

ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

August 18, 1988



Keepers of the Garden

Why Christians
should care about
the environment



What Is the Church?

Seven Questions for Parents

More on the Movies

Thank you for "sticking your neck out" on this issue ("Adventists and the Movies," June 23). We do not escape a problem by ignoring it!

It has always been a problem for me when young people or new members have asked me about movies because we show selected movies at our academies and colleges. I know of people who will travel five or six hours to attend a Saturday evening movie at one of our colleges but would not go across town to see exactly the same movie.

How can I answer this question logically? I believe there is a principle involved here, and since many of our young people are attending movies, we need to guide them and not ignore the fact that they are attending.

CAROL SHERMAN
Centerville, Ohio

Bravo for your June 23 editorial! Too often the official position taken by the church is obviously untenable, but everyone is afraid to talk about it. You correctly identify the real problem, which is not movies but the credibility of the church. Based on my discussions with young people, I suspect many of them will abandon the good that the church can provide, because they can't perceive the value of the church buried as it is under a thick blanket of what appears to them unreasonable requirements that they do not see consistently supported.

What we should be doing is printing reviews of current movies from a Christian perspective. I often find the ones published in *Christianity Today* valuable.

CHARLES RANDALL
Torrance, California

Beginning with the wrong premise invariably results in the development of the wrong answer. Movies, regardless of viewer methodology (TV, movie house), still falsify reality. The interest of the

moviemaker is commercial, not moral. The actor's primary goal is to portray a role so realistically that he or she can cause the viewer to be convinced that this is a portrayal of truth. Movies are primarily a lie.

A single seed, if from an evil weed, can completely overwhelm and destroy the beauty of an entire field of good grain if allowed time and a minimum amount of nurturing.

RICHARD C. PARFITT
New London, Wisconsin

Most of the writers and directors and producers of movies and TV shows, not to mention the actors in them, are atheists, infidels, skeptics, libertarians, gay, and are users of tobacco, alcohol, and drugs.

The only realistic solution to the problem is for us to make our own movies and videos, which not only we can use but in many cases other Christians could use as well. Then we would need to show material made by others only if and when there was something genuinely worthwhile, rather than out of some sense of necessity. There are enough millionaires in the church to finance such productions.

PAULINE W. PHILLIPS
Centralia, Missouri

The film is a valuable artistic medium, through which God can speak to our hearts and minds. In fact, for most of us, "seeing is believing," and a story presented on film has more power than on the printed page. Therefore we *must* teach ourselves and our young people how to choose films wisely.

We already teach our youth to choose reading material carefully. We can do the same thing with film appreciation courses in our academies and colleges, in which our students can be offered criteria and experience for evaluating films, and the opportunity to watch some of the really great, worthwhile films. Then they will be critical of and unsatisfied with much of the lesser fare that is offered on

television and in the movie theaters.

CHERIE ROUSE
Loma Linda, California

For me, getting rid of the TV is not a work of righteousness and can add nothing to the grace of God. It is simply an act of loving obedience to the Word of God, which gives me 21 reasons to do so:

1. A direct command not to bring the TV into our home (Deut. 7:26).
2. Puts viewers in the seat of the scornful (Ps. 1:1-3).
3. Overcomers are not to set any wicked thing before their eyes (Ps. 101:2, 3).
4. Fellowshiping with the works of darkness (2 Cor. 6:14).
5. Pollutes the pure stream of righteous thoughts (Phil. 4:8).
6. The unclean thing (2 Cor. 6:16, 17).
7. Unsuitable to the bride preparing herself for Christ (Rev. 21:2).
8. Devours one of our most precious resources—time (Eph. 5:14-16).
9. Not to partake of idols of the children of disobedience (Eph. 5:3-13).
10. Violence that takes away grief for sin (Amos 6:1, 3, 4, 6).
11. Does not renew the mind (Rom. 12:1, 2).
12. The leaven of the world (1 Cor. 5:6, 7).
13. Mortify all that is unclean and idolatrous (Col. 3:1-6).
14. Filthy communications (Col. 3:8).
15. Tolerates evil to enjoy some good (Prov. 8:13).
16. Lowers resistance to evil (Prov. 4:23).
17. The world's system and its false concepts (Col. 2:8).
18. Deadens the conscience (Matt. 24:12).
19. We relate to evil individuals (Prov. 13:20).
20. Stifles creativity (1 Thess. 5:19).
21. Makes us enemies of God (James 4:4).

JAMES M. EHRLICH
Lincoln, Nebraska

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COMING NEXT WEEK



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■ "The Last I Love You," by Francine Lee James. A couple learn to hope again after the death of their child.

■ "Moving Scenes," by Deborah Anfonson-Vance. An assis-

tant editor in transition reflects on the process of relocating a household 2,500 miles away.

■ "The Three Mountain Gospel," by Robert H. Pierson. Laodicea needs a truth that extends from Sinai to Calvary to the re-created Mount of Olives in the new earth.



EDUCATED FOR PRAISE

Look over this congregation, and you look like discouraged men, like men who have been fighting with the powers of darkness; but courage, brethren! There is hope!"*

October 13, 1888. Delegates have gathered in Minneapolis for the ministerial council preceding the General Conference session. They have brought along a spirit of suspicion and debate. For two years a war of words has raged between the "old guard," represented by General Conference president George I. Butler and *Review and Herald* editor Uriah Smith, and the "young Turks" Ellet J. Waggoner and Alonzo T. Jones, coeditors of *Signs of the Times*.

Now Ellen White is preaching. In her sermon she builds on 1 John 3:1: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

She makes no mention of the controversies that divide God's people—the law in Galatians, the 10 horns of the beast of Daniel 7. She doesn't even touch on the human nature of Christ or the meaning of perfection. Instead, she emphasizes practical Christianity, a living faith that refuses to dwell on negatives, that speaks of Christ and His power rather than the devil.

"Oh, I want you to take the rich promises of God and hang memory's halls with them," she says. "Let us hope in God. Let gratitude enter into our hearts, and while we may have to bear plain testimony to separate from sin and iniquity, we do not want to be hammering upon that string forever. We want to lift up

these souls that are cast down; we want them to catch that love of God and know that He will put His everlasting arms beneath them."

We need this sermon today. One hundred years after Minneapolis we have fallen into a spirit of negativism and faultfinding. We are quick to believe a rumor, slow to spread good news. We feast on reports of corruption, scandal, and failure.

Good and Bad Mixed

Now, the church isn't perfect. It is as it was in 1888 and always has been—a mixture of good and evil. The news of the church is always both good and bad.

That's because we are both good and bad. The Lord is not done with us yet; we are pilgrims on the way to our heavenly home, but still far short of the ideal.

The faults of the church—and they are many—are simply the collective faults of each of us.

But the Lord has compassion on the church. Just as He accepts us individually by the grace He has supplied so bountifully in Jesus, so He accepts the church. The church is the body of Christ and is precious in His sight (Eph. 1:22, 23; 5:25-27, 32).

So on what will we choose to dwell—on the failures of the church, or on the triumphs of Jesus in our midst? I do not advocate a naive optimism, a blindness to the problems we need to see and face. I stand instead for a healthy realism that, despite the painful awareness of the church's shortcomings—which are *our* shortcomings—leans confidently on Christ, the Lord of the church.

What we choose to focus on can

make a vast difference in our Christian experience. By dwelling on negatives, we become cynical and supercritical; by concentrating on positives—by telling of God's love and power—we find joy and calm assurance in the midst of struggles.

We Seventh-day Adventists desperately need to know the transforming love of Jesus. We tend toward judgmentalism; we see threats to faith behind every bush. Why? Because we spend too much time talking about the power of the devil, the time of trouble, and the faults of others.

Let's face it: love can't coexist with suspicion. Trust in God has no truck with apprehension about the future.

When will we learn the lesson? *Now* is the day of our salvation. *Today* is the only day we have. If we fill this day with love for Jesus and our neighbor, tomorrow will take care of itself. Who knows if we will have another day? So let us pack every moment with the power and peace of God's grace.

We don't have to defend the truth—it's quite capable of defending itself. Nor do we have to save the church—Jesus is her Lord, and she is safe in His hands.

Praise His name—He's given us a work to do. Cooperating with Him, we serve as agents of His purposes. But He remains in charge; and He who loved the church and gave Himself for her will bring her through triumphantly. The word of rebuke? Indeed needed at times. But let's not be "hammering upon that string forever"! Let's talk of Christ's love and power!

As Ellen White closed her sermon, she said: "I wish you would educate your hearts and lips to praise Him, to talk of His power and glory. I wish you would tell of His power."

Educated hearts. Educated lips. May God give them to us today.

*Ellen White's sermon "Tell of God's Love and Power" will be reprinted in the October 20, 1988, *Adventist Review* as the final reading for the Week of Prayer.

WILLIAM JOHNSON



CAMP MEETING QUESTIONS

Camp meetings first sprang into existence as Americans pushed westward. Traveling light, frontier people often left religion behind as they scattered far and wide to unchurched settlements. So the portable—and potent—outdoor revivals flourished when they arrived in town.

Some people came because it was the only show around. Others soaked in the rare social contact and festivity. But spiritual yearning also lay at the root of the great camp meeting era.

Historians say that Presbyterian James McGready inaugurated the typical camp meeting about 1800 in Logan County, Kentucky. Baptists, Shakers, and Disciples soon joined in pitching their tents and preaching in the open air. Methodists were most successful of all, hitting a high watermark when they sponsored some 400 camp meetings from Georgia to Michigan in 1811.

Prevailing Exception

When the tide of American camp meetings ebbed away in the 1890s (as our frontier disappeared), one exception prevailed—the newly organized Seventh-day Adventist Church continued to hold them. Inspired both by the Methodists and the Millerites, we held our first camp meeting in 1867 on Isaac Sanborn's farm near Johnstown Center, Wisconsin.

Camp meetings rallied the faithful and summoned the unconverted. As Don Jacobsen, president of the Oregon Conference, told me, "Adventism in the Northwest began on the wheels of camp meeting. By buggy and wagon, families came

each summer with their tents and their cows." Their children and grandchildren are still coming, 10,000 strong, making Oregon's one of the largest camp meeting gatherings in the North American Division.

Getting together is a good thing, leaders agree.

Herb Broeckel is president of the 2,500-member Mountain View Conference in West Virginia where many of his 33 churches have fewer than two dozen members. "Seeing 500 other Adventists on a camp meeting Sabbath is a big psychological boost for us," he said.

Geography divides the 15,000

Who's attending? Who's not? And why?

members of the Rocky Mountain Conference who live in Wyoming, Colorado, and part of New Mexico. Although camp meetings run on three separate sites, President Don Schneider works for unity of spirit. For example, this inveterate promoter of Adventist education sets aside one day on the campground when everyone, platform preachers included, wears blue-and-white T-shirts emblazoned with the name of Mile High or Campion Academy. "We raise awareness; we get spontaneous testimonies; we have fun," he says.

Henry Wright, secretary of the Columbia Union and former president of the Allegheny West Conference, had already attended six camp meetings by the time I talked with him on July 12. He believes the gatherings accomplish three things:

1. We gain or renew our sense of identity—particularly if we belong to small churches or are new Adventists.
2. It's a time for "deepening the roots." Good preaching inspires us to review our values and to renew our commitment to Christ and the gospel commission.
3. Workshops, seminars, and classes (new but popular fare) give opportunity for education, enrichment, and friendship.

Your Opinion, Please

If camp meetings are this good, why title this editorial "Camp Meeting Questions"?

■ Not everybody goes to camp meeting. Although there are exceptions, a conference seldom attracts more than one third of its members. Who is *staying away* and why? What would it take to make camp meeting an option for you nonattenders?

■ The picture varies from place to place, but some leaders observe the graying of camp meeting. Who is *attending* and why? What makes it possible? worth your effort?

■ Camp meeting programs are an expensive item in a conference's annual budget. While no one I talked with suggested giving them up, leaders want to make camp meetings both attractive and cost-effective. What would make camp meeting even *better* for you?

Yes, your opinions will be taken seriously. Yes, some conference presidents are as open to suggestions as the four I chose at random. Yes, if you have never written a letter to the *Adventist Review* before, now is a good time.

Help answer the camp meeting questions.

KIT WATTS



New World Headquarters Building Takes Shape

After more than 11 months, construction on the new Seventh-day Adventist world headquarters building is still on schedule, says Charles O. Frederick, project coordinator.

On September 1, 1987, church leaders broke ground at the building site located in Silver Spring, Maryland, and as of August 1, 1988, approximately 60 percent of the construction on the \$25 million project is completed. Construction workers have installed all the steel and concrete flooring. Brick layers from Al Brown Masonry in Waco, Texas, the only Adventist contractor, have set bricks on the north and east sides. The masonry work is scheduled for completion by the end of September.



"The weather has really been good to us," Frederick says. "We expect to have the entire building closed up by mid-October, with the roof and all the windows in place."

To the north of the building, all the concrete curbing has been laid for the 600-car employee parking lot, and a rough surface will be in place by the end of August.

Frederick said the next major challenge will be the widening of Old Columbia Pike, on the west side, and Randolph Road, on the north side. Plans for the widening have been submitted to local building authorities for approval. Even though the road construction will be handled by the Montgomery County Highway Department, the work must be completed before the building is occupied.

In spite of possible future obstacles, Frederick remains confident



that the building will be ready for final inspection on March 31, 1989, and occupancy in April.

NORTH AMERICA

Greater New York Surpasses 12,000 Members. Greater New York Conference membership reached 12,054 as of June 30.

For the first six months of 1988 accessions totaled 621, representing a 34 percent increase over the same period last year. G. Merlin Kretchmar, conference president, attributes the growth to the conference's increased evangelistic activity.

"Currently we have approximately 15 evangelistic meetings going simultaneously," Kretchmar says. "We also conduct evangelism schools for church members, and our van program has given us a lot of exposure."

African Church Organizes in Chicago. The African Seventh-day Adventist Church in Chicago, Illinois, recently organized under the auspices of Lake Region Conference. The international congregation will primarily serve Chicago's 6,000 Ghanaian residents, reports Faith Crumbly, Lake Union Conference spokesperson. The church is the first predominantly African congregation in the conference.

Review Employee Displays Blind Heroism. Dr. Robert Wilson, director of pastoral care for the Review and Herald Publishing Association in Hagerstown, Maryland, was cited by a local newspaper for saving the life of Dr. Gawin Flynn, a cardiologist in Silver Spring, Maryland, on July 17.

Flynn was swimming in Wilson's pool when he sank to the bottom. Wilson, who is blind, raced to the pool and retrieved Flynn from the water. He then performed cardiopulmonary resuscitation.

Georgia Church Responds to Fire Victims. Members of the Smyrna Hospital staff and Smyrna Springs Adventist Church in Smyrna, Georgia, responded quickly when an apartment complex was destroyed by fire.

Church members delivered a large amount of cloth-

ing and other necessities. Hospital staffers gave refreshments to firefighters. Community Services workers assisted the Red Cross in relocating residents.

LLU Church Stages Sabbath Blood Drive. Loma Linda University Church, in connection with the San Bernardino blood bank, staged a blood drive on communion Sabbath, June 25, reports the *Foothill Journal*. A total of 93 pints was received at the church.

Combining the two events allowed church members to give the gift of life to others as Christ gave the gift of life to all humanity, through His death on the cross.

Hanford Finishes \$1 Million Campaign. Hanford Community Hospital, an Adventist hospital in Hanford, California, recently completed a \$1 million fund drive. The effort raised money for a new intensive-care unit, which will cost approximately \$1.7 million, says Elizabeth Nail, development coordinator.

AU Donations Sets New Pace. Private donations to Andrews University totaled \$2.2 million for the 1987-1988 school year, reports David Faehner, vice president for university advancement. This represents the highest amount ever raised from volunteer sources.

In other university news, **Dr. Gerhard Hasel**, dean of the Seventh-day Adventist Theological Seminary, resigned his position at a regular meeting of the board of trustees on July 25. The resignation will take effect January 1, 1989.

Hasel, who came to Andrews as an instructor in 1967, will resume full-time teaching responsibilities in the seminary's Old Testament Department. He will also continue as director of the seminary's doctoral programs for the 1988-1989 school year.

To New Position. Bjarne Christensen, formerly Potomac Conference executive secretary, was recently elected Illinois Conference president. Christensen replaces Everett Cumbo, who will be pastoring in the Rocky Mountain Conference.

Ashanti Prince Addresses Andrews Audience. Nana Osei-Tutu Opoku-Ware, a prince of the Ashanti tribe in Ghana, Africa, was the featured guest at Andrews University July 30 during a celebration commemorating the 100th anniversary of Seventh-day Adventist work in Ghana.



Nearly 150 Ghanaians from all over the United States participated in the meetings. Opoku-Ware, who is also Ghana's deputy ambassador to the United States, paid tribute to the sacrifices made by missionaries in Ghana and praised the work that the church has done in improving health and social conditions in Ghana.

WORLD CHURCH

Saturday Exams to Stop in Philippines. In his commencement address at Philippine Union College Dr. Julio B. Francia (third from right front), professional regulation commissioner for the Philippine government, told graduates that in order to accommodate Adventist students there would be no government medical board examinations held on Saturday, beginning in February 1989.

The announcement came as a result of a dialogue held between medical and educational leaders of three Philippine unions and several government officials.



LEs Meet Spanish King and Queen. Puerto Rican literature evangelists Roberto and Arita Profeta recently met King Juan Carlos I and Queen Sophia of Spain during a reception at the House of Spain in Puerto Rico. The king and queen were presented with the books *Naturama* (on natural medicine) and *La Mayor Conquista de la Vida* (The Greatest Conquest of Life).

ALSO IN THE NEWS

Political Labels: A No-no for Churches. Labeling a political candidate as pro-abortion or anti-peace may cost a religious organization its tax exemption, according to Mark Chopko, general counsel of the U.S. Catholic Conference (USCC).

Chopko released his comments as part of a 12-page memorandum provided by USCC to update guidelines for tax-exempt groups involved in political activities. Chopko says literature should focus on issues and not personalities, and endorsements are strictly prohibited.

CHURCH CALENDAR

- Sept. 3** Lay Evangelists' Day
- Sept. 10** Missions Extension Offering
- Sept. 10** *Adventist Review, Guide, Insight* emphasis
- Sept. 17** Bible Emphasis Day
- Sept. 24** Pathfinder Day
- Sept. 24** Thirteenth Sabbath Offering
- Oct. 4** Annual Council begins in Nairobi, Kenya.

with stained-glass windows, parapets, and steeples. To them it is the only acceptable witness in architecture. Others think the whole thing is a waste of money—which should be used to send missionaries overseas.

Even the location for a new building becomes problematic. Should it be in the middle of the community or on a prominent hill at the edge of town, visible from the interstate highway (an idea vigorously supported with a proof text about a city on a hill and not being hid)?

It seems no small detail is exempt

First of all, the church is God's doing, His creation, a response to God's call. Individuals *become* the church. They do not *create* it. No person, no institution, no building, can possess the church. It is God's to do with as He wishes. He who called us to Himself and made us His people, His church, will always lead the church on to do His will. When we do otherwise, we cease to be the church and become only a vestigial remain of religiosity.

No doubt many models of what "church" is could be advanced. But in an attempt to understand the struggle of varying opinions, let's look at six models. Each has something to offer. Each is a biblical model that fulfills legitimate roles of church behavior. But taken to an extreme, each can become an obstruction to God's intended work in His people, even a "heresy" of sorts. Loving one or two models too much and developing enmity to the others impedes the progress of the church and makes enemies among God's people, a most tragic eventuality.

Moving from the unstructured to the structured, the inclusive church in relation to the world, to the exclusive, brings us to the first model: the **Invisible Church**. It exists in the world, but it is not definable or numberable. "We are one in the Spirit," a fitting song for this church, says, "And they'll know we are Christians by our love."

The Invisible Church model is a noble ideal, but it is so unstructured that little can be done by this "church" other than individual witness and sharing of God's love. The Invisible Church works, but its projects are indefinable and its results intangible. So much a part of the world, it is not easily distinguishable from the world in which it exists.

The second model of church behavior is the **Relational** or **Social Church**. Some tend to see it as shallow, but in reality it opens the gateway to witness. The Social Church works *with* the world as a leaven, an influence to good. Structured but not rigid, it reaches people at their need but does not make judgments

WHAT IS THE CHURCH?

**Our answers will vary—
and so will our churches.**

BY GARY B. PATTERSON

from minute examination, polemic opinion, and emotional positioning—often on ill-defined rationale. How could some become so stressed over such little things?

Where do these variant, sometimes violently opposing views come from? Is one view right and the other wrong? Must we take sides in a win/lose dichotomy? Or is there ground for understanding?

The Real Issue

The real issue here is not the particulars of our viewpoints on churches and buildings, but rather our particular view of what a "church" is. This determines what we think the church should look like, or be. We are inclined to see the church from our own perspectives and assume that everyone else will or should see it the same way.

However, this is often not the case, for we use the word *church* with great diversity. Is it the building? the congregation? the institutional or denominational structure? Or is it the service we attend on Sabbath when we say we are "going to church"? In one way, it is *all* of the above. In another way, it is *none*.

Rarely do some churches face more internal tension than when they decide to build a new church building. An apparently placid and loving

congregation can turn, seemingly overnight, into a feuding and divided camp.

Some members want a modern structure of glass and steel. Others vigorously oppose such designs and want a traditional stone structure

regarding behavioral issues. The Social Church seeks first to establish a relationship and deal with indoctrination later. Relationship is the avenue for a teaching ministry.

The **Sacramental Church** has an admirable intent. It sees itself as providing that which is necessary for the redemption of mankind. It produces mission outreach of broad scope. But taken by itself, it remains aloof from the people both in a social sense and in a lifestyle sense. It seeks to provide the sacraments, but does not provide for substantive transformation of character.

Fond in the minds of Adventists is the **Herald Church** model. We were born as a church for the proclamation of the Second Coming. The task is so great and the resources so small that we look with delight on methods of mass media outreach.

The Herald Church reaches to the

Individuals become the church. They do not create it.

world, but has the potential of being somewhat isolated. It may find itself at times so remote that the postman and the television station engineer end up doing the work of proclamation, while the church member stands apart from personal relationship.

Greatly needed is the **Institutional Church** when it comes to solid funding, distribution of personnel and assets, definition of doctrine, and overall support of ministry. The Institutional Church, however, may well exist in the world yet be so involved with its own functions and preservation of

itself that it loses touch with its true mission. It assumes that if people could be convinced of the rightness of its doctrine and polity, they would join its fellowship. This is the reverse of the relational model.

Finally, there is the **Fortress Church**. Surely it is a comforting and desirable perception in a society that seems to crumble all around us every day. Indeed, the church should be a haven for fellowship, mutual support, and protection from encroaching evil in a sinful and hostile world. The fortress not only keeps the fellowship safe and in, it also keeps the world out. It is "against" the world.

Church Models and Behaviors

INCLUSIVE

EXCLUSIVE

Model/Behavior	Invisible	Social	Sacramental	Herald	Institutional	Fortress
Position	Of	With	For	To	In	Against
Logo	None	People	Chalice Altar	Trumpet 3 Angels	Building	Tower
Hymn	We Are One in the Spirit	What a Fellowship	O Sacred Head	Lift Up the Trumpet	The Church Has One Foundation	Sound the Battle Cry
Text	Other Sheep Have I	Inasmuch . . . to the Least	Bound in Heaven Bound on Earth	Gospel Commission	Things Done Decently/Order	Put on the Armor
Architecture	No Structure	Flexible— Hotel Lobby	Central Altar	Central Pulpit	Businesslike Utilitarian	Forbidding
Worship	Meditate	Share	Serve	Inform	Promote	Recruit
God Concept	Friend	Father	Redeemer	Revealer	Governor	King
Human Relationship	Personal	Friendly	Patronizing	Distant	Closed Society	Contentions
Mission	Make All One Brotherhood	Begin Heaven on Earth	Make Propitiation	Teach Gospel to All World	Enlarge Tent Strengthen Stakes	Watchman Warn of the Wicked
Witness	Share	Belong	Provide	Broadcast	Establish	Crusade
Project	Meet People	Serve Needs	Conduct Functions	Prepare Studies	Organize Programs	Protect Society

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However, the world is the field in which we are to labor.

These perceptions of "church" have a profound influence on the activities and thought processes of members. (See the accompanying chart of influences and their reflections in church behavior.)

Adventists' Emphasis

Traditionally we as Adventists have emphasized the Herald, Institutional, and Fortress church models. These fall toward the exclusive range of relationships with the world. Not that these models are wrong in themselves. Indeed, they are greatly needed. But the focus of emphasis tends to fall toward the isolation side of church attitudes.

We need to remind ourselves of Christ's example and method of service. "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me'" (*The Ministry of Healing*, p. 143). The process is clear. He begins *with* personal relationships, showing sympathy *for* them, ministering *to* their needs, then leads them into discipleship. He shows us the ideal approach to winning souls for the kingdom.

Diversity in the church? Certainly! Some in the church are great proclaimers. Where would we be were it not for the likes of H.M.S. Richards, Sr., E. E. Cleveland, Fordyce Detamore, George Vandeman? Most of us, though, are more adept at personal witness, teaching, helping, and other gifts of the Spirit. We are sometimes inclined to think that God discovered diversity in the church and then had to figure out how to deal with it. But it is not so. He created diversity by the very gifts He gave to the church through its members.

When we seek to make the church all the same, holding it, and everyone in it, to our own favorite models, we thwart the purpose of God to be accomplished through the diversity He created. It has been our ten-

dency as a church to move toward the structured and exclusive side of the scale. Our institutions, buildings, lifestyle, entertainment habits, even our Sabbath, tend to isolate us from contact with the mainstream of society.

Not that these are somehow bad—indeed, they are excellent—but we must recognize that we will need to find new and creative ways to bridge the cultural and social gap that they create, or we will have precious little opportunity for contact outside our own church communities.

The natural view of the Herald Church and Institutional Church mind-set says that if we could convince people of our doctrines, then they would join our fellowship. Most of the time, this is precisely backward. We should invite people into our fellowship; then they would gain the opportunity to learn our doctrines.

With this fact in mind, recent discussions among church leaders in North America have created an emphasis upon providing local churches with forms of worship and witness that will uphold social and relational evangelism as the leading edge of witness to the community. "Christ's method alone will give true success."

What is the church? It is all of us together responding to the call of God and sharing gladly with one another the gifts of ministry that God has given. The church is the family of God on earth who daily look for the coming of the kingdom of God. But till it comes in its fullness, it does not wait in idleness. Rather it moves out into the world to establish the kingdom here and now, and Jesus says that even "the gates of hell shall not prevail against it." □



Gary B. Patterson
is the administrative
assistant to the president
of the North
American Division.



I'M IN LOVE WITH TWO WOMEN"

I know this isn't an "advice to the lovelorn" column, but I'm going to take a chance. Do you think it is possible to be seriously in love with two girls at the same time? One girl attends the college I attend; the other is in college some distance away. I'm a senior, I want to marry and have a happy home, and I never anticipated this kind of dilemma. I've managed to keep each girl from knowing about the other. I'm a little ashamed to admit that I have discussed wedding plans with both girls.

You ought not to be a little ashamed; you ought to be a *lot* ashamed. You have led two young women to believe that your intentions are matrimonial; they both have visions of wedding gowns and are selecting colors for their bridesmaids' dresses. (Incidentally, with the networking of information throughout our colleges, you must be a veritable Houdini to have kept your guilty secret as you have.) You are in big trouble.

More than that, my dear sir, you are acting the part of what the British call a "cad." In other words, your behavior is not that of a gentleman, and certainly not that of a Christian gentleman. The strain of total concern for yourself that runs through your long letter convinces me that you are not mature enough to marry anyone at this point.

Of course, men and women are attracted to a variety of members of the opposite sex, but they don't "follow through" on them all. After one is married and has solemnly promised to remain faithful to the marriage partner, a Christian learns

to dismiss a faint (or strong) feeling of attraction as completely outside the realm of possibility. With your proclivities, if I were rating you as a marriage risk, on a scale of one to ten, I'd give you a zero.

I urge you to secure a copy of *The Adventist Home*, by Ellen White, and read it from cover to cover. I would also suggest that you see a counselor immediately and find out more about yourself and your inability to make a commitment. You may be deceiving yourself about your desire to settle down. I somehow get the feeling that you are thoroughly enjoying your position of great power over two other lives. Before you cause possible irreparable emotional harm in two lives, I beg you to make this a matter of prayer, seeking a solution and a reconsecration to Christian principles.

What is your feeling about astrology?

Negative. It's actually a counterfeit science, though one cannot accurately use the latter word, since it is anything but scientific. The core of the matter, for me, is that astrology is based on a mechanistic universe in which human beings are almost totally under the control of impersonal forces. The Bible, however, teaches that we all have the power of choice in our lives, and that we voluntarily ask Jesus Christ to control our lives, incident by incident, day by day. I would feel utterly terrified if I believed my life and destiny were ruled by the position of planets in the cosmos.

As a Christian Adventist lawyer, I try to be helpful to my clients over and above what I am paid to do. A number of years ago I did some work for a man beset with problems, and I charged him as little as I could, for I felt that at that time he badly needed his money. On the other hand, this was a sacrifice for me, as I had many commitments and a family to support. The man (not a member of this church) was very grateful.

I had forgotten all about the incident when to my surprise I received a letter from another lawyer who was settling the estate of the man, recently deceased. He had left me several thousand dollars—in gratitude, according to the lawyer—for my extra help years ago. In the same mail I received a letter from his wife, saying that she wants to carry out her husband's wishes, though she is in very tight circumstances (she may not be entirely truthful). The inference is strong that she hopes I will not take the money. I certainly could use it to pay off the very expensive education of one of my sons. What do you think?

I think you're giving me a great compliment in assuming that I can advise a lawyer! As I understand it, the money has been willed to you, so you do have a legal right to it, but you are not entirely comfortable as to whether or not you have a "Christian" right to it, so to speak. The very fact that you have doubts is significant. No one can decide something like this for another individual, but personally I would not be able to keep the money. Whether or not the wife is entirely truthful, I would still feel that the golden rule required a certain course of conduct from me. It would seem to me that as a Christian who obviously tries to follow our Lord's example, you will need to return the money. If you keep it, I don't believe you will ever feel entirely comfortable.

Miriam Wood, author of 16 books, is a retired English teacher whose lifelong hobby has been "observing human nature in all its complexity."

KEEPERS OF

A QUESTION OF STEWARDSHIP



From the ever-changing sky above our heads we receive more than the breath of life. Our atmosphere is accented with birds and butterflies, perfumed by buds and blossoms, and trimmed with the ribbons of rainbow promises.

As we circle through the heavens on our yearly cycle, we receive more from the sun's genial beams than light, warmth, and energy. We see the kaleidoscope of the changing seasons and the beauty of sunrise and sunset.

Beneath our feet we find sustenance and support in the good earth, from whence spring our fountains of life-giving waters and in whose bosom seeds and seedlings are nourished, that we might have not only bread for our bodies but flowers for our souls.

This garden of our inheritance consists of far more than a vegetable garden. It includes "heaven and earth, the sea, and all that in them is" (Ex. 20:11). It is a spiritual garden as well as a physical one, providing food for thought as well as body. When properly perceived and appreciated, it brings a constant reminder that God has woven art and genius into all things, having made beauty the basis for both form and process. As our days begin with sunrises, so our fruits begin with flowers. The pretty is practical; the dutiful is beautiful. To nurture beauty is to nurture life.

Each new Sabbath we commemorate Creation with a call to "remember" that God created, that He gave, and that we are His stewards. In matters of environmental reform, just as in health reform, Adventists have both a rich theology and a rich heritage upon which to build a philosophy of good stewardship.

Neglected Opportunities

But promising advantages have a way of becoming neglected opportunities. A rich heritage does not en-

sure a well-invested future. Because we are prone to wander, we do well to pause often to consider where our footsteps lead.

The consequences of modern consumerism have become unmistakably clear. Our soil, water, air, and our very tissues bear grim evidences of a planet severely plundered and polluted. Living as many of us do in an affluent society, we can hardly avoid our participation in the polluting activities upon which that affluence depends. It seems difficult to rearrange our living style, to make the necessary sacrifices of convenience that are prerequisite to a closer harmony with creation.

Our tendency to pay lip service only, to make a few token gestures, shows our need for a broader understanding of what it means to be keepers of the garden. In the routine of our daily lives we demonstrate the quality of caring.

Three Concepts

Three concepts prevail among Adventists that hinder the development of a higher level of environmental awareness. First, a superficial understanding of the theology of the Second Coming has led some Adventists to believe that environmental concerns are really not so important. "If the earth is soon to be destroyed anyway, why bother?"

There exist, of course, good reasons for bothering. Scripture makes it clear that the final destruction of the earth is God's strange act, performed in His own time. We make ourselves vulnerable to many sorrows when we take into our own hands the work of God, who stands against both physical and spiritual pollution. The final destruction amounts to an act of mercy, as well as an act of justice, whereby God brings to an end the train of sorrow and misery that follows in the wake of human plundering and polluting.

THE GARDEN

BY GENE JOHNSON

The Bible states that God will “destroy them which destroy the earth” (Rev. 11:18).

God expects from those who claim to love Him as the Creator a consistent expression of that love toward His creation. When the Lord of creation comes, we want, as far as possible, to be in harmony with His creation.

What Difference?

A second concept that tempts some to carelessness is the superficial logic that asks, “What difference does it make whether I am careful about how much I use my automobile, or how many plastic containers I throw away, or what kind of chemicals I allow into my septic tank or into the soil of my lawn and garden? Others will pollute even if I don’t, so why should I sacrifice my convenience or business?”

When we sense our responsibility as trustees of the garden, we will not count it a sacrifice to so order our life and business that we may dwell in harmony with our garden home. Though a thousand be insensitive on our left and ten thousand be careless on our right, we will yet want to be faithful to the stewardship entrusted to us. As each Sabbath comes, we will want to commemorate the Creation with the sense of restfulness that comes from having been good stewards all through the week. Good stewards not only of our money but of our actions and attitudes as well.

“Fanatophobia”

The third concept I call “fanatophobia,” a fear of fanaticism. Many exhibit a zealous passion in avoiding anything that might be construed as fanatical or “on the fringe.” If we emphasize *really* good nutrition, we may be identified with the food faddists. If we press vigorously for wholistic, preventive

health care, we may be classed with the strange organizations that seem to emphasize the same things. If we express environmental concerns, we may be identified with the “ecofreaks.”

We do well to be concerned about our reputation, for God has chosen to identify with His people, and His reputation is bound up with theirs. Yet how subtle Satan is in tempting us away from good stewardship under the pretext of avoiding extremes.

These considerations point to the imperative of directing our lifestyle by principle rather than policy. Only convictions based on firmly embedded principles will guide us along the narrow way, which sometimes crosses the mainstream and at other times follows more closely the pathways laid down by fanatics.

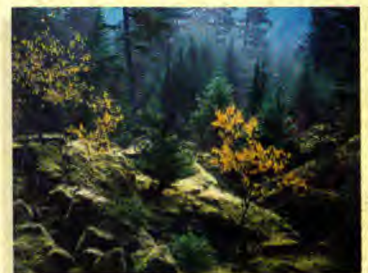
The things that most threaten our garden home issue from modern consumerism. If we go on doing business as usual, we will not be doing good business.

God is more concerned about principle than popularity, about restoration than reputation. Indeed, God saved us because He was willing to risk His reputation in a demonstration of love.

We shall not likely make amends in one fell swoop, but we can individually determine to start our tomorrows with a new level of awareness based upon a “new covenant” commitment. In the keeping of that commitment we can find peace in the process, as we work together to protect and nurture our garden home. □



Gene Johnson teaches biology at Atlantic Union College, South Lancaster, Massachusetts.





NURTURING A SACRED TRUST

PART THREE



"Those who are loyal to God will represent Him in the home life. They will look upon the training of their children as a sacred work, entrusted to them by the Most High."

—Child Guidance, p. 23.



SEVEN QUESTIONS

Are your children learning the why and how of living in the world as God's representatives?

BY DICK DUERKSEN

Your daughter is graduating from college next year. Or in five years. Or in 15 years. Will she be ready for the "real world"? How will you prepare her? How will her school?

Of course it is important for her to pass the appropriate tests and to demonstrate full competence in her field. But if a young person has not learned the why and how of living in the world as God's representative, then the home and the school have not fulfilled their educative functions.

The following seven questions serve as seven challenges to parents and educators as we prepare our young people to enter the world as productive Seventh-day Adventist Christians.

Question 1: Have they learned to hunger after righteousness?

The process of hungering and thirsting after righteousness is two-tiered. On the first level the individual focuses on developing an ever-deepening individual relationship with God. An eagerness for Bible study, the joy of meditation, the fellowship of prayer and worship—all fit here comfortably.

The second level focuses outward

to the spiritual needs of those around us. Few experiences on earth bring more joy than leading another person to Jesus, seeing the growing experience of peace as his or her life is put right with God. Are our children and students learning to experience that joy? And have they accepted that some of the people they meet in life will teach them more about God?

Question 2: Have they chosen to live as servant leaders?

Many young graduates seem eager to talk, tell, and direct. Those who will succeed as Christ's representatives, however, are those who have learned how to ask questions, listen, encourage, and then find ways to make others look good.

Right now numerous management experts are making a living urging American businesses to train workers as more effective "servants." Are parents at home and teachers at school teaching those concepts as well as those expensive management seminars are? Have your young people learned that "service" and "servant leadership" are much more than slogans?

Question 3: Have they committed

themselves to meeting the needs of the poor, hungry, and homeless?

Have we taught them to understand the needs of the poor, hungry, and homeless? Will they devote themselves to doing all they can to alleviate those needs? Is an energetic reaching out to others a distinguishing characteristic that we have passed on to our children and students?

Question 4: Have they accepted the Christian values of stewardship and sacrifice?

Do your children know the difference between the value of a dollar given to others versus the value of a dollar spent on themselves? Do they know when it would be appropriate and wise to spend their dollars on a BMW? Do they also know when and why to use their dollars to provide desks for a Thailand school, pay off a friend's debt, or cover the light bill at the church? Is money something they make, or is it something they "have" to use for God?

Question 5: Have they accepted that good living is valuable only when produced by the indwelling Holy Spirit?

Often young people in SDA schools and homes are concerned about doing the right things when they should be concentrating on letting God's Spirit transform them. Have they learned that nothing we humans do is of any eternal value unless it is done through the power of the indwelling Holy Spirit? Do they understand that "it is the love of God continually transferred to man that enables him to impart light" (*Christ's Object Lessons*, p. 419)?

Christ does not bid His followers to strive to shine. He says, "Let your light so shine." But no one can share what he himself has not received.

Question 6: Have they committed themselves to applying the ethics of Jesus to their chosen profession? And have they learned practical ways to do that?

Our young people will face impossible situations in which Christian ethics simply do not seem to fit.

Only if they have learned to ask questions, the kinds of questions Jesus Himself would ask, are they going to come out with Christ-centered answers.

Are we teaching them to ask those questions and to discover valid, workable answers in God's wisdom?

Question 7: Are they prepared to parent the children who will lead

your church tomorrow?

Now that's a scary question! □



Dick Duerksen is vice president for enrollment services at Pacific Union College, Angwin, California.

ANNOUNCING THE NEW

Friendship

ISSUE

From the Adventist Review

The next time someone asks you, "Who are Adventists?" hand them this friendly answer from the editors of the *Review*.

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THE MESSAGE UPON
WHICH THE DESTINY
OF THE CHURCH HANGS



AN EMINENT
PHYSICIAN
PRESCRIBES
A REMEDY

FOR AN AILMENT MORE
DEADLY THAN AIDS

BY ROBERT H. PIERSON

For an eminent physician to diagnose the malady of a critically ill patient and then fail to prescribe an effective remedy would be unconscionable. Thank God, the Great Physician has provided the correct remedy for Laodicea's distressing disease. For her threefold illness a threefold remedy is recommended. For the patient who is "poor, and blind, and naked" Jesus prescribes "gold tried in the fire," "white raiment," and "eye-salve" (Rev. 3:17, 18).

A God "that cannot lie" (Titus 1:2) tells us what we need. If we follow His prescription, healing will come. The poor will become rich, the blind will see, the naked will be clothed, and the lukewarm will be on fire for Jesus.

The True Witness says we need gold, but not the gold that builds breathtaking church complexes. The precious metal Jesus speaks of is the gold of faith. "[Your faith] which is infinitely more precious than the perishable gold" (1 Peter 1:7, Amplified). "Faith and love are golden treasures, elements that are greatly wanting among God's people" (*Testimonies*, vol. 3, p. 255). For the Laodicean who declares, "I am rich, and increased with goods, and have need of nothing," the heavenly Physician prescribes "gold tried in the fire, that thou mayest be rich" (Rev. 3:17, 18).

Testing Days Ahead

Before the return of Jesus, testing days lie ahead for the remnant church. The prophet speaks of "a time of trouble, such as never was since there was a nation even to that same time" (Dan. 12:1). During this last-day Gethsemane the commandment-keeping child of God will face persecution, boycott, and even death (see Rev. 13:11-18). This experience will demand faith—"gold tried in the fire."

What kind of faith? Jesus tells us in His encounter with a Roman army officer. The centurion's servant lay

gravely ill. When Jesus received this news, He responded, "I will come and heal him" (Matt. 8:7). The centurion's reply describes the type of faith that God's remnant will need to meet the testing times ahead. "Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed" (verse 8).

Jesus declared the centurion's "speak the word only" reply to be faith of the highest order. "I have not found so great faith, no, not in Israel," He said to His disciples (verse 10).

For a person to accomplish a task without delegating it to others requires more than mere words. A mechanic does not repair a car by demanding, "Motor, be fixed!" He must use his eyes, his hands, his tools; he must *do* something.

Jesus did not depend on tools. He spoke the word to accomplish the desired results. At Creation Jesus "spoke, and it was done; he commanded, and it stood fast" (Ps. 33:9). He was

not dependent upon preexisting matter. His word contained creative power.

When Jesus walked the earth, His spoken word created miracles. Water became wine (John 2:9). A hitherto fruitless fishing trip resulted in so many fish that the disciples' boat threatened to sink (Luke 5:6). Jesus' word drove out demons, cleansed lepers, raised the dead (Mark 1:26; Matt. 8:3; 9:18).

Even the Roman centurion, "born in heathenism, educated in . . . idolatry" (*The Desire of Ages*, p. 317), when he heard of or saw the miracles Jesus performed, believed in His ability to do what He said He would do. Christ's word was sufficient for him. His "speak the word only" faith produced the miracle.

Future Faith Needed

Someday you and I may need "speak the word only" faith. When every visible support is cut off, when we are unable to buy or sell, when we find ourselves in a dark

prison cell, or when our lives are threatened, we will need “gold tried in the fire” faith. This faith must depend upon God’s Word alone, for all other means of support will be gone.

Laodicean skin-deep belief will not suffice now or then. No lukewarm Adventist who has failed to “run with the footmen” will be prepared to “contend with horses” (Jer. 12:5) in the end-time trouble.

Laodiceanism offers no such gold. It is impotent in present need or crises. The True Witness urgently counsels us to “buy” the real gold from Him—*now*. The currency for this purchase? Faithful Bible study and earnest prayer. We acquire this gold through remaining faithful (faith-filled) in meeting lesser trials now. Then when the life-or-death end-time persecution comes, we cannot be moved.

A Special Garment

“I counsel thee to buy of me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear” (Rev. 3:18). The spiritually naked Laodicean must receive a Heaven-provided garment to cover an imperfect, sinful life if he is ever to see inside the pearly gates. What is this robe, and how may a lukewarm church member ever hope to procure such a garment?

In Revelation the wedding dress is described as being of “fine linen, clean and white” (Rev. 19:8). In one parable Jesus refers to a “wedding garment” that a beneficent king provided for all his guests (see Matt. 22:10, 11). John the revelator identifies this garment: “The fine linen is the righteousness of saints” (Rev. 19:8). The wedding garment that admits one to feast in eternity is a pure, righteous, Christlike character that Jesus offers freely to the overcomer.

Of ourselves we have nothing to offer. “All our righteousnesses are as filthy rags” (Isa. 64:6). “Everything that we of ourselves can do is defiled by sin. But the Son of God ‘was manifested to take away our sins; and in Him is no sin’ ” (*Christ’s Object Lessons*, p. 311).

Jesus’ character is sinless, perfect. “There was in Him nothing that responded to Satan’s sophistry. . . . Not even by a thought did He yield to temptation” (*The Desire of Ages*, p. 123).

This “is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour” (*Christ’s Object Lessons*, p. 310).

This is the white raiment the Laodicean must “buy” of Christ. This proffered robe will cover the revived and converted lukewarm church member who was “wretched, and miserable, and poor, and blind, and naked” (Rev. 3:17).

This blessed gift may be yours and mine! How? “If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ’s character stands in place of your character, and you are accepted

before God just as if you had not sinned” (*Steps to Christ*, p. 62). What a gift!

“He that overcometh, the same shall be clothed in white raiment” (Rev. 3:5). But remember, my friend, “the righteousness of Christ will not cover one cherished sin” (*Christ’s Object Lessons*, p. 316). The Laodicean must become an overcomer (Rev. 3:21) in order to obtain the white robe of Christ’s righteousness.

Anointed for Blindness

“Anoint thine eyes with eyesalve, that thou mayest see,” the angel writes to the Laodiceans (verse 18). Have you ever explained something and had a person reply “I just can’t see it”? “The god of this world hath blinded” the eyes of Laodiceans as well as unbelievers (2 Cor. 4:4). They just “can’t see” their need. They are wretched, but they can’t see it. They are poor and blind and naked, but they can’t discern it. Their spiritual eyes are blinded. They need a divine ophthalmologist to correct their spiritual vision. Laodicea needs waking up and firing up, but they “just can’t see it.”

The Lord’s messenger describes the Laodicean eye problem and its remedy: “The eyesalve is that wisdom and grace which enables us to discern between the evil and the good, and to detect sin under any guise” (*Testimonies*, vol. 4, p. 88).

The Laodiceans’ problem is that they cannot “discern between the evil and the good.” Sin does not appear sinful to the lukewarm mentality. “I’m rich and increased with goods; I don’t need anything!” it boasts.

The world comes to us with all its tempting allurements—“the lust of the flesh, and the lust of the eyes, and the pride of life” (1 John 2:16)—enticing us with the pleasures of sin. Too many of us can “see nothing wrong” with those well-known pleasures that dull our senses and dim our view of the lovely Jesus. We “can’t see” the problem posed by the world. We need that heavenly eyesalve of which Jesus speaks.

The apostle James writes, “Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God” (James 4:4). A Laodicean is an enemy of God. He needs help desperately.

“I ask then, has God totally rejected and disowned His people? Of course not! . . . God has not rejected and disowned His people [whose destiny] He had marked out and appointed and foreknown from the beginning” (Rom. 11:1, 2, Amplified).

“Whom the Lord loveth he correcteth; even as a father the son in whom he delighteth” (Prov. 3:12).

God offers His lukewarm believers eyesalve, that their eyes may be opened, that they may behold a loving heavenly Father standing with outstretched arms and yearning voice, calling them to flee to Him and be saved. It’s not too late—but hurry! □

Robert H. Pierson, now retired, served as president of the General Conference, 1966-1978.



The *Anna Rogde*, the oldest schooner in Norway, is now a modern, attractive floating center for evangelism.

Oldest Norwegian Schooner Carries Advent Message

Going strong after 120 years, ship aids youth witness.

Launched on August 20, 1868, at Namsos, just north of Trondheim, the *Anna Rogde* is the oldest schooner in Norway. Carrying salted fish, grain, and timber, she traveled extensively in the Baltic Sea, to England, and to Spanish ports for more than 100 years.

In 1976 two Adventist brothers, Aage and Magne Indahl, prompted by love for God and the Advent message, launched out on an adventure

By Paul Sundquist, retired minister living in Sollentuna, Sweden.

of faith. Seeing in the *Anna Rogde* a unique vehicle for youth witnessing, they purchased the revered old ship and invested untold hours of time and large sums of money to restore the timeworn vessel completely. It is now a modern, attractive floating center for evangelism. The Indahls are seeing their dream come true. Scores of crews from many lands have spent unforgettable weeks on the ship. Along with the thrill of sails swelling in the wind, they have seen nonbelieving friends find the true course on the voyage of life.



Once a merchant vessel, the *Anna Rogde* will carry the gospel to St. Thomas, Virgin Islands, this fall.

PHOTOS BY PAUL SUNDQUIST



General Conference president Neal C. Wilson (inset, left) poses as skipper on the schooner while Jan Paulsen (right), Trans-European Division president, looks on.

Berthing at many ports, the crews have sung and witnessed to eager listeners in the Nordic countries. The faith of believing youth has been strengthened; and where there was no faith, it has developed in the warm atmosphere of Christian love and fellowship. Songs of praise have been sung and baptisms have resulted.

In November the *Anna Rogde* sails westward to St. Thomas in the Virgin Islands. Leaving the icy waters of the North Sea, she will sail in the balmy West Indies for four months, carrying not salted fish, but the sweet gospel of redeeming grace. We believe that when she returns to port she will carry tales of youth from other lands who have caught the vision of Aage and Magne Indahl: to make Christ known, loved, and honored.

Used Book Leads Seeker to Sabbath

Maria Sullivan purchased a copy of *The Great Controversy* for \$3 at a secondhand bookstore in Leavenworth, Kansas. Three weeks later she was attending camp meeting in Lincoln, Nebraska, keeping the Sab-

bath, and learning more about Seventh-day Adventists.

Unsatisfied after attending the churches of five different denominations, Maria had many questions about Sabbath observance. Finding Ellen White's book changed her life.

"As I leafed through *The Great Controversy* in the store, I noticed a chapter on the Sabbath. Right there, with the book in my hand, I prayed

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that if God wanted me to keep the Sabbath, He would explain several questions to me," she recalls.

After purchasing the book, Maria read it sporadically, jumping from subject to subject. Convinced that Saturday is the true Sabbath, she searched the yellow pages of the

telephone directory for the address of the local Seventh-day Adventist church. She attended church the very next Sabbath.

Many of the Leavenworth church members befriended Maria, but Eileen and Charles Stevens took a special interest in her. After attending

church two Sabbaths, Maria learned that services the next two weeks would be held at camp meeting in Lincoln, a 200-plus-mile trip from Leavenworth. The Stevenses invited her to attend camp meeting with them. They furnished transportation; their daughter, Diana Feather, who lives in Lincoln, provided lodging; and members at the camp meeting supplied the Christian fellowship Maria so longed for.

"I've enjoyed attending every service at camp meeting," she beams. "And the Sabbath is such a delight."

Maria almost didn't make it to camp meeting. She had planned to move from Leavenworth to Prescott, Arizona, several weeks before obtaining the book. The Lord, however, had other plans for her.

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Visit your Adventist Book Center on Sunday, September 11, and we'll make sure it's worth your time. You'll find some of the best prices before Christmas. Plus you'll see books just released this fall—new stories, the 1989 devotionals, and the 1989 Book of the Year. This is the once-a-year ABC Open House. Mark your calendar today. And when September 11 comes around, we'll welcome you to our biggest event of the fall season.



Maria Sullivan (left) and Eileen Stevens

Once her move to Prescott is completed, Maria will attend church there. Leavenworth pastor Rick Dye telephoned the Prescott pastor to inform him of Maria's desire to unite with the Seventh-day Adventist Church.

"I've been trying to find a church that had close fellowship and understood the prophecies relating to the world today," she says. It looks like Maria's search is over.

By John Treolo, communication director, Kansas-Nebraska Conference.

Task Force Reappraises Adventist Disaster Relief

NAD studies possible new directions for its community services.

Since the turn of the century Adventist Community Services has responded to natural disasters such as tornadoes, floods, and earthquakes. During 1988 the North American Division (NAD) is conducting a complete evaluation and reappraisal of this relief program.

Its Church Ministries Department commissioned a small task force to conduct this study. The group, including 11 denominational employees and lay leaders experienced in disaster relief, met for the first time in April, and will meet again in August and October to complete its recommendations. It is charged with formulating a plan for the future of Adventist disaster service in North America.

A key issue the group must grapple with is the uniformity of response throughout all 58 local conferences in the NAD. Although formal, written agreements have been developed with the Red Cross and governmental agencies, committing the Adventist Church to providing services in each disaster, many times local churches and conferences either are not prepared to respond or choose not to get involved.

As local and union conference staffs have been cut in recent years, the number of trained disaster specialists among denominational workers has been reduced to a handful. Tight travel budgets often bring a reluctance to share the few disaster specialists still in denominational employ. As a result, on an

By Monte Sahlin, adult ministries coordinator, Church Ministries Department, North American Division.

increasing number of occasions the Adventist relief effort operates without experienced or trained leadership. At the same time the trend among other agencies is toward higher standards of excellence, increased professionalism, and sophisticated levels of skill.

Local conference disaster service is funded largely from Ingathering donations. As more of these funds have been allocated in recent years to Christian education and youth camps, less has been available for Community Services and disaster relief.

A Change in Service?

The task force must also consider possible changes in the type of service Adventists provide in time of disaster. Community Services has generally handled the outpouring of gifts that the public responds with at the time of a disaster: groceries, bedding, clothing, and household items, which must be sorted, stored, and dispensed to the victims.

Are church members in the NAD still interested in this sort of disaster service? Would larger numbers find it more appealing if our program focused on emergency child care, or meeting the emotional and spiritual needs of disaster victims through nonprofessional counseling and group sessions, or rebuilding and cleanup efforts?

Several of the most active conferences provide manpower for Red Cross shelters or feeding stations. Should the Adventist Church reposition itself as a provider of volunteers instead of services?

Disaster work has become a highly coordinated field in which the Adventist Church is not free

simply to "do its own thing." Complex relationships with other agencies, both private and governmental, are involved. The expectations of these other organizations must be considered, and Adventist representatives must attend interagency coordinating and planning meetings.

Looking at Alternatives

The task force is conducting surveys of local conference staffs, pastors, and church members, as well as representatives of other disaster organizations. It is looking seriously at the full range of alternatives, from closing down Adventist disaster service in North America to upgrading the training, organization, and funding of the program.

Fred Murray, Community Services and health-temperance director of the Southwestern Union, chairs the task force. Monte Sahlin, adult ministries coordinator of the North American Division, serves as secretary. Members include Maurice Abbott, church ministries director of the Southern Union; Maurice Bascom, an associate director of the Church Ministries Department at the General Conference; Faye Campbell, a veteran Adventist Community Services volunteer in the Kentucky-Tennessee Conference; Jose Chavanz, a church ministries consultant at the Pacific Union; James Clements, adult ministries coordinator of the Columbia Union; Sharyn Joseph, Community Services Federation president in the Arizona Conference; Daniel Robles, director of urban ministry and Community Services for the Southern California Conference; John Guy, a pastor in the Northeastern Conference; and Raymond Tetz, director of corporate development at Adventist Development and Relief Agency (ADRA International).

They welcome comments and suggestions from all church members and employees. These should be addressed to the Disaster Task Force, NAD Church Ministries, 6840 Eastern Ave., NW., Washington, D.C. 20012.

New Guinea Crusade Draws 10,000 Nightly

An audience of close to 10,000 every night attended evangelist David Currie's meetings for 21 nights in Port Moresby, Papua New Guinea, this past September. Advertising through the media,

word of mouth, posters, and handbills attracted thousands to hear the Destiny Singers of Brisbane, Australia, and local musical groups; to see picture presentations of truth; and to listen to the Word of the Lord.

The 11 Adventist churches in Port Moresby prepared for months to help make the campaign a success. Two ministers from each of the 10 missions of the local union participated in a field school during the campaign. Each morning for a month they studied continuing education units to update their ministry. Each evening the men visited among the crowd at the meetings and assisted in running the program. The churches provided 200 ushers, staging, meals for the ministers, musical ensembles, transportation, and moral support. They also planned for the follow-up program.

More than 600 people declared their intention to join the Adventist Church. They attended church on Sabbath mornings as well as 12 Revelation seminars.

Nearly 100 from local church interests were baptized during the campaign. The first major baptism from the campaign was held on October 10 at the end of the seminars.

Projectors for Island Missions

A major project is under way to provide ministers throughout these South Pacific island territories with projectors to assist them in their work. Already this year the division, island unions, local missions, and 208 ministers have provided funds for solar-charged, battery-operated projectors and suitable filmstrips. These are in use in remote areas that have no electricity. The second stage of the project will provide for coastal areas where there is electricity or where pastors have access to generators.

By David Currie, ministerial secretary, South Pacific Division.

The Lord is looking for a few special people. Could it be that you are one of them?

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Master's degree
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Board certification
Ph.D. or D.Min.
Ph.D. or D.Min.
Ph.D. or D.Min.

Professional licensure
Board certification

NOCTURNAL REVELATION

At 4:30 a.m. I abruptly awakened, perspiring and feeling queasy. The last vestiges of a three-week bout with the flu clung to me like the miasma of a fen fog.

Just as I might have drifted back to sleep my body tensed with fear. I make my living by writing, but I had been too sick to write. In three weeks the projects, the assignments, and the bills had mounted before my eyes. Missed deadlines meant lost paychecks.

Invisible Visitor

Before this waking nightmare could worry me with its teeth, though, I received a nocturnal revelation in the hoots of an owl.

Was it the owl whose back I sometimes saw as he perched high on the winter-naked branch of a tree visible from my kitchen window? He carried on his one-sided conversation with a distant voice I could not hear—but caught me up in memory. A memory that sent my anxieties fleeing like fog rending before an offshore wind. This alto-flute voice hooted the same words another owl had spoken on another night in another place. I remembered the ranch.

My friend Ge-ge invited me to a weekend retreat for which she was to be the speaker. Afterward, we had driven to a mountain ranch. In the night the other owl made his nocturnal revelation.

“Who who / who whoo / whooo whooo,” he fluted in a breathy alto tone.

As a ham radio operator, Ge-ge knows Morse code. “Did you hear that?” she whispered with awed excitement. “He’s saying, ‘I am.’ Hear? Dit dit / dit dah / dah dah . . . Dot dot / dot dash / dash dash . . .”

The silence was full of our tumbling thoughts, punctuated by an

In the owl’s haunting call I sensed God’s cry come alive.

owl’s cry of “I am.”

Now in my night of waking terrors an owl spoke again: “I am.” “Who who / who whoo / whooo whooo . . .”

In that haunting cry, repeated with such precision, I sensed God’s cry come alive. No mere silent words upon the page, they were for me a very audible, present “I am.”

God said, “I AM THAT I AM” (Ex. 3:14). “I am the first, and I am the last; and beside me there is no God” (Isa. 44:6).

Jesus echoed, “Before Abraham was, I am” (John 8:58).

Then because Jesus came to reveal further the God who first spoke those words, He added to that simple declaration:

“I am the bread of life” (John 6:35).

“I am the light of the world” (John 8:12).

“I am the way, the truth, and the life” (John 14:6).

“I am Alpha and Omega, the beginning and the end, the first and the last” (Rev. 22:13).

“Who who / who whoo / whooo whooo . . .”

“Thank You, great I AM, for being who You are.” My silent prayer melded in counterpoint with the audible owl’s consistently repeated phrase.

Before I slid into a peaceful slumber, I could hear Him say in my mind, as He said to the apostle Paul, “My grace is sufficient for thee: for my strength is made perfect in weakness” (2 Cor. 12:9).

And in the night my guardian owl hooted, “Who who / who whoo / whooo whooo . . .” Over and over he sang, and I slept, reassured by the words “I am, I am, I am . . .” □

Katie Tonn-Oliver is a free-lance writer living in Angwin, California.

BY KATIE TONN-OLIVER

LOVE



Even in the world's largest Adventist hospital

Love cannot be defined by words alone. It is best understood through demonstration. Love is patient. Love is kind. It always trusts. Always hopes. Always perseveres.

A hospital is high-tech equipment. Sophisticated facilities. Knowledgeable physicians. But without love, all this is nothing.

Christian nurses and doctors at Florida Hospital demonstrate love through the gentle touch. The tender moment shared. The empathetic conversation. They define it by allowing God's gentleness to reach their patients through word and deed.



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