

ADVENTIST REVIEW

Weekly news and inspiration for Seventh-day Adventists

6



A Bit of Summer

page 12

Uganda's Adventist
Prime Minister

page 8

Can God Survive
in Australia?

page 10

Forthright

Because of its forthrightness the June 19 REVIEW was probably the most important single issue in the past 40 years.

In February of 1962 President John F. Kennedy gave an address honoring the twentieth anniversary of the Voice of America. A portion of that address, with only eight words altered, could serve as a proper guideline for Seventh-day Adventists today:

"The things that go bad in the church (America), you must tell that also. And we hope that the bad and the good is sifted together by people of judgment and discretion and taste and discrimination, that they will realize what we are trying to do here. . . ."

"We seek a free flow of information. . . . We are not afraid to entrust the Seventh-day Adventist (American) people with unpleasant facts, new (foreign) ideas, doctrinal discussions (alien philosophies), and competitive values. For a church (nation) that is afraid to let its people judge the truth and falsehood in an open market is a church (nation) that is afraid of its laypeople (people)." DON HAWLEY
Clackamas, Oregon

Restraint

'Tis the season for Gary Ross and many of his cronies at the Department of Public Affairs and Religious Liberty to bash political conservatism and President Ronald Reagan. In "Judicial Restraint" (July 3), Ross argues that a less active court would overlook the rights of minorities and be "fraught with danger."

This position puzzles me not only because the two active watersheds of legal opinion, *Dred Scott* and *Roe*, were decided against minority Black and infant interests, respectively, but because he has opposed the rights of minorities in other cases. For instance, he believes that the few private school participants in this country should pay "double tuition." PHILLIP BRANTLEY
Benton Harbor, Michigan

Commandments

"The Seven Beatitudes of Revelation" (July 31) was fine except for the writer's statement about Revelation 22:14. To me, "Blessed are those who wash their robes" (NIV) doesn't mean a thing, nor does it to anyone else who keeps Sunday. "Blessed are they that do His commandments" (KJV) does.

TED MARTSCH
Payette, Idaho

More

Thank you for sharing "Care Mail" (Aug. 14). Please print more of them. VERNON FULLBRIGHT
Candler, North Carolina

Apostasies

"Holey Nets" (July 17) highlights a problem in the counting of apostasies in North America, and even worldwide.

We tend to rate apostasies by the number of people who are baptized, when apostasy, in fact, reflects the total membership of the church. Rather than reporting apostasy rates ranging from 32 to 72 percent, we should put it in terms of our total membership, which drops it dramatically. JIM STEVENS
Trenton, New Jersey

Mission

Where are the mission stories? Just because we are not sending out as many missionaries from North America and the work is being done by nationals, does that mean there

are no more thrilling mission stories? If they need our money, we need the reports. Sixty-five years ago my mother read mission stories from the REVIEW to me. Over the years my love for them has not diminished. I want my grandchildren to have the same privilege.

FERN LANE
Cleveland, Tennessee

Ordination

There is no question that God chose Ellen White. But was she ordained (Letters, June 12)?

Ellen White was voted the credentials of an ordained minister from 1871 until her death, but she was never ordained. In fact, the word *ordained* is neatly struck out of her credentials for 1885, one of only two or three that she apparently preserved. In the absence of any credential for "prophet" or even "messenger of the Lord," the church seems to have used the credentials it had in order to give recognition to an extraordinary gift, without a superfluous human ordination.

Ellen White was never addressed as Elder White. She was not spoken of as a minister ordinarily, if ever. She never baptized anyone and never married any couple. She craved neither the power nor the position of an ordained minister, and she did not exercise the peculiar prerogatives or authority of an ordained minister.

HEDWIG JEMISON
Berrien Springs, Michigan

How to Renew the **REVIEW**

Simply fill out this coupon and mail today. We'll renew your subscription for 40 issues, US\$26.95.

Bill me.
 Payment enclosed.
 Visa/MasterCard Expires _____

Card No. _____

Price expires December 31, 1986. Mail this form to your Adventist Book Center or to the address on the right. Price in U.S. currency.

613-01-1

Name (please print) _____

Address _____

City _____ State _____ Zip _____

ADVENTIST
REVIEW

Subscriber Services
P.O. Box 1119, Hagerstown, MD 21741

ADVENTIST REVIEW

September 18, 1986

General paper of the
Seventh-day Adventist Church

Editor

William G. Johnson

Associate Editor

Myron K. Widmer

Managing Editor

Jocelyn R. Fay

News Editor

Carlos Medley

Assistant Editors

Eugene F. Durand

Deborah Anfonson-Vance

Administrative Secretary

Corinne Russ

Editorial Secretaries

Jackie Ordelheide

Edith Wilkens

Art Director

Byron Steele

Designer

Dennis Ferree

Marketing

Thomas Kapusta

Ad Sales

Jeff Blumenberg

Subscriber Services

Larry Burnett

Consulting Editors

Neal C. Wilson, Charles E. Bradford, Wallace

O. Coe, D. F. Gilbert, Robert J. Kloosterhuis,

Kenneth J. Mittleider, Enoch Oliveira, Calvin

B. Rock, G. Ralph Thompson

Special Contributors

Kenneth H. Wood, Robert H. Pierson,

George W. Brown, Gerald J. Christo, Otis C.

Edwards, Bekele Heye, Edwin Ludescher, J.

J. Nortey, Jan Paulsen, Walter R. L. Scragg,

Joao Wolf

Africa-Indian Ocean Editions

Editor,

Inter-American Edition

Editor, Adalgiza Archbold

South American Editions

Editor, R. S. Lessa, Portuguese; editor,

Rolando Ilin, Spanish

How to Subscribe

Subscription prices:

US\$26.95 for 40 issues. US\$34.95 for 52

issues.

To place your order, send your name,

address, and payment to your local Adventist

Book Center or *Adventist Review* Subscription

Desk, Box 1119, Hagerstown, Maryland

21741. Single copy, 90 cents U.S. currency.

Prices subject to change without notice.

To Writers We welcome unsolicited manu-

scripts. Notification of acceptance or rejection

may be expected only if accompanied by a

stamped, self-addressed envelope. Address

all editorial correspondence to 6840 Eastern

Avenue NW., Washington, D. C. 20012.

The *Adventist Review* (ISSN 0161-1119) is

published 40 times a year, each Thursday

except the first Thursday of the month.

Copyright © 1986 Review and Herald Pub-

lishing Association, 55 West Oak Ridge

Drive, Hagerstown, Maryland 21740. Sec-

ond-class postage paid at Hagerstown,

Maryland 21740. **Postmaster:** send address

changes to *Adventist Review*, 55 West Oak

Ridge Drive, Hagerstown, MD 21740.

Bible texts credited to NEB are from *The*

New English Bible. © The Delegates of the

Oxford University Press and the Syndics of

the Cambridge University Press 1961, 1970.

Reprinted by permission. Texts credited to

NIV are from the *Holy Bible, New Interna-*

tional Version. Copyright © 1978 by the

International Bible Society. Used by permis-

sion of Zondervan Bible Publishers. Texts

credited to RSV are from the Revised Stan-

dard Version of the Bible, copyrighted 1946,

1952 © 1971, 1973.

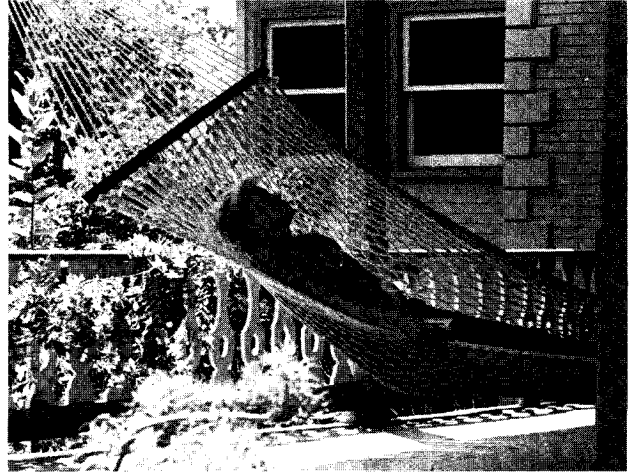
COVER BY MEYLAN THORESEN

Vol. 163, No. 38

SEPTEMBER 18, 1986



Uganda's prime minister, p. 8



Facing the world, p. 12

EDITORIALS

4 The Possibilities of World Adventism

The mission lands of Adventism have grown up. But sometimes we still find it difficult to treat them as adults.

by William G. Johnson

5 Separation Anxiety

It's the wolf stalking my baby's universe. And my own.

by Deborah Anfonson-Vance

ADVENTIST PEOPLE

8 Samson Kisekka: A Modern Joseph

An African Adventist physician becomes prime minister of Uganda.

by Bert B. Beach

CHURCH

10 Can God Survive in Australia?

The problem of secularization confronts the church worldwide. How will Adventism respond?

by Arthur J. Ferch

LIFESTYLE

12 A Bit of Summer

On reclaiming a day of rest.

by Ellen Goodman

THEOLOGY

14 What the Father Means to Me

God isn't the kind of person some of us have made Him out to be. Third in the series *My Faith, My Life*.

by A. Graham Maxwell

NEWS

6 Newsbreak 17 Worldview

ASI convention in Williamsburg. Prophetic Guidance Seminars. Easy English Quarterly. Building churches in Peru.

DEPARTMENTS

2 Letters 13 Children's Corner 22 Ross Report 23 Reflections

COMING NEXT WEEK:



■ "Laura's Question: Three Perspectives on Abortion." Laura has two young children, no husband, and is pregnant again. Not long ago she asked a young pastor "Should I have an abortion?" Next week a

hospital chaplain, a psychology lecturer, and a Christian ethicist respond to Laura's question.



THE POSSIBILITIES **OF WORLD** **ADVENTISM**

After 25 years of being a parent, I've decided that mothers and fathers have more adjusting to do than the children. That may tell us something about the path for Adventism as we realize our full potential as a worldwide body of believers.

It's difficult for us parents to stop making decisions for the children. It's difficult to stop looking over their shoulders. It's difficult to accept them as full-fledged adults, as independent individuals.

But if and when we can, we find a new and fulfilling relationship—no longer parents and children but friends.

The mission lands of Adventism have grown up. The church has more than 1 million members on the continent of Africa, nearly a million in Inter-America, 700,000 in South America. The mission fields have outstripped the home base; the children have outgrown the parents.

Faced with this new situation, we parents may feel threatened. We certainly have a lot of adjusting to do.

But the possibilities are enormous. The Lord has brought this change about; He designs to show through our movement the fulfillment of the vision of Revelation 14:6, 7—every nation, kindred, tongue, and people gathered together in fellowship under the cross of Jesus, awaiting His return.

What are some of the possibilities before us?

- **Accepting the Third World churches as equals in theological discussion.**

I'm not speaking about a new theology, but rather an enrichment

of our understanding as we include the perspectives of Adventists of other cultures. So far, Adventist theology has been the exclusive prerogative of the West—and of Caucasians of the West. Those of us who are White tend to think that our intellectual scheme, with its roots in Greek and German thought, is, if not the only one, certainly the best. We have a patronizing attitude toward the thought of other cultures.

But I lived long enough in India and have seen enough of the rest of the world to know that knowledge and insight do not begin and end in North America and Europe. The church has produced some first-rate thinkers in lands overseas—in India, South America, Inter-America, the Far East, Africa.

"The church owes it to us to allow us to be involved in its theology," one of them said to me recently. "If it cannot trust us with the Word of God, to understand it in the context of our lives, what can it trust us with?"

Theological questions that agitate us here in North America may be of little consequence overseas. The debates over the heavenly sanctuary that polarized some Adventists during the past five years were of minimal interest in many overseas fields. However, they faced other issues.

Third World theologians can enrich Adventist theology by bringing new insights into biblical

themes such as suffering, poverty, discipleship, liberation, and the Sabbath. Above all, they will help us to understand the richness and the glory of Jesus as Saviour and Lord of the worldwide church.

- **Accepting the Third World churches as equals in decision making.**

Church policies guarantee that at General Conference sessions—the highest councils of the church—all sections of the world church will be fairly represented. Each division's membership, regardless of color or culture, determines the size of its delegation.

But what of the five-year periods between General Conference sessions? Perhaps it is here that the "parents" have more adjusting to do.

Opportunities and Dangers

On one hand we can rejoice that Adventism, with its rapid growth worldwide, has developed strong national leadership. With one exception, all the divisions outside North America now have native sons as presidents. So the children are in charge of their own affairs. This new situation brings new opportunities and new dangers. Opportunities, as under national leadership, Adventism is growing faster and faster in the Third World. But also dangers—of national churches developing, tied only loosely to the world Adventist family.

The New Orleans session confirmed the concept that the Seventh-day Adventist Church has four, rather than five, constituent levels—local church, conference/mission, union, and General Conference/division. The division is not a separate level but an administrative unit of the General Conference. This concept, followed through, can be of enormous benefit

Knowledge and insight do not begin and end in North America.

in holding the world church together.

The growth of Adventism also mandates that the Third World churches have adequate representation in the ongoing deliberations at headquarters. Quota systems at this level certainly are not helpful; nonetheless, the internationalization of the General Conference, already true to a considerable degree, must proceed further.

Once—the parents with the children; now—the children and the parents. We all have a lot of growing to do. But the worldwide fellowship—one in hope, beliefs, lifestyle, and mission—that the Lord intends will be a glorious herald of the Advent.

—————WILLIAM G. JOHANSSON



SEPARATION **ANXIETY**

A couple of weeks ago Chelsea Vance said the word *die*. It rolled through her baby lips after the manner of *ball*, *Mommy*, and *doggie*. But then Chelsea is 21 months old. She does not know about death.

Not that her world is by any means carefree. Developmentalists have named the wolf stalking my baby's universe. They call it *separation anxiety*.

Separation anxiety first hit our home during Chelsea's eighth and ninth months (then again at the eighteenth), freighting the act of leaving a room, shutting a door, putting to bed, or going to work with heart-breaking emotion. Chelsea wanted but two people in this world (sometimes only one), and her hard words became *night-night* and *bye-bye*.

At this point in my daughter's development I found myself in an odd position. For my job, as Chel-

sea's mother, was to teach her that sometimes Mommy must go away, but Mommy will always come back.

Which for the most part is true. Except Mommy knows that, given the world she lives in, the possibility exists that she might not come back. Ever.

So I hand my girl a truth held together by illusion, for that is all I can do for her, for now. Chelsea, who has just learned to say "Mommy home," will find soon enough that the world is an iffy place, that her old fear that Mommy will never come back was and is in some sense justified.

I used to think that by the time we had graduated from the baby books, we would have finished with separation anxiety, too. But now as I review the life that has been my own, I recall some wrenching passages—starting first grade, going to college, leaving home, ending a vacation with the folks. And the

baby books don't even begin to touch upon the anxiety I sometimes feel when I separate from my little girl. Far from finishing with separation anxiety, at 18 months we humans are just discovering it.

Death From a Distance

A few years ago I went through a stage in which I gave a great deal of thought to my own mortality. When you stare at death from a distance, it is hard to say exactly what about it bothers you so much. But it seemed at the time that most of my terror wrapped itself in the idea of dying alone, apart from anyone I loved or who loved me.

I like to think that I've since worked through those issues of mortality. Nevertheless, I still feel strangely vulnerable when I step onto a plane without my husband and daughter, or when they get into a car without me. It is as if their presence brings me life, or at least the feeling of it. And unlike my daughter's, my own separation anxiety comes heavily weighted with an adult knowledge of death. That is the wolf stalking my universe.

I cannot say for sure whether the sting of separation is death or the sting of death is separation. But I watch my Chelsea fight sleep as if she would never wake up, and I hear her scream when elevator doors close unexpectedly between us. And I know that it is the nature of our world to part those who love and the nature of ourselves to feel that hurt. Ten (or maybe a hundred) times a day, we die tiny, rarely fatal deaths. It is a hard thing to be separated from the people we love.

But for every lonely lay-me-down-to-sleep, for every shut door and every empty room—for every one of us who has been, or is now, or ever will be separated from whom and what we love—there is a full-grown Son, touched as we. Staring into night, He feels no one. Crying for His Father, He dies alone.

—————DEBORAH ANFENSON-VANCE

**It is the nature of our world
to part those who love.**

WORLD CHURCH

More Baptisms for Inter-America. The Inter-American Division reported 55,000 baptisms for the first six months of 1986. This represents a 2.3 percent increase compared with the same period last year. The division's baptismal goal for 1986 is 79,944.

Dental Residency Revs Up at Montemorelos. The first two Mexican dentists were recently accepted into Montemorelos University's new dental residency program. American instructors will be training the students. The new program is sponsored by the National Association of Seventh-day Adventist Dentists.

Advanced training will also be given to dental technicians who recently finished their course work.

Bedtime Stories for Africa. *Uncle Arthur's Bedtime Stories* will soon be translated into nine African languages. The Review and Herald Publishing Association has extended publishing rights to Southern Publishing Association (SPA) in Cape Town, South Africa.

SPA will be experimenting with a plan to sell the volumes through an outside publishing organization within its territory. Print overruns with different covers will be marketed through Adventist channels.

White Estate Holds Seminar at Brazil College. Some 200 students attended a recent Spirit of Prophecy seminar held at Brazil College, in São Paulo. An Ellen G. White research center is also being planned for the college.

VOP—Soaring in the Philippines. North Philippine Union Mission reports 3,854 students enrolled in the Bible and health courses offered by the Voice of Prophecy radiobroadcast. Another 2,254 students have graduated from Bible courses, and 1,742 were baptized into the Adventist Church.

Pictured below are some of the 35 prison inmates of Sorsogon Provincial Jail who were baptized as a result of VOP lessons.



New Treasurer in Caribbean Union. Joseph Grimshaw, president of the South Caribbean Conference, was recently elected as treasurer of the Caribbean Union during the union's constituency session held in Trinidad, August 26-30. Eric Murray and Peter Prime both returned to their posts as president and secretary.

Correction. In a recent Newsbreak article on Greek Baptisms (*ADVENTIST REVIEW*, Sept. 4) Leland Yialelis, Greek Mission president, reported 27 baptisms. The report should have read 37 baptisms for three years. This was the highest three-year total for the mission since 1966.

NORTH AMERICA

Two Girls Die on Way to Camp Meeting. Two 14-year-old Adventist girls died from severe injuries suffered when a van from the Rosemead SDA Church overturned near Los Banos on August 20. The van, which carried 16 people, was en route to the Korean camp meeting at Pacific Union College.

Dead are Angela Bon, of Rosemead, and Hee Sung Kim, of Monterey Park, California. The other 14 passengers suffered multiple injuries.

Evangelist Takes 69 to the Water in Bermuda. Evangelist Raymond Saunders, of the Northeastern Conference, baptized 69 people during a recent tent crusade in Bermuda.

Washington Crusade Brings 150 Converts. New converts responding to the Real Truth Crusade, in Washington D.C., climbed to 150, after the second major baptism on August 30.

Today Star Shines on Alumni Night. Bryant Gumbel, host for NBC's *Today*, was the guest speaker for a benefit banquet commemorating the fortieth anniversary of Pine Forge Academy, August 31.

Hispanic Camp Meeting Brings Nearly 700. The sixth annual Hispanic camp meeting brought 658 visitors to College Place, Washington, August 15-17. Thirteen people were baptized during the three-day event.

New Television Ministry in Bermuda. *Uma Luz No Camino (A Light Unto My Path)*, a new Portuguese television ministry, starts at 8:30 a.m. on September 21, in Bermuda.

Columbia Union College Awarded Grants Columbia Union College was recently awarded more than \$200,000 in grants from the U.S. Department of Education. Approximately \$140,000 will be used for equipment for the adult evening and remedial programs.

The balance will be used to expand the college's cooperative education staff.

Seminarian Says "Amen" to NBC. Clifton Davis (right), who recently finished his classwork at the Seventh-day Adventist Theological Seminary at Andrews University, will be starring in *Amen*, a new comedy series on NBC.



Producers of the program first approached Davis about the part, but Davis objected because of shooting schedules that conflicted with the Sabbath, according to Thomas Mostert, Pacific Union president.

After a new taping arrangement was worked out, Davis objected because of the possibility of offensive dialogue. Then producers gave Davis final editorial control—a privilege that very few actors get. Davis sees the TV opportunity as a way to enhance his public ministry, Mostert said. In the show, Davis plays a new pastor at First Community Church of Philadelphia. Sherman Hemsley (left) costars in the program.

Columbia Union Students Scatter Truth. Ninety-four student literature evangelists worked in the Columbia Union during the summer, according to Kermit Netteburg, union communication director. This represents an increase of 38 percent over last summer. This year's sales totaled \$245,759, an 11 percent increase over last year.

Enrollment Advances at Andrews Academy. Some 327 students enrolled at Andrews Academy, in Berrien Springs, Michigan, on the first day of enrollment. This represents a 10 percent increase over the total enrollment for last year.

PUC Elementary Picked for National Award. The Pacific Union College Elementary School was honored by the United States Department of Education in the first national recognition program for elementary schools. The school was one of 60 private and 210 public schools selected for providing outstanding education.

Week of Prayer Tapes Available. Cassette tapes for the 1986 Week of Prayer are available through the Ministry Tape of the Month Club sponsored by the General Conference Ministerial Association. The focus of this year's Week of Prayer is "Getting Ready for Heaven," and special editions are available for children. You can order tapes by writing: Week of Prayer Tapes, Ministry Services, P.O. Box 217, Burtonsville, Maryland 20866.

Celebration! Gets New Editor. Ron Watts, Sabbath school director for Michigan Conference, was recently named editor of *Celebration!*, an idea magazine for church officers, sponsored by the North American Division Church Ministries Department.

ALSO IN THE NEWS

Lutherans Unite. Three Lutheran churches climaxed four years of negotiations August 29 by voting to go ahead with a 1987 merger that will create the fourth-largest Protestant body in the United States, the Evangelical Lutheran Church in America.

The combined membership of the Lutheran Church in America, American Lutheran Church, and Association of Evangelical Lutheran Churches will total 5.3 million.

Tutu Enthroned as Archbishop. More than 1,600 guests crammed St. George's Cathedral, Cape Town,



South Africa, on September 7 to witness the installation of Bishop Desmond Tutu as the lord archbishop of Cape Town and spiritual leader of 3 million Anglicans in southern Africa.

Tutu, winner of the 1984 Nobel Peace Prize, became the first Black to head what is known as the Church of the Province in southern Africa. With an 85 percent Black membership the church's territory includes South Africa, Lesotho, Swaziland, Namibia, Mozambique, and the island of St. Helena. Among the guests were Anglican primates from around the world and well-known antiapartheid campaigners.

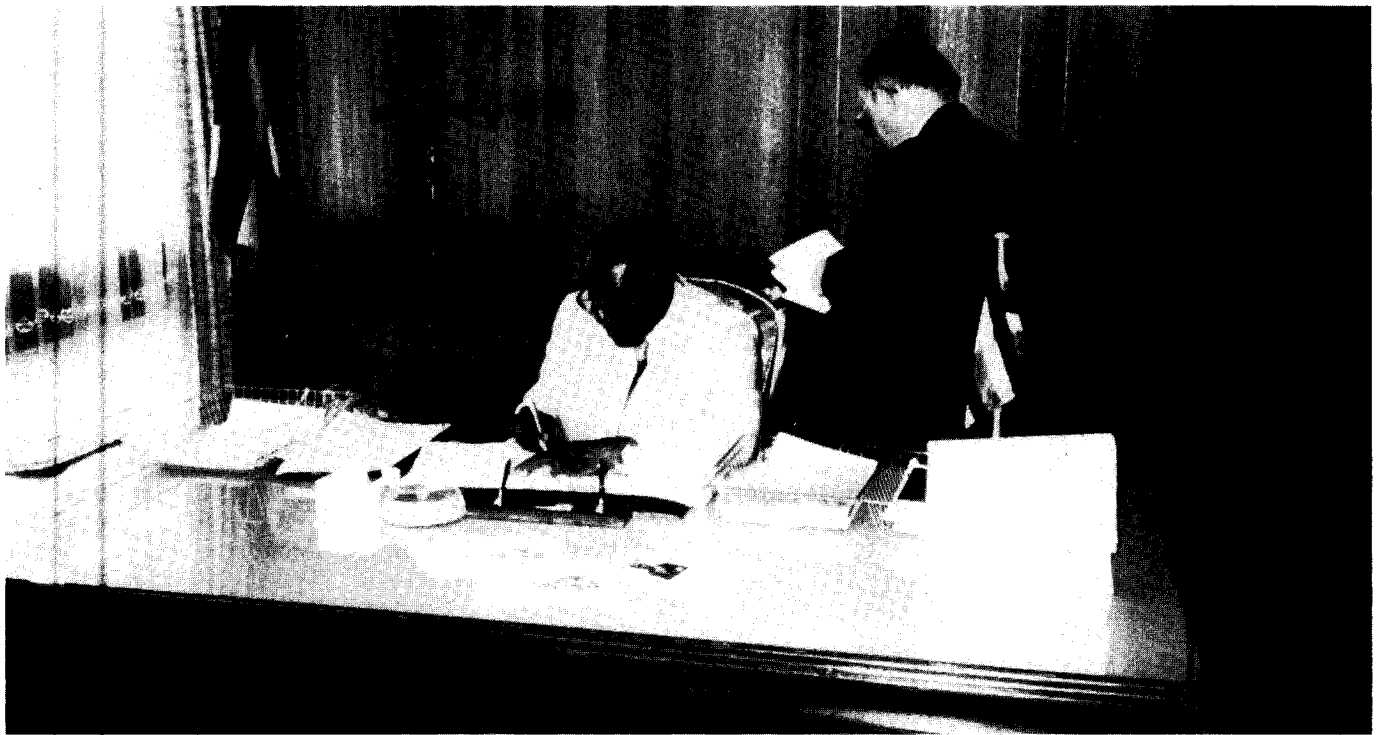
Miller to Head Salvation Army. Andrew Miller, 63, of Atlanta, Georgia, will head the U.S. Salvation Army in October, Religious News Service reports. Miller, who headed the army's 15-state southern territory, will direct a network of 10,452 centers serving the needy, staffed by 32,959 officers and employees and about one million part-time volunteers.

CHURCH CALENDAR

- Sept. 20** Bible Emphasis Day
- Sept. 27** Pathfinder Day
- Sept. 29** 125th anniversary of the birth of Mary Andrews, daughter of J.N. Andrews and teenage Adventist pioneer
- Oct. 4** Health Emphasis Week begins
- Oct. 6** Twentieth National Religious Liberty Conference starts in Washington, D.C.

SAMSON KISEKKA: A MODERN JOSEPH

An African Adventist physician
becomes prime minister of Uganda



Seventh-day Adventists made history in Uganda in January 1986, when for the first time a member of our church became the prime minister of a nation. Samson Kisekka's appointment represents the culmination of an active life covering almost three quarters of a century, with many ups and downs and numerous tribulations.

Samson Babi Mululu Kisekka was born in 1912 in the Ugandan province of Buganda. He inherited the concept of service from his father, a Muluka

chief. Samson noticed that his father cheerfully carried out his leadership duties without a salary. When Samson asked why, the chief replied, "I serve my people just as you serve your fellow students and school as games captain or school prefect."

This view of voluntary service has remained with Samson for life as he worked for the Scouting movement, the YMCA, the Uganda Bible Society, and the Uganda Refugee Trust (raising funds to help destitute refugees).

Born in a cotton-growing region,

Samson Kisekka early in life experienced the "sweetness" of sweat by buying his first Luganda Bible with earnings from his work in the fields. In 1938, on the eve of World War II, he graduated as a physician from Makerere University College in Kampala, one of Africa's most prestigious universities, and in addition studied business economics. He completed full British medical qualifications in 1960.

Thirty years ago Dr. Kisekka made a life-determining decision: he

BY BERT B. BEACH

accepted Jesus Christ as his personal Saviour and became a devoted member of the Seventh-day Adventist Church. Since then his loyalty to his church has never been in question, though sometimes church administrators have not treated him with the wisdom and fairness of foresight and appreciation.

His distinguished public career began with election to parliament. In 1964 he served as Minister of Health and Works. Then political life in Uganda deteriorated as the country began a 20-year period of oppression, slaughter, and finally total chaos. Uganda, which Winston Churchill had called "the pearl of Africa," had in the words of Dr. Kisekka "turned into the devil's garden, and there was nothing for us to live for but to await our turn in the slaughterhouse."

By late 1980 he had given up all hope for his country. A year later, facing certain arrest and death, he escaped into exile in Kenya and then England, where he became coordinator of the external mission of the National Resistance Movement.

Dr. Kisekka became interested in politics as a result of his anguish over seeing his people oppressed. He accepted the challenge of building a new nation. He sees politics not as a chance for self-aggrandizement but as the management of society for happiness, justice, and prosperity. He feels it is wrong to abandon the leadership of society to people who don't know what is right.

At first the domination of colonial masters insulted his intelligence. Later he became appalled by fellow Ugandans treating the country as their personal domain, vandalizing the economic fabric and moral fiber of the nation. He felt constrained to act, to protest.

In April 1985, while still in exile, he called upon his fellow Ugandans "not to suffer in silence or to resign to a life of indignity, but to come up, to speak out, and to cooperate in devising ways and means of restoring peace and happiness to Uganda." When in early 1986 peace finally came to troubled Uganda, President Yoweri Museveni and the nation looked for a man of

Care for the individual, and society will look after itself."



indisputable integrity who could stand at the president's side to head the government and unify the nation. The choice fell upon Dr. Kisekka. Like Joseph, he was appointed by "Pharaoh" to save "Egypt" because in him the "Spirit of God" dwelt.

Prime Minister Kisekka aims to build up a new order based on justice, individual rights, and the family; and to fight greed, which breeds injustice and violence, by promoting self-knowledge and self-restraint. "Care for the individual," he says, "and society will look after itself. But for the individual to succeed he must have commitment to the service of the people."

Samson Kisekka's unswerving commitment to the service of God and his people has cost him heavily. Like Joseph, he had to leave his people and go into exile, for five discouraging years.

I went with Dr. Kisekka to visit his 120-acre farm and former home 10 miles from Kampala. Everything has been looted and destroyed—the windows, the roof, the doors, the plumbing, the furnishings—everything is

gone. We went to see his former 50-bed convalescent hospital. The same story—an empty shell of utter desolation. Like a Job or a Paul, he knows "how to be abased, and . . . how to abound" (Phil. 4:12).

Dr. Kisekka's connection with the body of Christ remains strong. In 1955 he led in the organization of the SDA Welfare Association, to help in the education of Adventist young people and promote health and evangelism. When in 1977 the Seventh-day Adventist Church was banned in Uganda, Dr. Kisekka and other loyal laypeople looked after the pastors, church properties, and our Bugema Adventist College. Baptisms continued and tithe income increased. Committees met secretly at his convalescent hospital.

How about the future of the church in Uganda? Currently a General Conference commission is studying whether to make Uganda a separate union mission. Dr. Kisekka says, "Give us two or three years as a union, and you will see what we will do!" Already he is helping prepare nationwide industrial centers for employing SDA young people so they can stay where they are and build up the church without migrating to the cities.

Seventy-four years old, Dr. Kisekka is rich in trials, family (15 children, 27 grandchildren), experience, and respect both in the church and in society. Challenging days lie ahead. The nation needs rebuilding. The church is expanding rapidly. Prime Minister Samson Kisekka, who knoweth whether thou art come to the prime ministership for such a time as this? □

Bert B. Beach directs the Department of Public Affairs and Religious Liberty of the General Conference.



During the past 20 years Australia has become the Western world's most secular nation. God is now largely irrelevant—sex, family, sport, and pleasure have edged Him aside. How will Adventism respond? Although this article focuses on Australia, the problem of secularization confronts the church worldwide.

CAN GOD SURVIVE IN AUSTRALIA?

The church faces a secular world

Blue skies, warm sunshine, endless beaches, ample food, and only 15 million people in a land of nearly 3 million square miles make Australia a most desirable country in which to

live. But during the past two decades the land "down under" seems to have entered an age of religious doubt and skepticism.*

As late as 1966 almost everyone

appeared to believe in God, was baptized, and was married and buried with religious rites. About one third attended church each Sunday; only 1 percent had no religion.

BY ARTHUR J. FERCH

A decade later 24 percent of Australians either did not believe or did not know whether they believed in a Creator and Ruler of the universe. The younger age groups made up the larger number of unbelievers. By 1980 well over one third of all marriages were conducted by civil authorities, in contrast to less than one tenth before 1950.

Historians and sociologists have correlated religious decline with industrialization, not an exclusively Australian phenomenon. Industrialization affects the ways we think about God.

While Christianity makes global claims, industrialization increases social specialization. Today people attend church to get religion as they would shop for a particular item. The church thus becomes merely an option.

Industrialization facilitates relativism. Whereas Christianity makes absolute claims, relativism contends that one's philosophy of life is not true in an absolute sense. Accordingly, religion or moral values merely reflect my personal choice or my upbringing in a particular family, class, culture, or nation. Migration, cheap travel, education, and particularly television all foster relativism.

Industrialization also promotes ideological science, which trades on the high esteem our society ascribes to science and technology. In this type of thinking, God becomes an outmoded superstition, no longer necessary as an explanation of life and the universe. Human beings can manage their lives without God. Among popularizers of ideological science we find journalists, philosophers, advertisers, and television producers.

Industrialization produces a society in which the majority may still believe in God but regard Him as irrelevant to their lives. As Christians, we face not only some difficult intellectual problem about God and religion, but the question of relevance and apathy. As Bruce Wilson says in *Can God Survive in Australia?*: "For most Australians, God is an ice chest in a world that has invented the refrigerator."

Many have rejected Christianity

because their image of it misrepresents the true God. They think of the church as a killjoy, something that spoils one's fun, that proclaims only prohibitions.

The role of the clergy has become marginal to the concerns of people. Specialists such as social workers, marriage counselors, psychologists, physicians—often with no interest in religion—have assumed many of the minister's functions.

Not Without Religion

Yet Australians are not without a religion, if religion means what one lives for or by. To what do they generally ascribe worth (the meaning of worship)? What gods does post-Christian Australia adore?

The pursuit of happiness has become a dogma of the new secular religion. Personal salvation, to use religious nomenclature, consists of health, a good education, a good name, and plenty of leisure.

Individuality furnishes another member of the new pantheon. Literature and song tell Australians to "be yourself," "discover the real you," "actualize your potential," and "do it my way."

In the absence of personal fulfillment, modern Australians frenetically explore sex—that ineffable region where mind, body, and emotions meet. An obsession with sex, where it is promoted as a way of life, becomes a kind of religious substitute, an erotic mysticism.

With the declining interest in work and an emphasis on leisure time, the family assumes critical importance. It becomes a place of intimacy, a center of fulfillment and purpose. Though Australia suffers from an increasing divorce rate, it has an extremely high rate of remarriage. Marriage and family are being asked to provide the meaning in life that religion and work once shared with the family. Australians thus tend to overvalue marriage.

Sports also rank high among Australian deities. Tens of thousands of spectators attend such events, while millions more participate through the media.

A recent survey indicates that Aus-

tralia is the Western world's most secular nation. How shall the Christian church, and especially Seventh-day Adventism, respond?

Any Christian outreach needs to recognize the contemporary ideological climate; we can no longer merely address the scene of 20 years ago. Failure to update our methods will result in small returns. Could this provide one of the reasons for the church's slender growth in Australia? Modern Christians face a world not too dissimilar from that which first-century believers evangelized.

Though it appears that Australia in the 1980s has become a pagan country, significant numbers would object to such a description. They would point to the almost universal custom of religious funerals in a country that largely denies life after death. The church will want to capitalize on this mood before the residual Christianity of the unchurched majority has completely ebbed away.

Given Australia's love of the sensual (that is, the enjoyment of sunshine, beaches, surf, food, brightly colored clothes, beer, wine, sex, the beauty of the human body, and so on), evangelism will have to present the joyful nature of Christianity. A preachy, judgmental, puritanically fanatical Christianity may only advance the cause of secularism. Adventism, with its wholistic understanding of the gospel, offers an alternate philosophy of life to secularism that should appeal particularly to Australians.

While Christians endorse morality, morality must not be confused with Christianity. Indeed, at times morality stands in the way of Christianity.

Agape must triumph over eros; Christian love must open its arms when the pagan ethic of self-fulfillment collapses. Ultimately the question is not Can God survive in Australia? but Can Australia survive without God? □

* This article is based on Bruce Wilson's *Can God Survive in Australia?* (Tring, Herts., England: Lion Publishing, and Sutherland, NSW, Australia: Albatross Books, 1983).

Arthur J. Ferch serves as field secretary of the South Pacific Division.



A BIT OF SUMMER

Boston Globe columnist Ellen Goodman is not a Seventh-day Adventist, but her thoughts on the meaning of a day of rest give Sabbathkeepers much to think about. "A Bit of Summer" appeared in the September 7, 1985, Washington Post; now we offer it to you here.

CASCO BAY, MAINE—The light has already changed. The soft airbrushed quality of August has lifted, and everything—the prematurely red branch of the sumac, the wilting jewel weed, the overripe rose-

hips—is outlined in September clarity.

Lying on the porch with my prop (the book that accompanies my nap), I try to postpone the new year, to fend off the lists that lurk right outside my vacation consciousness. I want to sink for just a few more hours into that state of timelessness and ease that is as comfortable and unrestrained as the rope of the hammock beneath my body.

Like most of those whose biorhythms were imprinted by the school calendar, I know that summer doesn't last until the twenty-second. Already

this "Dear Parent" is being urged back into seasonal harness.

Leisure—not that American oxymoron "leisure-time activity" but real leisure—is being replaced by alarm clocks and time frames and schedules. There is a foreign hand at the metronome, and as the temperature goes down, its tempo goes up. By some unnatural order, we are given more to do just as the days get shorter.

What do I want to take home from my summer vacation? I close my eyes and think. Time. That is what I would like. The wonderful luxury of being at rest. The days when you shut down

BY ELLEN GOODMAN

the mental machinery that keeps life on track, and let life simply wander. The days when you stop planning, analyzing, thinking, and just are.

The line that runs through my head on this stolen day at the cusp of fall is one written by Paul Simon: "Did you ever experience a period of grace/When your brain just took a seat behind your face?" Summer is my period of grace.

I don't know why it is so hard to find the same piece of time during the rest of the year. Life is more frenzied, I am told by friends. They say this philosophically, as if "it" were in charge and we had lost control.

The people I know live within the confines of their weeks-at-a-glance. When more is demanded of us, we get larger datebooks with more elaborate planners. We fit things in. We schedule—family, work, friendships. We organize with a fury of split-second timing. But we almost never pencil in time to do nothing.

It gets harder every year to figure out what separates our own lives from those of the creatures frantically working the goldenrod beside me against a deadline of frost. What is the difference? A soul, the theologians say, a sense of mortality, a sabbath. Maybe it is the last, a day of rest, that we have lost first.

One of the advantages of this summer retreat is that I truly vacate both

What if we obeyed that most humane of the old religious injunctions—a day of rest?

the workplace and the marketplace. But soon, at home, I will be again subject to Shopping Sundays, and to Washing Sundays, Cleaning Refrigerator Sundays, Driving the Car Sundays. There is no empty day in my weeks-at-a-glance.

My father, my grandfathers, I don't know how many generations back, worked six days and had one off. I don't at all envy their work life. But most of us work five days at one job, then thank God it is Friday and proceed to work two days at another.

Our mothers and grandmothers, for their part, labored for their families full-time. Now we hold two jobs, moonlighting every week, and then consider Sunday shopping to be a wonderful modern convenience, a sure sign of progress.

What, I wonder from my post in a hammock, would happen if we reclaimed a private sabbath? What if we obeyed that most humane of the

old religious injunctions: a day of rest?

I wonder if there might not be some freedom in the restriction. The freedom not to chauffeur, shop, clean. The freedom to spend time in the most profligate way, whole hours of it in leisure and pleasure, instead of frittering away the coinage in errands and obligations.

I don't know if I can reclaim this secular sabbath, even for sanity. At the door to a summer cottage the chores of fall already knock, demanding attention. It is remarkably hard to transfer chunks of time from doing to being, to give ourselves as much time as our laundry. But this new year, I resolve to try.

What will I take home from my summer vacation? A bit of nothing. One day a week, maybe. With luck, it may even take root in the cool September weekends. □

Copyright © 1985, Boston Globe/Washington Post Writers Group. Reprinted with permission.

CHILDREN'S CORNER

BABY ANIMALS

Here are the names of 10 baby animals. The letters of each name are scrambled. How fast can you unscramble them? Then see if you can name each baby's mother. Have fun! The answers are on page 21.

	<i>Baby</i>	<i>Mother</i>		
1.	LACF	_____	6.	TKNITE _____
2.	KCIHC	_____	7.	ABLM _____
3.	OCTL	_____	8.	NAFW _____
4.	UBC	_____	9.	DKI _____
5.	IYLFL	_____	10.	SGGLION _____

BY DALE M. P. FELDMAN

M Y F A I T H, M Y L I F E

WHAT THE FATHER MEANS TO ME

God isn't the kind of person some people have made Him out to be.

God the Eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. (Gen. 1:1; Rev. 4:11; 1 Cor. 15:28; John 3:16; 1 John 4:8; 1 Tim. 1:17; Ex. 34:6, 7; John 14:9.)

If God is like my father, I sure would hate Him!"

In his extraordinary paraphrase of Bible stories entitled *God Is for Real, Man*, Carl F. Burke tells of trying to assure a boy of God's love by saying, as we often do, that God is like a father. However, that may not come as good

news to a child who has known nothing from his parents but abandonment and abuse.

But my dad was Uncle Arthur, and I had every reason to love and trust him. As a boy I used to go with him to churches all over England. First I'd sing and read the Scripture; then Dad would preach about God and the signs of the Second Coming. And he always spoke with a fervor and conviction that left no doubt about the goodness and power of God or the urgency of preparing for Christ's soon return.

My father was only human, but sometimes it seemed there was little he could not do, except bowl a cricket ball in the proper manner. There's even a Bedtime Story on that subject! But when it came to really important things, like preaching, or building a boat, or finding your way around a

huge city—he wrote a book called *Discovering London*—I always felt safe around my dad.

I admired the way he met all kinds of people, especially children. And I admired the people he spoke of as his friends, great Adventists like W. A. Spicer, H.M.S. Richards, and R. A. Anderson, as well as leaders of other faiths such as the archbishop of Canterbury and Dr. Hertz, chief rabbi of the British Empire.

I knew that my heavenly Father, though even stronger than my dad, must be at least as kind and generous and trustworthy. Dad was a firm disciplinarian, but never vengeful or slow to forgive. He had a keen sense of justice, but he never threatened to destroy me if I failed to love him or obey. The story of the prodigal son ended just the way I thought it should.

BY A. GRAHAM MAXWELL

The special mission of the church is to talk less about ourselves and more about our heavenly Father.

I knew that my parents would welcome me back home no matter how far I might have let them down.

Conflicting Pictures

That God wants to be known as our Father was very good news to me. But as I grew older I became increasingly aware that not everyone shared the same picture of God. I met devout Christians who taught that if we do not please our heavenly Father, He will torture us in flames for eternity.

Others said no, God is just, but not cruel. He will always do the right and loving thing. Justice requires that He take vengeance on His enemies, but He will torture them only as long as they deserve. (Of course, they shrank from using the actual word *torture*, though the deliberate infliction of excruciating pain on the way to execution is precisely the most terrible definition of that forbidding word.)

Besides, they went on to explain, at great cost to Himself God has made it possible for us to escape such painful destruction. And Jesus is always at His side to protect us and beg Him to forgive.

But what kind of father would slowly burn his children to death? Was God after all not as loving as my dad? And what about Jesus, the one called God's Son? Was He actually more gracious than the one who wants to be known as our Father?

I set out to examine the evidence. As Ellen White had long ago advised, I began to read the Bible as a whole—all 66 books—asking of every story, teaching, and event, What does this tell us about God?

Since then others have joined me, in groups of a dozen to several hundred, in this book-by-book study of Scripture. More than 120 times we have read from Genesis to Revelation. And on each trip through the whole Bible the picture of God as our Father becomes ever more movingly clear.

It is apparent throughout Scripture that God's greatest desire is the love and trust of His children. But sadly there has been a devastating breakdown of trust in God's family, even to the extent of war up in heaven (see Revelation 12). Millions of God's children have been turned against their Creator, deceived into believing that He is arbitrary, exacting, vengeful, unforgiving, and severe.

If Satan's picture of God were true, we would be foolish to trust Him as our heavenly Father.

As Gracious as Jesus

I never cease to marvel at the "many and various ways" in which God has sought to reveal the truth about Himself. With what infinite skill and grace He has stooped to meet us where we are, speaking a language we can understand, leading us no faster than we are able to follow! I marvel at His willingness to risk being feared rather than loved as He has resorted to all kinds of emergency measures to gain our attention and keep open the lines of communication with His children.

Finally, as the ultimate emergency measure, the Creator came to live among us as a man. And the way He treated people, the things He taught about the Father, and most of all the unique and awful way He died were the clearest revelation of the truth

about God the universe will ever see or need.

Or was Jesus revealing the truth only about Himself? Could the Father be just as gracious, just as forgiving—even as humble—as the Son? Philip asked Jesus about this one day.

"Yes," He replied. "If you have seen me, you have seen the Father. If you can trust Me, you can trust the Father" (see John 12:44, 45; 14:9).

Philip should have known this already. The gospel prophet had long before identified the Son as "The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

Patient teacher that He is, Jesus did not chide the apostle for his ignorance of Scripture. He still patiently waits for His followers to recognize the significance of who it really was that walked so humbly on the earth. What kind of person is our heavenly Father? The Father is just like Christ, for He too is God.

I was glad for the wording chosen at the 1980 General Conference in Dallas to express the third of our fundamental beliefs. "The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father."

Ellen White would have voted for this statement. Eighty-five years earlier she herself had written, "Had God the Father come to our world and dwelt among us, humbling Himself, veiling His glory, that humanity might look upon Him, the history that we have of the life of Christ would not have been changed. . . . In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in

N

owhere does the Bible say that our loving Father needed to be reconciled to His children.

effect, it is the voice and movements of the Father" ("That I May Know Him," p. 338).

This means that the Father would have been just as willing to kneel and wash the disciples' dirty feet, just as willing to forgive the woman caught in adultery—and to forgive Simon, who had led her into sin (see *The Desire of Ages*, pp. 566-568; *Signs of the Times*, May 9, 1900).

More than this—since no one had to plead with Jesus to forgive His tormentors at the cross, then no one has to plead with the Father to forgive His erring children.

Friends of the Father

The Father, just like Jesus, wants His children to be His friends (see John 15:15). And just as God was able to talk plainly to Moses, as a man speaks to his friend (see Num. 12:6-8; Ex. 33:11), so just before He died Jesus spoke plainly to the men He had invited to be His friends. He made to them His plainest statement about His Father, a statement we sometimes seem to have difficulty accepting!

"I have said this to you in figures," Jesus began, referring to the "many and various ways" in which He had spoken to us in the past. "The hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father. In that day you will ask in my name; and I do not say to you that I shall pray the Father for you; for the Father himself loves you" (John 16:25-27, RSV).

Jesus was not saying that there was no need for His work as mediator, essential in the winning of the war that began in heaven. He was stating

simply that there was something He would never need to do. And He gave the reason why.

The key word in Jesus' statement is not. But within the past year I have heard the passage quoted publicly without this vital negative. It's almost as if some find Jesus' words too good to be true. I've even heard it said that if Christ is not pleading with the Father, we have no hope of being saved.

In *The Great Controversy*, pages 416 and 417, Ellen White shows her acceptance of the wonderful meaning of this passage. "The love of the Father, no less than of the Son, is the fountain of salvation for the lost race. Said Jesus to His disciples, before He went away, 'I say not unto you, that I will pray the Father for you: for the Father himself loveth you.'"

But in two recent paperback reprints of this great book, both produced by our major publishing houses, the all-important *not* is left out! Hence in these inexpensive editions especially designed to take the truth about God to the millions, Jesus is quoted as saying, "I will pray the Father for you." (See page 368 in both reprints.)

I could give several other examples of this disappearing *not*. But it is sadly wrong. Nowhere, absolutely nowhere, does the Bible say that our loving heavenly Father needs to be pleaded with to be reconciled to His children. On the contrary, "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19).

The Most Important Truth

I believe that the most important of all Seventh-day Adventist beliefs is

the truth about our heavenly Father. God is not the kind of person some have made Him out to be, arbitrary, vengeful, and severe. Though infinite in majesty and power, our heavenly Father is precisely the kind of person His Son showed Him to be. We accept the testimony of Jesus, that if we have seen Him, we have seen the Father.

I believe it is the special mission of the Adventist Church to talk less about ourselves and more about our heavenly Father. I covet for my church God's words of commendation about Job, that he had said of Him "what is right" (see Job 42:7, 9, RSV).

Someday we shall meet the Father face to face. Do you expect to be afraid? Overwhelmed with awe and wonder to be sure, but will you be terrified? Would you be less afraid to meet the Son?

Even little children were not afraid of Jesus. "They loved to play around Him, and to stroke that loving face with their innocent hands" (*Fundamentals of Christian Education*, p. 68). "They loved to climb upon His lap and to kiss that pensive face" (*Testimonies*, vol. 3, p. 422).

Would it be safe for little children to behave like that with the Father? I can feel the warmth of His reply, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14, RSV).

But wasn't it Jesus who said those words? That's right! That's why I know the Father would do the same. □

A. Graham Maxwell teaches in the Division of Religion, Loma Linda University.

Entrepreneurs Sharpen Witnessing Skills

ASI convention a major annual event

Some people describe it as an organization of soul winners who have businesses on the side to cover expenses. Others call it "the best-kept secret in the church."

And Charles E. Bradford said, "If you are anywhere else at the time of ASI (Adventist-Laymen's Services and Industries) conventions, you should be ashamed of yourself! This has become a major annual event in the North American Division!" Bradford, president of the North American Division, was the keynote speaker at the recent national convention in Williamsburg, Virginia, August 6-9.

ASI, a service coordinated by the General Conference, serves as a liaison between its 700 lay members and the organized church. It includes carpenters, architects, pilots, printers, bankers, boat builders, farmers, funeral directors, and others.

ASI holds a national (soon to be international) convention annually, as well as regional meetings. "ASI conventions offer creative ideas and practical training seminars," says Conn Arnold, ASI executive secretary and treasurer. "They teach people how to expand their witnessing skills, strengthen their businesses, and live more rewarding and fulfilling lives."

Training seminars on how to minister in the neighborhood, small business budgeting, nursing concepts, and practical advice for working mothers all reflected the theme for the weekend, "ASI in the Community." More than 500 members attended, with the largest

By Jackie Ordelleide, editorial secretary for the ADVENTIST REVIEW.

international representation since the organization's beginning in 1947. Countries represented included Holland, France, the Azores, Switzerland, and England. Says Arnold, "The conventions put people in touch with other men and women involved in exciting outreach activities and leave people thinking, 'I can do that!'"

Testimonies

Andre and Bernice Jubert, of Jubert Medical Office, Grand Rapids, Michigan, reported that after attending last year's convention they went home with renewed vigor to practice what they had learned about conducting Revelation seminars. "I felt impressed to help out with a Revelation Seminar," says Andre, "but I didn't say anything to the pastor. Then, not long after that,

Partners With Christ

Thyra Ellis, of The Stenotype Institute of Jacksonville, Inc., and Thyra D. Ellis and Associates International, Inc., operates a stenotype school. She has done stenotype reporting for 46 years.

Much of her business requires her to travel and has provided many witnessing opportunities. "I like the wonderful spiritual feeding I get in ASI," she says. "ASI gives me ideas of different ways to witness."

Dennis and Betsy Grafe, of Grafe Stained Glass, Cumberland, Georgia, responded to a need of Georgia-Cumberland Academy to establish an industry for student labor. Stepping out in faith, they moved, wondering all the while if their decision

the pastor asked me if I would lead." Together Andre and Bernice accepted the challenge, successfully completed the series, and graduated 38 people.

Henry and Robin Martin, of Auto Martin, Ltd., Grants Pass, Oregon, felt convicted to give more study to the Christian financial concepts taught at last year's convention. "After concluding from Scripture that being held as surety for customers who fail to make loan payments [as is the procedure in car sales] was not in line with our stewardship principles," Henry said, "we approached the bank loan officer with our convictions. In the course of the conversation Robin invited her to a cooking school. We were told the bank could not accept our request, so we continued praying about what we should do. Later the largest bank in town contacted us, offering to give credit without holding us as surety on car loans!" After attending the cooking school, the bank loan officer started Bible studies and invited four banker friends to attend with her.

The first overseas organization to join ASI was Country Life Paris, run by Bernard and Marie Beranger, Paris, France. They spoke at the

was a financially wise one.

During their move they received an order from a 65-store chain for glass products for Christmas. This order paid for their move and utilized the student labor at the academy. "We see ASI as a support group of others who have stepped out in faith."

"ASI rejuvenates us and gives us something to share," say **Norman and Vonnie Carey**, of Carey's Honey Farm, Lindsay, California. "It's like getting a spiritual high." Norman operates 2,000 colonies of bees, and packages the honey in 55-gallon drums to sell to wholesalers. "I want my family and my business to be lights where others can see Christ."



Dennis and Betsy Grafe

Friday morning prayer breakfast and told how they got started. "We had wanted to establish a vegetarian restaurant in France, and we set out with some friends searching for the appropriate place. After seeing positive signs for selecting a site in Paris, we prayed for an outpost so we could live in the country but near the city. The Lord led us to a furnished seventeenth-century castle, which we were able to purchase for a quarter of the price, even after the real estate agent had received higher bids!"

It was so completely furnished that they were ready to welcome guests two weeks after moving in. The restaurant, At the Gates of Eden, also leased at an inexpensive price, is located between the two most famous streets in Paris near the Opéra. It feeds an average of 200 customers a day and does more than just sell food. "We offer a healthful new way of life," says Marie.

Similar reports were common throughout the convention. "If you're not careful," Robert Spangler, editor, *Ministry* magazine, said in one of his talks, "you might even inspire some of our preachers! These ASI conventions are more exciting than workers' meetings!" But that's what happens when ordinary people are in partnership with Christ.

For information on how to join ASI, write the ASI office, 6840 Eastern Avenue NW., Washington, D.C. 20012, or phone (202) 722-6395.

Prophetic Guidance Seminars Explore Current Issues

The Ellen G. White Estate held four two-week Seminars on Contemporary Issues in Prophetic Guidance at North American colleges and universities between June 15 and August 8, according to Robert W. Olson, secretary of the White Estate. More than 200 registered for the sessions—the first of their kind held in the past 10 years.

"The attendance was especially gratifying, considering the rather formidable competition from camp meetings, workers meetings, and retreats held by various denominational organizations," Olson commented. "Some who came actually took family vacation time—it meant that much to them to learn more about Ellen White and their church," he added.

Frank Answers

Part of the purpose of the seminars was to give frank answers to questions raised by contemporary critics of Ellen White. Sessions were held at Walla Walla College, in Washington; Pacific Union College, in California; Andrews University,

By Roger Coon, associate secretary of the Ellen G. White Estate.

in Michigan; and Atlantic Union College, in Massachusetts. In addition to Olson, White Estate staffers who served as lecturers were Paul A. Gordon, undersecretary, and associate secretaries Roger W. Coon, Elbio Pereyra, and George E. Rice.

In addition to dealing with general aspects of inspiration/revelation and Ellen White's "literary borrowing" and use of secretarial assistants, the lecturers presented such topics as "The Human Nature of Christ," "The 1888 General Conference Session—What Happened?" "Ellen White's Role in Development of SDA Doctrine," "Pluralism—How Much?" "Is a Prophet Always Inspired?" "Marriage and Divorce," "Modern Prophets and How to Test Them," "The Role of Women in the SDA Church," "Mrs. White's Use of Modern Bible Versions," "Demons and Exorcism," "How the Bible Canon Was Formed," "The Pioneers and the Sanctuary Doctrine," and "The Future of the SDA Church—Does It Have One?"

Similar seminars may be held more frequently than once a decade in the future. "But probably we will not try to go as long as two weeks again," Olson says. "There is no question but what our attendance this summer would have been even larger if the seminars had been a bit shorter. I think next time perhaps four days would be about right. That way we could hold even more of them in a given summer."

Before You Move!

Please let us know at least eight weeks before changing your address.

1. Attach an address label from a recent issue or print your name and address exactly as it appears on the label.

Name (please print)

Address

City

State

Zip

2. Fill in new address

Name (please print)

Address

City

State

Zip

**ADVENTIST
REVIEW**

P.O. Box 1119, Hagerstown, MD 21741

Easy English Quarterly Serves Hearing-impaired

The Easy English edition of the adult Sabbath school quarterly is designed with the needs of hearing-impaired readers particularly in mind. The Department of Services for the Deaf at Christian Record Braille Foundation, in conjunction with the General Conference Department of Church Ministries, produces the Easy English edition.

"Because American sign language is the deaf's basic language system, the adult standard quarterly is translated into easily signed English," says Lyndelle Chiomenti, editor. The translation is checked by editors in the Department of Church Ministries to ensure that the original intent of the standard quarterly has been maintained. The Ellen G. White Estate assists by making sure

that Spirit of Prophecy quotations have been accurately adapted.

Other features of the Easy English quarterly include (1) its size—a teacher can hold it with one hand while he finger-spells with the other; (2) a larger typeface to accommodate those who are also sight-impaired; (3) two columns of type to keep eyes from being wearied by one long continuous line; (4) the use of modern Bible translations that are suited to American sign language and the language needs of the deaf.

Editor Chiomenti explains two additional editorial practices that are helpful to the deaf: "First, pronouns are seldom used. Because a hearing loss causes a lag in language development, it often is difficult for

a hearing-impaired person to decipher the antecedents of pronouns. Second, occasionally a word will be followed by synonyms in parentheses. For example, *revival* would be followed by '(reformation, change for the better).' This is done because the original word does not have a sign for it. It is, however, an important word, a word that the user of the quarterly should be familiar with."

The Easy English edition is also popular among hearing people. Because of the simplified vocabulary, many whose second language is English study from it instead of from the standard quarterly. Approximately 50 countries use the Easy English edition to translate the lessons into their languages.

Sowing Seeds in South England

For almost five months during the first half of 1986 Malcolm and Peggy Rutledge, full-time volunteer lay workers, taught 40 laypersons how to give Bible studies in homes. Classes were held in four churches of the South England Conference.

Malcolm and Peggy attended the North American Division Evangelism Institute for five months last year and were asked by Mark Finley, associate director of Church Ministries for the Trans-European Division, if they would become part of an experiment of giving assistance to key laypersons, on a one-to-one basis.

Being laypersons themselves, they hoped this would be an encouragement to other laypersons. A significant aspect of the course was the fieldwork involved. The neighboring areas of the four churches were canvassed with a Something Wonderful card through the mail. People returned the cards after indicating an interest in Bible studies. Students at each church almost immediately began conducting Bible studies.

Don't miss the bargain of the year!

Not since 1971 has the Conflict of the Ages set been priced so low. For just U.S. \$29.95/Cdn. \$41.95 you can get all five volumes. This hardback set is composed of **Patriarchs and Prophets**, **Prophets and Kings**, **The Desire of Ages**, **The Acts of the Apostles**, and **The Great Controversy**, all written by E. G. White.

Offer good until December 31, 1986 only! Hurry into your ABC today! Or call toll free 1-800-253-3000 (in Alaska and Hawaii call 1-800-253-3002) for MasterCard and VISA orders.

The Conflict of the Ages set is a Pacific Press product.

2015

© 1986 Pacific Press Publishing Association

PATRIARCHS
AND PROPHETS

PROPHETS
AND KINGS

THE DESIRE
OF AGES

THE ACTS OF THE
APOSTLES

THE GREAT
CONTROVERSY

Jones Builds Churches; Peruvians Fill Them

Neil Jones, of Red River Valley, North Dakota, describes himself as "just a plain old farmer." But to hundreds of Seventh-day Adventists in Lima, Peru, this 67-year-old is much more than that. Without Neil Jones and his colleagues of Maranatha Flights International, the Zarate church in Lima might not have a building today.

Jones first became involved in Lima through Maranatha. Returning with a group of nine people from a 1972 building project at Navati, in the Peruvian jungle, Jones learned that he could build a church in Lima for as little as US\$5,000.

"Build us a church and we'll fill it with members in one year," promised Tim Patton, former director of Adventist Development and Relief Agency (ADRA) for Peru. Jones accepted the challenge and helped raise money for two church buildings. Later he also assisted Maranatha in building churches in Chiapas and Tampico, Mexico.

In 1982, after helping to build a mission boat in Manaus, Brazil, Jones, with his wife and the Clarence Boyds, stopped in Lima to visit the Comas church that they had helped raise money for. On the way to Comas the driver took Jones to the home of Rosa and Albin Branez, where 50 people met for Sabbath school. Impressed by the need for a church building, the two couples decided to raise the \$8,000 needed to buy land.

"Then it seemed a pity to have the land but not the building. So we raised the \$5,000 for building materials," Jones remembers. In February 1984 he joined a Maranatha crew of 26 and worked two weeks on the building. Jones has been suffering from lymphoma, a form of cancer, since January 1983.

"Neil Jones took me aside and

told me about his illness on the last night that Maranatha was here," Branez recalls. "Like the disciples of old, we had no way of helping him.

"But we were rich in faith. So we prayed for his healing. Every Sabbath morning and Wednesday night prayer meeting the whole church prayed."

An Adventist contractor completed construction of the church in September of that same year. And that same month the Zarate church members began tent meetings on the

STAINLESS STEEL "3600 Plus+"

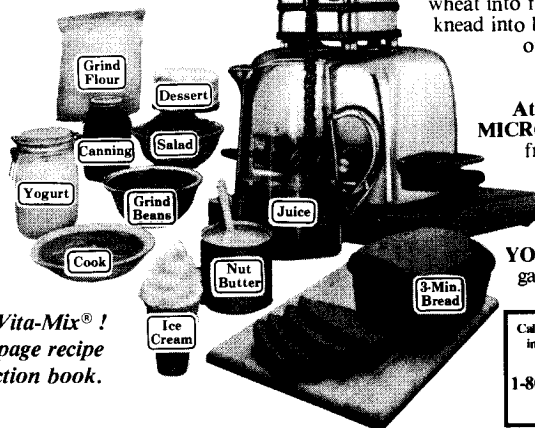
VITA-MIX® THE KITCHEN APPLIANCE For the Natural Food or Gourmet Cook

Someday other kitchen appliances may be able to juice without waste, cook without burning, freeze instant ice cream, grind wheat, mix and knead bread dough in 3 minutes.

As of now only Vita-Mix® can do these things as well as chop, grate, puree, grind beans, whip, make nut butters, mix cakes, make baby food, prepare special diets, chop ice, blend and liquefy. One powerful stainless steel compact unit—no attachments needed—takes only 8½" x 11" counter space.

Freeze ICE CREAM—lowfat yogurt too! Completely natural with fresh fruit.

COOK By Impact—Impossible to burn, scorch, or lump gravies, sauces, puddings, soups. Save vitamins normally destroyed by excessive heat.



FREE...
with each Vita-Mix®!
A big 128-page recipe
and instruction book.

CHECK THESE FEATURES

- Safe Stainless Steel Construction
- Standard 115 Volt Grounded Outlet (also available 220/240 volt)
- Call About Unbelievable 5-year Warranty!
- U.S.A. (Since 1921) Nationwide Service
- Self-Cleaning
- Super Power Motor
- UL Listed - Heavy Duty Quality

SEND COUPON TODAY!

Vita-Mix® Corporation — Dept. ADV0986
8615 Usher Road • Cleveland, Ohio 44138

We will RUSH TO YOU A GIANT FOLDER giving the complete, exclusive details... plus WHERE TO BUY information... and SPECIAL PRICE.

Name _____
Address _____
City/State/Zip _____
Telephone No. _____



Make TOTAL JUICE With The Fiber Vita-Mix® juices whole fruits and vegetables. It does not separate and discard the pulp (fiber, vitamins, etc.) from the liquid juice like old fashioned strainer type juice extractors.

NOW SAVE UP TO 400% THE VITAMINS

U.S. Dept. of Agriculture Handbook #8:	extracted juice only*	peel and everything**
LEMONS (VIT. C)	90 mg.	346 mg.
ORANGES* (VIT. C)	108 mg.	318 mg.
APPLES (VIT. A)	160 I.U.	388 I.U.

*Per pound of fruit
**Fresh ripe Valencia

Grind any GRAIN—into cereal or flour with precious vitamin oils and fiber retained.

Make BREAD! In the Vita-Mix® grind whole kernel wheat into flour, then mix and knead into bread dough, all in one simple 3-minute operation.

At last... make good MICROWAVE BREAD! from whole grain or flour into baked bread in minutes.

Make Low Fat YOGURT—By cup or gallon—Save money!

Call or write for your complete information package today!
TOLL FREE
1-800-V•I•T•A•M•I•X
(800-848-2649)

By Noelene Johnson, editor of Mission.

main street of town. Evangelist Diego Malca held two or three sessions per night to accommodate the crowds. By December he had baptized more than 200.

Jones and six Maranatha builders returned for the December dedication of the church. "The original group of about 50 had swelled to 220," Jones says. They filled every seat. A carpenter who in February had stopped in from off the street to help Jones make the pews sat near him at the dedication service. Jones was thrilled to discover that the man was now a baptized member.

"I know that if we had the time and money we could build 100 churches in Lima and they would soon be filled," Jones says.

To charges that his building ministry spoon feeds the people, Jones replies that already 40 members have split off from the Zarate congregation to form a new church company in another part of the city.

Sabbath schools around the world will also have an opportunity to help the people of Peru this Thirteenth Sabbath. The Special Projects Offering September 27 will provide a new dormitory for Peru's Inca Union University.

California Church Recognizes Civic Leaders

The Fifth Street Adventist Church in Perris, California, honored the city mayor and a city councilwoman for their efforts toward a high standard of civic life during its Community Services Day held Sabbath, May 24. Initiation of a resolution by Councilwoman Carmen Cox to begin city council meetings with an invocation, and Mayor Jesse Washington's support of the resolution led to their appearance at the church.

Passage of the resolution in March culminated five years of efforts by

Cox. Donald G. King, pastor of the Fifth Street church, spoke in favor of Cox's resolution at the March meeting, declaring, "God should come first with respect to both our lives and our nation." His contact with Washington and Cox at the meeting enabled him to arrange their appearance at the church.

During the worship hour on Community Services Day, Pastor King presented the mayor with a large, colorful edition of *The Desire of Ages* and congratulated Washington and Cox for their achievements in making Perris a safe and pleasant community. Perris, a small city of about 12,000, is located 20 miles south of Riverside.

The church's Community Services Day coincided with the beginning of the city's seventy-fifth anniversary celebration. At the vegetarian dinner after the services Mayor Washington presented the

church with a special seventy-fifth anniversary award. It was Washington's first invitation to a church since he was elected one and a half years ago. He commended the church for the day's theme—"To Serve With Love"—and said, "You can be sure that I'll be back soon."

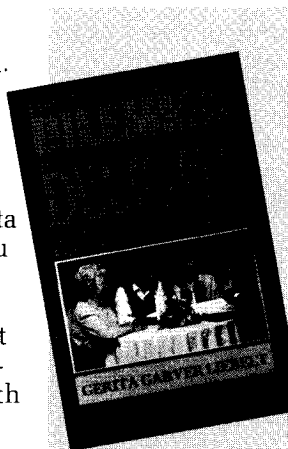
Answers to "Baby Animals"

CALF	.....	COW
CHICK	.....	HEN
COLT	.....	MARE
CUB	.....	LIONESS, TIGRESS, BEAR, FOX, ETC.
FILLY	.....	MARE
KITTEN	.....	CAT
LAMB	.....	EWE
FAWN	.....	DOE
KID	.....	NANNY
GOSLING	.....	GOOSE

Tree of life salad. Mashed potato Tower of Babel. Noah's ark in the woods. A vegetable garden in the dishwater. Your whole family will be delighted with this treasury of ideas for making Sabbath special.

You'll identify with the harried-mother syndrome described in the first few pages, then smile in delight as Gerita Garver Liebelt takes you on an idea-packed journey through Friday night, Sabbath breakfast (recipes included), Sabbath dinner, and Sabbath afternoon.

CREATIVE IDEAS FOR HAPPY SABBATHS



FROM DILEMMA TO DELIGHT.

Sabbath won't be the same for you and your children after reading this imaginative collection of ways to make the day a delight. Read it soon.

Available at your ABC. Paper, 96 pages, US\$6.95.



T ESTING THE WATER

President Theodore Roosevelt called the White House a “bully pulpit,” but from that pulpit only laymen have preached.

Now Pat Robertson, the Virginia Beach television evangelist, eyes the Oval Office. Could this cleric win the Republican nomination in 1988, or is he only a spoiler positioning himself to influence the party’s platform?

Robertson plans a mid-September announcement regarding his candidacy. By that time he will have measured voter appeal and, as he puts it, discerned the will of God. But one thing is already certain: any attempt by Robertson to make the Religious Right a potent force in party politics will entail hard sledding.

Robertson has undeniable strengths. He personifies the intensifying antiabortion crusade. In organizational skills, few surpass him. His smooth, friendly demeanor disarms skeptics. Yale-educated, son of a Virginia senator, and ex-Marine, he possesses legitimacy. And most significant, this past May he put his hand to the political plow in Michigan’s preprimary jockeying and momentarily astonished everyone, including two major contenders for the succession to the leadership of the Republican Party.

Still, the realities do not augur well for him to influence contemporary politics to any significant degree.

Yearning for things noble and absolute, Robertson once turned

decisively away from politics and the law. He put aside the legal career he had been trained for. After floundering a bit, he accepted Christ as his Saviour, enrolled in the New York Theological Seminary, and spawned the Christian Broadcasting Network and auxiliaries for which most people know him. It’s all right to change professions, but has Robertson a stomach for the course to which he now inclines?

Also, his surprising strength could eventually become his weakness. What helps him now—strongly stated conservative views that distinguish him from other candidates, win publicity, and rally believers—might hurt him later as Republicans seek the broad-based unity needed to win in 1988. Robertson, considered by many a right-wing radical, confronts a diverse electorate. As Joseph C. Harsch said recently: “In American politics the winning maneuver is to capture the center. Lose the center and you lose all.”

The Southern Baptist minister faces trouble even among Christian evangelicals. Another New Right religious leader, Jerry Falwell, fully shares Robertson’s political outlook, yet he has already endorsed Vice President George Bush for the presidential nomination. Whatever his effect on Republicans, Robertson could split his own religious community.

But something dwarfs the foregoing negatives. In a June interview with reporters and editors of the *Washington Post* Robertson spoke

egregiously about the United States Supreme Court. “As president,” he was asked, “could you uphold the permissive Supreme Court decision of 1973 on abortion rights?”

In responding, Robertson might have acknowledged, even begrudgingly, that this ruling had the force of law, and then gone on to describe how the law might be changed. Instead he voiced a generalization that could haunt, if not doom, a candidate for any public office.

“A Supreme Court ruling,” he replied, “is not the law of the United States. The law of the United States is the Constitution, treaties made in accordance with the Constitution, and laws duly enacted by the Congress and signed by the president. And any of those things I would uphold totally with all my strength, whether I agreed with them or not. [But] I don’t think the Constitution repositied in five people [i.e., a majority of the Supreme Court] the total domination of this society. . . . I don’t think the Congress of the United States is subservient to the courts. . . . They [the legislators] can ignore a Supreme Court ruling if they so choose.”

Such an assertion contradicts a line of decisions extending back 183 years in which the Supreme Court has established its power to overturn acts of Congress and presidential decisions. Robertson denies nothing less than the time-honored principle of judicial review, whereby more than 100 laws have been struck down as unconstitutional, including a portion of the recent Gramm-Rudman-Hollings deficit reduction plan. “The Constitution,” Justice Hughes wrote, “is what the judges say it is.”

For these reasons I predict that Americans will reject the phenomenon we are watching today.

Gary M. Ross serves as congressional liaison for the General Conference.

CALVARY

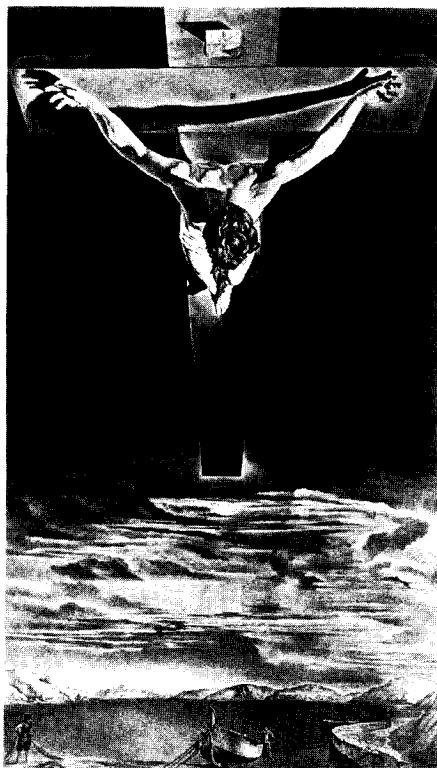
And when they were come to the place, which is called Calvary, there they crucified him" (Luke 23:33, KJV).

"That he might sanctify the people with his own blood," Christ "suffered without the gate" (Heb. 13:12). For transgression of the law of God, Adam and Eve were banished from Eden. Christ, our substitute, was to suffer without the boundaries of Jerusalem. He died outside the gate, where felons and murderers were executed. Full of significance are the words, "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13).

The Saviour made no murmur of complaint. His face remained calm and serene, but great drops of sweat stood upon His brow. There was no pitying hand to wipe the death dew from His face, nor words of sympathy and unchanging fidelity to stay His human heart. While the soldiers were doing their fearful work, Jesus prayed for His enemies, "Father, forgive them; for they know not what they do."

His mind passed from His own suffering to the sin of His persecutors, and the terrible retribution that would be theirs. No curses were called down upon the soldiers who were handling Him so roughly. No vengeance was invoked upon the priests and rulers, who were gloating over the accomplishment of their purpose. Christ pitied them in their ignorance and guilt. He breathed only a plea for their forgiveness—"for they know not what they do." . . .

Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing



RELIGIOUS NEWS SERVICE PHOTO

upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.

Satan with his fierce temptations

wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God. . . .

The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe.

And all that He endured—the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face—speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life—offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin Bearer, endures the wrath of divine justice, and for thy sake becomes sin itself.—*The Desire of Ages*, pp. 741-756.

BY ELLEN G. WHITE

How to build a bridge

GEORGE E. VANDEMAN

WHAT I LIKE ABOUT...

The Lutherans

The Baptists

The Methodists

The Charismatics

The Catholics

Our Jewish Friends

The Adventists

Rescuers of Neglected Truth



for only

U.S. **\$1.95**

That's right! You can build a bridge—a bridge of understanding—for just U.S. \$1.95. How? By sharing a copy of George Vandeman's book *What I Like About . . .* This important book is the 1987 Missionary Book of the Year.

Never before has a book like this one been written by an Adventist author. The reader will discover how many religious groups have contributed to the understanding of truth today. He will also discover which church has incorporated all these discoveries.

Written in an engaging, inoffensive manner, *What I Like About . . .* nevertheless clearly points the reader into the paths of truth.

Build a bridge to your neighbors and friends today. Give them a copy of *What I Like About . . .* Stop by your ABC today. Or give them a call.

Price is just U.S. \$1.95/Cdn \$2.75 each. Packs of five, perfect for sharing, are just U.S. \$7.95/Cdn \$11.15. Also available in Spanish.

What I Like About . . . is another fine product of the Pacific Press Publishing Association.

2012