

# ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

February 20, 1986



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## Which Pattern?

My husband and I are new Christians and enjoy the REVIEW immensely! However, I was a bit distressed when I read "The Delight of an Exquisite Day," by R. M. Davidson (Jan. 2).

His general idea was lovely and by all means should be grasped and held on to; but we must be very careful in patterning ourselves after the Jewish customs, even to adopting their phrases. Unfermented sparkling varieties of wine help create a taste for the real wines and "sparkling" fermented drinks, and make the step over to them that much easier.

By all means let's make the Sabbath a delight, a special day, truly the Lord's day—but let us also "come out of her, my people," and not fashion ourselves closely after anyone but Christ! DEBI REIMER  
Salem, Oregon

I followed the Sabbath customs practiced in Israel, as outlined. I put on my lace tablecloth, set out candles, put all else out of sight, put on a clean dress, and had my lone worship at sundown. My little room glowed with my Master's presence as I asked Him in. He came—I felt it.

I wish I had known this years ago. If our families followed this, it would have a deep impression on the children, who now are hardly aware of the coming of Sabbath.

NITA MARIE LAW  
Columbia, Missouri

## Why They Leave

I am one of the 20- to 35-year-olds (Jan. 2 letters). Here is why some of us leave the church.

I was raised in an Adventist home. We all left the church and married out of the church and then returned after searching and critically testing the Seventh-day Adventist doctrines. I have gone from extreme legalism to a much more real approach to my God. Knowing I am righteous in His sight, accepted, and loved gives me some-

thing to shout about. I am excited about my Jesus as well as much in love with Him.

But His well-meaning children, my brothers and sisters, have very nearly driven me out of the church. I have lost a half dozen spiritual brothers and sisters this past couple of years as a result of being beaten into the ground with accusations of being "dissident," "radical," or "offshoot." I have decided that since I believe our basic doctrines, I will continue to come and participate. But for spiritual participation, praise, and infilling of His Holy Spirit I attend a nondenominational church. I am welcomed there—not questioned or scrutinized or forced to conform. NAME WITHHELD

## On Target

James Londis' essay in Reflections ("Believe That God Believes in You," Jan. 9) was beautiful and right on target. How much courage it gives us to focus on the unbiased, personal, positive, warm, deep, encompassing, direct, magnanimous, faithful, pure, practical, perfect love of Jesus for us. And what incentive it gives us to remember and know in our hearts that He trusts us personally.

JESSIE RUBERTO  
New York, New York

## "Best Six Doctors"

I appreciated Morris Venden's article on preventive religion (Jan. 2) in the new ADVENTIST REVIEW. The ditty "Best Six Doctors" is something that I brought to the Adventist Church in 1955 from my ninth-grade public school science teacher, Frank Yenist, in Steelton, Pennsylvania.

DR. LESLIE O. ANDERSON  
Pleasant Hill, California

## The Brethren Said

"God has called me," the young man said, "and I must answer His call. He's called me to train and work for Him, to preach His Word where the road is dim. There's much

to do, and the time is short. Yes, I must answer His call."

And the brethren said, "Amen. Amen."

"God has called me," the young woman said, "and I must answer His call. He's called me to train and work for Him, to preach His Word where the road is dim. There's much to do, and the time is short. Yes, I must answer His call."

And the brethren said, "Forget it."

ALICE L. DAVIDSON  
Rockford, Illinois

God's people are tempted to adapt behavior to circumstances or to the world. God Himself ordained Sister White to serve and teach His people without ordination from the church. She never asked for or recommended this to the church. Instead she dedicated all her life to serve the Lord and His church. Satan uses human logic to lead God's people to follow the world.

PETER SELAK  
Valois, New York

## Letter From Prison

I am a Seventh-day Adventist in prison. The ADVENTIST REVIEW has been a great source of encouragement and help to me. It always helps me to read of the work being done around the world and around the country. God has blessed me to be able to witness for Him to others while I am here. There is a great hunger for the truth, and I thank God for the opportunity to share it with those who want to receive it.

The ADVENTIST REVIEW is being sent to me by the Prison Ministries Department of the Central California Conference. Praise God that there are those who have not forgotten about us who are in prison.

IVAN J. HARRIS  
Tracy, California

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# ADVENTIST REVIEW

February 20, 1986

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## COMING NEXT WEEK

■ "A Psalm for Mid-life Crisis," by Beatrice S. Neall. Moses not only wrote about Job; sometimes he felt like him.

■ "The Church and Society in South Africa." The South African Union Conference issues a statement on society, the state, and social action.

■ "Watching Eyes," by Dennis Wallstrom. There she is, just when you thought no one was looking.

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## **D** **DRIVEWAY** **RELIGION**

**T**he headline “Driveway Duel’s Hardly Heaven-Sent” drew my attention to a recent column in the *Washington Post*. Columnist Bob Levey was describing a “war” between members of the Columbia Baptist Church, in the Washington, D.C., suburb of Falls Church, Virginia, and their neighbors in a cul de sac named James Thurber Court.

Columbia Baptist is a “well-attended house of worship,” with several hundred members, including Redskins coach Joe Gibbs and former Nixon aide Charles Colson. The church’s parking lot fills up quickly on Sunday mornings.

Latecomers, unable to find a spot in the church’s lot, park in neighboring James Thurber Court. “Which means,” writes Levey, “that JTC residents can’t park on their own street for half of every Sunday—and often can’t get out of their own driveways, because late-arriving Columbia-ites have taken the un-Christian step of blocking them in.”

In retaliation, one James Thurber Court resident, on his way to a game of golf, barged into the service in his sports attire to announce that he was blocked in. Another slipped a note under the windshield wiper of a blocker’s car that read “Thanks to you, I was not able to go to church today,” then sat on her front step until the offender returned so she could scowl at him.

William Higgins, Columbia Baptist Church’s assistant pastor, has acknowledged the parking problem and has taken two steps to eliminate it. He has begun a park-and-ride program that buses parishioners to church from a nearby office building parking lot, and he has made it clear to his members that the church supports police towing. Blocked-in

**I**t’s amazing how just two or three inconsiderate members can tarnish the image of an entire congregation.

James Thurber Court residents have been advised to call the police and request that autos blocking their driveways be hauled away.

I smiled as I read this column, complacent in the knowledge that this kind of “warfare” never happens around Seventh-day Adventist churches. Then I remembered that in my own church bulletin I occasionally read announcements reminding me and my fellow members to be considerate of others

when we park our cars. There would be no reminders if there were no problems.

It’s amazing how just a few inconsiderate members can tarnish the image of an entire congregation, as has happened at Columbia Baptist. As Pastor Higgins put it, “you can have 95 percent in complete obedience and 2 or 3 percent that want a parking place no matter what, and everybody winds up with egg on his face.”

### **Lessening Our Witness**

By being inconsiderate of the rights of James Thurber Court residents, those few members are lessening the church’s witness as well as its image. To state the problem in “Adventist” terms, they’re making it harder to invite their neighbors to evangelistic meetings and expect them to attend, harder to solicit Ingathering contributions from them, harder to convince the neighbors that they’re a caring church, and harder to sound convincing

about wanting to live peaceably together someday in heaven.

The influence of our church extends far beyond our parking lots and driveways. But how can we ever expect to win the whole world for Christ if we don’t begin there?

---

—JOCELYN FAY



## LOT'S WIFE REMEMBERS

**S**odom wasn't perfect, but it was home," she said. "People misjudge me. But if you want to be fair, you must not say 'Lot's wife loved Sodom,' because God knows there were things about that place that I hated. No, you must say, 'Lot's wife loved her home.' That would be the truth.

"Of course, it was more than that. What is it, I ask you, that makes any of us return to even the most unpleasant of homes? It is security. Predictability. Knowing which chair to sit in, how soft (or hard) the mattress, where the roof leaks, in what place the water jug is kept. Knowing who will sling the insult (and how much he will mean it), who will pay the compliment, who will be the boss. Home is knowing. Home is the world, ordered as we would order it. And leaving home is to destroy that world.

"So when the men came with news about Sodom, it was as if they had announced the end of all things. 'The whole earth will disintegrate tomorrow morning,' they could have said, and it would have made no difference to me. I could see no life beyond Sodom. It had become my home, my life.

"And it was like losing my life to close the door that one last time and to walk away. Did I say *walk*? No, we were dragged away. There was no time for me to think of what we were leaving, only time to feel it in my heart. And as we ran, farther and

farther from the place of our home, they came like an army sent to take us back. An army of a thousand happy memories. Family meals, the baby's first steps, guests enter-

### To be truly alive is to be every day newborn.

tained, secrets shared at the marketplace. Cool nights around the fire, warm evenings on the balcony. Memories.

"I would have wept tears of blood to make those memories live again. We were comfortable; we were happy. Never again would we find such happiness, I was sure. So in the end, I refused to let go.

"When in your mind you see me turn my head for that last fatal look, do not expect the painted face, the hard eyes worn by women of the world. No, see instead the sadness of a refugee, the face of a mother whose last vision is not of a Sodom in flames but of a home on fire. Destroyed. The bed on which my husband loved me. The room where our babies were born. The earth in which my kinsmen sleep. See me, and know that what I longed for was home. Understand that what I wanted was good. That what I wanted is what you want.

"Like you, I wanted heaven. But I wanted it too soon. And it came out like a cake unbaked, like a sour apple, like a child born too early.

"So what is my sin? you wonder. What is wrong with home? you ask. I will tell you the last answer first, and that is Nothing. As for my sin, it is an understandable one. I wanted what was good for a while to be good forever. I had no wish for anything new, that is, for anything truly new. Oh yes, new bread, fresh water, maybe even a new dress or a new baby. But I did not want new thoughts or a new life, or new opinions or a new way of looking at the world. And so I became what you see today—a pillar of stagnant goodness, a monument to the past.

"If it is possible for me to say a few more words, I would like to tell you what I learned too late—that to live is to change. That to be truly alive is to be every day newborn, to experience God's universe as if at any time anything could happen. To be ready to lay down the good thing in your hand in order to pick up the better thing lying at your feet.

"I will also tell you that to have home you must be willing to leave home. For all of life is about leaving and coming and finding home and discovering new homes. When you leave your parents to go to school. When you leave school to go to a job. When you leave misconceptions to search for truth. Yes, life is about leaving. One day you will be asked to walk away from what is yours and if you do, you will find something that no one can take away from you. If you do not, you will become like me—a form with no life.

"Here is a saying that did not come about in my lifetime, but after. Listen. 'Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it.\*' Think about these words. And remember me."

\* Luke 17:33, R.S.V.

This editorial originally appeared in the March 17, 1984, *Insight*.

—DEBORAH ANFENSON-VANCE

**WORLD CHURCH**

**Australian Released From Prison.** Lindy Chamberlain, the Australian Seventh-day Adventist pastor's wife convicted of killing her infant daughter, Azaria, and imprisoned in Darwin, has been unconditionally released from prison and has had her life sentence remitted, according to South Pacific Division communication director Ray Coombe. She has been reunited with her husband, Michael, and their three children.

Coombe reports that the Northern Territory government has announced the opening of a judicial enquiry as a result of the recent discovery of Azaria's jacket and mounting evidence of Chamberlain's innocence.

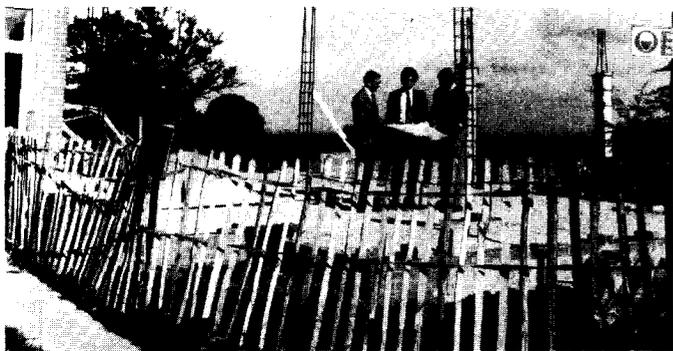
"Media coverage is again enormous but mostly positive," says Coombe. "Adventists throughout Australia are grateful to God for this turn of events."

**South Pacific Territorial Realignment.** The South Pacific Division has separated the Kiribati and Tuvalu Mission and placed Tuvalu (formerly the Ellice Islands) under the administration of the Central Pacific Union Mission, with headquarters in Fiji.

This action will enable the Kiribati Mission to concentrate its attention on some of the more easterly islands in its territory, such as Christmas Island, the world's largest coral atoll, where it is reported there are three Adventist families.

**Newbold Builds With Thirteenth Sabbath Funds.** Newbold College (Bracknell, Berkshire, England) is building a two-story addition to its library with funds from the Thirteenth Sabbath Special Projects Offering for the second quarter of 1984.

The extension (photo) will hold 60,000 to 80,000 books, provide extra seating space for readers, and accommodate an enlarged catalog area and check-out desk.



**PUC Alumni Honor Editor.** The Philippine Union College Alumni Association has presented an Outstanding Professional Award to Flor B. Conopio, editor in chief of the Philippine Publishing House in Manila. Conopio was commended for his 27 years of service at the publishing house and his dedication to the ministry of the printed word.

**New Position: Enrique Becerra,** president of Chile Adventist College, to be president of the Latin American Adventist Theological Seminary. He replaces Mario Veloso, new South American Division secretary.

**NORTH AMERICA**

**SDA Community Support Climbs Higher.** Employees at 56 Adventist colleges, hospitals, and other church-related entities contributed \$660,074 to the United Way last year, an increase of 19 percent over the total for 1984.

"The growth of support for multiple community needs from Adventist institutional families shows civic leaders that we care about the communities we serve and desire to be a part of the solutions to the problems," says Milton Murray, director of the General Conference's Philanthropic Service for Institutions. For the third consecutive year, the Review and Herald Publishing Association led the way in participation with 97 percent of its 287 employees contributing to the United Way.

**Camp Kulaqua Begins Renovations.** Ground-breaking ceremonies have been conducted for a new kitchen, dining room, and laundry building at Camp Kulaqua, the Florida Conference's camping facility, according to Gary Ivey, Southern Union Conference assistant communication director.

The construction of this new building is part of the first of three phases of camp renovation voted by the conference and expected to cost a total of \$3.4 million. R. J. Ulmer, former conference secretary, is coordinating the project.

**Andrews Hosts Scholars.** The Institute of Archeology at Andrews University hosted approximately 100 members of three societies involved in biblical studies in the Near East at their annual regional joint meeting February 9-11.

According to David Merling, assistant curator of Andrews' Siegfried H. Horn Archeological Museum, those attending the meeting were representatives of the Society of Biblical Literature, the American Oriental Society, and the American Schools of Biblical Research.

**Adventists in Quebec Mark King's Birthday.** Adventist pastor Gosnell Yorke was guest speaker at an ecumenical service in Montreal, Quebec, on January 19 to commemorate the birthday of the late Martin Luther King, Jr. His sermon title was "Jesus: Lord and Liberator."

**Division Leaders Develop Professional Skills.** Some 163 local and union conference departmental directors, local and union conference presidents, and division staff members attended a professional growth seminar January 20-23 in San Diego, California.

Roger L. Dudley, director of the NAD Strategic Resource Center, says the purpose of the seminar, coordinated for the division by the Institute of Church Ministry, is to equip church leaders to help local congregations articulate their missions, discover the needs of their communities, identify resources, set goals, formulate strategies, implement plans, and evaluate their efforts.

**New Positions:** **Elmer Malcolm**, from the Michigan Conference, to be president of the Northern New England Conference. **James Glass**, from the Michigan Conference, to be treasurer of the New York Conference. **Kenneth Richards**, to be associate speaker for the Voice of Prophecy in addition to his researching, writing, and producing responsibilities.

## GENERAL CONFERENCE

**ADRA Receives Grant.** The Adventist Development and Relief Agency International (ADRA) was among the recipients of a new grant program focusing on child health care at a recent ceremony at the U.S. Capitol. ADRA director Ralph S. Watts, Jr. (at left in photo), represented the agency at an awards ceremony sponsored by the National Council on International Health to honor a number of private voluntary organizations.

The matching grant, \$1,464,565, is targeted for child survival, and will be used to improve the health of children through age 5 in Malawi, Rwanda, and Haiti.



**Two More Women Added to Committee.** Elizabeth Sterndale, director of nurses for North America, and Marjorie Felder, administrative assistant in the General Conference Trust Services, have been named members of the Women's Ministries Advisory Committee established during the 1985 Annual Council. The selection of a Hispanic representative has yet to be made, according to Shirley Burton, General Conference news director.

**New Position:** **Malcolm J. Allen**, youth director, Trans-Tasman Union Conference (South Pacific Division), to be associate General Conference Church Ministries director.

sion), to be associate General Conference Church Ministries director.

## ALSO IN THE NEWS

**Student Mourns Teacher's Death.** Concord (New Hampshire) High School student Carina Dolcino was among the many young people who mourned the death of Christa McAuliffe, who died in the January 28 explosion of the space shuttle *Challenger*, at a memorial service in Concord.

Mrs. McAuliffe had been a teacher at Concord High.



**Schuller Gives Advice for Filling Pews.** Robert Schuller, nationally televised pastor of the Crystal Cathedral in Garden Grove, California, has some advice for mainline Protestant churches that have been losing members in recent years: Quit talking about social ethics on Sunday mornings and instead address members' psychological hurts and needs. Schuller says the place for ethical discussions is "in the classroom, where there can be dialogue."

**Scientology Founder Dies at 74.** L. Ron Hubbard, the science-fiction writer who founded the Church of Scientology, died of a stroke on January 24 at age 74 at his ranch near San Luis Obispo, California, the church has announced. Hubbard, who published the science-fiction novel *Battlefield Earth* in 1980, was said to be working on a sequel, *Mission Earth*. He had not been seen in public since 1976.

**South African Struggle Tops News Poll.** The intensified religious struggle against apartheid in South Africa was the most significant religious development in 1985, according to the annual poll of the Religion Newswriters Association. Survey respondents noted that while economic sanctions against South Africa were supported by an emergency meeting convened by the World Council of Churches, they were opposed by others, including U.S. television evangelists Jerry Falwell and Pat Robertson.

## CHURCH CALENDAR

- Mar. 7** World Day of Prayer
- Mar. 8** Adventist World Radio Offering
- Mar. 9** Pacific Union Session Begins
- Mar. 15** Adventist Youth Day  
Adventist Youth Week of Prayer Begins
- Mar. 17** Southern Union Session Begins

# ANNA PHILLIPS— NOT ANOTHER PROPHET

**A story of misguided sincerity and  
manufactured visions**

While Ellen White was living in Australia in the 1890s, a young woman named Anna Phillips claimed to receive “testimonies” from God, which she sent to various Adventist members and the church in general. Elder J. D. Rice, who took Phillips into his family, promoted her as a true prophet, as did leading ministers A. T. Jones and W. W. Prescott. Though positive results seemed to follow her messages—in one case contributions to the church during a Week of Prayer totaled \$21,347—some, including S. N. Haskell and Ellen White, were not convinced. A letter from Mrs. White to Elder Rice only caused Phillips and Elder Jones to rationalize that the rebuke did not apply to them.

**T**hough Anna Phillips sent “testimonies” to the church and to individuals, she appeared unsure of the source of her visions and messages. Thus she continually sought approval and reassurance.

F. M. Wilcox, secretary of the Foreign Mission Board, stated, “I was also told by one or two of the leading brethren that she herself had always been in doubt about the origin of her impressions.”<sup>1</sup>

Further evidence of this uncertainty surfaced in A. T. Jones’s January 3, 1894, response to a letter from Anna in which she had appealed to him to check her “testimonies” for faithfulness to Scripture. This concern indicated a question in Anna’s mind as to their validity. In his reply Elder Jones accepted this responsibility.

On January 14, 1894, Ellen White

Part two of a two-part series



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wrote her first letter to Elder Jones on this matter. She enclosed a copy of her December 23, 1893, letter to the church in California. As they came from Australia, he would not receive these two letters for another month.

Meanwhile, having rationalized away Ellen White’s earlier reproof to Elder and Mrs. J. D. Rice—with whom young Anna lived and whose name she took—for their support of her “prophetic ministry,” Elder Jones maintained his advocacy of Anna’s messages.

Elder W. W. Prescott, president of Battle Creek College, also did his part in advocating Anna’s testimonies. He presented sermons at the Battle Creek Tabernacle January 27 and February 3, 1894, on “The Spirit of Prophecy,” in which he maintained that “every true commandment keeper will have . . . the anointing of the Holy Spirit” and thus the “testimony of Jesus,” or the spirit of prophecy. Elder Prescott appeared to be laying the theological groundwork for acceptance of Anna’s testimonies.<sup>2</sup>

As mid-February came, Anna’s messages continued to find acceptance among Adventists in Battle Creek. At this crucial point the letter from Ellen White to Elder Jones arrived. This time he accepted its message as directed specifically to him. No longer could he rationalize

**BY GLEN BAKER**

away the intent of the prophetic reproof, for Mrs. White left no doubt regarding her attitude toward Anna's testimonies.

"I have received letters from some in America stating that you have endorsed Annie Phillips' revelations, and that you read them to the people, giving the people the impression that you are reading from the testimonies of Sister White, and afterwards they learn that it is an entirely different matter.

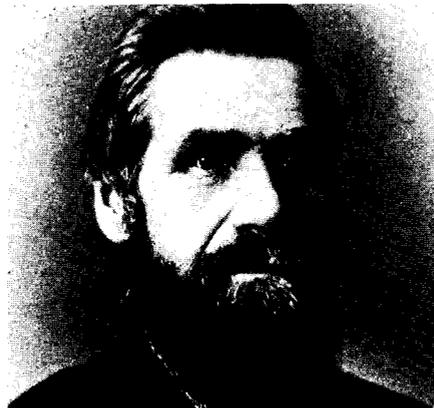
"I want you to consider this carefully, for the Lord has given me light to the effect that the attention of the people is not to be called to Annie Phillips. . . . I am surprised that you should catch up a matter so readily that does not bear the divine credentials. Let this thing be encouraged, and Satan will work to give our people plenty of false doctrines. The woman is not so much to blame as those who have encouraged her productions."<sup>3</sup>

Upon reading the reproof, Elder Jones repented of the role he had played in advocating Anna Phillips Rice's messages. Elder O. A. Olsen, General Conference president, in a letter to Ellen White, stated, "I was told that when Brother Jones received your communication, he wept like a child."<sup>4</sup> Elder Wilcox wrote letters to various workers, reporting on the resolution of this situation. In one of these he stated:

"Recently there had come from Sister White letters condemning these testimonies. . . . I understand that when Elder Jones received the letters he felt very bad indeed. . . . He has read Sister Rice's testimonies in good faith, and it will be quite a blow to him. . . . It teaches us this lesson certainly, to move very cautiously and carefully in the matter of accepting the claims of various ones who may arise in these last days."<sup>5</sup>

Although Elder Jones accepted the reproof, as did the rest of the brethren in Battle Creek, Elder Prescott was away when the letters from Ellen White arrived. In fact, he was on his way to Walla Walla College, where he intended to read one of Anna's testimonies when he spoke to the students and the church. Elder S. N. Haskell,

**T**hat is all there is to it. Now I will take some of the same medicine that I have given other people."



California Conference president, also visiting Walla Walla, tried to dissuade Elder Prescott from using the testimony. In a letter to Ellen White, he recounted events:

"Your testimony came just in season to save some trouble at College Place. I have heard of something of the kind before when your letters or testimony would come just at the time when a meeting was in progress and it just reached the people in time to save trouble, but [I] never experienced it before. . . . Brother Prescott was going to read the testimony of Anna Phillips, although we had had some talk over the matter. But the day just in season your letter came and then he of course had opportunity to read it. This settled the question with him. He said, 'Then that is all there is to it. Now I will take some of the same medicine that I have given other people.' I think that he is as good a man as we have in that respect. . . . But God in His providence had that testimony come on the very train it should have come and it reached me just in season."<sup>6</sup>

Elder Haskell later stated that Elder Prescott "at once accepted the testimony and said, 'Now I shall at once undo everything I have done in favor of them as far as I could.'"<sup>7</sup>

Elder Olsen met with Prescott regarding the matter. A letter to Ellen White gave his evaluation of the situation: "Poor man, I pity him. . . . When it was demonstrated that the work of God could not be successfully defeated by encounters at the front, Satan seems to have taken the rear and crowded these men too far. . . . Well, it touches my heart with tenderness to learn that when they found out that they were wrong they had a disposition to accept the reproof of the Lord. . . . But there is a lesson in all these

Top, F. M. Wilcox; center, W. W. Prescott; bottom, S. N. Haskell

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experiences that we must learn for ourselves. It will never do for us to become too self-confident, and to accept this and that which may simply have some semblance to the work of God.”<sup>8</sup>

Elder Haskell added an interesting observation: “I do not think it is anything very strange that they [Prescott and Jones] should be led to believe in them [Anna’s testimonies], when we consider all things. They were without experience in the early history of this work, but had they consulted with Uriah Smith and some of those who have been in the background, and are looked upon as being out of date, it would have saved them from making the mistake.”<sup>9</sup>

“I happened to live in years past when we had more manifestations than we have had of late in this work and I had my taste sharpened in those times by a bite now and then of the same.”<sup>10</sup>

Elders Jones and Prescott were not alone in receiving the counsel of Ellen White in this case. Elder and Mrs. Rice, Anna Phillips herself, and the church in general accepted Mrs. White’s reproof.<sup>11</sup> Immediately Anna’s supposed visions stopped. She later became a faithful Bible worker, serving the denomination for many years.

Elder Haskell wrote a two-part series in the *Review and Herald* to correct some of the wrong ideas that were circulating,<sup>12</sup> for Anna’s testimonies had spread far and wide.<sup>13</sup>

Although repentant, Elders Jones and Prescott found themselves in a very difficult situation. As Elder Olsen expressed it in a letter to Ellen White: “There will be another battle for these men to regain the confidence of the people. . . . Nothing would please Satan more at this present point than to destroy the force of their testimony.”<sup>14</sup>

Elder Jones and Anna Phillips could easily have blamed each other, but they never did; instead, they maintained their friendship for many years. After accepting Ellen White’s reproof, Elder Jones wrote at least two letters of support and comfort to Anna to strengthen her faith and assure her

# Elder Jones and Anna Phillips could easily have blamed each other, but they never did.



A. T. Jones

of his friendship.<sup>15</sup> Doubtless this demonstration of kindness helped to sustain her through this difficult period and aided her in becoming a successful worker for the church.

Realizing the difficult situation of Elders Jones and Prescott, Ellen White wrote a letter to Elder Haskell on their behalf, reaffirming her faith in these two loyal workers.<sup>16</sup> Ellen White never condemned the sincerity of those involved in this deception.

Anna Phillips had been sincerely misguided in believing she was having visions from God. Although Mrs. White denounced the testimonies, she carefully encouraged Anna herself, saying, “I feel very tenderly toward this sister. I would not say or do anything to harm her.”<sup>17</sup>

In an interesting sidelight to this episode, when the folk in Battle Creek discovered that Anna’s testimonies were not from God, they requested that their donations made at the Week of Prayer meetings be returned! Elder

Wilcox commented on this in a letter to General Conference president Olsen:

“A good many are beginning to reason in this way: that the large donation was the result of Sister Rice’s testimony, and now if the testimony was a fraud, they were wrongly influenced to donate, and should take back the donations they gave. . . . By the same logic, . . . those who made a start to serve the Lord at that time will . . . be led to doubt the call of the Lord to them. . . . The movement of the last Sabbath was but a combination of the whole Week of Prayer. The people were ready for a forward movement, and I do not believe that the testimonies of Sister Rice should be given credit for what doubtless would have been accomplished just the same, if they had not been read.”<sup>18</sup>

Misguided sincerity, manufactured visions, miraculously timed letters, and freely bestowed forgiveness all make for a truly remarkable story that demonstrates, in the words of C. H. Jones, that “the Lord is in this work, and if we live near to Him He will bring us safely through.”<sup>19</sup> □

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# OBSERVING CHRISTMAS

**As I study the subject of observing Christmas I become more and more troubled as to whether we should observe it or not. If Deuteronomy 12:29-32 tells us how God thinks about adopting traditions that are not His commandments, I am wondering if in celebrating Christmas we can in any way honor Him. C.S.**

In the Bible passage you cite we find God warning His people against adopting the pagan worship forms of the Canaanites and their neighbors. The modern discovery of a great Phoenician/Canaanite archive at Ras Shamra on the Lebanese coast and other materials have given us a clear picture of what that religion was like. The sordid practices of these people prompted God to tell Israel, "You shall not do so to the Lord your God: for every abominable thing which the Lord hates they have done for their gods; for they even burn their sons and their daughters in the fire to their gods" (Deut. 12:31, R.S.V.).

Observances such as Christmas, however, fall into a somewhat different category. The Scriptures nowhere mention or enjoin celebrating the day of Christ's birth. Obviously the present Western manner of observing Christmas has acquired certain trappings derived from pagan cultures, although the extent of such borrowing has been exaggerated. Perhaps more damaging is the ambitious commercialism that has attached itself to the day, insisting that proper observance means massive gift-giving at whatever cost. Such a practice may violate good stewardship of the resources entrusted us by God.

Certain religious leaders denounce Christmas as a serious intrusion by paganism into Christian practice. On the other hand, liturgically oriented Christians consider it an important

part of the faith. Neither of these extremes need be adopted.

Christians come under no biblical obligation to celebrate Christmas. Jesus' birth most likely did not occur on December 25; Scripture does not record the exact date.

The coming of Christmas provides opportunity, however, to recall important parts of Christian life that clearly are part of the biblical agenda. We may experience a renewed sense of how much God has done for us, leading us to a spirit of gratitude, a deepened compassion for others, and a benevolence that challenges the self-centeredness that blights us all. In a spirit of goodwill and generosity we remember those around us who suffer. If these Christian virtues are enhanced, then we draw closer to Jesus.

The question becomes not whether some element associated with Christmas traces its origin to a pagan past but whether the season furnishes an agency that makes us more Christlike. In this spirit Ellen White suggests we give attention to Christmas (*The Adventist Home*, pp. 477-483), making it an occasion for gratitude to God and sacrificial giving to His cause.

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**Regarding the individual sin offerings of ancient Israel's sanctuary, what provision was made for the large numbers involved? Considering the population, sacrifices for personal sins would seem to present an overwhelming burden. An impatient person might even succumb to additional sins while standing in the slow-moving line of penitents. A.D.A.**

Several circumstances helped reduce what would appear to be a monumental problem of crowding.

1. Ancient society was organized through the extended family, in contrast to modern individualism with its weakened sense of kinship. This meant that often a single person of standing represented a family group by bringing sacrifices.

2. Aside from the major annual feasts, Hebrew worship normally did not feature large assemblies of people at the tabernacle or Temple. But at times massive numbers of animals were sacrificed at festival occasions, such as the dedication of Solomon's Temple, when 22,000 oxen and 120,000 sheep were offered in a seven-day period (1 Kings 8:62-65). These sacrifices were offered, not so much in the sense of cleansing, but in the sense of dedicating something to God at substantial personal cost.

3. For extended periods many Israelites lived in a state of apostasy, either ignoring the worship of God or at best dividing their devotion between Yahweh's Temple and numerous local shrines. Although not by God's design, the effect limited the numbers coming to the Temple. Seldom did the majority of the population seriously worship the Lord.

4. At the foundation of the entire Israelite system of sacrifices was the provision for morning and evening sacrifices. Offered at fixed times daily in behalf of all the people, these perpetual oblations provided a vehicle for carrying personal forgiveness to every sincere believer. At the designated time he or she could claim God's grace and pray. Although the morning and evening offerings did not entirely supplant the need for individual sacrifices, especially in repentance for serious guilt, they provided a basic framework for practical piety in a way that included all.

**A** house open is a house  
blessed; a meal shared is an act of  
communion.

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MEYLAN THORSEN

# LIVING RICH WHEN YOU'RE NOT

**It's not what you have but what you appreciate that counts.**

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Wednesday, a fine sunny lunchtime in the Big City, the markets visited and the baskets filled with those necessary things that even the good earth of our country lot does not grow. And those gentle twinges of hunger seeming to suggest that a few bites to eat might not be a bad idea.

"Wonder if we could possibly afford a meal in a restaurant?" I suggested to my wife. "You know, as a special treat."

"Why don't we shop around to find out?" she said.

And immediately across the street, with every manner of mouthwatering aroma wafting for blocks in all directions, was this Big Name of a place.

Well, even a superficial study of the handwritten menu framed on the wall by the entrance revealed that a three-course meal, with service charge extra, could be had for as little as what we would reckon to spend on the whole of life for a week.

"They probably allow you to keep the plates," I said.

"To think that millions are starving all over the world," said my wife. "Who can possibly afford such prices?"

So we passed by, found a free bench in the free sunshine, munched apples, shared an orange and a bar of chocolate, and were as happy as the afternoon was golden.

Mind you, although self-righteousness is to be avoided with more care than indigestion, it's easy enough to live better than a bishop or a banker on far less money than many people pay for one such fastidious meal. Because you don't need all that much for happiness: fresh vegetables straight and succulent from the living earth, new-laid eggs from contented free-ranging chickens, the occasional hunk of cheese, fruit, nuts, fragrant herbs, a few oddments of this and that or the other, imagination, and love.

## A House Blessed

Merely consider a high day or holiday at our place.

Jen and Peter will come over, or Philip and Veronica, or Gerald or Bernard, or perhaps Mary will be staying with us for the week, or Frank or Dorothy. Because to live by the sea is to know how many friends you have who just happen to be passing. The world seems to be our catchment area: England, Ireland, Scotland, Wales, Denmark, Germany, Austria, Israel, New York, San Francisco—you name it. Only the other day we had an Australian geophysicist and his Hungarian wife.

For a house open is a house blessed, a meal shared is an act of communion just as holy as that performed in any cathedral, and a crowded table costs little more than the welcome and the willingness to make room for another chair.

An assortment of plates and knives and forks and spoons, a wide variety of glasses, a vase of flowers. Perhaps one perfect rose for a new guest or a very special friend, or an even more special wife. And husbands like flowers too!

Soup, thick or clear or middling, homemade, onion or tomato or asparagus or a mixture of anything handy, garnished with chopped mint or parsley or chives, with hefty slices of whole-meal bread still warm from the morning's batch of baking.

Then casserole or Indian curry, or kebabs or chili, plain or fried rice, green peas or red beans—and side dishes of salad. White cabbage finely grated and dressed with olive oil, tomatoes and onion rings, sliced peppers and shredded lettuce, celery and cream cheese and crushed garlic, salted radishes and chopped

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BY GEORGE TARGET

# **T**HE SUNSHINE CLUB

almonds, pickled beets, three sorts of chutney. Or a bowl of very new potatoes tossed in best butter, or old ones baked in their skins and served with any of the traditional fillings. Or perhaps there'll be a platter of spinach and scrambled eggs.

And then gooseberry tarts, or strawberries and cream in season, black currants, cool plums, chilled raspberries, baked apples, or fried bananas, or mixed stewed fruit.

Orange juice to drink, or lemonade, or jugs of milk.

Yet all that is merely the food, things to eat, some of which can be bought for money in your nearest supermarket.

## **Good Companions**

But there needs to be seasoning with more than herbs, sweetening with more than honey. Because the chief ingredients are good companions, with the meaning of the word *companion* being "one with whom you break bread."

So our meals are joyful with conversation between friends, about everything under the wheeling sun or the wandering moon, laughter at the latest joke, argument over sport or politics or the latest ideas.

"That's not an idea," will say Frank (or Steve or Dorothy); "that's a con trick! Jargon! Psychobabble!"

"Don't agree," will say somebody else.

"Listen, there was this new book I read the other day."

And round and round the food and words will circle.

"If there's all this surplus energy so freely available," will say that special wife, "then please remember the dishes need doing, yes?"

"Right!" we'll say, and they'll all get washed and dried and stacked on the double, no more of a chore than the cooking. For the friends who eat together in love and peace are already tasting the very fruits of heaven. □

*George Target writes from Sea House on Coast Road in Norfolk, England. This article originally appeared in the March 3, 1984, issue of Insight.*

**W**hose turn is it to go to Mrs. Clutter's house, Mom?" asked Emily.

"You went last week, so I think it must be Fawn's turn," Mother said.

"OK, but I get to go to Mrs. Wechenbacher's, and Miah will go to Mr. Reister's."

Fawn, Emily, Miah, Beni, and their parents have formed a club called the Sunshine Club. Father is in charge of the public-address system at church and records the services every week. He gives the master tape to Mother, who duplicates it for shut-ins.

Most weeks about ten people are visited. Most of the shut-ins are older members who cannot come to church services. At other times tapes are given to members who are in the hospital or at home sick.

After the tapes are duplicated, the week's bulletin is folded around each one and held in place with a rubber band. Mother marks on the bulletin whose copy it is. When the tapes are all ready, the family gets into the car to deliver them. "We used to be able to walk to everyone's home, but the route is about 11 miles now, and it's too far to walk," says Father.

"We go right after Sabbath dinner," 8-year-old Fawn adds. "We know that the people are waiting for us. We don't want them to have to wait too long. Mommy says that sometimes we are the only visitors they get all week."

The children take turns delivering the tapes. Many of the older members wait by the door or even in the yard for the visit.

"In summer we have a big flower garden so we can take flowers along with the tapes," says Emily. "Mommy makes flower arrange-

ments for the church service. When church service is over, we take the flower arrangements apart and make little bouquets. Miah and Beni make scrapbooks at home of Bible verses they are learning and of pictures they have cut out of magazines."

"I made leaf pictures this week," exclaims Miah. "We made the frames out of construction paper, and Mommy pressed the leaves between waxed paper. They were pretty," smiles Fawn. "People like the things we make."

The Sunshine Club is also in charge of seeing that every church member gets a birthday, anniversary, or get-well card from the church. Mother explains, "It's important that people feel the church family loves them and thinks about them. We want them to know that they belong to a loving family. We also want the children to think about others."

"We try to give the shut-ins one homemade gift a month—a scrapbook or a computer picture made just for them. We make these things on Sabbath afternoons as crafts or work on them after school. For three Sabbath afternoons we work until we have enough, and then on the fourth Sabbath we take them. These little gifts are really appreciated."

Emily says, "I think everybody should try to love somebody for real every week. It makes you feel good. It's scary to go visiting at first, but once you see how much people like it, it's fun."

Every family can be a Sunshine Club. Just ask the church clerk who the shut-ins are, then take some flowers, scrapbooks, or sermon tapes and church bulletins to them. You'll find out that sharing your love in this way can be fun!

—JEANETTE PELTON—

# Canadian Court Calls for Religious Accommodation

*SDA's beliefs lead to landmark decision*

**S**eventh-day Adventists in Canada should encounter fewer problems in the workplace because of Sabbath employment requirements, thanks to the stand taken by an Adventist some seven years ago and a recent decision by the Supreme Court of Canada reacting to it, reports D. Douglas Devnich, Canadian Union public affairs and religious liberty director.

On December 18, 1985, the supreme court overturned several lower court decisions regarding the case of Adventist Theresa O'Malley, who had faced employment problems because of her Sabbath observance. The court said that even though the employer did not intend to discriminate on the basis of religion, there was a situation of "adverse effect discrimination." Thus the court established for all time in Canada that an action need not be intentional to be discriminatory.

By its ruling, the court in effect has said that even when an employer claims that Saturday work is a requirement equally placed on all employees, that requirement may be construed as discriminatory if the employer does not take reasonable steps (short of undue hardship upon the employer) to accommodate the religious convictions of an employee. If, however, reasonable steps are taken and it still is not possible to accommodate the employee's religious convictions, the employee must sacrifice his or her religious principles or face termination.

In the court's 31-page judgment Justice McIntyre pointed out that no

right can be regarded as absolute—that in a society consisting of many interests there are various limitations on all citizens, and ways must be found for each right to receive protection without undue interference with others.

In seeking to balance the interests of both employer and employee, the Canadian court has paralleled earlier U.S. court decisions on the "duty to accommodate" principle—such as in the Civil Rights Act of 1964. It is expected that human rights law in Canada will now include this same provision within the federal and provincial codes.

The case began in 1978, when O'Malley (now Vincent) embraced the doctrine of the seventh-day Sabbath. Notifying her employer that she could no longer work on Sabbath hours, she was informed that she would have to work rotating Friday night shifts and Saturdays or

she would be terminated. O'Malley replied, "I will be true to what I believe, and God will take care of me. He takes care of the birds, doesn't He?"

When the company offered O'Malley part-time employment below her job qualifications, she accepted, even though the limited income meant extreme economic hardship for her young family.

The Ontario Human Rights Commission, sympathetic to the Sabbath observance problem O'Malley and other Adventists historically have experienced in Canada, decided to make hers a test case, alleging in the courts that her employer had discriminated against her on the basis of religion.

When the lower courts decided against O'Malley the commission appealed to the nation's highest court, which now has decided in her favor.

## Relief Effort Continues for Earthquake Victim

*Double amputee learning to walk again*

**W**hen 18-year-old Lorena Mari-bel Sanchez Reyes walked into morning classes at Conalep High School in Mexico City on September 19, 1985, she had no idea how dramatically her life would be altered only minutes later.

Then the earthquake struck, and

Maribel, a young Seventh-day Adventist, found herself buried in the collapsed school building. Her legs were crushed. (See ADVENTIST REVIEW, Oct. 31, 1985.)

Twelve hours of pain and terror passed before Maribel and three other trapped teenagers who were

within voice range heard faint scraping above.

Twenty-four more hours passed before rescuers could cut a hole big enough to pass down an oxygen line, orange wedges, painkillers, and a glucose-water line to the trapped students.

Finally, more than 72 hours after the quake struck, Maribel was freed—but her left leg had to be amputated above the knee, her right leg below the knee.

### More to the Story

Fortunately, the story does not end here. While Maribel lay in a hospital bed recovering from the operation, two representatives from White Memorial—Gracie Schaeffler, vice president for patient services, and Eunice Diaz, director for health promotion and community affairs—visited her, having accompanied a relief shipment of medicines and medical supplies to Mexico City from the Adventist Health System hospitals of southern California.

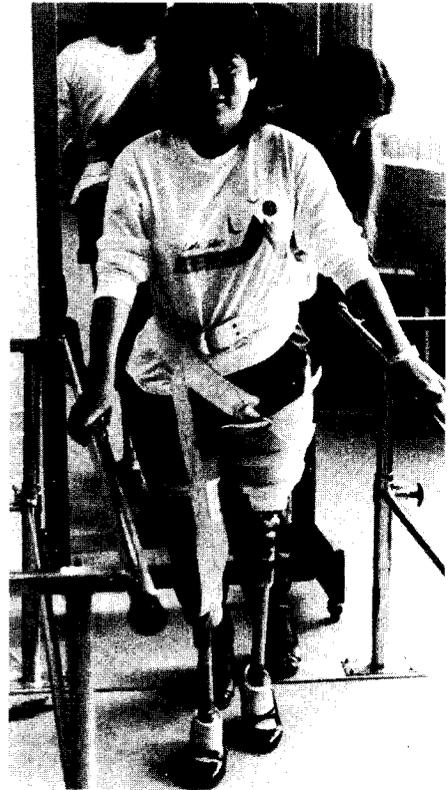
“We were overcome with emo-

tion as we shared a prayer with this beautiful young Mexican girl,” says Schaeffler. “But when we were told she would likely be sent home without artificial legs or even a wheelchair, we knew we had to do something.”

Upon their return to White Memorial, Schaeffler and Diaz shared Maribel’s story. White Memorial chief financial officer David Nelson in turn shared it at a local church board meeting. At that meeting was Michael Holm, owner of Beverly Orthopedic Laboratory, Inc. Holm (who fits braces and prostheses for many White Memorial patients), with his wife and children, decided to donate two artificial legs for the girl.

White Memorial’s administration decided that rather than send the artificial legs to Mexico, Maribel should be brought to Los Angeles to receive free care and rehabilitation at White Memorial while she learned to use her new limbs.

Thus Lorena Maribel and her family arrived at White Memorial on December 2, courtesy of Western



**Maribel walks on legs donated by the Michael Holm family. She is determined to learn to walk without a cane.**

WHITE MEMORIAL MEDICAL CENTER



WHITE MEMORIAL MEDICAL CENTER

**In preparation for her artificial legs, Maribel, right, exercises with physical therapist Leslie Napue at the White Memorial Medical Center in Los Angeles.**

Airlines and the Southern California Conference. Local Adventist church members, hospital employee families, and area organizations have offered food and financial support while Lorena Maribel undergoes rehabilitation.

“Maribel still has many challenges, but she has legs and she’s got terrific spirit,” says Schaeffler. “She’s determined to walk without the assistance of a walker or cane, and we believe she will.”

White Memorial staff members feel that since Lorena Maribel is young, she’ll probably be able to walk with the prostheses and crutches, perhaps using a wheelchair for longer distances.

For Lorena Maribel Sanchez Reyes, Adventist relief efforts in Mexico have now provided a second dramatic change to her already dramatically changed life. She is a living, walking testimony of what those relief efforts can mean in a person’s life.

# Getting Triple Duty for Dollars

*Adventist Information Ministries wins souls, trains soul winners, provides work*

Spending a dollar more than once is not only possible—it happens every day at AIM, Adventist Information Ministries, at Andrews University, Berrien Springs, Michigan. There the same dollars win souls, train better soul winners, and help students pay for their Christian education.

AIM, established in 1983 by the North American Division, processes requests coming from Adventist television, radio, and literature evangelism ministries. When people respond to a program or a magazine article, they can phone AIM at all hours of the day or night for more information.

Dollars first are spent at AIM to purchase an evangelistic follow-up service. They pay those who answer the telephones or who do further work resulting from the phone calls, letters, or coupons. Christian young people, they are preparing for the ministry or for other kinds of service for the Lord. They work under supervision and are trained to carefully nurture and respond to persons seeking answers to life's questions.

The dollars are used a third time when the student employees spend them to obtain a Christian education at Andrews University.

The concept of using the same dollars for multiple functions is not new. Ellen White alluded to such a concept in Testimonies (volume 9, pages 168-170), when she recommended that medical institutions and schools be built in proximity to each other. The students then could work at the medical institution, learn service-oriented skills, and earn money for their education.

*By Robert Moon, director, Adventist Information Ministries, Berrien Springs, Michigan.*



ADVENTIST INFORMATION MINISTRIES

**AIM's coordinator of follow-up, Craig Willis, right, explains that AIM's goal is to refer persons interested in Bible studies to a local pastor within 24 hours. Among those working with Elder Willis to achieve that objective are AIM chaplains and seminary students Lester Jones, Lael Caesar, and Eric Meyerpeter.**

The seminary students who work at AIM speak positively about their experiences. AIM chaplain Eric Meyerpeter, seminary student sponsored by the Florida Conference, says that AIM has helped him develop better witnessing and communication skills. Meyerpeter recently worked with Martha Carroll, who received a *Signs of the Times* magazine during an evangelistic meeting.

## **Toll-free Number**

As she read the magazine, Carroll found AIM's toll-free number. Wanting to know more about Adventists, she phoned AIM. The operator who answered suggested that a representative from the magazine could answer any questions she might have. When Carroll agreed to have someone visit her, a chaplain referred the request to Linda Walker, a Bible worker in Philadelphia. Walker studied the Bible with her as she continued to

attend the Revelation Seminar. When the meetings concluded, Carroll was baptized—19 days after her phone call to AIM.

Lester Jones, an AIM chaplain and seminary student, was one of 20 operators answering calls for *It Is Written* one day when a caller said, "I need to get back in touch with the church. Pastor Jones is the pastor in this area, but I haven't contacted him in a long time."

"Kathy [not her real name], I have to tell you about a little miracle. This is Pastor Jones. I'm no longer in Iowa, but in Michigan now. I believe the Lord has put us in touch with each other this morning."

"Yes, I agree," said Kathy, as the two renewed their acquaintance and discussed Kathy's spiritual life.

AIM operator Jeff Dennis, an Andrews graduate student, received a call from a woman who wanted to know more about the seventh-day Sabbath. Dennis told her why he had left the church she



ADVENTIST INFORMATION MINISTRIES

**Bernadine Archer, AIM operator and seminary student, made arrangements for Warren McCombs to begin Bible studies. After he attended a Revelation Seminar, he was baptized by Carey McNorton, pastor, Pine Bluff, Arkansas.**

belonged to and had become a Seventh-day Adventist. After their phone conversation he wrote her, answering in detail her questions about the Sabbath. In time she read the literature Dennis sent her and became an Adventist.

The students working at AIM feel that experiences like these, when just the right operator receives a certain call, are more than coincidental—they show God's leading. Sometimes persons requesting Bible studies find that an appointment has been arranged with a pastor before they hang up the phone.

At other times, AIM has sent a pastor to a caller's door within an hour and a half of receiving the call. Such was the case with Henry Zollbrecht, pastor of the Payette, Idaho, church, who answered John Goss's questions about why Adventists worship on Sabbath. After a Revelation Seminar and personal Bible studies, Zollbrecht baptized the ex-Marine (see ADVENTIST REVIEW, June 6, 1985).

A major problem at the Adventist Information Ministry is that business is becoming too good. AIM is receiving so many requests that it is running out of funds to answer them in the best way.

AIM receives \$1.20 from various church entities for each call it answers, the same amount a commercial service would charge to process such calls. But for each dollar spent on processing a call, about \$2 worth of follow-up activities is generated. These activities include calling pastors with names of people wanting Bible studies, writing letters, purchasing and mailing literature, and paying labor costs.

Gene Donaldson, former AIM chaplain and now a pastor in

Franklin, Virginia, says, "I learned at AIM that responding quickly to people might lead to their baptism. I feel that each person who calls AIM is responding to the Holy Spirit's prompting."

"Since becoming a pastor," says Donaldson, "I have seen what a difference a quick response can make in a person's life. One young woman was going through some difficult times. When we talked about God's plan for her life, she accepted Christ and was baptized. Now she is my choir leader."

For AIM to continue efficiently serving the Adventist media and pastors like Donaldson, it needs many more dollars—dollars it promises will continue to do triple duty.

## Marine Biology Station Offers Unique Experience

*A place to learn from God's second book*

**B**efore last summer Loma Linda University premed student Leena Mamman had never seen the Pacific Ocean. So when she had the opportunity to spend an entire summer studying biology at Walla Walla College's marine biological station overlooking Puget Sound, Leena headed north.

For Leena and for 35 other students from throughout North America, it was, they say, one of the best experiences in their lives.

Every summer, faculty from WWC literally load a moving van with equipment and head for Rosario Beach, where they become full-time residents of a school second to none—the great outdoors. This marine biology station is one of several operated by our colleges. Inlet waters teeming with an amazing variety of marine life serve as

laboratories for marine study. Islands in the Rosario Strait become observation points for seabirds. The majestic Olympic Mountains and surrounding land invite study of the plant and animal world.

"It's the closest to the Seventh-day Adventist blueprint for education that I know of," says Ron Carter, chairman of WWC's biology department. "Study at the marine station provides more than a rigorous academic challenge. It infects students with an appreciation for God's magnificent creative power."

### **Demanding Academic Schedule**

The academic schedule at Rosario is demanding, at the very least. Students can take the equivalent of one year's general biology in a single quarter, as well as classes ranging from marine invertebrates to ornithology.

thology. Days are filled with morning lectures, afternoon laboratories, and field trips.

Despite the rigorous program, students sing Rosario's praises. Whether they are biology majors, premed students, or non-science majors simply fulfilling their general requirements, their comments are the same: Studying at the marine station has had an impact on their lives they won't forget.

While the classes are in biology, the learning transcends academic subjects and reaches into the heart and soul of education—developing a Christian philosophy of life. For one summer students and faculty work, study, play, and worship together. The site has no janitors, deans, grounds crew, or chaplains. Instead, teachers and students share these responsibilities as would a family.

Larry McCloskey, a former Rosario student who now teaches at the station, smiles as he recalls how lives—including his own—have been permanently changed by the study of God's great outdoors at the station. He tells of one student—a non-Adventist from a broken home in the Midwest—whose summer at Rosario resulted in her baptism in the icy waters of the Sound. McCloskey says his own discovery of the ocean as a student "was like a religious experience" that changed his life.

Student-teacher camaraderie doesn't end when the weekend arrives, either. There is an attendance requirement for Sabbath service, yet students who have never before participated in spiritual activities begin to join in, McCloskey says.

Department chairman Carter is convinced that the combination of study, work, and worship is one that speaks to the real intent of Christian education. Says Carter, "If Christ were to come while I was teaching at the marine station, I would think it appropriate, because we would be doing His will, studying His creation, and sharing His love with other researchers and students."

## **Faith for Today making impact on prisoners**

**F**aith for Today programs Westbrook Hospital and Christian Lifestyle Magazine are having a positive impact in prison, according to volunteer Adventist prison chaplains Don and Yvonne McClure.

The McClures, who serve inmates in California and 11 other states, say that one hard-core convict—Tony—once had said: "I'm a convict. Don't fool with me. I've been in prison forever." Tony thought Christians were all hypocrites—people who talked a lot but didn't do anything to help the world. His challenge to Don McClure was, "If you can show me Christians doing something positive, I might be interested."

When the McClures received ten half-hour videotapes of the Christian Lifestyle Magazine, Don invited Tony to the chapel to see them. Tony declined, saying, "God's mad at me, and I'm mad at God."

Finally Don persuaded him just to stand in the doorway where he could see the TV screen but could leave without disturbing others if he wasn't interested. A scene in the first program caught Tony's attention—so much so that he edged inside, took a seat, and watched all ten programs that day!

Since that day he has given his heart to the Lord and been released from prison. Says Don, "He told me the first thing he is going to do when he gets out is join a church somewhere."

Another facet of the McClures' ministry is matching inmates with pen pals who can provide emotional support and inspiration. Beginning in 1986 both the pen pals and the inmates will be enrolled in the same Faith for Today Bible course, to help encourage both communication and Bible study. The McClures' goal is to

find pen pals for as many inmates as possible and to enroll 5,000 inmates in a Bible study course, pen pal or not.



Mrs. Lidner

COURTESY OF JEANNE JORDAN

## **Research Center in England Honors Volunteer**

**I**rma B. Lidner was honored recently for seven years of volunteer service at the Ellen G. White SDA Research Center on the campus of Newbold College, Bracknell, Berkshire, England. A plaque was unveiled in the college library, naming the room where she worked "The Irma B. Lidner Room," a testimony to the contribution she made to the center as its assistant director.

Mrs. Lidner's first retirement came in 1976, after more than 40 years of denominational employment, the last 20 at Andrews University as associate professor of modern languages. Mrs. Lidner's second retirement, from her volunteer work at Newbold, probably will not be her last—she plans to do volunteer library work near her new home in Wisconsin.

## Andrews Group Works on Puerto Rican Church

More than 40 Andrews University (Berrien Springs, Michigan) students worked in Puerto Rico for two weeks during their Christmas break to roof and do finish work on a partially completed church structure for a small Adventist congregation.

The church building trip was the tenth mission project in 11 years sponsored jointly by Andrews and Maranatha Flights International, according to Ronald Knott, associate director of public relations at Andrews University. Through the years nearly 500 Andrews students have participated in this unique form of short-term mission service.



ANDREWS UNIVERSITY

The members of the Puerto Rican congregation had begun building their church several years ago, but were not able to complete it. So for the past several years the 75-member group had been meeting in the basement of the unfinished structure.

When the volunteers left after two weeks' work, the roof was nearly

completed. But as Maranatha volunteers say is often the case, totally completing a project is secondary to what the project does for people—both for the local congregation and for the volunteer. Friendships are made, lives are touched, hearts are warmed with Christian love, concern, and the willingness to make things better for someone else.

# A few words about Rio from a panel of experts.

Nobody tells our story better than our students. They're our biggest supporters and our harshest critics. Naturally we think we have a pretty fine school. We set high standards for ourselves and we work hard to reach them. We have a lot of unique features. Our beautiful location for instance, and a size that fosters a real sense of family on our campus. Not to mention the dedication of our staff. Well, it's obvious that we're proud of our school, but don't take it from us...listen to what the experts have to say.



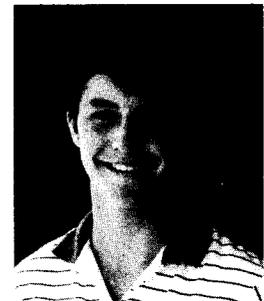
"Challenging and rewarding are words that describe the Rio experience. The caring Christian attitude displayed by staff and students at Rio has a giant influence on the kids attending here. Friends made here are friends for eternity."

*Chares Cassidy  
Junior  
Riverside, California*



"I like Rio for the environment, the life, the experience, the system, the students and the teachers. Rio is the place for me!"

*Daniel Chow  
Sophomore  
Kowloon, Hong Kong*



"Rio provides me with an opportunity to meet all kinds of people from all over the country as well as providing me with a good Christian education. I feel Rio is one of the best places to learn about our Creator and make new friends."

*Brian Hill  
Sophomore  
Hanford, California*

**Rio Lindo Academy**  
3200 Rio Lindo Avenue, Healdsburg, CA 95448, (707) 433-4418

## To New Posts

### Regular Missionary Service

**Pamela Jo Curtis**, returning to serve as secretary, Eastern Africa Division, Harare, Zimbabwe, left January 5.

**Geraldo George Grant**, to serve as business teacher, Solusi College, Bulawayo, Zimbabwe, and **Joan Elaine (Bradshaw) Grant**, of Rexdale, Ontario, left December 17, 1985.

**William Garman Jensen**, returning to serve as maintenance engineer, Port of Spain, Trinidad, and **Frieda Hazel (Jahn) Jensen**, left December 10.

**Frank Petrov**, to serve as head, agriculture department, Bolivia Adventist College, Cochabamba, Bolivia, and **Christa Dorothea (Neumann) Petrov**, of Redlands, California, left December 29, 1985.

**David Michael Prasada-Rao**, to serve as teacher/chairman, English department, Middle East College, Beirut, Lebanon, and **Linnet (Kearney) Rao**, of Woodside, Queens, New York, left December 23, 1985.

### Volunteer Service

**James H. Bright** (Special Service), to serve as school farm manager, Adventist University of Central Africa, Gisenyi, Rwanda, and **Virginia Lee (Simmons) Bright**, of Rye, Colorado, left December 8.

**Daniel Castro** (Medical Elective Service), to serve as medical assistant, Campo Grande Adventist Hospital, Campo Grande, Mato Grosso do Sul, Brazil, of Los Angeles, left December 2.

**Louis Loron Dale** (Senior Dental Clerkship), to serve as dental assistant, Seventh-day Adventist Dental Service/Karachi Hospital, Rawalpindi, Pakistan, and **Cherie Lynne (Follett) Dale**, of Loma Linda, California, left December 16, 1985.

**Harriet Echols** (Special Service), to serve as church school teacher, Malamulo Mission, Makwasa, Malawi, of Provo, Utah, left September 9.

**John Brian Heczko** (Medical Elective Service), to serve as medical assistant, Bella Vista Hospital, Mayaguez, Puerto Rico, of Riverside, California, left December 2.

**Bruce Ronald Hyde** (Medical Elective Service), to serve as medical assistant, Scheer Memorial Hospital, Kathmandu, Nepal, and **Carol Ann (McMurry) Hyde**, of Loma Linda, California, left December 16.

**James Richard Lloyd** (Senior Dental Clerkship), to serve as dental assistant, Policinica Bella Vista, Mayaguez, Puerto Rico, and **Josefina Rosa Lloyd**, of Colton, California, left August 12, 1985.

**Donovan Noble** (Special Service), to serve in survey needs at Jerusalem Center, East Jerusalem Center, Jerusalem, Israel, of Maranatha Flights International, Berrien Springs, Michigan, left December 8.

**Arnold Friedrich Storz** (SOS), to serve as construction worker, Adventist University of Central Africa, Gisenyi, Rwanda, and **Ethel Amelia (Basnett) Storz**, of Soulsbyville, California, left December 8.

**Oliver Leo Stimpson** (SOS), to serve as pastor, Pitcairn Island, South Pacific Division, and **Yvona (Drew) Stimpson**, of Stanford, California, left November 18, 1985.

## WE CHANGED THEIR LIVES. LET US CHANGE YOURS.



**It** was Christmastime in Los Angeles and Robert Minisee was more than 2000 miles from his Michigan home. For three months he and Ruby Usher had been writing to each other and talking on the phone. Now he was at the airport waiting to meet Ruby for the first time.

Ruby arrived a little late. She'd been feeling a bit nervous and shy, but when she saw Robert, she gathered her courage, walked up, shook his hand and said "hello." She let him drive her car and they talked non-stop all the way to her apartment. They brought in the New Year riding the amusements at Knott's Berry Farm.

Robert wrote Ruby many more letters and in the springtime he proposed. Ruby kept all their letters in a scrapbook. Today the happily married couple have a young son and daughter and another Minisee on the way.

"Adventist Contact is a great opportunity for young people to meet others," says Robert. "Or for people of any age to meet," adds Ruby.

Your Robert or Ruby may already be in our computer. If you're 18 or older, single, fluent in English, live in the United States or Canada, and want to meet compatible SDAs, write today for your free enrollment kit. (Ask about our special "Buddy Plan Discount.")



**ADVENTIST CONTACT**

BOX 5419, TAKOMA PARK  
MARYLAND 20912-0419

Who doesn't like a good bargain? I have tried for many years never to turn down such an opportunity! But what determines a "real bargain"?

Price tags certainly play an important part. But everyone knows that "cheap" does not necessarily mean the best quality. The value of an item must also be taken into consideration. A "good deal" includes high quality at a low price.

Eight young men had received scholarships for further study outside their country. A few days before their departure, word came from the pastor of one of them that Bill had made a local girl pregnant three months before and that we should deal with him before he left.

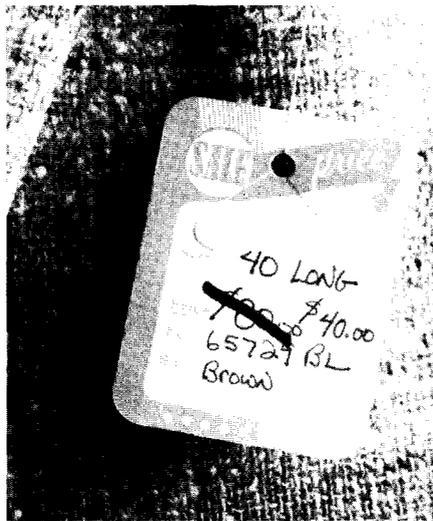
Bill expressed surprise and regret that the problem had come to light at this particular juncture. Three months before, he thought he was paying a very small price, if any. He didn't realize that his momentary pleasure carried a false price tag. Not only did those few moments cause him to forfeit his educational advancement, which he dearly wanted, but he now faced financial and moral responsibilities toward a wife, a family, relatives, and an entire tribe, as well as an unborn child. A bargain? Hardly.

Hundreds of thousands of people, convinced of the harmful effects of tobacco, have stopped smoking. The tobacco industry, in order to recoup its losses in the West, now spends \$2 billion a year advertising in Third World countries. "Cheap" cigarettes attract the unwary who think they are getting "a good deal," only to find they have been robbed of health as well as wealth, and perhaps of life itself. The number killed by smoking exceeds the number killed in all the wars of this century! These people failed to judge rightly the value of what they purchased at so great a cost.

John and Mary didn't get along very well anymore. John was a successful surgeon with an enviable reputation. He had provided all that money could buy for Mary and their daughters, now

**N**ot all bargains are good deals. And not all price tags display the real cost.

# BARGAINS AND PRICE TAGS



married and wives and mothers in their own right.

John spent more and more time at the office. When he came home he had to face the ever-recurring music: "John, I wish you'd empty the garbage more carefully! You scatter the stuff." Or "John, why on earth don't you . . . ?" Or "Any dumb fool could . . . !" On the other hand, his secretary buttered him up with glowing compliments that built him up and made

him feel like a king. So he had an affair with her that threatened his marriage. He read a false price tag and fell for the "bargain."

"Righteous" Mary wouldn't step out on her husband for anything, but little did she realize that the value she placed on her words was far too low.

Bargains and price tags. Not all bargains are "good deals," and not all price tags—whether they appear on merchandise or pleasure—display the real cost. Moses' decree has relevance today in the realm of ethics as well as in the marketplace: "Do not have two differing weights in your bag—one heavy, one light. Do not have two differing measures in your house—one large, one small. You must have accurate and honest weights and measures" (Deut. 25:13-15, N.I.V.).

God places the perfect "good deal" before us—eternal life! Its price tag? Total dedication to Him, complete harmony with the eternal principles of His heavenly kingdom. □

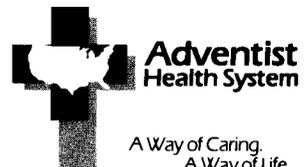
*Kenneth Oster is director of health/temperance, religious liberty, and Adventists Abroad for the Middle East Union. He writes from Nicosia, Cyprus.*

**BY KENNETH OSTER**



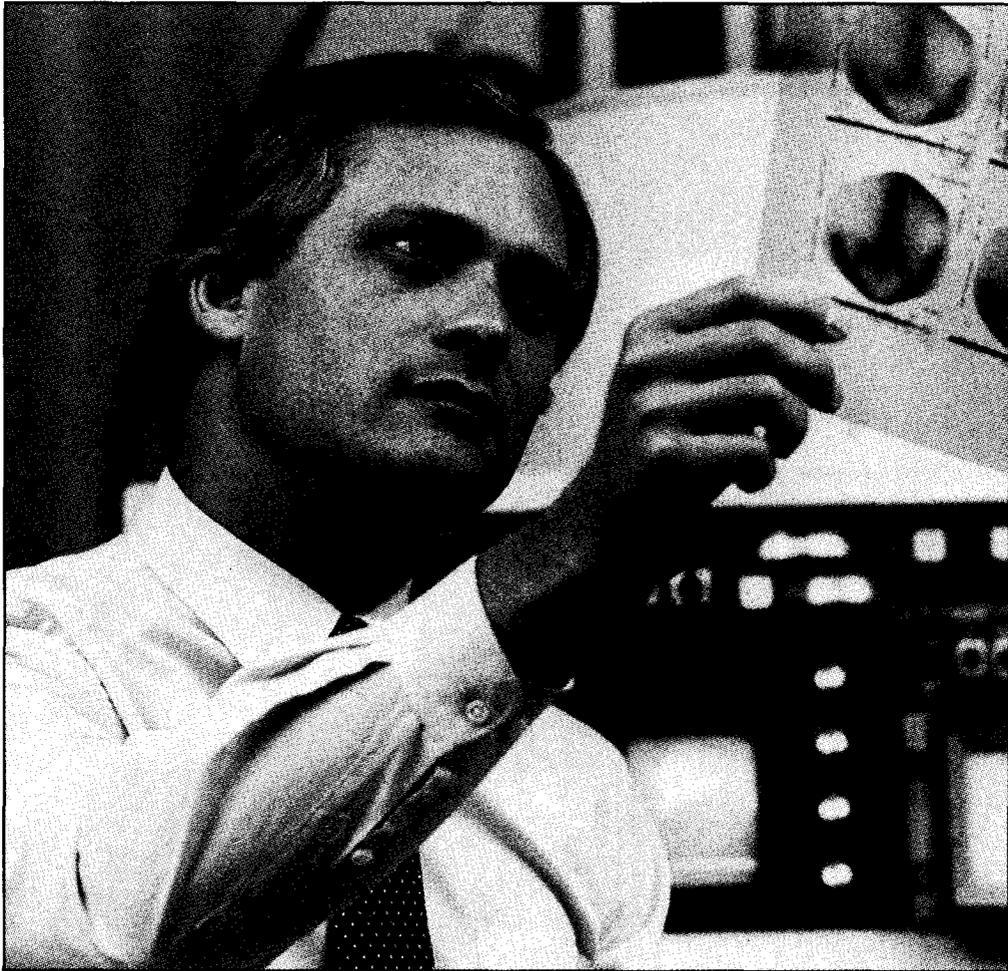
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# DEDICATION



Fenton Froom, M.D., Florida Hospital

## Even in the world's largest Adventist hospital

It won't hang around your neck as a medal of valor,  
and you can't put it on the mantle like a first-place trophy.

Dedication is a subtle thing, only to be experienced.

It's the sum of many parts making up a greater whole.  
And it escapes real definition except to say you know it when  
you see it, and you're a better person because of it.

The medical ministry of Florida Hospital is much that way —  
Christian physicians giving of themselves, day and night,  
to mend broken bodies. Broken hearts. Broken spirits.



**FLORIDA HOSPITAL**  
Orlando, Florida