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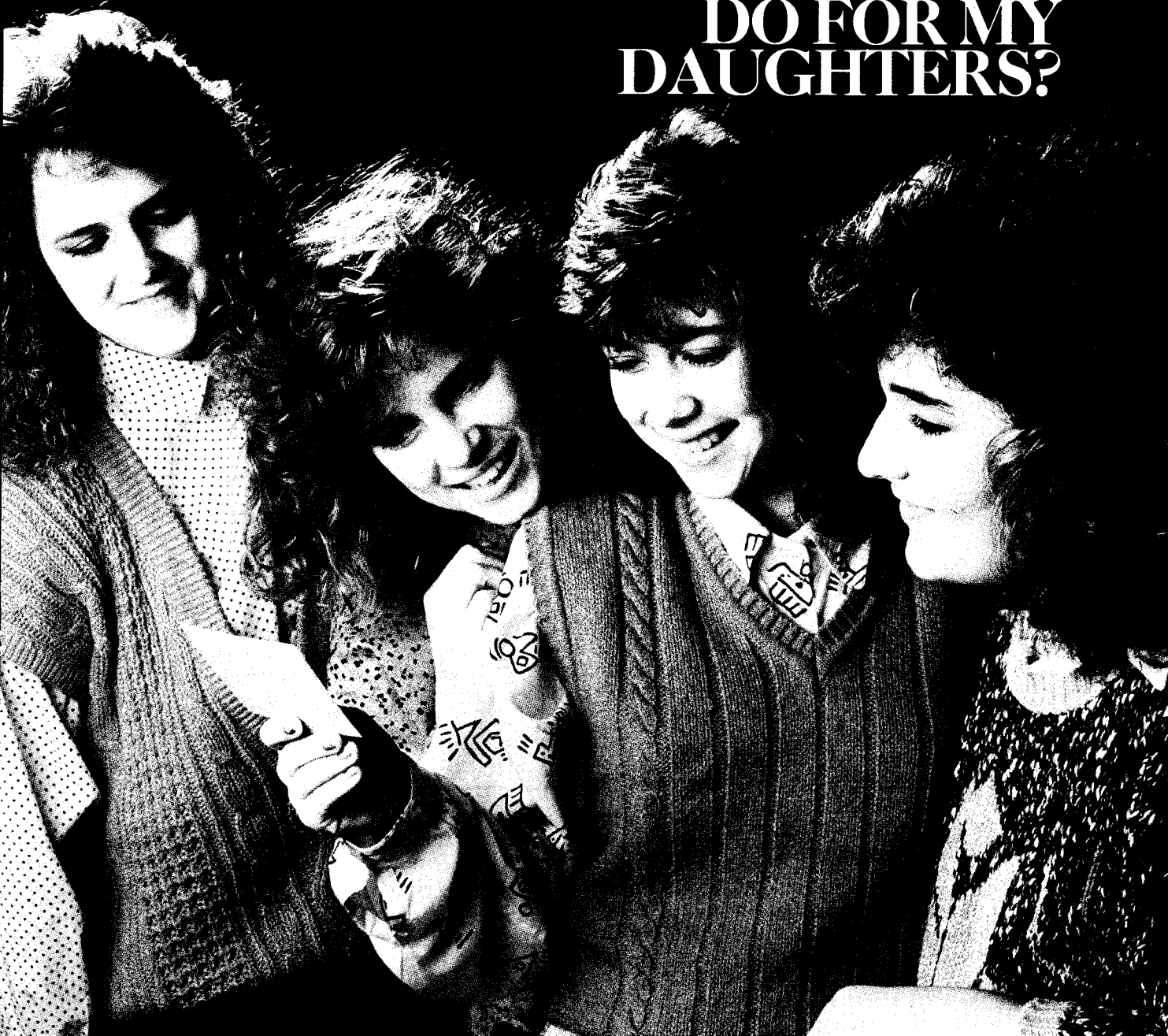
**N.A.D.
EDITION**

ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

February 6, 1986

CHURCH, WHAT CAN YOU DO FOR MY DAUGHTERS?



The New REVIEW

As one who knows what an enormous job it is to redesign a magazine (and the countless decisions that must be made on numerous details), let me congratulate you on a job well done! You not only redesigned the magazine but met the deadline for the first issue and gave your effort plenty of advance publicity. If people don't know that there is an all-new REVIEW, it won't be because of any failure on your part!

I am delighted that North America is willing to send 12 issues of the REVIEW to the members. Let us hope that this will result in people's getting an insatiable appetite for the magazine!

KENNETH H. WOOD
Silver Spring, Maryland

A few improvements are in order:

1. Do not have a lot of unused "white space" that just wastes paper and crowds out spiritual food.

2. Include fewer articles by the Ph.D.s so we common folk can understand the instruction too.

3. Use no more advertising of any kind. I know the ads lean to our denominational work, but a rose by any other name is still a rose. I reserve my REVIEW for Sabbath reading. I do not like to be distracted by the ads.

4. Do not follow the custom of the media by eliminating the prefix title of Elder. It is disrespectful. I notice the M.D. respect is still being used. Why the difference?

JERRY WATSON
Fort Payne, Alabama

Congratulations on the stunning new layout and design of the ADVENTIST REVIEW. I pray the new REVIEW, with its new features and expanded news section, will attract thousands of new readers and draw them closer to their Lord.

ROBERT W. NIXON
Washington, D.C.

Congratulations! What a spectacular issue! From the front cover with the face of the church to come to the

last page it is really exhilarating to read. I am very pleased.

ADLAI A. ESTEB
Candler, North Carolina

Wow! Is that gorgeous creation the GOR (Good Old REVIEW!)? I am dazzled. When I think of all the effort that has gone into this project, I really want to congratulate everyone.

One thing is troubling me, however. I just hope that I am sufficiently in tune with all this progress so that I won't have to hang my head in shame and quietly disappear. Well, there's nothing like a challenge.

MIRIAM WOOD
Silver Spring, Maryland

Unconscionable

The Annual Council action "Faithful Tithepayers" (Dec. 19) is unconscionable. It says that the church will use force to get every SDA minister, colporteur, professor, secretary, et cetera, to pay tithe. They will be watched and examined. If they do not pay they will be fired.

Where in the Scriptures did legitimate spiritual leaders force offerings from members? How are one's personal finances the church's business? The church is foolish to try force on its workers, calling it "implementing a policy." Those who love freedom will be demoralized and justly resentful.

Over the past eight years of practicing medicine, I have given (not paid, but given) a large percentage of my income to the SDA Church. The day the church tells me I "must" pay will be the last day I give anything.

R. E. COOK
Boring, Oregon

Bearded Clergy

Those who demand clean-shaven pastors should consider that this is one more reason why women should be ordained to the pastoral ministry. If a beard is a hindrance to effective ministry, then women should be more effective as pastors

than men because they will never have so much as "five o'clock shadow" or beard stubble.

The major problem here is one of perspective. When I first began to let my beard grow, one dear old saint said to me, "So you're growing a beard, pastor." My response was, "No. I just stopped cutting it off every day." The little lady walked away chuckling.

Though I have worn a beard for more than ten years now, I see no diminution in the effectiveness of my ministry because of my beard. On the other hand, I perceive that a beard makes a favorable first impression among the young adults that makes them more receptive to my ministry.

The Bible commands that there should be a line of distinctiveness between male and female dress (Deut. 22:5). In this day when both men and women wear their hair in similar lengths or styles and dress in jeans or slacks, the beard remains a very visible indicator of gender.

WAYNE WILLEY

If beards are not proper for ministers and spiritual leaders, why was Aaron instructed not to trim his beard?

J. ROYCE SPLAWN
Sand Springs, Oklahoma

Not everyone sees beards as symbols of "rebellion." Many men improve their appearance by growing a well-groomed beard.

Our pastors have every right to dress and groom themselves in the way they feel best, as long as they are neat, clean, and God's love shines through them.

JOYCE KINNEAR
Bitburg, Germany

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 of the denomination. Address letters for this column to Editor, ADVENTIST REVIEW, 6840 Eastern Ave., NW., Washington, D.C. 20012.

ADVENTIST REVIEW

February 6, 1986

General paper of the
Seventh-day Adventist Church

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COVER BY DAVID SHERWIN

Vol. 163, No. 6

FEBRUARY 6, 1986

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HAS PROPHECY FAILED?

What happens to people when prophecy fails? Several sociologists saw firsthand the results in the 1950s.

They had succeeded in infiltrating a small apocalyptic movement. The group centered around a woman who claimed to receive written messages from the Guardians who lived in outer space. Most astoundingly, these messages predicted a devastating flood that would engulf the continent just before dawn on a given date. But the Guardians had chosen some to be saved; flying saucers would pick them up and evacuate them from this planet before the cataclysm occurred.

The anticipation, preparations, perplexity when the first predictions failed, new predictions, and eventual collapse of the movement—the sociologists observed all as participants. They titled their book, *When Prophecy Fails* (L. Festinger, et al. [Minneapolis: University of Minnesota Press, 1956]).

We are Adventists. That means we are a people of apocalyptic: we believe in the Second Coming, in the sudden, cataclysmic end of the present world order, in divine intervention to make all things right.

The year 1844 is a critical date for us. But we have come to 1986, 142 years along. Has prophecy failed?

Let's face it: Many members today have grown weak in their specifically Adventist faith. Some expected to see Jesus some 20, 40, 50 or more years ago. Like God's people of old who said, "The days grow

long, and every vision comes to nought" (Eze. 12:22, R.S.V.), they suffer from eschatological "burn-out."

But I am not giving up the "blessed hope"! For me this isn't just a wish, a wistful longing—it's as sure as Scripture, as sure as Jesus Christ.

If Seventh-day Adventists have a "problem" with the delay in the Second Coming, so does everyone who takes the Bible seriously. We have to face the passing of time, not just from 1844, but from 31. Every writer of the New Testament expected Jesus to come back to this earth—visibly, personally, climactically. And they did so because Jesus Himself had said, "Ye believe in God, believe also in me. . . . I will come again, and receive you unto myself" (John 14:1-3).

Jesus Keeps Promises

Jesus keeps His promises. I know that. He promised, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). I took Him at His word; He kept His promise. He also pledged, "My grace is sufficient for thee" (2 Cor. 12:9), and "I will never leave thee, nor forsake thee" (Heb. 13:5). I live by those words day by day.

So for me the Second Coming isn't a matter of a prophecy that seems to have failed. Rather, it's a promise of Jesus—who has lived up to all His other promises.

And I have further basis for my hope. Calvary guarantees the Second Coming. There Jesus won the decisive battle, by His own death

vanquishing the ancient foe. We live in the age of His victory, awaiting the final outworking of the great controversy between good and evil when He will reign as Lord of lords and King of kings.

So the New Testament writers customarily link the Second Advent to the cross. What has been won assures what will come. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

And of course, we have the signs of the times. Events all around tell us that history is rushing to its close.

How, then, shall we wait?

Not in doubt and perplexities over the seeming delay.

Not in overheated excitement, trying to discover the precise time of the return of Christ.

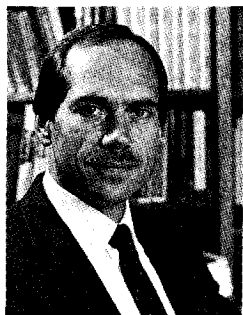
How shall we wait? In daily expectation and hope, redeeming the time by deeds of kindness and Christian witness.

Nearly 100 years ago Ellen White, preacher and writer of the blessed hope, counseled us how to wait. "His followers are to be in the position of those who are listening for the orders of their Captain; they are to watch, wait, pray, and work, as they approach the time for the coming of the Lord; but no one will be able to predict just when that time will come; for 'of that day and hour knoweth no man.' You will not be able to say that He will come in one, two, or five years, neither are you to put off His coming by stating that it may not be for ten or twenty years."—*Selected Messages*, book 1, p. 189.

Has prophecy failed? If it's from only a human source, yes. Predictions of floods and earthquakes and fires will be falsified by the passing of the time.

But when Jesus foretells events, they are sure. "Even so, come, Lord Jesus."

—WILLIAM G. JOHNSON



FEELINGS OF LITTLE ATTACHMENT

How quickly the second month of 1986 has rolled around, bringing another ADVENTIST REVIEW to your home. We pray these complimentary issues will be as welcome and as helpful as a good friend!

This is what the REVIEW is all about—helping to keep you in touch with friends and fellow members, and helping to encourage and strengthen you in your faith.

These REVIEW issues coming monthly to your home are compliments of your local conference, union, and the North American Division. The first issue of the weekly REVIEW each month is the one that you receive free.

For some of you receiving this paper, it may be months or years since you last entered an Adventist church. Maybe your spouse or children attend Sabbath school or church each week, but you have decided not to attend with them.

You are not alone, for there are others, perhaps even tens of thousands, like you in this respect. They once fellowshiped with the Adventist Church, but no longer.

I remember distinctly the times while pastoring in Pennsylvania when the members remarked, "Why, there are more former Adventists living in this town than current members!"

Elsewhere, while attending a recent wedding of a friend, I discovered the officiating minister was a former classmate of mine at the seminary. Yet he seemed different. He was wearing one of those "back-

ward" clergy collars, and the wedding service was more reminiscent of a Lutheran service than an Adventist one. In greeting him during the reception, I found out that he had joined another denomination several years ago.

And there are others. A surprise phone call several months ago brought a familiar voice to my ears—that of a college classmate. We had worked together on many college projects and had kept in touch for a few years at the more important milestones of our lives. But then she moved, and contact was lost. Then came the phone call.

Memories were revived as we talked of mutual college friends, pooling bits and pieces of information to form some kind of current picture.

When I mentioned one friend who no longer attended church, she seemed very surprised—"But he was so strong. I can't believe it." Then slowly, as if she were looking for the right words, she continued, "Well, I should tell you that I am not attending church either."

Slowly the story unfolded, a story of feeling hurt by being alienated by her fellow members during her recent divorce—a time when she needed a good helping hand or

listening ear. Now she had moved from her former town and was attempting to put together a fresh life for herself and her children.

I sensed she held no grudges toward the members—nor any warmth, either. Just indifference. I sensed too that maybe, just maybe, she would attempt to come back to the church in the future. I wondered if the members in a different town would welcome her warmly.

These stories are neither fictitious nor contrived. The people are real. They are my friends, your friends. Maybe even you?

I do not know the particulars of why these people, and maybe you, left active participation in the Adventist Church. But I do know that many with feelings of little attachment to the church are still listed on the membership rolls and that this REVIEW is being received by them.

To those with feelings of little attachment, I would like to say, Don't give up on us, or on God. God loves you and cares for you in untold ways. And you are not alone—there are members who would reach out to you in friendship and support if you would let them.

And to those with strong attachment to the church, I would say, Don't forget those who have stopped attending. We need to be more alert and better in tune with one another to be able to sense someone's need for friendship or a helping hand.

May God grant us the wisdom necessary to love and care for one another during all the times—happy or sad—of our lives.

—MYRON K. WIDMER

They are real people. My friends, your friends. Maybe even you?

NORTH AMERICA

Canadian Court Grants Sabbath Rights. The Supreme Court of Canada has settled a long-standing question on Sabbath accommodation in the work place, according to Canadian Union public affairs and religious liberty director Douglas Devnich.

In a unanimous decision handed down on December 18, the court said that employers must take reasonable steps to accommodate religious conscience.

This means that when Adventists show that they have a genuine religious need to have Sabbaths off, they cannot be terminated until the employer has sought ways for them to continue their employment without violating their consciences.

Reader's Digest Reprints SDA Article. The February issue of *Reader's Digest* contains an article—"An Irish Love Story," by George Target—reprinted from the January, 1984, issue of *These Times*. It is the eighth *These Times* article to have been reprinted by the Digest.

Message Magazine Features Freedom. The January-February issue of *Message*, dedicated to the theme of freedom, carries pictures of Nobel Peace Prize winners Martin Luther King, Jr., and Desmond Tutu.

Message editor Delbert Baker presented specially framed copies of the magazine to Tutu during a public service in Washington, D.C., on Saturday night, January 11, and to Coretta King at the M. L. King Center in Atlanta, Georgia, on January 15, Martin Luther King's birthday.

According to Baker, in addition to focusing on special themes as in the freedom issue, *Message* has developed a doctrinal schedule so that each subscriber will be exposed to the major teachings of Adventism each year.

SDA Magazine Goes to Non-SDA Bookstores. Christian bookstores in some 75 cities across the United States have been invited to stock the January-February issue of *Vibrant Life*, according to the magazine's editor, Ralph Blodgett.

"This new marketing program, which includes testing both the Christian bookstore market as well as public newsstands, has great potential for future growth in the magazine's circulation," says Blodgett. According to him, *Vibrant Life* is the first SDA magazine to be marketed in this manner.



SDA Computer Bulletin Board Established. An Adventist computer bulletin board system is now functioning, according to Marc D. Thornsby, the system's operator and a resident of Portland, Oregon.

Operating times are Tuesdays and Thursdays from 3:00 P.M. to 11:00 P.M. Pacific time. Phone (503) 253-2289 at 300 or 1200 baud, full duplex, and 7 data bits/even parity/1 stop bit or 8 data bits/no parity/1 stop bit.

For more information write to A.B.B.S., 9705 SE. Grant Court, Portland, Oregon 97216; or call during nonoperating hours.

It Is Written Series Gets Positive Response. "Response to It Is Written's eight-part Revelation miniseries has been overwhelming," reports Royce Williams, the telecast's director of field services. More than 9,000 requests have come in following the first two telecasts.

Of those requesting George Vandeman's new book, *The Rise and Fall of Antichrist*, 80 percent have expressed a desire to attend a local Revelation Seminar for further Bible studies.

The series is continuing, with "When the Red Phone Rings" to be broadcast on Sunday, February 9.

WORLD CHURCH

Station to Be on Air by July. The Adventist World Radio station being constructed on Guam is still slated to be on the air by July of this year, according to General Conference public information officer Shirley Burton.

One of the challenges station staffers and construction crews faced earlier was heavy rainfall—80.6 inches (205 centimeters) between February and October (1985).

Brazilian University Project Moving Ahead. Construction on Brazil's new university at Lagoa Bonita Ranch some 112 miles (180 kilometers) from São Paulo (*ADVENTIST REVIEW*, June 20, 1985) is continuing at a steady pace, with about 40 percent of the construction to be completed by the end of 1987.

To date, 34 of the 100 staff dwellings to be erected have been completed, and the men's and women's residence halls, dining rooms, and academy buildings are under construction.

South America Sets Faith Goal. The South American Division has set a "faith goal" for Harvest 90 of 514,000 baptisms. Their basic goal is 350,000.

Ukrainian Broadcast in Thirtieth Year. A Ukrainian-language Adventist radio program begun in Canada by Nicholas Ilchuk is celebrating its thirtieth anniversary this year.

In 1962 broadcasts of the program began in Europe on

station Europe-1. Since the founding of Adventist World Radio-Europe in 1971, the programs have been broadcast from Portugal.

Worldwide there are some 47 million Ukrainians, 2 million of them in the United States and Canada.

GENERAL CONFERENCE

Church Ministries Offering New Lessons. The General Conference Church Ministries Department is making available to all world divisions a new set of Bible lessons called Steps to Life, according to an associate director of the department, M. T. Bascom.

The series of ten lessons, written by Adventist pastor Marshall Grosboll and edited by former ADVENTIST REVIEW editor Kenneth H. Wood, are designed for simple, straightforward Bible study, with each participant having a Bible in hand. Laypeople donated the funds for the lessons' initial production, Bascom says.

For more information contact: Church Ministries Department, General Conference, 6840 Eastern Avenue NW., Washington, D.C. 20012; (202) 722-6000.

GC Represented at Bible Society Meeting. D. A. Roth, associate secretary of the General Conference, was among representatives from some 30 religious persuasions who recently participated in the American Bible Society's 1985 National Advisory Council.

The Bible Society's mandate is to distribute Scriptures, not to promote any particular Christian persuasion. However, the society regularly seeks input from a large group of people representing many denominations.

African Now Serving at General Conference. Matthew Bediako, until recently president of the West African Union Mission, has now assumed duties as a general field secretary of the General Conference, following his election at the GC session in New Orleans.

Bediako, the first Black African to serve at the Adventist Church headquarters, holds a master's degree in religion from Andrews University and a master's degree in public health from Loma Linda. He brings to his new role experience gained as a teacher, chaplain, departmental director, and conference and union president.

Also settling into life in America are Bediako's wife, Elizabeth, and four daughters, Doris, Patricia, Janice, and Matilda.



Groundbreaking for New GC Still Set for July. Target date for beginning construction of the new GC complex on Highway 29 north of Takoma Park is still July 1, according to project coordinator Charles O. Frederick.

Frederick says two major hurdles have been crossed—hearings before the park and planning commission and the hearing examiner—both of whom have reported favorably to the county council.

Although more hearings are scheduled and numerous details have to be attended to yet, Frederick says he thinks the various approvals will all be in hand early in May.

ALSO IN THE NEWS

ABS Gets New President. James Wood, vice president of a New York investment firm and a lifetime supporter of the American Bible Society, has been named ABS president, replacing retiring president Edmund F. Wagner, who had served for 18 years.

Textbooks Ignore Contemporary Religion. A recent survey of public school textbooks done by New York University psychology professor Paul C. Vitz found "few references to contemporary Protestant life of any kind." Vitz, who noted that the books bore a specific liberal bias, said that in examining world history textbooks for the sixth grade he found that Mohammed received "much more coverage" than Jesus. Fifth-grade history books had an average of 1.27 references to religion for every 100 pages, he reported.

Americans Express Confidence in Religion. Americans have more confidence in organized religion than in any other key institution in society, according to a recent Gallup poll.

Public trust in religion, for the seventh time in a row since Gallup has polled on this topic, was ahead of that in the military, banking, public schools, or any other sectors of society. Lowest on the list were organized labor, television, and big business.

Methodists Launch TV Program. The United Methodist Church recently launched its most ambitious venture into ministry to date—a magazine-format program called Catch the Spirit.

CHURCH CALENDAR

Feb. 8 Adventist Television Ministries Offering

Feb. 15 Beginning of Christian Home and Family Altar Week

ANNA PHILLIPS— A SECOND PROPHET?

Meetings held on the last weekend of 1893 in the Battle Creek Tabernacle marked the close of a powerful Week of Prayer. At the morning worship service a reading from Ellen White (who was in Australia) greatly inspired the congregation.

That afternoon members filled the tabernacle for another meeting. As Elder A. T. Jones spoke, he began reading an unpublished testimony. "Separate from the world and worldliness!" it said. "Tear off your gold and adornments. Do not dress as the heathen do!" As the reading ended, Elder Jones began an altar call. A woman came forward and handed him a magnificent gold watch. With it was a note saying that the watch had belonged to her deceased husband, and since she wanted nothing to stand between herself and God's blessing, she was donating it to be sold for church work.

At the next meeting another member turned over a gold watch. The note accompanying the first watch was read, and a call made inviting the congregation to "tear off" their gold and ornamentation. In response people streamed to the front for more than an hour, bringing gold watches (54 of them), chains, rings, bracelets, diamond studs and pins, costly furs and plumes, money in cash and drafts, and gifts of houses and lots. Total value reached more than \$6,000.

Elder Jones wrote, "As the people put away that which had kept the blessing of God from them, the rich blessings of the Lord flowed in as naturally and easily as air into a vacuum, and hearts were filled with it, and spoke forth praise to God from joyful lips."¹

Sunday evening, at the final meeting of that Week of Prayer, additional donations came in. Total cash given, according to the REVIEW AND HERALD, "was \$8,972.09, the real estate was valued at \$5,425, making \$14,397.09;



REVIEW ART LIBRARY

watches, jewelry, et cetera, \$750, which, with the amount given Sabbath, make a grand total of \$21,347.09." The congregation, which filled every inch of the tabernacle, sang as the closing hymn "Praise God, From Whom All Blessings Flow."²

What a wonderful culmination to a Week of Prayer! The response to that unpublished testimony had been truly remarkable. Yet all was not well.

The testimony read by Elder Jones that wrought such marvelous results came not from Ellen White, but rather from Anna Phillips, a new claimant to the prophetic gift.

In 1892, one year after Ellen White had gone to Australia, this young single lady began to claim special revelations from God. Several leading church officials, as well as a number of lay members, accepted Anna's "testimonies" as from God. After all, they reasoned, perhaps God had chosen a second prophet to guide the work in America while Ellen White labored in Australia. Prophet or prophets? This question threatened the future of the Seventh-day Adventist Church.

Anna C. Phillips was born in Devonshire, England, on May 6, 1865. When 6 years of age she accompanied her widowed mother to Cleveland, Ohio, where, at the age of 25 she accepted the Adventist message. When Elder J. D. Rice and his wife took Anna into their family, she assumed their name and was sometimes spoken of as Anna Rice.³

About a year later Anna decided she had been called by God as a messenger for the Seventh-day Adventist Church. A number of people, including Elder and Mrs. Rice, attributed importance to her dreams and ideas. She began writing "testimonies" to various individuals as well as to the church in general. All this contributed to a growing perception of a new manifestation of the "Spirit of Prophecy."

Part one of a two-part series

BY GLEN BAKER

These "testimonies" dealt with the seriousness of the judgment and the nearness of the end. They condemned selfishness, called for putting away worldliness, and emphasized moral purity and Christlikeness. "Break loose from the world. Get off the enemy's ground. Love the Lord with your whole hearts" ⁴ epitomized her message.

Yet, however commendable the focus and intent of Anna's "testimonies," they included teachings that went beyond the Bible and the counsel of Ellen White into personal messages of reproof to members and church leaders. For example, she wrote a "testimony" to a married couple condemning their sexual practices and their desire to have children as unholy and selfish.⁵

Nevertheless, Anna and her "testimonies" grew in popularity among many Adventists. A. T. Jones, pastor of the Battle Creek Tabernacle Church, and W. W. Prescott, president of Battle Creek College, began to proclaim these messages as coming from God. A number of Adventist leaders, however, advocated caution, a position that Anna saw as Satan's attempt to destroy her message.⁶

Elder S. N. Haskell, president of the California Conference, took this more cautious approach. He neither affirmed nor condemned her "testimonies," preferring to let time reveal their true nature. Elder Haskell corresponded with Anna, giving her words of encouragement and assuring her of his friendship. He also defended the cautious position he had taken toward her "testimonies," while stating that he hoped they were from God.⁷

On November 1, 1893, Ellen White wrote a letter to Elder and Mrs. Rice, then living in Ogden, Utah, regarding Anna's alleged testimonies.

"Letters have come to me presenting before me the case of Sr. Phillips, and inquiries have been made to me what I thought of the matter. . . . Elder Rice and some others were encouraging this sister to her injury that she had been ordained of God to do a certain work, and he thought it was his duty to call the attention of the brethren and sisters to this work, and present it

Could God have chosen a second prophet to guide the work in America while Ellen White labored in Australia?

in a light which leaves the impression upon minds that I have sanctioned or endorsed this work. I have not done this, I have not had the least confidence in her claims, or the claims any one has made in her behalf. . . .

"The Lord has not given you this work to do. . . . If you do this you will mislead the people. . . . The Lord has not laid upon her the work of accusing, of judging, of reproof, of condemning and flattering others. . . . There will be, I have been shown, many who will claim to be especially taught of God, and will attempt to lead others, and they will undertake a work from mistaken ideas of duty that God has never laid upon them; and confusion will be the result." ⁸

State of Confusion

Despite the straightforwardness of her letter, Ellen White did not immediately succeed in correcting the Rices' advocacy of Anna's "testimonies." Since the Rices were living in Utah, Adventists in Battle Creek knew nothing of this letter. Elders Jones and Prescott continued to promote the new "prophet." Her writings grew in popularity with some, while others remained perplexed as to their authenticity. As Ellen White had foretold, a state of confusion resulted.

On December 14, 1893, C. H. Jones, manager of the Pacific Press, wrote to Ellen White that "from Battle Creek word has come to us that some of our ministers make use of Annie Phillips' writings in connection with your own, until the people say they can hardly tell from which the ministers are quoting." ⁹

This letter would not reach Mrs. White until mid-January, yet on December 23 she sent a letter to the

"Brethren and Sisters" in California to clear up their confusion over Anna's "testimonies." She did not condemn Anna, but reproved those who encouraged her in her misguided ministry.

"Brother Rice is not engaged in the work which the Lord would have him do. . . . Anna Phillips is being injured; she is led on, encouraged in a work which will not bear the test of God. . . . It has been a great injury to her—fastened her in a deception. I am sorry that any of our brethren and sisters are ready to take up with these supposed revelations, and imagine they see in them the divine credentials. . . .

"Not a line concerning these things has been permitted to come to me, and yet the false statement has been made that they were endorsed by Sister White. . . . Some cannot discern that persons can read and copy and imitate the revealings of the Holy Spirit which have for years been before the people in our publications. . . . As represented to me, the work of Anna Phillips in connection with Brother and Sister Rice is a work that God has not set in operation, and its fruits will testify that it is not of God. . . . Sister Phillips is not to be condemned and denounced; she has been led along step by step in false paths. There have been those who have given her wrong impressions, they have flattered and encouraged her. . . .

"I am sorry that brethren in whom our people have confidence should appear in any way to endorse these things that claim to be from God, when no real ground for faith has been given. . . . Believe God, but do not without question sanction everything that claims to come from God; there will be many voices saying, Here is Christ, here is truth." ¹⁰

This letter written from Australia would take nearly a month to reach the United States. Meanwhile, Elder Jones closed the Week of Prayer in Battle Creek by utilizing Anna's "testimony" that called for "tearing off" worldliness and resulted in \$21,347 worth of ornaments and donations. In a letter to Anna three days later, he used this experience to encourage her and confirm the validity of her prophetic call.¹¹

His letter was also a response to one he received from her the previous day. Anna Phillips had enclosed a copy of Ellen White's letter of reproof to Elder and Mrs. Rice. Anna appeared very concerned about Ellen White's condemnation of her work.

But she rationalized that the letter actually condemned Elder Rice's public advocacy of her "testimonies" rather than the "testimonies" themselves.

In his response to Anna, Elder Jones took the same position, rationalizing away Ellen White's counsel as it might apply to him. He wrote: "After repeated reading . . . and careful consideration, my view of it is just as you have expressed yours. . . . It seems to me that it is a testimony of instruction to Brother Rice. . . ."

"As the only news she had of you was from the determined enemies persecuting your name and all in the falsest light, it is not to be wondered at that she should have no confidence. . . . I have no fears that the Lord will ever condemn these communications."¹² □

*What became of Anna Phillips?
Concluded February 20*

¹ Review and Herald, Jan. 2, 1894.

² Ibid.

³ Review and Herald, March 19, 1893, and Dec. 23, 1926.

⁴ Anna Phillips to A. T. Jones, Feb. 21, 1893.

⁵ Anna Phillips to Brother and Sister —, Aug. 10, 1892.

⁶ Anna Phillips to A. T. Jones, Feb. 7, 1893.

⁷ S. N. Haskell to Anna Phillips, July 28, 1893, and Nov. 27, 1893.

⁸ Ellen White to Elder J. D. Rice, Nov. 1, 1893.

⁹ C. H. Jones to Ellen White, Dec. 14, 1893.

¹⁰ Ellen White to "Brethren and Sisters," Dec. 23, 1893.

¹¹ A. T. Jones to Anna Phillips, Jan. 3, 1894.

¹² Ibid.

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CHARLIE'S ANGEL



REVIEW ART LIBRARY

The early years of this century found Seventh-day Adventists engaged in numerous building projects, as schools and hospitals sprang up across the United States. A young man by the name of Ransom Burke helped with the construction at three locations: Emmanuel Missionary College in Berrien Springs, Michigan; Hinsdale Sanitarium at Hinsdale, Illinois; and the General Conference, Review and Herald, college, and sanitarium projects at Takoma Park, Washington, D.C.

Ellen White accompanied a group that came from California to help erect the Takoma Park buildings. Regarding their arrival, Arthur White relates, "Elder Daniells escorted Ellen White and the party to a carriage, a two-seated surrey with a canopy top, and a large noble-looking horse named Charlie, very gentle and safe." "Charlie hated the trains that occasionally passed on the Baltimore and Ohio tracks less than a mile away."—Ellen G. White: *The Early Elmshaven Years*, pp. 322, 325.

Ransom Burke told how he became the carriage driver for Mrs. White

In her later years Ellen White rode in a buggy with her companion Sara McEnterfer.

while she visited Takoma Park. He remembered that one day, just as they approached a railroad track, they heard a train in the distance, whistling for the crossing. Ransom, looking back from his driver's seat, said to Mrs. White, "We will reach the railroad crossing at about the same time the train passes. This horse, Charlie, is very much afraid of trains. What shall we do?"

Mrs. White answered, "Don't worry. The angel will take care of him." They reached the crossing just as the train roared by. Charlie did not wiggle an ear or bat an eye.

Later Ransom married my father's sister, and they went to Australia as missionaries. After a period of service there, they worked in various conferences in the United States. Uncle Ransom delighted in relating providential incidents from the life of Ellen White, especially this one in which he participated.

BY B. VINCENT TIBBETS

To join the church is one thing; to connect with Christ is quite another.

LOST IN CHURCH

I'm lost! LOST! L-O-S-T!"

The anguished cry shattered the quiet of the morning service in a small neighborhood church as a distraught woman rose, ran down the center aisle, and exited into the street. Startled eyes marked her flight; a child whimpered; the pastor stopped in midsentence. A caring and alert deacon hurried after the woman, but she had vanished.

As the pastor continued his sermon, many minds wandered. Who was that woman? Why did she cry out like that? Lost?—how did she know? What terrible thing could she have done? Had she come to church that morning seeking help? Could the church have helped her? Members of the congregation asked these questions of one another as they left the church that day.

While this particular woman had come as a stranger to that church, how many others in the congregation could have joined in her cry of "Lost!"—even among members who attended regularly? After entering upon the "narrow way," a Christian still may become lost.

To "slumber" will cause one to become lost in church. "Eternal vigilance is the price of eternal life. Many have a slumbering faith. Unless they are invigorated, revived, quickened into action, their souls will be lost."—Ellen G. White, *The Upward Look*, p. 200. Falling asleep at the wheel of a car is no more fatal than spiritual slumber is to eternal life.

Those in the church who do not grow will be lost. One cannot stand still and reach heaven. Faith gets us started, but, as Peter advises, we must add to it moral excellence, or virtue; experiential knowledge; temperance, or self-control in all aspects of life; patience, or perseverance and fortitude; godliness, reflected in a reverent daily relationship to God.

We may also be lost in self-pity. "Why me?" "There is no sorrow like my sorrow!" "Nobody knows trouble like mine." Such members forget that "we must through much tribulation enter the kingdom of God" (Acts 14:22).

Insincerity may cause one to lose the way. "A man may be baptized, and his name placed on the church rolls, yet the heart may be unchanged. Hereditary and cultivated tendencies may still work evil in the character."—*Ibid.*, p. 182.

Mike McIntosh, a basketball player, told how he became lost in church. As a boy he loved to play basketball, but the only team in town belonged to a certain church. To play the game, Mike joined the church, and people considered him a Christian. However, as he matured and played on other teams, he began smoking, drinking, and abusing drugs. Not until he watched a Billy Graham program on TV did he meet Jesus and accept Him as his Saviour. He had been lost in church until Jesus found him and set him on the right way.

Hatred may also keep one from

finding the way heavenward. I grew to hate the woman who came between my husband and me, though I had been a church member since my ninth birthday. I thought I had kept the "great" commandments of love for God and my fellow beings. But when I poured out my frustration and grief to my Father in prayer, I heard that still small Voice saying, "You must love her."

I responded, "Lord, I can't do that, not after what she did." Again the Voice would come, "Love your enemies, do good to them that despitefully use you." Not until I learned to forgive and pray for her could I get back on the right track.

"Joining the church is one thing, and connecting with Christ is quite another. Not all the names registered in the church books are registered in the Lamb's book of life. Many, though apparently sincere believers, do not keep up a living connection with Christ. They have enlisted, they have entered their names on the register; but the inner work of grace is not wrought in the heart."—*Testimonies*, vol. 5, p. 278.

True love for our Redeemer will keep us from the forlorn cry "I'm lost!" In contrast, we may declare joyfully, "By His righteousness I'm saved! SAVED! S-A-V-E-D!" □

Natelkka E. Burrell lives in Berrien Springs, Michigan, where she has retired as professor of education from Andrews University.

BY NATELKKA E. BURRELL

CHURCH, WHAT CAN YOU DO FOR MY DAUGHTERS?



DAVID SHERWIN

BY BETTY GIBB

They are yours now, Church, those four daughters of ours. George and I, with the help of grandparents, aunts, uncles, friends, teachers, and pastors, have hiked, talked, sung, prayed, and taught them through the junior and earliteen years.

We didn't perform our parts flawlessly, of course. We lost our tempers and yelled too much. We stumbled all too frequently in our own modeling of Christian adult behavior. They didn't expect perfection in us; they won't in you, either.

They don't live with us anymore—not really. Shelley is at Union College. Brenda attends Andrews University. Lisa and Linda are juniors at Sunnydale Academy. They're all Adventists.

Oh, you may see a touch of shine to their fingernails. You may not like some of their music. Maybe it even looks to you as if all they want from the church are dates with your fellows.

They're not into discussing the sanctuary doctrine just now, nor are they worried about the aftermath of the Davenport affair or the effect of combining Youth, Sabbath School, Lay Activities, and Stewardship departments at the General Conference level.

But inside those young bodies live four intelligent, talented, Adventist women. Will they still be part of you ten years from now? To a large extent, it will be up to you, Church.

As their mother, what do I expect you to do and be for my daughters?

First, at the colleges and academy, I want you to encourage them to think. They've learned key texts and memory verses in Sabbath school and church school. Now they need to learn how to use Scripture as a guide for living. They need to examine the doctrines you've already thought through and written out to see if those doctrines have personal validity for them. Please help them do this. Don't be frightened by their questioning. Don't become defensive and walk away from their doubts. Don't give them pat answers.

The moral and ethical decisions they must make are difficult: How do they relate to world hunger and

I want you to need these women, Church. They are just beginning to discover their abilities—abilities for you to use.

poverty? What about abortion, homosexuality, sex before marriage? Should they be active in the political process of their government? Are they feminists? They don't need you to give them answers. They need you to teach them to find their own.

Second, please provide them with a host of role models. They need to see the church making places for its active women. They should be able to know women who serve on the decision-making bodies from the local church board to the General Conference Committee. The voices of women teaching, preaching, and praying should resound in their ears and memories, along with those deeper-toned male voices.

My girls are not going to be comfortable in a church that is of men, by men, and for men. They may or may not care whether the church ordains women for its ministry, but they will care and will know if women's full potential is not wanted and used.

They will be looking at single women, married women, career women, and homemakers, in all combinations and circumstances, to see how they are contributing to and being nurtured by their church. In these women they will be reading bits of their own futures and trying to determine if you, Church, are integral or peripheral in their lives.

You other women of the church, talk to my daughters. Share a portion of your life with them. Be honest with them. Let them know you. Let them learn from you.

Third, I want you to need these four women, Church. They are just beginning to discover their abilities—abili-

ties you must use if you would keep them part of you.

Shelley is finding organizational skills. Will you let her organize some of your programs? Brenda is athletic. Will you give her an opportunity to help your members be physically fit? Lisa is a budding artist. Do you have needs her creativity can fill? Will you find a place for her? Linda is becoming a comfortable, effective public speaker. Do you have public places for her voice?

Or maybe other talents leading in completely different directions will appear. Can you get along just fine without my daughters? Will you be content to let them be passive, listening members? If you are, they'll leave you.

Maybe my last concern is private and not corporate—maybe you, Church, can't do this one as a body. Several of the four will probably choose mates from among your young men. I hope you are also helping them be sensible, caring, and able to cope with this new age in which my daughters are maturing. I hope you are preparing those young men to be comfortable with my daughters as an active part of you.

I love you, Church. You were what I needed 30 years ago when I left my parents' home. But times change; needs change. My daughters are not me. Can you, will you, meet their needs? I think you can. I pray (almost hourly) that you will. If you don't, to whom else can they go? □

Betty Gibb is coeditor of *Current Christian Abstracts* in Columbia, Missouri.

HOW TO GET ALONG WITH YOURSELF



MEYLAN THORSEN

Humility, self-denial—do these Christian teachings take the happiness out of your life?

To understand what Jesus meant by them, let's observe how He, our example, practiced them. He said, "Learn from Me, for I am gentle and humble in heart" (Matt. 11:29).^{*} The word *gentle* appears as *meek* in some translations. He also said, "Whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (chap. 20:26-28). No better example of humility and self-denial can be found than that of Jesus, who willingly went to the cross for us.

But Jesus never practiced self-depreciation, that destructive counterfeit of humility; neither should we.

Jesus felt good about Himself. After the Sermon on the Mount the people were amazed, "for He was teaching them as one having authority, and not as their scribes" (chap. 7:29). Referring to Himself, He proclaimed, "I say to you, that something greater than the temple is here" (chap. 12:6). He referred to Himself as "Lord of the Sabbath" (chap. 12:8). No self-depreciating person could have responded like that.

Only from inner confidence could Jesus dispossess those who were buying and selling in the Temple (see chap. 21:12, 13). It required self-

^{*} Scripture references are from the New American Standard Bible.

BY C. WALTER JOHNSON

God wants us to accept His forgiveness, to accept ourselves as He has accepted us.

esteem to say, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water. . . . Whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life" (John 4:10-14).

Jesus demonstrated self-acceptance when He declared, "Whatever the Father does, these things the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself is doing" (chap. 5:19, 20). If He had not felt good about Himself, He never could have claimed, "I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst" (chap. 6:35). Because Jesus knew with great confidence who He was, He could say, "I am the way, and the truth, and the life; no one comes to the Father, but through Me" (chap. 14:6). Never bowing His head in shame, He held it high, in keeping with His divinity and the majesty of His mission on earth.

Self-acceptance

Not only did Jesus know His own value and feel good about Himself, but He wants us to follow His example in this. When telling the twelve how they should work, He instructed, "Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake off the dust of your feet" (Matt. 10:14). Only a person

with self-acceptance could practice this kind of behavior.

Jesus tried to build self-esteem in His disciples. "No longer do I call you slaves; for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. You did not choose Me, but I chose you" (John 15:15, 16).

"The Lord is disappointed when His people place a low estimate upon themselves. He desires His chosen heritage to value themselves according to the price He has placed upon them. God wanted them, else He would not have sent His Son on such an expensive errand to redeem them."—*The Desire of Ages*, p. 668.

Hard on Self

We may find it difficult to feel that God loves us or that He has forgiven us, even though He has promised to do so. In that case we should listen to what we are saying about ourselves. It is not God who does not love and will not forgive, but we who do not love and will not forgive ourselves. God wants us to accept His forgiveness, to accept ourselves as He has accepted us, to value ourselves as He values us. He wants us to stop demeaning ourselves, putting ourselves down.

It is not wrong to love oneself in the proper sense. Jesus said, "You shall love your neighbor as yourself" (Matt. 22:39). He did not tell us to love our neighbor instead of ourself, but as ourself.

Without a foundation of self-appreciation we will find it impossible to love others. As long as we unjustly criticize ourselves we will not be able to accept others. If we will not forgive ourselves, we cannot forgive others.

Although Jesus taught self-denial, He never taught self-contempt. If your own needs are always suppressed or indefinitely delayed because others around you have similar needs, you are mistreating a child of God! He wants your needs to be met just as much as those of someone else; He loves you just as much as He does the others. If your needs are never met, you will soon have nothing to give. Before you can give, you must receive.

One reason Jesus died for us was to demonstrate how much we mean to Him. But unless we individually become convinced that we are loved, the fact that God loves us has no effect in our lives. Each of us needs to hear someone say, "You are forgiven. You are loved. You are accepted." That role can be our own as we personally accept His salvation.

God wants you to begin now to accept yourself, forgive yourself, treat yourself with respect and appreciation, pay attention to your needs in proportion to the needs of others. As you do this you will gain strength to minister on His behalf to others, and doing so will become not merely a duty, but also a joy. □

C. Walter Johnson lives in Long Beach, California, and is an engineer for Xerox Corporation.

Jesus taught self-denial, never self-contempt.



Regularly reading aloud to your
children can become an
family experience full of
everyone.

THE FAMILY THAT READS TOGETHER

For children under age 10, few things do more to develop listening skills or to foster a warm sense of family than parents' reading regularly aloud to them from good books.

The advantages of reading to your children are manifold. Children's literature can play an important role in developing a child's listening, speaking, reading, and writing skills. Furthermore, literature opens broad fields of vicarious experience to your children, which can increase their understanding of life and provide insight into human behavior. Seeing the world through the eyes of others helps children make sense of their own world.

Literature is more about feelings than facts. Identifying with the feelings of characters in stories can aid in children's emotional development, helping to ease the emotional burden of personal problems and to build good self-concepts. Self-awareness and sensitivity to other people can be fostered when children realize that troubling problems and feelings are common to others, too.

Regardless of any educational or developmental value, good children's literature has a value of its own that should give it a high priority in your family's life. Reading aloud to your children can give you and them immense pleasure, especially if the stories are of high quality and the time you spend together is quiet and unhurried.

Tips for Family Readers

If you decide to set aside time for family reading, perhaps in the evening after dinner or before bedtime, here are some general tips to keep in mind.

- Remember that young children first learn what the language of adults is like from being read to. Read to your children often and look closely at yourself as a reader. You present an example for your children to copy. Children learn what it feels like to read a book with comprehension long before they can do it themselves. So try to read well, with enthusiasm and purpose.
- Hold your children close so they can see the pictures or watch the words. Let them ask questions at the

end. Educators have found that children remember answers to questions better than they remember some other kinds of information.

• Most people who write good children's books agree that to be good enough for a little child, a book must be appealing to an intelligent adult, too. Choose books that you like yourself, and remember that good taste in reading is developed by drawing from a wide sample of types of stories.

Where to Find What

Where can you find good stories and books to read aloud? Your three best sources are probably a large bookstore, your local Adventist Book Center, and your public library. Most bookstores have sections for children's literature. Browse around until you find one you and your children like, or ask the clerk to point out award-winning children's books. These usually have outstanding stories and exceptional illustrations.

Most ABCs have a large selection of books for children age 10 and younger. Pacific Press publishes boxed sets of Sam Campbell nature stories, and a book of the best stories of Eric B. Hare. An introduction to these two writers is practically an initiation rite for Adventist youngsters. A follow-up to the Hare stories might include a biography of the author. Review and Herald publishes *Don't You Know? Haven't You Heard?*—the life story of Eric B. Hare—in its Banner series.

Another way to acquaint children with their Adventist heritage is to read them biographies of Adventist pioneers. There are several such books written especially for young audiences, such as *From Coalpit to Pulpit* (R&H, Banner). This is the story of John Lewis Shuler, a stuttering coal miner with a ninth-grade education, who became one of the most successful Adventist evangelists. *A Soldier for Jesus* (PP, Trail-

BY BONNIE L. CASEY

blazer) is the story of J. N. Andrews, the first SDA missionary. Since the book is especially for youngsters, it focuses on how Andrews' children, Mary and Charles, helped him in his work.

Another outstanding series of children's books available at many ABCs is written by Louise A. Vernon and published by The Herald Press. Each is a work of historical fiction that takes a significant character from religious history and shows him and his work through the eyes and experiences of a child. *The Bible Smuggler* is the story of William Tyndale as seen through the eyes of an English boy who works with Tyndale, goes with him into exile, and helps him smuggle Bibles into England. *The Heart Strangely Warmed* is about a young boy who meets and is inspired by John Wesley. *Ink on His Fingers* is the story of the first printed Bible, told by a young apprentice working for Gutenberg. And so on, including stories about George Fox, founder of the Quakers; Menno Simons, leader of the Mennonites; and Martin Luther, father of the Reformation.

Besides a knowledge of their religious heritage, children benefit greatly from an acquaintance with classic works for children. There are hundreds of books whose titles are familiar to all of us, and that have brought adventure, inspiration, and comfort to generations of children. Not to know these books is to be outside the mainstream of English-speaking culture. Your library can give you a list of children's classics, old and modern, from which you and your children can choose what is appropriate. (For a partial list of titles, see sidebar.)

Reading aloud to your children can be an intimate family experience full of blessings for everyone. For the family unit, it can bring stability and kinship of spirit, and for the children, the opening of doors to much that makes life good and lovely. □

Bonnie L. Casey works as a writer in Takoma Park, Maryland.

CLASSIC CLASSICS FOR CHILDREN

Alcott, L. M., *Little Women*. (The New England homelife of the four March sisters during the Civil War.)

Burnett, F. H., *The Secret Garden*. (An abandoned garden gives healing and hope to an unhappy orphan and a crippled boy.)

Burnford, S., *The Incredible Journey*. (A terrier, a retriever, and a cat travel 250 miles across Canada.)

Forbes, E., *Johnny Tremain*. (Boston is a thrilling place to be in the year of the Tea Party.)

Frank, A., *Diary of a Young Girl*. (Anne Frank records her thoughts as she hides from the Nazis during World War II.)

Gilbreth, F. B., Jr., and Ernestine Gilbreth Carey, *Cheaper by the Dozen*. (It takes organization to raise six boys and six girls.)

Gipson, F., *Old Yeller*. (An old yellow dog proves more than a match for thieving raccoons and wolves.)

Hunt, I., *Across Five Aprils*. (Jethro Creighton cares for the family farm across the five Aprils of the Civil War.)

Keller, H., *The Story of My Life*. (Helen Keller learns to speak though born blind and deaf.)

Rawlings, M., *The Yearling*. (Jody must stop his pet fawn from destroying the family's crops.)

Sewell, A., *Black Beauty*. (A good horse searches for kindness and understanding.)

Taylor, M., *Roll of Thunder, Hear My Cry*. (Cassie Logan grows up proud and loved in the midst of the terrifying South during the Depression.)

Wilder, L. I., *Little House in the Big Woods*. (Laura, Mary, and Carrie grow up on the American frontier. First of a series.)

From "One Hundred Classics Old and New: Books You Would Like to Read," published by the Department of Public Libraries, Children's Services, Montgomery County Government, 1985.

CHILDREN'S CORNER

BELIEVE IT OR NOT!

1. During the funeral procession, Jesus brought my only son back to life. Who am I? (Luke 7:11-15)

2. Jesus cured my blindness. Who am I? (Mark 10:46-52)

3. Jesus drove the evil spirit out of me and into a nearby herd of pigs. Who am I? (Mark 5:1-13)

4. Jesus called me out of the grave after I'd been buried four days. Who am I? (John 11:39, 43)

5. For 12 years no doctor had been able to help me. But when I

touched Jesus' robe, He healed me immediately. Who am I? (Luke 8:43-48)

6. My father, a ruler of a synagogue, asked Jesus to come heal me. Who am I? (Luke 8:41, 42, 49-56)

7. Jesus cured ten of us of a terrible disease. I was the only one who went back to thank Him. Who am I? (Luke 17:12-16)

8. I traveled to Bethlehem so my child would be born where prophecy said he would be. Who am I? (Luke 2:4, 5)

9. A poisonous snake bit me, but I was not harmed. Who am I? (Acts 28:3-5)

10. I rose from the dead and brought great joy and comfort to my followers. Who am I? (John 20:15, 20)

Answers are on page 29.

FANNIE L. HOUCK



MY HUSBAND HAS **A VIOLENT TEMPER**

I am married to a very successful professional man. He is a hard worker, both in his profession and in the church, where he is a top leader. He enjoys witnessing and working for the Lord and is very sincere in what he does, very generous and loving—at times.

However, he has an extremely violent temper and a vitriolic tongue and is so used to being in charge that when things don't go his way he yells and castigates those working with him. Somehow he gets away with it.

I guess the thing that bothers me most is seeing potential converts for Christ working with him who I am sure are turned off by his tongue when he is crossed. I can't confide my feelings to him for fear he will turn on me. His devotional life is sporadic and inconsistent.

Is there a creative way to deal with this? I just can't face many more alienations from friends, family, and acquaintances because of his tongue.

I am quite hesitant to attempt an answer, for it could be that if you took my advice and it only made matters worse, you would regret having written to me. I am acquainted with several people of the same "tribe" as your husband; they are scary when aroused. But in spite of this, I suspect that you will have to map out a course of action for yourself in which you meet the problem head-on but subtly. (This sounds like a paradox, I know.)

I would arrange a lovely occasion for the two of you in a public restaurant, but one with rather private alcoves; then I would announce to your husband, "I am taking you out to dinner as my guest." He will (hopefully) be intrigued and

amused by this, since he is so well able to provide for you and you're using his money to treat him.

I would try to make everything just perfect. Wear his favorite dress; put on his favorite perfume; treat him as though the two of you were on a "date." Lead the conversation into happy channels, recalling the best times you have had together in your marriage.

Then, at the conclusion of the meal, I would say, "But just one thing casts a dark cloud over my whole life." Go on to explain how deeply his temper wounds you and others, how you feel that he is untrue to the real and wonderful self within him, that your love has not changed for him, that you only want others to know what a fine person he is.

Then I would ask him to agree to this arrangement: Every time he loses his temper and says ugly things, he will write out a check for \$100 (make it \$500 if he is sufficiently affluent) and turn it in to the church for missions, local projects, or whatever—this always in addition to the regular giving.

He must keep a record of his checks. At first they may be frequent, but just the act of doing this may motivate him to see how long he can go between check stubs.

In your letter you said that you pray for him constantly; continue to do that. I hope you will try to establish a regular worship period for the two of you in your home, even though at first he may be uneasy with the idea. But be sure he does not sense that you are "preaching" at him or have a holier-than-thou attitude.

My purpose in staging your "confrontation" in a public place is that I

think this would prevent his reacting in his habitual manner. Well, I've tried. Please let me know how it turns out.

Do you think it is possible in the Christian life for some Christians not to like each other very well? I'm not speaking of wanting to hurt another or of a feeling of enmity. I simply wonder whether some Christians are not more drawn to certain people than to others.

Yes, I think it is not only possible but actual. Different personalities mesh better than others; different temperaments call to one another more congenially than others.

If there is no feeling of real dislike or animosity, if we settle it with ourselves that we would be just as quick to respond to a need of a not-so-close friend as to one we especially love, and if we wish all our Christian friends abundant blessings from God, I see no reason for guilt feelings. Sometimes it's a matter of different interests and backgrounds. Sometimes it's a matter of having no opportunity to spend enough time together to explore personality in depth.

As far as possible, though, in living the Christian life, we need to make all with whom we come in contact feel warm and appreciated, even if the mechanism is no more than a sincere smile and a concerned "How are you?"

Our pastor has taken the doxology out of the Sabbath service in our church. Is this widespread, or is it happening just in my church?

I have no idea. Not all churches use the doxology, and there is no rule that they must. I think pastors like to vary the routine from time to time. But if you miss this part of the service keenly, why not speak (kindly) to the pastor about it? Perhaps he could consult with others and see whether they agree.

To "Dedicated Reader": Thank you!

North American Division Sets Objectives for Harvest 90

Moving the Caring Church into action

Leaders of the North American Division are seeking to move the Caring Church into action and achieve four basic objectives during Harvest 90 (the church's evangelistic thrust for the current quinquennium), according to division president Charles E. Bradford.

And to determine just how much impact the church is making on the public during the Harvest 90 thrust, Bradford says the division is commissioning three Gallup polls—early in the quinquennium, in the middle, and at the end.

The four basic Harvest 90 objectives—the “big four,” as Bradford calls them—are: (1) renewal and personal growth through Bible study, intercessory prayer, fellowship, and worship; (2) doubling the number of accessions achieved during the One Thousand Days of Reaping (the goal is 225,149); (3) doubling the number of people attending and participating in church activities on Sabbath; (4) training, equipping, and involving a majority of attending church members in soul-winning activities in the context of the Caring Church strategy.

“The union presidents felt this could best be done by what I am calling the ‘DOables,’—concrete actions, measurable steps, specific things that can be done to move us toward the goal,” Bradford said in a letter to North American pastors.

The DOables will vary from conference to conference and from church to church. “You may see full-blown public meetings, or personal Bible studies, literature distribution, or an evangelistic emphasis in the weekly church service,”

Bradford says. But he notes that his main concern is that each congregation and conference become involved in outreach activities that are appropriate to local talent and local needs. “Develop your own list of DOables,” he told the pastors in his recent letter to them.

At union level the DOables adopted for the renewal objective are: (1) form a spiritual life commit-

tee in each union office to plan for spiritual activities, much as the social committee plans for social activities; (2) encourage the plan of reading the Bible through each year; (3) invite the staff to engage in intercessory prayer for the outpouring of the Holy Spirit; (4) use specific prayer lists for families and institutions, *et cetera*.



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Union DOables related to accessions are: (1) set aside funds in the budget—beyond normal allocations—for public evangelism and Revelation Seminars; (2) urge each church and institution (academies,

colleges, hospitals, and publishing houses) to conduct at least one public evangelistic outreach program each year (for a division institutional total of 4,000 per year); (3) give special emphasis to involving young people on college campuses in direct evangelistic outreach.

DOables for participation at union level are: (1) actively support the concept of the ADVENTIST REVIEW going to every home in North America on a monthly basis; (2) conduct a head count during the 13 weeks of the second quarter of 1986 to establish actual church attendance in the division; (3) develop a ministry that actively participates in home visitation (or as Bradford states it: “The bell that brings people to church is the doorbell”); (4) focus on young adult participation in local church leadership.

Finally, union DOables to train and equip are: (1) set goals for workshops and seminars and assign staff to conduct them; (2) develop materials suited to local needs and circumstances.

In his letter to pastors, Bradford quoted from the authors of the book *Passion for Excellence*, who say there are three pillars undergirding the operation of “excellent” organizations: vision, (guided) autonomy, and rigid real-time process.

“You and I both realize I am doing a little nudging here,” Bradford told the pastors, “but the times demand it. We need to provoke one another to good works (DOables). Let’s be like Fortune 500’s effective leaders. A survey showed they all had two basic characteristics: 1. They knew what to do. 2. They did it!”

Offering to Go for Television Evangelism

Sharing the Good News

A few years ago *Public Opinion* magazine reported the results of a survey of 240 members of the "media elite"—the influential decision-makers in television, print, and radio journalism. These are the leaders who ultimately decide what is and is not presented to the public in entertainment and news.

The study showed that 86 percent of those decision-makers seldom or never attend church; half of them do not align themselves with any religion at all. Their secular beliefs often are reflected in TV programming that is disproportionately contrary to the lifestyles and beliefs of a majority of television viewers.

There is no question in my mind that Satan has used television very effectively through the years to promote his lifestyle. And yet I believe that God wants us to use this modern communication tool to proclaim His message.

The motivation of the gospel commission—"This gospel of the kingdom shall be preached in all the world for a witness . . . ; and then shall the end come"—has led Seventh-day Adventists to be pioneers and leaders in quality programming.

Those of us involved in television ministry—Charles D. Brooks, George Vandeman, and I—have been compelled in our evangelism by such words as these: "Millions upon millions of human souls ready to perish, bound in chains of ignorance and sin, have never so much as heard of Christ's love for them. Were our condition and theirs to be reversed, what would we desire

them to do for us?"—*The Desire of Ages*, p. 640.

We look out on the millions upon millions of people who watch seven or eight hours of television every day but never attend church. We see people who have "never so much as heard of Christ's love for them." We are convicted that we must reach them over the universal medium—television.

Powerful New Programs

Such a need has driven Adventist Television Ministries to develop powerful, attractive new programs designed to reach secular lives—to reach those millions who normally do not watch typical religious programs. And it has driven us to purchase better times, often at great expense, on more popular stations in larger cities so we can reach into more of those millions of homes.

Yet, because of limited income, we are doing this on a budget far less for our three television ministries than is used for one made-for-television movie! The monthly profit on NBC's highly-rated daytime soap opera *Another World* is greater than the yearly total budget of Faith for Today!

I'll be very honest with you. Charles, George, and I pray every day that God will impress His church and His people individually with the imperative of investing more dollars in television evangelism. Because it must be done if, through God's grace, we are to complete the gospel commission!

Recently George Vandeman received a letter that said: "I've been disabled since 1979, when I was 39. Having so much time on my hands, I became a TV addict. For some

reason I became interested in Christian programs. This led to Bible studies.

"I was amazed to learn so many differences from what I had been taught all my life. After watching *It Is Written*, taking a Revelation Bible study from the local Seventh-day Adventist church, and talking with the young pastor, my wife and I have been changed. We feel the Lord has directed us to your church, and we will soon be baptized."

This letter is typical of those received every day by each of the three TV ministries. And you can have a part in this exciting outreach.

Once again each member in North America is being invited to contribute to the annual Adventist Television Ministries Offering. *Breath of Life*, *Faith for Today*, and *It Is Written* will benefit from your gift.

There is much to do. The challenge is great. To purchase one half hour of broadcast time in just one city can cost as much as \$10,000 each week—up to half a million dollars a year in a city such as New York, Chicago, Los Angeles, or Dallas/Fort Worth. To produce a quality 30-minute religious program can cost as much as \$1 million for a yearly series.

The faith goal for this year is \$2.6 million. We need the generous support of every Seventh-day Adventist, not only on offering day, February 8, but throughout the year.

SDA Magazine for Jews Changes Name

The New Israelite, the Adventist Church's outreach magazine for the Jews, has changed its name to *Shabbat Shalom*, according to editor Clifford Goldstein.

"Those involved with *The New Israelite* have felt for some time the need for a name change, a name more suited to the Jews," says

By Dan Matthews, speaker/director, *Faith for Today*

Goldstein. "We believe *Shabbat Shalom* is that name.

"All over the world, whether in the streets of Tel Aviv or in the synagogues of Chicago and South Africa," he says, "Jews greet each other on Sabbath with the Hebrew phrase *Shabbat Shalom*."

According to Goldstein, *Shabbat* (the last syllable rhymes with *not*) means Sabbath, the seventh-day Sabbath, which millions of Jews and Adventists celebrate every week. "By putting *Shabbat*—a name that all Jews recognize whether they keep the day holy or not—on the cover," he says, "we believe that Jews will be drawn to the journal. And because *Shabbat* is something Jews and Adventists share in common, the name also will help build ties between these two Sabbath-keeping groups.

"*Shalom* (the last syllable rhymes with *home*) means peace," Goldstein continues. "What word better describes what the Lord offers the Jews through the gospel? On the back cover of each issue, we offer a Jewish Bible study correspondence course that presents the gospel in a distinctive manner for the Jews. Since we began offering the course, hundreds of people from around the world—both Jews and Gentiles—have signed up."



The New Israelite's new name, *Shabbat Shalom*, will appear on the magazine's January-March, 1986, issue.

To reach the millions of Jews in North America who have not heard the Advent message, Goldstein offers two suggestions: (1) that Adventists subscribe to *Shabbat Shalom* on behalf of any Jewish acquaintances and (2) that Adventists order it for themselves so they can see the approach used in reaching the Jews and can apply it in their

own outreach. "For example," Goldstein says, "when Sabbath comes, Adventists can greet their Jewish friends with the words *Shabbat Shalom*."

To order the magazine, send \$4.95 to *Shabbat Shalom*, 6840 Eastern Avenue N.W., Washington, D.C. 20012; or order through a local Adventist Book Center.

SDA Says Homosexuals Can Have Freedom

9 million hear Cook on Phil Donahue show

Homosexuals Anonymous received national attention when Adventist Colin Cook, the organization's cofounder, appeared on a recent Phil Donahue show.

More than 9 million people, including viewers in Australia and on the Armed Forces Network, watched the program, which emphasized freedom from homosexuality.

When Donahue tried to imply that Homosexuals Anonymous and other such organizations condemn homosexuality, Cook said, "When you say that we condemn homosexuality, you're missing the point." He went on to say, "We're not condemning people. We say to people that God loves homosexuals."

"God loves the sinner, but not the sin. Is that what you are saying?" asked Donahue.

Cook's answer drew audience applause when he said the problem and the person are not the same thing.

"The discussion was heated at times," says Cook of the show, "because Donahue favored the liberal humanist cause. In fact, he

received an award from the progay movement only a week before the show was taped. With the gay community in mind, Donahue advocated that homosexuals have certain rights under the Constitution."

Cook countered Donahue's arguments by saying that he and the other panelists were talking about separate issues. "You're talking about human rights," Cook said, "and we're talking about psychological dynamics. Those are separate, and that's one of the problems that has existed all along in this issue. Homosexuals have rights as all human beings do—because they're human, but not because they're homosexual."

The psychological dynamic that Cook and Homosexuals Anonymous are concerned about is gay determinism—the belief that the homosexual cannot change. They feel that the presence of Homosexuals Anonymous is a statement that there is an alternative.

Toward the end of the show, the toll-free number for Adventist Information Ministry (AIM) was displayed, and Donahue told viewers they could call the number for more information about Homosexuals Anonymous. (The North American

By Eugene Hamlin, communication intern, Adventist Information Ministry

Division provided funds for the use of AIM's toll-free number.)

Within seconds of Donahue's announcement, AIM operators were giving callers the telephone number of the nearest Homosexuals Anonymous chapter, and the address and telephone number of a Christian counseling facility in their area sponsored by Exodus International (an ex-gay Christian counseling referral agency). People who wanted to know more about Homosexuals Anonymous were sent an information packet. AIM assured callers that their identities would be kept totally confidential, which is a Homosexuals Anonymous policy.

More than 1,300 people called AIM to ask about Homosexuals Anonymous chapters in their area, and more than 50 percent of Donahue's studio audience favored Cook's position—that with help, men and women can free themselves from homosexuality. The show's producer told Cook, "The audience's response will really surprise Phil, because studio audiences are booked 14 months in advance and people don't know which program they will see."

The number of Homosexuals Anonymous chapters has more than doubled in the past 12 months—from 25 to 56. Now there are Homosexuals Anonymous support groups in every North American Division union. Those involved with the chapters say the word has gone out that Homosexuals Anonymous is a support group of men and women who through Christ want to help each other find freedom from homosexuality.

According to Cook, Homosexuals Anonymous recognizes that while homosexual behavior must be understood as sinful, the emotional deficits that stimulate it are legitimate God-given needs that have not been fulfilled. Therefore, Homosexuals Anonymous believes that God calls men and women to freedom from homosexuality, and that He calls the church to a compassionate ministering to the unmet parent-child needs that may have stimu-

lated homosexuality. The healing is needed not only in the homosexual but also in the family and in the church.

"When you consider," says Cook, "that 50 percent of all youth will have been brought up by a single parent by 1990—and I doubt that's much different from the Adventist statistics—then what we are doing is seeking to bring families back together. This is a last-day message of turning the hearts of the fathers to the children—because the gay thing is really an issue of people in search of restoring parent-child relationships, which is being confused with sexuality."

Those wishing information about Homosexuals Anonymous can write to Homosexuals Anonymous Fellowship, P.O. Box 7881, Reading, Pennsylvania 19603.

Couple Walks 73 Miles to Promote Health

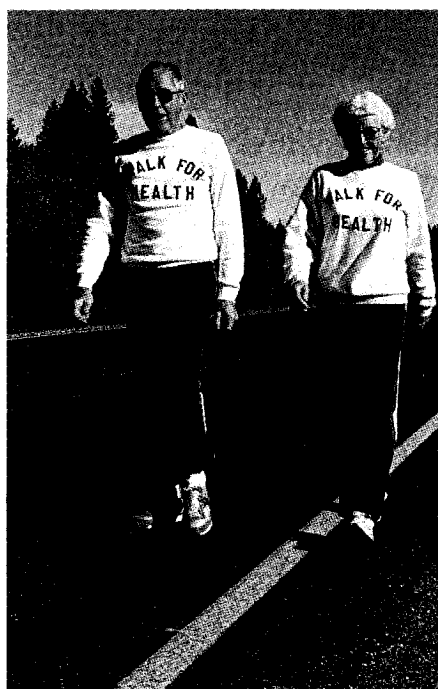
Ivan and Ina Canaday, of Weimar, California, recently celebrated Ina's seventy-first birthday by walking 73 miles (117 kilometers) in less than 24 hours.

"The whole purpose of the walk was to call attention to how simple lifestyle changes can change your life," says Ina, who did not always enjoy such robust health.

Just two years ago Ivan and Ina both suffered from arthritis. Ina faced major surgery for a ruptured disc, and her preoperative checkup revealed signs of chronic obstructive pulmonary disease.

The couple attributes their dramatic turnaround in health to having adopted the NEWSTART* lifestyle that is taught at Weimar Institute—a health and education center in northern California. (Guests participate in 25-day sessions taught throughout the year.)

Clad in white sweatshirts, blue



According to Ivan and Ina Canaday, proper lifestyle can work miracles. They recently walked 73 miles in less than 24 hours on Ina's 71st birthday.

jogging pants, and special running shoes, the team set out at seven on a Tuesday night and finished near sundown the following evening. A van, driven by the couple's daughter, Mary Jo Canaday, served as a rest and supply station at designated intervals. Water stops came every ten miles (16 kilometers) and food and rest stops every 20 miles (32 kilometers). An additional "traveling menu" included fresh fruit, vegetables, and whole grains.

The Canadays spent an estimated one and a half hours sleeping and another three hours resting. They punctuated their pace with short spurts of jogging.

The couple say they are not advocating that others rush out and walk long distances. But they have become firm believers that proper lifestyle can work miracles.

* NEWSTART, a registered trademark of Weimar Institute, Weimar, California, stands for Nutrition, Exercise, Water, Sunlight, Temperance, Air, Rest, and Trust in Divine Power.



Give Your Kids Something They Don't Have...

and interviews with prominent people from the worlds of sports and entertainment who have had a positive influence on today's youth make for high interest. But the greater value is in **LISTEN's** ability to influence our kids to make right decisions. Decisions that will affect them the rest of their lives.

During this special campaign,* a one-year subscription to **LISTEN** magazine is only US \$8.49. For this amazingly low price, your family will benefit from 12 issues of **LISTEN**. There's no advertising in **LISTEN**, so it's jam-packed with information your whole family can use.

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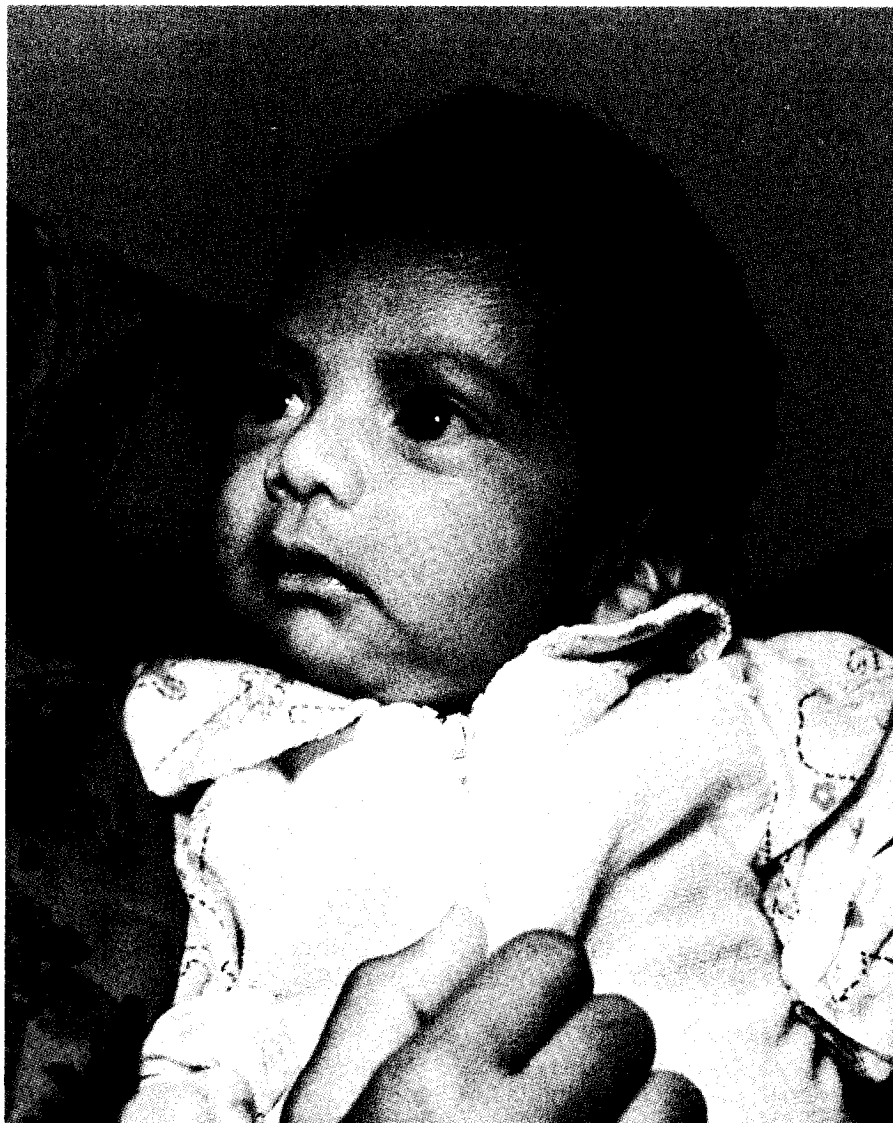
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LISTEN's dramatic true stories, late-breaking news items,

GIVE THEM THE FACTS— GIVE THEM

* US \$8.49 special campaign price ends March 31, 1986

LISTEN emphasis Sabbath February 22, 1986



Infant Heart Recipient Doing Well

Baby Moses, the youngest human being ever to undergo heart-transplant surgery, was discharged in good condition from Loma Linda University Medical Center on January 2.

Born with hypoplastic left-heart syndrome, the infant was only 4 days old when he underwent human-to-human heart-transplant surgery by Dr. Leonard Bailey on November 20.

"Baby Moses reflects not only a continual scientific development in transplant surgery," says Bailey, "but also reminds us of the scarcity

of donor hearts for newborns. Thousands of babies born with hypoplastic left-heart syndrome have died in this country since clinical heart-transplant surgery began worldwide. Perhaps Baby Moses' experience will help raise the consciousness of the medical community and society at large to the need for donors in this age group."

According to Bailey, the infant was free of infection and showed no indication of donor-heart rejection at the time of his discharge from the hospital.

New *Insight* Editor Repositions Magazine

Insight's new editor, Chris Blake, has begun repositioning the church's magazine for academy-age youth, although he has been editor only a few weeks. "I want to communicate hope to our Adventist young people," says Blake, "and I believe *Insight* will provide the vehicle to accomplish this."

When Adventist young people across North America received their January issues of *Insight* they noticed that the paper had undergone a dramatic face-lift. *Insight* designer Warren Rood had been working closely with Blake to develop a "clean, fresh" appearance from cover to cover. In Blake's words, they wanted "a magazine that provides stimulating reading for readers who are open and growing, regardless of age."

As part of *Insight*'s reformatting, the Review and Herald marketing advisory panel recently voted to prepare four special issues of *Insight* in 1986. Each of these 32-page issues will use four-color glossy stock. Themes for the issues will be assurance, family relations, prayer, and entertainment. At the close of 1986 the four special issues will be available in a permanent binder for future use as a resource.

Also on the agenda for 1986 is a regular Yours Truly column in which young people can write to the staff. A feature known as Adventist Voices will allow Adventists of all ages to present their views on different subjects.

Insight editors always face the challenge of holding the interest of



Chris Blake

readers while keeping those who actually pay for the magazine (parents and adult church members) happy. Blake believes this is an attainable goal. "I believe *Insight* can be, and needs to be, sensitive in the manner it addresses issues without diluting them," he says. "We're aggressively courting our members and inviting them to look us over."

Blake became a Seventh-day Adventist in 1976, a year after he

graduated from California State Polytechnic University, where he played basketball for four years on an athletic scholarship. He later completed a Master's degree in English from Pacific Union College.

Blake has worked as a junior academy English and Bible teacher, has authored a number of Christian seminars, and most recently served as editorial director at Concerned Communications, Arroyo Grande, California.

aspects of the First Congress of the United States such as debates in which establishment of a religion was the thing to fear, concentration on what Congress could not do respecting religion (implying what the states could do), and permissive actions toward religion—for example, approval of publicly paid legislative chaplains.

Revisionists also mention an idea widely held in the early years of the Republic, that America's well-being depended on "civic virtue," which presupposed that government should foster religion in general.

Separationists ask more of government than mere neutrality between religions and government. Just as the "religion" that may be exercised under the First Amendment means all forms of religious expression, so the "religion" that may not be established under the First Amendment means all forms of religion.

Rebuttal, unlike revisionism, looks before and after the First Congress to the work of Madison and Jefferson in the Virginia Legislature prior to 1787. These Founding Fathers brooked no reservations on the neutrality expected of government.

Separationists also look to the Supreme Court, whose weighing of statutes against the First Amendment, beginning in the 1940s, resulted in hard-line separationist rulings. When they look to the First Congress, they point to the defeat of motions that would have particularized the religion government could not establish. As for the proposition that "civic virtue" buttressed the Republic, the rebuttal asks whether established, externally imposed religion leads to civic virtue.

In my opinion, government fairness toward all religions calls for separation, not benign help. A good deal of open-minded study must still address this issue.

In the meantime, let our separationist actions be as temperate, kindly, and reconciling as possible. After all, most walls have doors and windows.

ROSS REPORT

GARY ROSS



CHURCH-STATE REVISIONISM

The "wall of separation" metaphor has become familiar to Seventh-day Adventists. First used by Jefferson in an 1802 letter to the Baptists of Danbury, Connecticut, it reappeared in the 1940s and quickly became common parlance among church-state separationists. In fact, it forms the premise of a large body of case law with which SDAs have identified and on which they have relied.

Robert Frost observed, "Something there is that doesn't love a wall, that wants it down." Who would lay siege to the wall of separation and why? How may their revisionist arguments be met?

The attack comes from many sources. Spokesmen for this opposition appear in each branch of the federal government—executive, legislative, and judicial—as well as among scholars and pseudo scholars, prominent columnists, and fundamentalist preachers. Even the general public dislikes the wall enough to say so openly.

These revisionists renounce the wall of separation and what it has stood for: *the notion that government must be neutral between religion and nonreligion*. If government must be neutral toward religion, they contend, that obligation requires simply that one religion not be preferred over another and that none be established as a national religion. Government may provide, perhaps must provide, something termed nondiscriminatory, non-preferential, impartial, or even-handed aid to religion.

Scholarly Agreement

Constitutional scholar Edward S. Corwin agrees. "The historical record shows beyond peradventure that the core idea of 'an establishment of religion' comprises the idea of *preference*; an act of public authority favorable to religion in general cannot, without manifest falsification of history, be brought under the ban of that phrase."

For proof, revisionists cite

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Vietnam: Religion Transcends Culture

The current quarter's mission emphasis on the Far Eastern Division brings back memories of the wonderful Christian fellowship I enjoyed while serving in Vietnam as a soldier.

It was the summer of 1967 when I began my one-year tour of duty. As a conscientious objector and Sabbathkeeper, I was concerned about where I would be stationed and the type of work I would do. Would there be other Seventh-day Adventists to fellowship with? Would I face difficulties in trying to live out my beliefs?

After a few days of orientation at Cam Ranh Bay, I was assigned to the 52d Signal Battalion, headquartered at Cantho in the middle of the Mekong River's southern delta.

Upon arrival, I reported to headquarters and was told my unit was staying in a rented hotel. Hailing a cyclo—a two-wheeled cart with a passenger seat pulled by a small motorcycle—I tried to communicate directions to the Vietnamese driver. I soon realized that neither of us knew where we were going. Suddenly I noticed a house with a sign on it—Seventh-day Adventist Church. I couldn't believe my eyes. But I determined to be there the next Sabbath.

The 52d Signal Battalion, I soon learned, worked six days a week, Monday through Saturday. On Sundays one soldier had to keep an eye on things at the headquarters building, and Sunday duty was not popular. So when I asked the officer in charge if I could work every Sunday and have Saturdays off, he was delighted to oblige.

The first Sabbath, I hesitated to go to church. Obviously it was a Viet-

namese church. Would I understand anything? What time would church begin? Summoning my courage, I set out, hoping it started at 9:30 A.M. as most Sabbath school services do in America.

It was difficult to find the church, and the meeting was in progress when I arrived. I found only a small congregation of about 20 adult Vietnamese and numerous children. The pastor greeted me in good English and explained that the building served as church, his home, and headquarters for all the literature evangelists who worked in the area. So that I wouldn't feel totally left out, he studied the Sabbath school lesson with me separately in English.

Introduction

That was the introduction to my Sabbath activities for the next year. I would meet for Sabbath school and try to sing familiar songs in Vietnamese. At lesson study time the pastor and I studied in English while the other Sabbath school members carried on their own lively discussion in Vietnamese. The church service was always in Vietnamese, but just the fact that I was there meeting with fellow believers was a real spiritual blessing for me.

Several months later a new minister came who did not speak English well. But he asked if I would read and record on tape portions of Ellen White's writings and the Bible so he could improve his English. And several times each week we met to practice.

The Cantho church badly needed a Sabbath school room for the children. Wood was expensive and hard to get. So I borrowed a jeep and went over to an Army construction company's supply area. Finding a sergeant—who appeared to be in

charge—I explained that I needed some wood for a church. He showed me some two-by-fours and said I could have what I needed. I immediately loaded the jeep with all I could get on it and left for the church.

While loading the jeep the second time, another officer appeared and asked me what I was doing. When I explained, he told me I could not have any more. But that first load of wood was enough for the church members to frame their Sabbath school building. And after the members had covered it with corrugated iron, the children had their own building to meet in each Sabbath.

The church members were most grateful, and just before my tour of duty ended, a representative from the mission came to our church and presented me with a gift from the church members—four mother-of-pearl lacquer paintings depicting the seasons of the year.

Now, when I see these gifts hanging on my wall, it's a constant reminder of how the Lord used me to help that little church in Vietnam—and how that little church helped me. The contact with fellow believers, even though they were of another culture and spoke a different language, helped sustain my religious experience when I was far from home.

Loaned Bell Leads to Conversion in Malawi

An elder in a non-Adventist church in Malawi's North Lake Field recently became a Seventh-day Adventist after having lent a bell to the Adventists to use in calling people to an evangelistic series.

Earlier, assistant publishing director J. D. Chitonya and literature evangelists K. J. Ngwira and J. Chinjati had borrowed a bell from another elder of another denomination as they conducted a two-week

By Allan M. Sather, who writes from Pleasant Hill, Oregon.

evangelistic series in an area north-east of Mzuzu that previously had been unentered by Adventists. However, on the fifth day of the series, the man retrieved his bell and warned his members to stay away from the meetings, according to North Lake Field secretary/treasurer S.W.Y. Sambo.

The evangelists were delighted when the elder who eventually was baptized offered a substitute bell. He then stayed to listen and even returned with several members of his church. Both the elder and the choirmaster were among the 18 attendees who responded to the first call to join a Bible class, and they now have been baptized.

SDAs Staff Booth at Eucharistic Congress

Many people from around the world were introduced to Adventism's health philosophy and received information on the alcohol- and narcotics-free lifestyle during the Roman Catholic Eucharistic Congress held recently in Nairobi, Kenya.

Aware that many Catholics—even some priests—use alcohol and other mind-altering drugs, congress organizers approached an Adventist physician, Paul Wangai, a stalwart health advocate who is employed by the Kenyan government, and asked him to prepare an exhibit of Adventist films, slides, videos, brochures, and books on health. Gershom Amayo, East African Union education director and director of the local chapter of the International Commission for the Prevention of Alcoholism and Drug Dependency, provided additional material.

Many delegates expressed appreciation for the Adventists' involvement and requested further information and help.

Notice

Andrews University Constituency

In harmony with the provisions of the Bylaws of Andrews University, the Board of Trustees of the University has voted to call the regular meeting of the members of Andrews University, a Michigan nonprofit educational corporation, to meet at 9:00 A.M. on February 23, 1986, in

the Seminary Chapel on the campus of Andrews University.

The purpose of the meeting is to elect the members of the Board of Trustees for the ensuing term and to conduct such other business as may be necessary, including possible amendments to the Articles of Incorporation and the Bylaws of Andrews University.

ROBERT J. KLOOSTERHUIS, *President*
ROBERT H. CARTER, *Vice President*
W. RICHARD LESHER, *Secretary*

Answers to Believe It or Not!
quiz on page 18:

1. Widow of Nain
2. Bartimaeus
3. Madman of Gadara
4. Lazarus

5. Woman with an issue of blood
6. Jairus' daughter
7. The Samaritan Leper
8. Mary, mother of Jesus
9. Paul
10. Jesus

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APPREHENSIVES ANONYMOUS

Imagine the narrow Capernaum street filled with elbowing, jostling people. They eagerly push toward the Master. The disciples, like ancient secret servicemen, wedge open a corridor for Jesus. After all, He is on an important mission—Jairus' daughter lies at the point of death. Her father, having exhausted all other remedies, has turned to Jesus.

The disciples believe that healing the daughter of this important rabbi will add a measure of respectability to Christ's mission. There will be no more Nicodemuses lurking in nocturnal shadows if Jairus' daughter is cured. But Jesus must hurry, and this crowd is clogging the street.

Look now, just to the side. Can you see her? A timid, stooped woman steps out from the bazaar, squeezing through gaps in the crowd. Clutching her cloak, she single-mindedly weaves her way toward the Master. "If I can but touch the hem of His garment," she whispers.

Watch her stretch quivering fingers toward that hem. As her hand brushes the dusty fabric, she feels a surge of wholeness sweep through her body. She is healed! The Master stops, and with Him the crowd. "Who touched Me?" He inquires.

In this familiar story can be found a reflection of our fears today and of Christ's never-changing response. Why did that ill woman seek a cure as she did? Perhaps she was afraid that if she faced Jesus He would disclose her disease to the crowd. Had Christ's fame intimidated her? She may have been reluctant to interrupt His important errand. Of course, her fears proved groundless, for Jesus did not tell the crowd about her disease. Nor

The fearful woman preferred an anonymous healing. But we cannot seek healing on our own terms.

need we delay the touch of faith for fear our weaknesses will be revealed to others.

That desperate woman should not have been cowed by Christ's fame. Does He not invite us to come as children? Children perceive trustworthiness, kindness, and gentleness. Prominence cannot prevent a child from approaching one who radiates invitation.

Christ's urgent mission to Jairus' home did not keep Him from healing the desperate woman. So today, surrounded by millions of petitioners, Christ has time and healing for all who approach Him.

The woman preferred an anonymous healing. Not only did she seek a cure without attracting the crowd's attention, but she thought that Christ would be unaware of her touch.

Instead, He stopped and confronted her.

Like that woman, we avoid confronting Jesus. We hide in the shadows, darting out for no more healing than we feel we need. This self-measured religion finds us in church on a semiregular basis, taking small doses of religion. But this ageless story reveals that we cannot seek healing on our own terms; each touch comes packaged with a confrontation.

Confrontations are dramatic, soul-searching encounters that sear themselves on the memory. Face-to-face with the Master, one can read in His eyes a hatred of sin and love for the sinner—a volatile combination that ignites love and service. These confrontations provide opportunities to reevaluate priorities, reassess our values, reaffirm faith, and rededicate our abilities. This eye-to-eye pause with the Master chills complacency. Our rationalizing vaporizes in the glow of His gentle smile.

That woman of long ago could never have known that her story would be told and retold through the centuries. But Christ recognized an opportunity to show His contemporaries and us something about the saving process. Salvation is not ours to take by the method we choose. She came on her terms but left on His. Similarly, Christ wants us to come to Him as we are, but we cannot walk with Christ by occasionally touching the hem of His garment. We must grasp His hand, match His step, and look into His eyes. □

Jeff Bromme is a student at the University of Texas School of Law, Austin, Texas.

BY JEFF BROMME



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I DID IT!

**I may not look like her, but sometimes I feel like superwoman!
My name is June Ayers. When I decided to finish my college degree,
my son thought I was crazy.**



My husband liked the idea though, and he and Corky agreed to pull extra duty at home.

Then I had to choose a college. How do you squeeze a coed's schedule into the life of a working wife and mother? I decided that traditional classes wouldn't work at all.

So I checked out Southwestern Adventist College's Adult Degree Program. I found out that I could spend ten days on the campus to get into the program. Then I took classes from Southwestern by mail, and I studied at home at my own pace. (That is, as long as my own pace meant completing 12 hours of credit each year. But you know how superwoman is. My last year, I finished 37 hours!)

And this part you won't believe. (I couldn't.) Southwestern gave me credit for what I'd learned on my own. I had to document it heavily, you understand. (But that's the difference in earning a fully-accredited degree from Southwestern and buying one from a diploma mill.) I earned credit for jobs I'd held, for volunteer work I'd done, even for a hobby.

Believe me, it wasn't easy. I spent a lot of time watching dinner cook with one eye, listening with one ear for my son to come home from a date, and studying with the rest of my faculties! But my family gave me real encouragement, and the teachers at Southwestern were great about giving me their time — by phone and in writing.

Four years ago, I ran down the aisle with that diploma in my hands. A degree in home economics education was all mine! And I'll tell you something. I've kept my job as a doctor's assistant, and I've continued with school. I just need one more class to finish my master's degree in home ec.

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