

**NAB  
EDITION**

# **ADVENTIST REVIEW**

Weekly News and Inspiration for Seventh-day Adventists

September 1, 1988



## ***The Church in North America***

***Charles Bradford on***

- *local churches*
- *revival*
- *women*
- *independent ministries*
- *congregationalism*

**Decision Time**

**Teaching Children Standards**



## Growing Christians

The author ascribes to God ("Growing Up," July 14) the frustrations felt by humans. But God operates differently. He's not annoyed at His children. He's not "sick" of helping us. He doesn't "yell" at us. What kind of message does this send to children and immature Christians? It says, "Unless you shape up, kid, I won't love you. Unless you *do* all these things, you'll never amount to much."

It seems that the author still hasn't got the 1888 message straight. God asks us to bring our problems to Him. He wants to be involved in every decision; He doesn't want to "stand back, arms folded, and watch His children succeed." Jesus told us we need to *abide in Him* (John 15). The vine doesn't say to the branch, "Go do it yourself; I've given you a good start." Neither does God!

NEAL VANDERWAAL  
Battle Creek, Michigan

God loves us with a sacrificial, unselfish, and everlasting love (Jer. 31:3) that does not change with our behavior. Even the love of a human parent can be so strong that selfish interests are eclipsed in the joy of meeting the needs of a child.

As long as we live, God expects us to keep continually depending on Him for strength and guidance. Such dependence is our only hope for victorious Christian living (John 15:4, 5). God has more problems with those of any age who try to run their own lives independent of Him than He does with those who, like little children, constantly look to Him for guidance (Matt. 18:3).

JEAN MARSA  
Lake Orion, Michigan

## Baffling

I find Josh Rivera's letter about "canned music" (July 14) baffling.

The only part of a sound system unique to prerecorded music is a tape deck and/or turntable or CD player. So I find it hard to accept that many churches are installing "fancy sound systems" just because

they are using prerecorded music.

I have been operating the sound system in our church for more than 15 years, and have played prerecorded music for vocal accompaniment perhaps a half-dozen times. This was almost always for visiting vocalists who did not have a personal accompanist and wanted to avoid the problem of performing with little, if any, rehearsal with an unknown accompanist. I would not characterize these people as "those

whose first love was rock and popular music." Nor do I believe they are motivated by a desire to replace local musicians with a tape.

I hope we do not start accepting the practice of casinos as our standard. Without being familiar with the specific case cited, I am certain that any ban on prerecorded accompaniment is backed largely, if not entirely, by the musicians' union.

DICK SELTZER  
Anderson, California

## AFRICA!

The *Adventist Review* is preparing a major documentary video on the SDA Church in Africa. This continent of explosive growth will host, in Nairobi, the church's 1988 Annual Council.

Camera crews of Studio Services, an award-winning branch of the General Conference Communication Department, will range from Timbuktu to Togo, from Accra to Arusha.

The video will show you:

- The news of the Annual Council
- Why the church is exploding in Africa
- How it is developing national leadership
- Its involvement in society (Uganda's prime minister is an Adventist)
- How it is building unity and community

AFRICA! will surprise, amaze, inspire.

View the 45-minute video in your own home, or purchase a copy for your church (the program divides easily into three 15-minute segments for use in Sabbath school).

Prerelease price (up to October 1): \$17.95 (includes shipping and handling). After October 1: \$24.95. To order, write AFRICA! NAD Distribution Center, 5040 Prescott, Lincoln, Nebraska 68506. Send check or use Visa/MasterCard. Specify VHS or Beta.

The majority of our churches lack capable accompanists. I have been in churches where the special music is a selection on tape. I think the new *SDA Hymnal* should come with canned accompaniment!

KRIS HAYNAL  
Shawnee, Kansas

Serving on the campus where our largest school of music resides has shown me that the students *least* likely to use canned music are our music majors. Perhaps Rivera knows of an exception whom he is using as a reference for his letter. Generally our musical training serves to encourage a student to utilize his or her musical talents with fewer artificial assists.

TERRY POOLER, SENIOR MINISTER  
Atlantic Union College Church

## Growing Boats

"The Little Boat That Grew" (July 7) made me wonder whether we are really concerned about the Lord's return. If so, would we see more mission boats than pleasure boats? Of course, it isn't just boats that are taking our time and money in the pursuit of pleasure and recreation.

NATALIE DODD  
Dayton, Ohio

## Stirred

I have never been so stirred in my spirit and interest as by the first-hand reports on the Far Eastern Division by Myron Widmer (July 7, 14, 21, 28).

HOY M. BROWN  
Downers Grove, Illinois



# ADVENTIST REVIEW

September 1, 1988

General paper of the  
Seventh-day Adventist Church

## Editor

William G. Johnsson

## Associate Editor

Myron K. Widmer

## News Editor

Carlos Medley

## Assistant Editors

Eugene F. Durand  
Deborah Anfonson-Vance  
Kit Watts

## Administrative Secretary

Corinne Russ

## Editorial Secretaries

Jackie Ordleheide  
Edith Wilkens

## Art Director

Stephen Hall

## Designer

Bryan Gray

## Marketing

Gil Anderson

## Ad Sales

Orval Driskell

## Subscriber Services

Larry Burnett

## Consulting Editors

Neal C. Wilson, Charles E. Bradford, Wallace O. Coe, D. F. Gilbert, Robert J. Kloosterman, Kenneth J. Mittleider, Enoch Oliveira, Calvin B. Rock, G. Ralph Thompson

## Special Contributors

Kenneth H. Wood, Robert H. Pierson, George W. Brown, Gerald J. Christo, Ottis C. Edwards, Bekele Heye, Edwin Ludescher, J. J. Nortey, Jan Paulsen, Walter R. L. Scragg, Joao Wolff

## Africa-Indian Ocean Editions

Editor, Jack Mahon

## Inter-American Edition

Editor, Adalgiza Archbold

## South American Editions

Editor, R. S. Lessa, Portuguese; editor, Rolando Itin, Spanish

**How to Subscribe** Subscription prices: Twelve monthly issues: US\$8.25 plus US\$5.00 international postage; 40 issues of the weekly *Adventist Review*, US\$28.95; full 52 issues (monthly and weekly), US\$38.20.

To place your order, send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, Maryland 21741. Single copy, 95 cents U.S. currency. Prices subject to change without notice.

**To Writers** We welcome unsolicited manuscripts. Notification of acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope. Address all editorial correspondence to 6840 Eastern Avenue NW., Washington, D.C. 20012.

The North American Edition of the *Adventist Review* (ISSN 0161-1119) is published 12 times a year on the first Thursday of each month. Copyright © 1988 Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Third-class postage paid at Hagerstown, Maryland 21740. **Postmaster:** send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

Bible texts credited to NEB are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission. Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1978 by the International Bible Society. Used by permission of Zondervan Bible Publishers. Texts credited to RSV are from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973. Texts credited to Amplified are from *The Amplified Bible*. Copyright © 1965 by Zondervan Publishing House. Used by permission.

Cover photo by Sam Brown

Vol. 165, No. 35



NAD president, p. 9



Decision time, p. 14



Standards, p. 17

## EDITORIALS

### 4 100 Years: What Have We Learned?

Has the church learned the lessons God intended for us to learn in Minneapolis?

by William G. Johnsson

### 5 Keep the Light Bright

Has the principle of separation of church and state outlived its usefulness?

by Carlos Medley

## CURRENT ISSUES

### 9 Q & A: Charles Bradford on the Church

The North American Division president comments on the role of local churches, women, congregationalism, revival, stewardship, and ministry.

by Myron Widmer

## CHURCH

### 13 God's Purpose for His Church

The church is God's city of refuge in a world in revolt.

by Ellen G. White

## DEVOTIONAL

### 14 Decision Time

Eternal life hangs in the balance. Every lukewarm Adventist must make a decision.

by Robert H. Pierson

## LIFESTYLE

### 17 Teaching Children Standards

How can we make Adventist standards seem more logical and appealing to the young?

by Noeline Johnson

## NEWS

### 6 Newsbreak

### 20 Focus on North America

New Pathfinder program. Arkansas-Louisiana centennial. *Fear No Evil*.

### 26 Worldview

North and Inter-America offering.

## DEPARTMENTS

### 2 Letters

### 19 Children's Corner

### 30 Ross Report

### 31 Reflections

## COMING NEXT WEEK



◀ "The Judge Is on Our Side," by Martin Weber. God is not our accuser-judge; He is our defender-judge.

■ "Emerging Issues of Adventist Leadership," by Ted L. Ramirez. An Adventist attorney

explains why it is becoming more difficult for leaders to lead and for followers to follow.

■ "New Wings," by Ellen Goodman. When all the children have left the nest, what will you go home to?





## 100 YEARS: WHAT HAVE WE LEARNED?

**A** century ago two young preachers rode out of the West with a message from God for Seventh-day Adventists. After 100 years have we learned the lessons God intended for us in Minneapolis?

The first lesson is theological. As the delegates to the General Conference session debated with Ellet J. Waggoner and Alonzo T. Jones, crucial issues were at stake: who or what would be the center of Adventism?

Adventists, raised up by the Lord to proclaim the imminent return of Jesus and to prepare a people to meet Him, called men and women back to the Ten Commandments. They urged obedience to the whole law, especially the fourth commandment, the forgotten command to observe the seventh day as the Sabbath of rest.

### At the Center

Their proclamation was sound, but it ran the risk of putting the law rather than Christ at the center of Adventism. Arthur W. Spalding summarizes the danger: "But the fruit of the teaching of those first four decades betrayed its inadequacy. Men rested from sunset to sunset on Saturday, and claimed credit for keeping the Sabbath; they declared that Christ was quickly coming, but in their conduct hardly revealed that He had come to them; they assented that the body is the temple of the Holy Spirit, yet on one point and another defiled it; they preached that the judgment is in the future, yet judged and criticized their fellowmen; they paid tithes and gave offerings and felt merit

therein, yet apparently forgot that the poor widow cast in more than they all" (*Origin and History of Seventh-day Adventists*, vol. 2, p. 301).

That is an old error: the attempt to add to the righteousness of Christ. It's at least as old as the book of Galatians. The Galatians, having begun with Jesus, had been seduced by false teachers into believing that they must add the law to the merits of Christ. This approach appeals to the ego, because it gives human works a key role in salvation; but it denies the gospel, as Paul vehemently declared (Gal. 1:6-9; 3:1-4).

A century ago our church was moving in the same direction. In an editorial "Our Righteousness," Uriah Smith stated: "The whole object of Christ's work for us is to bring us back to the law, that its righteousness may be fulfilled in us by our obedience to it, and that when at last we stand beside the law, which is the test of the judgment, we may appear as absolutely in harmony with it. . . . There is then a righteousness that we must have, to be secured by doing and teaching the commandments" (*Review and Herald*, June 11, 1889).

His mail brought a letter from Ellen White. Dated June 14, 1889, it stated that she had read "Our Righteousness," and warned that a "noble personage" had stood beside her and told her that Uriah Smith "is walking like a blind man into the prepared net of the enemy, but he feels no danger because light is becoming darkness to him and darkness light" (letter 55, 1889).

So the two young preachers who rode out of the West to Minneapolis

faced a daunting task. God wanted to use them to correct the church. He wanted to put Christ and His righteousness squarely at the center of our doctrine and our proclamation.

We can understand why Butler, Smith, and other leaders felt apprehensive over the messages of Waggoner and Jones. The leaders feared that this apparently "new light" would destroy the old landmarks, that it would make Adventism vulnerable to people of other denominations who delight in attacking the moral law and Sabbath.

### Cheap Grace?

Indeed, that danger exists. It has a corollary among Adventists that still makes many of us nervous: that grace will be cheapened, obedience be brushed aside.

When our Lord returns, He will gather a people who "keep the commandments of God, and the faith of Jesus" (Rev. 14:12). They will be men and women who are "zealous of good works" (Titus 2:14), who delight to obey Him. But not one of the good works of the saints will add to Christ's righteousness. Not one will *qualify* us to have a place among the redeemed.

One hundred years later—have we learned this lesson? Many Adventists, I fear, have a pre-1888 religion. Some have never experienced righteousness by faith—for that's what it is, an experience. Some began well, but, like the Galatians, have added human merit to the all-sufficiency of Jesus.

O that the church today would glow with the love of Christ! O that He would be the center of conversation, the subject of our dearest thought, the motivation for action and witness! In this centennial year God is calling us to revival—and it will begin with the message He sent us 100 years ago.

Next week we will look at another lesson from Minneapolis—what righteousness by faith means to our concept of the church.

WILLIAM G. JOHNSON





# KEEP THE LIGHT BRIGHT

**R**ecently the United States' premier church-state watchdog group announced a huge staff reduction, sparking concern among some Adventist leaders. Americans United for Separation of Church and State (AUSCS) laid off eight of its 23 staff members because of a downturn in contributions to the group, reports Religious News Service.

With an annual budget of \$1.8 million, AUSCS director Robert Maddox has streamlined the staff to make the agency more efficient and curtail persistent operating deficits—deficits exacerbated by last October's stock market crash. Still, Adventist leaders like Gordon O. Engen, North American Division public affairs and religious liberty director, believe the organization will be left in a weakened position. Even Maddox admits that with the new austerity AUSCS must be more selective in the cases it pursues.

During its 40-year history AUSCS has championed the cause of separation of church and state, attacking areas such as government aid to parochial schools, government funding of church-related child care, and the appointment of a United States ambassador to the Vatican. In the past five years Americans United has participated in 35 legal cases; it still has 15 cases on its docket.

It was Americans United that blew the whistle on Republican presidential candidate Pat Robertson for allegedly using Christian Broadcasting Network donations to finance political activities. The watchdog agency also spoke out against Democratic presidential candidate Jesse Jackson for using

church worship services as political fund-raising opportunities. (See March 17 Newsbreak.)

The Seventh-day Adventist Church has been closely associated with Americans United. The General Conference gives AUSCS \$4,000 annually, and individual congregations and members consistently donate. In addition to the contributions, Adventist leaders are involved with the AUSCS board and national advisory council. Maddox considers the Adventist Church as his largest constituent.

AUSCS claims some 55,000 members. However, membership is shrinking because there are no brushfire issues to rally support. Maddox foresees more tranquil waters after President Ronald Reagan leaves office.

## Quiet Times

Ironically, the quiet times we enjoy are crippling times for agencies like AUSCS. But only God knows what multiheaded beast is lurking beneath the tranquil waters. From our understanding of end-time events, it's altogether possible that right now Satan is conducting a strategy conference that will result in the next onslaught against our First Amendment privileges.

Clifford Goldstein, in his book *The "Saving" of America*, quotes historian Franklin Littell as saying: "There are today, according to watchdog officials, between 4,000 and 6,000 cases before the courts involving religious liberty—far more than during the entire history of the republic from 1791 to 1980" (pp. 60, 61).

Earlier this year America saw the

New Christian Right flex its muscles in the Republican primaries, advocating prayer in public schools and a constitutional convention. Even though the movement has shifted gears since Pat Robertson's campaign fizzled, the political network is still in place. In March, evangelical leaders Jerry Falwell and James Dobson organized a last-minute telephone campaign to protest the Civil Rights Restoration Act. That campaign generated more phone calls to the White House than any other issue in history.

Thought leaders—from fundamentalist theologians to conservative politicians—believe the principle of separation of church and state has already outlived its usefulness. United States Supreme Court chief justice William Rehnquist once said: "The wall of separation of church and state is a metaphor based on bad history. It should be frankly and explicitly abandoned."

Many evangelicals believe the wall of separation is nothing more than a propaganda line for atheists and secular humanists. With sentiments like these it's imperative that Adventists keep religious liberty in the spotlight. We can do this by keeping in touch with our state and national legislators, communicating with AUSCS, and asking to be informed when dangerous legislation surfaces. We can relay our concerns to the appropriate congressmen and write letters to newspapers and magazines.

As the United States presidential campaign heats up this fall, we should take advantage of this opportunity to campaign for religious liberty. We can invite our conference religious liberty director into our local public schools and neighborhood or civic associations. We can give out literature at political rallies or polling booths. We can make sure that our local public officials receive *Liberty* magazine. It's our duty to share the vision—the principles that keep society free from religious oppression.

CARLOS MEDLEY



## SDA Family Numbered Among Interned Japanese-Americans

**W**hen President Ronald Reagan signed legislation issuing a formal apology to the families of Japanese-Americans who were forcibly interned during World War II, an Adventist family was among those attending the August 10 White House ceremony.

The Susumi Emori family of Medford, Oregon, was among those families receiving \$20,000 per person in restitution payments, reports *USA Today*. The Emori family has decided to give their payment, \$120,000, to Loma Linda University for nursing scholarships. Helen King, the oldest of four Emori children, is dean of LLU's School of Nursing.

### **NORTH AMERICA**

**AU Starts Community Nutrition Program.** On September 30, Andrews University will start a new Community Nutrition and Family Life program in Benton Harbor, Michigan.

The program targets unwed mothers and offers instruction in child care, nutrition, meal planning and preparation, and family resource management, reports Candace Jorgensen, university spokesperson. The program will be funded with a \$30,000 federal grant.

**Koop to Appear on CLM.** United States surgeon general C. Everett Koop will be interviewed on *Christian Lifestyle Magazine* (CLM) October 16. Koop will talk about the addictive power of cigarettes, says Dan Matthews, CLM host.

**New WV School Aids Problem Youth.** Bill Clark, an Adventist minister on leave from the Mountain View Conference, has recently organized a self-supporting alternative educational program for troubled youth.



Located on a Salem, West Virginia, farm, the Miracle Meadows School helps adolescents who are defiant or violent; who display poor work and social skills; who are low academic achievers; or who experiment with alcohol and tobacco, reports Charlotte Coe, *Columbia Union* Visitor assistant editor.

**Loma Linda Opens New Elementary School.** When Loma Linda elementary students started school on August 30, they attended classes in a brand-new facility. The new elementary school complex consists



of 27 classrooms, a 600-seat assembly hall, gymnasium, administrative suite, library, nursing station, kitchen, and other facilities, reports the *Pacific Union Recorder*. The 80,000-square-foot complex is valued at \$5.2 million and will serve 700 students this fall.

### **Hospital Employee Honored for AIDS Work.**

Eunice Diaz, community affairs director at Adventist-owned White Memorial Medical Center in Los Angeles, California, was one of 20 people who received the first annual AIDS Recognition awards on August 16 in Washington, D.C.

The awards, which are sponsored by the National Minority AIDS Council, were given to recognize efforts to stem the AIDS disease in minority communities across the country. The award was presented during a special ceremony as part of the National Conference on the Prevention of HIV Infection and AIDS Among Racial and Ethnic Minorities in the United States.

**To New Positions.** Robert Samms, former manager of the Greater New York Adventist Book Center, was recently elected president of the Quebec Seventh-day Adventist Church Association.

Samms replaces Claude Sabot, who was appointed director of the newly formed Acadian/Quebecois Mission Project, reports the *Canadian Union Messenger*.

**Lester Carney**, executive secretary and ministerial director of the Ontario Conference, was recently elected president of the Manitoba-Saskatchewan Conference. Carney replaces Donald MacIvor, who retired.

**Ron Watts**, formerly editor of *Celebration!* magazine, was recently elected Alaska Conference president. Watts replaces Stephen McPherson, who became president of the Idaho Conference.

**Christian Record Changes Name.** The Christian Record Braille Foundation board recently changed the name of that organization to Christian Record Services (CRS), reports Calvin B. Rock, General Conference vice president and board chairman. The name was changed because CRS serves the deaf as well as the blind.

### **WORLD CHURCH**

**IAD Moves Toward Harvest 90 Goal.** As of June 30, the Inter-American Division has logged 265,379 baptisms, representing 66 percent of their Harvest 90



baptismal goal (400,000). The five-year Harvest 90 campaign culminates at the 1990 General Conference session in Indianapolis, Indiana.

For the first six months of 1988, IAD baptisms totaled 61,500, a slight increase from the 61,111 baptisms recorded during the same period last year, reports Adalgiza Archbold, *Adventist Review* Inter-American edition editor.

Within the division, the Cuban Union Conference has surpassed its Harvest 90 baptismal goal (2,500) with 2,546 baptisms.

**Two Mexican Conferences Divide.** Constituents of the Northwest Mexican Conference recently voted to divide their territory into two separate conferences: the new Baja California Conference, with 5,633 members and 25 churches; and the reorganized Northwest Mexican Conference, which covers the territory of Sinaloa and Sonora and has 9,160 members and 46 churches.

And 180 constituents of the North Mexican Conference also voted to split their conference into two entities. With a membership of 15,560, the new Northeast Mexican Conference will encompass Durango, Nuevo Leon, San Luis Potosi, and Tamaulipas. The North Mexican Mission will encompass Chihuahua and Coahuila, and have a membership of 5,601.

**Brazil College Awarded International Trophy.** Brazil College was recently awarded the Latin American Tradition of Quality Trophy by the Latin American Association of Development and Integration, a division of the Organization of American States. The college was the only educational institution that was honored from the 13 participating countries, reports Victor Griffiths, General Conference associate education director.

## GENERAL CONFERENCE

**New GC Group to Study Human Life Issues.** The General Conference Executive Committee recently formed a Christian View of Human Life Committee to study abortion, euthanasia, genetic engineering, surrogate parenthood, and other ethical and moral issues in modern medicine, reports Albert Whiting, M.D., associate General Conference health and temperance director.

The committee will study the issues from a biblical standpoint and make recommendations on church policy.

## FOR YOUR INTEREST

**AWR-Asia Launches First Micronesian Program.** Adventist World Radio-Asia recently launched a news and features broadcast targeted to the Micronesia area of the Pacific Ocean which includes islands such as Guam, the Commonwealth of the Northern Marianas, Palau, the Marshall Islands, and the Federated States of Micronesia.

The Micronesian region is fast developing as a premier

vacation spot for Asia, and the broadcast will interest those who yearn to visit a tropical island, says Andrea Steele, AWR-Asia public relations director.

**Hungary Publishes New Book on Cancer.** As part of a crusade against cancer, the Hungarian Publishing House recently published a new book entitled *Against Cancer—For Man—For Tomorrow*, by Loma Linda University professor Dr. George Javor. Proceeds from the sales will go to a special fund set up in Hungary to combat cancer, reports Laszlo Erdelyi, Hungarian Union Conference communication director.

## ALSO IN THE NEWS

**Lutherans Show Decline.** A decline in membership and worship attendance in the two major bodies of U.S. Lutheranism points up the urgent need for Lutherans to evangelize, two Lutheran church leaders declare.

In 1987 nearly 51,000 members left the Missouri Synod, says Ronald F. Fink, president of the Atlantic District of the Lutheran Church-Missouri Synod. Bishop Herbert W. Chilstrom of the Evangelical Lutheran Church in America states that one third of the ELCA membership comes to church weekly and the other two thirds come sporadically, reports *Religious News Service*.

**Brethren Oppose Covert Military Operations.** At their annual conference in St. Louis, Missouri, the Church of the Brethren recently adopted a new statement opposing covert war and covert military operations, reports *Religious News Service*.

**Native American Ordained as Bishop.** Capuchin priest Charles Joseph Chaput (below) became the only current Native American to head a Roman Catholic diocese when he was ordained on July 26.

The 43-year-old bishop's ancestry is Potawatomi, a tribe of Indians whose original home was in southern Michigan and northern Indiana and who were moved by the United States government to Kansas and Oklahoma. Chaput became a priest of the Capuchin Fathers in 1970, reports *Religious News Service*.



RNS

## 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.



# TOP IT!



We've topped ourselves by making an even better topping! Gravy Quik, the two minute meal topper, has five improved flavors. The superior taste has been done

without MSG, preservatives, pepper, or any animal fats. Taste the difference. Chicken Style, Onion, Mushroom, Brown, and Country Gravy.



*They're Tops!*

**LOMA LINDA FOODS®**

11503 Pierce Street, Riverside, CA 92515 • (800) 442-4917 (CALIF. ONLY) • (800) 932-5525



# Charles Bradford on the Church



The North American Division president comments on the role of local churches, women, congregationalism, revival, and independent ministries.

BY MYRON K. WIDMER

*Charles E. Bradford is one of the church's elder statesmen, having served for more than 42 years as a pastor, departmental secretary, conference president, and associate secretary of the General Conference. Currently he is president of the North American Division—a position he will have filled for 10 years this coming January.*

**Q. Widmer:** Elder Bradford, you have presided over a difficult period in the North American Division's history—a period that has seen membership jump from 566,000 to more than 715,000, but a period that has included questions about Ellen G. White, the sanctuary, church investments, and Harris Pine Mills. What has the church learned during this period?

**A. Bradford:** We have learned humility. Humility is a great virtue. We also have learned that we

should not judge one another. Nor should we waste our ammunition on nonissues or things unessential, especially not on one another. We're all in the same boat of salvation, and when I'm in the boat I don't feel comfortable having someone else shooting holes in it!

We also should have learned that unity is not the same as uniformity. Unity does not impose uniformity on the people of God. God is a God who seems to delight in diversity. He revels in it. All of His people are different. We are from every nation, kindred, tongue, and people. We are a transnational church, a global family; and there is a great diversity here. The unity that we speak about is built upon the doctrines, faith, beliefs, practices.

And we should have learned to keep our eyes on our Lord. He is the only perfect example. We should not become discouraged when human beings fail us, because they are

frail—the arm of flesh, it will fail us. No matter how much of a leadership responsibility someone has, he or she can't take the place of Jesus Christ. This is what we should have learned over these years.

**Q. What would you point to as high points of the past 10 years?**

**A.** Let me go back to 1979, to the evangelism summit conference at Glacier View Camp in Colorado. The division adopted what we called the Faith, Action, Advance strategy—an approach to management, Christian leadership. It was an attempt to follow Ellen White when she said, "We want every responsible man to drop responsibilities upon others." The summit was a big event.

And we began a listening program there—listening to the field. We called in "the 24 elders"—pastors from large and small churches and districts—and asked them to talk to each other about ministry while we listened.

From those events we have moved into regular strategic planning sessions, the initiation of an evaluation process for pastors and administrators, administrative seminars, a quarterly newsletter for administrators, 1000 Days of Reaping, Harvest 90. And I can't forget the two tremendous councils we recently held—one for publishing and one for evangelism—both firsts for the division.

Another historic event in the past quinquennium was a change in titles and the development of a North American Division (NAD) budget—both of which were initiated at the 1985 General Conference session.

The change in titles gives greater clarification and distinctiveness to our responsibilities. Whereas I was formerly called a general vice president of the General Conference for North America, I am also now called the president of the North American



Division. The same is true of the other officers and workers. Each holds dual titles in the NAD and the General Conference.

As far as the budget is concerned, we did not have a separate NAD budget before. Our budget now covers all our operations beyond office expenses—which continue to be covered by the General Conference budget.

**Q. Then what is included in “operations”?**

**A.** Three “superfunds.” These are made up of tithe and offerings returned to the unions and conferences in large amounts. Block grants, as it were, for evangelism, K-12 education, and special conference assistance.

**Q. I’ve heard rumors that you want more money returned for evangelism, to boost the work of local pastors and churches.**

**A.** Yes, we are talking about developing a fourth fund, a “superfund” to be devoted to local church outreach ministries. Mayor Daley used to say, “All politics is local.” All church growth is local! The local church is the port of entry. If anything happens, it must happen here.

The first task of the NAD should be to strengthen the local church and its outreach ministries. The corporate church (conference, union, division, GC), is the resource center, but the local church is the action center! This approach would provide assistance for churches that have innovative, creative programs with good potential, that can plow new ground, and that can model various kinds of outreach ministries.

**Q. Do you have specific requirements for this assistance?**

**A.** Oh yes, we have criteria for funding these outreach ministries. First, churches need to define their desired outcomes. Second, establish performance standards. Third, provide resources to accomplish the objectives. Fourth, develop and support leadership. Fifth, evaluate performance.

**Q. What indicators will tell you of the program’s success?**

**A.** Growth indicators such as mem-

bership, attendance, tithe and offerings, baptisms, and the percentage of youth in our church schools.

**Q. Where will the money come from for this fund?**

**A.** We are laying this program on the hearts of our financial officers. We feel the union presidents and the field are so concerned, so into this, so excited about it, that they all will chip in and devote a portion of each year’s tithe increase to it. It will become a division-wide superfund. We want to get it under way January 1, 1989.

## All church growth is local.

**Q. Isn’t this an ambitious project to be initiating when tithe growth last year didn’t even keep up with inflation—including 11 (out of 58) NAD conferences with a decline in tithe income?**

**A.** Certainly, but we don’t want the local conferences to be saddled. The unions and division/GC will join in creating this fund. We want to make a powerful statement to the constituency that we are indeed making local churches our first concern. Now the tithe gain for 1988 so far is coming out pretty well. If it keeps up, we should keep pace with inflation—or better.

But we do need to think seriously about what we can do to keep the tithe up. Again, that is local. When people are happy, as when sheep in the pasture are happy, they (and I don’t like to say it this way) will produce wool. One man said they feel pretty good when they are sheared if they are well fed. But if shearing is done while they are weak and undernourished, then it is a painful thing.

**Q. Let’s talk about independent Adventist ministries. What’s happening? We seem to have had a**

**rapid growth of such organizations in the past 10 years. Do you think it has peaked? Has it been a boon or a bane to the church?**

**A.** It can be a boon. Persons who have a great burden and feel that they have a mission are calling to the attention of the church things it may have neglected. Those who emphasize a certain doctrine or teaching may be saying something. The church has got to listen. It has to say, “Are we neglecting this truth? Are we going to lose it or forfeit it by neglect?”

The church should not allow people to cart away its good theological truths—foundational undergirding—by default. We don’t want to say that independent ministries are all bad. Ellen White didn’t say that. She served on the Madison school board—the only board, I am told, that she served on in her whole ministry. She was for independent ministries, but she was also for cooperating, for order.

I think she took the position of the apostle Paul: “Let all things be done decently and in order.” There must be system. She recommended that we stay by the organization. But the Holy Spirit is not to be restricted, and she talks about people called to ministry from the plow, the workbench. The church must affirm these people.

But those who are called to these ministries and who have what in the early church might have been the charismatic approach rather than the organizational approach—the elected officer approach—must look to the brethren, to the church, for counsel and guidance. They must do everything to work in harmony, in tandem.

On their part, there ought to be no acceptance of tithe funds. There ought to be an insistence that all their workers recognize the validity or the authority (I’m looking for a softer word) of the church. The church is *us*. We are the church. We must not be fighting ourselves. We are all in the same boat; we don’t want to start shooting holes in the boat. We’ve got to keep reminding



each other: Don't self-destruct. The larger problem is with the enemy of our souls, not with us. So the church has got to be in some respects tolerant of special ministries. The church mustn't be paranoid.

**Q. Some people are saying that congregationalism is making inroads into the church—local churches want more control of the denomination, and more dollars staying at the local level. What's your opinion?**

**A.** That's not all bad. The focus has to be on the local congregation. It has got to depend upon its own resources, stand on its own feet. Every member must be involved in the work of the church, in deciding which way it should go.

The conference is the totality of the congregations. All the congregations come together and say, "Look, there are some things we can't do alone, but we can do them together." Like operating boarding academies and colleges. The conference exists for the churches and not the churches for the conference. It is a service unit. The churches have the right to expect direction, support, resources, counsel, and expertise from the conference.

**Q. But isn't the perception often the opposite, that the conference doesn't just facilitate but actually controls?**

**A.** Conference control should be exercised only as churches agree and feel it necessary. It isn't a power inherited, but a power granted. The conference is empowered to set up systems, maintain order, and set standards of membership and behavior—like constitutions and by-laws. If local churches disregard these policies, they are not simply defying the leaders, but are disregarding the rights and privileges of their sisters—the sisterhood of churches.

One cannot take from the local church its authority—and it has great authority. It alone admits and dismisses members. Even the president of the General Conference has to join a local church and be subject to its membership require-

ments, or he's not a Seventh-day Adventist. The local church should never be looked upon as something inferior. It is just as much the church as any other unit of organization. Each church is not a slice of the whole, but a microcosm of the whole. A bottle of ocean water is in fact the ocean. So it is with the church.



Charles Bradford talks with Myron Widmer.

**Q. Will we ever see the day when conferences will return some tithe back to the local church for use there?**

**A.** They do already. They pay the minister. But let's back up a bit. The global church is responsible for communicating the message to the whole world. That means local churches also. We have that obligation. We cannot abdicate it. We've got to hang on to that concept or we're really not Adventists. The global vision is what made us.

Having the global vision, the church has to say collectively, "How are we going to handle this tithe?" If we are going to accomplish our global mission, we must recognize that we are simply distributors of God's resources.

The church is a tremendous system. It may be abused. Nothing is absolutely perfect with imperfect people. Remember the "perfect" Airbus that crashed several months ago in France? Sometimes the best instruments in the hands of people go awry. But the system is good and we must keep working on it, constantly dialoguing.

**Q. What do you think the future NAD church membership is going**

**to look like? It seems we are attracting more and more converts from various ethnic groups and from the poorer classes. Could we ever have a North American Division with the White members being a minority?**

**A.** If the Lord tarries, that could happen. But don't forget, the Anglo membership here is still by far the largest. In some sections of NAD, minority memberships are almost nonexistent—the North, the Midwest, and some parts of Canada.

The challenge is for each group to reach out to its peer group. I already see churches growing in middle-class neighborhoods, and in rather upper-class neighborhoods.

I have read, even in *Newsweek* and *USA Today*, about a return of young marrieds to churches. What are we doing about it? We cannot continue to discuss evangelism forever. We need to do something.

When you see the great crowds Billy Graham has, there aren't a lot of ethnic people there. Jimmy Swaggart, not many. And Robert Schuller, certainly not many Blacks or Hispanics are visible. These ministries appeal to middle-class Anglo folk. So we are challenged to look at ourselves.

I'm going to be the voice of stern rebuke now. I think the problem is that we have let ourselves be psyched out on reaching Anglo people. We have told ourselves we can't do it. We have put up immense, huge, uncrossable barriers. And we have come to believe it. Self-fulfilled prophecy. That's bad, and we have done it to ourselves.

**Q. What does that say about the need for revival in North America? Elder Neal Wilson has even spoken about the urgent need of a revival right now.**

**A.** How are we going to get a revival—go into a room and sit down and create it? Nice music, proper lighting, and the mellifluous voice of some eloquent preacher? What are we going to do—sing revival hymns? Let me tell you, my brother, renewal comes when we begin to reach out



and touch someone. It is not going to come through introspection, navel gazing. It is going to come when we see and respond to the needs of the world out there; when we see the multitudes as Christ saw them, and have compassion.

Assign the people to work, to meaningful tasks, and insist they carry them out. Ministry will bring the church alive. Ellen White says that all the preaching in the world has not produced a class of self-sacrificing workers. She says the church is just what the ministers make it. If you want a congregation of invalids, you can produce it. If you want strong, vibrant Christians out working—you can make them. To feed me is not enough; you have to make me get up and exercise.

**Q. Would you consider affluence a factor in the nonacceptance of the gospel?**

A. Yes, but there are lots of affluent people now renouncing the opulent lifestyle, saying they are not going to live it. We are calling people to the life of a disciple—taking up the cross and following the Lord. That is a big challenge. We have to stop talking down to the people and pandering to them. We can't treat them like little children. We must say, "The Lord brought you into this great fellowship and you have something to contribute."

Peter didn't let the crippled man cry; he grabbed him with his big ol' fisherman's paw and said, "Get up!" All across North America these people have got to get up and be put to work.

**Q. The North American Division continues to have a "special relationship" with the General Conference. Do you think the day will ever come when the division will be completely separate from the GC?**

A. North America will always have a special relationship with the GC. First, because of its location, and second, because the world work is supported (and I must say this guardedly) to a large extent by North America.

To have the funds come to the division and then on to the GC

would hamper and frustrate a bit, I think, the ability of the GC to do its work in all the world. North America is growing up, assuming more responsibility for its own destiny. But change must not be wrenching and counterproductive.

The GC is saying to the NAD officers and staff, You must give your full attention to your work in this division. During the past two GC sessions we have caucused to nominate our officers and departmental directors. We now carry dual titles that distinctly state our responsibilities within the NAD and the GC. The GC is seeking ways to make NAD more effective.

## The church must listen, listen, listen—not to arguments but to the Spirit.

**Q. The church has struggled for many years with the role of women in the church, particularly the ordination of women. Is there any movement on this now?**

A. The Mohaven conference (in 1973) said they could see no theological reason that women should not be ordained. But they also said there were no explicit texts that encourage the ordination of women. Since Mohaven I think we have had a division in the house between those who are strongly for and strongly against. It is almost a draw, a standoff.

The leadership of the church seems to be afraid of this division, which is counterproductive and slowing down the mission of the church. I myself believe that we are in the time when the Holy Spirit wants to empower all of the

people of God for ministry.

I can't bring myself to accept this division between clergy and laity. I can't accept the argument that some call "headship" and the order of creation—man first, woman second. I cannot accept the Levitical priesthood as being the New Testament model for ministry. I can't even accept the choice of 12 men as being the "eternal paradigm."

I feel that the Holy Spirit bloweth where He listeth—that means where He wants to. He is sovereign. He's creative. And differences melt away under the outpouring of the Holy Spirit. Designations and labels that give status are no longer valid. The Lord calls whomever He will and assigns whomever He will. The position that the church needs to take today is to listen, listen, listen. Not necessarily to the arguments flying back and forth, but to what the Spirit has to say today.

Now, about the future. There is no one yet who says, "We don't want women to have a part in the ministry of the church." Whether super-conservative on the issue or super-liberal, we all freely admit that women should be more in ministry, the work of the church.

Secretly in my heart I am praying that the day will come when the Holy Spirit will so move and control that the church will be willing to affirm and fully empower whomever the Holy Spirit has evidently called. Whether that will come just short of the Eschaton or not, I don't know. One cause for rejoicing is an increasing number of young women who feel called to full-time ministry.

**Q. Any more challenges?**

A. I think the challenge to the church today is to see that every member of the body of Christ is equipped for ministry so that even the humblest member will feel the support of church leaders and all his or her brothers and sisters. We need to say, "We affirm you in your ministry, but we cannot do your ministry for you." In other words, "Rise up and walk!" □

*Myron K. Widmer is associate editor of the Adventist Review.*



of Christ; and through the church will eventually be made manifest, even to "the principalities and powers in heavenly places," the final and full display of the love of God (Eph. 3:10). . . .

The church is God's fortress, His city of refuge, which He holds in a revolted world. Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only-begotten Son. From the be-

During ages of spiritual darkness the church of God has been as a city set on a hill. From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders. Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts.

"Whereunto," asked Christ, "shall we liken the kingdom of God? or with what comparison shall we compare it?" (Mark 4:30). He could not employ the kingdoms of the world as a similitude. In society He found nothing with which to compare it. Earthly kingdoms rule by the ascendancy of physical power; but from Christ's kingdom every carnal weapon, every instrument of coercion, is banished. This kingdom is to uplift and ennoble humanity. God's church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit. The members are to find their happiness in the happiness of those whom they help and bless.

Wonderful is the work which the Lord designs to accomplish through His church, that His name may be glorified. A picture of this work is given in Ezekiel's vision of the river of healing: "These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live. . . . And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine" (Eze. 47:8-12). □

*The Acts of the Apostles*, pp. 9-13.

# GOD'S PURPOSE FOR HIS CHURCH

**The church is God's city of refuge in a world in revolt.**

BY ELLEN G. WHITE

ginning, faithful souls have constituted the church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. These sentinels gave the message of warning; and when they were called to lay off their armor, others took up the work. God brought these witnesses into covenant relation with Himself, uniting the church on earth with the church in heaven. He has sent forth His angels to minister to His church, and the gates of hell have not been able to prevail against His people.

Through centuries of persecution, conflict, and darkness, God has sustained His church. Not one cloud has fallen upon it that He has not prepared for; not one opposing force has risen to counterwork His work, that He has not foreseen. All has taken place as He predicted. He has not left His church forsaken, but has traced in prophetic declarations what would occur, and that which His Spirit inspired the prophets to foretell has been brought about. All His purposes will be fulfilled. His law is linked with His throne, and no power of evil can destroy it. Truth is inspired and guarded by God; and it will triumph over all opposition.

**The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world.**

From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace



## CONCLUSION

THE MESSAGE UPON  
WHICH THE DESTINY  
OF THE CHURCH HANGS



DARREL TANK

# DECISION TIME

WHEN ETERNAL LIFE  
HANGS IN THE BALANCE

BY ROBERT H. PIERSON

From the dawn of earth's history men and women have made decisions for or against their Maker. In Eden the first pair plunged the human race into an abyss of sin and death by listening to the serpent rather than God. Backsliding Israel faced a critical choice in Moses' day: "See, I have set before thee this day life and good, and death and evil" (Deut. 30:15). On Mount Carmel fearless Elijah confronted an apostate people with the challenge "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him" (1 Kings 18:21).

In Christ's time vacillating Pilate faced the screaming mob with the question "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" (Matt. 27:17).

In the nearly 2,000 years since hatred sent the Son of God to Calvary, men and women, boys and girls, overt sinners, halting saints, and Laodicean Christians have chosen between Christ and Barabbas, life and death, lukewarm profession and Christian zeal.

Today the Laodicean Seventh-day Adventist has a decision to make. This generation may be more sophisticated, but the issue remains the same: "life and good, and death and evil." It is as verily Christ or Barabbas as it was two millennia ago. We can never carry our self-satisfaction, our self-deception, our poverty, our blindness, our nakedness, into God's sinless kingdom.

"The faithful and true witness" has diagnosed our illness. In our nauseous, lukewarm condition we stand condemned, our need of Christ's righteousness, faith, spiritual discernment, and awakened zeal apparent. Now Christ stands at the Laodicean's heart-door ready

to come in, to supply every spiritual need by His own precious presence.

Life or death. Christ or Barabbas. The decision is ours. Eternity hangs in the balance as we decide. Every lukewarm Adventist must make the decision.

### No Force Used

After delivering a stern rebuke to His Laodicean church, Jesus speaks in reassuring terms. Again He tells them that He "dearly and tenderly" loves them (Rev. 3:19, Amplified). "As many as I love, I rebuke and chasten: be zealous therefore, and repent" (*ibid.*, KJV). There is no length to which the Saviour will not go to reclaim His lukewarm children. But we must make the decision that invites Him into our life.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him" (verse 20). The Laodicean must make a critical choice. He hears the voice—will he open the door? Jesus tenderly, lovingly knocks for admittance. He awaits our decision.

"Jesus will not force open the door. You must open it yourselves, and show that you desire His presence by giving Him a sincere welcome. If all had made a thorough work in clearing away the world's rubbish and preparing a place for Jesus, He would have entered and abode with you, and would have done a great work through you for the salvation of others" (*Testimonies*, vol. 2, p. 217).

If we make the right choice, if we invite the Saviour into our lives, God's Word holds out acceptance, peace, and victory in this life and unsurpassed glory in the life to come. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Him that



overcometh will I make a pillar in the temple of my God, and he shall go no more out" (Rev. 3:5, 12). Then the assurance of a priceless privilege: in the earth made new they will "follow the Lamb whithersoever he goeth" (Rev. 14:4).

If we keep the door closed, if we refuse to grant Him entrance, we do not reject a message; we reject the Saviour of mankind. We do not turn from *a* way; we neglect to walk in *the* Way. We do not fail to accept *a* truth; we spurn *the* Truth. It is not *a* life we reject; it is *the* Life we refuse.

"I am the way, the truth, and the life," the appealing Jesus says; "no man cometh unto the Father but by me" (John 14:6). There are not many ways into the kingdom of God; there is only one way—the Jesus way. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Our ultimate end if we reject the message of the faithful and true witness? "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing" (Deut. 30:19). Failure to open our heart's door to Jesus means but one thing: "The wages of sin is death" (Rom. 6:23), a death from which there is no resurrection, eternal separation from God. The impenitent and unrevived Laodicean, with the lost of all ages, will be numbered among those "to whom is reserved the blackness of darkness for ever" (Jude 13).

At the end of the millennium you and I will stand in one of two opposing assemblies: those inside the Holy City and those outside. "And they [the lost] went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and de-

## AT THE END OF THE MILLENNIUM YOU AND I WILL STAND IN ONE OF TWO OPPOSING ASSEMBLIES.

voured them" (Rev. 20:9). Decisions we make today may number us with the vast army of the lost.

### A Better Choice

There is a brighter, better choice! You and I may gather with the host of redeemed ones in God's glory land if we choose. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:1-4). O glorious day!

"If any man hear my voice," the Saviour says (Rev. 3:20). "Any

man" includes all. It is the "who-soever" of John 3:16. It includes Laodiceans from every land, every tribe, every culture, every race. Not a single person need be without the loving help Jesus longs to provide—if only he will choose to open the heart's door and let Him in!

### The Invitation

Jesus longs for us to make the right decision. "I'm waiting," He says. "If you will only open the door by repentance and faith, I will come in." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" (Eze. 33:11).

Jesus' provision of help for us leaves no margin for failure. Nothing has been overlooked—He is our Creator, our Example, our Lord, our Saviour, our risen Christ, our ministering High Priest, and our Coming King. What more can He be or do for us? The decision to throw open the door of our heart to our Jesus should not be difficult to make.

It is vitally important that we make the right decision in these crisis hours. The Lord's messenger reminds us that "in a moment decisions may be made that fix one's condition forever" (*The Ministry of Healing*, p. 510). He appeals at our heart's door.

Won't you let Him come in today, right now—and let Him stay forever? □

*Concluded*



*Robert H. Pier-son, now retired, served as president of the General Conference, 1966-1979.*



# You are invited to Celebration'88

"Celebration '88" is an opportunity to renew your faith in Christ our righteousness—to discover how this beautiful faith can be applied to everyday life.

It will be a time of enlightening Bible study led by Roy Adams and Ivan Blazen. You will find forums for questions and answers, as well as spiritually invigorating discussions. Also, Adventist historian George Knight will tell what happened between church leaders a century ago.

Evenings will feature the energy of evangelist John Carter. Sabbath highlights include:

- Preaching by Charles Bradford.
- Presentation by Neal Wilson.
- Historical skits.
- Commitment service.

This centennial event is designed to revitalize Adventist laity and leaders for finishing the gospel mission.

## Discounted Air Fare

We made it as cheap as possible to get to Minneapolis this November. A contract with Northwest Orient allows you unusually low fares from any city they serve. Call 1-800-233-0157 and mention contract number 13000. (In Pennsylvania, call 1-800-642-8315)

## Lodging Information

Call the office of Robert Dale at 1-202-722-6645 for information on hotels and motels in the immediate area.



Neal Wilson, president of the General Conference of Seventh-day Adventists, will have a special presentation at Celebration '88.



Charles Bradford is president of the North American Division. He will speak on the concluding day of the convocation.



George R. Knight, Ed.D., professor of church history at Andrews University, is author of *Myths in Adventism*, and *From 1888 to Apostasy: The Case of A.T. Jones*.



Formerly professor of New Testament and biblical theology at Andrews University, Ivan T. Blazen, Th.D., has recently transferred to Loma Linda University.



Australian John Carter has had notable success in both public and television outreach. He's currently based in Fort Worth, Texas.



Roy Adams, Ph.D., associate secretary for the Canadian Union, will speak four times this weekend on righteousness by faith. His academic study has focused on the sanctuary.

**November 2-5, 1988**  
**Northrup Auditorium, 84 Church St. SE.,**  
**Minneapolis, Minnesota**  
Sponsored by the North American Division of Seventh-day Adventists.



# Teaching Children Standards

BY NOELENE JOHANSSON

**How can we make Adventist standards seem more logical and appealing to the young?**

A young, purposeful athlete bouncing a basketball crosses the screen. The lens zooms in on his feet; the only sound is the *pop, pop* of the bouncing ball. The scene widens. The young man shares his thoughts as he starts down the court toward the hoop. He shoots for the basket, but misses.

"Either you are so like everyone else that you can't stand yourself," he says, "or you are so different that you can't please anyone. So if you have to play by the rules, how come nobody tells you what the rules are?" The steady popping of ball on court stops. His three-word parting shot can't be printed here, but its advice to teens is clear—Forget the rules! No credits follow. No commercial plug.

"What was that all about?" I asked, stunned by the 60-second message. "Who is paying top dollars for a message that tells kids . . ." —well, what was the message trying to say? I turned to my post-college-houseguest for help. "When did you last hear someone complain about basketball rules?" I asked.

"That wasn't about basketball rules," she pointed out. And she was right. For Seventh-day Adventist youth the message could well have been about Adventist standards.

## Restrictions or Promises?

"I don't have any problem with tithing or not eating pork," one inactive young Adventist recently told me. "What I don't understand is why it's wrong to attend a movie but OK to watch it on a VCR at home. And why is it such a big deal to wear pearls around your neck but OK to wear one on a pin?"

Most young Adventists have no problem with core doctrines, only with the rules we teach to uphold our high moral standards. Their comments lead one to wonder,



What can we do to make Adventist standards more logical and appealing to the young?

God wisely gave only 10 commandments, each representing an important principle. But Adventists have a restriction, a rule, for nearly everything—especially when it comes to what we do on Sabbath, eat, wear, or play with.

If Jesus were among us today, He would undoubtedly explain His wisdom in giving only 10 principles. He might also point out that they were meant not so much to be restrictive don'ts as 10 promises that describe how one will behave after being changed by God. Thus the harsh, finger-pointing "*thou shalt not kill*" is also a warm, reassuring "*thou shalt not kill*"—you simply won't do it.

In talking to the rich young ruler, Jesus condensed the 10 principles into two underlying concerns. The first, love the Lord with all your heart and mind and spirit, "prepares the heart to obey the second"<sup>1</sup>—love your neighbor as yourself. These are "two great arms sustaining all 10 of the commandments. . . . These must be strictly" adhered to, Ellen White says.<sup>2</sup> One who understands and accepts these principles as the basis of lifestyle does not need every application of each commandment spelled out.

"To do so," says Lynn Martell, director of church ministries for the North American Division, "would be like teaching a motorist by rote the directions to each place he will ever visit." Take the second left and go right at the third stop sign is all right once in a while. But it should never take the place of giving motorists a map and teaching them to read it.

## Changing Relationships

We teach Adventist standards because we want Adventists to live by

DARREL TANK



a set of internalized principles. When they face an unexpected turn of events, they will have a guide for their lives. To achieve this, we must first help the individual develop a relationship with God. Then we must help each discover personally the principles and values that underlie Adventist standards.

A parable tells of a colony of caterpillars who, seeking to teach their young to become butterflies, create more and more rules. The young try to observe the rules, but they remain caterpillars. So the elders write more rules. But little in the colony changes—except the mounting frustration of the young. Then one day a caterpillar meets the Great Monarch and is inspired by the possibilities of flying. Things begin to change; the caterpillar becomes a butterfly.

Rules, of themselves, don't change people. You don't tell cheerful people to be cheerful; they *are* cheerful. You don't tell kind people to be kind; they *are* kind. And it's no use telling children to be cheerful, kind, or good if they aren't. They cannot change themselves. If we want them to change, we must introduce them to the One who alone can initiate change.

The law of God in Exodus 20 begins "I am the Lord your God, who brought you out of Egypt" (NIV). Any teaching of laws, rules, or standards must begin, as do the Ten Commandments, with the Lord. On our knees we must honestly face the question How much of His glory and grace do I reflect? How well does my life reveal His standards? Humbled by the truth about ourselves, we have a better perspective on standards.

The Lawgiver wants to set change in motion in His church today. And He would start with us, we who have a burden to teach standards to our children. "The soul must submit to God before it can be renewed in holiness.<sup>3</sup> We must experience renewal if we want to effectively lead others into a saving relationship.

## Moral Development

Does that mean that when people are consecrated, we don't need to teach them rules? "Learning obedi-

ence is an important part of the growing-up process," says Roger L. Dudley, director of the Institute of Church Ministry at the SDA Theological Seminary, Andrews University. "But obedience must not be confused with internalized values."<sup>4</sup>

Anyone who has taken a dog to obedience school lately is probably enjoying the animal's improved behavior. "Sit," the owner says, and the animal sits. However, the animal is acting not from principle but from unquestioning obedience.

I once observed a handsome little boy sitting straight as an arrow in church. His behavior was truly impressive—until about 11:50 a.m. when, tired from all effort, he leaned forward, twisting this way and that. He tried lying on the floor and then joggling the hymnbook in the rack. His father whipped out a little leather strap, wrapped tightly around the buckle. Seeing it, the lit-

tle boy quickly resumed his statuesque pose—for 30 seconds. The sight of the leather strap twice more brought the desired effect. But by 12:05 p.m. the child had completely lost control. He no longer cared how hard he was spanked; the strap had lost its hold on him.

Blind obedience to an authority figure in order to avoid punishment is only the first of six stages of moral development, according to Lawrence Kohlberg and associates, who conducted a 20-year study of 50 boys in Chicago.<sup>5</sup> Roger Dudley suggests that Christians who spend their lives picking their way through the do's and don'ts because they want to go to heaven may be operating at this **stage one**.<sup>6</sup>

"But Jen, what's in it for me?" asks Alex Keaton of the television sitcom *Family Ties*. Alex illustrates **stage two**. Before doing a good deed to help his sister, he wants to know what he will get out of it. Christians at this stage of moral development pay tithe to ensure the blessings of the Lord.

People who do the right thing in order to be well thought of by others exemplify **stage three** of Kohlberg's levels of moral development. They behave well only when somebody of consequence is watching.

People at the **stage four** are motivated by law and order and a strong sense of duty. Adults at this stage who see a colleague step out of bounds want to see him punished. Legalism—keeping the law for the law's sake—is stage four moral behavior.

**Stage five** sees the beginning of an effort to define and live by moral standards. A person at stage five recognizes the reasoning that underlies rules and standards and the need to safeguard the rights of others.

In **stage six** an individual lives by "self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. These principles are based on justice and fairness for everyone, a respect for the dignity of all human beings, and mutual trust."<sup>7</sup> God's government is "not . . . founded upon a blind submission. . . . It appeals to the intellect and the conscience. . . . He cannot accept an homage that is not willingly and in-

## What Shall We Do With Rules?

Rules are important to growing up. But we should remember that they are not ends in themselves.

Notice the rules in basketball. They are purposeful. Anyone dedicated to the sport can obtain a copy of them—all of them—and learn to play by them. The rules never change in midgame, and the other players don't referee each other's plays. Players appreciate the rules, but don't become more occupied with the rules than with the game.

What may we learn from basketball rules?

1. Keep the rules few.
2. Let players master the rules by playing the game.
3. Allow the playing/learning experience to be fun.
4. Teach players to anticipate and accept the consequences of their plays.
5. Remember that rules don't produce great players.



telligently given.”<sup>8</sup>

The importance of Kohlberg’s research lies not in the number of stages (others argue persuasively for fewer) but in the relationship of moral development to cognitive development. Moral development begins at a level of concrete thinking ability and proceeds to what Roger Dudley describes as the ability to abstract principles and put yourself in somebody else’s shoes.

Subsequent studies show that moral development advances through the successive stages without skipping any. The ability to think abstractly develops after age 11, so don’t expect to see signs of the final stages of moral development before the mid-teens.

### Conversion and Moral Development

What effect does conversion have on moral development? Does it bypass some of the stages? Not at all, says Dudley. Conversion means change. Generally it brings about change in worldview; life is seen in different terms.

Three components make up conversion: (1) a change in the way one thinks and believes (*cognitive*); (2) a change in how one feels about things (*affective*); and (3) a change in the way one does things (*behavioral*). These components do not advance judgment or telescope the stages of moral development. But new birth makes the new Christian willing and open to God’s way. As the term *new birth* suggests, one is a babe in spiritual things, with normal growth and development to come.

“A man’s reach should [ever] exceed his grasp,” Robert Browning said, “or what’s a heaven for?” We help teens extend their reach and advance in their moral development when we encourage them to challenge our standards and look for the principles that underlie them.

John W. Gardner puts it well: “Instead of giving young people the impression that their task is to stand a dreary watch over the ancient values, we should be telling them . . . that it is their task to re-create those

values continuously in their own behavior.”<sup>9</sup> If they do this in the context of a right relationship with God, we need not fear the outcome.

In a future article we shall examine the Sabbath and underlying principles that motivate Sabbathkeeping. How does one know which rules still apply? How can we pass on the values that have made us distinctive? □

#### REFERENCES

- <sup>1</sup> E. G. White, *Testimonies*, vol. 2, pp. 42, 43.
- <sup>2</sup> *Ibid.*, p. 43.
- <sup>3</sup> —, *Steps to Christ*, p. 43.
- <sup>4</sup> Roger L. Dudley, *Passing On the Torch* (Hagerstown, Md.: Review and Herald, 1986), p. 62.
- <sup>5</sup> Lawrence Kohlberg and Elsa Wasserman, “The Cognitive-Developmental Approach and the Practicing Counselor,” *The Personnel and Guidance Journal* 58 (May 1980): 561.
- <sup>6</sup> *Ibid.*, p. 91.
- <sup>7</sup> *Ibid.*, p. 93.
- <sup>8</sup> *Steps to Christ*, p. 43.
- <sup>9</sup> John W. Gardner, *Self-renewal* (New York: Harper and Row, 1963), p. 126.



Noeline Johnson is an associate director of church ministries for the North American Division.

## CHILDREN’S CORNER

# SAM

BY JEANETTE PELTON

The Peltons were going to a special meeting for handicapped people that was being held in a friend’s home. As they arrived, a wheelchair patient came in with a dog. The dog had a harness with a red and white sign on it.

“What’s the dog’s name?” Miah whispered to Fawn.

“I don’t know,” Fawn whispered back. “That sign says ‘Ohio Handicapped Assistance Dog, Inc.’ That boy is not blind, he’s crippled. I wonder what that dog does.”

Just then the boy dropped his book. “Sam,” he said, “pick it up.”

The dog picked up the book in his mouth and placed it on the electric wheelchair’s tray. His master patted

him, and Sam lay at his master’s feet.

“May we pet your dog?” asked Miah.

“Yes,” said the boy. “He’s on duty now, but you may pet him.”

“What do you mean, ‘on duty’?” asked Beni. Sam sat up very straight as they began petting him.

“Sam is a working dog,” the boy explained. “Just as the blind have guide dogs, I have a handicap assist dog. He opens doors and cupboards, picks up what I drop, and helps in other ways. If I get in trouble, he is trained to run and get my parents for help. He is a great comfort to me. He loves me, and I love him. I think Jesus sent Sam to help me.” The boy smiled. “He made animals to be our friends and helpers, and Sam is surely my best friend.”

“I’m glad Jesus made dogs,” said Beni. “They are one of His best inventions. Thank you for letting us pet your dog. He’s so special.”

“I think so too,” the boy replied.

A recent *Washington Post* article told of 23-year-old Greg Slane, who became a quadriplegic after a diving accident seven years ago. He now has a helper who performs dozens of tasks he can no longer do. His assistant is a capuchin monkey named Jeep. He’s trained to turn lights on and off, get a sandwich from the refrigerator and serve it, get books and magazines, comb hair, wipe up spills, and lock himself back in his cage.

Monkeys are also trained to do repetitive tasks for the handicapped. “[They] have manual dexterity greater than a human adult’s,” says trainer Joan Willard. “They can do things that would be difficult for [machines] to accomplish.”



# New Pathfinder Program Aims for Spiritual Growth

*Nine-track plan includes service, health, nature study.*

**T**he Pathfinder organization rates as one of the most effective programs the Adventist Church sponsors. For more than 50 years young people ages 9-15 years old have benefited from this ministry. During the past four years several clubs have tested ideas to improve the program. Owen Troy, communication director for the North American Division, interviewed Norman Middag, assistant director of the NAD Church Ministries Department, who directs the new Pathfinder program for the North American Division. The new program begins this month.

**Troy: How does the new Pathfinder progressive class program differ from the previous ones?**

**Middag:** We have made an effort to design the Pathfinder program so that it becomes an educational laboratory for the home, school, and church. We have developed a curriculum that will help our youth learn how to be Christians by doing. Because know-how cannot be taught in classes, the Pathfinder club becomes a laboratory for learning Christian skills.

The curriculum has three goals: (1) to provide for spiritual growth; (2) to activate the participant for service; and (3) to challenge the Pathfinder to make decisions on the basis of Bible principles.

**Can you outline how you have developed this laboratory?**

We have developed a nine-track program, each with three basic goals. This program is age-graded as the child goes from the fifth grade through academy. The nine tracks—personal growth, spiritual discovery, serving others, making friends, health and fitness, youth or-

ganization, nature study, outdoor living, and honor enrichment—are designed to make the child a better citizen of this world and the world to come. Requirements for the Friend, Companion, Explorer, Ranger, Voyager, and Guide classes have been adjusted to comply with the new Pathfinder class curriculum.

**How does the new Adventist Youth/Pathfinder class curriculum help the participant?**

It helps meet the developmental needs of young adolescents in the areas of physical activity, competence and achievement, self-definition, creative expression, positive social integration, structure and clear limits, and meaningful participation.

**This sounds quite complicated. Is**

**it difficult for Pathfinder directors to handle this plan?**

To assist the director, we have an *Instructor's Guide*, which provides helpful information on every requirement, thus making it a fun experience for the Pathfinder staff.

The new program has as its goals to provide spiritual growth, get Pathfinders involved in church activities, and challenge them to make spiritually based life decisions.

The program is designed so the instructor knows what each step requires and how to give credit when the requirements are met.

**Does the new program eliminate the camporee and Pathfinder fair?**

By no means. We will have a "planoree" September 16-18 at the Agape Campground in Mount Union, Pennsylvania. The planoree aims to improve conference camporees and to prepare for the friendship camporee that the Columbia Union, in cooperation with several other unions, will conduct August 7-12, 1989. We are working to make a good program even better.

At our camporees all the conference clubs come together to spend a weekend in the outdoors. Each club



**Pathfinders gain a sense of belonging to the church through fellowship, outreach, and responsibility. The club is a lab for learning Christian skills.**



cooks its own meals and sets up housing in an outdoor camp setting. Campfire programs and a variety of religious, nature, and recreational activities are carried out during the day.

Our Pathfinder fairs, which last one day, provide an opportunity for clubs to show and tell what they have made and developed during the past year.

**Approximately how many Pathfinders do we have?**

There are about 40,000 Pathfinders in the North American Division.



**Outdoor camping experiences put Pathfinders in touch with nature.**

This involves more than 2,500 clubs, and the number is growing. Until last year the Quebec Conference had no clubs, but now they have 15. The Florida Conference has more than 2,500 Pathfinders and Texas more than 2,000, and every conference is experiencing a growing membership.

**How would you define the main aim of the Pathfinder organization?**

To improve the lifestyle of the Pathfinder-age child and to place him or her in the mainstream of the church constitutes the main aim of Pathfinding. We want to help the Pathfinder gain a sense of belonging to the church by taking an active role

in fellowship, worship, outreach, and service; to involve the Pathfinder as a full member of the church, carrying significant responsibilities; to challenge the

Pathfinder in the mission and ministry of Christ, so that life becomes meaningful and fruitful for Christ. This is the aim of the Pathfinder organization.

## Arkansas-Louisiana Holds Centennial Camp Meeting

**L**ighting the Way" was the theme of the one hundredth anniversary Arkansas-Louisiana camp meeting, held June 3-11 on the campus of Ozark Adventist Academy, Gentry, Arkansas.

The gathering commemorated the organization of the Arkansas Conference on May 21, 1888, during a camp meeting held in Springdale. This was the only North American Division conference accepted into the sisterhood of conferences at the 1888 General Conference session in Minneapolis.

Many in attendance considered this the most spiritual and the most enjoyable camp meeting they have ever attended. The speaker roster included former conference presidents and workers, many of whom began their ministry in the Arkansas Louisiana Conference.

Presented each evening was an unusual feature entitled Down Memory Lane, with groups relating historical events at the beginning of their churches and schools.

The most spectacular event was the centennial parade on the last Friday of camp meeting, beginning at the oldest structure in Gentry, which is owned by an Adventist member. A Conestoga wagon pulled by a team of oxen led the parade. Other parade displays featured a wagon pulled by a team of Belgian mares with colts alongside;

mules; horses and buggies; and vintage cars. Twelve floats incorporated the theme of 100 years of history for the Adventist Church in Arkansas and Louisiana. Pathfinder marching clubs, clowns, camp meeting participants dressed in costume, and men sporting beards all joined the parade.

The Adventist Book Center included a mini-museum, which displayed a hand-operated press, an old buggy, antique tools, dolls, and old books.

Among the many speakers were Mark Finley, from the Trans-European Division, who gave a series on the last week of Christ's life, and George Rice, of the White Estate, who presented a seminar on the Holy Spirit.

A centennial pageant featuring living portraits of the past added the perfect ending on the final Sabbath evening. Conference president William Woodruff walked down the aisle singing one of James White's favorite songs, "You Will See Your Lord a-Coming," before



**Ozark Adventist Academy float was one of 12 in the centennial parade.**

his closing address and challenge. The pageant ended with a vivid presentation of the resurrection at the second coming of Christ, as those present joined in singing "We Have This Hope."

*By William L. Woodruff, president, Arkansas-Louisiana Conference.*



# A Compelling New Video Helps People Deal With Death

*NAD produces award-winning outreach tape.*

**W**hat do you say to a young man who may be dying? Dave wasn't sure. "I don't express myself as well as other people when it comes to a topic like that," he admitted. "I haven't had enough experience with death."

He was about to visit his friend, a 28-year-old man in the final stages of leukemia. He knew his friend was thinking about death, but Dave didn't know how to approach the subject.

Then he remembered *Fear No Evil*, a video program he had seen about life after death. "It had credible, hopeful ideas," said David. The program contrasts misconceptions about the state of the dead with interviews from people like Chaplain Larry Yeagley and Dr. Jack Provonsha on the biblical perspective. "Dr. Provonsha talked about being in the 'memory of God,'" explained Dave. "I thought that was really powerful."

*Fear No Evil*, the first in a series of North American Division-produced video programs on church doctrines, is a powerful witnessing tool for laypeople, pastors, and chaplains.

"I showed it to friends," said James Clements, Jr., associate director of church ministries for the Columbia Union. "They thought it was really well done. I think the tape is perfect for home Bible studies."

Shady Grove Adventist Hospital chaplain Penny Shell, who appears in the program, sees uses for it in a hospital setting. "I can see it being lent to employees and patients. It could also be run on a closed-circuit hospital television system."

*Message* magazine editor Delbert Baker foresees the 20-minute videotape being used in evangelistic meetings. He also praised the program for its relevancy. "When I saw the tape, I was impressed with its up-to-date tone," said Baker. "The man-in-the-street segment could inform Adventists of popular ideas

about life after death, as well as the whole tape informing non-Adventists about church doctrine."

Resources for the program include Jack Provonsha's book *Is Death for Real?* an interview with author Edward Fudge on his work *The Fire That Consumes*, and excerpts from an ABC news special report on J. Z. Knight, a New Age spirit channeler.

"People are afraid of death. They come up with all sorts of ideas about it because they don't know how to deal with it," says Mark Ford, producer of the program. "But we have good news: you don't have to be afraid."

## *Fear No Evil*

*Fear No Evil* is the first release in a series of doctrinal video programs entitled Foundations of Faith. Produced by the Review and Herald Publishing Association for North American Division Church Ministries, Foundations of Faith uses a documentary approach to explain the essential teachings of Adventism in the light of contemporary questions and needs. Interviews, drama, feature film clips, even network news reports, help convey sound Bible teachings in a compelling way.

*Fear No Evil* shares the insights of such leading authorities as Jack Provonsha, Larry Yeagley, and Gottfried Oosterwal. It features an interview with Edward Fudge, an evangelical author whose book, *The Fire That Consumes*, has challenged the long-held teaching of an eternally burning hell.

*Fear No Evil* was awarded a Certificate of Creative Excellence at the 1988 United States Industrial Film and Video Festival, one of 200 so recognized from a field of 1,350 entries from 29 nations. Hosted by *Adventist Review* editor William G. Johnsson, the 20-minute program promises to be a valuable tool in sharing our beliefs.

The Foundations of Faith series continues with volume 2, *In His Image*, now in production and scheduled to be released in January 1989. This program explores the meaning of the Sabbath and the implications to a secular society of being made in the image of God.

To order your copy of *Fear No Evil*, contact your local ABC or send \$19.95 plus \$2.00 shipping and handling to *Fear No Evil*, NAD Distribution Center, 5040 Prescott, Lincoln, NE 68506. Allow three weeks for delivery.



**First doctrinal video in production.**

*By Stephanie Irwin, a communication consultant in Kettering, Ohio.*



# Sligo Says "Thank You" to Sabbath School Personnel

**S**ligo church, Takoma Park, Maryland, recently combined a Sabbath school celebration and appreciation day for all of its Sabbath school personnel. The two-hour program was synchronized by the Sabbath school council, youth pastor Ron Hyrchuk, and Norma Osborn, children's education minister.

The event served as a visitors' day as well as an opportunity for joyous celebration of many Sabbath activ-

college student presented him or her with a sticker reading "Jesus Loves Me." The pastoral staff and many other members, dressed in garments reminiscent of Bible days, strolled through the church greeting adults and children. More than 500 children rotated from booth to booth to participate in a Bible picture game, Bible science quizzes, Bible stories and songs, and Bible charades.

The atrium of the youth building contained three exhibits—a Palestinian shelter with foods of the Scriptures, household items from the Middle East, and a large banner displaying the name of each person who works in a Sabbath school division. As the children came to the banner, they signed their names in appreciation for their leaders, teachers, pianists, and helpers.

Each child who wished received a tomato plant to grow for Investment. The Noah's ark section gave them an opportunity to pet a sheep and view other small creatures.

Sabbath school climaxed with 7-year-old Kortney Hyrchuk leading the congregation in singing "Jesus Loves Me" while the children made a processional entry into the sanctuary. Eighty earliteens each carried two or three carnations, which they presented to the Sabbath school personnel as an expression of gratitude from the members.



**Sligo members display biblical foods.**

ities. The *Saturday Seminar* program, a regular feature on WGTS-FM (the radio station of Columbia Union College), was presented live from the sanctuary, with host Dr. Gerald Fuller and guest Dr. Warren Peters. The program focused on stress and ways Christians can adapt biblical principles to combat it.

As each child entered the church a



**Young Sabbath school members sign thank-you banner.**

*By Barbara Bestpitch, newsletter editor, Sligo church.*

HIGH BLOOD  
PRESSURE

OVER WEIGHT

DIABETES

HIGH  
CHOLESTEROL

*let the health  
professionals  
from the*

**NEWSTART®  
Lifestyle  
Program**

*help you walk down the  
path of a healthier,  
happier life*

**Call Toll Free  
1 (800) 525-9191**

*for your free  
information packet*



*a division of*

**WEIMAR INSTITUTE**

P.O. Box 486, Weimar, CA 95736



# ANNOUNCING!

## Brand-new Christian Books for Fall



### **NEW** From George Vandeman

*In Search of a Soul* presents familiar themes about the second coming and what happens after death. Written in Vandeman's easy-to-understand style. 48 pages. Each book just **US\$1.25/Cdn\$1.70**

### **NEW** From Len D. McMillan

Do you have a difficult time just coping with the people in your church? In *The Family of God* author Len McMillan presents some tested ways to deal with your extended family. 96 pages. **US\$6.95/Cdn\$9.40**

### **NEW** From Jean Anderson

Jean Anderson gives tips on *Handling Hostile People* in gentle, nonviolent ways that are direct and to the point, but that won't end up in an exchange of angry words—or blows. 32 pages. **US\$7.75/Cdn\$9.99**

### **NEW** From Heather Guttschuss

Too often we hear about "miracles" performed by the devil and his demons. But what about God? Does He still use miracles today? In *He Lives* Heather Guttschuss documents the resounding Yes! 96 pages. **US\$6.95/Cdn\$9.40**

### **NEW** From Paul Eldridge

The *Incredible Command* of Jesus brings the power to fulfill that command. Could you be another Paul, James, or John? Possibly! 128 pages. **US\$7.95/Cdn\$10.75**

### **NEW** From Madlyn Lewis

*Promise in the Cornfield* is the extraordinary true story of an ordinary woman who got involved—who cared about the abused and unwanted "others" in her city. 96 pages. **US\$6.95/Cdn\$9.40**

### **NEW** From Vaughn Allen

*The War Is Real, and So Is the Victory* describes in detail the "Secret Weapon" available to every Christian to overcome Satan and his temptations. 96 pages. **US\$6.95/Cdn\$9.40**

### **NEW** from the E. G. White Estate

*The Voice in Speech and Song* is a collection of statements written by Ellen White regarding the care and use of this precious gift from God. Newest in the Christian Home Library series. 384 pages. **US\$9.95/Cdn\$13.45**

### **NEW** From Elaine Egbert

What would you do if you were in a *Shipwreck on Devil's Island*? Young Alaric overhears a terrible scheme that could be disastrous if he breathes a word of it to anyone. Historically accurate, positively gripping. 96 pages. **US\$6.95/Cdn\$9.40**

**Pacific Press—A Tradition of Quality.** These fine books are available today at your Adventist Book Center.

©1988 Pacific Press Publishing Association 2438



# EXPOSED!

## AN ANGEL'S ASSAULT ON LOVE!

Read it. Share it.  
1989 Book of the Year.

### AN ANGEL'S ASSAULT ON LOVE

# THE LUCIFER FILES



K E N M C F A R L A N D

Delve into *The Lucifer Files*. Scrutinize behind-the-scenes planning and implementation strategies. See Satan's proficiency at corrupting the people of planet Earth. Learn how he is turning them against the God of love.

In a background narrative to the "files," author Ken McFarland lays bare the whole great-controversy theme. You will begin to understand the real nature of the rebellion. The Supreme Lord emerges as hero, and His ultimate victory as a triumph for goodness and love.

You are *not* a spectator. Every day you are a "target" of Satan's assault plan. Every day you play a part in the great controversy. Know thine enemy.

US \$1.95

Share-Paks of 5 US \$7.95

(That's just US \$1.59 per book!)

This newest in "A Tradition of Quality" from Pacific Press is available now at your Adventist Book Center.



# September 10 Offering to Benefit North and Inter-America

*French Canadians, Native Americans, schools receive help.*

**T**he cutting edge of Adventist missions has to do with people groups, segments of the population that require a separate evangelistic approach. They may be defined by language, education, occupation, geography, history, or social status, and have particular needs that demand a unique ministry.

## North America

We refer to some people groups as "unreached," meaning that they do not have a significant number of Adventists among them. Although this concept is used often in connection with tribal peoples of developing nations, North America also has a large number of unreached people groups. Two of these, among which interesting things are happening, are the Quebecois-Acadians and the Native Americans, or Indians.

Adventists are now experiencing considerable success among the 7 million French-speaking Quebecois and Acadians found in Quebec, Ontario, the Maritime provinces, and New England. Only 500 of them are Seventh-day Adventists, with 400

having been baptized in the past four years. In 100 of their towns with a population of at least 10,000, we have no Adventist presence. Along the northeastern tip of Quebec and in the Gaspé Peninsula live 100,000 people, and in northern New Brunswick, another 300,000 among whom there is no Adventist work.

However, in the past three years the Adventist message has begun to take hold among the Quebecois-Acadians. Whereas between 1977 and 1984, baptisms among them averaged 29 a year, during the 1985-

1987 period the average reached 116, a fourfold increase.

In early 1987 a crusade was held in Granby, a city of 38,000 that had no Adventists. A congregation of 40 resulted. In the Sherbrooke church a third of the members are walk-in converts who came on their own initiative, looking for a new church home. A number of Quebecois who had moved out of the province and become Adventists have returned with a burden to share the message with their own people.

George Hermans, who began the *Il Est Ecrit (It Is Written)* television ministry 14 years ago, has accumulated 25,000 names of interested people in spite of the fact that the program can be heard only in about 10 percent of the homes. A church member has initiated a health outreach through the Five-Day Stop-Smoking Plan. Provincial health authorities in Quebec are spending considerable money to help advertise this program as well as giving it their official endorsement.

Literature evangelists find a ready reception among these people. They readily attend Five-Day plans, Revelation seminars, family life workshops, and evangelistic meetings.

The North American Division and the Adventist

Since the young students attending the Adventist Indian School need more personal care and attention, they live with the faculty in their private homes while the older students stay in the dormitories.



*By Jean Thomas and Monte Sahlin, administrative assistant and adult ministries coordinator, Church Ministries Department, North American Division; George W. Brown, president, Inter-American Division; and Joao Wolff, president, South American Division.*



Church in Canada have set a goal of accelerating its outreach to the Quebecois-Acadian people. Five Quebecois-Acadian theology students will become available for church planting assignments as they graduate in 1988, 1989, and 1990. Student volunteers are being screened to work with them.

### Anticipated Breakthrough

Native Americans, often still mislabeled "Indians," constitute another unreached people group in North America. The Adventist Church has developed a number of ministries to these people, each requiring dedicated effort over a long period of time. We now have some indication of an imminent breakthrough in reaching this group.

For many Native Americans, particularly the male population, life has held little incentive for several generations. With unemployment running at 52 percent in the largest tribe, the Navajo, with a population of 200,000, the next generation must receive a quality education that includes occupational training to improve their lot.

The Holbrook Seventh-day Adventist Indian Mission School, in Holbrook, Arizona, seeks to meet this pressing need. Begun in 1946 with a very limited budget and extremely inadequate facilities, over the years students largely from the Navajo, Hopi, and Sioux tribes have come to gain an education at the academy. The staff works under conditions that would discourage most people, but they are bringing help and hope to these young Native Americans.

Many of the students come to school with an inborn distrust of the White man and his religion. They have heard their grandparents tell of the confiscation of their homelands and ancestral worshiping grounds, and the 300-mile "Long Walk" to confinement in the desert. It takes considerable patience, love, and un-

derstanding to penetrate this barrier and establish a personal relationship with a student.

The majority of parents and grandparents speak only their native tongue and do not read or write in any language. Children grow up without hearing English and communicate only in broken dialect. Yet they have no incentive to learn their native tongue well, since it does not help them in today's world.

Since tribal traditions assign the male a profession only of hunting, not many have learned new ways to support themselves in the barren environment to which they were deported. Thus children grow up without productive models. Family life is often disrupted by alcoholism, which masks the frustrations.

Holbrook is the only Native Amer-

ican boarding school sponsored by the Adventist Church. It offers grades 1 through 12. Vocational courses such as welding and auto mechanics give students a trade. The Pacific Union and Arizona conferences provide some funding, but this leaves 50 percent of the very inadequate budget to come from donations. As a result of this underfunding, the school plant is in extremely poor shape. Some buildings have recently been condemned, and no budget exists to repair them.

Alongside the well-funded educational programs and good physical plants of the Lutherans, Catholics, Mormons, and United Methodists, the Adventist Church stands in real danger of losing the foothold it has established over the past 40 years. A new receptiveness among Native Americans gives urgency to upgrading the Holbrook Adventist Indian School.

The students come from families who want a better life for their children, in an alcohol-free environment. At the recent spring 1988 graduation a Navajo mother who graduated from this academy and is now a teacher asked to speak to the parents assembled for the ceremonies. In her native tongue she urged the parents to look to the future, to value their children's education, and to do their utmost to improve their circumstances.

As a result of a Week of Prayer each semester and the follow-up work of the local pastor, 35 students



**So enthused were they with their new-found faith, that Aline and Francois Lemay resigned from their nursing positions in British Columbia and returned to their homeland, Quebec, where they work as nurses, and spend their leisure time in active witnessing to their fellow countrymen.**



**Holbrook students excel in ceramic art. They are awarded frequent prizes at the Navajo County student fair.**



and several adults have been baptized this year. Having accepted Christianity, many students must deal with alienation from their families when they return home.

There are welcome signs of receptivity, however. A number of Revelation seminars, held in surrounding areas, have generated a genuine interest in God's Word. A new church was recently organized, and members are already discussing the opening of a church school. A number of Holbrook graduates have gone on to college. One former student now teaches secondary math and computer courses at Holbrook.

The Missions Extension Offering, to be received in churches throughout North America on September 10, will provide an opportunity to support the ministry to these two people groups.

Thirty-five percent of the Missions Extension Offering will be set aside for the Quebecois-Acadian

Mission Project and the Holbrook School. Another 35 percent will go to the Inter-American Division, while the remaining 30 percent is placed in the world budget of the General Conference, to be allocated during Annual Council to the ongoing needs of the world divisions.

A donor who wishes to designate his or her entire gift to one or both of these projects may indicate this on the offering envelope.

### Inter-American Projects

In Inter-America, West Indies College in Jamaica, the Franco-

Among other divisions to receive help is the South American Division, in which construction of additional church buildings and chapels has been one of the greatest needs. The pronounced growth of the church in recent years, at the rate of one new congregation per day, has created the problem.

A 15-year-old lady named Aryneide became acquainted with the church in the city of São Paulo. She was baptized without the knowledge of her parents, who lived in the northern part of the country, almost 2,000 miles away. She returned to



One of the oldest Adventist Quebecois families, Mr. and Mrs. Demers, pose with Mrs. Raymonde Boisselle (left), a new Adventist convert from another faith.

Haitian Adventist Institute, Linda Vista Academy in south Mexico, and the Mega Mexico evangelistic advance in Mexico City will benefit from this offering. Proceeds will help West Indies College and the Franco-Haitian Institute upgrade their library facilities. Linda Vista Academy hopes to complete and furnish a desperately needed cafeteria. The offering will also help finance one of the most ambitious and aggressive evangelistic outreaches ever planned for Mexico City. More than 300 crusades will be conducted simultaneously, with a goal of 30 new churches and 3,000 new members.

her hometown to tell her relatives about her newfound faith.

Nobody in that place knew anything about Seventh-day Adventists. Her family, friends, classmates, and teachers scorned her new faith. But after one year Aryneide writes, "We have erected a chapel for more than 100 people. I personally have led 129 souls to baptism. Among these was my father. Ninety percent of the members of our church are youth, most of them students, some at the university level, plus 22 teachers. We have started new companies in five neighboring cities, in which we must build chapels to accommodate the interests."

Subscribe  
to the  
weekly

**ADVENTIST  
REVIEW**

Check appropriate boxes.

Send me:

☐ 6 months, 20 issues, US\$15.00.

☐ 1 year, 40 issues, US\$28.95.

☐ 1 year in Ohio, Central States,  
US\$38.20.

☐ 1 year, overseas, US\$43.20.

☐ Payment enclosed.

☐ Visa/MasterCard Expires \_\_\_\_\_  
Card No. \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State, Zip \_\_\_\_\_

Mail to your ABC or *Adventist Review*  
Subscriber Services, Box 1119,  
Hagerstown, MD 21741.

804-01-0



## Prayer Circle for Evangelism

The following pastor-evangelists in the North American Division would appreciate the prayers of *Adventist Review* readers as they conduct evangelistic meetings during Harvest 90.

Information to be included in this listing, including opening and closing dates, should be sent to your union Ministerial Association secretary or local conference Ministerial Association secretary three months in advance of the opening date.—W. C. Scales, Jr., NAD Ministerial Association secretary, General Conference of Seventh-day Adventists.

### ATLANTIC UNION

Michael Curzon, September 10-October 10, Brooklyn, New York

Robert and Pat Manning, September 9-November 4, Farmington, Maine

Dell/Speilman/Robinson, September 12-November 9, Elmira, New York

Ramos/Martinez/Riveira, September 4-November 12, Brooklyn, New York

Michael Sady, September 19-November 14, Central Square, New York

### CANADIAN UNION

Dan Dupuis, September 30-October 26, North Sydney, Nova Scotia

### COLUMBIA UNION

J. Wayne Coulter, September 17-October 15, West Wilmington, Delaware

Les Osborn, September 11-November 6, Glen Campbell, Pennsylvania

J. Sarli/R. De Oliveira, through October 29, Newark, New Jersey

### LAKE UNION

David Gotshall, September 12-November 7, Mio, Michigan

R. Petersen/Mark Fox, September 16-November 4, Alsip, Illinois

Phil Colburn, September 7-October 31, Delton, Michigan

J. Gallimore/D. Chong, September 30-November 19, Holland, Michigan

Jan Follett, September 7-December 14, Fort Wayne, Indiana

Chico Rivera, September 10-October 15, Vincennes, Indiana

### MID-AMERICA UNION

Don Shelton/M. Kurtz, September 9-October 15, Bismarck, North Dakota

Rich Todden/Jim Hornung, through December, Dickinson, North Dakota

Bill Zima, September 4-October 4, Davenport, Iowa

Dan McGee, September 10-November 12, Hannibal, Missouri

Chester Schurch, September 20-November 3, Burlington, Iowa

N. Dye, September 30-November 11, Poplar Bluff, Missouri

M. Luckiesh, September 25-November 17, Thief River Falls, Minnesota

Leo Schreven, through September 17, Mason City, Iowa

Robert Espinoza, through October 8, Kansas City, Missouri

Steve Nail, through October 1, Ames, Iowa

Dale Brusett, through September 20, Independence, Missouri

M. L. Atwood, September 26-November 18, Yankton, South Dakota

### NORTH PACIFIC UNION

Arnold Scherencel, September 6-October 15, Grants Pass, Oregon

Suk Bai Kong, through October 15, Portland, Oregon

Ernest Wheeler, September 6-November 2, Toledo, Oregon

Kenneth Wilber, September 9-October 15, Elko, Nevada

## Legal Notice

The annual meeting of the International Insurance Company of Takoma Park, Maryland, will be held at 11:00 a.m., Thursday, October 6, 1988, in Nairobi, Kenya, in connection with the Annual Council meeting of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of directors for the term of three years. An adjourned meeting will be held at 10:00 a.m., Tuesday, November 1, 1988, at Minneapolis, Minnesota, in connection with the year-end meetings of the North American Division of Seventh-day Adventists.

The International Insurance Company of Takoma Park, Maryland  
Stanton Parker, President  
John Trimarchi, Secretary

# Looking for answers about 1888?

**MINISTRY's special February issue has them! And with a new subscription you can get it for half price!**

## THE REST OF THE STORY

### READ ABOUT...

"The Men of Minneapolis"  
—George Knight

"What Is the 1888 Message?"  
—C. Mervyn Maxwell

"Corporate Repentance"  
—George E. Rice

"The Biblical Gospel of Salvation"  
—Hans K. LaRondelle



**Act today to receive the special double-size 1888 issue as part of your half-price subscription!**

New subscribers can receive a 12-month subscription to MINISTRY for half price\*—just \$9.95 (\$13.55 outside North America), and if your order is postmarked by February 15, the special February issue will be included in your subscription. Orders postmarked later will begin with a later issue. Deadline for half-price orders is April 30.

You can also order just the special February issue for \$2.00 (\$3.00 outside North America). Individual copies and bulk orders are also available through local Adventist Book Centers and conference offices.

Subscriptions and individual copies by mail: Order from MINISTRY special offer, 6840 Eastern Ave. NW., Washington, D.C. 20012. Payment must be enclosed with order.

\*Not applicable to conference-sponsored subscriptions.





# OBSERVED IN WASHINGTON

BY GARY M. ROSS

**R**eligious lobbies find the attention they receive in the American public arena both flattering and disquieting. For years congressional members and staff people have sought the input of Adventists on contemplated or pending legislation. And with growing frequency the Washington offices of such groups as the Baptists, Lutherans, and Jews have invited our church to participate in joint legislative endeavors.

Now comes additional recognition: the first scholarly book to observe the presence of Seventh-day Adventists at the Capitol. This significant volume, *Representing God in Washington*, by political scientist Allen D. Hertzke (University of Tennessee Press, 1988), places religious political activism in historical context, surveys the Washington offices of the various denominations, then concludes by reflecting on the meaning of such interest groups for American politics and religion.

Repeatedly Hertzke cites the General Conference, where he conducted some of his interviews, as part of the mix—a force that seeks to influence the outcome of legislation.

His point that church offices affect legislative battles decisively emerges best from the book's case study, the equal access law of 1984. This, of course, formed part of the large and seemingly interminable church-state battle over religion in the public schools.

Hertzke recounts how a coalition of moderate legislators and church liaisons (Adventists included) perceived a need, drafted a bill, sur-

vived setbacks, prevailed on the floor of each house, and even hammered out implementing guidelines for the bill after its enactment.

Thus it came about that high school students could initiate religious activities on school premises during noninstructional hours if the school gave other extracurricular, nonacademic groups access to its classrooms—if, in effect, the school declared itself a limited open forum. Of course, schools must spon-

## How do Adventists measure up as an effective religious lobby?

sor such meetings, and outside religious leaders cannot control or regularly attend them.

By including the General Conference in his array of religious lobbies, Hertzke assumes that it meets the criteria for such a function. Would an insider agree? Is the author too generous? Are we as viable in the public arena as he thinks?

I answer a bit evasively. An effective lobby, which turns out to be a very tall order in Hertzke's book, *entails things that organizations strive*

*for but never fully reach:*

1. An overriding concern that gives focus to the organization's public affairs work—such as peace and justice, traditional values, or church-state separation.

2. Written expressions, regularly updated, of this consuming concern in the form of policy declarations, press releases, brochures, and pamphlets.

3. Intimate knowledge of the federal legislative process—including the ability to track a bill, testify before congressional committees, and encounter members of Congress effectively.

4. Ongoing networking with congressional staffers and other lobbyists who share the organization's concerns.

5. The ability to pressure Congress from the grass roots by mobilizing church members.

6. Access to the media (print and nonprint) and the ability, when necessary, to stage media events.

7. A clear understanding of how the organization's government relations office carries out its representative function. Does it speak for members, officers, church institutions, theological values, world constituencies, or all of these?

So Seventh-day Adventists have been observed functioning as a lobby. But lest we feel flattered, let us remember that it's an awesome thing to be what at least one author thinks we are.

*Gary M. Ross is associate director of the Public Affairs and Religious Liberty Department and congressional liaison for the General Conference.*



# THE WAITING

They stood next to the car, a bouquet of little girls, begging me not to leave.

"Don't go, Mommy. Please don't go."

"When are you coming home?"

"Take me with you."

I looked helplessly at my husband, Gerald. The trip was necessary. Unavoidable. We would be gone a mere week, and my father had come 700 miles to stay with our daughters. They would be fine. They would stop crying.

I gave each one a final hug and turned toward the car, but the 8-year-old clung to me, tears raining down her cheeks. At last I pried her arms away, trying to brush away her tears with promises of return. Time means little to a child, and she would not be comforted.

Gerald started the car. We backed up, turned, and slowly drove away while my father shepherded the girls toward the house. Noelle stopped, digging her fists into her eyes. I saw her lips move, but I couldn't hear her words. Then I let my own tears fall, vowing that I'd never leave a child that heartbroken again.

It was nearly midnight when we arrived in Washington, D.C. In the motel room I called home, even as I kicked off my shoes. Dad said that the children were fine. They were asleep, of course. I shouldn't worry.

## Counting the Days

The days passed, the hours packed with meetings, questions, problems. We worked evenings also. Ten o'clock, back in the motel,

when I fell into bed, my mind traveled backward, across black ribbons of highway, down the Shenandoah Valley, across Virginia, through the Smoky Mountains and Middle Tennessee to our own four acres and tree-covered ridge, my morning glories and three little girls who counted the days until our return.

Not that they missed me every moment. I knew that, no doubt, my thoughts turned to them more often than their thoughts turned to us. Their grandfather is a good babysitter. He'd buy Popsicles and potato chips for them, walk with them in the woods, push them in the swings. He could be persuaded to talk about the olden days and would probably let them stay up past their bedtime. Mostly I thought of Noelle. I could not erase the feel of her arms around my neck, and I knew that she especially was waiting for me to get home.

Time passes. It always does. We packed our suitcases, got up early, and headed south. Traffic was light, the sun bright. It felt good to be going home.

And yet 700 miles is 700 miles, and a 55 mile-per-hour speed limit made the miles drag. The sun climbed, hung directly above for a short while, then began its descent, faster, faster, until lavender shadows bathed the distant hills. Then darkness. We were still a long, long way from our home.

Somehow, with the falling darkness, I felt desolate. My children were waiting, and through no fault of my own, I wasn't there with them.

If sheer will could have bridged the distance, if love could have erased the miles . . . but it couldn't. Three little faces etched in my memory called me home. Three little children waited, and we were late.

## Homecoming Yet to Be

In the darkness, the car slowly covering the miles toward home, my mind wondered beyond this homecoming.

Could it be for Christ, as for mothers throughout history, that the pain of separation is all the more intense because He knows His children are anxiously awaiting His return?

Could Christ's heart possibly ache as badly as mine did then, wanting to will the miles away, mentally clasping each landmark to my heart, so glad to be nearing home? Or does Christ have an infinite capacity for longing, for love?

Perhaps that is why we are told, "It is of the Lord's mercies that we are not consumed, because his compassions fail not" (Lam. 3:22), and "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). □



*Penny Estes Wheeler is acquisitions editor at the Review and Herald Publishing Association.*

BY PENNY ESTES WHEELER



## *Study Hall Was Right After the Dishes Got Done*

"I work after school until 5:00. Mom has two businesses: video production and publishing.

"When we get home, we cook quickly and enjoy dinner with Dad. Then Mom and I do our homework. It's been our routine for the past four years.

"She's been finishing college through the Adult Degree Program at Southwestern Adventist College. When she first got into the program, she went to the campus for a ten-day seminar. The rest of the time, she's worked on her classes at home.

"It was a lot to pile on the already hectic life of a working mother, but it's paid off. She just graduated, and she's got a bachelor's degree in management.

"I'm so proud of Mom."

If you want to find out about Southwestern's Adult Degree Program, call the director, Dr. Marie Redwine, toll-free (800) 433-2240. She can help you—she's a working mother, too.

  
**SOUTHWESTERN**  
Adventist College

Keene, TX 76059

