

Beginning next week  
The Lindy Chamberlain  
Story.

# ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

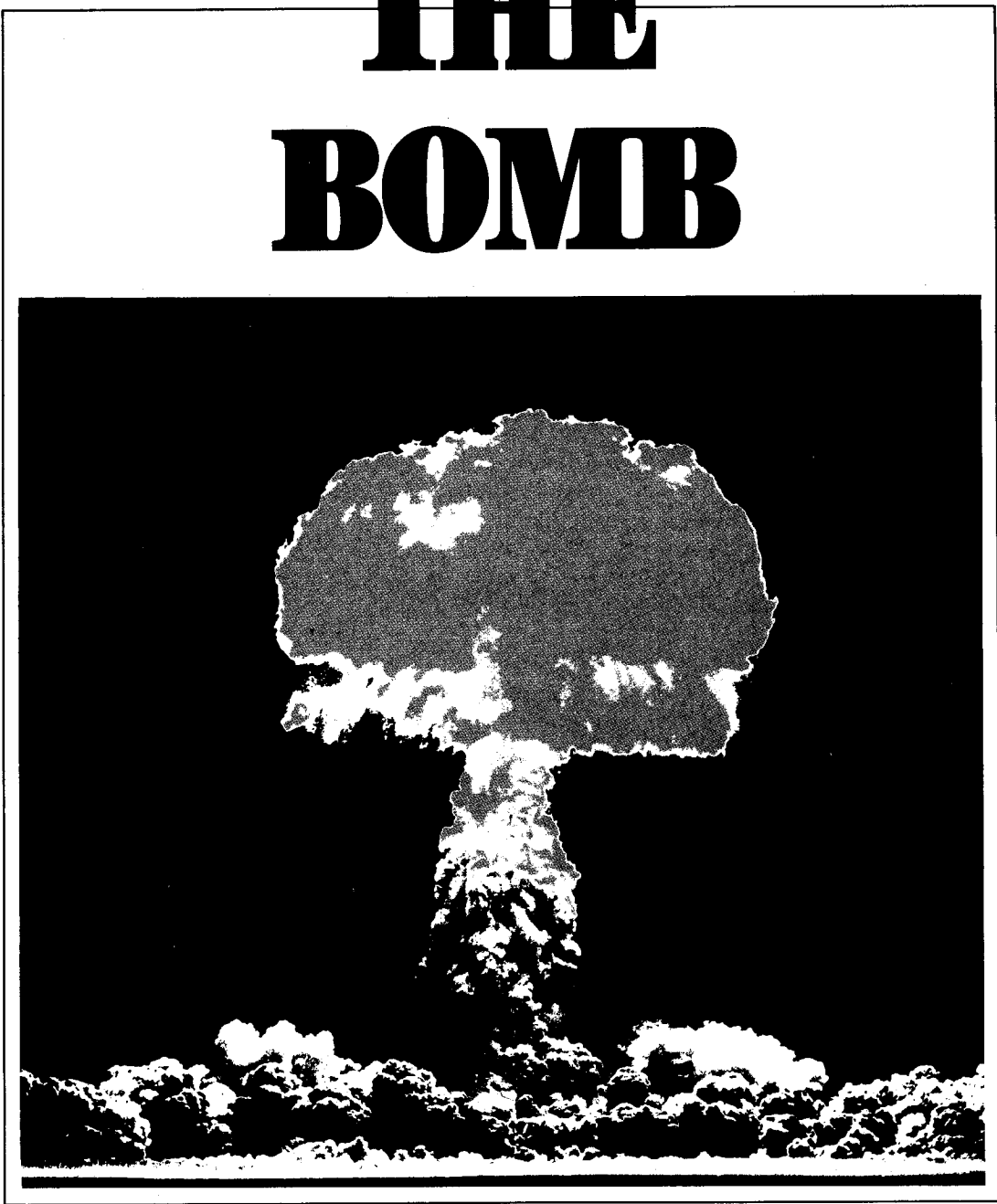
June 25, 1987

*The Bright Side of*

# THE BOMB

**ELIJAH'S  
MANTLE**

**"LADY,  
YOU'VE GOT  
CANCER"**



## Lost Opportunity

Re: "Adventist Hospitals: High Tech vs. Preventive Care" (May 14).

The Seventh-day Adventist Church had a unique, God-given opportunity to be a revolutionary force in the field of wellness and preventive medicine. It chose instead to imitate the world, discarding those practices and methodologies that were its distinction. Although not yet fully comprehended or acknowledged on many levels, the ramifications of that choice are far-reaching, negative, and ineradicable.

KATHRYN A. HAWLEY  
Minneapolis, Minnesota

## The Other Side

Our church of 66 members is quite different from Jeanie Gregory's (Letters, Apr. 30). Last quarter we had 30 different persons on the platform—16 men and 14 women, young and old, from all walks of life. At least 25 different occupations were represented.

We have the new *SDA Hymnal* and sing a new song almost every week. You do not stay away or you might miss something. Maybe this is why we usually have 45 to 50 members present each Sabbath. Most of those not present are in nursing homes or away at school.

We are alive and growing. Come and visit us, and we will even take you home for dinner!

PATRICIA SORENSEN  
Abbottstown, Pennsylvania

Ms. Gregory probably hasn't served as Sabbath school superintendent and invited members to lead the song service; present a poem, scripture, or prayer; offer the review of the preceding week's lesson; teach the lesson; present the mission report; receive the offering; or present the children's story.

If she had, she might frequently have received a great big NO with the emphatic statement "I can't get up front and speak" or "I never

could read in front of people" or "Why don't you ask so-and-so? He is good at that."

But who are these "so-and-so's" who pinch-hit at a moment's notice? Ministers, retired ministers, doctors, schoolteachers, engineers, attorneys, missionaries, Bible workers, and others. They also are "ordinary" church members.

G. CLARENCE HOSKINS  
Cherry Valley, California

## On Being Old

Every stage of life has its own beauty—no less the golden years. When I near home after a long trip, I begin to feel a happy excitement with indications that I am nearly home. So with the last lap of life's journey. Like Paul, "I am now ready," and for me "to die is gain." And since the period of unconscious silence will not be noticed, it is as if soon I will "be with the Lord."

I would not go backward. Rather than pretending to be young, I will concentrate on ripening for the kingdom, and on leaving something of value for those who follow. Thus my days will be busy, and full of joyful optimism.

ELLA FRY  
Harlingen, Texas

## Church Libraries

As a church librarian, I am very thankful that our church board agreed to subscribe to the *REVIEW*. This is a plan I recommend to other churches.

We don't catalog it as a library book, but instead arrange for each week's paper to be punched with two holes. The four or five issues of each month are tied together with a colored string or braid, and on each paper we put the name of the church and "Please Return."

This plan doesn't deter members from ordering it for themselves, but very few of our church folk are willing to meet the cost of a subscription sent to New Zealand (NZ\$83.90).

SYBIL BROAD  
Papatoetoe, New Zealand

## The Facts

Thank you for "The Facts of Life Are Good News" (May 7).

My son is 4 years old and very curious about his body and sexuality. I want to be open and responsive, but I did not know how to answer his questions tactfully, or how to give him the self-assurance to make appropriate, responsible choices later in life. I hope the article is as helpful to other parents as it was for my husband and me.

DAWN FREEMAN  
Berrien Springs, Michigan

## The Best

"The Three Beasts" (May 7) is the best essay on the subject of temptation I have ever read. It clearly demonstrated the entrapments of sin, and also helped me understand the motive and the man himself, Dante.

I will use this inspirational writing as the theme for the Sabbath school program next week.

ELIZABETH HONEYWELL  
Seminole, Florida

## Improved

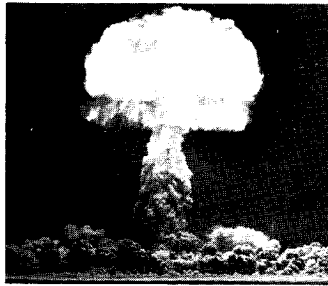
It did not seem possible to improve upon the good old *REVIEW*, but you have made significant changes that should appeal to a wider spectrum of age groups. Although I'm pushing 92, I also enjoy the new format. I like the pros and cons and the objectivity of the articles. You state situations as they exist, without apologies. Despite my failing eyesight, I try to read the *REVIEW* from cover to cover. Some union papers have been inspired by your format.

JOHN L. HOLDER  
Newman, California

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

# ADVENTIST REVIEW

June 25, 1987



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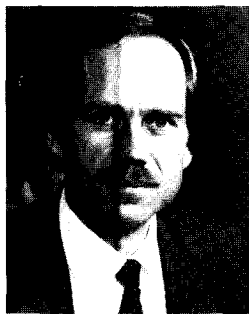
## COMING NEXT WEEK



◀ "Global Strategy—the Challenge of Reaching the Unreached," by Myron Widmer. President Neal C. Wilson's call to reach the people groups around the world for Christ gets things moving. ■ "What Is the White Estate

Hiding?" by Roger Coon. The facts about those "skeletons" in the closet.

■ "Making the Most of Your Vacation," by G. Roger Schoenhals. A short list of things to remember when you pack your suitcase.



# BLUE RIBBONITIS?

**T**he appointment of numerous blue-ribbon study committees in the Seventh-day Adventist Church in recent years reveals a church taking a long, hard look at itself—and one that is willing, and sometimes forced, to do so.

Rarely in Adventist history has the church undergone such a period of intense scrutiny—from within and from without, by laypeople and church employees. Since 1980 an unprecedented number of blue-ribbon committees have looked into the church's beliefs and organization, and actions of its leaders.

In seeking to understand the forces warranting so many committees, we need to keep in mind several things about the culture in which we live.

**First, we live in an age of information, of enlightenment.** That which happens in the remotest part of the world or in the private life of a politician is heralded on the front pages of newspapers and almost immediately on radio and TV broadcasts. Very little escapes the eyes and ears of probing reporters, who have bred generations to expect such immediacy. And they have come to expect it from churches, too.

**Second, we live in an age of questioning.** As our level of education has risen, so has the level of our questioning, our probing, our evaluation, of what we do and of the organizations to which we belong.

**Third, we live in an age of ruthless competition.** Only the strong, the efficient, will survive in both the business world and the world of nonprofit organizations.

No wonder, then, that the Advent-

ist Church has undergone and is undergoing such intense scrutiny by committees and commissions appointed by the church itself.

In the past seven years, we have seen these major study committees appointed:

- **1980.** The Sanctuary Review Committee of church scholars (including theology professor Desmond Ford) and administrators convened at Glacier View Ranch, Colorado, to examine the church's historic positions concerning the ministry of Christ in the heavenly sanctuary. It ended with a reaffirmation of the historic positions.

- **1980.** A committee of church scholars met for two days with California pastor Walter Rea and investigated his findings in regard to the extent of Ellen G. White's borrowing from other writers. This meeting spawned continuing investigation and reports in this area.

- **1982.** The President's Review Commission investigated the involvement of church personnel and the loss of funds loaned to bankrupt real-estate developer Donald Davenport. Phase II of the commission recommended 26 actions to keep such loss from happening again.

- **1984.** The Commission on the Role and Function of Denominational Organizations recommended a sweeping change in the church's departmental structure by creating a Church Ministries Department from five separate departments. The 1985 GC session voted the plan.

- **1985.** A committee mandated by the 1985 GC session is currently exploring women's roles in the

Adventist Church, including ordination to the gospel ministry. Its research findings will be presented to the 1988 Spring Meeting of the GC Committee and subsequently to the 1989 Annual Council for review.

- **1986.** The Adventist Media Center Study Commission (asked for by the Media Center Board) is studying the organization, funding, and effectiveness of the church's media outreach programs and will create an outreach master plan. Its report is expected late this year or early in 1988.

- **1986.** The Harris Pine Mills "survival team," appointed by GC president Neal C. Wilson, investigated the suspected operating losses and growing indebtedness at Harris Pine Mills—a company whose stock was wholly owned by the church—and recommended that it file for bankruptcy to prevent further loss. Harris Pine filed for bankruptcy on December 11, 1986.

- **1987.** The Adventist Health System this year commissioned an analytical review of its operations in light of dramatic changes in national health-care trends. The analysis, conducted by a national auditing firm, shows the Health System at a serious crossroads for decision-making. The REVIEW will carry a full report on this in an upcoming issue.

- **1987.** The church's educational system, from kindergarten through the graduate level, has just commissioned a similar analytical review of its educational program by a national consulting firm in preparation for the creation of a master plan for the future of Adventist education.

- **1987.** A global strategy committee, following president Neal C. Wilson's call for such a plan, has been appointed (May 21) to oversee and direct the creation of a master plan for evangelizing the world—a world with more than 2.5 billion people who know nothing of Christianity.

- In addition to these committees, numerous committees have studied such subjects as tithing

guidelines, use of tithe and offerings, Sabbath observance, theological freedom and accountability, and the church's publishing work.

Some of the committees have been called to investigate possible wrongdoing. Some have been appointed to reassess the biblical bases of our historic beliefs. Others have helped recommend actions to control losses.

But some of them have been to evaluate our present position and suggest plans for a more effective and efficient accomplishment of the command given to God's people—"Go ye therefore, and teach all nations, baptizing them . . . : teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20).

Some members believe the unprecedented number of study committees is a sign of problems and weakness within the Seventh-day Adventist Church.

Yes, there are challenges to face. But no, such committees are not a sign of weakness. A church that purposefully facilitates self-evaluation by its employees and laypersons and stands ready to face the facts—good or bad—should never be considered weak.

The church's strength lies in its willingness to listen to its members and to discern the will of God—in a time when we need it more than ever before.

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—MYRON WIDMER

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bankruptcy (ADVENTIST REVIEW, Jan. 1). Even with the severe financial losses to the church, dozens of miracles are emerging. Some of the most defenseless victims are the academy students.

### Alternative Work

Broadview Academy principal Harold Oetman reports that when his school's plant was shut down, 32 students were affected. However, all eventually were placed into other jobs.

"Back in September 1986 we had an inquiry from an electronics firm, Richardson Electronics," Oetman said. "The firm asked if it could employ some of our students. At first two students started working for the firm; but as time went on, that increased to 12. By the end of December the firm was employing 24 of our students, and by the end of January it employed 50 students."

In addition to Richardson Electronics, another firm has been knocking at Oetman's door. The Deutz-Allis Corporation is currently negotiating with Broadview to make the academy the exclusive packager for the corporation.

The plant at Blue Mountain Academy has reopened and is employing 34 students, compared with 38 before the bankruptcy. Academy officials report that only one week of student work time was lost.

At Garden State Academy 18 students are working at the Harris Pine plant, compared with 23 before the bankruptcy. Even though the plant could employ more, the academy does not have students available, reports the *Columbia Union Visitor*. The Bates Company, an office equipment producer, has absorbed all available students.

It's comforting to know that God still works miracles today.

"The care of God is over the weakest of His children. . . . Over all who love and fear Him, His hand extends as a shield" (*Patriarchs and Prophets*, p. 300).

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—CARLOS MEDLEY

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## GOD'S HELPING HAND

**A**s a Christian, nothing makes me happier than the assurance that God is always present to guide and protect His people.

In Isaiah 41:10 He promises: "Do not be afraid—I am with you! I am your God—let nothing terrify you! I will make you strong and help you; I will protect you and save you" (TEV).

### Miracles

Crammed with similar assurances, the Bible documents scores of examples of how the Lord has snatched His servants from the brink of disaster. Exodus 14 describes how the Israelite tribes, who were reluctantly freed from Egypt, were pinned against the Red Sea as Pharaoh's attacking army closed in. God parted the waters so

His people could cross on dry land.

In Daniel 6, Daniel, a high government official in Babylon, was caught in a diabolical plot set up by his peers. Though sentenced to the lions' den, he miraculously survived the ordeal when God shut the lions' mouths. His accusers met a different fate.

In 1 Samuel God protected David, heir apparent to the throne of Israel, for 10 years, as he fled from the relentless pursuit of a demonic despot.

These are just a few of the many instances when God intervened to protect His servants from adversity.

As Adventists in the 1980s, we also should be thankful for God's protection. His hedge about the Seventh-day Adventist Church is readily seen today.

Look at the Harris Pine Mills

# SDA Ministries Suffer in Wake of PTL Scandal

The ADVENTIST REVIEW recently learned that the PTL scandal has severely hurt donations to outreach programs at the Adventist Media Center (AMC).

Robert Jacobs, AMC president, reports the combined financial support for It Is Written, Voice of Prophecy, Faith for Today, and Breath of Life is down by 8.7 percent (or \$365,000), for the five-month period ending May 31, as compared to the same period last year. In 1986 contributions totaled \$4,194,000, compared with \$3,829,000 in 1987.

Through the end of March, the income was on target with last year's bullish pace, says Jacobs. He believes the downward trend will continue as long as the "holy wars" are still being fought on television and in newspapers. Each ministry is putting out special appeals to continue supporting the church's media outreach.

Jacobs says the program directors are surprised by the quick downturn in giving. "They believe it is in direct response to the Bakker scandal and the sumptuous living the investigations have revealed."

In March Jim Bakker, founder and chairman of the 25-year-old PTL television ministry, resigned his chairmanship when news reports revealed his 1980 sexual indiscretion with a former church secretary. Later reports revealed that Bakker received a salary of more than \$1 million. On June 12, PTL lawyers filed for bankruptcy.

Jacobs is quick to point out that all media center workers, including director/speakers, are on the Adventist Church's denominational wage scale and do not receive the large compensation that the Bakkers and other televangelists receive.

## Tennessee Fire Destroys Cafeteria

The May 8 fire that destroyed the cafeteria building at Indian Creek Camp, Liberty, Tennessee, caused more than \$200,000 damage, reports Dwight L. Hildebrand, Kentucky-Tennessee Conference treasurer.

The blaze apparently started when sparks ignited



fumes from a cleaning solvent, which workers used to strip the floor surface. The source of the sparks remains undetermined. The 7,500-square-foot structure seated approximately 200 people. With the help of General Conference Risk Management Services (RMS), camp officials were able to acquire temporary kitchen facilities in time for the start of youth camp. The ADVENTIST REVIEW will carry a further report on this story in an upcoming issue.

## WORLD CHURCH

**Mission Offerings Take Quantum Leap.** For the first time since 1981, the Sabbath school mission offerings in 1986 showed a substantial increase, reports Gilbert Bertochini, associate director, General Conference Church Ministries Department. The 1986 combined Sabbath school mission offerings totaled \$31,660,797, an increase of \$2,316,430 (or 7.9 percent) over 1985.

The South American Division was responsible for 36 percent of the world gain while the North American Division contributed 11 percent of the increase. The Swiss Union gave the highest per capita to missions—\$1.98 per week or 9.3 percent of tithes. The churchwide average is 6.7 percent of tithe.

**IAD Baptisms Paced at 328 per Day.** For the first five months of 1987 baptisms in the Inter-American Division (IAD) total 49,234, a rate of 326 baptisms per day, says George Brown, IAD president. Division leaders expect the membership to reach the 1 million mark by June 30.

**Nigerian Crusade Nets 141 Converts.** The Your Bible Speaks evangelistic campaign in Ile-Ife, Nigeria, resulted in 141 baptisms, as of March 28. Currently 100 follow-up contacts are being pursued, reports C. O. Adeogun, Nigerian Union Mission president.

**Faith for Today Beams Into South Africa.** Faith for Today will air its *Westbrook Hospital* series and *Christian Lifestyle Magazine* in Swaziland and Ciskei, South Africa, reports Jeff Wilson, FFT spokesperson.

Two South Africans, Jonathan Mthombeni, a student at Loma Linda University, and Ivan Piercey, pastor of the Camarillo Church, California, will host the program.

**Japanese Donate Land for Paraguay Academy.** Three Japanese businessmen donated a 296-acre tract (120 hectares) of land in east Paraguay to the Paraguayan Conference for construction of a boarding academy, reports *Revista Adventista*.

**Ghana Members Write On.** More than 150 administrators, ministers, teachers, students, and laypersons gathered at Asokore Teacher Training College,



Ghana, April 10-12, for a Creative Writing Seminar. During the seminar, students (pictured above) received instruction in script writing and journalism.

**New Foundation Slated for Aussie Hospital.** Sydney Adventist Hospital officials recently got the green light to establish a foundation. The new venture will give opportunity for the public to give financial support for the hospital. The foundation will raise money through gifts, commercial ventures, and careful investment, the South Pacific Division reports.

**Romanian Church Dedicated.** Nearly 2,000 people participated in the dedication of a new church in Syprus, Romania. The new church building seats 500 people, reports John Graz, communication director, Euro-Africa Division.

## ***NORTH AMERICA***

**Pacific Union Probes Cash Shortage.** At its June 3 meeting, the Pacific Union Conference executive committee approved the formation of a survey team to study the financial condition of Pacific Union College and Loma Linda University/La Sierra Campus.

Decreasing enrollment at both colleges has caused a serious shortage in operating funds, reports Elwyn Platner, Pacific Union Conference spokesperson.

In the past 10 years enrollment at Pacific Union College has dropped 40 percent, from 2,040 students in 1977 to 1,225 in 1987. In the past six years enrollment at La Sierra decreased by 23.4 percent, from 1,991 in 1981, to 1,526 in 1987.

**Kansas City Churches Launch Van Ministry.** On June 1, local churches in Kansas City, Kansas, and Kansas City, Missouri, launched a pilot van ministry. The van parks in strategic locations and offers free blood pressure screening, nutrition and stop-smoking information, and a Bible study course.

Five college students and an academy senior will operate the van until August 15. After that trained laymen will take over. Area churches are planning follow-up evangelistic efforts, says James Fly, Mid-America Union Conference communication director.

**Russian Magazine Rolls Off the Press.** The English version of the joint American/Russian magazine recently came off the presses at the Review and Herald Publishing Association.

Designed for an American audience, the single-issue journal *Is There Faith in God in Russia?* highlights Adventist spiritual life in the Soviet Union.

Some 80,000 copies were printed, with 47,000 earmarked for ADVENTIST REVIEW subscribers. The Russian version, *For Mutual Understanding*, will be ready by June 30. Copies are available through the Adventist Book Centers.

**Nevada-Utah President Dies Suddenly.** James R. Hardin, 58, died from an apparent heart attack on May 26 at Pacific Union College. He had traveled to PUC to attend board meetings.

Two students administered CPR while an ambulance was summoned. Hardin was taken to St. Helena Hospital and Health Center for treatment but never regained consciousness, reports Jan Newman, college spokesperson.

**Sunny Liu Succumbs to Cancer.** Sunny W. C. Liu, pastor of the Lents church, Portland, Oregon, died May 20 after an extended bout with cancer. Liu, 63, was born in Kealia, Kauai, Hawaii. He started his ministry in 1949, in the Upper Columbia Conference as a singing evangelist. He also worked in the Greater New York and Oregon conferences.

Liu became a popular recording artist for Chapel Records, and produced many sacred music albums. Almost all of his sermons included at least one song, says Helen R. Smith, Oregon Conference spokesperson.



## ***ALSO IN THE NEWS***

**Martyrdom Increases in Twentieth Century.** An average of 330,000 Christians a year are martyred for their faith, according to David Barrett, editor of *World Christian Encyclopedia*.

Barrett's research concludes that one in every 200 Christian workers is being killed in the mission field.

He added that throughout history "the normal church is the suffering church," and martyrs often have led onlookers to conversion.

## ***CHURCH CALENDAR***

- June 27** Thirteenth Sabbath Offering
- July 4** Vacation Witnessing
- July 4** Personal Ministries Day
- July 11** Christian Record Braille Foundation Offering
- July 18** Church Budget Offering
- July 25** Conference Development/Advance Offering
- Aug. 1** Unentered Territory Evangelism



The Bright Side of  
**THE  
BOMB**

**Will it be a nuclear flash, or heavenly glory?**

**U**ntil I became an Adventist, one passion consumed me: writing fiction. Like many aspiring writers, I wanted my works to endure, to be read by future generations. Yet I often feared that there would be no future generations. I wasn't thinking about the second coming of Christ; as a Jew, I never believed in His *first* coming.

Instead, the specter of a mushroom cloud lurked in the crevices of my

mind. I wasn't obsessed with nuclear war, but at times the image of all my words burning up in a nuclear war made me wonder if I wasn't wasting my time. Instead of struggling to write literature that would inevitably disintegrate in a nuclear conflagration, I was sometimes tempted to sit on a sunny beach somewhere until the bombs fell.

I once created a character who

personified my fears. A young artist with insatiable ambition, "Tony" lived under nuclear fear. "I don't think our children will blow up the world," he lamented. "I think our parents will." Determined that his works would endure, he studied various charts and data, concluding that the one place humans would most likely survive a nuclear war would be in the mountains of Patagonia. Sealing his

**BY CLIFFORD GOLDSTEIN**



works in metal boxes, he shipped them to Patagonia and hid them in a cave. He hoped that when the smoke cleared, the survivors would uncover his works, and thus his art would endure.

As Adventists we know that the world will not end in the nuclear war that Tony feared. The only brightness that will destroy the world will be "the brightness of his coming" when Christ returns (2 Thess. 2:8). Yet nothing in the Bible teaches that a limited nuclear war can't occur, or that if one does, Adventists will be spared. Our lives, hopes, and dreams can be obliterated as easily as the lives of those without a glimmer of truth. No wonder many of us, especially our young people, fear for the future.

Yet the nuclear dilemma has a bright side, one that we can use to our advantage. Indeed, "all things work together for good to them that love God" (Rom. 8:28)—including nuclear bombs!

### A Worldly Perspective

From a worldly perspective, of course, the situation looks bleak, even for those who love God. In August 1945 America hit Japan with the only two nuclear weapons in existence; today more than 48,000 exist in the American and Soviet arsenals alone. The 20-kiloton bomb (equivalent to 20,000 tons of TNT) that killed 75,000 people in Hiroshima was a firecracker compared to the modern nuclear warhead. A single missile fired from a submarine carries 50 times more firepower than the Hiroshima bomb, and many weapons are twice as powerful.

Instead of the *Enola Gay*, the lumbering B-29 propeller airplane that dropped the bomb on Hiroshima, thousands of land-, sea-, and air-launched missiles can reach their targets in minutes, some so accurately that they could be put down a chimney from 3,000 miles away.

The *Jackson*, a Trident submarine, carries 24 missiles, each containing several nuclear warheads, each warhead capable of destroying a medium-sized city. The Navy plans to have 20 Tridents in operation by the

# The only brightness that will destroy the world will be "the brightness of his coming."

1990s. Besides the Trident, the United States has other submarines that together could turn hundreds of cities into howling infernos. It is estimated that by 1995 American submarines will carry more than 13,000 nuclear warheads.

And that's just sea-based missiles. What about all the land-based missiles carrying thousands of atomic warheads? And this represents only the American arsenal. We're not even counting the thousands of SS20s, SS11s, SS17s, and other weapons the Russians have. Nor are we counting the arsenals of the French, British, Chinese, Indians, Israelis, and possibly the South Africans.

In all history there has never been a completely successful arms-control agreement between the major powers. After years of talks both America and Russia still spend billions in order to find faster, more effective ways to annihilate each other.

Our present policy of deterrence, MAD (mutually assured destruction), requires Russia to cooperate with the U.S. to ensure that we leave our populations equally vulnerable to nuclear attack. The alternative is Star Wars, the hoped-for space defense shield.

The danger of a nuclear war also exists in the possibility of some national "liberation" group getting a bomb and using it to "liberate" itself by dropping it on someone else. And accidents do happen, even nuclear ones. In a recent 18-month period the U.S. recorded more than 150 Soviet attacks—all false alarms. Yet four times U.S. strategic forces were placed on alert. As Chernobyl has shown, the Soviets too are not immune to nuclear accidents.

The future looks bright—bright with the flash of nuclear fire. The late Hyman Rickover, when asked about the future, said that we would probably "destroy ourselves." As the "father of the modern navy," he was in a position to know. Essayist Thomas Lewis, writing about our nuclear situation, said that it "is bad enough for the people in my generation. We can put up with it, I suppose, since we must. We are moving along anyway. ... What I cannot imagine, what I cannot put up with... is what it would be like to be young. How do the young stand it? How do they keep their sanity?"

Christians should use the very hopelessness of the nuclear situation to their advantage. When all it would take would be for someone thousands of miles away—who neither knows me nor cares about my hopes and dreams—to push a button and in a flash turn all those dreams into ashes, I have more incentive to place my hopes and dreams elsewhere than in this carnal, transient world.

Because the nuclear threat makes worldly realities seem so bad, it should be easier for us to seek heavenly realities instead. Why invest all our energies in pursuits that may be terminated eternally by an atomic bomb? By making the glitter of the world seem hollow and transient, nuclear weapons should make heaven that much more attractive.

Jesus said: "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt" (Matt. 6:20). Were He here in the flesh today, He would probably say: "But lay up for yourselves treasures in heaven, where neither moth nor rust nor nuclear bomb doth corrupt."

The nuclear pall hovering over

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# The image of all my words burning up in a nuclear war made me wonder if I wasn't wasting my time.

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humanity makes us see just how precarious our existence really is. "For what is your life?" James asks. "It is even a vapour" (James 4:14). This constant threat should help us keep our lives in divine perspective, help us remember who we are and our purpose in life. It should help us keep our priorities straight.

Eventually everything burns. Whether humans start the holocaust now and the Lord finishes it after the millennium, "the earth . . . and all the works that are therein shall be burned up" (2 Peter 3:10). Our nuclear dilemma makes the end of the world more real, more imminent, than some doomsday scenario to be played out after we're dead.

## The Choice Is Ours

Satan beckons to us in one ear, Christ in the other. The choice of whom we will follow is ours. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (verses 11, 12).

I've been an Adventist for more than six years now. Before that I was an atheist, or at least an agnostic. I had no knowledge of God, of eternal life, of redemption. I believed in what I saw, nothing more. And what I saw looked so bleak that I often felt as if I were living, working, writing in a vacuum. Although I told myself that I was doing something important, deep down I questioned how much meaning anything could have that would eventually disintegrate along with

everything else around it. If metal would melt in a nuclear blast, what would happen to books?

Recently students at Brown University voted to request that school officials stock cyanide pills in the infirmary, so that after a nuclear blast they could kill themselves quickly, rather than die slowly from radiation. I understood their frustration. I had been there before. And had I the opportunity to vote on a similar referendum seven years ago, I would have opted for the pills.

With Christ, of course, everything has changed. The future no longer ends at ground zero. I see beyond the mushroom clouds, the nuclear fallout, the fire. Unlike the character I created out of my own anxiety, I don't have to strive for immortality by burying my works in a cave in Patagonia. Christ has given me immortality now. He provides the ultimate in civil defense: "He that hath the Son hath life" (1 John 5:12). And that eternal life represents a promise that no cruise missile, SS-20, or ICBM can take away. Indeed, their threat should make us grasp the promise that much more eagerly. □



Clifford Goldstein is editor of *Shabbat Shalom*, an Adventist outreach magazine for Jewish readers.

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## Second Annual Writers' Week Review and Herald

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Do you like to write? Do you want to learn how to write for the Seventh-day Adventist market? If so, come to the 2nd Annual Writers' Week, July 13-16, at the Review and Herald Publishing Association. Taught by SDA editors and writers, this workshop will be packed with lectures and classes on many aspects of book and article writing. Subjects will include writing for children, developing the historical narrative, copyright laws, using a computer in

writing, characterization and plotting in biographies, writing for the secular mind, and more. For information on how you can attend, write to Penny Wheeler, Writers' Week Coordinator, Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Or call (301) 824-9731.

# Writers' Week

July 13-16, 1987



## PHARISEES AND SADDUCEES

GEORGE W. REID

**W**hen I read about the Pharisees and Sadducees in the Bible, the Pharisees seem to be Jesus' greatest enemies. Do we have other information about these people? L.U.

Judaism in Jesus' time included several religious parties, the best known being the Pharisees, the Sadducees, and the Essenes. Knowing what each stood for casts helpful light on many situations in the New Testament.

The Pharisees traced their heritage (but not their organization) to the reforms Ezra and Nehemiah instituted upon the return from the Babylonian captivity (fifth century B.C.). Because the prophets had condemned Israel's aping the practices of the surrounding nations, the returning exiles determined to shield themselves from both pagan culture and intermarriage (Neh. 7:64, 65; 10:28-39; 13:10-30). At the same time they elevated reading and obeying the law to a special place at the core of Jewish religion (Neh. 13:1-3).

The successors of Ezra and Nehemiah, the "men of the Great Synagogue," apparently functioning as a lay movement in contrast to the priests, developed the scholarly order of scribes as interpreters of the law. They aimed to build a religious fence about the law to assure its observance.

Two other groups developed, and Josephus first assigned the three of them names when narrating the experience of the high priest Jonathan Maccabaeus (152-142 B.C., *Antiquities* 13. 5. 9). The Pharisees

were a party earnestly dedicated to a revival of religion among the lax populace. Although they numbered only about 6,000 in Jesus' day, the public looked upon them as true defenders of Judaism. Hence they exercised enormous influence. As sponsors of the synagogue system and the schools, the Pharisees became teachers of the law, educators, and judges. Justice, once meted out in the gates of the city, was transferred by Jesus' time to the synagogues (Matt. 23:34; Mark 13:9; Acts 22:9; 26:11).

### Innovators

While remaining staunch defenders of the Scriptures, the Pharisees introduced numerous interpretations in an effort to adapt the Word to contemporary life. These interpretations soon overshadowed the spirit and even primacy of the Bible itself among the common people. The Torah (first the five books of Moses, but by extension the entire Old Testament) could be to them either written or unwritten (tradition). In this sense Pharisaism comprised a dynamic, venturesome faith that intruded into every facet of life. Contrary to the misconception of them as the ultimate conservatives, Pharisees were often innovators, not mere curators of dry orthodoxy.

Beginning with the primacy of the Torah, but especially in numerous added traditional requirements, they focused on strict observance of rules such as those of diet and ritual. Doctrinally, they accepted the immortality of the soul (apparently from Greek sources), the existence

of angels and spirits, the resurrection, and a future judgment.

The New Testament records repeated clashes between Jesus and the Pharisees, not so much over their basic goals as over their emphasis on externals to the neglect of inner faith. He openly disregarded the traditional teachings of the group, and eventually denounced them (see Matt. 5:20; 9:14; 15:1-14; 23:1-36; Luke 5:30; 6:7, 8; 15:2).

The Sadducees, who have left us no written records, are known from the writings of their critics. They arose as a reform party among the priests and, beginning with John Hyrcanus (110 B.C.), became the party of all the high priests until the destruction of the Temple in A.D. 70. Small in numbers, they were wealthy, land-oriented, temple-oriented, and often rulers.

In contrast to the Pharisees, they accepted as fully inspired only the five books of Moses. They would limit religious practice to the actual commands of the law, rejecting human elaborations and accommodations to meet the needs of practical living. Sadducees remained skeptical of the supernatural, hence disbelieved in angels, the resurrection, and a future life (Acts 23:8; Matt. 22:23). The rationalistic Sadducee rejected Providence: people can do what they need under their own power.

Their demand (with the Pharisees) that Jesus perform a sign (Matt. 16:1-4) was a loaded challenge in light of their denial of supernatural events. Jesus' criticism of them as knowing "neither the Scriptures nor the power of God" (Matt. 22:29, RSV) speaks directly to their practices. The Sadducees persecuted the early church (Acts 4:1-3). They disappear from history, however, with the destruction of the Temple and the Jewish state in A.D. 70.

*George W. Reid serves as director of the Biblical Research Institute at the General Conference. Bible questions for this column are welcome.*

# WE NEED ELIJAH'S MANTLE

## What it means to be a *movement*.

Consider the scene: Elijah, the aged prophet, ascends toward the fiery chariot. Elisha, his protégé, watches as the veteran warrior is swept from the earth. Just before he disappears from sight, Elijah lets his cape fall.

Elisha quickly retrieves the prized cloak, then standing upon the banks of the Jordan, cries out, "Where is the Lord God of Elijah?" With that he smites the waters and a dry path opens before him, just as it had for Elijah. (See 2 Kings 2:11-14.)

When Elijah had solicited Elisha's fondest desire, the intern requested a double portion of Elijah's spirit. Now, with a secondhand mantle but firsthand power, Elisha was fully equipped to occupy the office that Elijah had left.

Elisha inherited formidable problems. Ahab and Jezebel had perverted God's truth until the great majority of people stood in open rebellion against Heaven. Judgments fell upon the Israelites as God used Hazael, king of the Syrians, to punish them.

For his difficult and dangerous role, Elisha needed Elijah's mantle, and so do we! Our Elijahs are gone. The pioneers have long since passed from the scene. We find instruction and inspiration in their

example, but Jezebel's influence remains. Ahabs allow apostasy to fester in our churches and institutions. We suffer from Laodicean malaise and loss of primitive fervor, from lack of power for adequate witness.

Leaders are called upon in this crisis hour to reverse the tide, to swing the momentum back over to God's side. But if they are to do so, they will need Elijah's mantle.

Elijah's mantle embodies that which distinguishes us in Christendom: the principle of reformation—Sabbath reform, tithe reform, health reform, dress reform, educational re-

form, and family reform. Ironically, organizations such as the American Medical Association, the office of the U.S. surgeon general, Mothers Against Drunk Driving, and the Moral Majority receive more press as reformers than we do.

Our real danger lies not so much in public rejection but in loss of continuity, leakage of zeal, fading of the movement mentality. We need Elijah's mantle to remind us of our status as a peculiar people; to remind us that we constitute an irritant, not a soluble, in society; to remind us of the pilgrim nature of our calling.

### A Movement Moves

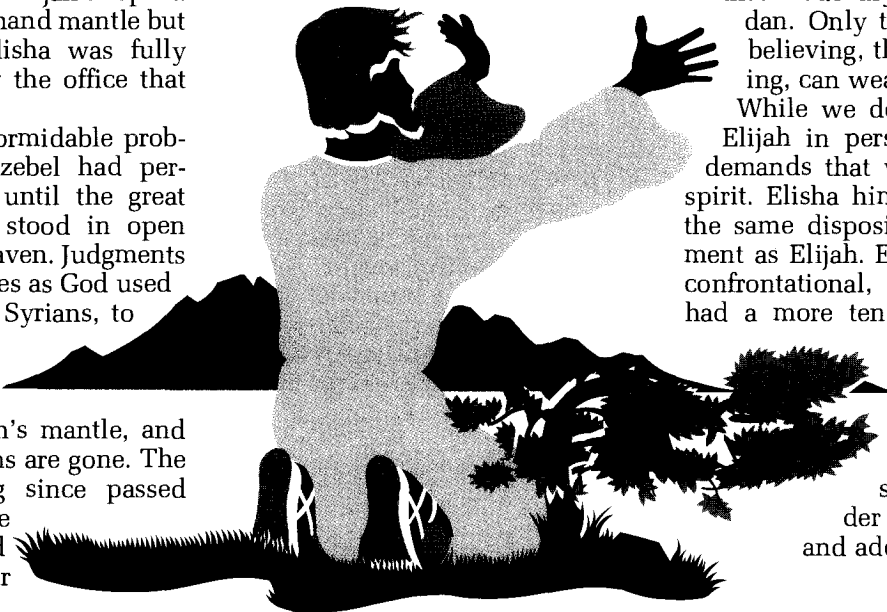
A movement doesn't stand still; neither does it move gingerly into the future. A movement does not advance on cat feet, testing the winds; turtle-like, retracting at every sound of danger. Churches may, denominations may, but not a movement. A movement presses, it strides, it boldly proclaims its mission.

Those who wear Elijah's mantle act as he did. They trust God's commands because they love and trust their Commander. Timid, cautious, fearful people do not wear the cape that made dry paths in the Jordan. Only the committed, the believing, the risking, the daring, can wear Elijah's mantle.

While we do not all resemble Elijah in personality, our work demands that we be like him in spirit. Elisha himself did not have the same disposition and temperament as Elijah. Elijah was intrepid, confrontational, impatient. Elisha had a more tender spirit, a more kindly disposition.

Yet when he had to make hard decisions, proclaim judgments, withstand enemies under the threat of death, and address disrespect for

STUART ARMSTRONG



BY CALVIN B. ROCK

authority, he rose to the occasion.

Elijah's mantle does not impose upon us uniformity of personality and mind-set, but it does impose a common zeal for the cause. It makes us watchmen on the walls, protectors of the cause, apologists for the church, defenders of the faith. We may do this in different ways, with different accents and varying approaches, but the result will be the same. We will care for the flock and defend God's name (not ours), His message, His principles, and His people.

Elisha's times demanded a difference in method. A new generation had sprung

up; the atmosphere was not the same at the

height of Elisha's ministry as when Elijah had draped that same mantle about his shoulders. The dramatic style of the blunt, more ascetic Elijah was not the need of the hour. God needed the more urbane, peace-loving Elisha.

Elijah's robe symbolized not so much Elijah's style as his inspirational quality, his stern, uncompromising hatred of evil, his unflinching fidelity to truth.

And so it is with us today. We do not stand where our fathers stood. New times demand fresh ideas, new approaches. But for this we need Elijah's mantle.

We need Elijah's mantle because it directs us to the emphasis that most distinguished his ministry. Elijah—and remember we are the Elijah people—as no other leader, gave priority to *church-sponsored education*. More fundamental to the welfare of God's people than slaying the false prophets on Carmel was Elijah's career-long education emphasis. If Samuel became the founder and first president of the schools of the prophets, Elijah served as their most distinguished chancellor. He found

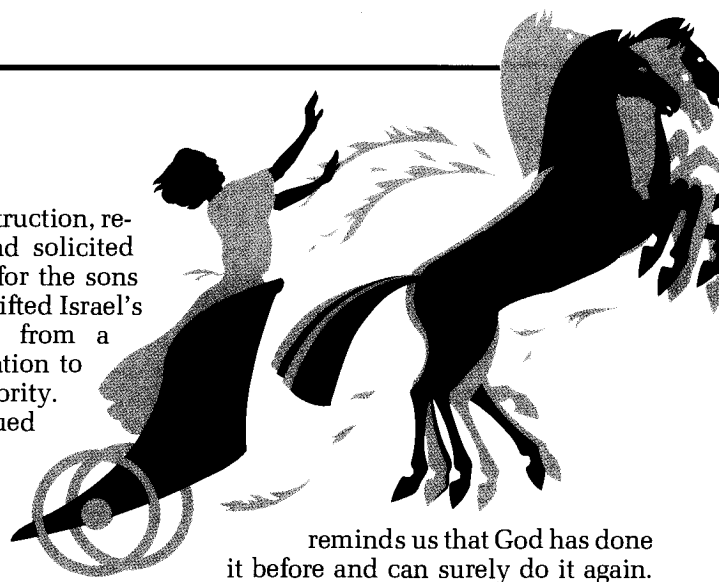
means for their construction, recruited students, and solicited scholarship money for the sons of the prophets. He lifted Israel's educational system from a secondary consideration to a place of top priority. And Elisha continued Elijah's education emphasis.

We need Elijah's mantle because the quality of leadership and membership in our churches is related to the quality of our educational program. Today that system in North America, and many other parts of the world, has been threatened by financial exigency, parental apathy, and leadership frustration.

What our church needs most in this time is not more equations on how to increase baptisms in our churches, but formulas on how to reverse declining enrollments in our schools, how to finance our campuses more adequately, and how to impress upon ourselves the fact that the proper training of our youth holds the key to our future, that the education of our children is therefore more important than expansion of our health system, our publishing work, our food services, or our public evangelism.

What has happened to the assumption that every Adventist child should be educated in our school system? That where finances cannot provide both, the school building should be constructed before the church auditorium? That where we have as many as six children, church-sponsored education should be made available? That when parents cannot pay for school expenses, the church should; and when the church cannot, the conference should? We must repent of giving lesser priority to Christian education or preside over the continued demise of the most effective purveyor of doctrine and culture that we have. Elisha's example under similar circumstances tells us that we need Elijah's mantle.

We need Elijah's mantle because it



reminds us that God has done it before and can surely do it again. Elijah's mantle reminded Elisha of past demonstrations of God's power and encouraged him regarding His future performance. And it was so: Elijah divided the waters, and so did he; Elijah raised a widow's son, and so did he.

### He Dreamed and Acted

If Elisha had cried, "Where is the Lord God of Elijah?" and attempted nothing, nothing would have happened. But he dreamed and he acted! The double portion for which he had asked did not mean he wanted twice the power that Elijah had. That would have been presumptuous. Rather, he requested the blessing of the firstborn, the privilege of priestly succession. And Elisha used that privilege with confidence.

The years of this quinquennium will go by very rapidly. Success by 1990 demands that we move expeditiously; that we not just analyze, but that we execute.

God has chosen us to wear this mantle of service, and we must use it to smite the "Jordans" that separate us from success. We must smite our apathy regarding personal witness. We must smite the growing tendency away from the cause of missions. We must smite the creeping irreverence in our churches. We must smite the growing cynicism and disrespect for church leadership. We must smite the barriers to Christian education.

The record states that when he had smitten the waters and divided them asunder, Elisha crossed over. And so can we. But not if we remain intimidated by our problems or if

our private agendas and personal egos impede the Spirit's flow.

We can stem the tide of dwindling finances and increasing apostasies, of decreasing enrollments and increasing liabilities. But for all that, we need more than human capacity—we need Elijah's mantle.

If we would repeat Elijah's performance, we must duplicate Elisha's methods. And what were those methods? They included (1) a stubborn desire to share in service; (2) the faithful performance of lesser duties; (3) an earnest request for divine infilling; and (4) a steady gaze upon the prophet. What worked for Elisha will work for us: desire, fidelity, earnest entreaty, and a determined focus upon our leader provide unflinching guides to effectiveness.

In evaluating the completed work of Elisha, inspiration records: "He upon whom had fallen in full measure the spirit resting upon Elijah had proved faithful to the end. Never had he wavered. Never had he lost his trust in the power of Omnipotence. Always, when the way before

him seemed utterly closed, he had still advanced by faith, and God had honored his confidence and opened the way before him" (*Prophets and Kings*, p. 263).

Elisha's fame does not equal that of Elijah's. He stands in history as a melody heard more for its cantus firmus than for its cascading crescendos. He left the world after a lingering illness, not in a burst of glory as did Elijah. But while Elijah remains the dominant figure, more space is granted Elisha in the sacred narrative than Elijah.

You and I may not equal in charisma the valiant ones who have preceded us. But on the other hand, our apocalyptic position provides the opportunity to accomplish even more in the scheme of salvation. Therefore, today as we assume new goals and face new challenges, let us take courage from Elisha's experience. "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

Since God's promises are sure and all His commands enablings, the question is not "Where is Elijah's

God?" but "Where are God's Elishas?" Elijah's God is here, and so are the conditions for a mighty demonstration of His power. The obstacles are imposing, but our cause is righteous, our orders are clear. If God can find enough Elishas among us on whom to cast Elijah's mantle, we will make this quinquennium a glorious chapter not only in our personal ministries but in the progress of the work of God.

"And he took the mantle of Elijah that fell from him, and smote the waters. . . . And when he also had smitten the waters, they parted hither and thither: and Elisha went over" (2 Kings 2:14). □



*Calvin B. Rock is a general vice president of the General Conference and chairman of the Seventh-day Adventist International Board of Education.*

## CHILDREN'S CORNER

# THE NATURE BOX

BY JEANETTE PELTON

**D**addy, what's this I found? It was in the elderberry bush." "Looks like a moth cocoon," Daddy answered. "Moths generally spin an oval cocoon like this one. Insects like the praying mantis have irregularly shaped cocoons, and butterflies make what's called a chrysalis. Why don't you put it in the nature box for study?"

Andy's nature box was an old

glass aquarium with a screen lid. Whenever Andy or his sister Marti found an interesting bug, snake, or toad, he put it in the nature box for a few hours' study. The nature box was in daddy's den, along with all their nature books. After they'd had a chance to read about it, they turned the animal or bug loose again.

Andy found a picture of his cocoon in one of Dad's nature guides. A cecropia moth had made the cocoon. The cecropia is a dark-brown night-flying moth that grows as big as three inches from wingtip to wingtip. It lays its eggs on leaves. The eggs hatch into caterpillars, which eat all they can hold until fall. Then they spin cocoons and sleep through the winter. When

spring comes, they crawl out of their cocoons as fully grown moths. Andy discovered that moths have furry bodies and feathery antennae.

"Well, Andy, are you going to keep the moth until it hatches?" asked Marti.

"No. The book says that if it injures its wings and can't fly, it will die. I wouldn't want that. So I'm going to take a piece of thread and tie the cocoon back on the elderberry bush. After the moth comes out, I'm going to add the empty cocoon to my nature collection."

"Can I help you tie it back?" Marti asked. "Then I can watch for the moth to emerge too."

"Sure, come on. It's the big old bush down by the back gate. I'll race you there!"

# “LADY, YOU’VE GOT CANCER”

I am 36—and just diagnosed  
as having breast cancer.



MEYLAN C. THORESEN

**F**riday. The doctor looks straight into my eyes and says, “Lady, you’ve got cancer.” He orders immediate surgery.

I panic. Not because I am surprised

at the surgery—I have known for some time it will be necessary—but because two days earlier we had four baby goats born and the nanny died. The kids are in a box in my kitchen and

have to be bottle-fed. How will they survive without me for a week?

At church on Sabbath I tell the pastor and a few close friends that I will be entering the hospital the next

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BY LYLAN D. SHEPHERD

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day. We pray, and I know that they will support me.

### The Night Before

Sunday finds us scurrying to get ready. A last farewell to my kids (a friend will feed them) and I am off to the hospital. My roommate, Amanda, grew up in Colombia, South America. Her English is a little halting. She is too shy to say much at first.

Sunday night seems to quieten slowly. Friends come and go; others call. One friend from church assures me that God's angels are standing around my bed and will supply my needs.

Only one friend speaks bluntly. She tells me I may not survive. I appreciate her honesty. We agree that we have only the next world to look forward to,

# Statistics are against me, but Jesus is on my side.

so what would I miss if I die?

My pastor visits, and we read from Psalm 27. Amanda listens to the reading and seems to be strengthened also.

Now visiting hours are over; everyone's gone. It's dark and quiet—and lonely. I am afraid—not of dying, but of the unknown. How will it feel, what will it look like, where will it hurt?

I begin to cry. God sends an angel. "Leela? You have pain?" Amanda is there for me. We talk and cry for an hour. I doze, then awaken. Amanda is asleep. It's quiet and I'm alone again. Where are You, Lord?

"Lylan? Hi, I'm Karen. Your friend Gail asked me to say hello. Do you want to talk?" Another angel—a nurse from another wing—takes time to see me. She talks about cancer treatment and the surgery, and gives me a book about breast cancer. As she is leaving she notices my tears. "It is normal to cry," she says. "This is a grieving process. Go ahead and grieve."

Karen leaves as she asks another nurse to check on me through the night. Yes, God's angels are camped around my bed. I sleep.

Monday is very busy, with a steady

## Living With Breast Cancer

BY JUDITH HELEN SMITH

Ten percent of women in today's society battle breast cancer. Inevitably, many Adventists also fall victim to this scourge. And when they do, they are likely to carry a load of guilt along with the trauma of the disease.

I lay shattered by surgery and treatment for the very thing I wasn't supposed to have. I who had been active organizing nutritional seminars, Five-Day Plans, stress seminars; I who had nursed professionally for years—I had utterly failed. Could I now in my obvious imperfection represent the church to society? Was I even an Adventist?

In my struggle with breast cancer, I passed through the phases well documented for people who face life-threatening illnesses: initial shock and denial, anger, bargaining, depression, and finally acceptance with a decision to live or die. And I found that the Adventist milieu heightened the intensity of each phase.

So I discovered the paradox of the church. I found that through the church God breaks us, but in His tenderness and mercy He also bends down, and through the church He heals us.

In the church I found myself drawn into friendship with Cathy. She had a mastectomy four years earlier. God could have provided no one better to listen to my exhausting examinations of guilt, as I reviewed any and every indiscretion of lifestyle. Quietly Cathy told me how she had concluded that her cancer had not been her fault. The truth of what she said hit me forcibly, and I knew that I too would have to reach that stage.

The treatment my physician recommended—chemotherapy—brought on a new struggle. Some well-meaning members came to my bedside and urged against it. They advised me to walk out of the hospital, go to a physician they recommended, and take his herbal drops. As I listened to them my very Adventism once again seemed to be in question.

I was afraid and confused. Afraid of the chemotherapy, although I am a professional nurse, I retained an aversion to the per-

sonal use of drugs, and chemotherapy seemed drastic. Confused: faith, theology, the members' urging, and my doctor's counsel went round and round inside my head.

Eventually I decided to follow my physician's earnest advice. I recalled Ellen White's own use of X-ray treatments (*Selected Messages*, book 2, p. 303).

God in His tender mercy held my hand as the nurse injected the first cocktail of chemicals into my veins. He loved me; He assured me of His presence. Later that evening, as the nausea swept over me, I reached for my Bible to overcome my fear, searching for His word just for me.

In the months ahead, God constantly gave me evidences of His love and presence. I hardly missed teaching my adult Sabbath school class, except when I had to go away for a month of cobalt treatments.

I spent many days and weeks staring into space, but the day did come when I chose to live! "Why, I do have today!" I discovered. "I shouldn't waste it." Each day has its own opportunities, its own beauty. I have assured all around me that I'm going to live until I die. They know I mean it!



stream of callers and visitors. Finally they come to take me downstairs. It looks like a scene from a soap opera. Everyone rushes around me as the orderlies whisk me down the hall.

Into the preoperating room I go. The clock says it is about 4:00 p.m. They push me against the wall and leave me. How cold and lonely it is here! Nurses and doctors are laughing in the distance; time creeps slowly. A thousand questions crowd my mind: Could the doctor be tired? Is it really cold here, or am I just nervous? Will my kids remember me? How is Mom holding up? All the fears come flooding back—WHAT IF? God, please help me.

A doctor notices the tears and asks if I want something to calm me. No, I only want to get this over with. The pastor's words begin to come back to me. "Wait upon the Lord. Trust in Him. The Lord is my Shepherd. I shall not want. My peace I leave with you." Thank You, Jesus, for being close when I need You.

Finally it's time to go into OR. The clock reads 4:55 p.m.

The next thing I see is the recovery room. Going back up on the elevator seems even more crowded than coming down—my friends sure do stick through thick and thin. Someone says it's 8:00 p.m. Time to get some rest.

The next morning I get up so the nurse can change the bed. I see the incision. It has so many staples that it looks just like a zipper!

The next few days are wonderful. The room seems like a continuous party—flowers everywhere, balloons tied to the TV and the chair, a string of hearts that says John 3:16. My phone and Amanda's ring constantly. Everyone from the office and church comes to see me. Other doctors visit me, and the nurses are at my beck and call.

And the best part is that I have no pain—discomfort, yes; but no actual pain.

Now a bouncy little woman enters my room. "Hi, I'm Jo, and I'm with Reach and Recovery. We are part of the American Cancer Society. I've had a mastectomy too, and I want to talk with you about it." She really does understand!

But the worst is yet to come. Two inches below the incision are two drainage tubes, each about one-fourth inch in diameter and two and one-half inches apart. They are connected to a little container I have to carry around. The drainage is collected every day for four days.

Morning comes and one of my favorite nurses is on duty. She tells me that after breakfast she will remove the tubes. "Not the doctor?" I ask. No, she can do it. She gives me something to help me relax, gently removes the tubes, and puts a patch over the holes. It is unpleasant, but not unbearable.

Sunday is moving day. Mom spends an hour carrying flowers and balloons to the car. She wants me to go home with her for a few days, but I explain that I need time to come to terms with myself.

People say that you're the same person on the inside, but when the outside changes so drastically, you feel different. It takes time before you feel whole again. After taking a long look at myself, I conclude I'll spend the next two days crying.

But although my friends have agreed not to visit for a few days, they never stop telephoning! Between the calls and feeding the baby goats, I simply don't have time to cry. And the Lord fills me with His peace.

The incision has healed so well that the doctor has released me in three weeks, instead of the eight weeks he had projected. The nerve endings in my arm are beginning to mend, and sensitivity is returning. After I have prayed for help, the first saleslady I speak with fits me with a prosthesis.

Seven months later reconstruction begins. The Lord leads me to a plastic surgeon, who uses a new technique that doesn't require major surgery.

I did not ask for the Lord to cure me of cancer—only to be with me during this ordeal. And He was—in ways I could not have anticipated.

Perhaps I'm not cured of cancer; it may reoccur. Statistics are against me—but Jesus is on my side. Who could ask for more?

Lylan D. Shepherd writes from Knoxville, Tennessee.

## How You Can Help

In "What to Do When a Friend Is Gravely Ill" (Washington Post, Aug. 27, 1986), Victor Cohn lists suggestions from "an old and trusted friend who is living with cancer":

- Be there to listen.
- Know that everything gets overwhelming for me sometimes, and I need to cry.
- Cheer me up. Remind me of what I can do.
- Cancer is a terrifying and uncertain disease. It does not help to hear someone say, "Things will be OK." "Don't look so glum—cheer up."
- Call to check on me.
- Tell me true stories about someone with breast cancer that has spread, but who's coping and doing all right.
- Know that no two cases of

breast cancer are alike or respond to the same drugs.

Hearing about new drugs is hopeful. But I am never going to believe I can be cured with vitamins or apricot pits. So please steer clear of telling me about cures à la supermarket tabloids.

It's nice to hear I'm looking good, especially when I don't feel glued together emotionally. My appearance is something I have some control over.

It is difficult for me to ask for help, even when I know you'll give it. Asking is an acknowledgment of my disease and my limitations.

Realize that fatigue is a side effect of the drugs I am taking. I will never be cured of cancer. The medications slow down my disease's growth but slow down the healthy part of me, too.

# GREAT POETRY IS FOR CHRISTIANS, TOO

**Because many great poets were also great Christians**

**I**n the relaxed atmosphere of a wedding reception, the guests engaged in lively conversation on diverse subjects while waiting for the arrival of the bridal party. As I participated in an energetic discussion on a matter relating to church policy and practice, a highly placed church official, in order to illustrate a point, cited lines from a T. S. Eliot poem.

My immediate reaction combined surprise with undisguised delight. Here, I thought, is a phenomenon: a churchman in whom coexist a devotion to Christ and His Word and an aesthetic that permits him to reach out and embrace quality poetry.

Yet when I later reflected on the incident, I began to think that my surprise may have been unwarranted. Considering the large number of Adventist Christians who love great music and support the arts in various forms, there may be a sizable number among us who appreciate poetry that combines technical skill with transcendent themes. After all, great poetry, like great music, is for Christians, too.

While a poetry-reading segment in the church seems highly desirable, many committed Seventh-day Adventists have a negative outlook on anything that flows from the creative genius of "worldly" writers. They believe that all such writing comes

under Spirit of Prophecy condemnation.

What they neglect to consider, however, is that the works of many of these writers have a firm basis in Christian teachings. Besides using the Bible for allusions and themes with which Bible readers may readily identify, some writers even display

**S**ome writers preach a simple doctrine of faith underneath their elaborate style.

evangelical leanings. They preach a simple doctrine of faith underneath their sometimes difficult language and elaborate style.

Not all the poetry that the Christian reads has to be religious. But in assessing whether a poem has religious merit, one should consider the writer's spiritual orientation. One may ask, What spiritual reliance does the

poet display? Does he or she see man and the finite universe as the ultimate reality, or does the poet recognize a power beyond self to whom all humanity is responsible?

It may surprise many Adventists to find that many poets acknowledge a Power beyond us, a Power intimately connected with human existence. With the criterion of spiritual orientation as a guide, we can find among the established poets several whose spiritual consciousness makes them appealing to those looking for quality poetry that does not infringe upon their beliefs.

## **Hopkins' Christian Themes**

One such poet is Gerard Manley Hopkins. His poetry generates aesthetic delight, yet his enthusiastic adoration of Christ and his unabashed devotion to Him infuse his works with intense religious energy. As Hopkins' poems demonstrate: "The delights and agonies of the spiritual life have rarely been recorded with such authenticity: nature has seldom been celebrated with such lingering delight . . . such rapture in her simple beauty."<sup>1</sup> A Christian secure in his faith, he used his artistic gifts in Christ's service.

An examination of Hopkins' poetry shows him dealing with themes that concern dedicated Christians: the

BY JUDITH P. NEMBARD

value of sacrifice, the transience of mortal beauty, and a desire for the spiritual regeneration of "dear and dogged man." His devotion to aesthetic ideals, tempered by Christian reservations, shaped his belief that moral significance is essential to all great poetry.

Hopkins' poems reveal his deep awareness of God as Creator, a conviction that finds expression in his delight in the simple things of nature. Commenting on the sight of a single bluebird, he wrote, "I know the beauty of our Lord by it."

"Spring" makes a good introduction to Hopkins' art (see box).

This poem begins simply enough with a straightforward generalization: "Nothing is so beautiful as spring." Then through a rush of cartwheeling images, the poet combines both the experience and a portrait of a spring morning. Shooting

weeds look "long and lovely and lush," the alliterative lilt of the line capturing something of the rhythm and richness of the scene. In the thrush's nest perched high on a branch, the curved eggs simulate the dome of heaven. They are, the poet says, "little low heavens."

This metaphor merges with the hyperbole that has the peartree leaves brushing up against the blue sky, or rather, the sky reaching down to touch the leaves, creating a harmonious blending of things natural. Through the air drifts thrush music, performing a cleansing work on the ear, "rinsing and wringing" its way into the listener's consciousness with the force of lightning bolts. All this sound and movement is concentrated into a "juice" flowing through nature, a

residue of the sweetness that the earth once knew.

The poet throws back in time this picture of nature that he has created, identifying it with "earth's sweet being in the beginning/ In Eden garden," the time of primal beauty untouched by the smudge of sin.

Hopkins, true to his conviction that

Christ for safekeeping before it can be spoiled by sin.

What Hopkins presents in "Spring" is not only an aesthetically pleasing poem but also a statement with religious significance. The same dynamism and spiritual insight evident in this poem can be found in large numbers of his other works. Such

nature pieces as "Pied Beauty," "God's Grandeur," and "Spring and Fall: To a Young Child" all come infused with an awareness of the God of nature. His sonnet "Thou Art Indeed Just, Lord" echoes the prophet Jeremiah and can be read collaterally with Job 6 and Psalm 73.

Gerard Manley Hopkins represents only one of a long list of poets, from earliest times to the contemporary period, whose works testify both to their artistic ability and their spiritual insights. Their works demonstrate the poets' understanding of God's

dominant place in the universe.

The Christian, looking at this poetry with a spiritual eye and an enlightened imagination, can be awakened to a deeper appreciation of God's grandeur. □

## Spring

Nothing is so beautiful as spring—

When weeds, in wheels, shoot long and lovely and lush;  
Thrush's eggs look little low heavens, and thrush  
Through the echoing timber does so rinse and wring  
The ear, it strikes like lightnings to hear him sing;  
The glassy peartree leaves and blooms, they brush  
The descending blue; that blue is all in a rush  
With richness; the racing lambs too have fair their fling.

What is all this juice and all this joy?

A strain of the earth's sweet being in the beginning  
In Eden garden.—Have, get, before it cloy,  
Before it cloud, Christ, Lord, and sour with sinning,  
Innocent mind and Mayday in girl and boy,  
Most, O maid's child, thy choice and worthy the winning.<sup>2</sup>

beauty is transient and should be given back to God, now addresses Christ:

Have, get, before it cloy,  
Before it cloud, Christ, Lord, and  
sour with sinning,  
Innocent mind and Mayday in girl  
and boy.

Goodness and beauty are destroyed by their existence in time, but they lose their evanescence and endure when dedicated to the eternal Christ.

Hopkins brings another dimension to the poem with his reference to the innocence of youth, who, like spring, are "all in a rush," vital, spontaneous, beautiful in their simplicity. The way to preserve youth's Mayday beauty and innocence is to give it back to

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<sup>1</sup> E. K. Brown and J. O. Bailey, *Victorian Poetry* (New York: Ronald Press Co., 1962), p. 696.

<sup>2</sup> W. H. Gardner and H. H. MacKenzie, eds., *The Poems of Gerard Manley Hopkins*, 4th ed. (London: Oxford University Press, 1967), p. 67.



Judith P. Nembhard is professor of English at Howard University in Washington, D.C.



Church members gather at the Ngwezi church prior to the divine worship service.

# Layman Initiates Project to Meet Needs in Caprivi

*Gathers Bibles, clothing to aid SDAs*

An Adventist layman's visit to the Caprivi Strip of South West Africa made a great impression upon him. But the impression of that visit upon the country itself is turning out to be even greater.

Richard de la Rey, a senior accounts executive for a South African advertising agency, recently went to the Caprivi on a business trip. South West Africa, also known as Namibia, is administered by the Republic of South Africa. Its Caprivi Strip consists of a narrow corridor of land reaching into the center of the continent, bordered on the north by Zambia, on the south by Botswana, and on the east by Zimbabwe. The mighty Zambesi River forms the northern boundary.

The area has a tropical climate and a rich abundance of typical African wildlife. Elephants roam the local golf course. At night hipopotamuses come up from the river to raid fruit and vegetable gardens. Deer, apes, zebras, and other animals abound.

A missionary introduced the Seventh-day Adventist message to

*By Richard de la Rey, who writes from Johannesburg, South Africa.*

the Caprivi Strip in 1927. The Advent faith has flourished there. Today it represents the largest church in the area, with a membership of about 5,000, besides many interested thousands waiting to be gathered in.

When Richard de la Rey visited the Ngwezi church, he found 500 members, including five White Adventists, the family of Dr. Andre Birkenstock. The doctor is in charge of the medical services division of the local hospital and serves as senior elder of the church. His wife heads the welfare work of the church, while his sister works as a traveling nurse, attending to medical needs throughout the Caprivi Strip.

## Dark Shadow

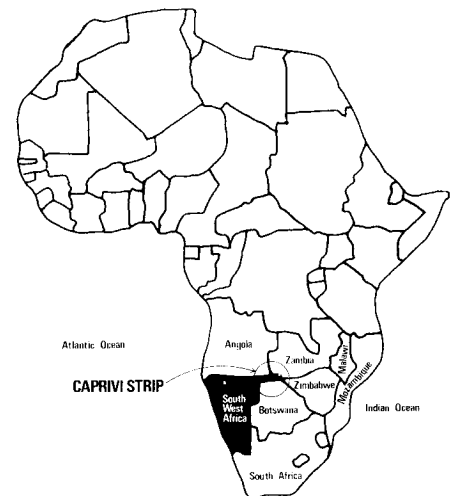
The peace-loving nature of the people and the Adventist influence are indicated by Dr. Birkenstock's assertion that "this is the only township in Africa, or even in the world, where I would let my wife and family wander around unescorted after dark and not have to worry for their safety."

But poverty has begun to throw a dark shadow over an otherwise

idyllic scene. Even our Adventist members have come to feel a growing need for outside aid. To meet this need, De la Rey organized Project Caprivi. He found that the greatest needs were for Bibles; clothing for men, women, and children; a piano or organ for the church (congregation and choir now sing without accompaniment); and motorcycles for literature evangelists, who must travel great distances on foot in very rough terrain.

He shared this burden with his home church in Johannesburg, South Africa. Unbeknown to De la Rey, just one week earlier the North church had decided to look for a project to which they could contribute! Members responded with 180 Bibles in the Caprivan language of Lozi and 20 of the New International Version, as well as 17 boxes of used clothing. These supplies were sent to Dr. and Mrs. Birkenstock for distribution. He then took his appeal to four other churches in the area. From them he received five more boxes of clothes and a check to cover the cost of 50 more Lozi Bibles.

When De la Rey contacted army authorities, he found that they welcomed the project so heartily that they sent an army truck to collect the boxes from the Johannesburg North church, transported them to the airport in Pretoria, loaded them on an air force transport, and flew



them to the Caprivi. Even the packing boxes were provided free, with the promise of as many as needed in the future.

A local radio station donated about 50 records and sold blank recording tapes at cost, which will

be used to duplicate materials for Daniel and Revelation, stress, and Making Christianity Real seminars to send to Caprivi. Breathe Free materials to stop smoking will also be sent free on the next flight, compliments of the military.

Caicedo, president and treasurer, respectively, of the Colombia-Venezuela Union. Government representatives felt that ADRA developed an outstanding housing program. The mayor of the city, Julio César Hernández, gave a talk in which he described the work of the Seventh-day Adventist Church. The news media covered the entire program.

## ADRA Builds Houses for Volcano Victims

On the night of November 13, 1985, in the space of a half hour, the entire city of Armero, Colombia, disappeared as a result of the eruption of the Nevado del Ruíz volcano. Twenty-five thousand persons perished and 4,800 homes disappeared, as well as the agricultural university, 50 other schools, five banks, two hospitals, and many other institutions.

Armero had been a very rich agricultural area, producing rice, peanuts, and coffee. It was called "the white city" because of its production of cotton.

The president of Colombia organized a reconstruction fund to channel monies from the state as well as donations from other countries for the reconstruction of a new city. Lérida, a town located approximately seven miles (11 kilometers) from the former site and away from any danger zone, was chosen for this reconstruction. Plans included a

hospital with modern facilities, a commercial area, an industrial center, a stadium, and educational centers.

Twenty-seven organizations pledged to build houses. To relocate the survivors, 2,698 homes were needed. Adventist Development and Relief Agency International (ADRA) and Adventist Philanthropic Work (OFASA) of Colombia, with donations received from Adventist churches in many countries, committed themselves to build 80 homes. The government stipulated that the houses be built in the same style as the old Armero.

On Sunday, March 29, six months after construction began, 80 homes were turned over to their new owners. They are of solid construction, spacious, attractive, and with all conveniences. The beneficiaries represented a cross section of survivors from many walks of life, among whom were 19 Adventist families.

Harold Seidl, of ADRA International, presided over the ceremony, along with Luis Florez and Franklin

At present, Adventists are building a community center with funds donated by Holland. The center will be fully equipped for various family activities and will benefit those who have lost so much. Cooking, nutrition, ceramics, and sewing classes will be taught.

Eighty families say that "ADRA has taught us to live again."

## 2,000 Pathfinders Attend Camporee

More than 2,000 Pathfinders and leaders from the Florida, Chesapeake, Georgia-Cumberland, and Texas conferences converged on Camp Kulaqua in High Springs, Florida, April 2-5.

The crowds and cool weather reminded many of the 1985 North American Division Camporee held in Colorado. But morning temperatures well below freezing did not dampen the campers' enthusiasm, according to Cheeko Cotta, Florida Conference Pathfinder director.

The Pathfinder Year was dedicated to the seven Challenger astronauts, and the camporee to the memory of 11-year-old Maryland Pathfinder Jodie Welder, who was killed in January. Her club took part in a candlelight dedication to represent the sunshine she brought to all.

The Maranatha and Bradenton, Florida, clubs took top honors in the drill competition. Other events included a rodeo, pinewood derby runoffs, a rope slide from a 30-foot-high platform, slot car derby, Olympic-style events, and whipped cream battle.

By Luis Florez, president, Colombia-Venezuela Union.



Harold Seidl (right), of ADRA, talks with Luis Florez (center) and Franklin Caicedo, both of the Colombia-Venezuela Union, about the building project.



Evangelist Patterson preaches to an attentive audience in a north Ghana village.

## Ghana Muslims Respond to California Evangelist

### *Stoning of Stephen proves no obstacle*

An evangelistic crusade that began January 10 in a predominantly Muslim area of north Ghana, West Africa, has resulted in the baptism of 72 new Adventists. Evangelist Stephen E. Patterson, of the Southeastern California Conference, had already led many Muslims to Christ in the United States, and this experience proved invaluable in the Ghana effort, since people of this faith traditionally have not responded in great numbers to the Christian message.

The evangelistic tent was located downtown in the city of Tamele within a half mile of its largest mosque, holding thousands of Muslims, on one side and within a quarter of a mile of two other

mosques on the other side. Thousands of Muslims passed by the tent every day. Many stopped to listen, and a few came inside.

One Adventist church had started a branch Sabbath school in a village 10 miles (16 kilometers) from the city.

During his evening series in the city, Evangelist Patterson preached in the village in the afternoons. As a result, 26 of the total of 72 baptisms came from this Muslim Village.

Mornings, Elder Patterson preached in the area prison. After only four such services, 52 inmates indicated their desire for baptism. The last Sabbath of the crusade, prison officials allowed five prisoners to sing at services in the Tamele church.

Crusade personnel witnessed numerous thrilling personal victories.

The wife of the one Adventist doctor in the city had not been a church member. She was baptized at the second crusade baptismal service. The mission treasurer had been studying with and praying for a Ghana Airways manager for some time.

### **Invitation**

The treasurer rejoiced to see his friend respond to an altar call and then be baptized. The son of a Muslim had been baptized previously but had left the church and returned to Islam. He returned to the Adventist faith during the meetings and is working with his father, who is almost persuaded but fears for his life if he should change his religion. Mission president Japheth Agboka invited the local priest to the meetings. The priest was so impressed he sought a private meeting with the evangelist. In response, he resigned his position as a religious teacher.

Preaching Christ sometimes can prove life-threatening. Previous evangelists have been stoned. During the Patterson meetings, opponents stoned the tent where evangelist Stephen and his tent master were sleeping. Fortunately, neither was hurt.

The laymen from Arkansas and California who sponsored the Patterson crusade feel well rewarded for their effort.

## Light Pole Lady Sheds Gospel Rays

They call Nila Gomez de Martinez, a powerful lay preacher from the North Dominican Mission in the Dominican Republic, the "light pole evangelist."

Once she was sick, emaciated, given up by her physician as a hopeless case. But then she learned the Adventist message. By prayer,

By George W. Brown, president, Inter-American Division.

By Lindsay Thomas, Jr., an Adventist laymember from Redlands, California.

fasting, and faith in God, Nila was miraculously healed.

As an expression of her gratitude to God she decided to become a lay preacher. With a family of six children, she still found time to visit from house to house. She gave Bible studies, distributed literature, helped the poor, and performed an endless variety of missionary activities.

This past year her local church elected Mrs. Martinez lay activities leader. She organized the members into evangelistic teams and became the main preacher for one of the them.

### Consistent Crowds

Because of insufficient funds, her team had limited evangelistic equipment and could not rent a hall in which to conduct their meetings. Undaunted, they selected a conspicuous street corner, under the light of a lamppost, as the location for their evangelistic crusade. Crowds came night after night to hear this persuasive lady preach the Adventist message.

After several weeks of powerful preaching, 40 new believers accepted Christ and were baptized into the fellowship of the local Adventist church.

In January of this year Mrs. Martinez launched her second crusade, also in the open air. By the end of February, 25 persons had been baptized and organized into a group, the nucleus of a new church.



## Many Australians Focus on Living

Twenty-two of Australia's 40 media markets now air the new Christian lifestyle television program *Focus on Living*, produced by

By Walter Scragg, president, South Pacific Division.

Adventists in New Zealand for release both there and in Australia.

In a coincidence, Australia's Media Centre was developing its lifestyle format at the same time that Faith for Today was creating *Christian Lifestyle Magazine*. Produced

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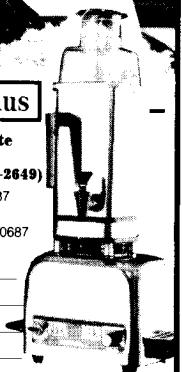
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**Cohosts Geoff Youlden and Beverly Till**

on a shoestring budget, the Australasian program relies on segments from Faith for Today's *Christian Lifestyle Magazine* to give the show international flavor.

Geoff Youlden, TV host for *Focus*, states that the highly professional quality of the interviews from *Christian Lifestyle Magazine* not only give variety but also have helped stations accept the program.

Both shows feature interviews with prominent personalities and have as their host an Adventist preacher. *Focus on Living* allows commercial breaks for the insertion of spot advertisements. The church purchases 60- and 30-second spots for advertising special offers. The remainder of the commercial break time is allocated among the station's regular advertisers.

Faith for Today has contributed to the success of the church's television outreach in Australia since 1956, when it was the first television program of any kind released in Sydney, the country's first market. Later the *Westbrook Hospital* series played a considerable role in Australian television. At present, this series airs on the recently opened Papua New Guinea television station in the national capital, Port Moresby.

## WGTS Broadcasts Change Lives in Capital Area

Most people probably wouldn't think of classical music as a form of evangelism, but many have been introduced to the gospel and Seventh-day Adventists by listening to WGTS-FM, a classical music

station in Takoma Park, Maryland.

Joel Wolensky, an electronic engineer in Columbia, Maryland, had never heard of Adventists until he started tuning in to the station. "I've been addicted to classical music



**John Conway, WGTS operations manager**

since I was in college, and WGTS played the kind of music I wanted to hear," Joel says.

When listening to the station on Saturday morning, Joel heard a broadcast of the service at Sligo church. "Though I was a Christian, I wasn't affiliated with any one church," he says. "The service on the radio was so interesting that I thought I'd go to Sligo one day and see what it was like."

Joel began attending Sligo off and on, and he was soon going to church there every week. A year later he was baptized. He has been an Adventist now for eight years.

"I guess you could say that WGTS introduced me to the church," says Joel. "I think there are probably a lot of people who, like me, would never have heard about the church in any other way. The station serves a unique function—there's no station in Washington quite like it."

### Non-Adventist Listeners

The "unique function" of WGTS is its split format. The station broadcasts classical music and award-winning public service programs on weekdays and inspirational programming during the

*By Barbara Suddarth, associate director of public relations for Columbia Union College. Adapted with permission from the Columbia Union Visitor.*



**Don Wheeler, WGTS station manager, records a broadcast in the station's studios.**



weekends. It broadcasts 24 hours a day from the campus of Columbia Union College. Each week, WGTS reaches an average of 50,000 listeners in the Washington metropolitan area and beyond.

According to station manager Don Wheeler, between 30 and 40 percent of these listeners are non-Adventists. "We hear from people nearly every day—people of many different faiths—who call in just to tell us how much they appreciate WGTS," Wheeler says.

### Wider Variety

"During past fund-raising drives we've received pledges from Catholic nuns and priests, Baptists, and Jews. Last week a Jewish gentleman called to say that he's been a listener for years and has enjoyed the station so much that he has remembered it in his will."

Wheeler sees the station's split format as a means of reaching a wider variety of listeners. "By playing only sacred music, we would attract only people who are religious to begin with. But by playing classical music and programs on public concerns, we attract listeners from nonreligious backgrounds, and often they become interested in the inspirational programs as well," he explains. "With our program mix, we try to meet the listening needs of area Adventists while providing something for non-Adventists."

WGTS is totally listener-supported, receiving all money for salaries, recordings and equipment from listener pledges phoned in during spring and fall fund-raisers. Donations from listeners have also enabled the station to expand its programming.

As WGTS expands in the future, however, the program format will remain the same. "Classical, inspirational, and public service programming all serve needs for our listeners," says Gerry Fuller, a dentist from Silver Spring, Maryland, who serves as chairman of the station's board of directors. Fuller, who has hosted the highly rated

Saturday Seminar program for more than 15 years, feels that the unique blend of programming on WGTS influences people in ways that traditional religious programming cannot.

"The public service programming on WGTS addresses real-life issues like divorce and drug abuse—problems we must deal with in contemporary society," Fuller says. "We have experts who give valuable information on nutrition, exercise, mental health, and family life. We play music that is relaxing and uplifting. This kind of programming offers people a better way of life, and the proof of its effectiveness is in the hundreds of people who have found Christ through listening to the station."

"WGTS is a radio station that changes lives."

## Christian Record July Offering to Aid Blind, Deaf

Christian Record Braille Foundation (CRBF) has committed itself to reaching out and touching the lives of more blind and deaf persons, not only in North America, but around the globe.

Vernon L. Bretsch, president, following a three-week fact-finding mission in China and the Far Eastern Division, said, "As I visited with government leaders, I discovered that they wish to provide employ-

Vernon L. Bretsch



ment for the blind and deaf so that these persons can be self-sufficient. Christian Record's ministry goes further. We provide a personal service, visiting the blind and deaf in their homes, showing love and concern in the true spirit of Christ. Our primary concern is for their future eternal happiness."

### Countless Readers

Bretsch believes that braille evangelists and other workers provide the true strength of Christian Record. "Eventually I believe the Holy Spirit will use this unique ministry in a mighty outpouring of power so that thousands of blind and deaf persons will be converted," he declares.

Since 1899 CRBF has worked closely with the Adventist Church to provide wholesome, inspirational reading materials to the blind. Countless readers have become faithful Seventh-day Adventists.

In 1980 the General Conference commissioned Christian Record to add a ministry to the deaf, who find communication more difficult than the blind. Most have achieved only a fifth-grade reading level, which means that much literature must be rewritten in simplified language for the hearing-impaired.

When the deaf attend church without an interpreter, they miss out on much of the service. They have pleaded with Christian Record to provide more reading materials for them. To meet this need, Bretsch says, "We have hired additional staff in our Deaf Services Department. Our editors are translating *The Story of Redemption*, children's stories, and a series of 12 Amazing Facts Bible lessons.

At the time of Christian Record's annual offering appeal, church members can remember Christian Record in their prayers and by their generous support.

By John Treolo, public relations director for Christian Record the past eight years, now communication director for Kansas-Nebraska Conference.

This index includes all editorials, articles, and news stories published from January to June, 1987, with the exception of the Children's Corner stories and Poetry. A list of abbreviations for the indexed material is given below. The index consists of four sections: Authors, Titles, Subjects, and News.

List of Abbreviations

- AP Adventist People
AS Adventist Scrapbook
BS Biblical Study
C Church
CI Current Issues
CL Christlike Life
D Devotional
DM Dear Miriam
E Editorial
ED Education
GE Guest Editorial
H Health
HS History
L Lifestyle
N Nature
NB Newsbreak
P Parable
R Reflections
RR Ross Report
S Science
SO Speaking Out
ST Story
T Theology
W Witness
WW Windows on the Word

Authors

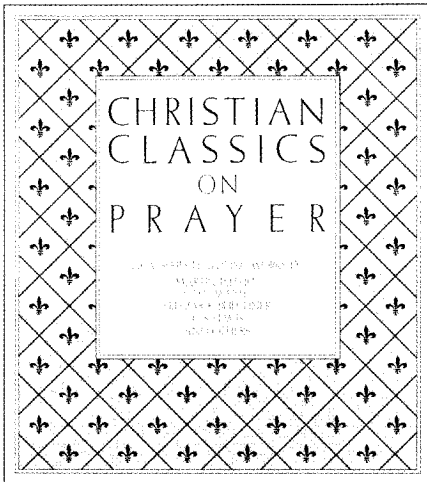
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Davidson, Richard M. What the Sanctuary Means to Me. My Faith, My Life—23 (T). Feb 19: 12.
Davis, Thomas A. Holiness—Is It for Humans? (T). Jun 11: 16.
Dederen, Raoul F. American Catholicism: Facing a Crackdown (CI). Apr 2: 9.
Densky, Andy. Candy Seltman: A Vision for Caring (AP). May 21: 14.
Digel, George. Challenger and the Child (ST). Jan 29: 20.
Doran, Sandra. File Not Found (R). Jun 18: 30.
Doudna, C. Allen. Watch Out for Statistics! (SO). Apr 9: 11.
Douglas, Walter. What Christ's Second Coming Means to Me. My Faith, My Life—24 (T). Feb 26: 12.
Dudley, Roger L. Pastoral Views on Women in Ministry (C). Jun 4: 17.
Duersen, Richard. Who Is Teaching Standards? (ED). Jun 4: 11.
Duffie, David P. Should a Christian Feel Depressed? (H). Mar 19: 14.

- Durand, Eugene F. Adventist Gold Mine (E). Jun 11: 4.
Can You Read This? (E). Jun 22: 5.
Is God a Terrorist? (E). Mar 19: 5.
Lifting the Shroud (E). Apr 16: 5.
Members or Heirs? (E). Feb 28: 5.
Sex and the Single Student (E). May 7: 5.
Engen, Gordon O. When Sabbath and Work Conflict. Jan 1: 20.
Fahrbach, Dan. Choosing the Road to Emmaus. Stories About Jesus—5 (CL). Feb 5: 16.
Ferch, Carole L. On Finding Intimacy (L). Jun 11: 14.
Fisher II, Earl M. Reviving Giving to Missions (SO). Mar 19: 10.
Flemmer, Ken. Challenge of Village Agriculture (CI). May 21: 8.
Fly, James L. New York City—The Apple of His Eye. Mission to the City—3 (CI). Feb 19: 8.
Forschler, Marian B. To Be a Missionary (R). Jun 11: 22.
Geraty, Lawrence T. Atlantic Union College: Good Things... in Small Packages (CI). Jan 29: 8.
Geraty, Lawrence T., and Herr, Larry G. Confirming a Biblical King (BS). Feb 12: 16.
Geraty, Lawrence T., and LaBianca, Øystein S. Quest for Isaiah's Farms (BS). Feb 19: 15.
Sand Sleuths (BS). Feb 26: 16.
Gladson, Jerry. "Blessed Rage for Order" (R). Apr 23: 23.
Goldstein, Clifford. Bright Side of the Bomb (T). Jun 25: 8.
Goodman, Ellen. Work and Family (L). Feb 26: 14.
Gordon, Paul A. Mary Andrews: Teenage Pioneer (HS). May 28: 16.
Preserving Our Waymarks (CI). Jun 18: 13.
Greenfield, Meg. Why Nothing Is "Wrong" Anymore (C). Feb 19: 18.
Guild, Lillian R. Never Too Old! (W). Jun 18: 20.
Gustin, Pat. Today's and Tomorrow's (R). Apr 16: 23.
Guy, Fritz. Eternity in Time (T). May 28: 8.
Guy, James H. Ninety-one Days of Blessing (ST). May 7: 14.
Hegstad, Roland R. Peace Words Flying. May 7: 11.
Heppeustall, Edward. Inspired Witness of Ellen White (T). May 7: 16.
Hernandez, Edwin. Jesus the Galilean (BS). Apr 16: 8.
Herr, Larry G., and Geraty, Lawrence T. Confirming a Biblical King (BS). Feb 12: 16.
Holbrook, Frank B. What God's Law Means to Me. My Faith, My Life—18 (T). Jan 15: 15.
Holland, Kenneth J. What the New Earth Means to Me. My Faith, My Life—27 (T). Mar 19: 8.
Holt, Russell. What Jesus' Handwriting Reveals (R). Mar 5: 30.
Hudgins, Franklin W. 92 and Still Giving Piano Lessons! (AP). Jan 29: 22.
Hudson, Stan. Dad's '58 Buick (D). Jun 18: 8.
Jaacks, Lenard D. Encounter on a Popcorn Morning (R). Mar 26: 31.
Javor, G. T. Mysteries of Inner Space (S). Jun 11: 12.
Jochmans, Betty. Challenges to Christianity in China (C). Mar 12: 8.
John, Donald. One Day Jesus Cleared His Desk. Stories About Jesus—3 (CL). Jan 22: 14.
Johnson, Gene. Crisis in the Chrysalis (N). May 21: 17.
Johnson, William G. Adventist Dream (E). Jun 4: 4.
Adventists and the Soviet Union: A New Era? (CI). May 7: 9.
Bringing You the News of the Church (E). May 14: 5.

Church: A Feisty Fellowship
Help for the Stay-at-home Mother



- JRF (E). Jan 8: 4.
Joy in His Presence (E). Jun 29: 4.
Made for the Stars (E). Feb 19: 4.
New Age, Old Error (E). May 7: 4.
New Review: One Year Later (E). Jan 15: 4.
Process (E). May 28: 4.
Renewal—The Biblical Pattern (BS). Jan 1: 11.
Secret of Power (E). Apr 2: 4.
Surprised by Grace (E). Mar 19: 4.
To Dream Again (E). Jun 18: 4.
Jordan, Jeanne W. On Pursuing Happiness (R). Jun 22: 23.
Kitsen, Mary Louise. Church Publicity: Easier Than You Think. Feb 5: 26.
Koop, C. Everett. Smoke-free Society (H). Mar 5: 11.
Kossick, Betty. Enthusiastic Christian (R). May 28: 23.
Kubo, Sakae. What Death and Resurrection Mean to Me. My Faith, My Life—25 (T). Mar 5: 14.
Kuzma, Kay. Child's Conversation With God (L). Feb 19: 11.
Family Masterpiece (L). Jan 1: 16.
Kuzma, Kimberly. Day I Met the President (AP). Jan 8: 12.
LaBianca, Øystein S., and Geraty, Lawrence T. Quest for Isaiah's Farms (BS). Feb 19: 15.
Sand Sleuths (BS). Feb 26: 16.
Lewis, C. S. "Word About Praising." Christian Classics on Prayer—5 (CL). May 7: 18.
Livesay, Kenneth H. Forty Years (and More) of ASI (H). Mar 26: 14.
Londis, James J. Looking Out for # 1 (L). May 21: 19.
What My Black Students Taught Me (C). Jan 15: 8.
What Stewardship Means to Me. My Faith, My Life—20 (T). Jan 29: 15.
Loveless, William. Columbia Union College: Looking Back Sometimes Helps (CI). Jan 29: 10.
Luther, Martin. "No Loveliver Sound." Christian Classics on Prayer—1 (CL). Apr 9: 8.
Marshall, David N. Recalled to Life (ST). Mar 12: 14.
Risen Life (R). Jan 15: 23.
Mazat, Alberta. Facts of Life Are Good News (L). May 7: 21.
Teens, Sex, and Responsibility (L). May 14: 14.
McCall, Robert B. Do Good Parents Make Good Children? (L). Apr 2: 16.
McComas, Chad. Are You Beautiful? (L). Mar 19: 11.
Medley, Carlos. Adventist Publishing Moving in New Directions (CI). Apr 23: 8.
Changing Face of Adventism (E). Feb 19: 5.
Disciple's Dilemma (E). Jan 29: 5.
God's Helping Hand (E). Jun 25: 5.
Of Adventism and Black History (E). Mar 5: 5.
Pearlygate (E). Apr 30: 4.
Some Afterthoughts on Ingathering (E). Apr 9: 5.
Merriman, Margarita. Where Was God? (D). Apr 2: 12.
Mills, Charles. High-Tech Religion (C). Apr 16: 12.
Sinner (D). May 21: 22.
Morgan, Doug. Articulating Adventism in the Secular City. Mission to the City—4 (CI). Feb 26: 8.
Murray, Keith B., and Murray, Milton. Ten Ways to Witness From Your Office (W). Mar 5: 12.
Murray, Milton, and Murray, Keith B. Ten Ways to Witness From Your Office (W). Mar 5: 12.
Neall, Beatrice S. Good News About the 144,000 (BS). Apr 2: 14.
Nembhard, Judith P. Great Poetry Is for Christians, Too (D). Jun 25: 16.
Nichols, George. Suicide Can Be Prevented (L). May 28: 13.
Nieman, David. 7 Steps to Cancer Prevention (H). Feb 5: 14.
Nix, James R. Church History Quiz (AS). May 7: 13.
1887—Year of Expansion (AS). Jan 8: 11.
Father of American Adventism (AS). Jun 11: 11.
Making a Joyful Noise Unto the Lord (AS). Feb 19: 12.
Seventh-day Adventist, How Did We Get the Name? (AS). Mar 26: 11.
Nixon, Robert W. Manly Art of Housekeeping (L). Mar 26: 19.
Oosterwal, Gottfried. God Loves the Cities. Mission to the City—1 (CI). Feb 5: 8.
Ramsay, Robert. Married, in Church, and Alone (L). Mar 12: 12.
Reid, George W. Can a Christian Defend Himself? (WW). May 28: 11.
Origin of Baptism (WW). Apr 9: 18.
Pharisees and Sadducees (WW). Jun 25: 11.
Rice, Richard. Why Christians Need to Think (C). Mar 26: 22.
Rock, Calvin B. We Need Elijah's Mantle (C). Jun 25: 12.
Rosado, Caleb. Jesus, the Universal Picture of God (T). Jun 4: 14.
Ross, Gary M. Functional Equivalence (RR). May 21: 29.
Happy Birthday to the Constitution! (RR). Jan 15: 17.
Legislative Projections (RR). Mar 12: 21.
Let's Not Overdo It (RR). Feb 5: 29.
Unrelated Business Income (RR). Jun 4: 31.
What Johnny Isn't Reading (RR). Apr 23: 22.
Ruckie, Shirley Schneider. In All Honesty! (R). Feb 5: 30.
Sahlén, Monte. Unreached City People: Who Are They? Mission to the City—2 (CI). Feb 12: 8.
Schantz, Borge. "Shut Door"—A Providential Opening? (H). Jan 29: 18.
Seibold, Loren. Tale of Two Symbols (R). May 21: 30.
Seidel, Lynda. Granny in the Wide-brimmed Hat (ST). Feb 12: 15.
Shepherd, Lylan D. "Lady, You've Got Cancer" (L). Jun 25: 18.
Show, Melanie. Pottawatoume Peril (ST). Mar 26: 16.
Singh, Juanita. Three Leaves and a Bud (R). Feb 26: 23.
Smith, Valerie Halliwell. Helping Children Cope With Loss (L). Apr 30: 13.
Sax, Aileen Andres. Spanking I Had Never Forgiven (R). Jan 29: 30.



- Christlike Life (E). Jan 8: 4.
Deal Gently With Absalom (E). Feb 5: 2.
Happy Conspiracy (E). Mar 5: 4.
His People, My People (E). Apr 16: 4.

Sperling, Dan. Drug Roundup (H). Apr 9: 12.  
Strand, Kenneth A. What the Millennium Means to Me. My Faith, My Life—26 (T). Mar 12: 10.  
Thompson, Alden. My Children, God's Children (R). Jan 8: 23.  
Tompkins, Joel O. Could It Happen Here? (E). May 28: 5.  
Torres, Noe. Finding Life on Death Row (W). Apr 30: 18.  
Tyner, Mitchell A. Hobbie v. Florida (RL). May 7: 24.  
Unknown Christian. "Kneeling Christian." Christian Classics on Prayer—4 (CL). Apr 30: 16.  
Vance, Deborah Anfonson. Dads Are Parents Too (E). Jun 4: 5.  
Guilty Mom (E). May 14: 4.  
Kingdom at Hand (E). Mar 26: 5.  
On a Gray February Day (E). Feb 12: 4.  
Something Old, Something New (E). Jan 1: 5.  
Two Daughters (E). Apr 30: 5.  
Venden, Morris L. How Jesus Treated the Outcast. Stories About Jesus—2 (CL). Jan 15: 12.  
Trolley Car (P). Mar 26: 12.  
Wade, Ted. What Makes Johnny Try? (L). Feb 12: 20.  
Wahlen, Gina Devine. Master Climber (R). Apr 2: 30.  
Wallenkamp, Arnold V. Assembly-Line Saints (R). Apr 9: 23.  
Watts, Kit. Caring Enough to Fund the Very Best (E). Apr 2: 5.  
God of the Unlikely (E). May 21: 4.  
Hebrews 11, Here and Now (E). Jun 18: 5.  
Not Just for Lovers (E). Feb 12: 4.  
Value of Saying Goodbye (E). Mar 12: 4.  
White, Ellen G. Accepted! (R). Mar 19: 22.  
"As to a Friend." Christian Classics on Prayer—2 (CL). Apr 16: 10.  
How Renewal Comes (C). Jan 1: 14.  
Love High as Heaven (R). Feb 12: 30.  
Scale the Heights! (R). Jun 4: 38.  
Widmer, Myron. Adventist Health-Care Facilities (CI). Mar 26: 8.  
Adventist Hospitals: High-Tech vs. Preventive Care (CI). May 14: 8.  
Art of Waiting (E). Jan 8: 5.  
Blue Ribbonitis? (E). Jun 25: 4.  
Business of Worship (E). Feb 26: 4.  
Business of Worship—Part II (E). Mar 12: 5.  
Coping With Church Mistakes (E). Jan 22: 4.  
Influence Beyond Measure (E). Apr 23: 5.  
Interview With G. Ralph Thompson (CI). Jun 4: 8.  
Let Us Hold Fast Our Faith! (E). Jun 11: 5.  
More Than Just Agriculture (E). May 21: 5.  
Renewal—Does Our Church Need It? (CI). Jan 1: 10.  
Review Readers Give Their Opinions (E). Feb 5: 5.  
State of Adventist Education (CI). Mar 5: 8.  
Those Trembling Hands (E). Mar 26: 4.  
UFOs Are Coming Back (E). Apr 9: 4.  
Williams, Hyveth. Garden of Agony. Stories About Jesus—4 (CL). Jan 29: 12.  
Wilson, Miriam J. Helping Children Handle Stress (L). Jan 22: 8.  
Winslow, Gerald. What Christian Behavior Means to Me. My Faith, My Life—21 (T). Feb 5: 19.  
Wood, Kenneth H. What the Gift of Prophecy Means to Me. My Faith, My Life—17 (T). Jan 8: 16.  
Wood, Miriam. Adventists and the Movies (L). Jan 15: 10.  
Can Women "Have It All"? (DM). May 28: 12.  
Has God Changed His Mind? (DM). Feb 12: 23.  
"I Want to Commit Suicide" (DM). Apr 2: 22.  
"My Son Is a Homosexual" (DM). Jun 18: 22.  
Sabbath, TV, and Non-SDA Guests (DM). Mar 12: 16.  
What About Easter Observance? (DM). Jan 22: 11.  
Wood, Virchel E. How to Be Young (L). Feb 5: 12.

## Titles

Accepted! (R). White, Ellen G. Mar 19: 22.  
Adventist Dream (E). Johnson, William G. Jun 4: 4.  
Adventist Gold Mine (E). Durand, Eugene F. Jun 11: 4.  
Adventist Health-Care Facilities (CI). Widmer, Myron. Mar 26: 8.  
Adventist Hospitals: High-Tech vs. Preventive Care (CI). Widmer, Myron. May 14: 8.  
Adventist Publishing Moving in New Directions (CI). Medley, Carlos. Apr 23: 8.  
Adventist Schools: Providers of the Middle Ground (ED). Bigger, Darold. Apr 23: 12.  
Adventists and the Movies (L). Wood, Miriam. Jan 15: 10.  
Adventists and the Soviet Union: A New Era? (CI). Johnson, William G. May 7: 9.  
Alfred Vaucher: Centenarian Extraordinaire (AP). Copiz, Pietro. Mar 19: 16.  
American Catholicism: Facing a Crackdown (CI). Dederen, Raoul F. Apr 2: 9.  
Are You Beautiful? (L). McComas, Chad. Mar 19: 11.  
Art of Waiting (E). Widmer, Myron. Jan 8: 5.  
Articulating Adventism in the Secular City. Mission to the City—4 (CI). Morgan, Doug. Feb 26: 8.  
"As to a Friend." Christian Classics on Prayer—2 (CL). White, Ellen. Apr 16: 10.  
Assembly-Line Saints (R). Wallenkamp, Arnold V. Apr 9: 23.  
Atlantic Union College: Good Things . . . in Small Packages (CI). Geraty, Lawrence T. Jan 29: 8.  
Balancing Act (L). Mar 5: 17.  
Beware of God! (R). Comm. Dorothy Minchin. Feb 19: 23.  
"Blessed Rage for Order" (R). Gladson, Jerry. Apr 23: 23.  
Blue Ribbonitis? (E). Widmer, Myron. Jun 25: 4.

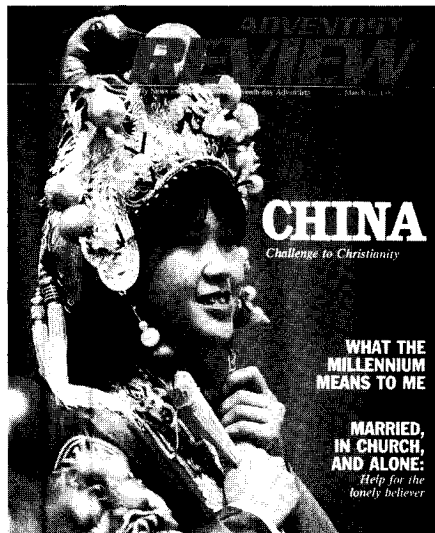
Bright Side of the Bomb (T). Goldstein, Clifford. Jun 25: 8.  
Bringing You the News of the Church (E). Johnson, William G. May 14: 5.  
Business of Worship (E). Widmer, Myron. Feb 26: 4.  
Business of Worship—Part II (E). Widmer, Myron. Mar 12: 5.  
Can a Christian Defend Himself? (WW). Reid, George. May 28: 11.  
Can Women "Have It All"? (DM). Wood, Miriam. May 28: 12.  
Can You Read This? (E). Durand, Eugene F. Jan 22: 5.  
Candy Seltman: A Vision for Caring (AP). Demsky, Andy. May 21: 14.  
Caring Enough to Fund the Very Best (E). Watts, Kit. Apr 2: 5.  
Challenge of Village Agriculture (CI). Flemmer, Ken. May 21: 8.  
Challenger and the Child (ST). Digel, George. Jan 29: 20.  
Challenges to Christianity in China (C). Jochmans, Betty. Mar 12: 8.  
Changing Face of Adventism (E). Medley, Carlos. Feb 19: 5.  
Child's Conversation With God (L). Kuzma, Kay. Feb 19: 11.  
Choosing the Road to Emmaus. Stories About Jesus—5 (CL). Fahrback, Dan. Feb 5: 16.  
Christlike Life (E). Johnson, William G. Jan 8: 4.  
Church History Quiz (AS). Nix, James R. May 7: 13.  
Church Publicity: Easier Than You Think. Kitsen, Mary Louise. Feb 5: 26.  
Columbia Union College: Looking Back Sometimes Helps (CI). Loveless, William. Jan 29: 10.  
Communicating and Celebrating Forgiveness (BS). Cox, James J. C. Apr 30: 11.  
Confirming a Biblical King (BS). Geraty, Lawrence T. and Herr, Larry G. Feb 12: 16.  
Coping With Church Mistakes (E). Widmer, Myron. Jan 22: 4.  
Could It Happen Here? (E). Tompkins, Joel O. May 28: 5.  
Crisis in the Chrysalis (N). Johnson, Gene. May 21: 17.  
Cure for Retirement Blues (L). Casey, Bonnie L. Apr 23: 14.  
Dads Are Parents Too (E). Vance, Deborah Anfonson. Jun 4: 5.  
Dad's '58 Buick (D). Hudson, Stan. Jun 18: 8.  
Danger of Being Right. Stories About Jesus—1 (CL). Bietz, Gordon. Jan 8: 8.  
Day I Met the President (AP). Kuzma, Kimberly. Jan 8: 12.  
Deal Gently With Absalom (E). Johnson, William G. Feb 5: 2.  
Disciple's Dilemma (E). Medley, Carlos. Jan 29: 5.  
Divine Judgments Warn of the End (T). Bacchiocchi, Samuele. May 21: 12.  
Do Good Parents Make Good Children? (L). McCall, Robert B. Apr 2: 16.  
Drug Roundup (H). Sperling, Dan. Apr 9: 12.  
1887—Year of Expansion (AS). Nix, James R. Jan 8: 11.  
Encounter on a Popcorn Morning (R). Jaacks, Lenard D. Mar 26: 31.  
Enthusiastic Christian (R). Kossick, Betty. May 28: 23.  
Eternity in Time (T). Guy, Fritz. May 28: 8.  
Facts of Life Are Good News (L). Mazat, Alberta. May 7: 21.  
Family Masterpiece (L). Kuzma, Kay. Jan 1: 16.  
Father of American Adventism (AS). Nix, James R. Jun 11: 11.  
Feisty Fellowship (C). Banfield, Warren S. Apr 9: 14.  
File Not Found (R). Doran, Sandra. Jun 18: 30.  
Finding Life on Death Row (W). Torres, Noe. Apr 30: 18.  
Forty Years (and More) of ASI (H). Livesay, Kenneth H. Mar 26: 14.  
Functional Equivalence (RR). Ross, Gary M. May 21: 29.  
Garden of Agony. Stories About Jesus—4 (CL). Williams, Hyveth. Jan 29: 12.  
God Loves the Cities. Mission to the City—1 (CI). Oosterwal, Gottfried. Feb 5: 8.  
God of the Unlikely (E). Watts, Kit. May 21: 4.  
God the Baby Boomers Rejected (R). Borth, Martha O. Mar 12: 23.  
God's Helping Hand (E). Medley, Carlos. Jun 25: 5.  
Good News About the 144,000 (BS). Neall, Beatrice S. Apr 2: 14.  
Granny in the Wide-brimmed Hat (ST). Seidel, Lynda. Feb 12: 15.  
Great Poetry Is for Christians, Too (D). Nembhard, Judith P. Jun 25: 16.  
Guilty Mom (E). Vance, Deborah Anfonson. May 14: 4.  
Happy Birthday to the Constitution! (RR). Ross, Gary M. Jan 15: 17.  
Happy Conspiracy (E). Johnson, William G. Mar 5: 4.  
Has God Changed His Mind? (DM). Wood, Miriam. Feb 12: 23.  
Hebrews 11, Here and Now (E). Watts, Kit. Jun 18: 5.  
Help for Single Parents (L). Brower, Lyn. Apr 16: 14.  
Helping Children Cop With Loss (L). Smith, Valerie Halliwell. Apr 30: 13.  
Helping Children Handle Stress (L). Wilson, Miriam J. Jan 22: 8.  
High-Tech Religion (C). Mills, Charles. Apr 16: 12.  
His People, My People (E). Johnson, William G. Apr 16: 4.  
Hobbie v. Florida (RL). Tyner, Mitchell A. May 7: 24.  
Holiness—Is It for Humans? (T). Davis, Thomas A. Jun 11: 16.  
How Jesus Treated the Outcast. Stories About Jesus—2 (CL). Venden, Morris L. Jan 15: 12.  
How Nice Is Spice? (H). Burke, Kenneth I. and Ann. Jan 8: 14.  
How Renewal Comes (C). White, Ellen G. Jan 1: 14.  
How to Be Young (L). Wood, Virchel E. Feb 5: 12.  
Humor of Ellen White (HS). Baker, Glen. Apr 30: 8.  
"I Want to Commit Suicide" (DM). Wood, Miriam. Apr 2: 22.  
In All Honesty! (R). Ruckle, Shirley Schneider. Feb 5: 30.  
Influence Beyond Measure (E). Widmer, Myron. Apr 23: 5.  
Inspired Witness of Ellen White (T). Heppenstall, Edward. May 7: 16.

Interview With G. Ralph Thompson (CI). Widmer, Myron. Jun 4: 8.  
Is Christ's Coming Near? (T). Bacchiocchi, Samuele. May 14: 12.  
Is God a Terrorist? (E). Durand, Eugene F. Mar 19: 5.  
Jesus the Galilean (BS). Hernandez, Edwin. Apr 16: 8.  
Jesus, the Universal Picture of God (T). Rosado, Caleb. Jun 4: 14.  
Joy in His Presence (E). Johnson, William G. Jan 29: 4.  
JRF (E). Johnson, William G. Jan 8: 4.  
"Just Keep Praying." Christian Classics on Prayer—3 (CL). Buechner, Frederick. Apr 23: 11.



Kingdom at Hand (E). Vance, Deborah Anfonson. Mar 26: 5.  
"Kneeling Christian." Christian Classics on Prayer—4 (CL). Unknown Christian. Apr 30: 16.  
"Lady, You've Got Cancer" (L). Shepherd, Lylan D. June 25: 18.  
Legislative Projections (RR). Ross, Gary M. Mar 12: 21.  
Let Us Hold Fast Our Faith! (E). Widmer, Myron. Jun 11: 5.  
Let's Not Overdo It (RR). Ross, Gary M. Feb 5: 29.  
Lifting the Shroud (E). Durand, Eugene F. Apr 16: 5.  
Like Fuller's Soap (R). Cooper, Emerson A. Apr 30: 23.  
Looking Out for # 1 (L). Londis, James J. May 21: 19.  
Love High as Heaven (R). White, Ellen G. Feb 12: 30.  
Made for the Stars (E). Johnson, William G. Feb 19: 4.  
Making a Joyful Noise Unto the Lord (AS). Nix, James R. Feb 12: 19.  
Manly Art of Housekeeping (L). Nixon, Robert W. Mar 26: 19.  
Married, in Church, and Alone (L). Ramsay, Robert. Mar 12: 12.  
Mary Andrews: Teenage Pioneer (HS). Gordon, Paul A. May 28: 16.  
Master Climber (R). Wahlen, Gina Devine. Apr 2: 30.  
Members or Heirs? (E). Durand, Eugene F. Feb 26: 5.  
More Than Just Agriculture (E). Widmer, Myron. May 21: 5.  
My Children, God's Children (R). Thompson, Alden. Jan 8: 23.  
"My Son Is a Homosexual" (DM). Wood, Miriam. Jun 18: 22.  
Mysteries of Inner Space (S). Javor, C. T. Jun 11: 12.  
No Cause for Fear (R). Conopio, Flor B. Jun 25: 31.  
Never Too Old! (W). Guild, Lillian R. Jun 18: 20.  
New Age, Old Error (E). Johnson, William G. May 7: 4.  
New Review: One Year Later (E). Johnson, William G. Jan 15: 4.  
New York City—The Apple of His Eye. Mission to the City—3 (CI). Fly, James L. Feb 19: 8.  
New York Van Ministry (CI). Cooney, Betty. Feb 26: 10.  
Ninety-one Days of Blessing (ST). Harris, James H. May 7: 14.  
92 and Still Giving Piano Lessons! (AP). Hudgins, Franklin W. Jan 29: 22.  
"No Lovelier Sound." Christian Classics on Prayer—1 (CL). Luther, Martin. Apr 9: 8.  
Not Just for Lovers (E). Watts, Kit. Feb 12: 4.  
Of Adventism and Black History (E). Medley, Carlos. Mar 5: 5.  
On a Gray February Day (E). Vance, Deborah Anfonson. Feb 12: 4.  
On Finding Intimacy (L). Jerdan, Carole L. Jun 11: 14.  
On Pursuing Happiness (R). Forch, Jeanne W. Jan 22: 23.  
One Day Jesus Cleared His Desk. Stories About Jesus—3 (CL). John, Donald. Jan 22: 14.  
Origin of Baptism (WW). Reid, George W. Apr 9: 18.  
Pastoral Views on Women in Ministry (C). Dudley, Roger L. Jun 4: 17.  
Peace Words Flying. Hegstad, Roland R. May 7: 11.  
Pearlygate (E). Medley, Carlos. Apr 30: 4.  
Pharisees and Sadducees (WW). Reid, George W. Jun 25: 11.  
Physical Renewal (H). Bosley, Galen C. Jan 1: 19.  
Pottawatomie Peril (ST). Show, Melanie. Mar 26: 16.

Preserving Our Waymarks (CI). Gordon, Paul A. Jun 18: 13.  
Process (E). Johnsson, William G. May 28: 4.  
Quest for Isaiah's Farms (BS). Geraty, Lawrence T., and LaBianca, Øystein S. Feb 19: 15.  
Recalled to Life (ST). Marshall, D. N. Mar 12: 14.  
Renewal and Mission (E). Bradford, Charles E. Jan 1: 4.  
Renewal—Does Our Church Need It? (CI). Widmer, Myron. Jan 1: 10.  
Renewal—The Biblical Pattern (BS). Johnsson, William G. Jan 1: 11.  
Review Readers Give Their Opinions (E). Widmer, Myron. Feb 5: 5.



Reviving Ancient Paganism? (C). Coon, Roger W. Jun 11: 8.  
Reviving Giving to Missions (SO). Fisher II, Earl M. Mar 19: 10.  
Risen Life (R). Marshall, David N. Jan 15: 23.  
Room at Rehoboth (R). Clarke, Adris. May 14: 22.  
Sabbath, TV, and Non-SDA Guests (DM). Wood, Miriam. Mar 12: 16.  
Sand Sleuths (BS). Geraty, Lawrence T., and LaBianca, Øystein S. Feb 26: 16.  
Scale the Heights! (R). White, Ellen G. Jun 4: 38.  
Secret of Power (E). Johnsson, William G. Apr 2: 4.  
7 Steps to Cancer Prevention (H). Nieman, David. Feb 5: 14.  
Seventh-day Adventist, How Did We Get the Name? (AS). Nix, James R. Mar 26: 11.  
Sex and the Single Student (E). Durand, Eugene F. May 7: 5.  
Should a Christian Feel Depressed? (H). Duffie, David P. Mar 19: 14.  
"Shut Door"—A Providential Opening? (H). Schantz, Borge. Jan 29: 18.  
Sinner (D). Mills, Charles. May 21: 22.  
Smoke-free Society (H). Koop, C. Everett. Mar 5: 11.  
Some Afterthoughts on Ingathering (E). Medley, Carlos. Apr 9: 5.  
Something Old, Something New (E). Vance, Deborah Anfenson. Jan 1: 5.  
Spanking I Had Never Forgiven (R). Sox, Aileen Andres. Jan 29: 30.  
State of Adventist Education (CI). Widmer, Myron. Mar 5: 8.  
Suicide Can Be Prevented (L). Nichols, George. May 28: 13.  
Surprised by Grace (E). Johnsson, William G. Mar 19: 4.  
Tale of Two Symbols (R). Seibold, Loren. May 21: 30.  
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Ten Ways to Witness From Your Office (W). Murray, Milton, and Murray, Keith B. Mar 5: 12.  
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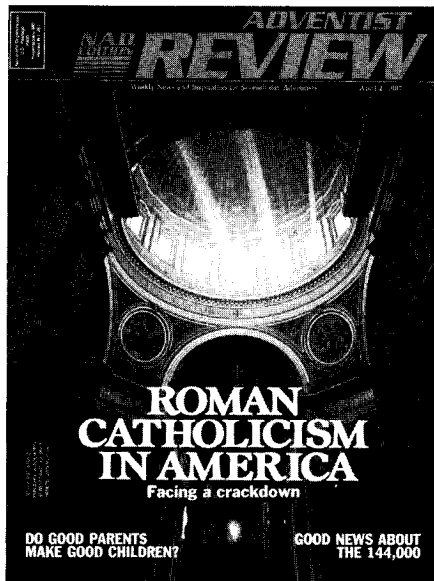
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Eternity: humans made for. Made for the Stars (E). Johnson, William G. Feb 19: 4.  
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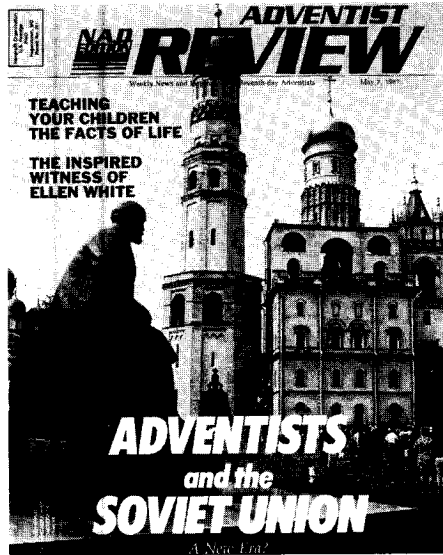
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**ADVENTIST  
REVIEW**

P.O. Box 1119, Hagerstown, MD 21741

# NO CAUSE FOR FEAR

**Jesus is the answer to all our doubts and fears.**

**W**e may glean a distinct and fascinating lesson from the experience of the disciples caught in a turbulent storm while sailing in a small boat with Jesus fast asleep. "Then he got into the boat and his disciples followed him. Without warning, a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping. The disciples went and woke him, saying, 'Lord, save us! We're going to drown!' He replied, 'You of little faith, why are you so afraid?' Then he got up and rebuked the winds and the waves, and it was completely calm. The men were amazed and asked, 'What kind of man is this? Even the winds and the waves obey him!'" (Matt. 8:23-27, NIV).

As the huge waves came crashing down upon their little ship and the strong winds lashed fiercely about them, the disciples, terrified by these wild forces of nature, gathered fearfully around Jesus. "Lord, save us, lest we all die!" they cried.

They probably expected that Jesus would stand up and calm the tempest. But He did not do so right away. Instead, He got up from His sleep and pointed to the disciples' lack of faith.

"Why are you afraid? You have so little faith. Have you not been with Me for a long time now?" Jesus must have felt sympathy for their fearful state.

Unmindful of the raging tempest around them, He rebuked the disci-

ples for their lack of faith instead of pacifying their terrified hearts.

The disciples, astonished at Jesus' reaction to their dangerous situation, wanted Him first to remove the cause of their fear before rebuking them for their lack of faith.

**W**e should be more concerned over our relationship with God than over the causes of some immediate dilemma.

In these times of economic distress and other anxieties, the message that comes to us from that nocturnal experience of the disciples on the stormy seas is that we should be more concerned over our relationship with God than over the causes of some immediate dilemma. Didn't He say: "Seek ye first the kingdom of God, . . .

and all these things shall be added unto you" (Matt. 6:33)? After all, Jesus is the answer to all our doubts and fears.

In affirmation of God's great love to us, Ellen White writes: "God cares for everything and sustains everything that He has created. He who upholds the unnumbered worlds throughout immensity, at the same time cares for the wants of the little brown sparrow that sings its humble song without fear. When men go forth to their daily toil, as when they engage in prayer; when they lie down at night, and when they rise in the morning; when the rich man feasts in his palace, or when the poor man gathers his children about the scanty board, each is tenderly watched by the heavenly Father. No tears are shed that God does not notice. There is no smile that He does not mark.

"If we would but fully believe this, all undue anxieties would be dismissed. Our lives would not be so filled with disappointment as now; for everything, whether great or small, would be left in the hands of God, who is not perplexed by the multiplicity of cares, or overwhelmed by their weight" (*Steps to Christ*, p. 86).

Behold Jesus, the solution to all our ills. Trust Him. Love Him. □

*Flor B. Conopio serves as editor at our Philippine Publishing House.*

**BY FLOR B. CONOPIO**

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