

ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

July 14, 1988



***Finding
New Life
in Christ***

Ban on Women's Prayers?

Toddler Christianity

Canned Music

With canned music now in vogue in the Adventist Church, some churches are spending hundreds, even thousands, of dollars to acquire fancy sound systems. I don't know how this practice was begun in our church, but I suspect it was brought in by those whose first love was rock and popular music.

How often now can we hear a singer with a living, breathing accompanist in our local church? I know that one can receive a high from standing in front of an audience, mike in hand, with a mass of sound emanating from those big speakers—in high school I was a singer and drummer with a rock band.

Adventist parents sacrifice to provide their children with music lessons so that they may develop the talents God has given them. Others send them on to college to major in music, only to find upon graduation that they've been replaced by a tape. If this trend continues, soon we'll be singing congregational hymns to canned music.

A few months ago the New Jersey Casino Control Commission banned the use of prerecorded accompaniment tapes in all of Atlantic City's night spots. Can the Seventh-day Adventist Church do less?

JOSH RIVERA
Vineland, New Jersey

Viewing

How can one rationalize that audio is different from film (see "We Said No to a TV," May 12) when both are passive forms of receiving input? Pictures, still or moving, enhance our understanding of a situation, helping us to put things in perspective. Imagination can be very distorted and misleading.

However, we should be selective as to what we choose to see on TV or through other means, books included. We must guard these avenues of receiving information, not only for content but also for the time and money involved.

Calculators can be detrimental to understanding the basics of math,

computers to writing, and so on. All modern inventions have negative aspects, but these inventions can be beneficial, also. Let's not begrudge technology, but rather teach how to use it rightly.

CHARLENE BINDER
Lincoln, Nebraska

A Thousand Words

The April 28 *Review* contained an interesting editorial on the worth of the laity ("Just a Layman"). On the following page you headlined an address given to the General Conference Committee by layperson Joan Tonge. You gave us graphically your views on the worth of laity by not accompanying the article with a picture of Mrs. Tonge, but rather giving us pictures of the General Conference officers that we find in the *Review* every few weeks.

One picture is still worth a thousand words.

PAT HOPKINS
Simi Valley, California

Divorce and Remarriage

In "Taking a Stand on Remarriage, Racism" (May 19), I take exception to the statement that the major reason for an increasing problem of church members remarrying without a scriptural divorce "is the failure of pastors and church boards to follow courageously the outline that the Bible and *Church Manual* provide for dealing with these cases."

At best, this statement is an oversimplification of a very complex issue. It is wrong to place the entire blame on the pastors and church boards. It would be much more accurate to state that the church is struggling to reach a consensus on how to deal with this complex problem.

Our local churches are courageous. They have to struggle with this problem and make very difficult decisions. To pastors the problem is not only a divorce problem but also a people problem. It is often difficult to find a right choice when people are involved.

A careful reading of the *Church Manual* leaves many pastors won-

dering if the church has given any definitive counsel concerning this problem.

PASTOR DONALD A. KLINGER
Boonsboro, Maryland

Refreshed

There are times when I neglect Bible study and prayer, and I suffer spiritually for it. Then I read an article or two in the *Adventist Review*. It's like a drink of water after walking through a desert!

Thank you for this publication. You have no idea what it means to us out here!

TERESA COURTRIGHT
South Lancaster, Massachusetts

Remuneration

The Seventh-day Adventist Church should reevaluate the unconscionably low salaries paid to all of its professional workers. Moses in Deuteronomy 15 and Ellen White in her counsel advocate fair and generous wages. We will soon face a crisis in this area, if we are not facing one already. This problem is particularly evident in Canadian cities. The lower wages paid to Canadian pastors and teachers and the high cost of living in Canadian cities combine to make it virtually impossible for the church employee resident in a Canadian city to support a family without his or her spouse also working, often at a higher salary, to make ends meet.

As a layperson, I find it frustrating to see other laypeople take the lead in opposing fair wages and wage increases for denominational workers. In my view, it is hypocritical for a layperson to vote against a wage increase for denominational workers while at the same time earning far in excess of the salary received by those workers.

I would much rather pay a fair and generous salary and employ only a few excellent professionals than offer a mediocre and inadequate salary and attract many with only mediocre and inadequate goals.

GERALD D. CHIPEUR
Edmonton, Alberta, Canada

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July 14, 1988



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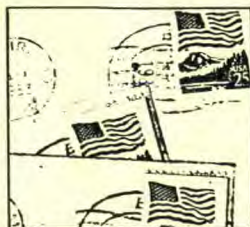
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COMING NEXT WEEK



◀ “Letters to Mom,” by Marjorie Munson. A daughter’s letters reveal much about the inner workings of a stable home.

■ “The Story of Sacrifice,” by Everett F. Peasley-Hutchinson. Sacrifice serves as the

sign of a special relationship.

■ “The Resourceful Wilma Hepker,” by Shelly Nolan. In 1961 Dr. Hepker began the first social work program at an Adventist college. But helping people is not only her job; it is her way of life.



RIGHTEOUSNESS BY FAITH— THE BASICS

We have reached the halfway point in this centennial year of the 1888 Minneapolis General Conference session—the session that became the turning point in the denomination’s right understanding of salvation by faith in Christ’s righteousness.

By now you have probably heard numerous sermons, tapes, and camp meeting seminars, and read books, magazines, and pamphlets sold or mailed out free by numerous individuals and organizations attempting to reconstruct the messages of the main characters of 1888.

Yet without written records of Alonzo T. Jones’s and Ellet J. Waggoner’s presentations during the General Conference session or the preceding ministerial institute, their exact messages are lost forever. We can only conjecture what they might have said from their earlier and later writings or from the recollections of those in attendance.

This in no way diminishes the import of the new understanding of righteousness by faith in Christ that came forth from the 1888 GC session. But it does bring forth several cautions that might be well said at this halfway point in our commemorative year.

First, we must never consider ourselves dependent upon the presentations of A. T. Jones or E. J. Waggoner or anyone else at the 1888 General Conference session for a proper understanding *today* of salvation by faith in Christ’s righteousness.

The 1888 GC session speakers certainly helped turn the tide of the denomination—willingly or un-

willingly—into the right course of biblical understanding. For this we owe a tremendous debt of gratitude to them. Yet it is still the Bible, the Word of God, upon which we Adventists base our beliefs.

Second, we must never allow all the minute facts, details, and surmisings about the 1888 GC session (or even the discussion of such big words as righteousness, justification, or sanctification) to confuse our understanding of God’s simple plan of salvation through Jesus Christ.

His gracious plan permeates the entire Word of God and comes into focus clearly in the New Testament. We must:

Our salvation is not merely a doctrinal issue to dissect, but an experience with Jesus Christ.

■ Recognize and admit that we are sinners, that death—eternal separation from our Creator—is the natural consequence of our actions. “All have sinned and fall short of the glory of God” (Rom. 3:23).*

■ Admit that we cannot earn salvation in any way. “For no human being will be justified in his sight by works of the law, since through the law comes knowledge of sin” (verse 20).

■ Believe that the Son of God died for our sins and forgives us when we ask for forgiveness. “If we confess

our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness” (1 John 1:9).

■ Allow His power to work within us to transform us into new creatures, into living testimonies of what God wants to do through mankind for all mankind. “Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come” (2 Cor. 5:17).

Third, We should never forget that even the initial and continuing desire to do right comes from God. Sometimes we fall into the trap of thinking that *we* have to somehow conjure up great faith in Christ on our own. But when we realize that “Christ is the source of every right impulse” (*Steps to Christ*, p. 26), we then realize that *our unique role in salvation is to not resist* the drawing power of God. “The sinner may resist this love, may refuse to be drawn to Christ; but if he does not

resist he will be drawn to Jesus” (*ibid.*, p. 27). What good news for us!

Fourth, may we ever keep before us that our salvation is not a doctrinal issue to be dissected to the nth degree, but an experience to be lived—a transforming experience with the person of Jesus Christ as both Saviour and Lord of our lives.

*Bible Texts in this article are from the Revised Standard Version of the Bible.

MYRON WIDMER



THE "APEALE" OF POSITIVE THINKING

Norman Vincent Peale celebrated his nintieth birthday in May at the dedication of his \$3.5 million Center for Positive Thinking. The center will expand the program of his Foundation for Christian Living, which annually sends out 30 million pieces of inspirational literature and publishes *Guideposts* magazine for 4.6 million subscribers. It has already initiated a program called the Power of Positive Students, a multimedia presentation designed to awaken public school students to their potential.

It all began in 1952 with publication of Peale's bestseller *The Power of Positive Thinking*, which has influenced a generation of leaders. The book, however, also ran up against the power of negative thinking. "I was castigated as an archconservative, a tool of capitalistic interests, who was turning Christianity into a way to get rich," Peale revealed in his 1985 autobiography *The True Joy of Positive Living*. Since then conservatives have labeled him a liberal because he reached out to all faiths, while liberals have seen him as a conservative because of his traditional values. He describes himself as "an evangelical Protestant with strong leanings toward ecumenicity."

Dr. Peale and his wife, Ruth, who has worked closely with him, still keep active lecturing. This past year they traveled 98,000 miles and gave 150 lectures. His approach to life, he says, is "uncomplicated." He explains: "I have always loved human beings, those who are lovable by nature, and have tried to love those who are not." Whatever one thinks

of his philosophy, it seems to have helped him achieve a long, happy, and inspiring life.

How-to Formulas

Many Adventists have found inspiration in Peale's materials. Countless numbers of us subscribe to his *Guideposts* magazine, with its stories of faith and providence, and many receive his how-to pamphlets. One of these tells how to cope with difficulty, overcome worry, deal with loneliness, relieve tension, meet sorrow, cure an inferiority complex, get rid of fear, have a successful marriage, and get along with people. Others invite us to "Try Faith," "Be Glad You're Alive," "Get Some Real Fun Out of Life," and "Do Things That Can't Be Done."

While we would not agree with all of Peale's theology, particularly his spiritualistic beliefs, we must admit that on the matter of positive thinking he is on the right track. This, of course, is not the whole of theology by any means, and doubtless he can be faulted for placing most of his emphasis here, and thereby creating a shallow religion. But he has done the religious world a service by pointing out the importance of the mind.

Scripture teaches the power of positive thinking. "Thou wilt keep him in perfect peace, whose mind is stayed on thee," promised Isaiah (Isa. 26:3). "Neither be ye of doubtful mind," warned Jesus (Luke 12:29). "Be ye transformed by the renewing of your mind," added Paul (Rom. 12:2), who also told us what to think about (see Phil. 4:7, 8).

Solomon declared that we are

what we think (Prov. 23:7). Therefore it behooves us to bring "into captivity every thought to the obedience of Christ" (2 Cor. 10:5). If we do not think positively, James reminds us, we cannot expect to receive anything from the Lord (James 1:6, 7).

Ellen White's inspired commentaries amplify these truths. "Think right thoughts, and you will perform right actions," she counseled (*The Adventist Home*, p. 54). Commenting on Solomon's declaration cited above, she said, "We need a constant sense of the ennobling power of pure thoughts. The only security for any soul is right thinking" (*The Ministry of Healing*, p. 491).

Negative Thinking

The chapter titled "Mind Cure" in this latter book also points out the power of negative thinking. "The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. . . . Many are lifelong invalids who might be well if they only thought so. . . . Many die from disease the cause of which is wholly imaginary. Courage, hope, faith, sympathy, love, promote health and prolong life" (*ibid.*, p. 241). "Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings—as much a duty as it is to pray. If we are heaven-bound, how can we go as a band of mourners, groaning and complaining all along the way to our Father's house?" (*ibid.*, p. 251).

How indeed, seeing that we are a people of the blessed hope? "Therefore, prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Jesus Christ is revealed" (1 Peter 1:13, NIV).

EUGENE F. DURAND



GLEN DALBY

WAH Doctor Pioneers New Medical Technique

A cardiologist at Washington Adventist Hospital has recently developed a trendsetting nonsurgical technique that could revolutionize cardiac care.

The procedure, developed by Dr. Fayaz Shawl, is called the Shawl percutaneous heart/lung insertion technique. It enables cardiologists to perform angioplasties—the unclogging of blocked arteries using a tiny inflatable balloon at the end of a catheter inserted through a patient’s veins—without surgery. No major incision, suturing, or anesthesia is necessary.

By using the newly developed Bard heart/lung machine, cardiologists allow the heart to rest while the procedure is being done. Blood is withdrawn from the right atrium, the upper part of the heart, oxygenated, and returned to the femoral artery in the left leg. The catheter with the balloon for the angioplasty is then inserted into the right groin artery. The procedure allows patients considered too high a risk for routine angioplasty to have it done safely without surgery.

“One of the main advantages of this technique is that no general anesthetic is used,” says Reg Burgess, hospital spokesperson. “This allows the patient to remain conscious through the whole procedure.”

As of June 30, 25 experimental procedures were performed. Shawl is expected to present his findings to the American Heart Association in November.

Dakota Members Pray for Rain

Members at the Dakota Conference camp meeting in Bismarck, North Dakota, held an all-night prayer vigil for rain on June 4 to ease the most devastating drought North America has experienced in 50 years.

The conference is located in the center of a widespread heat wave that stretches from California to Georgia. Marvin Lowman, conference secretary, said the

total impact of the drought will not be known until crops are harvested.

For many Adventist farmers and academy farms, the effect of the drought will be lessened because they have crop insurance or irrigation systems. Some farms are receiving small amounts of rain. Other Adventist farmers, though, may suffer major crop loss if no rain comes soon.

WORLD CHURCH

Brazil Union Gains Conference Status. The East Brazil Union Mission was recently reorganized as the East Brazil Union Conference. Union delegates also established a new field called Alagoas-Sergipe Mission, with offices in Aracaju, Sergipe, reports *Revista Adventista*. New missions and conferences are also being planned for East Brazil’s 144,000-member field.

Australian Signs Garners Editorial Award. James Coffin, editor of the *Australian Signs*, recently won the Australian Religious Press Association award for his editorial “By Their Loot You Shall Know Them.”

The editorial dealt with America’s televangelism scandals and their implications for Christianity.

To New Positions. Svein B. Johansen, former administrator for Hultafors Health Center and Hospital near Boras, Sweden, was recently elected Middle East Union president. Johansen replaces Gerald D. Karst, who was elected communication director of the Seventh-day Adventist Church in Canada (Canadian Union Conference). Karst served as president for five years.

Eric Gudmundsson, former home and family service director of the Iceland Conference, was recently elected president of that field. Gudmundsson replaces Erling B. Snorrason.

Herman Smit, former Adventist Development and Relief Agency (ADRA) director in Zambia, was recently appointed president of the Greek Mission. Smit replaces Leland Yialelis, who worked in that field for six years and who will be returning to the United States.

African University Holds First Graduation. Fifty-seven students recently took part in the first graduating exercises at the Adventist University of Central Africa in Rwanda. Speaking at the ceremony was



Africa-Indian Ocean Division president Joseph J. Nortey (at podium with translator).

The university was founded in 1979 to serve the needs of French-speaking Africa, and in October 1984 the first 63 students came on campus. Enrollment now has grown to 180, reports Elton Wallace, college rector.

NORTH AMERICA

Wyoming Church Stages Community Concert.

About 350 guests attended the Worland (Wyoming) Adventist Church's community Christian lawn concert on June 5. The program featured local musicians from the Worland area.

Several area churches contributed talent to make the concert successful, says Bette Curtis, church communication director. As master of ceremonies, Pastor Gerry Dunn had a unique opportunity to witness to the community.



New Hispanic Company Starts in New York.

The Greater New York Conference organized the Hempstead Adventist Hispanic Company, in Long Island, on June 24 with 44 charter members. This brings the total number of Hispanic churches and companies to 107 in the conference, reports Geraldine Grout, assistant editor, *Atlantic Union Gleaner*.

Andrews Hosts Recovery Retreat. About 75 recovering chemically dependent Adventists and family members attended the first annual Celebration of Recovery at Andrews University June 10-12.

Coming from 14 states and five foreign countries, the participants shared in workshops, group discussions, and personal testimonies, reports Francis A. Soper, president of the Association of Adventist Parents for Drug-free Youth.

Baby Jesse Celebrates Second Anniversary.

Baby Jesse recently celebrated two years of good health with a transplanted heart he received at Loma Linda University Medical Center.

Baby Jesse, who had suffered from a fatal heart disease, received a donor heart after his unwed parents appeared on Phil Donahue's nationally televised talk show, reports the *San Bernardino Sun*.

Since the transplant program started in November 1985, the Loma Linda heart team has conducted transplants for 16 infants, six children older than 1 year, and 13 adults.

La Sierra Hosts National Acrobatics Meet.

Nearly 300 athletes from across the nation converged at

Loma Linda University, La Sierra campus, for the 1988 United States Sports Acrobatic Federation National Championships June 21-23. The Loma Linda University Olympians placed first in the developmental acrobatic team competition, reports Sheila Elwin, university spokesperson.

The next meet will be held in June 1989 at Andrews University.

ALSO IN THE NEWS

Televangelism Support Undeterred. A new study entitled "Financial Support for Religious Television: The Impact of the PTL Scandal" reveals that financial support for televangelists overall is not hampered by scandals.

The report revealed that marked decreases in amounts and frequency of contributions were offset by regular viewers increasing the amount of money they gave to their favorite programs, reports Religious News Service.

Episcopalians Reach Out to Native Americans.

The Episcopal Church, long regarded as a bastion of the upper classes and well-educated, is mounting an effort to open its doors more to some of the country's poorest citizens—Native Americans.

Bishop Robert L. Browning, the church's chief executive officer, recently called on his blue-ribbon task force to design a ministries model for Native Americans.

"We have heard their call for Indian partnership, for Indian empowerment in the policy decision-making in this church," Browning said.

New SBC President. Jerry Vines (right), copastor of First Baptist Church of Jacksonville, Florida, was

elected president of the Southern Baptist Convention on June 14 in San Antonio, Texas. This represents the tenth straight year that the fundamentalists have captured the Southern Baptist Convention presidency, reports Religious News Service.

In a press conference following his election, Vines said he intends to continue in the tradition of the past five fundamentalist presidents and appoint only inerrantists to the crucial convention committee.



CHURCH CALENDAR

- Aug. 4** North American Division Hispanic evangelism council begins at Loma Linda University's La Sierra campus in Riverside, California. For more information call (202) 722-6565.
- Aug. 6** Unentered Territory Evangelism
- Aug. 6** Personal Ministries Day
- Sept. 3** Lay Evangelists' Day

SECOND OF FOUR PARTS

BURMA, INDONESIA

BY MYRON WIDMER

RANGOON, BURMA. From childhood I've remembered this country as the land of giant snakes, thanks to missionary Eric B. Hare, who unrolled a 30-foot Burmese snakeskin down our church aisle while he told a captivating story of Burma.

So far I haven't seen any snakes (and I hope I don't!) as I spend a long weekend here as part of my 29-day tour of Adventism in the Far Eastern Division. On Sunday I leave for Indonesia.

Upon arrival at Rangoon's airport Thursday afternoon I am immediately surprised by two things: men wearing skirts, called *longyis* (patterned cloth knotted at the waist—women wear flowered *longyis*); and the red tape of entry—seven stations that do everything from counting my money to examining the items in my luggage piece by piece.

I guess I should have expected the latter, for Burma is a thriving socialist (but *not* Communist) republic that is slowly opening up again to visitors. After gaining independence from Britain in 1948 and undergoing several political coups, this country expelled all foreigners in 1966 and nationalized almost everything. Now it is allowing visitors seven-day visas, up from the 24-hour visas of recent years.

Like Thailand, Burma is dominated by Buddhism—85 percent of its 35 million inhabitants

are Buddhists—and it boasts more pagodas than any other country in the world.

Its massive 2,500-year-old golden Shwe Dagon Pagoda rises hundreds of feet into the air, dominating the landscape of central Rangoon and humming with activity all day long—especially at full-moon celebrations. My host and interpreter, Burma Union Mission president Thein Shwe, and I stop to walk barefoot (as required) around this most sacred Asian shrine and around the surrounding plaza that houses thousands of golden Buddhas.

I sense firsthand the grasp of Buddhism: thousands of people devotedly decorating little Buddha statues with strings of flowers, pouring bowls of water over images, and kneeling and praying before hundreds of shining, sparkling, eye-appealing Buddhas.

I am fascinated by the scenes. But they hurt. They're vivid reminders of the tremendous challenge that lies before Christianity.

Despite this influence, and in spite of the government's nationalism of our hospital and schools and the expelling of our missionaries in 1966, Adventism is alive and growing under the leadership of Burmese workers, who ably picked up the reins and moved forward.

As I eat my Thursday evening meal at president Shwe's home in the union headquarters building,

Shwe shares a few of Burma's statistics: 11,860 members, approximately 900 baptisms every year, and 30 church buildings. Per capita tithe income, though, is low (as it is in most of the Far East). Even though Burma stretches its funds to the limit, Shwe tells me it is still heavily



The 2,500-year-old golden Shwe Dagon Buddhist Pagoda in Rangoon.

dependent upon the generous giving of Seventh-day Adventists worldwide.

My initial impressions before coming to Burma had been that the government had shut down most Adventist operations. Shwe reassures me that that's not the case. While the government has taken the hospital, 11 houses, and all schools—even our school on the first floor of the Voice of Prophecy building next to the union headquarters—other avenues have opened.



Buddhism has a strong hold over the Burmese.



Burma Union Bible Seminary at Myaungmya will receive 13th Sabbath Offering funds.

For instance, Adventists are able to operate "Bible seminaries" instead of "schools." Five junior Bible seminaries in the five areas of Burma offer grades 1 through 7, and the Burma Union Bible Seminary, a boarding seminary in the east, offers schooling through two years of college.

Even restrictions upon going outside the country for schooling have become an indirect blessing to the church. The Bible seminary now has hundreds of students who take theology. As the church cannot hire all of them as church pastors, they are taught both theology and a practical skill. Then the church "hires" them as self-supporting evangelists and sends them out to start up new churches. The work of 113 such evangelists, along with that of 63 ordained pastors, is proving to be an effective means of evangelism here.

Our Burma Union Bible Seminary is one of three recipients of this quarter's Thirteenth Sabbath Offering. It will use the funds to rebuild its badly deteriorating physical plant.



The Rangoon SDA Church choir.

Friday morning is again hot, in the high 90s, and I am escorted to a worker's home to eat (as is done for each meal). As the guest, I eat with the hus-

band while his wife serves—and their children watch! I am the first foreigner ever to eat in the home of one of the union workers—who even bought such rarities as butter and milk for me from their friend, a cook at the Australian embassy.

Among the delicious vegetarian foods, I am treated to such Burmese delicacies as fungus and flower soup, quail eggs, and slightly jelled hard-boiled eggs that one pours out and spreads on bread. Every meal ends with a huge bowl of sliced mangoes—m-m-m good—and a request for me to pray as the entire family gathers in a circle.

After breakfast I speak for morning worship at the union. Then I am off again in the union's pickup to Kinsaug Press. (The 1976 pickup is the *only* vehicle owned by the Adventist Church or a worker, as vehicles cost nearly US\$50,000 if available. For comparison, worker salaries range up to \$3,500 per year.)

Inside the old press building I talk with manager Kyaw Sein Pe as he shows me their latest model press—a 1953 letterpress machine! Just a few months ago they retired their larger press, an 1892 press. Surprisingly, without all the modern offset printing equipment, they print good-quality literature! A newer press, shipped to Burma years ago by a donor, still sits at the customs office because the press doesn't have the \$50,000 for duty.

Next I tour the local junior Bible seminary—with walls of canelike material and ceiling fans (a must in these tropical countries)—and the Adventist World Radio production studio, where three individuals prepare one-hour Burmese programs

for daily broadcast via the AWR/Asia shortwave station in Guam.

On Sabbath I attend the headquarters church and preach (without shoes—the normal custom for platform participants) during the worship service with a full house of nearly 300. In the afternoon I visit two other Rangoon churches and get back in time to attend and speak at a special Adventist Youth meeting with nearly 200 in attendance! And oh, can the Burmese sing with vibrancy, with gusto! Tears come to my eyes. Their singing seems symbolic of their spirits—hopeful, indomitable—while they undergo many adversities.

Sunday morning arrives too soon, and I must fly south of the equator to Jakarta, in the Muslim country of Indonesia, the place I almost went as a student missionary.

I arrive in the capital city of Jakarta in time to be escorted by my host and translator Johny Lubis, West Indonesia Union Mission publishing director, to an evening meeting of a four-week evangelistic crusade by Kenneth Mittleider, a general vice president of the General Conference.

Finding seating is virtually impossible. The auditorium is packed with probably close to 1,500 people, and more crowd the entrances. When Elder Mittleider makes an appeal through his translator, nearly 150 persons decide to accept Christ. Again tears well up in my eyes. For years I have heard of such large crusades in developing countries and have often spurned their results, thinking that such people are easy to baptize. Now I see that these people, at least in this Muslim country, have as much difficulty, maybe even more, in making a decision as do people back home.

The next three days become a whirlwind of visiting leaders of the



President Shwe (center) and press managers display books they print.

union, two missions, a publishing house, elementary and secondary schools, and our hospital and college in the mountains at Bandung—via a 5:30 a.m. train ride that winds for three hours through scenic rice fields and mountains!

What have I learned? Plenty! Our church here is vibrant, strong, young. It is on the move! Twenty years ago all the Adventists in Jakarta, the capital city of 7 million people, could have fit into one church building. Now, says union president Soemarna, we have more



Students of our Bandung Adventist elementary school in Indonesia.

than 40 churches in Jakarta and another 10 on its outskirts—8,000 members!

President Soemarna tells me lay-member participation lies at the root of growth. In north Sumatra, the fastest growing area of West Indonesia Union Mission, each pastor has 10 to 11 churches. It is the lay members who actively evangelize their neighbors and communities.

Such growth is surprising in a nation considered to be one of the largest Muslim countries in the world—180 million with at least 85 percent Muslim. Only *one* province throughout the vast territory of Indonesia does not have a single Adventist church. That province lies on the northern tip of north Sumatra, considered to be the “veranda of Mecca” itself.

Soemarna, himself a former Muslim whose parents are still Muslim, offers two reasons for the growth of Christianity and Adventism here: complete religious liberty to worship and evangelize; and a variety of Islam different from that of Middle

Eastern countries—a variety that has been mixed with other religions.

But in spite of all the positive environmental factors, most of the church’s growth comes from the 15 percent of the population that is non-Muslim. About 5 to 7 percent of each year’s baptisms are of Muslims. That concern has urged church leaders to create special projects for Muslims, such as the one recently begun 90 miles south of Jakarta. Here they rent houses for church companies and give many Bible studies. So far they have baptized 15 members—Muslims, Chinese Buddhists, and Catholics.

Another Muslim project soon to open is located in an area south of Jakarta among descendants of the original inhabitants. The village chief says he is providing property for a center because Adventists are close (in many beliefs and practices) to Muslims.

Here are some further glimpses of Indonesia:

□ Three English language schools enroll nearly 1,500 students. A few years ago the government required all English teachers to have a college degree and two years of teaching experience. This cut out all our student missionaries, but brought in some older overseas volunteers.

□ Indonesia Publishing House, managed by Lambok Silitonga, provides books and materials for both West and East Indonesia Union missions and for more than 1,000 literature evangelists. The best-selling book is *Healing Wonders of Water*. Annual business is more than US\$500,000.

□ Average salary for pastors is \$125 per month.

□ Tithe income is low. Only the Jakarta Mission is self-sufficient; it is hoping to get conference status by 1990. The great need here is for church buildings; \$20,000 would build a fine concrete-block church.

□ The 150-bed Bandung Adventist Hospital, under the direction of Dr. Simon Tomarere, stays 80 to 90 percent filled—in a town 95 percent Muslim. Why? Medical care is subsidized, and citizens can



Bandung Adventist Hospital.



President Bahasa Soemarna points out the location of churches and institutions in his West Indonesia Union Mission to Myron Widmer (left) and to Union Secretary Marudin Siagian.

choose where to go for medical care. They choose our hospital because of its good facilities, good physician and nursing care, cleanliness, and efficient service.

Under the direction of Hengky Pattiranie, M.P.H., the hospital runs an aggressive health-education center and program for church members and pastors, patients, employees, and the community. It also sponsors charity clinics and works with government clinics in the area.

□ Universitas Advent Indonesia, just out of Bandung and one of two colleges in Indonesia, provides training for Adventist young people in biology, business, education, nursing, secretarial science, and theology. It has 630 students this year.

Indonesia’s 110,000 members are on the move for Christ. They are alive and growing!

Tomorrow I head for the Philippines. Come with me! □

To be continued next week.



Myron Widmer is associate editor of the Adventist Review.

HOLY NONCONFORMITY

BY DOUG MORGAN

In one of his stories about life in the imaginary town of Lake Wobegon, humorist Garrison Keillor tells of 14-year-old Lois Tollerud's confirmation into the Lutheran Church. To celebrate the event Lois' mother makes her an angel food cake with her confirmation verse—Romans 12:2—written on it in blue frosting:

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (It was, Keillor notes wryly, a *big* cake!)

Lois finds all this perplexing, for she fears she may have lost her faith over the weekend and feels she should tell her parents, but can't. As I listened to the story, I felt again the tension that hearing Romans 12:2 creates in my own soul.

Shopworn Theme

The warning against worldliness that is usually drawn from this passage seems a shopworn theme. Who wants to revert to the restrictive legalism that so often comes with the effort to "be not conformed to this world"? Does being a faithful Adventist really mean complete repudiation of one's society and culture?

The other pole of the tension is the remaining conviction that Paul is right. There are things wrong with the world, and Adventists ought to be different—radically. Some of the distinctions between Adventists and the rest of society are becoming increasingly blurred. My perception is that we Adventists—especially college-educated baby boomers—don't spend our money, adorn our bodies, think about or act on social issues, or

even eat and drink all that much differently than other people.

Of course, part of the blur comes from movement on the other side. Health matters that once seemed an Adventist or Mormon fetish are now national trends. Also, the AIDS epidemic and economic instability seem to be pushing society toward more sober ways of living.

The situation is further complicated because it's not always easy to tell when the blurring from our side indicates spiritual laxity or when it demonstrates healthy freedom from narrow rules of piety.

Furthermore, nonconformity isn't a scriptural absolute. We ought, for instance, to conform to civil law unless a higher principle demands otherwise. But if my generalizations about our current condition are at all true, then it's important we sort out the ways we are wrongly conformed and determine the shape our nonconformity should take.

Is's and Isn't's

Before saying something of what I think this nonconformity *is*, I want to point out what I think it *is not*.

It is not spiritual isolationism—sealing ourselves off in metaphorical Pitcairns, engaging minimally with the surrounding culture. It is not rebellion for its own sake—thumbing our noses at the establishment for the sheer, perverse pleasure of it. It is not earning status with God by following a behavioral checklist—somehow reassuring Him and/or ourselves that we are His simply because we are different.

Rather, the nonconformity to which we are called consists in being an alternative community that

takes its signals from Jesus as Lord, a people covenanted together to follow Him in the way of the cross. My dream for my church is that we embody this holy nonconformity in a more authentic way.

When in response to His loving initiative we commit ourselves to Christ's way, He shatters the constricting mold of this world and transforms us. Not conformed to the world's mold of obsession with material gain, we are transformed into a community in which resources are used to serve and heal. Not conformed to the world's mold of apathy and hedonism, we are transformed into a community whose members lose themselves in the cause of justice and wholeness. Not conformed to the world's mold of power and violence, we are transformed into a community of servants and peacemakers.

Such holy nonconformity positions us to fulfill the Adventist mission, witnessing to the kingdom of God as the hope of the world. We can make known and felt the *shalom* of the kingdom only when following the way of Jesus becomes a reality in our midst.

As John Howard Yoder puts it, hope for a new world is "kept alive not on grounds of logical proof to the effect that there is a cosmos with a hereafter but by the vitality of communities in which a different way of being keeps breaking in here and now. . . . Nonconformity is the warrant for the promise of another world" (*The Priestly Kingdom*, p. 94).

When our direction seems uncertain, our relationship to the world ambiguous, and—though we dare not admit it—we fear we might have lost our faith along the way, perhaps it is time for a fresh look at the concrete meaning confession of Jesus as Lord has for our communal as well as individual style of life. The way of the cross is the way of nonconformity. It is also the way of transformation and freedom.

Doug Morgan is pursuing doctoral studies in church history at the University of Chicago.



H. ARMSTRONG ROBERTS

NEW LIFE IN CHRIST

His righteousness blankets us with beauty.

BY FRANCIS W. WERNICK

As I approached the apartment door and knocked, my mind reviewed the events of the past few weeks. I

wondered what response my knock would bring. As pastor of a city church, I had become accustomed to rapping on all kinds of doors, but this one was different. Behind this door lived a self-styled unbeliever in God who delighted in confusing believers.

Strangely, he had attended church for several Sabbaths and had even been willing to make an appointment for me to visit him. All of this left me mystified.

The door opened to reveal a short,

stocky, youthful-looking man. Before I could speak, Harry's words tumbled out in a rush, as though an emotional dam had burst. "Pastor, if you knew what a sinner I have been, you would not be here." He lowered his head so as not to look me in the eye.

He obviously had been carrying a heavy burden of guilt. I thought, *So this is the secret of his professed unbelief.* My reply came quickly. "Harry, I would have come even if I had known, because Jesus is ready to forgive you, and I am here to help you find peace." A plea for help was written across his face.

When we were seated in his apartment, Harry talked at length about his life, which had been sordid and immoral. Believing that he had passed the boundary of God's mercy, he had, in despair, acted out the part of an unbeliever. In reality, he longed for a Saviour to lift his heavy burden. So wrongheaded are sinners that they often flee from the very source of their rescue.

Harry cried out for help, and his cry was answered. In Jesus he found forgiveness. Though His life had been terribly polluted, "where sin abounded, grace did much more abound" (Rom. 5:20). Harry received Jesus as his Saviour; peace filled his heart. "Blessed [happy] are they whose iniquities are forgiven, and whose sins are covered" (Rom. 4:7; see also Ps. 32:1). David knew what it was to fall victim to impure thinking and then carry those thoughts into action. He also knew confession, repentance, and forgiveness, and could write, "Blessed is the man unto whom the Lord imputeth not iniquity" (Ps. 32:2).

I watched Harry go through the same experience, find the same peace. I saw him begin a new life of growth and trust in Jesus. He returned to church, living a life of moral rectitude and active service for his Lord.

Beyond Our Capability

The change in Harry's life was marked, but this should not surprise

us. Paul, who himself experienced a dramatic reversal in his life, wrote, "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). The word *created* implies a power far beyond any capability we have. Only the One who can speak a world into existence from nothing can create a new heart that loves purity and holiness. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

"When through repentance and faith we accept Christ as our Saviour, the Lord pardons our sins, and remits the penalty prescribed for the transgression of the law. The sinner then stands before God as a just person; he is taken into favor with Heaven, and through the Spirit has fellowship with the Father and the Son. Then there is yet another work to be accomplished, and this is of a progressive nature. The soul is to be sanctified through the truth. And this also is accomplished through faith. For it is only by the grace of Christ, which we receive through faith, that the character can be transformed" (*Signs of the Times*, Nov. 3, 1890).

John the revelator knew by experience what it means to be forgiven through the atoning blood of Jesus and to be created a new creature. In his later years he doubtless reflected upon the power of Christ that had so wonderfully transformed his life. The wind and surf that beat upon the rocks of Patmos could not compare in power to the blood of Jesus that had changed him so radically.

He saw in vision the source of that power. In Revelation 12 there opened to his view the great conflict between the seed of the woman, Jesus, and Satan. He saw that Satan's doom had been sealed at Calvary. A voice from heaven then caught his attention: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ" (verse 10). Power at last, and just in time to save a lost race! Verse 11 of this same chapter

provides the sequel: "they overcame him [Satan] by the blood of the Lamb." The old gospel song "There Is Power in the Blood" states biblical truth. Out of the tomb came the living Christ who had given His life, but now could give power to all who believe in Him.

Only One Source

This power is unavailable from any other source. It can change cold hearts, hard as granite, to soft, pliable ones, filled with love for God and neighbor. A life cleansed by the atoning blood of Jesus comes out white like the snow that blankets the earth with its beauty, covering every imperfection. But unlike the snow, the power of Jesus cleanses what lies beneath. It can change the life, making it new, clear down to its roots.

Unlike snow, the power of Jesus cleanses what lies beneath it.

A mind cleansed by the blood of Christ no longer harbors resentment, anger, pride, selfishness, hatred, greed, the lusts of the flesh, or any other sin so common to the natural person. When we submit these sins to the power of Christ, new emotions take their place, for "behold, all things are become new" (2 Cor. 5:17). We cannot deal with sin without a new heart.

We once had a climbing vine on our porch that became impossible to control. Its tendrils grew into every crack and crevice they could reach. It overwhelmed the porch, then invaded the roof gutter, the siding on the house, and even the door. Trimming it proved an endless task. So, while it had a certain beauty, we

decided it had to go. The only solution was to put an ax to its roots.

This is the way Christ deals with sin. "Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church" (*The Desire of Ages*, p. 671).

During my first year in college I became acquainted with a young man and his wife who had only recently become Seventh-day Adventists. As businesspeople, they had lived a life common to many of the young in their city—work by day and revelry by night. They drank deeply at the world's cisterns of pleasure. At times the emptiness of their lives haunted them, but what else was there?

However, God was at work. One day they found themselves listening to an evangelist of uncommon power expounding upon the Scriptures. As they responded to the appeal of the Holy Spirit, Christ worked a miracle of grace in their hearts. Old habits were dropped, for that which before seemed so pleasurable now had lost its appeal. When I met them, they were in college preparing for service to God. During the following years their ministry brought blessing to thousands who, like them, needed the power of Christ.

When the saints in heaven gather around Jesus, they will sing, "Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God" (Rev. 19:1). Through faith in the atoning blood of Jesus and His lifegiving power, they are arrayed in fine linen, clean and white (verse 8). That power is even now working in lives all over the earth, and it will work in our life if we are willing. □



Francis W. Wernick, now retired, served as a general vice president of the General Conference.

GROW I

BY GARY TETZ

Sara-Leina has been acting like a baby lately. In fact, she is one, and perhaps that explains everything.

We're tired, her mother and I. The stress. The responsibility. From the day Sara-Leina was born she has required constant adult supervision. We've become lifeguards, not daring to leave our tower unattended even for a moment. And we spend most of our very average days leaping headlong into the pool, dragging her to safety, trying to keep the water out of her lungs.

oblivious to the real world we live in. All she wants is someone to hold her hand and read to her in a language she is nowhere close to understanding.

We supply everything she needs, and much more. We guard her nutritional balance, and keep her warm and dry. We buy her expensive toys. We're preoccupied with her happiness. But sometimes when her face is purple and contorted with rage, we think she's a bit ungrateful. And we feel like quitting. Moving away. Leaving her in her crib with a crust of bread and the

Most of us prefer toddler Christianity.

She's helpless. By grown-up standards, she maintains little dignity. She can't dress herself. She can't feed herself. She has developed no truly viable means of locomotion. She makes strange guttural sounds without asking to be excused. She's totally dependent, completely

last 357 mortgage payments on the house.

We probably won't. There are no biblical grounds for such a postnatal separation, and the legal implications could be troublesome. Besides, we've been hearing lately that things won't always be like this. So

NG UP

we've decided to stick around, at least long enough to take some credit, assuming she turns out that way.

Someday . . .

Although it's difficult right now to see past the sleepless nights and daytime toddler traumas, we expect the future to hold some exciting prospects. While it's true that Sara-Leina's daily developmental progressions have always provoked a certain amount of pride and satisfaction, the novelty of babyhood is not so slowly wearing thin. It's a comfort to know that

hug each other, then hand her the keys to the city. And we'll pray that somewhere along the line we did or said the right things. At the right times. In the right order.

Certainly we'll always be there when she needs us. But not as bodyguards, traffic cops, or smoke alarms. We hope Sara-Leina won't ask us to fight her battles for her. We'll much prefer to stand back, arms folded, and watch the values we've somehow instilled provide the basis for rational, mature, positive, life-changing decisions. The real satisfaction of parenthood will

gone to considerable effort to place in our hands and hearts the framework on which to build our lives. He expects us to think on our own, not cling to His legs and hide our faces at every petty adversity. He's sick of changing diapers, of picking up after us. He doesn't like yelling about our filthy rooms. And He certainly derives little enjoyment from making the beds of supposedly mature Christians.

Most of us prefer toddler Christianity. Life is easier when even the most basic decisions are made by someone bigger and stronger, and we like the idea of an all-knowing master controller pulling our strings. We're uncomfortable with responsibility, finding it much simpler to fall asleep in the back seat of the station wagon, knowing Daddy is driving and we'll awaken tucked in bed at Grandpa's house.

Our Father is amazingly patient with us, but in a God-like sort of way He must get tired of it all. More than anything, He wants to stand back, arms folded, and watch His children succeed. He's given us everything we need to survive in this world. And now He waits patiently and eagerly for the day when we finally grow up. □

Gary Tetz is admissions counselor at Walla Walla College, College Place, Washington.

Does God?



someday we won't have to do everything for her.

Someday, I'm told, she'll start thinking for herself, start making her own way in this world. She'll leap from her high chair. Throw away her bib. Disdainfully discard her training wheels. We'll cry for a while and

arrive when the need to legislate departs.

Fatherly Frustrations

It strikes me that our God must frequently experience some similar fatherly frustrations. He's taught us to walk. He's helped us talk. He's

this passage clear evidence for excluding women from prayer. The text “proves that God listens only to the prayers of men. In 1 Corinthians 14:34 Paul says that women are to keep silent in church. And we might remember that Eli rebuked Hannah for making a commotion at the Temple. And this even while she prayed silently, which proves that what was rebuked was not the noise that women make, but their prayers.”

Of course, even for men, as an-

second-year Greek students at one of our senior colleges.* The project required three interpretations that the students were to read into the text without regard for setting or context—an unfortunate, albeit popular, practice known as “eisegesis,” that is, making a passage say what one feels it ought to say to prove a point.

Disregarding Context

Standing in opposition to the more responsible approach called “exegesis” (drawing meaning out of a text by allowing it to speak for itself), eisegesis lies at the root of some of the most bizarre, unbiblical, and destructive interpretations. Further examples from the class project illustrate the range meaning one may read into a text.

One student took on Mark 7, the chapter relating Jesus’ encounter with the Pharisees and lawyers over traditions such as washing hands before eating. He saw here an attack on handwashing, which demonstrates “a lack of faith in the efficacy of Jesus’ atoning sacrifice on Calvary.” “Thus,” he concluded, “if we continue to wash our hands before meals, we signify that we are still in bondage to the Jewish ceremonial law. Only by eating with dirty hands do we demonstrate our freedom through the atoning sacrifice of Christ, who nailed the ceremonial law to the cross.”

Several students selected Romans 14:22, 23, into which they read creative interpretations. The verses state: “The faith that you have, keep between yourself and God; happy is he who has no reason to judge himself for what he approves. But he who has doubts is condemned, if he eats, because he does not act from faith; for whatever does not proceed from faith is sin” (RSV).

One enterprising student concluded that an uneasy conscience should be quieted by abstinence from food altogether. “Verse 23 gives the correct reasons to fast. If you are going through a low time in your life—faith perhaps wavering, doubts creeping in—do not eat! The

BIBLICAL BAN ON WOMEN’S PRAYERS?

and other questions raised by “eisegesis”

BY DOUG CLARK

other study indicates, only the intense prayers of recognized righteous individuals make it through to God. “So this text can say that if an urgent request of God is needed, go to a person who is very close to Him and have him pray earnestly for you.” Prayer thereby becomes the privilege of those men particularly anointed with this spiritual gift.

A third investigation of James 5 deals with verses 15 and 16: prayer for healing and confession of sins. It proposes a cost-effective plan for personal health and church wealth. “We may conclude that James 5:16 proclaims a new doctrine for Adventists: A lack of faith prompts Christians to go to doctors. Hospital visits are unnecessary. All we need is the heartfelt prayer of a righteous man. Second, by confessing our sins to each other, we can increase our offerings by 40 percent because those who now tell all to a psychoanalyst can simply confess to each other, pray, be healed, and give the money they save to the church.”

The preceding “interpretations” of James 5:16 resulted from a class assignment given recently to

From recent studies of James 5:16—“The prayer of a righteous man has great power in its effects” (RSV)—a number of creative interpretations have emerged. One student found in



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man 'who has doubts is condemned, if he eats.' Of course, the reverse is also true: when faith is high, eat much (see Luke 7:34)."

Another student asked if Paul's condemnation of judging the lifestyle of others in Romans 14 should not cause us to be less vocal about our church as God's special people. "According to verse 22, can't all religions, beliefs, and lifestyles be right if an individual believes in them? Yes." Since these matters concern only an individual and his or her relationship with God, "evangelism, church organizations, and religious affiliations are out of the question and ethically wrong."

The eisegetical approach to Romans 14:5—"One man esteems one day as better than another, while another man esteems all days alike. Let every one be fully convinced in his own mind" (RSV)—generated the following insights from another prospective preacher. "Our motive determines whether an act is right or wrong in God's sight. Verse 6 clarifies this further by saying that as long as we do our best to bring glory to God, then what we do is right. So verse 5 clearly states that we may worship on any day we feel is right as long as our motives are good."

Unnatural Meanings

As everyone can see, an eisegetical approach may produce any number of novel biblical (mis)interpretations. If the foregoing illustrations stretch the texts out of shape and twist legitimate meaning into distortions, the reason is clear. Eisegesis, though hallowed by long usage, usually forces unnatural meanings onto texts. Of course we cannot divorce ourselves completely from reading Bible verses with particular concerns in mind, because we all read through spectacles that reflect our upbringing, training, ambitions, and life experiences. The goal, then, is to aim at a more exegetical approach.

The students involved in this class project were asked to produce an exegesis following weeks of training in the use of helpful back-

ground tools and methods of Bible study. They learned to allow the text to speak for itself, to hear the message as the first listeners must have understood it, to permit the passage to inform their lives today.

As it turned out, the eisegesis project proved quite valuable. The students had fun dreaming up new interpretations and applications without investing time and energy in background research with concordances, Bible dictionaries, Bible introductions, biblical histories, or commentaries. This approach was easier, demanding a lot less work. Of course it didn't produce much that was useful, either.

But more important, the eisegesis project forced them to think about what they were doing to a text by making it say what they wanted it to say. The process opened their minds to the dangers involved in such an approach. It reminded them creatively, even if negatively, of the need for sensitivity to biblical passages in their context. After all, God can speak for Himself, and doesn't need us to tell Him what we want Him to mean.

Well, so much for "men only" in the prayer chapel, take-it-to-a-saint petitions, physician boycotts, and savings for the combined budget! Better we take the Bible on its own terms, discover what it meant to its first hearers, then listen to the message for today. □

*The students involved: Jan Armstrong, Edgar Coleman, Mitch Elrod, John Giddings, Jim Moreno, Malcolm Phipps, Charles Ricks, Michael Searle, Mark Swaisgood, Grant Tucker, and David Yeagley, from Southwestern Adventist College.



Doug Clark is associate professor of theology at Walla Walla College, Washington.

Battle Creek Area Churches Celebrate

Three thousand guests converge on Adventism's birthplace

Churches in the Battle Creek, Michigan, area converged at the Tabernacle on May 20 and 21 to celebrate 125 years of Seventh-day Adventist Church organization since the first General Conference session on May 20, 1863.

For more than two decades the Battle Creek Tabernacle congregation has done much to preserve the memory of that beginning. In 1966 they purchased the Wood Street home of James and Ellen White; it was there that Ellen wrote out the

1858 great controversy vision for the first time, which is printed in the 219-page book *Spiritual Gifts*, vol. 1. This home has been turned into a mini-museum of early Adventist artifacts. Each year more than 3,000 visitors from all over the world come to Battle Creek to touch base with their spiritual roots. The White home is one of the places they want to see.

Each Sabbath afternoon the Tabernacle furnishes guides to accompany visitors on a tour of historic SDA sites in Battle Creek. A half-hour slide-tape presentation orients visitors in the rich Adventist history of that area.

More recently a group of interested Adventists (many with roots in Battle Creek) formed Adventist Historic Properties, Inc., to acquire and maintain other SDA homes with historic significance to the church. Lawrence E. Crandall, of Battle Creek, serves as president of the group. They are currently restoring the William Miller farm in New York and the Washington, New Hampshire, church in which William Farnsworth took a stand for the Sabbath and became the first Seventh-day Adventist (although the name was not yet chosen).

Meeting at Historic Location

Near the Tabernacle on Van Buren Street stands the African Methodist Episcopal (AME) Church, whose members purchased the second Adventist church in Battle Creek, renovated it, and have met in it ever since. Not much of the present structure is original, but it stands on the site and partially on the original Adventist church foundations.

On Friday evening, May 20, James Nix, from Loma Linda, California, led a hymn sing featuring early Ad-



This African Methodist Episcopal church

ventist hymns. The group met in the AME Church and attempted to capture in imagination the scenes of that organizational meeting on the same site. Jim gave the background of each hymn and shared the circumstances under which it had been sung in our past.

Sabbath school on May 21 at the Tabernacle featured an interview of Arthur White by Paul Gordon from the Ellen G. White Estate in Washington, D.C. They recalled some of the important firsts of the denomination that had occurred in Battle Creek. Later in the day Arthur White presented to Jane Ratner, from the Battle Creek Public Library, the final two volumes of his six-volume biography of his grandmother, Ellen White. Ms. Ratner expressed appreciation for the autographed books, citing their importance in helping the community understand the Adventist movement so prominent in the town's history.

Participants noted with interest that James White was in attendance at the celebration. Dr. James White,



Above, Mark Bovee (left) and Arthur White share memories of their famous grandfathers. Below, White autographs copies of the Ellen G. White biography.



By Glenn H. Hill, communication director, Michigan Conference.

125 Years of SDA Organization

relive history, renew dedication.



ED NORTON

Foundations on the site of the second SDA church.

A dentist from California, is the great-grandson of James and Ellen White. He accompanied his parents, Elder and Mrs. Arthur White. James had not been to Battle Creek and was eager to catch up on some of the history.

Mark Bovee, a grandson of Uriah Smith (who was associated with the Review and Herald for nearly a half century), also attended the celebration. In the afternoon his pastor, James Hoffer, of the Urbandale congregation on the western edge of Battle Creek, interviewed him. Bovee recalled one of his grandfather's inventions that did not take with the American public—a wooden horse head designed to be mounted on the hood of the new horseless carriages (autos) to prevent them from scaring real horses. As Smith was demonstrating the device to an auto manufacturer in Ohio, the first horse they met shied and raced off. They understood then that it was the noise of the engine and not the lack of a horse that mattered. Ripley's Believe It or

Not cited the incident.

Robert Carter, president of the Lake Union, taught the Sabbath school lesson, noting that G. H. Bell had written an early series of Sabbath school lessons there at Battle Creek. They were printed on the old steam press at the Review and Herald, just across the street from the Tabernacle.

Services Emphasize Roots

Dr. Warren Becker, from the Music Department of Andrews University, served as organist for the day. He conducted a hymn sing for the congregation in which he stressed the meaning of those early Advent hymn words to our forebears.

The Sabbath morning sermon by C. Mervyn Maxwell, of the History Department of Andrews University, stressed the unity necessary for the Lord's people to take His Word "into all the world." Two weeks after the General Conference was organized in 1863, God gave His messenger, Ellen White, a health-reform vision at the Hilliard home, near Otsego, Michigan. The unity that resulted from the new organization prepared them to receive the additional light. Eleven years later SDAs sent their first official missionary to Europe in the person of J. N. Andrews. Dr. Maxwell described the dedication and sacrifice of the early pioneers in taking the Advent message to a needy world. He appealed to those celebrating 125 years of progress to offer themselves to complete the task.

Following lunch in the gymnasium of Battle Creek Academy, guests toured the Federal Center, once the prestigious Battle Creek Sanitarium under Dr. John Harvey Kellogg. Sold to the federal government in the 1940s, it became Percy Jones Hospital during World War II, used for treating wounded Ameri-

can soldiers. Currently it serves as the center for logistical services for the U.S. military.

In a final service at the Tabernacle, Paul Gordon reviewed the leading of the Lord in the lives of His people and institutions. Though a planned tour of the Oak Hill Cemetery, where many SDA pioneers are buried, was rained out, Elder Gordon led the audience in a memory tour of the cemetery, describing the pioneers resting there and the contributions they made. The day closed with a dedication to completing God's work and hastening His return.



GLENN H. HILL

Above, Paul Gordon (left) interviews Arthur White while James Nix displays early Adventist hymnbooks below.



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Visitors Find Angolan Church Young, Growing

From May 5 to 8, G. Stéveny and J. Graz of the Euro-Africa Division visited Adventist believers in Huambo, a city of 60,000 inhabitants situated southeast of the Angolan capital of Luanda. The city, which resembles a camp cut off from the surrounding areas, can be reached only by airplane. During the night it becomes a battlefield for the army and UNITA rebels.

Despite the danger, limited driving outside the city, and supply problems, the Adventist Church is still growing. In the city of Huambo alone we have 8,500 church members in 18 organized churches and

By John Graz, communication director, Euro-Africa Division.

10 groups. Every Sabbath 20,000 people attend services. Huambo also serves as the administrative center for the Adventist Church in Angola.

A Young Church

Nearly 90,000 people belong to the Adventist Church in this country. This figure does not take into account the territory under control of UNITA. Adventist population, including the children, reaches 200,000 in a population of 8 million. Nearly three fourths of Angolan Adventists are less than 30 years old. The national youth congress in Luanda in October 1987 attracted more than 6,000 young people.

In Huambo, on May 7 the Kalamanda church held an Investiture for Pathfinders, led by J. Graz, youth leader for the Euro-Africa Division. Two hundred young people—81 between 7 and 12 years of age, and 139 between 12 and 16—received



Steven Foster (left) and Larry Buckner inspect a truck recently acquired for their volunteer ministry to the homeless in Atlanta. It is being used to collect thousands of pounds of foodstuffs, donated each week by local markets and corporations, and to provide hot meals at a homeless shelter sponsored by the Belvedere SDA Church. A grant from Adventist Development and Relief Agency (ADRA) North America made possible the purchase of the truck. The complete story of the project along with suggestions for any local church that wants to do something for the homeless is available in a new video produced by the NAD Church Ministries Department.

their certificate of qualification. Nearly 2,000 young people and children attended the ceremony.

For the first time since the independence of Angola a training session for youth leaders was held in Luanda, May 9 and 10. Forty-five pastors and youth leaders participated in the program presented by Pastors Graz and Stéveny.

One of the objectives of this seminar was the organization of the Adventist youth of Angola. The city of Luanda has 11 organized churches and 20 groups with 3,000 adult

members. Every Sabbath nearly 8,000 people attend church, 70 percent of whom are under the age of 30.

Despite the war, the Adventist seminary relocated from Bongo to Huambo in 1987 and continues its activities. At present 60 students are following a four-year theological program similar to the one offered at Collonges-sous-Salève in France. A dormitory will soon have to be built and exchanges with the faculty of theology of Collonges increased.

Broadcasters Meet, Organize

Radio and television broadcasters from across the North American Division climaxed a three-day seminar in late April by forming the Association of Adventist Broadcasters. Meeting at the Adventist Media Center in Newbury Park, California, more than 60 broadcasters, from both church-sponsored and independent ministries, discussed ways of cooperating for a finished work.

Owen A. Troy, director of the department of communication for North America, organized the convention. "The purpose of the seminar," he explained, "was to give Adventist broadcasters a forum in which they could discuss how they

can work together to finish the Lord's work."

Special Message

Keynote speaker Robert W. Nixon, General Conference communication director, delivered "Special Messages for Adventist Broadcasters" from 24 church administrators. "The church's broadcasters introduce Christ to millions of men, women, and youth whom regular evangelists will never touch with the gospel," he commented.

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Interim officers of the Broadcasters Council include (from left to right) Charles Williams, Lance Liebelt, Denver Cavins, Myrna Tetz, Danny Shelton, George Powell, and Owen Troy.

tion. Grab the airwaves for the Lord—and fly!”

Charles Williams, director of Allegheny East Media, was elected interim president; Bill Hull, pastor of the Vallejo, California, church, secretary; and Lance Liebelt, of the Voice of Prophecy, treasurer.

The broadcasters also elected an organizing committee consisting of Danny Shelton of Three Angels Broadcasting Network; Myrna Tetz, radio producer and director of communication in the British Columbia Conference; Denver Cavins, television producer and speaker in the Carolina Conference; and George Powell, communication director of the Southern Union.

North American Division broadcasters interested in joining the Association of Adventist Broadcasters should contact Owen A. Troy, NAD Communication Department, 6840 Eastern Avenue NW., Washington, D.C. 20012.

São Tomé Holds First Mission Session

After 20 years of crisis the Adventist Church on the island of São Tomé (formerly a Portuguese province), off the coast of Angola, held its first administrative assembly on April 29, 30, and May 1. The islands of São Tomé and Príncipe form a mission in the Angola Union Mission of the Euro-Africa Division. Sixty-eight delegates, representing 343 adult church members, elected their leaders and defined a program of activities for the next three years. Plans for a youth movement, continued training for the church's workers, and health education were set forth as priorities.

The new mission president, Pastor Manuel Do Espirito Santo, challenged the church with a new birth. The church has experienced re-

By John Graz, communication director, Euro-Africa Division.

vival, with 87 persons baptized in one year, representing a growth rate of 35 percent. Members plan a renovation of the central church building and the mission offices. Other projects such as a school, an agricultural center, and a dispensary will be studied.

On April 29 Celestino da Costa, prime minister of the Democratic Republic of São Tomé and Príncipe, received a delegation from the Adventist Church that included G. Stéveny and J. Graz of the Euro-Africa Division and leaders of the Angola Union and São Tomé missions.

During their talk the prime minister emphasized his interest in the Christian churches, including the Adventist Church. He spoke of the possibility of cooperation with the church in agricultural and health matters.

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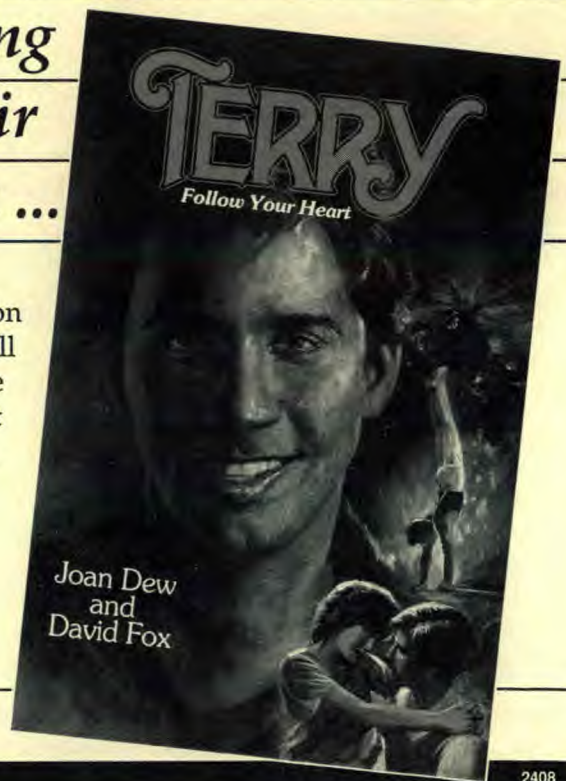
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Brazilian Music Center Brings Harmony to Thousands

To promote music and praise in the Brazilian Seventh-day Adventist churches, the Centro de Produção Artística do IASP E APO (Brazilian Music Center, or CPA) reached 57,919 people in its first year of activity. This outreach included 15 concerts, nine Weeks of Prayer, nine workers' meetings, three worship services, three youth programs, three congresses, three prayer vigils, and two youth camps. The CPA staff traveled from its

By Williams Costa, Jr., founder/ chairman, CPA.

headquarters in Campinas to 34 cities.

This organization has been created by the Paulista Oeste Conference to centralize the production and distribution of records, cassettes, music scores, and new compositions. "Our intention is not to produce everything by ourselves, but also to select good material that exists in Portuguese and is acceptable to the church," says Williams Costa, Jr., founder and chairman of CPA.

It proved difficult to establish this new department in 1987, a year that Brazil faced an inflation rate of 365 percent, the highest in its history. "It would be impossible for CPA to survive without the financial help of our American and Brazilian brethren in the U.S.A.," explains Urias Chagas, elder of the Brazilian Adventist Church in Keene, Texas, and one of CPA's collaborators.

Despite the difficulties, CPA not only survived but created and distributed eight new hymns that have been used widely in workers' meetings, congresses, camps, and Weeks of Prayer. It also produced three albums, regarded in Brazil as the best religious record productions of the year.

CPA also developed Sabbath of Praise, 11 programs designed to share the importance of praise in worship and in the Christian's daily life. During the afternoon program of Sabbath of Praise, the congregation has the opportunity to ask questions about music. Special music, song services, and thanksgiving also contribute to this program.

The most impressive result—and the realization of all CPA's hopes—over the past year has been the 1,140 non-Adventists who have asked for Bible studies following CPA programs.

CHILDREN'S CORNER

LITTLE CAPTIVE MAID

BY ALYCE PICKETT

To find the names of the leper and the prophet in the story below, use the missing letters. Then read the complete story in 2 Kings 5:1-17.

How frightened the little girl must have been! Soldiers were taking her from her home to a strange country. We do not know her name, but many girls in Israel were named Mary, so we will call her that.

In the new country little Mary became a maid in a very nice home. The master and lady of the house were kind to her; she did her work well and tried to please them.

One day Mary found her mistress weeping. "Oh, what shall we do," she sobbed. "What can we do?"

"Oh, my lady, what is wrong?" Mary cried.

"It's the master. He . . . he has leprosy," the grieving woman told her. The two cried together. Leprosy was such an awful thing!

Officers came for the poor man and took him away. He must live alone now or with other lepers. The strong, brave man wept as he said goodbye, and the mistress sobbed loudly.

Mary was sad too. But she remembered something wonderful and became excited. "I know an answer to the problem," she told her puzzled mistress. "Right now there is a prophet in Samaria who can cure the master."

"There is?" the mistress questioned. "Are you sure this is true?" "Oh, yes," Mary assured her. "Everyone knows our prophet can heal anyone, even lepers."

"If this is true, my dear husband must go to him at once," the lady declared. She wrote a message to the king and called a servant to deliver it. "Go in haste," she urged the man.

A few days later the leper was on his way to Israel. The king sent a group of people with him, and many presents for the prophet.

The prophet ordered a simple treatment. He sent this message to the leper: "Go wash in the Jordan seven times."

The leper was so disappointed. "We have better rivers in my own country. The Jordan is a dirty river. I won't do it," he declared.

But the people with him argued, "You've come all this way. Why not try it?"

Finally the man did what the prophet told him to do and was completely cured! How happy he was to be well again and to acknowledge the prophet's God as the true God. How glad little Mary was that she had been faithful in her witness for God!

MANNEQUIN CHRISTIANS

In every shopping center around the world I see men, women, and children mannequins. They look attractive. They have ears, eyes, mouths, hands, and feet. They are dressed in bright colors, expensive shoes, and stylish clothes. They look real. Once while browsing in a store I actually turned to a mannequin for service. But it could only stand and stare.

Are there such things as mannequin Christians?

Mannequins don't listen to off-color jokes or comments made in poor taste. They don't watch indecent movies. They never lie or steal or commit adultery. What more is there to religion? You have to admit that these are very worthy attributes.

Personal Inventory

Have you ever asked yourself if you were a Christian—and reviewed your own mental checklist if you said yes? Would your private inventory go anything like this:

"Yes, I'm a Christian. I've been baptized. I'm a church member and I attend services regularly. I don't lie. I don't steal. I don't look at indecent things or listen to things that are in poor taste. I have never committed adultery. You bet I'm a Christian!"

Suppose you allow the inventory to take a quantum leap forward and consider the ways in which your faith exceeds that of a mannequin. Would the list go beyond good appearances?

You may counter, "But I do not look at or listen to indecent things.

I do not lie or steal or commit adultery."

Since mannequins abstain from all this, are they then Christians?

Mannequins have ears, but they never hear the still small voice of the Holy Spirit. They never consider God's invitation to feed the hungry or clothe the poor.

Mannequins have eyes, but they never see those who need help. Mannequins have mouths, but they

Is there more to religion than never stealing, lying, or committing adultery?

never offer words of comfort. Mannequins have hands, but they do not lift others' burdens. Mannequins have feet, but they fail to visit lonely neighbors, and never go on errands of mercy.

Most of us who are mannequin Christians go to church and look nice—but we find it hard to find time to help others.

James defines the bottom line when he says, "Pure religion and undefiled before God and the Father

is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

If you are longing in your heart for pure religion, you'll want to consider Ellen White's comment in *Welfare Ministry*, page 35: "Christ has told us that pure religion is the exercise of pity, sympathy, and love in the home, in the church, and in the world. This is the kind of religion to teach to the children, and is the genuine article. . . . Wherever there is human need and suffering, there is a field for missionary work."

She goes on to add that when we sympathize with the discouraged and grieving, when we give to the needy, clothe the naked, and welcome strangers into our homes, "angels are coming very near" (*ibid.*). She acknowledges that this may not seem agreeable to us, "but there is virtue in venturing something. Perchance we may entertain angels" (*ibid.*, p. 41).

Mannequins serve the purpose for which they were made. And we Christians? If we will, God challenges us to a much-higher calling. □



Maurice T. Bascom is an associate director in the General Conference department of church ministries.

BY MAURICE T. BASCOM