

# ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

DECEMBER 28, 1995

A large, stylized graphic of the number '10' in a bold, black, sans-serif font. The '1' is a simple vertical bar, and the '0' is a thick, rounded ring. The number is centered on the page.

THE  
TEN  
BIG  
EVENTS  
OF  
1995



### The Test of Openness

I circulate in a mostly non-Adventist world, because my husband is a non-SDA Christian. So I can applaud "Open Borders—Open Minds" (Nov. 9) and say amen and amen. My husband sang in an Adventist choir regularly for four years, seldom missing a Sabbath service. His exact quote of the experience is "I have never felt more lonely and left out than when I was with this group of Seventh-day Adventists." He was not treated badly, but was simply excluded and not accepted.

Jan Paulsen said it well: "There is nothing noble in accepting people who are replicas of ourselves. . . . It is by inviting in strangers that, unwittingly, I may have 'entertained angels' (Heb. 13:2). . . . The test of my openness is always invariably found in the way I treat other people."

Lynn Rose  
Silver Spring, Maryland

### Finding Hope

I hear the complaints in the church and I also encounter conditions there that too closely parallel what the rest of the world is doing, but I also find hope. For instance, we seem to continue having difficulty with the ethnic issue, but we are addressing rather than avoiding it. Also, the Utrecht General Conference session was a joyous world church gathering, which, while it complicated the issue of women's contributions to the church, seems to have encouraged more comprehensive study of the issue in the North American Division.

Again, judging by Sandra Doran's candid writing and by Kate McLaughlin's book *My Son, Beloved Stranger*, we are even becoming brave enough to address a needed relationship with those in the gay community.

All of this, which some perceive as wandering astray from doctrinal issues, suggests to me the picture of a people attempting in earnest to follow in the footsteps of our Lord and Saviour, not just in word and deed, but, more significantly, in heart.

Milon N. Crickmer  
Livermore, California

### Leaving and Returning (cont.)

I recognize that the issue of why people quit the Adventist Church is far more complex than we often believe, but the fact is that a significant number of Adventist members and churches—far too many to be ignored—are cold, cruel, and uncaring.

These are not mere aberrations, but a bitter disease that infects the church and

### How to Improve Your Prayer Life

How can I *really* pray? What sort of people will meet Jesus when He returns—and can I be one of them?

Look for an important five-part series on prayer in the end-time by Joe Engelkemier. It commences with the January NAD issue and runs each week.

Be sure to get and keep each article in this series.

Only in the *Adventist Review*!

undermines its mission. The spirit that fosters this evil can be defeated only with kindness and concern for people. Doctrinal purity, lifestyle victories, commitment, etc., dim in their worth if Christlike love is not present.

Rather than pointing to the third angel's message, we need to be practicing 1 Corinthians 13. Frankly, we'll win more souls and keep them in the church with love than with an arrogant, cold, indifferent, and self-righteous "truth." God save us from ourselves.

Michael Tomlinson, Pastor  
Austin, Texas

"The Real Reason People Quit the Church" (Sept. 14) challenged me. Fifteen of the 40 years that I spent in denominational employment were as principal of three different boarding academies. During this time I visited more than 400 homes per year. I did not tabulate my visits for the purpose of determining why parents did not send

their children to our schools. In most cases the reason was not finance or problems in the schools, though this was the excuse. The underlying cause was that they were not totally dedicated to Adventism.

I would challenge our members, ministers, and evangelists to provide a basis for a firm commitment to the SDA message. Baptism does not assure commitment and dedication. The easy way out is to allow those who are not committed to quietly "disappear." It is our responsibility to help them keep their minds and hearts fixed on eternity. This brings steadfast unity.

Virgil Bartlett  
Professor Emeritus  
Andrews University

### Abuse in Church

Thank you for the timely article "Take a Step," by Sandra Doran (Sept. 28). Abuse is wrong, and in the name of Christianity it is even more appalling. I would like to add another dimension to this.

Sometimes the actions of those who abuse extend into the life of the local church. In one church I witnessed an individual send home some children who had come to a program because they were not "properly dressed." Instead of being thankful these non-Adventist youth had come, they were sent home in the name of protecting the holiness of the sanctuary. Never mind how crushed the feelings of the young people! In another church it was nearly impossible to have a Vacation Bible School because the elder was afraid the walls of the building might get dirty from children who had not washed their hands.

Such abuse is the result of people who worship themselves and their ideas of what constitutes holiness. Spiritual pride is as prevalent today as ever, and nearly always lends itself to abuse in some form. If people would worship our Saviour and not themselves, maybe the problem would cease to exist.

Lawrence M. Walton, Pastor  
Iron Station, North Carolina



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# My Top Ten List for 1995

When the year's all over and the last sermon is preached, the last baptism counted, the last natural disaster withstood, and the last decision made, that's when we find out whether all our running to and fro for 365 days was really worthwhile in the cosmic scope of things.

With this year just about history, we can—and should—look back for a moment. Every year is a valuable teacher, giving us more insights into ourselves. We discover that our steps sometimes have been forward and sometimes in circles. Every discovery, however, can be a teacher, prodding us on to new paths, new journeys, new dreams.

As a church in 1995 we have trod many new roads. We have reached record numbers of baptisms, entered many new areas, and worked diligently to build up our faith and to stretch resources to cover our burgeoning needs worldwide. And yes, we have walked in circles in some areas.

Reflecting upon this year, I've created my "Top Ten list" of distinctives for 1995. It's not a scientifically conducted poll, just my reflections on what has been—or what will or should become—significant in the life of the Seventh-day Adventist Church.

1. We discovered a serious decline in the percentage of people in North America that know *anything* about Adventists. Name recognition of Seventh-day Adventists dropped from 70 percent in 1986 to 53 percent this year. That's almost half who know absolutely nothing—zip, zero—about us. And many of those who say they do know us think we're Mormons!

2. Despite our fears, we discovered (with delight) that satellite evangelism works, and works well. The Net '95 evangelistic seminar in Chattanooga, Tennessee, downlinked to more than 650 locations across North America, resulted in

the largest-ever audience for any church program and about 5,000 baptisms. It has prompted another one, NET '96, for next October, with translation into five languages for reception in Central America and western Europe.

3. Beyond our successes in baptisms worldwide, we slowly and sadly uncovered the horrible truth that about 225 Adventist pastors and administrators, and approximately 10,000 members, were murdered during Rwanda's tribal war last year. That is the greatest single massacre of Adventists anywhere, anytime.

4. We carefully pushed through the borders of numerous unreached countries through our Global Mission endeavor. And we strengthened our presence in areas where we recently entered. For instance, our membership surpassed 1,000 in Cambodia—a country in which just three years ago *not one member* lived. Returning refugees brought the Adventist message back with them.

And in the megacity of Calcutta, India, where our membership dropped to just 12 (even though our work there began in 1895), an evangelistic series brought life to our Calcutta church with its 106 baptisms.

5. Once again church representatives voted on ordination of women to the gospel ministry. Following three hours of discussion on North America's request to allow our 11 world divisions the right to decide for themselves the issue of women's ordination, General Conference session delegates voted down the request by 69 to 31 percent. North American leaders responded by saying they will support the world church's decision, but that they also will pursue all avenues to affirm and encourage women in all ministerial and church leadership roles and functions.

6. GC session delegates voted numerous organizational changes, including such key actions as these:

□ A reduction and *cap* on the growing size of the sessions' delegations to 2,000—down from this year's 2,650—to save money and to make sessions a bit less unwieldy.

□ A drastic *increase* in the number of frontline workers (pastors, teachers, and others) and the number of laypersons who come as delegates—from 21 percent to 50 percent! (Frontline workers will rise from 3 percent to 25 percent, and laypersons from 18 to 25 percent.)

We must wait until the year 2000 to see the impact of these first two actions.

□ A radical restructuring of the GC Executive Committee to guarantee much greater representation from outside North America and more accountability of leadership worldwide.

7. Children's Ministries came into its own this year as a full department at the General Conference—a needed recognition for the too-often-unheralded, effective ministry for our impressionable children.

8. We commemorated 50 years of successful Regional (African-American-led) conference work in North America.

9. We created two new publications in North America aimed directly toward women and men: *Women of Spirit*, a quarterly magazine for women; and *Divine Appointments*, a monthly devotional magazine for men.

10. North America's leaders voted—after intense discussions in October at their year-end meeting in Battle Creek, Michigan—to follow a commission's recommendations and allow conferences and unions to enact or experiment with massive organizational changes to become more efficient and to bring greater responsibility, accountability, and resources to the *grassroots level* of our denomination.

Now, what is *your* list?

**MYRON WIDMER**





# The Good Old Days

I don't know how it happened. But practically before I knew it 1995 was over, *finis, kaput*.

It seems that just a few weeks ago the year began. Sure, I've done a lot of stuff, covered a lot of territory, met a lot of people, but where *did* the time go?

I probably wouldn't be so consumed with this question except for one thing: my daughter is going to college next fall. And I suddenly find myself reflecting that the next few months will contain our last opportunities to do things "as a family." Soon our lives will be complicated by school terms, boy-friends, in-laws, grandchildren!

For most of my life I could hardly wait to experience the future. Often my unspoken complaint was that time didn't go fast enough. Well, now it goes too fast.

I know I can't set some cosmic parking brake while I spend time on the side of the road with family and friends. I also know that the world is going to keep spinning whether I accept it graciously or resist it kicking and screaming.

So I've incorporated this principle into my philosophy of life: these *are* "the good old days."

Until we reach our heavenly home, God's gift to us is each new day. We have it within our power to make the most of it, to make it either a bane or a blessing.

But sadly, too many people make one of two mistakes in living their daily lives. Some wish they could go back to the way things used to be. Prices were lower, desserts were sweeter (with fewer calories), kisses were more tender, life was less complicated.

Maybe so. But life expectancy was

shorter, there was less leisure time, and we had fewer options in terms of travel, communication, entertainment, medical technologies, etc. The person who spends most of his or her time mourning the loss of "the way things used to be" will not be completely open to recognizing God's activity in the present.

Others make the opposite, but equally serious, mistake of looking too much toward the *future* and failing to take advantage of *present* opportunities for friendship and service because they don't have the ideal job, or they don't live in the ideal neighborhood, or they haven't yet met the ideal mate, or some other situation remains less than ideal.

One Sabbath several years ago the Lord gave me a revelation in a small church in northern Nevada.

We had just finished the annual Christmas program—the one in which those in the church who take turns having "special music" throughout the year, unite to present nearly endless variations of vocal and instrumental solos, duets, quartets, and other ensembles.

For this particular program, I had put together some slides and some music for a brief photo and sound show. The slides featured candid photographs from several years of church and school activities—programs, campouts, work bees, socials, picnics, etc. Nearly everyone involved in the life of the congregation saw himself or herself pictured on the big screen (sometimes in some rather entertaining settings).

The presentation seemed a success, judging from the audience's reaction. And after the program was over, all the people had gone home, and the sanctuary was empty, I rewound the tape,

recued the slide projector, and played it again—just for me. When it was over, I played it again.

After I disassembled all the equipment and packed it into the car, I went back into the sanctuary. I walked up the center aisle and sat on the steps leading to the rostrum. I looked out on the empty pews and reflected how each of the members added to my life and the lives of my family.

I knew that Sabbath lunch was waiting for me. But I was loath to leave the building where so many pilgrims (my friends) had paused for spiritual refreshment—not only that Sabbath but for many, many decades. And I was awed by the fact that God had called me—a mere mortal—to witness the intersection of all the different personalities and their gifts and relationships.

That's when the Lord reminded me that it's the *present* that gives significance to the *past*. And it's being a faithful servant now that suits me, you, all of us, for larger responsibilities in the *future*.

Since that Sabbath I've often found myself *savoring* the present in the churches where I worship. I love to watch local church members do their duties—whether it's taking up the offering, setting up for potluck, playing the organ for postlude, or welcoming boys and girls for Sabbath school.

I try to store those images in my memory bank so that in the future, when our children are grown and my wife and I have friends scattered all over the country but perhaps not nearby, I can close my eyes and recall that *these are "the good old days."*

**STEPHEN CHAVEZ**



# The GC President Visits Zaire

*In November General Conference president Robert S. Folkenberg visited the rapidly growing Adventist Church in Zaire. He visited church headquarters, refugee sites, schools, and supporting ministries. Here is an excerpt from Elder Folkenberg's account.*

**O**n Sunday [November 19] I visited Mugunga, a refugee camp, home to a portion of the estimated 1 million refugees who live in the five camps near Goma and the northern shore of beautiful Lake Kivu.

After visiting the Adventist Development and Relief Agency sites within the camp, where staff members are trying to match children with parents, we arrived at an open area where thousands of Seventh-day Adventist believers had gathered. They were just a small portion of the 27,000 members living in the camps. About 7,000 have homes in Mugunga.

Among the believers were 48 retired ministers, 66 pastors, and more than 100 teachers who had been working when they fled to Zaire in mid-1994. They have continued their gospel work since becoming refugees, baptizing more than 4,000 precious souls.

Monday we flew north to the large bush town of Butembo and met with most of our 7,000 believers. Then we attempted to reach a village in which we have many members, but were frustrated when we had to turn back due to nearly impassable "roads" (even for four-wheel-drive vehicles, which got stuck repeatedly) as well as insufficient time.

Tuesday we flew for two and a half hours south to Lubumbashi, in the Shaba province of Zaire. There we met with several thousand of our members and visited the ADRA headquarters, as well as one of many primary and sec-

ondary schools ADRA operates with such other agencies as the Adventist supporting ministry REACH International.

During the evening meal with the workers I visited Elmer Delgado, a physician from Argentina serving at Songa Adventist Hospital. His 7-year-old daughter was killed in July when bandits assaulted their car during a trip home from neighboring Zambia. Some of our missionaries make immense sacrifices. Please remember the Delgado family in your prayers.

Wednesday we flew back north to Mbuji-Mayi, the headquarters of the East Kasai Field, where I spoke to 1,400 members and guests who crowded into a hall seating 700.

Another short flight took us to Kananga, headquarters of the West Kasai Field. With 96,000 members, it is the local field with the largest membership in the Africa-Indian Ocean Division. More than 4,000 members and guests stood in the hot sun for the midafternoon worship service.

Among those attending were several who had walked 150 to 250 miles [240 to 400 kilometers] for four to six days from their villages near the Angolan border to attend this one afternoon program. After the program we boarded the flight to Kinshasa, our final destination in Zaire.

With a population of about 4 million and less than 900 members (meeting in three churches and nine companies) Kinshasa is one of Zaire's major Global Mission challenges.

The commitment to increase public awareness of Seventh-day Adventists was evidenced by more than 6,000 who attended the widely publicized Sabbath services held in a large church rented for the occasion.

Obviously, most were non-Adventists. We have a significant opportunity to take giant evangelistic strides in this city.

## NORTH AMERICA

**Your Story Hour Founder Dies.** Stanley Jordan Hill, 83, known to millions of radio listeners as Uncle Dan of the *Your Story Hour* radio ministry, died in Berrien Springs, Michigan, on November 30, from an illness complicated by pneumonia.

Born in Berlin, Wisconsin, in 1912, Hill grew up and remembered the Bible

stories his mother read to him as a child. The memory of these stories brought him back to the Lord. He never forgot the impact of such



stories, so he determined to share such stories with children. Hill then began the *YSH*

broadcast in 1949 at WHFB Radio in Benton Harbor, Michigan. The program

grew out of a Sabbath afternoon storytime for neighborhood children in the village of Eau Claire, says Elaine Trumbo-Phillips, *YSH* spokesperson. The broadcast teaches Christian values through real-life stories.

Within a short time Hill quit his job at the College Wood Products at Andrews University and worked on the program full-time. Through the years the inter-

faith ministry has steadily grown. It now airs on 3,500 stations in 45 countries and in 3 languages.

**Ministry by Mail Brings Church Growth in Florida.** In an effort to rejuvenate their church's personal ministries program, members of the Adventist church in Bonita Springs, Florida, started a Bible school by mail.

Organizers sent out 10,000 announcements within a five-



mile radius of the church, and 20 persons responded, says Cindy Kurtzhals, Florida Conference communication director.

The members also formed a prayer group to pray for specific persons taking the studies. Within a short time three persons were baptized and the church gathered a huge list of names for contacts in the NET '96 satellite evangelistic series.

### Black Conference Plan Not Approved in Pacific Union.

The desire by eight African-American churches in the Southeastern California Conference (SECC) to form their own conference was considered not to be in the best interest of the Adventist Church's work, says an action taken by the Pacific Union executive committee on November 29. By a 41 to 9 vote, the request was not approved.

In their response to the delegation of the local churches presenting the request, the executive committee "recognized the legitimate concerns expressed, particularly the frustrations that led to their expression for greater self-determination," says Elwyn Platner, Pacific Union communication director.

The committee members noted "the need to develop multicultural leadership for the whole church, the just

## NAD Colleges' Enrollment Up

Full-time equivalent (FTE) enrollment in North America's 14 colleges and universities has increased by 496, or more than 3 percent, during this 1995-1996 school year, reports Dallas Kindopp, associate education director for the North American Division.

FTE enrollment also reached the 16,000 level for the first time since the 1981-1982 school year. Overall enrollment has steadily increased since 1989, when it stood at 14,224. Kindopp says the enrollment increase reflects the growing number of college-aged persons within the Adventist Church in North America. Kindopp does not expect the trend to continue in the long term.

The school with the largest percentage increase of FTEs is Columbia Union College, with 21 percent. The college has had enrollment declines in the past two years. The current enrollment is up almost 3 percent over 1992. In citing reasons for the increase, CUC president Charles W. Scriven comments, "Our students are spreading the word: the Washington, D.C., metropolitan area is a great place to meet challenges and enjoy learning. And when our newly energized musicians, gymnasts, and other students groups hit the road, their enthusiasm is contagious."

### Full-time Equivalents

|                                   | 1991          | 1992          | 1993          | 1994          | 1995          | % increase/decrease |              |
|-----------------------------------|---------------|---------------|---------------|---------------|---------------|---------------------|--------------|
|                                   |               |               |               |               |               | 1994-1995           | 1991-1995    |
| Andrews University                | 2,512         | 2,442         | 2,305         | 2,349         | 2,441         | 3.92                | -2.82        |
| Atlantic Union College            | 580           | 697           | 644           | 552           | 514           | -6.88               | -11.38       |
| Canadian Union College            | 277           | 296           | 309           | 331           | 316           | -4.53               | 14.07        |
| Columbia Union College            | 738           | 751           | 657           | 641           | 773           | 20.59               | 4.74         |
| Florida Hospital College          |               | 120           | 184           | 160           | 175           | 9.38                | N/A          |
| Kettering College of Medical Arts | 515           | 462           | 481           | 396           | 392           | -1.01               | -23.88       |
| La Sierra University              | 1,214         | 1,232         | 1,331         | 1,357         | 1,442         | 6.26                | 18.78        |
| Loma Linda University             | 2,261         | 2,291         | 2,577         | 2,932         | 2,968         | 1.22                | 31.27        |
| Oakwood College                   | 1,155         | 1,238         | 1,294         | 1,320         | 1,390         | 5.30                | 20.35        |
| Pacific Union College             | 1,451         | 1,358         | 1,434         | 1,459         | 1,552         | 6.37                | 6.96         |
| Southern College of SDA           | 1,297         | 1,257         | 1,293         | 1,360         | 1,331         | -2.13               | 2.62         |
| Southwestern Adventist College    | 604           | 660           | 681           | 722           | 778           | 7.76                | 28.81        |
| Union College                     | 520           | 486           | 497           | 496           | 480           | -3.22               | -7.69        |
| Walla Walla College               | 1,492         | 1,607         | 1,648         | 1,564         | 1,583         | 1.21                | 6.09         |
| <b>TOTALS</b>                     | <b>14,616</b> | <b>14,897</b> | <b>15,335</b> | <b>15,639</b> | <b>16,135</b> | <b>3.17</b>         | <b>10.39</b> |

aspirations for full participation in church administration, and special circumstances and challenges that inner-city churches face."

However, the committee felt that "we are stronger as we address these issues together" and "the work of the church would suffer loss if deprived of the best that

each group brings to the organization.

"Characteristically, regional conferences were formed where there were primarily two cultural groups, whereas the Pacific Union is multiculturally diverse," their action stated.

Anthony Paschal, vice president for Black ministries in SECC, presented

to the committee the request and the reasons for it to be approved. Because some of the Black membership preferred to retain the present arrangement, Major White, a retired Pacific Union secretary, presented reasons for retaining the status quo. The committee pledged itself to an ongoing dialogue to address expressed needs.

**"Take a Vacation From Noise . . . and Pray"—January 18-27.**

**Call YouthNet (800) 331-2767 for information and materials.**



DEVOTIONAL

# SOMETHING TO DECLARE

**ADVENTISTS**

**CANNOT LEAVE**

**THE PREACHING**

**OF GOD'S**

**LOVE TO**

**UNLESS I CATCH A GLIMPSE OF THE LOVE OF GOD, I WILL DISTORT THE DISTINCTIVES.**

**OTHERS.**



**T**he free paper they push through my letter box has a large "Lonely Hearts" section. Recently, one love-plea caught my attention: "Yucky lady with dowdy hair, pimply complexion, and horrible children, seeks awful man to love her." Set into the page was an advertisement illustrating a pair of boxer shorts with the legend "The ultimate gift to show that you love him. Boxer shorts: flashing lights down each side. £8.50. Batteries extra."

Dateline has 35,000 "lonely hearts" in its computer.

### LOVE STOOPS

It struck me: Everyone looks for love. But what is love? The first definition in the *Oxford Dictionary*: "A term used in tennis."

Again and again the Bible demonstrates love.

Take Hosea and Gomer. From the first, she was unfaithful. Hosea wept long and bitterly. Gomer descended to the depths, leaving Hosea to be both mother and father to three children (two of them probably not his). Gomer plumbed the deepest depths, and then went further. She lost her freedom. She became the property of one lover after another.

Gomer was put up for auction in the center of the town where everyone knew her story. No one wanted to buy her. She was worn out and haggard; years of low life had taken their toll. No one wanted her.

There was a faraway look in Gomer's eyes. Was she too hard for tears? What was she thinking?

The auctioneer was shouting: "She is a special! Half price! Fifteen pieces of silver and a homer and a half of barley." (The price of a slave was 30 pieces of silver.) The air was blue with ribald remarks. But someone

could be seen on the outer edges of the crowd, shouldering his way through. To Gomer there was something familiar about him. "I'll take her!" he was shouting.

In the "valley of despair" God had built a door of hope for Gomer. "Go and buy her back," He told Hosea. "Restore her. Treat her as if she had never been away—*according to the love of the Lord toward the children of Israel.*" (See Hosea 3:1.)

Isaiah compared God's love to a mother's love. Could a mother forget her

baby? Could she ever turn her back on her child? But, says Isaiah, God's love is even stronger: "They may forget, yet will I not forget thee" (Isa. 49:15).

"It was not with perishable things such as silver and gold that you were redeemed," says Peter (1 Peter 1:18, NIV). As I read those words, I think of the impedimenta of slavery housed in the Wilberforce Museum in Hull, England. There is the plinth (or block); and, in my mind's eye, I am standing upon it. I can hear the mocking voices of the crowd. And the voices of the people who are bidding for my life.

But one stronger voice outbids the others. He buys me, then sets me free! And the currency He uses is not perishable. He bought me "with the precious blood of Christ" (verse 19, NIV).

### LOVE PURSUES

The Bible is filled with stories of how God, in love, pursues us.

There are 99 sheep in the fold, but one is lost on the hills. And what does the Good Shepherd do?

"Although the road be rough and steep,  
I go to the desert to find my sheep. . . .

And none of the ransomed ever knew  
How deep were the waters crossed,  
Nor how dark was the night that the  
Lord passed through,  
Ere he found His sheep that was lost."

Then there's the story of the lost son. The father, week after week, month after month, peers down the road to the far country, looking in every dust cloud for the shape of his returning son.

The boy had betrayed the family name, abandoned all that was decent, and wasted a

hard-earned fortune.  
One day he appeared,  
stinking of the pigsty.

The father did not wait for him to reach the house, but ran to him and, stench notwithstanding, embraced him. Calling to his servants, he ordered the best robe for his back, a ring for his finger, and shoes for his feet. God's love is an all-accepting love, no matter how low you've been.

The greatest love expression of all was Calvary. There we see Jesus betrayed for 30 pieces of silver—the cost at the time of a down-market slave. The flight of His followers. The awful burden of the world's

guilt weighing heavily upon Him. Isolation from God. Tasting, by actual experience, the second death for everyone. His life crushed out of Him. Blood sweat on His brow. Upturned faces—contorted and grotesque with hate and scorn. The thorn crown, the nails. The cross—that hideous instrument of torture and execution, with Jesus on it, jolted savagely in its rock-face socket.

"And none of the ransomed ever knew how deep were the waters crossed. . . ."

### SOMETHING TO SHOUT ABOUT

If you're looking for love, you need look no further than Jesus. His love meets us at our point of need. "Christ's love compels us," writes Paul (2 Cor. 5:14, NIV). The Greek word translated "compels" also means "gripped with a fever," "surrounded as with an army." God's love grips us like a fever; surrounds us like an army.

It's the most powerful force in the universe.

But I heard someone say recently that Adventist preachers should leave the preaching of God's love to the clergy of other churches, while they concentrate on the "distinctives of the faith."

Sorry, but that won't do. I have something to declare! And first and foremost of it all is the love of the One who saved me.

Unless I catch a glimpse of that love, both the present and the future will terrify me, and I will distort the distinctives. Unless I catch a glimpse of that love, expressed on Calvary, I shall not be gripped by that fever, not be surrounded by that army. I will not know that I owe to Jesus everything I am, everything I have, and everything I can ever hope to be. That to Him I owe my life, my soul, my all. Unless I catch a glimpse into the heart of God, my life will not be transformed and my existence will be without meaning.

What a compromised life many of us are living, if the love of God has not been brought home to us!

Do you have something to declare? ☞



David N. Marshall is editor of Stanborough Press Limited, in Grantham, Lincolnshire, England.



# Who Ever Heard of Educating Women?

*Where others saw obstacles, she saw opportunities.*

BY ROBERT G. WEARNER

**T**he neglected and oppressed women and girls of China aroused the sympathy of Ida Thompson. Herself a red-haired, blue-eyed native of Wisconsin, Thompson had come to southern China in 1902 as the first single woman sent to the Asia-Pacific region by the General Conference of Seventh-day Adventists.

"The fact that a child is born a girl in many native homes is considered a calamity," Thompson wrote to the *Review and Herald* of March 24, 1904. She went on to relate how some were thrown into the sea, others were sold for a trifle to live lives of the most shameful kinds of slavery, and still others were simply abandoned in the streets.

Thompson's report included the fact that many Chinese girls who survived the first few months went on to live empty lives, since they were considered unworthy of any formal education. Not one in 100 knew how to read, she reported. The custom of binding their feet to keep them fashionably small added to their misery.

Ida Thompson heard the cry of the helpless Chinese girls and determined to do something about it. She would establish a school for them.

## **The Foundation Is Laid**

How did it happen that a vivacious, talented young woman from mid-America found herself working in Guangdong Province of south China? Here's how it all began.

Abram LaRue, a humble Adventist from California, initiated the Adventist

*Landlords did not  
want to rent rooms  
for such a purpose,  
fearing an upset of  
the social order.*

work in the Asian region in 1888. Working alone, this elderly colporteur sowed gospel seed in Hong Kong, many other places in East Asia, and the islands. For many years he urged Adventist leaders to send an ordained minister to help with the work.

In April 1901 the General Conference session in Battle Creek voted to call Pastor and Mrs. Jacob N. Anderson as the first authorized missionaries to China. They gladly accepted the invitation.

Just the year before, Ellen White had published a book on the parables of Jesus, entitled *Christ's Object Lessons*. One paragraph on page 179 must have caught the attention of the missionary couple: "From India, from Africa, from China, from the islands of the sea, from the downtrodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered."

On Christmas eve of 1901 the 34-year-old Danish-born pastor, his wife, Emma, and their 4-year-old son left their Wisconsin home and traveled by train to San Francisco. Emma's sister, Ida Thompson, accompanied them. Ida had originally been called to work in Brazil, but her appointment was transferred to China when her sister and brother-in-law were given their assignment.

Little is known about the childhood and youth of Ida and Emma. But since later a third sister joined them in south China, it is quite certain that a family that produced three missionary daugh-



ters must have been an earnest, outgoing Christian unit.

Early in 1902 the four of them boarded the transpacific steamer *American Maru* and sailed through the Golden Gate. After a tiresome 29-day voyage, they disembarked February 2 on Hong Kong Island, a British territory off the south-east coast of China.

Since no one met them at the port, Pastor Anderson tried to communicate with the jinriksha coolies. They couldn't make sense out of the address he gave them. Just then a British seaman came by. "All the chaps know Daddy LaRue," he exclaimed, and he led them to the old colporteur's apartment.

After working alone for 14 years, 80-year-old Abram LaRue was overjoyed at their arrival. He did all he could to help them get settled.

### Taking the Initiative

Ida and the Andersons spent most of the first year in language study. "Our object was to do good while learning the language," Ida wrote. She found that many boys wanted to learn English. Someone offered her a room and another provided desks. The English Conversation School functioned well until Ida came down with malaria. But she could not forget the needs of the Chinese women she met.

To work in China proper, Ida and the Andersons moved to Canton in June 1903. Now called Guangzhou, this great port city has served as the southern gateway to China for many centuries.

Deeply stirred by the deplorable conditions of the women, Ida set about to find a place to start a school for girls. This was no easy task. Landlords did not want to rent rooms for such a purpose, fearing an upset of the social order. Who ever heard of educating women?



Ida Thompson (left) stands with Mrs. Frederick DeVinney, wife of the president of the South China Union Mission. Thompson used a language school as an entering wedge to teach people about the Bible—a strategy that is still effective in many parts of the world.

Finally a Chinese helper found a house for rent. Its windows faced a courtyard, and two blocks away flowed the waters of the Pearl River. Winds blowing over the surface of the water cooled the building on hot days.

Before a classroom could be used, Ida organized a campaign to spruce up the building. Windows were washed to let in more light, and tile floors were scrubbed until they beamed; a few potted plants and flowering plants beautified the classroom and courtyard. A red sign on the door at the street announced that a free school for girls would open soon. A Chinese woman who had studied in a

Baptist school was hired to help teach reading and writing.

Their furniture consisted of a desk and chair for the teacher and a slightly glossy blackboard. Each prospective student was asked to bring her own desk and stool from home.

Ida and her assistant announced March 17, 1904, as the first day of school. With some fear and misgivings, they wondered how many girls would defy tradition and enroll in the school.

The day before the opening, an almost continuous stream of callers came to ask questions.

"Who may come to the school? May a girl come who is not beautiful but wishes to learn characters?"

"Will girls be taught to read Chinese characters or only a foreign language?"

"May slave girls come to school and learn to read?"

"Must girls who have bound feet unbind them before being admitted?"

Ida and the teacher told all who inquired that they were welcome as long as they studied faithfully and behaved well.

### The School of Evangelism

Early in the morning of the first day, the iron door knocker announced the first arrival. And soon household servants began arriving with desks and seats of all shapes and sizes. Seventeen eager girls showed up. Each presented herself at the teacher's desk and with a low bow laid on the table a little present of copper or silver coins wrapped in red paper.

At 8 o'clock sharp the bell rang and the teacher rose to open the school with prayer. Since none of them knew how to pray, the teacher said, "Children, put your hands together this way. Now close your eyes tightly, for I am going to pray to God."



After the prayer she said, "Open your eyes. Now we shall sing." Seventeen pairs of eyes watched the teacher as she repeated the words translated from "Jesus Loves Me." As she led out in the singing, she asked the pupils to imitate her tones. Probably none of them had ever made an attempt to sing. Some strained to reach the pitch, while others looked down in embarrassment. But soon they learned to sing.

Next came the reading lesson. The teacher called the girls to her desk one by one. She read the characters, and the pupil repeated them after her. Thus Bethel School for Girls became a part of Adventist missionary endeavor. Seven more girls enrolled before the end of the first week, bringing the total number enrolled to 24.

The girls did not seem to mind classes every day of the week. On Sabbath the session lasted only half a day. They spent the time singing and studying the Bible. In true Chinese fashion, the students memorized their lessons and repeated them aloud. By the end of the first year they were able to repeat the entire Gospel of Mark from memory!

After two years the Adventist mission purchased the Baptist academy building, and Bethel School moved out of rented quarters into a home of its own. Ida Thompson opened a school home for boarding students. "From this time," she wrote, "our work was much more effective, especially for the girls in the home who were, by this arrangement, completely separated from idol worship as continually practiced in family life." One small room became known as the prayer room. Here the girls prayed for the conversion of unbelieving relatives.

Soon enrollment rose to 70, with 40 students living in the dormitory. Even some grown women asked permission to study. One said she wanted to learn to read novels. Her teacher introduced her to a book called *The Gospel of Luke*. The message touched her heart, and she lost interest in reading novels. The woman went on to become an active worker for the Lord.

The girls' school continued to grow until another move became necessary. In 1914 it relocated to Tungshan, a sub-

urb of Canton. Ida Thompson continued as principal until 1922, when coeducation became accepted in China. At that time the boys' and girls' schools merged to become Sam Yuk Middle School.

### A Memorial to Mission

The years before, during, and after World War II were difficult years for Adventist education in China. But the school eventually developed into Hong Kong Adventist College in the Clearwater Bay area of Hong Kong and is still in operation today.

After the merger Ida Thompson spent another decade in mission service in central and east China. In broken

*By the end of the  
first year they were  
able to repeat the  
entire Gospel of  
Mark from memory.*

health, she returned to the United States and retired in Burbank, California, where she spent the last seven years of her life.

**A** red-haired, single woman from Wisconsin proposed to lift up the downtrodden women of China. Her life made a difference. Many hundreds have called her blessed for teaching them a better life. Not only could they read and write, but they also learned to love the Lord Jesus Christ.



*Robert G. Wearner is a retired pastor and missionary who served in both North and South America. He writes from Ooltewah, Tennessee.*

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BY JEFF SCOGGINS

# The Very Good Secretary

*And how she tried to be better.*

**T**here was once a secretary, a very good secretary. The boss liked his secretary very much. She was efficient, smart, interesting—all the good things a secretary should be.

The secretary liked her boss too. In fact, they got along so well that they often got together just to talk.

Now, the boss was a famous man. He had written a best-selling autobiography. Of course, his secretary had a copy of his autobiography, and she read it often. She found that the more she learned about her boss, the more efficiently she could perform her work.

The boss appreciated this. Sometimes his secretary seemed to know what he wanted even before he had to tell her.

But one day the boss began to notice that his secretary was coming to work a little late once in a while. Sometimes she was very late. And it got to the point that some days she didn't show up for work at all.

So finally he asked his secretary what was going on.

"Oh, I'm sorry," she said. "I didn't realize I had been slacking off."

"You didn't come to work until noon yesterday," said the boss.

"Hmm, you're right," she responded. "But you know what I was doing? I was studying your autobiography. Seems like I always discover something that I never noticed before!"

"Yes, well, I appreciate that. It is valuable, but . . ."

"And you know why I didn't show up to work at all the day before yesterday?" she beamed.

"No, why?"

"Because we had a discussion group about you," she said. "We all brought our copies of your autobiography!"

"Is that right?"

"Sure is," she remarked. "We plan to do it at least once a week—maybe on Wednesdays."

"No kidding!"

"Yep!"

*It got to the point that some days she didn't show up for work at all.*

"Well, OK. But what about the work?" he wanted to know. "It's not getting done!"

"Got that all figured out. As soon as my discussion group and I answer all the questions we have about you, we'll be much more valuable. We want to analyze all your past decisions and try to predict the decisions you're going to make in the future. We even gave our studying a name! Wanna hear it?"

"I guess so."

"Bossology."

"I see," the boss said slowly. "But what about the work that needs to be

done *now*? You know I have this big merger coming up, and that can't wait until you have me completely figured out. Things have to happen now. Besides, I didn't hire you to study me—I hired you to work for me."

He continued, "I don't ask you to be in the office all the time. Couldn't you study my autobiography on your own time? Studying, um—bossology, as you call it, isn't bad. Knowing the way I operate is valuable, and you *should* try to understand me as well as you can. But *please*, it can't be at the expense of the work I have for you." ☰

**T**he Adventist Review is looking for writers who can communicate spiritual truths in fresh, creative ways by using parables and metaphors. Manuscripts of 700 words or less can be sent to: Parables of the Kingdom, c/o Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904. Unaccepted manuscripts will be returned only if a self-addressed, stamped envelope is enclosed with the manuscript.

Jeff Scoggins is communications coordinator at Philanthropic Service for Institutions for the North American Division. He writes from Silver Spring, Maryland.



When  
“plan A”  
fails, God  
still has a  
lot more  
resources  
at His  
disposal.

# when Satan tried to s

BY EVANGELINE E. MC KEEL



Ellen White was a fraud! The church is going to split right down the middle!”

I must have gasped. My heart dropped with a thud, and my usually nimble tongue felt paralyzed. I stared with disbelief at the associate pastor. His pleasant young countenance was now strained and tense.

“Yes,” he assured us, “lots of research has gone on for several years now, and it’s a fact that the church has been misleading us all these years.” The young man was deeply troubled. After years of preparation for the ministry, he was disillusioned.

“No!” I silently protested, “I don’t believe it!” But there was more. In addition to the “deception,” he told of rumors of rivalries and power struggles among church leaders.

At last he was gone. I closed the front door and sat down weakly. A great emptiness filled the room. My husband, watching my dismay, had lost his pleasant expression. After all, he knew all along that churches were “run by fraudulent people whose only interest was personal gain.” And preachers? Forget it. Taking tithes so they could live a life of ease. I dreaded the gloating I was sure would follow.

“Well, David,” I finally ventured, “how did you like the Bible study?” Might as well tackle it head-on!

“Not exactly what I expected,” he admitted. He said he felt sorry about the predicament in which the young pastor found himself. David had “taken a liking” to the young man when he saw what a hard worker he was. That’s why he consented to my suggestion that the young pastor come to our home to study the Bible with us.

In spite of his sarcastic remarks, David really wanted to know if there was one

church that might be “right;” why the confusion over so many denominations; and if *anyone* could be trusted to truly teach the Bible. He seemed to echo the questions that have ever burned in the minds and hearts of those who search for truth.

### **Beneath the Surface**

Brought up by fine Christian parents of the Baptist faith, David had rebelled against the teachings of hellfire and at age 13 refused to attend church any longer. He later studied with the Jehovah’s Witnesses. Although his wife and children from a previous marriage fully accepted those teachings, David never quite accepted the entire doctrine. “Something was missing,” he said. And now this bit of information about Adventists didn’t surprise him, either.

I reviewed the choices I had made in the past and the evidences of God’s mercy and guidance in dealing with me: my Christian parents who taught at an Adventist school, their divorce, my decision to leave the church in the aftermath, my escape from alcohol, that it had brought me to my knees, that I’d remembered that God wanted me to have life, and that I surrendered my will at last, asking only to know God’s will and to have the faith and strength to do it. My spiritual awakening had begun!

David and I had shared the beautifully simple philosophy of Alcoholics Anonymous. The spiritual program seemed like a refresher course on the Christian principles I’d been taught as a child. *Why can’t “religion” be this simple?* I thought. Why can’t church people care about one another and accept one another at whatever stage of growth each might be?

In spite of my doubts, I realized now that my roots and my security lay in the Adventist Church. It was synonymous with my family. They loved me and were there for me, no matter where I wandered. But now I heard that even the Adventist Church



is disintegrating. Where did this leave me? And where did it leave them?

I picked up the phone and called my sister, determined to get to the bottom of this. My brother-in-law answered. Bernice was out, so I shared my concerns with Jim. I don't remember what he told me, but I felt that his answers were real—food for my soul. *Thank you, God, for Jim. He knows what he's about.* The load wasn't quite so heavy now.

But in the meantime a pastor whose practical sermons I'd enjoyed was gone—defrocked, the newspaper said. David saw to it that I didn't miss any news bulletins on the subject.

The young associate pastor was gone now too. We admired his forthrightness when he told us of his decision to leave the ministry. But if he did the right thing, why did it seem so hollow?

### Picking Up the Pieces

I didn't have the answers, but a sense of peace began to fill me. God wouldn't lead me this far only to drop me on my face, I reasoned. If the church is wrong, He'll make it very plain so that I can understand it.

"You know the church is in trouble," David chided me. "There's no such thing as a modern-day prophet anyway."

"By their fruits you shall know them," I quipped. "Think of the good Ellen White has done!"

We visited our neighbor, Mrs. Hughey. More than 90 years old and still as sharp as the proverbial tack, she was also concerned about these developments. "Sister White predicted these days," she told us.

"You mean these attacks are fulfilling prophecy?"

"It surely looks that way," she replied. I got goose bumps just thinking about it.

David wasn't interested in reading any of the "propaganda" written by Adventists. I could understand his reasoning. I had to make sure of my own faith and believe that God would take care of David.

### Parts of a Puzzle

Soon an important piece of mail came to our door. It was a reprint of an article from the *Adventist Review*, sent by my sister.\* I wanted to rush up to my husband and wave the page in front of him. But I said out loud and quite calm, "This is interesting. A non-Adventist attorney is giving his views on the Ellen White thing." I placed it on the table next to the newspaper. The next morning David made a few comments, indicating that he was impressed.

A little later the managers of our apartment, Smitty and Phyllis (David's first Adventist friends), dropped by. They brought copies of Ellen White's *Patriarchs and Prophets*, *The Desire of Ages*, and *The Great Controversy*. "We have extra copies, and we thought you might like to have these," Phyllis said.

As soon as they left, I said to David, "Here's a copy of *The Great Controversy*, which the attorney mentioned in his article. I'll put it here with your papers so you can see what he was referring to." Soon David was reading a chapter every morning. And he did so until he finished the entire volume!

### Person to Person

A little later we moved to another state, and I began attending the local Adventist church. Before I left the church the first Sabbath, the pastor's wife had my name and address, and the pastor called on us the following week.

David made one last attempt at resisting. "I don't like preachers," he said to the pastor. "But you don't seem like a bad guy, so you can come back."

The pastor did come back. Week after week, for six months and more, he persevered, conducting Bible studies, bringing books and magazines, always happy, warm, encouraging; never showing dis-

couragement—even though David made no commitment.

In fact, David had yet to set foot inside the church. But one day the pastor's wife, visiting with her husband, took a deep breath and said, "I'd like you two to join us for dinner next Sabbath after church." For a few seconds David hesitated. Quickly the pastor's wife added, "You don't have to decide now; you can call me in a few days."

But David was ready with an answer: "You sure put a high price on dinner!" It was the beginning of a new friendship—and church attendance.

### Is Anything Too Hard for the Lord?

Then came an evangelist. We checked the titles in the series brochure. "A few of those lectures might be interesting," said David, "but I'm not going to all of them!"

"Mmm, hmm" was all I said.

We attended the opening meeting and didn't miss a single one for the next four weeks! We told each other we would follow God wherever He led us, and at the end of the series we felt that we had no choice.

The day David was baptized was the happiest day of our lives. Friends and relatives helped to make it special.

When I think of it now, I can't help but reflect how many people let God's light shine through them to touch us. So many little pieces, threads taken from here and there, to complete the pattern. What if one of them had said "David will never read this" or "You can tell by looking at her that she won't be interested"?



Another thing that occurs to me is how much stronger is God's power than the evil one. In spite of Satan's attempt to scatter, God gathered us in.

\* "There Simply Is No Case," *Adventist Review*, Sept. 17, 1981.

*Evangeline McKeel wrote this while she was living in Everett, Washington.*



# Losing a Career



BY THURMAN C. PETTY, JR.

At your best you're only about half there," the doctor explained. "Your mind cannot compute all that you see and hear."

"What do you mean?" I was shocked.

He looked out the window for a minute. "You have brain damage in several key areas," he went on. "The scar tissue interferes with your ability to record what goes on around you. This interference causes electrical storms—minor seizures—that short out other brain activity. This decreases your concentration and creates symptoms like depression, headaches, and loss of energy."

"That explains a lot," I answered. "Can you do anything about it?"

"Not much." He made eye contact. "I can give you medicines to reduce the seizures, but we can't repair the damage."

## Childhood Accidents Take Toll

As a boy I experienced several accidents causing trauma to my head. At 1½ years old I fell off a table onto a cement floor—on top of my head. At 5 I tumbled down a long flight of stairs. At 7 I fell onto some drainage pipes, the swelling on my forehead closed my left eye for several hours. At 11 I fell backward off an eight-foot precipice, striking the back of my head. At 23 I received a severe blow to the top of my head, which knocked me senseless for several minutes. Each time I merely took painkillers and rested.

God called me into pastoral ministry. I enjoyed it, but seemed exhausted every night. Through the years I had bouts of depression and sometimes couldn't do any but the most basic duties for weeks. Like the woman with the issue of blood who came to Jesus for healing, I spent a great deal on doctors and medicine.

Some helped, but the depression always crept back.

We moved to Texas in 1988, where I became an associate pastor. One of my cousins—a research psychiatrist in Dallas—recommended a doctor he felt might help.

After an examination, Dr. Allen explained that my childhood head injuries created tiny seizures that

*God called me into  
pastoral ministry. I  
enjoyed it—but  
contended with  
exhaustion.*

affected my nervous system. The depression was a side effect of the seizures.

As a young man I had had plenty of energy and had countered the effects of the seizures by just working harder. That explained the exhaustion every night. But now I'd grown older. My body was nearly drained of vital energy. Although I continued to work, the exhaustion escalated. Soon I could no longer keep up with the details of pastoral work.

## What Next?

"I don't know what to do," I told a conference leader with tears. "I love pastoral work, but I can't keep up with it."

"You've really become disabled," he consoled. "Perhaps you should take disability retirement." He explained the program and made the arrangements.

When I told Dr. Allen, he approved. "You've already pressed yourself too far," he stated. "If you had kept it up much longer, you'd die."

I preached my last sermon, retired, and entered the hospital so Dr. Allen could adjust my medication. "Stay away from high-stress situations," he cautioned. "They will worsen your condition."

I served as pastor and teacher for 27 years. When I retired, it took me two years to adjust to the loss. I would reminisce about how God had blessed. He knew about the brain damage, the depression, and how they restricted my effectiveness. And in spite of it all He gave me strength to go on. He blessed my feeble efforts even when it seemed impossible.

God gave me the joy of helping 375 people get to know Him and allowed me the thrill of baptizing them. With God's blessing, I learned to write, and God strengthened me to produce seven books and nearly 100 articles for *Adventist* journals. While I no longer pastor a church, God enables me to minister through the written word.

I gave myself as a minister to Jesus many years ago. And God has led me in spite of overwhelming odds. As a steward I continue to serve God every day, asking only for strength to do His will. I praise my Lord, who loves me so, and commit myself to work as long as strength is given.

*Thurman C. Petty, Jr., writes from Burlison, Texas.*



■ ZAIRE

# The Orphans' Song

*Finally, some of the most innocent victims of Rwanda's recent civil war have something to sing about.*

The smallest victims of Rwanda's 1994 civil war are children who were orphaned or separated from their families during the terrible massacres. The Adventist Development and Relief Agency (ADRA) manages one of the largest unaccompanied children's programs in the region in Goma, Zaire.

"We're currently working toward getting funding so that we can expand our family tracing service," says Paul Crawford, ADRA's interim director in Goma. "Our aim is to reunify or foster into Rwandan families all the children currently in centers by December 31, 1995."

Despite the fact that more than 700 children have been successfully reunited with their families since the program began, there are still 250 children in ADRA's Unaccompanied Children's Center (UCC). Crawford says this is because they continue to receive children from other centers that have been closed down.

"The ADRA center has become the preferred destination for unaccompanied children in the region," says Crawford. "The children sing a song called, 'O, ADRA, waratsinze,' which is Kinyarwanda for, 'O ADRA, you have succeeded!'"

Here are the stories of four of the children, just as they were told to ADRA's UCC manager.

*By Jeannette Johnson, news and information director for ADRA/International, Silver Spring, Maryland.*

## Jean de Dien Ndivsengimana

"My name means 'Let us pray to God.' I'm 12 years old now, but when I left Rwanda, I was 11 years old. Thousands of people were killed, mostly



"Baby Moses" as he looked when he was spotted by an ADRA worker, and after he was placed in the ADRA Unaccompanied Children's Center (top right).

with sticks and knives. The rich ones paid for the privilege of being shot.

"Among the many people killed were my parents. This terrified me, so I ran without knowing where I was going. Many other people also ran. I followed them for three days. At night we slept in the bush beside the road; during the day we never stopped walking, not even for food.

"Eventually, we made it to Goma, Zaire, a town just across the border of Rwanda. Many other refugees and I stayed in Goma, sleeping in the streets for two days and nights, after which the Zairian authorities told us to leave Goma and go out into the country, where UNHCR (United Nations High Commission for Refugees) would take care of us.

"Once again I followed many people on foot for about 80 kilometers [50 miles] to Rutshuru, north of Goma. All along the road were thousands of dead bodies, people who had fallen along the way from exhaustion and cholera.

"In Rutshuru we found a huge camp set up by UNHCR where food was distributed. But there were over 100,000 people in the camp, and since I didn't know any adults, I wasn't able to obtain any food. After all the walking without any food, I had lost a lot of weight. I felt as though I would die soon.

"When I could no longer walk, I was told that UNICEF was taking care of children, so I begged someone to carry me to their camp. From UNICEF I was taken to ADRA and welcomed by a woman named Beatrice. There were many other children who had experienced the same things as me. But we were all happy now that we were under ADRA's care. They supplied all our food, shelter, and clothing. We were also taught many things in a school set up by ADRA, and we were occupied with games and activities.





"Many of my friends in the ADRA UCC have not left because ADRA has a program through which our missing relatives are traced. I still pray that ADRA can find someone in my family so that we can be reunited."

**Moses**

During the mass exodus of refugees from Rwanda to Goma, Zaire, in July 1994, ADRA's David Syme and John Wilcox arrived at the border, where two days before 1.3 million panic-stricken refugees had poured through. A mortar bombardment had panicked them, setting off a mad stampede in which hundreds of people were trampled to death.

It was eerily quiet now. Then David saw him, a little boy, 2 or 3 years old, squatting beside the dead bodies of his parents and a huge pile of weapons that had been discarded by the fleeing army two days before.

"He started screaming at me when I came near him," David said. "Then once I gained his trust, he sort of clung to me." He couldn't say his own name, so the rescuers decided to call him Moses. They took him back to their camp.

They turned Moses over to the Vyhmeisters, a missionary family from

the nearby Adventist University of Central Africa, who had come to Gisenyi, Rwanda, to see if they could provide assistance.

A few days later the Vyhmeisters crossed the border again, this time to work with ADRA at the Unaccompanied Children's Center. Little Moses came with them and was placed in the center with many other children just like him.

He's happy now because he's part of a "family." The UCC is divided into family-size groups of children, each with a full-time "mother" who plays with them and speaks their language. Moses still hopes that

ADRA's tracing program will be able to find one of his relatives. His hopes are especially high since someone recently took his photograph to be displayed in ADRA's Photo Tracing Center.

Perhaps one of his relatives will see the photo.

**Cecile Kabonda**

Baby Cecile is growing happily in the ADRA Unaccompanied Children's Center in Goma. Her mother died two days after giving birth to her in an Israeli army hospital that was operating in Goma during the cholera epidemic in July 1994.

Cecile was brought to the center by a man from the hospital, who had no other information about the baby. Her mother had been too weak to talk about her husband—or any other family—before she died.

When Cecile is older and stronger, she will probably be

placed in the home of a Rwandan foster family. ADRA's foster care team will visit her each week to ensure that she is OK.

**Jean Robert Nsengiumva**

"My name means 'I pray to God who hears me.' I am 8 years old, and I arrived in Goma in 1994 with the mass of refugees who fled Rwanda. We had carried our essential belongings [mattresses, cooking utensils, clothes, etc.] for several days before reaching the border, only to have the Zairian soldiers take all our belongings.

"This was very distressing. Soon afterward my mother, who was very ill, died. One week later my father, two of my brothers, and one sister also died. I think the cause was the cholera that swept through the refugee camps.

"Later my 10-year-old brother and I were taken in by a Zairian family, supposedly as foster children. But during the six months we stayed with the family we were treated like slaves and beaten frequently. When things finally became unbearable, we were taken to ADRA by COOPI [an Italian agency that monitors unaccompanied children in Zairian families].

"I am hoping that ADRA's tracing program will be able to identify someone from my extended family."



Orphans line up for their morning medical check, followed by breakfast.



■ NORTH AMERICA

## Take a Fast From Noise

**O**n the edge of the second millennium life is noisy. Television and magazine displays keep splashy, colorful images flashing across the mind's eye. Radio and television jingles fill our ears and heads. Modern life is filled with visual and auditory distractions.

But on January 18, 1996, thousands of Adventists in North America will begin a 10 day *fast*. Not a fast from food, but a fast from noise!

God has challenged: "Be *still* and know that *I am* God" (Ps. 46:10). The Department of Youth Ministries for the

North American Division is asking Adventists everywhere to turn off the tube, put down the paper, log off the system, and *for 10 days just listen to God*. Think of it as a "vacation from distraction."

January will also see the launching of the Adventist Youth Service Network (YouthNet). It's an organizational response to the youth mission movement that already is sweeping the church. Through local churches, ADRA, Maranatha Volunteers, Student Missions, and others, youth have proved that they are eager to get their hands dirty for God.

YouthNet is designed to magnify the youth service movement by engineering thousands of new opportunities for mission service (including missions in North

America), equipping youth with servant training that is both spiritual and practical, and providing an overarching identity for all Adventist youth in service.

The NAD Youth Ministries Department is praying for a sequel to first-century Pentecost in North America. It believes that prayer will usher in the spirit of sacrifice and service necessary for this miracle.

So join this national holiday from distraction. Listen for God's voice in Scripture, nature, and fellowship with family and friends. Hear God's whisper and let Him work a miracle in the lives of youth and YouthNet in 1996.

*By Byard W. Parks, special assistant to the youth ministries director for the North American Division.*



## Global Mission Advances in Eastern Africa

*A progress report of God's blessing*

**W**hen we accepted the challenge of Global Mission, we decided to focus on *geography*—the portions of the 11 countries of our territory that have yet to be penetrated with the gospel. We set a goal of being in every geographical area of our territory by 1995.

As of June of this year we can say that we are present in every nation of the Eastern Africa Division. The big challenges up to that point were the islands of Zanzibar and Pemba, the countries of Djibouti and Somalia. In Somalia, of course, we cannot claim any members as yet, but we assure you that there is a group of people connected with the Adventist Development and Relief Agency (ADRA) that worship every there Sabbath.

We had targeted 896 areas besides these to penetrate. While we did not reach every one of them, we are grateful to God that we were able to get into 722 of those. In Djibouti, with its challenge of being a fundamentally Muslim state, we have today, with God's blessing, opened a dental clinic, and through the efforts of an able evangelist from Ethiopia, we have had eight baptisms—one of whom was a Muslim.

We had set a goal to baptize 700,000 individuals over the past five years. By God's grace we were able to baptize 712,000. Some of those baptisms did not come easy.

Indeed, some are very hard to come by.

For example, our work in Ethiopia began in Eritrea when it was part of Ethiopia. But 30 years of civil war has caused the church to suffer many casualties, and now the church in Eritrea that used to thrive is reduced to perhaps 400 or 500 members.

Religiously, Eritrea is predominantly Christian with significant adherents to Islam. Recently we had a campaign there conducted by the ministerial secretary of the division. The focus was not so much on baptisms as training the 400-500 members for evangelism.

Nine people were baptized at the end of the three-week campaign, including a young woman whose Christian Orthodox family forbade her to attend the meetings. But she attended every evening. And each evening when she went home she was beaten.

When the time came for baptism, the church feared how her family would react. They urged the young woman to wait for the situation to be resolved. But cheerfully the young lady said, "I want to be baptized tomorrow." And she was. But she is still the object of prayer in the Eastern Africa Division family.

Now that we have entered nearly every territory of the Eastern Africa Division, we want to take the gospel to every "creature." Now we have accepted the challenge we call "Saturation 2000." We want to saturate the territories of our division with the gospel of our Lord Jesus Christ. Pray for us.

*Excerpted from remarks made at the 1995 Annual Council by L. D. Raelly, president of the Eastern Africa Division, which covers Botswana, Djibouti, Eritrea, Ethiopia, Kenya, Malawi, Somalia, Tanzania, Uganda, Zambia, and Zimbabwe.*



# Recycle Your Christmas Tree

BY O. J. ROBERTSON

Our Christmas tree was a beautiful live pine. As I helped Dad take it down after the holiday season, I wondered aloud, "This is too pretty to toss away."

"This is the age of recycling," Dad remarked. "You're good at thinking up things. Get busy."

As we dragged the tree across the snow in the backyard, the movement disturbed some snowbirds pecking at scattered crumbs I had tossed out for them earlier. As I watched the birds in flight, an idea came to me. Why not make the pine into an outdoor feeding station for the birds? God wants us to love and care for them as His gifts to us.

My idea impressed Dad. "I know God approves of your plan," he said. "I'll help with the project on one condition—that you keep food out for the birds all the time." I promised that I would.

Dad used a hatchet to trim the trunk of the tree into a sharp point that he could easily bore into the ground. He stationed the tree by a wire fence where the birds would have privacy and we could still watch them from our kitchen window. To make sure the tree didn't fall,

Dad looped pieces of wire around the tree trunk and tied them to the fence.

"The rest is up to you," Dad said to me.

On the branches of the tree I hung strings of popcorn and cranberries. I cut an apple into thin slices and fastened the pieces here and there. I put wire handles on empty pudding cups and filled them with a variety of birdseed. I tied the cups to sturdy limbs.

On the ground under and around the lowest branches I scattered birdseed, bread crumbs, and crumpled oatmeal flakes. I set a pan of water nearby so the birds could drink anytime they wanted to.

At first the birds were shy, but when they discovered the free food, many sat on the pine branches and enjoyed my offerings. Others flew under the tree and relished the food on the ground.

Chickadees and snowbirds came in the greatest numbers. Red-headed woodpeckers and flickers made frequent trips to my outdoor Christmas tree. So did some jays. My greatest delight was seeing flashes of red as cardinals flew in and out among the green branches.

All winter long the birds were a joy to my family and me. Their cheerful notes were ample payment for my effort.

If you have a live Christmas tree, why not recycle it and help feed the birds God gave us? Keep it supplied with plenty of food, and you'll likely have feathered friends around your house every day. And when spring comes, the chances are good that some of the birds will build nests and raise families near your home.





This index, for July through December 28, 1995, includes the articles, editorials, and columns in the list of abbreviations below. Children's Corner stories, poems, and end-of-the-year Newsbreak stories are not included. The index has four sections: Authors, Titles, Subjects, and News. Indexing is prepared by the SDA Periodical Index, James White Library, Andrews University, Berrien Springs, MI 49104-1400.

## List of Abbreviations

- CI Current Issues
- CS Cover Story
- D Devotional
- E Editorial
- ER Editor's Report
- F Feature
- FA Faith Alive
- FH From the Heart
- FI Faith in Action
- GE Guest Editorial
- L Lifestyle
- R Reflections
- ST Story
- T Theology
- TP Turning Point

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I certify that my statements above are correct and complete.

Gilbert Anderson  
 Vice President, Operations



# Learning on the Jogging Track

I swung my arms and walked briskly around the college jogging track, thinking momentarily of the diploma that had been mine for only a week. Standing on the brink of real life caused me to reflect on my life's purpose. What are my most important goals and why?

Just then I became conscious of pounding feet behind me drawing nearer. I sped up and swung my arms more vigorously. But it was no use; soon the panting female power walker sailed by.

"It feels good to be able to pass somebody, doesn't it?" I asked her good-naturedly.

"Yep," she puffed. "That's my challenge—passing the next person in front of me."

## Goals and Results

As she became part of the distant scenery, it struck me that in four years of walking this track I had witnessed some distinct types of exercisers analogous to personalities in the real world.

There are the ones who, like the woman who passed me, aim to be unbeatable. To them, exercise is serious business. I've seen guys force out every ounce of adrenaline to pound past a jogger who has effortlessly lapped them.

Being the best. That is one definite goal college taught us, I decide.

I have seen other exercisers who walk the track with a friend or two. Their mouths probably get more exercise than their legs. To them, walking the track is a social experience, which draws meaning by strengthening friendships or facilitating new ones.

And this, an active social life, was another large part of our college experience.

But there is one type of exerciser I don't see too often. One day as I made the most of the 20 exercise minutes I had squeezed out of my schedule, I walked rings around a man who shuffled along in bright-blue-and-orange running shoes, moving only a little faster than the caterpillars and ants that also shared the track.

One shoulder sloped sadly downward and his face testified to the damage of a stroke. A



*What had I really  
learned in  
college? Would  
it help me  
in the real  
world?*

woman in front of me slowed to his pace. As I passed I heard her exclaim, "Wow! I really like those shoes you're wearing." I saw him grin toothlessly in response. She walked two or three laps with him at his slow pace, talking sunshine into his lonely day.

Suddenly the fast female brought me back to the present. She smiled confidently as she sped by.

Abruptly, I stopped in my tracks.


*Which of these categories do I fit? More important which category do I want to fit?* I wondered. I'll have to admit that for me the urge to be the best is strong. It's a little unsettling to be passed by another walker. I'm used to being left in the dust by joggers, but my long walking stride usually keeps me ahead of most fellow walkers.

And while I know that socializing is also a good part of life, I want something more—something deeper.

Shouldn't I really try to be like the third walker, the one who stopped to chat with the lonely man?

Maybe those trips to the convalescent home, visits to crippled children or inner-city schools—maybe those were the most vital parts of my college experience.

I glanced ahead. I was gaining on an elderly woman traveling about one-fifth my speed. *There is my real challenge*, I said to myself. *Slowing down! And caring.*

"God," I prayed softly, "please give me courage, stamina, and a giving heart. That is what I will need most as I face challenges outside the cozy environment of the college jogging track in the real world." 



*Brenda Keller Janzen wrote this article when she lived in Collegedale, Tennessee. She is now pursuing a master's degree in English at the University of Tennessee (Chattanooga campus).*

**BY BRENDA KELLER  
JANZEN**

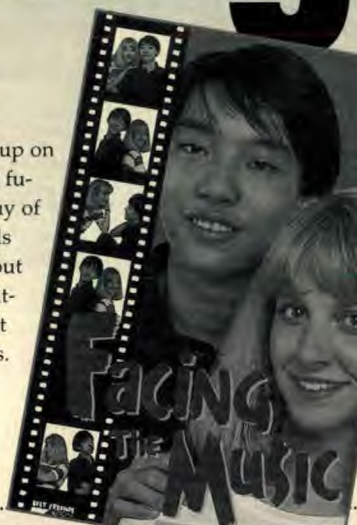


# Especially for Young Readers

## Facing the Music

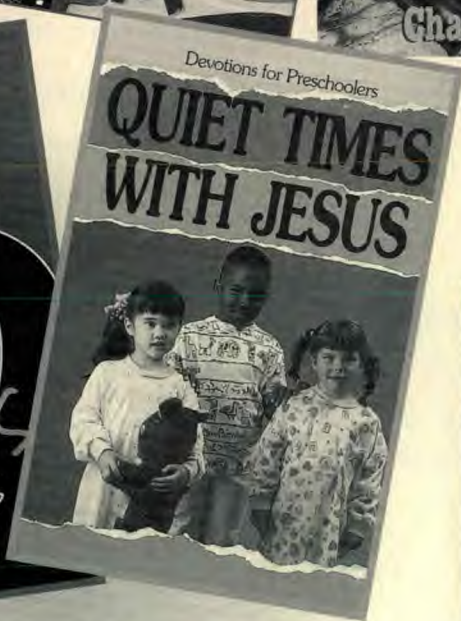
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