can witness as Miss Michigan U.S.A., she said, "People are always interested in my goals and aspirations. As we talk, I can share with them the things that are important to me."

**OC Board Member Heads State University.** Donald L. Mullet, an Adventist and board member of Oakwood College in Huntsville, Alabama, has been appointed interim president of Cheyney University in Pennsylvania.

Mullet, formerly Cheyney's financial vice president, was appointed by the executive committee of the Board of Governors for the Pennsylvania State System of Higher Education.

Mullet's appointment, which began June 1, will continue until a permanent president takes office, says a university spokesperson.

**LLU Clinics Receives \$1 Million in Grants.** The Social Action Community Health System clinics at Loma Linda University, in Loma Linda, California, have received more than \$1 million in financial grants, reports Albin Grohar, LLU director of advancement.

The W. K. Kellogg Foundation awarded the health system \$552,000 to



expand primary-care services for the clinics' underserved population.

Pew Charitable Trust gave the clinics a \$70,000 grant to enable them to implement a service-learning program that involves university faculty and students.

The California Wellness Foundation provided a grant of \$404,000 for a community-based health promotion and education program.

***It Is Written* Adds Closed Captions.** The Adventist television ministry *It Is Written* will broadcast weekly programs with closed captions starting September 24.

"We pray that many hearing-impaired viewers will benefit from these caption programs," IIW producer David Jones told Adventist News Network. "The closed-caption project is a 12-year dream for me."

The first six programs will be captioned in Los Angeles, California. To see the captions, a person needs a television set with captioning built in, or a setup adaptor. A "CC" logo will appear at the beginning of the program, and when requested by local stations, it will appear in local TV listings with the program title.

## WORLD CHURCH

### Church Facilities Unharmed by Polynesian Riots.

According to reports from the French Polynesia Mission, no Adventist facilities were damaged or church workers harmed in protest demonstrations against the French government's nuclear testing at Mururoa Atoll in



## New China Policy Helps Adventist Believers

**A**n Adventist believer in the Hangzhou province of China reports that a new policy establishing a five-day work week in the country has benefited Adventists there.

He reports that the church in China is still growing rapidly. In August 30 persons were baptized near Hangzhou (see photo). Nearly 100 persons in other towns nearby were also baptized recently.

"In spite of difficulties, Adventists in China have hearts filled with the love of God," he says. "They devote themselves to evangelism and caring for people."

Papeete, Tahiti.

Mission treasurer Dominique Pothier says uncontrolled gangs of demonstrators damaged 150 shops and gutted the international air terminal, forcing the airport to close. However, the attacks were not directed at church groups, Pothier says.

**Brazilian Radio Network Starts Programming.** After months of delays, the Adventist-owned Novo Tempo satellite radio network was launched in Brazil on August 1, reports Andrea Steele, Adventist World Radio public relations director.

With an uplink site in Vitória, the network beams three hours of daily programming to 10 radio stations in eight major cities.

Future plans call for additional hours of daily programming on as many as 21 stations around Brazil.

A shortwave station planned by AWR in Paraguay will complete the network blanket, Steele says. Network programs include announcements, editorials, music, and telephone call-in discussions.

## FOR YOUR INTEREST

### Name Change for NAD Distribution Center.

"AdventSource" is the

new name for the North American Division Distribution Center, based in Lincoln, Nebraska.

"The new name more clearly identifies the service unit's role, a source for materials and resources for Adventist ministries in North America," says Owen Troy, NAD communication director.

## ALSO IN THE NEWS

### Christian Coalition Builds Ties With Catholics.

Officials of the largely Protestant Christian Coalition—leaders of the politically conservative Christian Right movement—are laying plans for a Catholic division, reports Religion News Service.

The new division would work to expand the coalition's political base among conservative Catholics. The coalition has built a strong organization throughout the United States, but it is weak in the Northeast, where there are many Catholics.

Coalition officials believe a new Catholic organization is necessary because many Catholics feel uneasy working directly under Pat Robertson, the coalition's founder.

## CHURCH CALENDAR

Sept.	30	Thirteenth Sabbath Offering for the Inter-American Division
Oct.	7	Local Outreach emphasis
Oct.	7	Health Temperance Week starts
Oct.	14	Health Temperance Day Offering
Oct.	14	Sabbath School Community Guest Day



**S**hall we criticize? Or shall we remain silent? Shall we raise questions? Or shall we simply ignore the problems?

In his little book *Our Church Today*, Arthur Keough inadvertently displays the complexity of this dilemma. Take a look at the following examples, taken at random from various sections of the book, but all dealing in some way with how believers should deal with those who err. You understand the dilemma better when you remember that both the pros and cons that follow came from the same pen:

**Pro:** "We cannot condone evil."<sup>1</sup>

**Con:** "It is only too easy to find fault. Members of the church must guard against this."<sup>2</sup>

**Pro:** "Sin in the church must receive immediate and efficacious treatment."<sup>3</sup>

**Con:** "When we recognize our faults and failings, we know that we are in no position to judge others."<sup>4</sup>

**Pro:** "Church members are not wholly released from recognizing sin and condemning it."<sup>5</sup>

**Con:** "The trouble with most of us in the church is that we are too self-righteous. We take pride in not being guilty of the wrong that we see about us."<sup>6</sup>

**Pro:** "Paul instructed: 'Rebuke them sharply.' Such people need summary treatment."<sup>7</sup>

**Con:** "We should recognize that criticism is a serious undertaking. We must not engage in it lightly."<sup>8</sup>

The fact that these apparently conflicting admonitions come from the same author, in the same book, shows the complexity of the issue of criticism (or discipline, or censure). When do you refrain? When do you act? When should you speak? And when should you remain silent?

The practice of correction and criticism—in the best sense of these terms—enjoys a tradition gray with antiquity. Noah, Abraham, Moses, Elijah, Elisha, Nathan, and scores of other Old and New Testament figures engaged in it.

It is not surprising, therefore, that many earnest Christians perceive their roles as

# Shall We Call Down Fire?

The paradox of knowing how and when to criticize

BY GERALD COLVIN

"correctors of the brethren." Lacking an audible communication from God (unlike the biblical personalities they attempt to follow), they nevertheless regard the message of Scripture and of Ellen White as somehow miraculously shaped for *their* own employment as critics.

Such activity is certainly not a phenomenon only of this century. Michael Walzer notes that "Puritan individualism never led to a respect for privacy. Tender conscience had its rights, but it was protected only against the interference of worldlings and not against 'brotherly admonition.' And the admonitions of the brethren were anxious, insistent, and continuous."<sup>9</sup>

A similar need to correct others has marked the fundamentalist movement in the United States, which arose in opposition to liberalism. While fundamentalists reflect a conservative (and, to an extent, a welcome) reaction against the teachings of modernists, they have, however, showed themselves to be a rather disagreeable lot throughout their rather tumultuous growth.

In his careful examination of early fundamentalist leaders, C. Allyn Russell finds them "long on condemnation and short on constructive suggestion."<sup>10</sup> All of them, he observes, hurt their own cause by a heresy of spirit more grotesque than the heresy of doctrine they opposed. "Their harsh and arrogant attitude toward all who differed with them revealed their own self-righteousness and made it difficult for the majority of people to communicate with them in any meaningful way."<sup>11</sup>

## What Can We Learn From Jesus?

I find it interesting that in the life of Christ we see something of the same dichotomy toward criticism that we highlighted at the beginning in Keough's words. On the one hand, we note Christ's amazing acceptance of even the vilest of sinners, without condemnation or criticism. On the other, we hear His strikingly open denunciation of religious rulers as



whitewashed tombs full of the bones of the dead! Which of these approaches are we to follow?

James and John preferred the judge's role, and without hesitation urged Christ to rain fire down on an inhospitable village. And it was as both judge and executioner that Peter drew his sword against the Gethsemane mob and managed to remove the high priest's servant's ear. In each instance, however, Christ rebuked them.

In confronting an obvious fault in another, we are clearly directed to go to the individual personally (Matt. 18:15-17)—not an easy thing to do, by any means. We are normally more comfortable grousing to everyone else. If one-to-one contact fails, Jesus said, then the person may have to be dealt with in the presence of "one or two more," and ultimately before the church itself. It is possible, of course, that "the accuser," rather than "the accused," will be found at fault. Then it is the accuser who is obligated to cease all further accusations and criticisms.

Christ reserved His strongest criticism for those taking advantage of others in the name of religion or through virtue of office. Such people consistently seemed to make selfish choices in matters of religious principle: dedicating a portion of their money to the Temple (and keeping the bulk for themselves), rather than caring for their parents; hawking goods in the temple (for a healthy profit), rather than accepting freewill offerings; rescuing the profit-making ox on the Sabbath, rather than caring for suffering human beings; hastening wherever to do "God's bidding," rather than stopping to assist a neighbor.

But that was Christ's calling. To us He says, "Judge not, that ye be not judged" (Matt. 7:1). He emphasized the profound love we are to show toward each other: "This is my commandment, That ye love one another, as I have loved you." And

again, "These things I command you, that ye love one another" (John 15:12, 17).

### In the Steps of a Messenger

The duty some may feel to correct others is likely influenced by the life and times of Ellen G. White. Her personal testimonies are replete with specific corrections for and criticisms of early Adventists. *In each instance, however, she was careful to identify her criticism as coming through inspiration from God.* Can any of us claim that same office for ourselves? Do we forget that to call sin by its right name is not to destroy the sinner?

Mrs. White herself counseled us to make a habit of speaking well of others. "Dwell upon the good qualities of those with whom you associate," she wrote, "and see as little as possible of their errors and failings. When tempted to complain of what someone has said or done, praise something in that person's life and character."<sup>12</sup>

Rather than criticizing and condemning others, we are urged to work out our own salvation, to watch ourselves diligently. We must put away

every evil from our lives and seek to overcome every fault, becoming new creatures in Christ. Then instead of weakening others through our criticism of them, we may strengthen them by encouraging words.

Hear this strong statement from her pen: "[We] have no time for dwelling upon the faults of others. We cannot afford to live on the husks of others' faults or failings. Evilspeaking is a twofold curse, falling more heavily upon the speaker than upon the hearer. . . . The very act of looking for evil in others develops evil in those who look. By dwelling upon the faults of others, we are changed into the same image."<sup>13</sup>

**S**eventh-day Adventists do not consider themselves the only true Christians on

earth. We realize, in fact, that most of God's people are still to be found in other Christian churches. If we treat members of our own fellowship with harshness, we cannot expect Christian "siblings" outside our fellowship to be drawn to our "family."

Ellen White reminded us that there are "true Christians in every church, not excepting the Roman Catholic communion. . . . God accepts their sincerity of purpose and their integrity before Him."<sup>14</sup> Thus she has counseled that in our zeal we should avoid making sweeping denunciations, but in "humility and love, present to all the truth as it is in Jesus."<sup>15</sup>

No "unnecessary barriers" should be created between us and "other denominations, especially the Catholics, so that they think we are their avowed enemies. We should not create a prejudice in their minds unnecessarily, by making a raid upon them."<sup>16</sup> She cautioned that "our work is to study to weed out of all our discourses everything that savors of retaliation and defiance and making a drive against churches and individuals, because this is not Christ's way and method."<sup>17</sup>

A loving, non critical spirit will "work" both inside and outside the church. ➤

<sup>1</sup> Arthur Keough, *Our Church Today* (Washington, D.C.: Review and Herald Pub. Assn., 1980), p. 82.

<sup>2</sup> *Ibid.*, p. 17.

<sup>3</sup> *Ibid.*, p. 83.

<sup>4</sup> *Ibid.*, p. 65.

<sup>5</sup> *Ibid.*, p. 82.

<sup>6</sup> *Ibid.*, p. 69.

<sup>7</sup> *Ibid.*, p. 84.

<sup>8</sup> *Ibid.*, p. 7.

<sup>9</sup> Michael Walzer, *The Revolution of the Saints: A Study in the Origins of Radical Politics* (London: Weidenfel and Nicolson, 1965), p. 301.

<sup>10</sup> C. Allyn Russell, *Voices of American Fundamentalism: Seven Biographical Studies* (Philadelphia: Westminster Press, 1976), p. 215.

<sup>11</sup> *Ibid.*, p. 217.

<sup>12</sup> Ellen G. White, *The Ministry of Healing*, p. 492.

<sup>13</sup> *Ibid.*

<sup>14</sup> —, *The Great Controversy*, p. 449.

<sup>15</sup> *The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, vol. 4, p. 1184.

<sup>16</sup> Ellen G. White, *Evangelism*, p. 144.

<sup>17</sup> —, *Testimonies*, vol. 9, p. 244.



Gerald Colvin is assistant dean for graduate studies in education at Ashland University in Ashland, Ohio.



**W**e're looking for writers. We're looking for men and women of all ages whom the Lord has gifted and called to write for the good new *Review*. Are we looking for you?

Yes, exciting changes are coming down the pike. The "good old *Review*" will soon turn 150. It will continue its ministry as the voice of Adventism, but we're giving it a new look and a new spin. We want to make it a more powerful witness to our God and His leading in our midst.

We have lots of ideas that we believe the Lord has led us to. But we need help. We're looking for people with pens and a passion for God.

Did you catch the plan? Look over our August NAD, August 10, and August 17 issues (all on page 2) for details of what's ahead, but here's the broad scheme:

#### The Platform

Come January 1996 every issue of the *Review* will have a four-fold platform:

→ Spiritual food—God. Jesus. How to have a relationship with God. How to know Him better.

→ Message and mission—what makes us Seventh-day Adventists, our beliefs and God-given task.

→ Diversity—our ethnic, age, and gender differences make great assets. The *Review* for all the church.

→ Reader interaction—more letters and new opportunities to share with each other our opinions and how we live the Christian life.

#### The Spin

You'll get editorials, devotionals, and news in every issue, but

the focus will differ week by week.

*Week 1 each month—the NAD Edition.* Focused as the division paper for North America.

*Week 2—the World Focus.* Exciting news of the church around the world. Adventists doing and daring for God.

*Week 3—the Cutting Edge.* Radical discipleship: living the Christian life in the home, at work, at school.

*Week 4—AnchorPoints.* Solid doctrinal articles, Ellen White reprints, the good old golden days (with Miriam Wood!)

## Maybe the Lord wants you to write for the good new *Review*.

#### Write On

You'll have a better chance of getting your letter in print (most don't make it now). And you'll want to contribute to the interactive pieces in every issue.

But we're looking for new writers and new manuscripts. People who love the Lord and can write. People with something to say.

We're especially interested in writers who are:

- ✓ Age 25-45
- ✓ African American
- ✓ Hispanic
- What topics?

#### Yes-Yeses

- ✓ Deeply spiritual material. God. The difference God makes in your life. How we can know God.
- ✓ Solid base in Scripture and the Spirit of Prophecy.
- ✓ Open, honest, candid, personal, real, vulnerable.
- ✓ Data-based.
- ✓ Fresh, lively, new.
- ✓ Upbeat.

#### No-Nos

- ✓ Tired, familiar ideas.
- ✓ Top-of-the-head writing.
- ✓ Multiple submissions (if you send your manuscript elsewhere, *don't* send it to us).
- ✓ Heavy on quoted material—keep below 15 percent.
- ✓ Quotes from songs or hymns (the copyright can cost us \$400 for one line!).
- ✓ Fiction.
- ✓ Dreams.

# Write Now!



BY WILLIAM G. JOHNSON



## Here's How It All Happens

1. You get an idea.
2. You write us, giving us the gist in an outline. Each editor handles different assignments—see the sidebar for the editor who will work with you and write him or her direct.
3. If we're interested, the editor will get back to you with guidelines and suggestions.
4. You submit the completed manuscript.
5. We send you an acknowledgment that we received your manuscript.
6. Your manuscript gets evaluated by at least two editors.
7. We notify you of our decision.
8. If we accept, we *buy* your manuscript for one-time use—that is, we own it for one printing, then the copyright reverts to you. We pay on acceptance, not publication. You won't get rich from writing for the *Review*, but you can expect some reward for your effort:
  - longer articles, solicited—\$100-150
  - shorter articles, solicited—\$50-100
  - longer articles, unsolicited—\$50-100
  - shorter articles, unsolicited—\$30-60
9. When we accept your manuscript, we will ask for your Social Security number, a photo, and a request for you to grant our publishing houses overseas permission to reprint without cost.
10. Your article comes out in the *Review*. You feel happy, and untold thousands of readers benefit from it.

## What About . . .

- ✓ Poetry? Sorry, very little reader demand these days. We

accept and publish just a few poems each year.

- ✓ Series? We use rarely, so don't write without instruction from us.

- ✓ News stories? We don't pay unless we contract with you to write for us.

- ✓ Letters? Can't acknowledge them—we get thousands every year, and our staff is too small.

- ✓ Reader interaction? Can't pay you for these short pieces, but keep them coming anyway.

## Read Carefully . . .

**The sidebar with this article. It will show the range of materials we're looking for, the approximate length, and the editor to write.**

**Many articles in the good new *Review* will be written on specific invitation. We're looking for writers! But 20-50 percent of each issue will come from unsolicited manuscripts.**

**You have a chance to get into print. And so—write on! Write now!**



*William G. Johnsson is editor of the Adventist Review.*

## Writing for the Adventist Review

Article Type	Description	Length (words)	Editor
AnchorPoints	Fundamental beliefs for today	1,800	Johnsson
Jesus	His life and teachings	1,200	Johnsson
Discipleship	Living Christian life	1,200	Johnsson
Theology	Any major doctrine	1,200-1,800	Adams
Biblical Study	Reflection on a Bible passage	1,200-1,800	Adams
Devotional	Practical Christian reflections	1,200	Adams
Current Issues	Issues in church or world	1,200-1,800	Widmer
Education	Encourage Christian education	1,200	Widmer
Opinion	Your conviction on a relevant topic	600-1,200	Widmer
Lifestyle	Personal, practical	1,100	Watts
Reflections	Short inspirational	675	Watts
Turning Point	A decisive moment in your life	700-1,000	Watts
Faith in Action	Christianity in overalls	1,100	Chavez
Health	Practical, factual	1,100	Chavez
Story	True, personal, real	1,100	Chavez
Book Review	As assigned		Rydzewski
News Report or Feature	As assigned		Medley



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## Friends for Keeps

1996 Junior Devotional

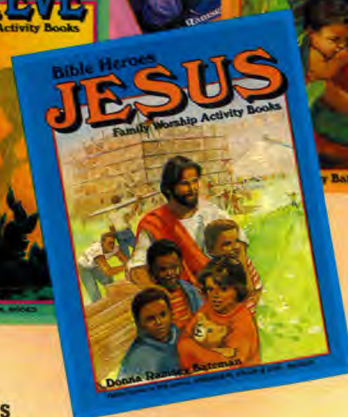
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# Keep Smiling!

BY DICK RENTFRO

A Christian book salesman whom we will call John couldn't seem to make any sales. "Is God with me in this?" he asked himself, and decided to try harder.

But though he tried harder, the books didn't sell. One day his boss went with him on his sales calls. He noticed John's sales talk went well, but he saw no joy in the man's presentation.

"You're too serious, John," his boss said. "Try smiling more."

John didn't think he could smile—there were so many things wrong in the world. But he decided to try. He chose to think about *happy things*, such as God's love and the beautiful things in nature. With his new smile, he sold books—many books. Besides that, John became happier. His smile made his customers smile, and *their* smiles, in turn, made him even gladder. At the end of the first day John reported to his boss that his face was tired from smiling so much!

A lady I knew, Evelyn Grace Jacques, had a wonderful smile. She was the granddaughter of Ellen White, and she once told me of Ellen that "she understood children and always had a happy word and smile for us. If she was writing when we came into her room, she would lay aside her pen and give each one a hug and kiss and ask us how school was going."

Grace's famous grandmother wrote: "If we give smiles, they will be returned to us; if we speak pleasant, cheerful words, they will be spoken to us again. When Christians [boys and girls] appear gloomy and depressed as though they thought themselves friendless, they give a wrong impression of religion. . . . Heaven is all joy."\*

You have God, Jesus, and all the angels who love you! You have friends, family, and teachers who care about you! You matter!

Someone has counted 826 "happy

texts" in the Bible, like "Shout for joy" and "Be glad in the Lord." If God told us 826 times to be glad, He must have

wanted us to be happy.

You can't be happy without smiling. Let's keep smiling. We smile more when we look for the best in other boys and girls, and we scatter smiles along the pathway of life.

Even if our face muscles grow weary of smiling, others will never tire of our joy in Jesus expressed every day in the language of a smile.

\* *The Adventist Home*, p. 430.



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# LORD of Generation

Generation X  
comprises the  
young of  
America and  
of  
Adventism—  
our youth and  
young adults  
from 13 to 33.

This much-touted name was inherited from Douglas Coupland's pop-art novel by the same title. Other name tags include baby busters—a demographic epithet to place them in relation to the baby boomers, whom they follow; the thirteenth gen—so called because they are the thirteenth generation to live under the United States flag; and twentysomethings—to define them by age (or as one writer disparagingly called them, twentynothings).

So who are they? We could spend our time discussing the most computer-literate generation ever, who have learned to use the computer the same way most of us learned to use the telephone. We could talk about the most world-traveled generation ever, the truly jet set of all generations. They are also the most technologically sophisticated generation ever, the most televised generation in our history.

So immersed are they in the electronic media that Xers are masters of what some are now calling "parallel thinking," the ability to process multiple stimuli at the same time. Thus they are able to watch TV, listen to the stereo, read the sports page, and carry on a conversation—all at the same time! Good news for parents who thought their teenagers weren't listening! "I'm parallel thinking, Dad."

And on and on, we would find much to laud and applaud in Generation X. After all, they are the most racially diverse and racially tolerant generation in American history. Ethnically they appear to be much more color-blind than their parents and ancestors. They are also the most women's rights-conscious generation we have raised. And they are more environmentally conscious than any other generation.

They've got a lot going for them. But they also have a lot going against them, and it is out of that plethora of negatives that sociologists paint a very sobering profile of Generation X. What you are about to read ought to trouble you, because if

BY DWIGHT K. NELSON

# Church of the Baby Busters



you don't respond appropriately, both the country and the church are in deep trouble.

All Xers or baby busters, however, are not alike. Oh, yes, they have grown up in the same world and been shaped by the same forces. Nevertheless, there are some warning signs that are symptomatic of this generation. Note carefully what Neil Howe and Bill Strauss have discovered in their significant published study *13th Gen.* Here's what happens to American young people in this generation every 24 hours:

► More than 2,500 American children witness the divorce or separation of their parents.

► 90 kids are taken from their parents' custody and committed to foster homes.

► 13 Americans age 15 to 24 commit suicide; 16 are murdered.

► The typical 14-year-old watches three hours of TV and does one hour of homework.

► More than 2,200 kids drop out of school.

► 3,500 teenagers are assaulted, 630 are robbed, and 80 are raped.

► 1,000 unwed teenage girls become mothers.<sup>1</sup>

It is our kids' generation that went from a television family culture of *My Three Sons* to one of *My Two Dads*. "Of all children's generations in U.S. history," write Howe and Strauss, "13er kids are the 'onliest [only-est],' their families the smallest, their houses the emptiest after school, and their parents the most divorced."<sup>2</sup>

Their home statistics explain why baby busters are getting married later than any other generation. According to Christian demographer George Barna in his book *The Invisible Generation: Baby Busters*, 35 percent of them say it is nearly impossible to have a successful marriage anymore, and 24 percent say divorce is likely to happen. Which is why 60 percent believe it is best to cohabit before marriage, and 50 percent believe that cohabitation will replace marriage. So no wonder only 23 percent of single busters claim to be virgins. Almost one half of all live births to GenX females last year were to unwed mothers, which was the highest proportion ever recorded for women in the 15 to 24 age bracket!

## Economic Worries and Woes

Do you know what scares Xers? Our economy. And who can blame them? According to the Bureau of Labor Statistics, today four out of five people who graduated from college between 1984 and 1990 have jobs that require a college degree. The bureau is estimating that with the number of college graduates continuing to grow, as many as 30 percent of college grads will be underemployed or unemployed.

George Barna now estimates that Xers will end up changing their careers—not jobs, mind you, but career tracks—six times before they retire! Because for busters, work is a means to an end. They have no umbilical cords to the institutions or companies they work for. If a better job comes along, they're gone.

And Xers are busting the suicide rates! Each year during the 1980s, 5,000

news isn't good to us, how under heaven will it be good to them?

*Second*, we must realize that the Jesus of the Gospels shares some remarkable characteristics with Xers today! Andrés Tapia, an Xer himself, wrote a piece recently for *Christianity Today*, "Reaching the First Post-Christian Generation," in which he shared these remarkable parallels between Jesus and our young:

"Jesus was in His early 30s when He began His public work; He had no career path and no place He could call home. His greatest battles were against the dogmas of His day, and He showed little faith in institutions and rules and regulations. Rather, His message was of a Father full

of grace, and the context of His work was His personal relationships. He built community, first with

His small group of 12, and then across class, gender, racial, and lifestyle lines. He liked a good party, even turning water into wine to keep one from ending prematurely. He spoke against injustice and did not have the stomach for inauthentic people. He thought globally

but acted locally. As we confront the growing irrelevance of the church among many Xers, we must wrestle with the idea that Jesus would have felt very much at home with the MTV generation."<sup>3</sup>

Jesus knows the baby buster's journey more than we first realized. He lived the life of their generation. Then should we not seize the prayer opportunities all around us to intercede before Him on behalf of the Xers in our midst?

*Third observation* is that we must be willing to rethink and revamp our traditional methods of worship and evangelism if we are going to seriously undertake our mission to baby busters.

Baby busters are not irreligious, without a hungering for God. That's why baby busters come to church! George Barna discovered that a majority of busters are currently active in some type of church or

Generation X comprises the young  
of America,  
and a challenge to Adventism.

of them  
between 15 and 25  
killed themselves.

## Reaching Generation X

Is there any hope? What shall we do to reach and save this generation?

Let me share five observations after reflecting on Generation X.

*First of all*, we must recognize that we cannot save this generation, for we are all in need of salvation—and only Jesus saves. But if we as older generations will begin by confessing and affirming that our own salvation is secure and assured in Christ Jesus, if we ourselves will come to Jesus and receive His proffered rest, then we have taken the first critical step to sharing that good news with the generations that now follow us. After all, if the



religious group. And that while they are less likely to attend church than older adults, 34 percent of them attend during any given week, and 51 percent attend during the course of a typical month. Even more heartening, he found that 54 percent of busters had made a personal commitment to Jesus Christ "that is still important in my life today."

But Barna has discovered what Roger Dudley found out at the Institute of Church Ministry at Andrews University in the five-year Youth Retention Study. And that is that the older these young people become, the less committed to Christ and the Adventist Church they become.

This study reveals that "Adventist young adults are only moderate in faith maturity, even lower than teenagers, and that they generally have negative attitudes toward their local congregations, especially in areas of warmth, challenge to thinking, and relevance.

"An estimated 36 percent have already essentially left the church, and others are soon to follow. The future of Adventism in North America depends upon a careful, intentional response to these challenges on the part of church leaders and those who minister to youth and young adults."<sup>4</sup>

**D**o you know what baby busters want in a church? After his extensive demographic study of this generation, here is what George Barna concluded would be the Xers' church of choice:

**It is our kids' generation that went from a television family culture of *My Three Sons* to one of *My Two Dads*.**

"The dream church of the baby busters: 200-300 people; has services at various times throughout the week; meets in a church building; has a male pastor; is associated with a denomination which they find acceptable; emphasizes meeting the needs of the community, rather than focusing on the needs of the congregation itself or the needs of people overseas; combines both traditional and contemporary music."

In an hour of history when, as Dudley observed above, we have already lost 36 percent of our Adventist young and even more are preparing to leave us, it hardly makes sense to fuss and fume in our corridors over freshly minted songs on overhead projectors and electronic keyboards when the very lifeblood of our future is dying among us! Because after we've won the

argument, what have we really won if we've lost our young?

We must continue to seek the guidance of the Spirit of Christ to know how best to communicate with this generation and point them to the Saviour.

*My fifth and final observation* has to do with the haunting lyrics that the lead singer of a rock group called Soul Asylum screams out: "I am homesick for a home I've never had" (*Tapia*, p. 21). Broken, dysfunctional families and homes are the stuff of American reality these days. And from these shattered havens and battered harbors come too


many of our young, "homesick for the home" they never had.

**P**erhaps that is why, in spite of all their brokenness, the baby busters have shown themselves to be much more relationally conscious than us boomers. Boomers brag of many friends; busters are more selective, but research shows they sink their friendships deeply with a few. Busters are abandoning relational breadth in exchange for relational depth.

Heartbroken and home-broken and in quest of relational depth, if there ever was a generation in our history ripe and ready for the healing power of the greatest relational truth about God ever revealed, it is this one! That truth? "God is love."

In the midst of a world collapsing economically and ecologically, morally and maritally, socially and spiritually, isn't the highest mission of the church to embrace Generation X and the rest of a lost civilization with the strong and gentle healing message of God's relentless love?

**F**or if when they come to us they do not encounter the unconditional love God has for them, if when they wander into our churches they are not drawn to the compelling love Christ has for them, where shall they go and to whom shall they turn to find it? Come to think of it, what other reason is there for the existence of the Seventh-day Adventist Church?

Therein lies the hope of the Xer, and you and me. 

<sup>\*</sup>Adaptation of a sermon published in *Focus*, the alumni journal of Andrews University.

<sup>1</sup> Neil Howe and Bill Strauss, *13th Gen*, Vintage Books, New York, 1993, p. 33.

<sup>2</sup> *Ibid.*, p. 61.

<sup>3</sup> *Christianity Today*, Sept. 12, 1994, p. 23.

<sup>4</sup> *Ministry*, September 1994, p. 19.



Michigan.

*Dwight K. Nelson is senior pastor of the Pioneer Memorial church on the campus of Andrews University, Berrien Springs, Michigan.*





Sandra F. Doran

# Take a Step

I'm making an impassioned plea to those living in homes in which the word "pain" is synonymous with the word "family."

I recently received a letter from a reader of the *Adventist Review* that put my own petty annoyances in perspective. She wrote of her life as a child, going to Sabbath school with welts on her body from a beating she had received the night before.

She described her adolescence, when her parents seized and examined her personal belongings. She told of moving out in young adulthood, only to have her mother arrive at her apartment, pack her things, and move her back "home." In eight pages she supplied the details of her life—heartbreaking, horrifying, unsettling.

Putting her letter down, I felt outrage that the context for this horror was a "Christian" home, held in high esteem by those "in the church."

## Abuse by Any Name . . .

Then I entered my car. Turning on the radio, I listened to a woman speaking of a childhood in which she watched her father severely abuse her mother. When her mother cried, the daughter was told to ignore her, since the tears indicated "mental illness."

The woman concluded by saying, "For 20 years my mother followed biblical counsel and remained submissive to my father. Every day she faced physical and emotional abuse. But she was faithful to God. Six months before my father died, he gave his heart to the Lord. If it weren't for my mother's meek spirit, that never would have happened."

I wanted to pull the car to the side of the road, call the station, and appeal for equal time. What the woman had just

done, in essence, was condone abuse, perpetuating the message that there is something holy about battering when it occurs within Christian families, encouraging members to suffer in silence—to keep the walls up, the outside world out. I felt sick, knowing that real people with real problems would listen to her and gain a distorted view of holiness, locking them ever more tightly into the prisons they inhabit.

Somehow I can't imagine that the Christ who traversed this earth, touching blind eyes, leprous skin, and palsied hands, would expect anyone—man, woman, or child—to remain in a home in which suffering is the order of the day.

In my ministry I am acquainted with adults who battle daily for wholeness, grasping for pieces of themselves torn off in childhood by people who extolled the virtues of Christianity while robbing their children of innocence, vision, and hope.

One woman, scorned by her mother and abused by her father, wrote: "I know that I can never be good enough to be saved. It's too hard. I'm too tired. I'll never be of worth to anybody. I know when Christ comes the earth will be cleansed by fire. Then my life will be over. And my suffering will end."

I get angry when I hear such words. Angry at the individuals who pass on such a heritage. Angry that they go on, heralded for accomplishments, while the fruits of their labors spoil, rot, and fester within the lives of those with whom they've tampered.

## It Can Happen Here

Recently I viewed a quilt called "Hands for Healing." Each block was made by someone who had suffered abuse within the Seventh-day Adventist

Church. The resulting pattern did not form a pretty picture. But for some, the creation of those panels was the first step in breaking the code of silence, of seeking help, of refusing to hide the pain for the sake of holding up an image.

I appeal to you. If someone right now is seriously hurting you or your children, if the word "pain" is synonymous in your mind with the word "family," take a step. I know, having listened to individuals who could see no way out, that the big picture is overwhelming. Don't try putting everything back together in one move. Just take a step.

A few years ago I found that my wisdom teeth needed to be removed. Having an aversion to instruments that pry, poke, and wrench things from my gums, I felt overwhelmed—immobilized. How could I get past my fears?

Picking up the phone, I dialed a number and stated, "I'd like to make an appointment to have my wisdom teeth removed." The thing was done. Out of my hands. It would happen. And I, having set it in motion, would have no choice but to ride it out.

So take a step today. Break the code of silence. Call someone who can help. If nothing else, make a "hand for healing."\* If one person, motivated by these words, stops a cycle of pain, I will feel that all my paltry attempts at putting words to paper have been worth it.

\* Write to: Hands for Healing, Post Office Box H, Dixfield, ME 04224.

Sandra Doran is a field supervision fellow and doctoral candidate in special education at Boston University.



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**Cinnamon Rolls**  
5 minutes\*

**Grind whole grain into flour, mix and knead bread dough**  
5 minutes\*

\*Times do not include baking time.



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# Deaths

**ANDERSON, Virginia (Draper)**—b. 1928; d. Aug. 12, 1995, Collegedale, Tenn. She worked at Southern College for 17 years. She is survived by her husband, Delmar G. Anderson, and two daughters.

**BIVAR, Renato**—b. 1904, Alagoas, Brazil; d. May 21, 1995, São Paulo City, Brazil. He served in the Rio-Minas Gerais Mission, Mato Grosso Mission, and Brazil Publishing House. He is survived by his wife, Petronia; one son, Er; and one daughter, Melia.

**BORDA, Carlos Magalhães**—b. Apr. 25, 1938, Brazil; d. Apr. 11, 1995, São Paulo, Brazil. He served 30 years as district pastor, academy treasurer, principal, East Brazil Union secretary-treasurer, North Brazil Union president, and was Brazil Publishing House general manager when he died. He is survived by his wife, Gilda; two brothers; two sons, Jairo and Gilson; and two grandsons.

**CLEMENTS, Alice May Staley**—b. Dec. 4, 1912, Ind.; d. Mar. 11, 1995, Yucaipa, Calif. She taught psychiatric nursing at Loma Linda University from 1968 to 1979. She is survived by a son, Paul.

**DARBY, Samuel E.**—b. June 8, 1919, Cuba; d. Sept. 7, 1994, Michigan. He taught at Oakwood College, Northeastern Academy, Pine Forge Academy, and Owen J. Roberts High School in Pennsylvania. He is survived by his wife, Jayne; one brother, James; two sisters, Dorothy Seard and Linda Ingram; two sons, Walter and Samuel; two daughters, Elizabeth and Iris; and seven grandchildren.

**DRAYSON, Ronald D.**—d. July 8, 1995, Riverside, Calif. He was a longtime friend and benefactor of Loma Linda University. He and his wife donated funds for the construction of the Drayson Center on the campus. He was a former faculty member in the School of Medicine. His career included pastoral ministry, college teaching, and administration. He served as dean of students, academic dean, and vice president for development at La Sierra University. After retirement the Draysons served in self-supporting work in Africa and the Far East. He is survived by his wife, Grace, and one daughter, Darlene Nemer.

## Notice of the Adventist Media Center, Inc., Constituency Meeting

This is the official notice of a regular quinquennial meeting of the constituent members of the Adventist Media Center, Inc. The meeting will convene at 9:00 a.m., October 6, 1995, at the General Conference of Seventh-day Adventists, Silver Spring, Maryland.

The constituent members of the Adventist Media Center are the members of the Executive Committee of the General Conference of Seventh-day Adventists and members of the Adventist Media Center board of trustees who are not members of the said executive committee.

The purpose of this meeting is for the election of the board of trustees and corporation officers, and for the transaction of such other business as may properly come before the meeting.

**ELLIS, Ester Lily**—b. April 3, 1904, West Virginia; d. May 5, 1995, Venice, Fl. She was the wife of evangelist William W. Ellis. She is survived by one son, Joseph; and one daughter, Vivian Keating.

**EVANS, Ruth (Harding)**—b. Apr. 5, 1910, Ohio; d. May 13, 1995, Greenbrae, Calif. A physician, both she and her husband Harrison Evans, were graduates of the College of Medical Evangelists in 1936. She is survived by a daughter, Judith Davis, and a son, Richard Fuller Evans.

**FRIESEN, Irvin Arthur**—b. Mar. 7, 1909, Kansas; d. Oct. 30, 1994, San Bernardino, Calif. He was one of the first Seventh-day Adventist pharmacists, serving denominational hospitals for 37 years and as a volunteer missionary in Monument Valley, Hong Kong, and Vietnam.


**HALLOCK, Norman R.**—b. June 29, 1903, Wisconsin; d. Apr. 25, 1995, Hendersonville, N.C. He taught science at Broadview Academy for 34 years and made nature films for Coronet Film Company in Chicago. He is survived by his wife, Allene.

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**THE CHRISTMAS IN MY HEART COLLECTION**



## ■ MONGOLIA

# Straw Homes and Heavenly Mansions

*Asking people to abandon their traditions is asking a lot  
—unless you're offering them something better.*

**C**ounterintuitive. It's one of those five-dollar words my mother warned me about. "Never use a big word when a plain one will do," she told me. Yet I keep coming back to it—counterintuitive.

It means to do something that's against the natural instinct—to go against the grain of one's intuition. In Mongolia the Adventist Development and Relief Agency (ADRA) recently finished a project that was most definitely counterintuitive.

It grew out of one of the biggest problems in Mongolia—inadequate housing. Many people live in concrete apartments with plumbing and electricity. The rest, however, live in tightly packed settlements that spread out from the center of the city.

The settlements are called "ger communities," after the ger (also called yurt)—a felt and canvas tentlike structure that Mongolian nomads have lived in for centuries. The problem is that the light, portable gers, which are superbly suited to nomadic existence, have severe drawbacks when used in a settled lifestyle.

Gers do not retain heat, so large amounts of fuel (coal, wood, or dried dung) must be burned for occupants to stay warm during Mongolian winters when temperatures dip to around 40 degrees below zero Fahrenheit. Many families spend as much as 60 percent of their income on fuel.

Also, the ger's felt must be replaced frequently. That's no problem *if* a nomad has 50 sheep and can make his own felt. But it's very expensive for a settled family without sheep. Clearly, a ger is a poverty trap for many.

ADRA/Mongolia proposed a counter-

intuitive solution for this problem: build houses out of straw bales. (It's OK if you laugh—most people do at first.) Houses built with walls of plastered straw bales are inexpensive, easy to build, superinsulating (R-50+), durable (many houses in the plains of North America around the turn of the century were built this way, and many are still in use), and virtually fireproof after they're plastered.

Best of all, a house three times the size of a ger can be built for less than what a ger costs and can be heated with only about 10 percent of the fuel a ger would use.

When ADRA first proposed the idea to the Mongolian Ministry of Infrastructure, it became something of a joke. The Mongolian Union of Architects weren't any more charitable when they heard about it. But when ADRA/Canada funded the building of two demonstration buildings, Mongolian officials became quite excited.

Construction training for building officials fanned the excitement, and a one-hour television special about the project was broadcast to all of Mongolia. Since then, reports of plans to build straw-bale buildings are coming in from all over the country. In fact, some of the same people who first



The author stands in front of one of the "straw houses" funded by ADRA/Canada.

laughed at the project are now the ones who are promoting it most eagerly. They're converts to counterintuitive thinking.

In Mongolia, as in other parts of the world, Christians have to think counterintuitively. We have to be willing to *demonstrate* Christianity before we can promote Christianity. Our primary responsibility is to serve. And in the serving, we break down prejudice so the people we work with can hear our message.

God has a plan for Mongolia. And perhaps in the unfolding of that plan and in the building of straw houses, the very people who are now unaware of Christianity will soon promote it. Because those who accept Jesus as Saviour counterintuitively will receive no mere houses of straw, but mansions in heaven.

*By Scott Christiansen, director of the Adventist Development and Relief Agency, Mongolia.*



## ■ TENNESSEE

# Bracing for a Change

*About the only thing educators can count on for certain is that things are not going to stay the same.*

One thousand secondary teachers and principals from five unions converged on Gatlinburg, Tennessee, recently to learn how to get ready for the twenty-first century. The historic meeting brought together educators from the Atlantic, Canadian, Columbia, Lake, and Southern union conferences for a three-day convention.

The convention's theme, "Change! Ready or Not," defined the agenda. From the convention's first meeting until the final benediction, the educators studied how best to re-create a spiritual vision for Seventh-day Adventist junior and senior academies, as well as how to integrate technology with more traditional ways of helping students to learn.

Keynote speaker for the convention was Gilbert Plubell, North American Division director of education. He asked convention attenders, "Who can deny change is taking place? We know most people don't like change. They are very backward about going forward, and that's probably because making changes means taking risks."

Clif St. Germaine, of Excel, Inc., an expert in learning styles theory, presented a six-hour workshop featuring 4MAT®, a teaching strategy that allows for the varied learning styles with which students enter their classrooms. "We believe every student can learn. We also believe students learn differently and those differences are legitimate. We believe teachers should honor the learning style differences of their students and design lessons that meet the diversity," he said.

Planners for the convention provided 10 breakout sessions for subject matter teachers. The sessions ranged from Monika Steinberg's "The Critical Analysis and Thinking Skills Program [CATS]" to Ann Vining's "Using Higher Order Thinking Skills in the Mathematics Classroom."

Religion teachers explored such topics as "The Secularity of Adventism," "Presenting Salvation to Teens," and "The Everlasting Gospel." Presenters included Jon Paulien, Seventh-day Adventist seminary professor; Jack Sequeira, Potomac Conference pastor; and Glenn Russell, Andrews Academy Bible teacher.

Each morning of the convention began with a devotional period. Ralph W. Martin, Columbia Union Conference president; Orville Parchment, Canadian Union president; and Carlyle C. Simmons, Bermuda Conference president, presented the devotional messages. Each reminded his listeners that teachers are ministers in their

classrooms and urged them to be intentional about introducing students to Jesus Christ.

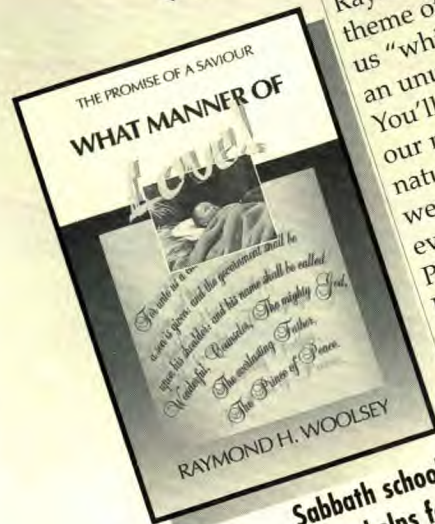
Fred Stephan, retired Lake Union director of education, called the teachers to recommit themselves to their teaching ministry. His topic was "Quit Trying Harder . . . Use *Uncommon Sense* . . . Simply Change." Among the "uncommon sense" suggestions Stephan offered were: provide for the Holy Spirit to enter your classroom; use redemptive discipline; form pastor-teacher ministering teams; catch a vision. Teachers can make a difference.

The five-union conference was organized by a steering committee headed by Don Weatherall, Southern Union associate director of education.

*By Clarence U. Dunbebin, associate director of education for the Potomac Conference.*

## Lesson Helps for Next Quarter

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## ■ KOREA

# A University on a Hill

*The largest Adventist learning community in Korea has at its center a monument to prayer.*

**T**alk about diversity! Adventist Korean Sahmyook University has 2,907 students enrolled in 22 departments. On the same campus, elementary and secondary schools account for another 2,100 students. And while the library marks the geographical center of the campus, the spiritual center of the university is a small

cal seminary. The graduate school offers programs in theology, religious education, pharmacology, and chemistry. Among graduates from these programs are missionaries to Russia, China, and many other countries. Many of the participants in the 1000 Missionary Movement are students or graduates of the university.

Three years ago Korean Sahmyook University started a School of Lifelong Learning that has become a fountain of learning for individuals from all walks of life. The lay theology program consists of in-depth biblical studies and service skills needed to train laypeople and Bible workers. The day-care center is approved to grant government day-care teacher certification. There are other programs in health, computers, English, art, and music.

Like any organization, the university has its share of challenges. Large classes tend to become impersonal. Some professors find it difficult to correct so many assignments. Some students from various religious and cultural backgrounds find it difficult to adjust to the pervasive Christian environment.

But when one sees students singing gospel songs; when during Weeks of Prayer one sees hundreds of prayer groups praising the Lord; and when one sees graduates taking God's love all around the world, it's easy to believe that the Holy Spirit is at work at the university that surrounds Prayer Mountain.

*By Rudolf E. Klimes, dean of the School of Lifelong Learning, Korean Sahmyook University.*



The auditorium at Sahmyook University seats 3,000 individuals. It is used for religious assemblies and worship services.

hill—called Prayer Mountain—where a very worn path leads tens of thousands of students, throughout the year, to prayer, meditation, and times of spiritual refreshment. It is a campus where more than 5,000 students come daily to study, pray, and prepare for lives of service.

Korean Sahmyook University is a Christian fortress in a country that is at the same time very Buddhist and very secular. On Sabbaths university students attend their choice of the six churches on campus or participate in one of the local churches nearby.

The university is fully accredited by the Korean government and operates without church and government appropriations. Entrance to the university is quite competitive—only one in four applicants gains acceptance. It includes a graduate school and theologi-

## VoiceNOTES



Lonnie Melashenko interviews Takashi Shiraishi, director-speaker for the Voice of Prophecy in Japan, at VOP studios in California. The Japanese VOP broadcast began in 1952 and now covers all of Japan.

■ A recent VOP radio series applied five safety rules from “driver’s ed” to daily spiritual living. A California Department of Education staff member was so impressed that she phoned to say she wants to incorporate some of the concepts into a curriculum she is working on.

■ Adventist students attending the University of Western Ontario at London are promoting the new DISCOVER Bible course from the VOP. They participated in the Christian Emphasis Week on campus and distributed books, pamphlets, and magazines that present the Adventist message. Mario Savic, secretary of the association, says: “The Holy Spirit touched so many students as they came to our booth to find out who Seventh-day Adventists are, what we believe, how we are organized, and if there were any [local] churches.”

■ A 10-part series, “Amazing Grace,” airs October 16-27 on the VOP daily broadcast. Lonnie Melashenko explores the rich meaning of this favorite gospel song by discussing what each line says about the priceless gift of God’s “more-than-amazing grace.” A different rendition of the song is featured each day.

VOP Sunday and daily broadcasts are available on cassette. The cost is \$5 for each Sunday tape and \$10 for each Monday-Friday series (3 tapes). Write for a list of recent and coming topics.



Box 55 • Los Angeles, CA 90053



# Do Something Now

My daughter Shirley came over the other day to help me decide what clothes to take on an upcoming trip to England. I tried on a jumpsuit for her approval, and she asked for the garment.

"Mother," she remonstrated, "this is a 10! You're not a size 10 now. I'll be happy to reduce your wardrobe any time you're ready."

The jumpsuit in question was a too-small woolen garment rarely needed now that I'd moved from Massachusetts to California. Why was it still in my closet? My inability to let go, my love and talent for bargain shopping, and my skill at procrastination.

Years ago I read a book that recommended that each of us needs a "switchword" to improve our quality of life. I had settled on the switchword "now." Postponing and procrastination had become bad habits. I sighed. I had not used the word for a while.

When we got into my closet, Shirley's guidelines were that I not keep anything unless it was comfortable, I liked it, and I was wearing it. "OK," I answered. "There'll never be a better time than *now*." We began the weeding process.

## Hoping and Hoarding

After she left I decided to continue in my good works. I sorted a boxful of children's clothing I'd bought on sale. In it I found a little white knit wool suit I had bought and put in my hope chest 10 years earlier when my two older daughters were pregnant. The original price was \$36. I had paid only \$5 and dreamed of seeing it on a grandson.

But the little suit stayed in my hope chest as Jennifer, Meg, Kaiti, Heather, and Ashley were born. Ryan and little Bob have finally joined the family but the suit is pocked with moth holes.

I thought of Matthew 6:19: "Do not lay up for yourselves treasures on earth, where moth and rust destroy" (NKJV). Why had I hung on to the garment that long? Why hadn't I given it to a little boy years ago?

I thought of framing the suit as a reminder that what is shared will be of much more use



Why

do I

hang on

to things

I don't need?

and bring more happiness than things that are hoarded. Billy Graham was right when he said, "We are not cisterns made for hoarding. We are channels made for sharing."

Why do I hoard? Am I afraid that if my clothes wear out I won't have money to buy more? Am I afraid that the Lord who led the Israelites in the desert for 40 years and did not let their shoes and clothes "wax old" won't be able to provide for me?

As I held the little moth-eaten suit I remembered an experience told by Eric B. Hare in his book *Fullness of Joy*. Just before escaping from Rangoon during the war, a woman came to the mission with a plea along these lines: "I have to go, and I can't take anything with me except a little suitcase and a rug for the journey. I live in that grand home just a few blocks away. I hate to think of the thieves breaking in to steal and loot and plunder. Won't you mission people go over and take all my lovely furniture?"

They had to tell her, "It's too late. We will be leaving any moment ourselves. If we could have had some of those things three months ago when we were outfitting our clinic, we could have used every bed and chair and table."

"As she turned to leave she threw her shawl over her face to hide her grief, and from her lips came the heartbreaking cry, 'Oh, how I wish . . .'"

I looked at the little moth-eaten suit. How I wished I had given the garment away before it was out of style and the moths had found it. For me, it has become a symbol, not only for needing to give gifts, but for the need to share my time, talent, money, message, and self with others—*now*.



Joyce Rigsby is a freelance writer living in Hanford, California.

BY JOYCE RIGSBY





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