

ADVENTIST **N.A.D. EDITION** **REVIEW**

Weekly News and Inspiration for Seventh-day Adventists

August 3, 1989



SKETCHES FROM THE SOVIET UNION

The Trumpets: A Report, 13

Family Togetherness, 16

Interleague Sports

With qualified people and well-thought-out guidelines, interleague sports ("Interleague Sports: Decision Time," June 15) will be a positive part of the growth process of our young people. The program needs the informed support of our church administrators. Being informed on an issue takes time and experience.

For every tarnished athletic program in our country grabbing headlines today, there are thousands of quality programs. The size and level of programs our schools would be involved with are as far away from the Universities of Maryland and Kentucky as George Vandeman is from Jimmy Swaggart.

RONALD C. DAVIS, D.D.S.
Yarmouth, Maine

The editor seems to have written with the help of feathers. Let us not kid ourselves anymore. We are failing to challenge ourselves to find out how to organize and operate schools patterned after the schools of the prophets.

I take Johnsson's last paragraph soberly and I say, rather than looking far down that "road" we had better turn around and retrace our steps from this bowling-for-Jesus, shooting-hoops-for-Jesus quagmire.

RANDOLPH PREMDAS
Brooklyn, New York

The main conclusion of the editorial seems to be that interleague sports can result in a "win at all costs" attitude and therefore completely change the future of our SDA schools.

Drug use is a major problem in our society, but the church does not demand that we ban all medicines in our homes and hospitals. Obesity causes health and psychological problems, but I don't expect the church to ban eating because some members have a problem with food.

Would interleague play mean that academics and spiritual experience

are automatically eliminated? Christian schools of other denominations have successfully maintained programs stressing both academics and interleague play while maintaining their distinctive relationship with God. GARY REINKE
Monango, North Dakota

Coming in the Adventist Review

August 10—"The Meaning of Being Adventist," by Dick Winn

August 17—"How to Kill a Giant," by Jeris Bragan
—"The Humanization of the Church," by Warren Banfield

August 24—"The Empty Nest," by Stephen Brown
—"The Unclaimed Gift," by Patricia Jones

August 31—"Social Service and Our Mission," by Jan Paulsen. An *Adventist Review* Seminar

And Coming in September:

—"The Church in China," by Samuel Young. Three-part series.

—"Missing"—missing members write to the *Review*

—"Devotional Secrets"—how to deepen your prayer life and Bible study

Rather than wrong versus right, perhaps it is better to ask if interleague sports are a good, better, or best way to spend the remaining critical probationary hours.

Last summer I was visiting with a colleague who is active in an interleague sports program at another academy. I described our witnessing program at Great Lakes Adventist Academy, in which about 50 students give regular weekly Bible studies to non-SDAs in our commu-

nity. My friend listened enthusiastically, then said, "I think it would be great to start that type of program in our academy, but our kids already come out several times a week for basketball practice and games. We could never get them out another night to give Bible studies."

For me, that statement says it all.

CINDY GRAMS TUTSCH
Outreach Coordinator
Great Lakes Adventist Academy,
Michigan

Record?

Thank you for your article about Sisters Twijnstra and Green, who have devoted their lives to Thailand ("A Lifetime Is Not Long Enough," April 20).

Another lifelong missionary, however, must have by this time set some sort of record for the SDA Church. He is R. M. Milne in Hong Kong. Pastor Milne, who is 94 years old, spends every working day making contacts throughout the territory explaining the needs of the medical work in Hong Kong and thereby raises thousands of dollars each year for our two Hong Kong hospitals. He began his mission work in 1920 and except for two years spent in the United States, after his "retirement," has been in the Far East.

We believe R. M. Milne *defines* the word missionary.

B. L. SCHEUNEMAN
Treasurer, South China Island
Union Mission
Hong Kong

Educational Missions

The ad on the back page of the June 22 *Review* calls Holbrook SDA Indian School "the *only* Seventh-day Adventist educational mission in North America."

Do we not consider the self-supporting schools, almost exclusively Indian, as Adventist educational missions? What about La Vida Mission, Monument Valley, Castle Valley, etc.? W. C. ARNOLD
Executive Secretary
and Treasurer
Adventist-Laymen's Services
and Industries International

ADVENTIST REVIEW

August 3, 1989

General paper of the
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How to Subscribe Subscription prices:
Twelve monthly issues: US\$9.97 plus
US\$5.00 international postage; 40 issues
of the weekly *Adventist Review*,
US\$31.97; full 52 issues (monthly and
weekly), US\$41.97.

To place your order, send your name,
address, and payment to your local Ad-
ventist Book Center or *Adventist Review*
Subscription Desk, Box 1119, Hagers-
town, Maryland 21741. Single copy, \$1.50
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 accom-
panied by a stamped, self-addressed en-
velope. Address all editorial corre-
spondence to 12501 Old Columbia Pike,
Silver Spring, MD 20904-1606.

The North American Edition of the *Ad-
ventist Review* (ISSN 0161-1119) is pub-
lished 12 times a year on the first Thursday
of each month. Copyright © 1989 Review
and Herald® Publishing Association, 55
West Oak Ridge Drive, Hagerstown,
Maryland 21740. Third-class postage paid
at Hagerstown, Maryland 21740. **Post-
master:** send address changes to *Advent-
ist Review*, 55 West Oak Ridge Drive, Ha-
gerstown, MD 21740.

Editorial office fax number: (301) 680-
6638.

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Cover illustration by Nathan Greene

PRINTED IN THE U.S.A.

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■ **"Holding Out Against Heaven,"** by
Beatrice B. Neall. "The picture of heavenly

forces going into action at the request of
wrestling saints is wonderfully encour-
aging."

■ **"Partners in Adventure,"** by Jane
Thayer. When sons John and Scott
reached school age, their mother enrolled
them in Adventure School.



THE WITNESSING BLAHS

Have you ever been afraid of witnessing? I mean, so fearful that at the mere mention of witnessing, a burst of sweat strikes, and chills streak down your spine?

If so, you're not alone! You're probably in the company of the majority of North American Adventists. For one reason or another, we find it difficult to express our love for Christ to others.

Whatever the reasons, the lack of direct, personal witnessing is taking its toll on the church. Our silence is robbing the vitality from our spiritual lives, and it is decreasing the number of persons wanting to join our church. Something needs to change, quickly. Not so much in the administration of the church, but with us personally.

We need to ask ourselves: Why do we keep silent, as if we've adopted the maxim "Silence is golden"? Why do we steer away from direct, personal witnessing of what Christ is doing for us?

Historical Perspective

For a perspective, let's go back a few years. Remember all the times we gathered together after church and passed out literature? We'd hurry from door to door, ringing doorbells and handing out material. And when the people weren't home, we'd stuff literature behind screen doors or stick it in nearby cracks.

This was *group* witnessing. It was usually fun, and always personal—even though most of our witness was through the literature. Today only a few churches still witness door to door (outside of Ingathering time). Unfortunately, members'

tight schedules, residents' fear of people who come to their doors, and the ease of mass mailings seem to have doomed this approach.

From group witnessing, we've moved on into an era best described as *lifestyle* witnessing: our primary witness is nonverbal and communicated through our unique Adventist lifestyle.

This approach has merit, for indeed we have superb counsel to share on how to live healthy lives. It intrigues people. It gets them to ask questions. They come to us; we don't have to go to them.

Yet, the lifestyle witness has come almost out of necessity for many of us. Our fears of direct, personal witnessing keep us silent all too often—a silence that is sometimes difficult to bear without breeding a sense of guilt. We sometimes fear we have little to share, or we don't have enough time to become involved in personal witnessing. We fear intruding into someone else's life or offending that person, especially with spiritual talk. We fear being branded a religious weirdo or fanatic, especially now when the scandals of evangelical preachers are still fresh in the minds of the public.

Our fears trap us into silence, and inevitably they may lead us to think that the only good witness for Christ is a trained professional, someone who's had proper training and knows exactly what to say.

In a number of churches it already seems that the members are happy to leave most public witnessing (evangelism) to the trained professionals—pastors, Bible workers, conference evangelists. A recent

study by a large Adventist church of its 1988 baptisms revealed that nearly three fourths of its new members were nurtured and studied with by the *pastoral* team. What a mistake! Not that the pastors' work isn't appreciated, but that the members themselves did so little to bring others to Christ.

And sometimes the church itself is guilty of unwittingly encouraging the idea that witnessing should be left to those trained for it, by holding such things as 40-hour witnessing seminars, weekend training retreats, and spiritual gifts seminars. As helpful as these are, we should *never* give the impression that one cannot give an effective witness for Christ unless one is trained.

In fact, the world is dying without the direct personal witness of Christians to what Christ has done, and is doing, in their lives. Nothing is more effective than this, under the nurture and guidance of the Holy Spirit.

What We Have Seen

"Our problem in evangelism," comments Rebecca Pippert in her book *Out of the Saltshaker and Into the World*, "is not that we don't have enough information—it is that we don't know how to be ourselves. We forget we are called to be witnesses to what we have seen and know, not to what we don't know. The key is authenticity and obedience, not a doctorate in theology."

Christ's disciples didn't have theological degrees. They simply testified to what Christ had done for them, and what He will do for others.

Our greatest need today is to move beyond simply witnessing through our distinct Adventist lifestyle, and become willing to witness openly and directly to our families, friends, neighbors, or business associates about what Christ is doing in our lives. No more effective witness exists. And there is no better time for the church, and for God, than now.

MYRON WIDMER



CAMP MEETING REFLECTIONS

As I write this editorial, four of the camp meetings on my schedule for this year are behind me. I want to share my reflections on them.

1. Rocky Mountain Conference

The nearest airport to the site of the Rocky Mountain Conference camp meeting in Colorado is Grand Junction. Flying in at low altitude in a propeller-driven Cessna, one takes in the spectacular vista of deep gorges, picturesque mountain peaks, and enchanting rock formations.

The campsite nestles in a valley some 6,000 feet above sea level where the air is dry and fresh and healthy. Instead of the 400 to 500 people that I'd been expecting, between 800 and 1,000 filled the main auditorium for the Sabbath morning service. Spirited, warm, and friendly, they seemed ready to put into practice their camp meeting theme—"Love 'em Back."

I was impressed by the vigorous participation of several retired church workers, the fire in our literature evangelists, and by the calibre of our young adults. I found them intelligent, serious, dedicated.

2. South Central Conference

Held on the campus of Oakwood College, the South Central camp meeting sought to keep alive the great hope of the second coming of Jesus. President C. E. Dudley gave special emphasis to the camp meeting theme song, capturing the spirit of Christians everywhere longing to go home. "I am packing up and get-

ting ready," it said, "... packing up and getting ready to go." The 2,500 gathered in the beautiful Oakwood College church tried to catch the feeling, the yearning, that inspired the old song.

And we need to catch it, all of us. That pilgrim element must live again among God's waiting saints.

3. Southern New England

For New England, I envisioned an audience that was staid, conservative, homogeneous—stuffed shirts. Instead, I found a people who were vibrant, energetic, cosmopolitan—downright warm and friendly! It was, by far, the most culturally diverse of the four camp meetings, with separate meetings for major language groups—French, Portuguese, and Spanish.

One thing impressed me above all. During the midday service President Stanley Steiner took time to allow for testimonies from those baptized since the previous camp-meeting. Hands went up everywhere, and roving microphones were at the ready. I sat at the edge of my seat as I witnessed this beautiful happening.

Under the circumstances "Amen" was not always enough. In several instances, the 2,000-member audience broke out into spontaneous applause—for example, when one lady told, with feeling, how she and her two sons were recently baptized together. Or when a vigorous young man in a few powerful words told how exciting he found his new relationship with the Lord in this his first year as an Adventist. It was nothing short of thrilling. It lifted the morale of the

people. You could cut the excitement with a knife.

4. Northeastern Conference

Located in conference-owned facilities in the New York countryside near Hyde Park, this was clearly the largest of the four camp meetings. The huge main auditorium, flanked by two large tents with closed-circuit television monitors, housed the main adult meetings. President Stennett Brooks estimated that there were about 4,000 people at the midday service, plus another 3,000 to 4,000 attending other meetings.

The audience spilled over with energy, life, enthusiasm. It was a preacher's paradise. A choral group, singing just before the sermon, let go on the spiritual entitled "One More River to Cross." Toward the end of the song, as the tempo heightened with the words, "no more rivers to cross," the audience exploded. One could almost feel the deep yearning in the hearts of the people for heaven and home.

During the appeal, my heart was deeply touched when a non-Adventist lady came forward, accompanied by her Adventist daughter profusely weeping tears of joy to see her mother take her stand for the Lord. I came away blessed, inspired, spiritually invigorated.

In Summary

I was pleasantly surprised by the amount of goodwill among our people—no right-wing agitation of any kind, and no left-wing either. I got the impression that our people have successfully weathered the storms of recent memory, and are standing solid.

Those who seek to destabilize the church, or sabotage its mission by spreading distrust or confusion, should ponder long and hard those wise words from that ancient Jewish sage: "If this plan or this undertaking is of man, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!" (Acts 5:38, 39, RSV).

ROY ADAMS

Committees Vote Recommendations on Women's Roles, Global Strategy

COHUTTA SPRINGS, Georgia, July 17—During the past two weeks this picturesque Adventist retreat center has hosted two major study groups of the church—one on the role of women in the church, the other on a global strategy to fulfill the church's mission.

The task force on global strategy, which met the first week, hammered out an important plan of action (see adjacent story).

The Commission on the Role of Women, after lengthy discussion, voted to recommend to the 1989 Annual Council that women not be ordained to the gospel ministry, but that women serving as associates in pastoral care be permitted to perform the same ministerial functions as equivalent unordained male pastors.

The commission, which concluded its work today, also studied the findings of a worldwide survey of Adventist women in leadership roles and recommended a procedure for promoting greater equality for women and their participation in the work of the church.

Since the Mohaven Conference of 1973, the church has given attention to the question of women in ministry. With some women entering the Adventist gospel ministry in the late 1970s and the 1980s, and the church's approval for the ordination of women as local church elders (for North America only, in 1978; for the entire world church, in 1984), the issue of ordination of women ministers has come to the fore. The church has proceeded cautiously, setting up study commissions: the first met in March 1985, the second in March 1988, and again during the past seven days.

During this 16-year period the church's scholars and others have prepared more than 50 papers related to the issue. Several new papers were mailed to commission members prior to the current meeting. Those attending came with a background of argument and counterargument, of interpretation and counterinterpretation, as revealed by these papers and by previous discussions of the topic.

During the past week discussion of the ordination issue occupied three and a half days, including one session that stretched to 10 p.m. Debate was free, lively, and frank—at times intense and vigorous—as members spoke out of deep conviction.

General Conference president Neal C. Wilson chaired discussion sessions evenhandedly, giving everyone an opportunity to contribute and encouraging an atmosphere of Christian respect. And a spirit of Christian love prevailed, despite strong differences of opinion and interpretation; no word of sarcasm, anger, or personal attack was heard.

Those favoring ordination for women in ministry argued in general from the biblical data concerning ordi-

nation, the nature of ministry in the New Testament, and the perceived leading of the Holy Spirit. Those opposing tended to point out the biblical teaching concerning headship (based on Genesis 1-3) and such statements of Paul as 1 Timothy 2:12 and 1 Corinthians 14:34, 35.

As in previous discussions of the issue, the concern to preserve unity of the worldwide SDA Church emerged as a major factor in all discussions. The presidents of the 10 divisions of the church, along with General Conference leaders, wrestled with this matter in several separate sessions that occupied some six hours. The North American Division is the only division to request consideration of the ordination of women in gospel ministry.

Finally, by a vote of 56 to 11 with one abstention, the commission adopted the following statement:

"The commission:

1. Having listened to the arguments (presentations) for and against the ordination of women; and
2. Having sensed the needs and concerns of the world field; and
3. Having carefully considered what is probably best and the least disruptive for the world church at this time; and

4. Recognizing the importance of our eschatological mission, the witness and image of our spiritual family, and the need for oneness and unity of (in) the church; reports to the 1989 Annual Council of the General Conference the following results of its deliberations:

I. While the commission does not have a consensus as to whether or not the Scriptures and the writings of Ellen G. White explicitly advocate or deny the ordination of women to pastoral ministry, it concludes unanimously that these sources affirm a significant, wide-ranging, and continuing ministry for women, which is being expressed and will be evidenced in varied and expanding gifts according to the infilling of the Holy Spirit.

II. Further, the commission recommends to the 1989 Annual Council that:

A. In view of the widespread lack of support for the ordination of women to the gospel ministry in the world church and in view of the possible risk of disunity, dissension, and diversion from the mission of the church, we do not recommend authorization for women to be ordained to the gospel ministry.

B. Those who have (without regard to gender):

- (1) completed approved ministerial training, and
- (2) been called by a conference to serve in a full-time pastoral-evangelistic-ministerial role, and
- (3) been elected and ordained as local church elders, and
- (4) been recognized as associates in pastoral care

By William G. Johnsson, Adventist Review editor.

or licensed ministers, may perform essentially the ministerial functions of an ordained minister of the gospel in the churches to which they are assigned, subject to division authorization of this provision.

The second recommendation would have the effect of opening the door to women in ministry who satisfy certain stipulations to baptize and perform marriages in a local church setting.

These recommendations will be considered by the 1989 Annual Council.

In its final days the commission took up the findings of a survey of women in leadership positions in the church worldwide. The *Adventist Review* will carry in a later issue a report of this survey and the commission's recommendations resulting from it.

Global Strategy Goals Readied

Objectives for the Adventist Church's global strategy initiative will be sent to the October Annual Council as a result of the Global Strategy Committee meeting at Cohutta Springs, Georgia, July 6-11.

Noting the 1,800 population segments with 1 million or more members that have never heard of the name of Christ, the committee set a goal of establishing an Adventist presence in each of these segments by the year 2000, says Shirley Burton, General Conference communication director.

Since 1,400 of these groups are primarily outside the world divisions, the General Conference will be responsible for motivating change in the Soviet Union, People's Republic of China, Middle Eastern countries, and India.

The objectives also call for ongoing awareness programs to acquaint church members with the need of penetrating all people (ethnolinguistic) groups with the Adventist message through service ministries, proclamation, or permanent presence. The *Adventist Review* will print a feature story on this meeting in the August 31 issue.

NORTH AMERICA

Miami Haitians Break Ground for New Church. Haitian Adventists in Miami, Florida, recently conducted groundbreaking ceremonies for the first Haitian Adventist church building in that city, reports Cynthia Kurtzhals, Florida Conference spokesperson.

Maranatha Holds Largest Convention. With more than 400 members attending, Maranatha Flights International (MFI) conducted its largest convention to date on July 6-8, at Pacific Union College, Angwin, California.

Two weeks prior to the convention 124 Maranatha and ASI Missions, Inc., builders joined together to remodel six married student housing units, which will



be ready for occupancy in September, and to paint 16 dorm rooms. During the session MFI members changed their organization's name to Maranatha Volunteers International (MVI) and discussed the upcoming headquarters move from Berrien Springs, Michigan, to Sacramento, California.

In the 12 months ending June 30, Maranatha Volunteers built 38 churches, six schools, two clinics, and two housing developments. These projects involved 2,300 youth and adults, according to Don Noble, executive director (above center).

To New Position. Randy Fishell, who served as an associate pastor in the Washington Conference, is the new assistant editor for *Guide* magazine.

Fishell, who replaces Suzanne Perdew, won the grand prize in *Insight's* short story contest in 1982. Fishell also coauthored two books, *Creative Skits for Youth Groups*, volumes 1 and 2, published by Baker Book house.

PUC/PR Staff Wins National Awards. The Pacific Union College public relations staff won four national awards for publications, reports Elaine John, college spokesperson.

The *PUC Student Guide* won a merit award from the *Admissions Marketing Report* (AMR) and a silver award from the Council for the Advancement and Support of Education (CASE). The college viewbook *Preview*, a recruiting tool, won a bronze CASE award. The staff also won an AMR gold award for magazine advertising.

FOR YOUR INTEREST

Our Little Friend Seeks Stories. To commemorate *Our Little Friend's* hundredth anniversary next year, the editors are seeking human-interest stories involving the magazine to publish in a special color issue.

If you have a story to tell about *Our Little Friend*—whether it be a conversion story or another happy memory—send it to: Mrs. Sox, Pacific Press Publishing Association, P.O. Box 7000, Boise, Idaho 83707. Stories must be received by September 30.

CHURCH CALENDAR

- Aug. 5** Unreached Peoples Evangelism
- Aug. 5** Church Ministries Day
- Aug. 7** Friendship Camporee starts at Agape Campground near Mount Union, Pennsylvania. For more information, call 301-596-0800.
- Aug. 12** Oakwood College Offering



HARRY ANDERSON

has given to the world a new conception of the matchless love and tenderness of God for lost humanity. It is a gospel within the gospel.

What is this gospel? What was it that the prodigal got when he turned his footsteps from the far country of his sojournings toward his father's home? It was this: He received a welcome of overwhelming generosity, tenderness, and compassion from the father whom he had wronged. He received full and free forgiveness for all that he had done amiss. His riotous living was matched by his father's riotous loving. He was restored to forfeited fellowship, and reinstated as a bonafide member of the family. Indeed, he got all these, but he got something more as well without

and immortality, more than a rich depository of individual spiritual experience. Indeed, it is all these and a great deal more. But first and foremost, the Bible is the revelation of a redeeming God and the record of a redeeming process.

The story begins in a garden. It begins with a record of failure on the part of those who had been given every chance. And right there, just outside the walls of their paradise home, from which their own action had forever shut them out, humankind is given a second chance to make good.

Begin with the early chapters of Genesis and trace the story, generation by generation, age by age, and what do you find? It is the same great truth that is being proclaimed on page after page. Here is Cain, his hand dyed red with the blood of his murdered brother. Here is Lot reaping the consequences of his own selfish choice. Here is Samson sinning away the glory of his manhood for the witchery of a woman's smile. And David, sinning not only against purity and womanhood, but against loyalty and friendship. Here is Jonah, running from the mission to which he has been called. Here too, Zacchaeus and Matthew, who sold their souls for Roman gold. We also think of Peter, who denied his Lord with oaths and curses the very night and the very time when his Lord needed him most. And young John Mark, playing the coward on a missionary expedition and proving to Paul his utter uselessness for such a calling. Look at Mary Magdalene and Saul of Tarsus, both of whom took the wrong turn at vital stages in their lives.

From Failure to Making Good

What does the Bible have to say about such a record of failure and guilt and shame? Just this: that every one of these men and women, in the mercy of God, was given another chance to make good. Cain and Lot were spared. Samson had his strength renewed, David was restored, and Jonah sent back to Nineveh. Matthew, Zacchaeus, Mary Magdalene, and Saul of Tarsus were

A SECOND CHANCE

The most encouraging aspect of the gospel

BY WALTER B. T. DOUGLAS

The parable of the prodigal son is perhaps the best loved of all the stories of Jesus.

It is told with a wealth

of detail—as interesting as it is impressive. The story throbs with interest and vibrates with passion. It captures the imagination and appeals to the heart. It carries the readers along with an eagerness and an expectancy that only the fall of the curtain can check.

And it is relevant to our situation, precisely because it portrays a human being who faced our battles, fought our fights, was torn by the same conflicting emotions, was swayed by the same longings and desires, and faced the same momentous decisions. The story is sublime and matchless because it

which the return home would not have been what in the providence of God it became, the gateway to a new life. He was given a second chance to make good.

Gospel Within the Gospel

This is the gospel within the gospel. This is what the Bible is all about. This is what the Incarnation is all about. When confronted by the fact of human failure and the tragic dimensions of human sin, the Bible reveals to us a God who willingly has provided a second chance for men and women to make good. This is the central message of the story. We serve a God who loves us so much that despite our sinfulness and our foulness, our failure and our folly, He is willing to give us a second chance to make good. This is the story of the Bible.

The Bible is not simply the history of Israel, or the literature of a great and gifted people. It is more than humanity's long search for religious certainty and hope, more than an explanation of the universe, more than a revelation of God, more than an intimation of eternal life

given places among Christ's disciples. Peter was reinstated as the leader of the apostolic band, and John Mark received a fresh start to prove his mettle.

This is the kind of God we serve. One who is willing to forgive the tragedy of human failure and give us a second chance to make good.

A Universal Need

We all need a second chance. We may not have left the father's home for the far country, or sunk to the depths of depravity and sin. In the eyes of the church and society we may not even have fallen short in any way, but if we are completely honest about it, we all know that we each need a second chance.

Are our motives consistently pure, generous, and unselfish? Are the standards that shape our everyday conduct such as Christ Himself would unhesitatingly approve? Have all the opportunities of service that have come our way been seized with both hands? Are there no du-

ties we have neglected, no responsibilities we have shirked? Are there no acts of selfishness or uncharitableness, no words of spite or malice or untruth of which we have been guilty? In truth, this gospel of the prodigal son is the very gospel we all need and need desperately.

The prodigal son was moved by the generosity of his father's love. His heart once again glowed with enthusiasm and gratitude, his life caught up afresh into the scope of his father's great purpose, filled anew with the assurance of forgiveness and acceptance. This is what he did with his second chance.

Make No Mistake

Samson too, given a second chance, however brief, brought off the greatest feat of his career. David lived to become the sweet singer of Israel, a man after God's own heart. Peter went out into the streets of Jerusalem, to the very people before whom he had behaved so cowardly, and challenged them boldly and fear-

lessly in the Master's name. John Mark performed so gloriously that when the aged Paul wanted a true companion by his side for one of life's darkest and most difficult hours, he sent this message to Timothy: "Take Mark, and bring him with thee, for he is profitable to me for the ministry."

There should be no mistake about the gospel of the second chance. It is not an invitation to presume on God's love and mercy and forgiveness. Rather, it is an invitation to bring our lives under the sway of God's fatherly love and care. It is a call to acknowledge His sovereignty and to return as prodigals to our Father's house. □



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CHILDREN'S CORNER

FLYING HOME

BY DICK RENTFRO

What makes a homer, or homing pigeon, fly home? I have raised and flown these little birds for many years, and it is a fact that there is more we don't know than what we do know about their amazing navigational skills.

According to the *National Geographic* magazine, people who have studied pigeons at Cornell University say that pigeons can see ultraviolet light, a kind of light we can't see. Also, a pigeon responds to a tone 11 octaves below middle C. That's so low it isn't even located on the piano keyboard!

Other pigeons studied at Cornell University have responded to different kinds of light and to small

changes in the atmosphere. A growing number of experts now think that the earth works like a magnet, and with the small amount of iron found in the pigeon's tiny brain, the pigeon has the ability to find its way back home. So birds don't require the sun, or landmarks to help them get around.

In fact, one scientist put an object similar to a magnet on top of a pigeon's head. When the magnet was on top of its head, instead of in the earth, the homing pigeon became so confused that it lost its direction.

How do these little creatures get all this information into their tiny brains? What is it that allows geese to fly over the Himalayas at 29,500



feet, and tiny birds to navigate thousands of miles over the water? We'll have to wait and ask God one day.

One thing we do know is that God has placed in the hearts of pigeons an undying desire to fly home. We too, as God's dear children, should have a desire to "fly home" with Him. How happy that should make us, to know that we are one of "God's homers"!

SKETCHES



FROM THE SOVIET UNION

BY ROBERT W. NIXON

Scene 1: Bumper Stickers

I've often thought bumper stickers say a lot of things about people, even in the Soviet Union, where they show up in the strangest places.

The two bumper stickers on the dashboard of a church van seem appropriately separated.

The first, with large red heart, proclaims "I Love Jesus."

The second simply says "Perestroika."

Scene 2: Quivering Voice

The white-haired elder truly is troubled by something. I step closer. His voice quivers.

"Who would believe it?" he says in English. "Who would believe it?" He just stands there shaking his head.

I wait quietly.

"Who would believe it?" he says once again. "I've just come from the Council of Religious Affairs. They've asked me to participate in a radio program about religion in the Soviet Union. The program will be broadcast to the whole nation three times each Sunday. One week the speaker might be a Baptist. The next Orthodox. The next Lutheran. The next Adventist. I might be on four or six times a year to explain the Seventh-day Adventist Church to people. Who would believe it?"

Scene 3: War Story

The government official is impressive—and he gets right to the point.

"This is one of my best assistants. He will draft the feasibility study for the proposed publishing venture. He will draft articles of incorporation. He will draft a contract. And he will work with all other ministries and authorities on this project."

The assistant has a sense of command, of competence, about him. When he later takes us to a workroom to discuss details of the publishing project, we learn he has traveled extensively in the West.

He leafs through the brochures describing the equipment we

would like to import. "I'm impressed," he says. "Only the best."

We look over the rough plans for the facility. "Hmm," he says with a smile. "Is this advisable under the circumstances?" His finger points to the word *chapel*. "Perhaps we should call it a 'community center.'"

Now we smile too.

The next morning he meets us in the lobby. "I'm at your command—the whole day," he says. "I know this project will be a success."

We look at one another. What does he mean? He tells us a story.

"My grandfather was a truck driver in the Great Patriotic War," he says. "One day when he was returning from the front, he saw a small group of people who looked as

if they needed help. He stopped and discovered they were a Seventh-day Adventist family. He put them on the truck and drove them to safety.

"Through the years," he continues, "my grandfather kept in contact with that family. Some years ago, when he was in his 80s and his health was failing and he didn't want to be a burden to his children, he asked the Adventist family if they could help. They took him into their home and treated him with kindness and dignity—just like one of their own.

"So I know you Adventists," he says. "You're good and honest people. I know this project will be a success."

Scene 4: Truck Wanted

Six men sit around the table. At the end is a brother who has come to make a proposal.

"This brother has come from a distant republic," an elder explains. "His trip has been long—and expensive. He knows that you visitors from abroad are very busy on church business. He asks only for five minutes of your time. He has a proposal to make. We have called his home conference, and he is a deacon, an honest and trustworthy man."

The brother who has traveled far sits straight, like a soldier. He's dressed in a dark suit, with white shirt and tie. But his face—tanned even in the middle of winter—shows he's a man who earns his living outside. His huge hands would not be comfortable typing on a computer. He would be a good model for a statue entitled *Leader of the Working Class*.

"Tell us your proposal," the chief of visitors says.

"Thank you, brethren, for listening to my appeal. But some of us Adventists in our home republic, farmers all, have formed a Seventh-day Adventist cooperative. We grow the finest fruits and vegetables—cherries and apples and—"

"An Adventist cooperative?" a Russian brother interrupts. "I haven't heard of that."

The man reaches into his pocket and takes out some folded papers. He opens them, and everyone leans forward.

"See. Here is our charter."

A Russian brother picks it up and skims through the pages. He smiles. "It's true," he says. "It says right here in the document that it is a cooperative and that they are Adventists. The papers seem to be in order."

The brother continues. "We grow the finest fruits and vegetables. Our problem is that we can sell our produce for 40 kopeks where we live, but if we had a refrigerated truck, we could transport them to a northern city, such as Tula or Moscow. There we could sell them for a ruble and a

quarter. We propose that you arrange a loan for us to buy the truck. We will repay the loan in six months to a year from the profits of the cooperative. In addition, we'll donate several tons of the best fruits and vegetables to the seminary."

"How much would such a truck cost?"

"We probably can get a good used one for 30,000 rubles."

Eyes around the table widen. Thirty thousand rubles. That's US\$48,000 at the official rate—the salary for eight pastors for a year in the Soviet Union.

"We'll have to give this a lot of serious thought," the chief visitor says. "You search for a truck and get a firm figure. And work with our local brethren to draft a proposed agreement. We'll see if we can find someone who might be interested in helping brethren in the Soviet Union develop a successful farm cooperative. It could become a model for other cooperatives."

The man smiles. Perhaps . . . just perhaps . . . it all might work out. Perhaps . . . just perhaps . . . God soon will answer the prayers of His followers who till the soil.

Scene 5: Other Adventists

Finally I find myself alone with the person I want to talk to one-on-one about the True and Free Adventists. Two days before, another international traveler had happened to mention that this person had worshiped with the True and Free. I begin my series of planned questions.

"I heard someone say you used to worship with the True and Free Adventists."

"Yes—for nearly two years."

"How many of them are there?"

He wrinkles his brow and turns to look at me. "It's hard to say," he says. "Maybe 3,000 or 4,000."

"Do they have churches?"

"No. They worship in homes. Most groups consist of husband and wife."

"I understand several are still in prison."

"No . . . none."

"But Amnesty International, a respected Western human rights organization, says two True and Free Adventists are still in jail. There's a lot of interest in this issue among some Adventists back home. Even a Sabbath school class wants the point covered when I make a report."

"No. I have contacts. None is in jail. There are two people we know of in jail for religious activities, and they're both Orthodox."

"So you say there are 3,000 or so? Others say there are only 800."

"Yes, 3,000. But the groups probably wouldn't claim 3,000. They're always disfellowshipping people."

"But you think at least 3,000 individuals would claim to be True and Free."

"Yes."

"You said groups. What does that mean?"

"Since Shelkov died, the True and Free have splintered into several groups."

"How many?"

"Three or four. There's S, Shelkov's disciples. And Y, sort of middle-of-the-road. And K, liberal. And C, conservative." (I wish my ear were more tuned to Russian names!)

"When did you worship with the True and Free?"

"Several years ago I became interested in religious things. I found the True and Free and worshiped with them for nearly two years. Then I concluded I had more questions about God than when I was a non-believer. So I dropped out of religion totally for several years. Then I came across the Seventh-day Adventist Church, studied, and joined."

"What raised your doubts about the True and Free?"

"They focus on works and deeds. If I had to choose a motto for them, it

would be 'Faithfulness, Not Faith.' They're suspicious of everyone. They're self-assured. They're self-righteous. They're always trying to get dirt on one another. Most believe that ministers are apostles of God who can never do any wrong. One night I saw a member question a minister. The minister just pointed at him and said, 'You're disfellowshipped.' The man's wife started to say a word, and the minister said, 'You're disfellowshipped.' That was the end of the matter.

"Each of the groups," he continues, "teaches that the other is adulterous. For some it's a sin for a man or woman to wear a short-sleeved shirt. For others it's a sin to have a gold filling in a tooth. Some prohibit you from speaking to someone who has been disfellowshipped, even if the person is your son or daughter. One small group makes members sit during the sermon with their hands on their upper legs and their eyes closed.

"Many of them say you must prove your worthiness of Christ by being arrested. The more you suffer, the closer you are to God. And they want the records to be straight. One man was disfellowshipped because when he worked extra on Friday in a work camp to avoid Sabbath work, he didn't protest when the guard listed his extra work in the Saturday column."

"And none are in jail now?"

"No. And they will dwindle unless the government jails some of them again."

Scene 6: Egg Logic

A home. A private home. What a privileged family. The small brick bungalow, vintage late-nineteenth-century I'd guess, sits behind a fence with an iron gate and an ancient walnut tree with buds that show promise of an early spring.

Inside the front door the coat room is filled with wool and padded coats and a stack of fur hats.

Everyone seems to have several fur hats, but no one seems to know whether the hats are rabbit or beaver or mink or sable. They seem puzzled by such questions.

And inside the next door is a dining nook, with two small crystal-clear aquariums. The 14-year-old son explains about his *neonskys* and *schwartzmollen*—pardon my obviously faulty transliteration of his Russian. To the left is the sitting room, with phonograph playing a classical piece and books stacked in a bookcase—obviously the pastor's study when visitors aren't present.

And in the kitchen, just past the family bathroom, I compliment the cook on her white-enameled gas stove, with simmering pot of cabbage soup. And small sink. And small work board. And the furnace for the house. And a small hot-water heater.

And the dining room with large table for our banquet—Ukrainians make sure everyone goes home stuffed—and piano and two daybeds with bookshelves above each for the schoolbooks of the two boys. On one shelf is a brick. They see me eyeing the brick.

"My son is proud of that brick," the pastor says. "See," he adds, pointing to the side. "It's signed by the workmen who helped build the seminary. My son worked there two weeks as a volunteer. This is his souvenir. It's his most valued possession." His son, with ear-to-ear smile, obviously agrees.

The blessing over, a typical first course—a plate of salted salmon from eastern Siberia—passes around the table. And small, dried brown-black fish, which somehow manages to avoid my plate. Fresh fruits and vegetables don't abound in winter in many parts of the Soviet Union. But there are pickled garlic cloves, each as big as the end of your thumb.

"Eat lots of that," one elder urges. "You eat Ukrainian garlic and you won't go home sick." Since I had forgotten to bring my

medicine kit on the trip, I eat five cloves—just to be safe, of course.

And then the pastor's wife brings the *pièce de résistance*: Frenchlike bread, cut thin, buttered (no margarine because of lard), and sprinkled with sliced green onion and red caviar.

All talk stops. My traveling companion whispers under his breath, "What's that?"

I try to play dumb. "What do you think it is?"

"Caviar."

"Why don't you try it?"

"I could never swallow it."

The silence builds. I reach toward the plate.

I take the special treat. As I move it toward my mouth, all eyes watch. I bite. I chew. I swallow.

"Good," I manage to say.

Everyone smiles.

"What a treat," I continue. "Caviar. It's the first I've ever had. Only the rich can afford this in my country."

And then the Russian words fly back and forth. More smiles. And a laugh or two.

"What are they talking about?" I ask the interpreter. He doesn't really want to say, but my eyes lock on his.

"Well," he eventually says, half in a whisper, "it's hard to explain. But they're trying to figure out the logic. It's clear our friend prefers a vegetarian diet. But he's not logical on the eggs. He doesn't take chicken, but he will eat a chicken egg. It's logical he won't eat fish, but surprisingly, he also won't eat a fish egg. They're having a hard time figuring that out; it doesn't make sense."

I decide to explain the logic of it all with a chuckle and a change of subject.

"Would you please pass the plate of pickled garlic?" □



Robert W. Nixon, an associate in the office of General Counsel of the General Conference of Seventh-day Adventists, recently spent two weeks in the Soviet Union.

Issues in the Book of Revelation



A progress report from the Daniel and Revelation Committee

By W. Richard Leshar and Frank B. Holbrook

The Daniel and Revelation Committee, set up in the wake of the Sanctuary Review Committee of 1980, meets at least once each year. Comprised of biblical scholars from North America and other divisions of the world church, the committee occasionally convenes outside the United States. The committee has studied in turn Daniel, Leviticus, and Hebrews, and so far has published four volumes, with a fifth (on Hebrews) soon to be released.

For the past three years the committee has concentrated on Revelation. The following statement, which is a progress report, gives the committee's consensus on some aspects of the seals and the trumpets of Revelation.

The distinctive frame that holds together the picture of biblical truth as taught by Seventh-day Adventists is their understanding of the prophecies of Daniel and Revelation. In these prophecies the Adventist people have found their times, their identity, and their task. Jesus Christ is at the center of the prophetic Word, and its dynamic in the Adventist faith (John 14:29; 2 Peter 1:19).

Seventh-day Adventists arrived at their interpretation of Bible prophecy by employing the principles of the historical school of prophetic interpretation, sometimes called the historicist method or the continuous historical method. The historicist method accepts the assumption that the prophecies of Daniel and Revelation are intended to unfold and to find fulfillment in historical time—in the span between the prophets Daniel and John respectively and the final establishment of God's eternal kingdom. The year-day principle (a symbolic day equals a literal year) is an integral part of the method; for it functions to unroll the symbolic time periods, enabling us to locate the predicted events along the highway of history.

Jesus employed the historicist method when He announced the time of His ministry as a fulfillment of prophecy (Mark 1:15; cf. Dan. 9:25), and later when He referred to the prophesied ruin of Jerusalem and the Temple (Matt. 24:15; cf. Dan. 9:26). The Millerites, our immediate forebears, were historicists, as were also the sixteenth-century Protestant Reformers.

In its endeavor to meet Protestant interpretations, the Roman Catholic Church introduced *preterism* and *futurism* as counter methods of interpretation. These two methods form the basis of two schools of present-day interpretation of Daniel and Revelation. The preterist/historical-critical position regards the prophecies of Daniel as meeting fulfillment in the times and events of second century B.C. Palestine, and restricts Revelation to the first centuries A.D. Futurism slices off the seventieth week of Daniel's 70-week prophecy, placing it

at the end of the age, where it also expects the fulfillment of most of the book of Revelation. Today Seventh-day Adventists virtually stand alone as exponents of the historicist method, since non-Catholic groups in general have abandoned this approach in favor of one of the other two methods mentioned. As might be expected, the change in method has inevitably brought about changes in conclusions.

The Daniel and Revelation Committee wishes to reaffirm to the world church the validity of the historicist approach to these two apocalyptic books. The committee sees it as the only sound method to use. Our pioneers did not follow "cunningly devised fables" when they searched and preached the truths of these prophecies. They have passed on to us a rich heritage. We call our members to a renewed study of these grand prophetic books that continue to give certainty and stability to our personal faith in Christ and His coming and to the worldwide outreach of the Advent people in this solemn era of God's judgment activity in the heavenly sanctuary (Rev. 14:6-14; Dan. 7:9, 10, 13, 14).

Not all segments of Daniel and Revelation are as clearly understood as others. There is a tendency for some earnest persons to focus on the lesser understood portions to such an extent that they become hobbyists, missing the grand sweep of the clearer passages and the important theological truths they present for our times. The desire to unlock these obscure portions prompts the tendency to alter methodology and to employ unsound principles in order to find satisfactory solutions. Two sections of Revelation especially fall into this category: the seals (Rev. 4:1-8:1) and the trumpets (Rev. 8:2-11:17). While the church may never fully understand these portions of the larger prophecy, we can learn important lessons from them, and we would encourage personal study.

The committee at this point has not developed a satisfactory interpretation of these prophecies that solves all the



problems inherent in them, but it has come to agreement on some general principles and some specific insights. If we would preserve the truth and secure a true interpretation of these challenging prophecies, we must do our study within the parameters of sound principles of interpretation. The committee agrees on the following points, and submits them to our pastors and members for their prayerful consideration.

General Principles

The committee agrees that:

1. The literary structure divides the book of Revelation into two major sections: (1) a historical section (Rev. 1–14) that emphasizes the experience of the church and related events during the Christian Era, and (2) an eschatological (end-time) section (Rev. 15–22) that focuses particularly on end-time events and the end of the world.

Although Bible students may differ somewhat on the precise point where the dividing line should be placed, serious study by Adventist scholars such as Kenneth A. Strand (*Interpreting the Book of Revelation*, 2nd ed., 1979), C. M. Maxwell (*God Cares*, vol. 2, 1985), and W. H. Shea (various articles in *Andrews University Seminary Studies*) fully confirm this literary division and its consequent effect on interpretation.

2. The series of the seals and of the trumpets occur in the historical section of Revelation. Consequently their fulfillment should be sought for in historical time, the Christian Era.

3. The prophecies of the seals and of the trumpets have only one prophetic fulfillment.

a. The Daniel model of apocalyptic prophecy is clear on this point: each metal, beast, and horn has only one fulfillment. (Even the “little horn” of Daniel 8, used as a symbol for Rome in its two phases, has only one fulfillment: Rome.) There is no contextual evidence that the apocalyptic prophecies of Daniel and Revelation should be given dual/multiple fulfillments. This latter proposition was examined at length and rejected by the Sanctuary Review Committee (representatives from the world divisions) in 1980 (see “Statement on Desmond Ford Document,” *Ministry*, October 1980). The Daniel and Revelation Committee has likewise rejected it (see “Fulfillments of Prophecy,” *The Seventy Weeks, Leviticus, and the Nature of Prophecy*, pp. 288–322). Dual/multiple fulfillments of Daniel/Revelation also fail to find support in Ellen White (see Biblical Research Institute tract “Ellen G. White and the Interpretation of Daniel and Revelation”).

b. Dual fulfillment may be present in some general/classic prophecies in which there are contextual markers indicating such—for example, the prophecy of the outpouring of the Holy Spirit, Joel 2; the prophecy of the virgin birth, Isaiah 7. But no such markers are present in the apocalyptic prophecies of Daniel and Revelation.

c. In regard to the trumpets, Revelation itself makes an end-time application of the *language* of the trumpets in its description of the seven last plagues. It is therefore an unnecessary pressing of these scriptures to place

both the trumpets and the plagues in a simultaneous post-probation fulfillment.

The Seals—Revelation 4:1–8:1

The committee agrees on the following:

I. Setting

1. Revelation 4–5 is a unit, describing the same scene (Rev. 4:2; 5:1).

2. Revelation 4–5 portrays a throne scene in the heavenly sanctuary (cf. Rev. 4:3; 8:3).

3. The emphasis of the throne scene is upon Christ's atoning death, His accomplishment at the cross (Rev. 5:6, 9, 12).

4. The throne scene is *not* the investigative judgment of Daniel 7:9, 10.

a. The Revelation scene is not designated a judgment; the Daniel scene is (Dan. 7:10, 26).

b. The Revelation scene has only one book: it is in the Father's hand; it is closed and sealed; no being in the universe except the Lamb can open it; the book is never opened in the vision. By contrast, in the Daniel scene there are two or more books. They are open, and it is implied that they were opened for the Ancient of days by the attending holy beings (Dan. 7:10).

II. Time Frame

1. The throne scene stands at the commencement of the Christian Era.

a. John is shown (by the sequential opening of the seals) “things which must be hereafter” (Rev. 4:1; cf. Rev. 1:1, 19).

b. The Father's throne (Rev. 4), the overcoming of Christ (Rev. 5:5), and His joining the Father at His throne (verse 6; cf. Rev. 3:21) are central themes in this throne scene (Rev. 4 and 5). The victorious redeemed join the throne scene in Revelation 7 (verses 9, 10). Between these two throne scenes lie the seal events of Revelation 6. Thus the seals of Revelation 6 are to be located between the cross victory of Christ and the victory of the redeemed, that is, in the Christian Era.

III. General Observations on the Seals

1. The imagery of the four horses and their colors is drawn from Zechariah 1:8–11; 6:1–6; 10:3, but is employed by John to symbolize a different message than that conveyed by Zechariah.

2. The seals are sequential, representing succeeding events across the Christian Era. This is evidenced by the order of the vision: the seals are broken one after another, not all at the same time (Rev. 6:1, 3, 5, 7, 9, 12; 8:1).

3. The seals offer a general progression of history rather than a detailed chronology; their interpretation, therefore, is not bound specifically to the prophecy of the seven churches.

4. The seals are a parallel development of Matthew 24 and 25 (the Synoptic apocalypse). This link is another evidence for their fulfillment in the Christian Era.

a. Preaching of the gospel (Matt. 24:14).

a. First seal: white horse (Rev. 6:2).



- b. Wars, famines, pestilences, earthquakes (verses 6-8).
- c. Period of great tribulation/persecution (verse 21).
- d. Signs in sun, moon, stars (verse 29).
- e. Second Coming (verses 30, 31).
- f. Judgment (Matt. 25:31-46).
- b. Second through fourth seals: war, famine, pestilence (verses 3-8).
- c. Fifth seal: cry of martyrs to be avenged (verses 9-11).
- d. Sixth seal: great earthquake; signs in sun, moon, stars (verses 12, 13).
- e. Sixth seal: "the great day of his wrath is come" (verses 14-17).
- f. Seventh seal: "silence in heaven" (Rev. 8:1); possibly millennial or executive phases of the final judgment (Rev. 20:4, 11-15).

5. While there are similarities between the seals and the Synoptic apocalypse, there are also differences. In some instances the symbolism appears to extend the meaning beyond a simple repetition of Matthew 24. For example:

a. If the first seal symbolizes, initially, the apostolic outreach with the gospel (cf. Zech. 10:3), then the changing colors of the horses (white, red, black, pale/green) suggest progressively deepening apostasy.

b. The physical signs such as war, famine, and pestilence would be transmuted by the symbolism to portray the additional features God's people would have to live through: unrest because of religious differences, famine for God's truth, severe persecutions of Christians by Christians.

c. Since Christian apostasy appears to be present in the second through fourth seals, the unhappy events depicted in these seals may reflect the imagery of the covenant woes/curses predicted to occur when the covenant is broken (Lev. 26:14-39).

6. While each of the first four seals has an initial beginning, the action once begun may continue on with varying degrees of intensity.

a. First seal: although begun by the apostles, the preaching of the gospel continues across the era. The martyrs under the fifth seal are told that more will yet be killed (Rev. 6:11).

b. Apocalyptic models for this kind of symbolism: (1) the influence of the four beasts lingers after an initial sequential rule (Dan. 7:12); (2) the sequential messages of the three angels continue on after their initial announcement (Rev. 14:6-12).

7. The first seal represents the gospel message beginning in the first century (Rev. 6:2). The fifth seal represents the persecutions of the Middle Ages (verses 9-11). The sixth seal relates to the signs of Christ's second coming (verses 12-17). The seventh seal relates to some event of cosmic significance after the Second Coming (8:1).

8. The sealing activity of Revelation 7:1-8 is included in the time frame of the sixth seal and is the response to the question "The great day of his wrath is come; and who shall be able to stand?" (Rev. 6:17).

9. The great earthquake and the signs in the sun, moon,

and stars of the sixth seal are literal, and the sixth seal opens with the Lisbon earthquake.

10. The celestial signs in the sixth seal may have natural/physical causes (cf. opening of the Red Sea, Ex. 14:21); nevertheless, they are significant events because they occur at the right time in connection with the close of the 1260-year period of papal supremacy and persecution (cf. Mark 13:24).

The Trumpets—Revelation 8:2–11:17

The committee agrees that:

1. The trumpets are sequential, as evidenced by their occurring one after another in the vision.

2. The trumpets appear as warnings or announcements of adverse events to come (cf. Num. 10:1-10).

3. A particular trumpet event may occupy an extensive period of time (Rev. 9:5, 15; 10:7).

4. Revelation 10:1–11:14 is an interlude between the sixth and seventh trumpets (just as Revelation 7 is an interlude between the sixth and seventh seals) and belongs under the sixth trumpet (other than the flashback to the 1260-year period [Rev. 11:3]).

5. The trumpet events occur in historical, probationary time.

a. *Introduction (Rev. 8:2-6)*: Functioning as an announcement of the upcoming seven trumpets, verses 2 and 6 are markers to form a literary inclusion around the two processes described in verses 3-5:

(1) The ongoing intercessory ministry of Christ (verses 3, 4).

(2) The cessation of Christ's intercessory ministry and the close of human probation (verse 5; cf. Eze. 10:1-7).

This literary device, an inclusion-introduction, definitely ties the trumpet event series to the era of Christ's high priestly intercession, probationary time.

b. *Seventh trumpet*: The sounding of the seventh trumpet is linked with the finishing of "the mystery of God" (Rev. 10:7). "The mystery of God" is the gospel and its proclamation (Eph. 3:4; 6:19; Col. 4:3; Rom. 16:25, 26). If the seventh trumpet is tied to the closing up of the gospel work, the gospel dispensation, then the preceding six trumpets must of necessity sound during probationary time.

c. *Golden altar*: Reference to the golden altar of incense at the commencement of the sixth trumpet is a marker in the prophecy, indicating that Christ's priestly intercession is still in process (Rev. 9:13; cf. 8:3, 4).

d. *Interlude (see No. 4 in this section)*: Gospel work is carried on under the sixth trumpet.

(1) The church (symbolized by John) is to preach "again [to] many peoples, and nations, and tongues, and kings" (Rev. 10:11).

(2) People can repent and give glory to God (Rev. 11:13; cf. 16:9).

e. *Time periods*: The presence of time periods in the fifth and sixth trumpets are markers indicating that these trumpets appear in historical time before the close of human probation. □

W. Richard Leshner, president of Andrews University, is chairman of the Daniel and Revelation Committee. Frank B. Holbrook, associate director of the Biblical Research Institute, is secretary of the committee.



JOEL D. SPRINGER

THE FAMILY THAT FARMS TOGETHER

Why on earth would a dentist with four daughters buy cows and raise hay?

BY BETTY GIBB

Missouri's July sun was already hot by 8:30 Sunday morning. Our four teen and pre-teen daughters were mixing "what are we going to do today" talk

with their pancakes and apple-sauce. Lying out (that's getting a suntan in teen talk) followed by a trip to the pool seemed to be the general parameters of the plan.

George was on the phone desperately trying to locate hay haulers who would transfer the 600 bales from field to barn before they were ruined by the forecasted summer thunderstorm.

"I understand," he said dejectedly to the third potential crew. "But I'm afraid we'll have rain before Tuesday. Can you suggest anyone else? . . . Well, thanks anyway. If I can't make other arrangements, I'll probably call you back."

"Everyone is busy," he said, joining us at the breakfast table. "The last cutting got rained on. I really

don't want to lose this batch, but I don't know anyone else to call."

"Why can't we do it, Dad?" suggested 12-year-old Lisa, the gung ho farmer of the group. Her sisters gasped in shock but nodded agreement.

"I don't know if you girls are strong enough," said George. "Besides, it's a hot, dirty job."

"You're talking to the junior camp arm-wrestling champion," Lisa assured him.

"I sure would like to get that hay into the barn. It loses so much quality when it gets wet. Would you really be willing to try it?"

Four heads nodded with varying degrees of enthusiasm. George looked at me. "What do you think? Can we do it? I mean, would you help too?" he asked, knowing that I am basically a fairweather farmer. "You could stack. That wouldn't be quite so bad."

What could I say? Family work Sundays were a tradition in our family—but hauling hay was an extreme I'd never considered. "Sure," I agreed. "At least we can give it our best shot. Nothing to lose by trying."

All-Female Crew

Dressed in long-sleeved shirts against the sun and the scratchy hay and equipped with a giant thermos of ice water, the five of us boarded the wagon. George drove the green Deutz tractor down the steep hill toward the hayfield.

"Brenda, you're the smallest. You better drive," he said, assessing the abilities of his youthful all-female crew. "Linda, you start out on the wagon helping your mother stack. We'll take turns hoisting the bales. Don't hurry. Take your time. We'll see how this goes."

The 70-pound bales were heavy for Shelley and Lisa. Often it took a joint effort to get them off the ground and onto the wagon. Linda and I built a growing stack, keeping a wagon-level spot open for new bales.

Hours, like the hay, began to stack up. We rotated jobs and took frequent breaks. The complaints con-

sisted of a few sarcastic jokes and moans prompted by genuinely over-taxed muscles.

George teased, and praised, obviously pleased with both the effort and the willingness of his daughters to join the hay rescue effort. The usual banter of sibling friction was replaced with tired panting mixed with frequent laughter. We were a crew doing our best with what had to be done.

By midafternoon the hay was in the barn. "I didn't think you girls could really do that," George said with considerable pride and appreciation.

"Just because we did it this time, don't count on us being a permanent hay crew," warned Shelley.

"Weren't you talking about swimming this afternoon?" George asked. "How about our following this hay-hauling party with a family swimming party and end it with home-made ice cream?"

"That's not instead of pay, is it?" asked the always business-minded Linda amid a course of approving shouts.

"You did a professional hay-hauling crew's job today. You deserve professional pay," George said. More approving claps. Hay haulers in our area make good money.

Dentist's Daughters

Working together. Much of our family life revolved around the necessity and value of work. The necessity was not economic. Our daughters have no depression stories to tell their children, accompanied by stark descriptions of the things they did without because of deprived childhoods.

Their dentist father's income always provided a lifestyle overflowing with most wants and all necessities.

The family's economic survival had nothing to do with the physical work that filled many evenings and most Sundays. More deeply ingrained in George's parental psyche than in mine was the knowledge that work is valuable and beneficial

in itself, that knowing how to work and taking pride in doing it well was a virtue he wanted to pass on to his daughters.

We moved to the farm when they were 3, 3, 5, and 6, to ensure in part that real work would not only be available but also necessary. We didn't have to create jobs. Things that *had* to be done were obvious. The assignments always matched the girls' abilities (with the possible exception of the hay hauling), but also stretched those abilities.

Miles of Poles

The tasks were usually done as a family. Everyone participated in the same place, doing an appropriate part of the same job. We herded cows from pasture to pasture; planted, weeded, and harvested the garden; mowed and clipped the yard; stretched and fastened barbed wire on miles of metal poles; and painted fence posts and feeding troughs.

The labor force was often far from enthusiastic. "Mom, if you and Dad ever get a divorce, would you be sure he doesn't get weekend custody of us?" Brenda said with mock seriousness one day when she was about 9 and just becoming aware of such things as custody. It became a family joke.

I caught the girls once actually praying that God would *not* bless the peas we'd spent hours planting in the garden the day before. "Picking peas is the worst job possible," explained Shelley.

"Plus, after you pick them you have to hull them," added Brenda.

Nor were the jobs always done exactly as we adults would have liked. "I can't tell the good plants from the weeds," complained Brenda when George scolded her for pulling up both. Lisa trimmed the weeping junipers in front of the house until they were naked and didn't weep for a couple years. Linda mistakenly put diesel fuel in the lawn mower, and Shelley backed the Bronco into a fence post.

More than once we spent an evening chasing wandering cows

because someone forgot to plug in the electric fence or shut a gate. Fortunately their father-boss is a patient, loving man who expected and forgave the mistakes of his farm girls.

Participating also fostered pride. The cows belonged to all of us. The girls raised calves and joined 4-H so they could show them at the county fair. That's work too—scrubbing, grooming, clipping, feeding, and cleaning up after. We did it together and valued the ribbons and trophies that resulted.

Certainly ours has not been a life of all work and no play. When all the time is totaled, our daughters have spent a lot more time playing than they have farming. They've had time to ski on water and snow, swim in both oceans, and see much of the United States, including Hawaii. They've had hobbies, parties, and boyfriends. Calluses on soft female hands have been the exception and not the rule (maybe because George insisted they always wear gloves when they worked).

However, when they reminisce now that they are all in their 20s, it's often the work-sharing they recall with pride and laughter.

"Remember when we prayed the peas wouldn't grow, but they did anyway?" someone will say.

"Are we talking about one of your hour-and-a-half 'few minutes' of work?" they still ask their dad on occasion.

"You know what I think is the best thing you did for me when I was growing up?" asked Linda when she was home from Union College last Christmas. "You taught me to work, and to like it . . . well, most of the time." □



Betty Gibb is a free-lance writer living in Columbia, Missouri.

pain are ideal subjects for hucksters, swindlers, and well-meaning (but naive) persons who make unsubstantiated claims for products. The sale of untested, unproven, and fraudulent remedies has become a multibillion-dollar business. United States citizens will spend more than \$1 billion this year on quackery and unproven treatments.¹ Because modern medicine has not found a cure for most forms of these ailments, and be-

clude Vuron, Leifcort, Gerovital, and snake venoms. Others such as uranium or "radon" mines, Chui-fong Teukuwan (a Chinese herbal medicine), and cocaine are actually harmful.³

Studies are being conducted on such substances as DMSO, bee venom, and specific diets. A few patients at Loma Linda University maintain that certain foods, bee stings, and various other things seem to help their arthritis. So far, however, these appear to be individual responses not applicable to most arthritis sufferers.

The greatest problem with unproven remedies is the loss of time, leading to increased damage to joints and other tissues that legitimate treatment might have helped slow down or stop. Joints do not regenerate or heal well; once destroyed, they stay that way. Therefore, correct early treatment becomes essential.

Physicians are not blameless concerning treatment of these diseases. Many have not learned much about, or tend not to pay much attention to, arthritis and rheumatism, usually because of frustration arising from limited success in curing them. However, a physician who is knowledgeable and experienced in the treatment of rheumatic diseases *can* make a positive difference for most patients.

Anecdotes That Illustrate

More than 100 diseases have arthritis as a feature.⁴ This article focuses primarily on rheumatoid arthritis, the most common crippling form, but much of the information applies to other forms, as well.

Although anecdotes do not prove a point, one or two may help illustrate the importance of early diagnosis and treatment. Prior to coming to Loma Linda University, several patients had spent months or years going to arthritis clinics along the Mexican border. Although Mexico has many good physicians and clinics, some unregulated clinics along the border prey on unsuspecting people by promising impossible

REDUCING THE RISKS OF ARTHRITIS TREATMENT

Why gamble with your most valuable asset—your health?

BY KEITH K. COLBURN

Would you choose to fly with an unlicensed pilot in an airplane held together with baling wire when

you could fly with a well-trained professional pilot in a 747 airliner? Most of us value our lives enough that we would want to fly with the most experienced, well-trained, well-equipped airline company available.

Yet when it comes to matters of health, how many of us "fly with an unlicensed pilot," trusting our most valuable asset—our health—to testimonials from others who claim to have found miracle cures for various ailments. People with chronic

cause their victims hope that something may be discovered to help their pain, they easily fall prey to the unscrupulous who exploit that hope.

Arthritis and rheumatism are cyclic. That is, they get better and then worse spontaneously, without any treatment. Because of these cycles in arthritic conditions, along with the proven fact that placebos (sugar pills) improve the aches and pains of 30 percent of arthritis patients, the sufferers from these chronic diseases prove ideal targets for quackery. One can easily get testimonials for almost any treatment. Therefore, for a treatment to be considered effective, it must significantly exceed a 30 percent success rate.

No Better Than Sugar Pills

Many popular arthritis treatments have been shown to be no more effective than a sugar pill. These include acupuncture, copper bracelets, vitamin C (one gram daily), vaccines, hormones, and topical creams.² Treatments that may have some effect on arthritis in certain individuals but are frequently more toxic than helpful in-

cures for cancer and arthritis. Frequently the clinics do not reveal the nature of the treatment, or they give the patient something other than what he thinks he is getting.

One such patient came to the Loma Linda clinic with the medicines she had been given, stating that they worked for a few weeks, then stopped working. She had been told she was receiving intravenous DMSO and some arthritis pills. An investigation of the medications found that what was supposed to be DMSO was really a potent steroid, and the arthritis pills were actually a tranquilizer and a strong but somewhat dangerous anti-inflammatory drug that should be taken with caution.

Another patient came to Loma Linda's clinic after receiving high doses of steroids for two years. He had felt very good for about a year and a half, but now suffered the consequences of long-term high-dose steroid usage, including frequent infections, diabetes, marked weight gain, and thin, brittle bones. The destructive effects of his arthritis had not been stopped, only covered up, because the steroids made the patient feel good temporarily.

Nothing Risk-free

Do proven arthritis medications involve risks? Yes. A totally risk-free medication does not exist. This includes the so-called natural medicines. Your physician has the responsibility to recognize the risks and benefits of treatments and to use medications whose benefit outweighs the risk.

The nonsteroidal anti-inflammatory drugs (NSAIDs), such as aspirin, Advil or Motrin, and Indocin, are useful for decreasing the inflammation and pain of arthritis. However, they appear to have no ability to slow down or stop the destruction of cartilage or bone in the joints. The most frequent side effects of these medicines include a skin rash, upset stomach (occasionally ulcers), and easy bleeding. Most patients tolerate these medications reasonably well if they take them

with meals and in appropriate dosages. Sometimes the physician has to change from one medication to another until he finds the one that gives the least side effects.

Most rheumatologists agree that the majority of rheumatoid arthritis patients should be on a long-acting disease-modifying drug. These drugs are potentially more toxic and require close follow-up by a physician familiar with their use. This monitoring provides for a rapid resolution of any potentially harmful side effects. This group of medications includes "gold shots," hydroxychloroquine, penicillamine, and methotrexate. Before one of these is prescribed, its toxic effects must be carefully weighed against the damage expected from the arthritis if the medication is not used.

Medications Versus Quackery

How do side effects from these medications compare with those from unproven remedies or quackery? With proven treatments, repeated testing has developed an awareness of the likelihood of side effects. They can be detected in their initial stage and immediately reversed.

This is *not* the case with unproven remedies and quackery, of which it may be said "Let the buyer beware!" They provide no system of checks and balances. Examples include radiation from uranium mines and "radon cures," which can increase one's risk of cancer. Exotic foreign plant extracts often contain *unregulated* toxic substances that may be weak in one batch and strong in another. People have died as a result of being treated with an especially potent version.

The proper use of rest, physical therapy, nonsteroidal anti-inflammatory drugs, and long-acting antirheumatic drugs and the judicious use of low doses of corticosteroids in appropriate situations provide part of an acceptable treatment program for rheumatoid arthritis. Other forms of arthritis and rheumatism require their own specialized treatment program.⁵

Probably the most important ad-

vancement in the past 25 to 30 years has been the development of good surgical replacements for people with severely damaged joints. The proper timing of joint replacement is critical to achieving the best result. The decision on when to have a joint replacement should be made jointly by the patient, a doctor knowledgeable about arthritis, and an orthopedic doctor competent in the latest joint replacement technology. The results often prove very gratifying to the arthritis sufferer.

Researchers, including those at Loma Linda University, are diligently attempting to discover the causes and cure of arthritis. No sinister forces in government or organized medicine are trying to block the discovery of disease cures that would benefit everybody. Your local branch of the Arthritis Foundation is largely made up of concerned laypeople whose goal is to inform the public accurately about arthritis. All arthritis sufferers and their families should become acquainted with this important organization.

A knowledgeable, experienced mechanic is essential to the diagnosis and repair of automotive problems. Research and testing are essential to develop the safest airplanes possible. Just so, research, testing, knowledge, and experience are crucial to the discovery of safe, effective treatment programs for arthritis. Why fly with an unlicensed pilot who doesn't file a flight plan? Why gamble with your health? □

¹ R. S. Panush, "Controversial Arthritis Remedies," *Bulletin on Rheumatic Diseases* 34 (1984): 5.

² R. S. Panush, and R. Lockshin, M.D., "The Unproven Remedies Committee," *Arthritis and Rheumatism* 24, No. 9 (1981): 1188-1190.

³ *Ibid.*

⁴ G. P. Rodnan et al., *Primer on Rheumatic Diseases*, 8th ed. (Atlanta: Arthritis Foundation, 1983), pp. 36, 37.

⁵ *Ibid.*

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NAD Begins Domestic Hunger and Poverty Projects

Church Ministries Department and ADRA cosponsor model Community Services projects in U.S. and Canada.

In Chattanooga, Tennessee, it's unemployment. In Atlanta, Georgia, it's homeless men. And in Park County, Colorado, and Halifax, Nova Scotia, it's hunger.

The growing problems of hunger and homelessness in North America make up the targets of the Domestic Hunger and Poverty Program, a new initiative from the North American Division (NAD) Church Ministries Department and the Adventist Development and Relief Agency (ADRA).

Their goal is to build a number of model social action projects utilizing the shared expertise of ADRA International and NAD Church Ministries, according to Monte Sahlin, adult ministries coordinator and director of domestic ADRA activities for the division. To receive emphasis, projects must address specific needs, attract funding support within the community, and show they can achieve results in three to five years.

"We don't aim to create bureaucracies," says Sahlin. "We want efficient programs that provide concrete answers to real needs."

The program began with a request for local churches and Adventist Community Services centers to submit proposals. From the submissions, seven projects were selected. The directors and pastors responsible for these projects came to Washington, D.C., for a week in February to attend a training workshop. The chosen projects include: a homeless shelter, a job-finding service, a food bank, help for undocumented im-

migrants who have received amnesty, drug counseling, aid to rural poor, and community service for Native Americans.

These programs follow Christ's example of meeting physical needs as well as spiritual, but the new thrust also reflects the NAD's emphasis on a "relational approach" to evangelism.

"There is no pulpit tall enough, nor microphone loud enough, for all the world to hear," said Gary Patterson, assistant to the NAD president, during the workshop. "And besides, if they hear, they may not listen. Bringing people into our fellowship, into a personal relationship, will help them want to listen to our doctrines, which produces effective evangelism. This is the focus of the North American Division strategic plan."

Since 1983 ADRA has honed its skills in development around the world by providing programs that help people help themselves, programs that bring permanent solutions to their problems. ADRA has become the largest shipper of clothing of any relief organization in the world, notes Ralph Watts, president of ADRA International. At the same time, ADRA focuses on long-term help, not just handouts. The NAD has now adopted this approach for the first time.

Denver Rural Family Initiative

Answering the needs of the forgotten poor in rural Park County, the Denver Adventist Community Services Center responded to a church member's request and went to the country to help victims of the farm crisis. They intended to stay for a month or so, says Fred Wash-

ington, director. That was three years ago.

"We found that the rural poor do not have access to government programs like the urban poor, particularly in the case of the elderly," says Washington. "It is no longer a case of people in the country simply growing their own food. Many of the poor in Park County are seasonal workers or unemployed miners without access to agricultural land."

Current efforts in Denver focus on helping the Park County community create a self-sustaining help system through networking of private and public programs and organizations. Through its initiative in Park County the center has received requests from other rural communities to provide similar help. Theirs has become the only rural program of its kind operating in the entire state.

"We have learned to change our Adventist mind-set of being 'separate' and to network with other agencies," says Patti Solomon, chairperson of the center's board. "The day of the lone ranger has passed. We have people with needs at our doorstep. All we need now is to get to work."

Atlanta Homeless Shelter

"It started as an emergency response to keep people from freezing to death," says Larry Buckner, associate director of the Atlanta Homeless Shelter. "We planned to operate only during the winter months."

The Belvedere Seventh-day Adventist Church, in an Atlanta suburb, began sheltering homeless men and providing some food and cloth-

By Reger Smith, Jr., a free-lance journalist in Washington, D.C.

ing, but soon found that seasonal shelter was not enough. They needed to get the men off the street on a permanent basis. That meant finding jobs, giving personal counseling, and providing other continuing support in order to change a person's lifestyle.

The project aims to fund a full-time director who can find specific solutions for each individual and to expand its volunteers from the present 100 to nearly 200. The project has received help in the form of a grant from the De Kalb County Emergency Shelter Program.

Participants have also found the program infectious. Other Adventist churches in the Atlanta area are now operating a center for women and children, a day shelter, and a food gathering and distribution center. Two other SDA churches are considering similar projects in their communities.

"We know the poor and homeless will always be with us," says Steven Foster, project director, "but we see changes in individual lives. We can rehabilitate people who come through our doors."

"God will use us," emphasized Buckner. "It is up to us, though, whether or not we will be used or just stand in the way."

Halifax Food Distribution Project

One does not think of inner-city work in a place such as Nova Scotia. The city of Halifax, however, has high unemployment and a high cost of living, owing in part to the climate.

Operating out of a converted one-car garage, the Halifax Adventist Community Services center has already demonstrated its value. In 1987 it aided nearly 6,000 families, feeding 12,000 individuals and dis-

tributing \$120,000 worth of food. As one of the most active social service agencies in the city, it has received recognition from the government and publicity in the media. The church's active Ingathering program has spread the word of this caring church, and as a result, it is well known by government agencies, hospitals, and other churches as a place to refer persons in need.

"We want to present our church as having a professional approach to social issues, reaching beyond Band-Aid solutions to answer underlying causes of problems," says Linda Gilbert, associate

these people can assimilate themselves into U.S. society, the government has outlined a three-phase process.

Adventist Community Services of the Southern California Conference participated in the first two phases of this assistance. Phase 1 covered basic documentation and medical exams; phase 2 provides instruction in English and U.S. history and the Constitution. For phase 3 the Adventist Community Services project will provide continued English language training and teach computer literacy and family-life skills. The project also plans to tutor parents to assist their children in school and help in the establishment of neighborhood groups.

"This is Christian social action, as opposed to political action," states Dan Robles, director of urban ministry and Community Services for the conference.

"If the church reacts to the suffering in its shadows," says Ciro Sepulveda, a pastor active in the project, "we will experience a reawakening of the kind that

made our church a growing and vibrant force in the nineteenth century."

The project may be the only one in the area offering this phase 3 program, reports Robles. Hundreds, perhaps thousands, of persons are expected to attend.

Chattanooga JobNet Project

She is the kind of person who can tactfully tell others their real problems, from dress to personal hygiene to personality. And she helps them shape up and get meaningful jobs. Kim Beck is a central figure in the job-placement service offered by the Adventist Community Services center in Chattanooga. But why should a church become involved



ADRA International staffer Alberto Valenzuela works with Rita Bush and Karen Chilson, director and board chairperson of the Fortuna, California, Adventist Community Services center.

director of the Halifax project.

"We have past clients who now are regular donors to our food program," adds her husband, John Gilbert, pastor of the Halifax church. He reports that they plan to hire temporarily a former homeless person whom they helped, who is a skilled cook. "We can provide him some experience to help him get a good referral when he applies for a permanent position."

Los Angeles Immigration Amnesty Project

The U.S. government's offer of amnesty to illegal immigrants has resulted in 2.5 million persons in the Los Angeles area alone preparing to become new citizens. So that

in a service a commercial personnel agency can handle?

Because the church agency can provide something the commercial agency cannot: a caring approach to basic needs. "Our challenge is to identify areas of need in our community and to work with existing programs, finding creative and realistic ways to network with other service providers," states center director Gail Williams.

Hamilton County has nearly 2,700 persons who have lost jobs through plant closings and layoffs. With no area support groups focusing on unemployment issues, the Adventist Community Services center saw a need.

Kim Beck was providing professional job counseling for another agency when she offered to work with the Adventist center. She began to work out of a small office in the center. She had already established contacts with businesses in the area, so she was soon providing results for many of the unemployed who came.

"Kim has tremendous skills," says Williams. "She tries to determine natural interests and abilities, and provide a challenging job. She asked one person what he liked to do, and all he could come up with was 'I like to watch TV.' Kim came up with a job in a video store, where that person, because of his expertise, soon established such a large customer base that the store had to expand operations."

JobNet furnishes a director response to problems, because so many of the requests at the center relate to lack of employment. Unfortunately for many, employment is not simply a matter of a job being available, but of learning how to get and then keep the job. The JobNet project tutors clients on personal grooming, manners, and presentation and gives advice on how to avoid problems that have caused loss of a job in the past.

"The old ways and methods have to be changed to fit today's needs," says Gail Williams. The center still distributes clothing and food, but it

also helps people find more permanent solutions to their problems.

Yellowknife Native Center

In the Northwest Territories of Canada the Native American population presents some shocking statistics: persons 20 to 45 die at a rate four times the national average. Death by violence is three times the national rate. Young adult suicide reaches 6.5 times the national average. Sixty percent of the illnesses and deaths are alcohol-related. Births out of wedlock amount to five times the national rate. Children taken from parents and placed in foster homes total five times the



Charles Bradford, NAD president, addresses workshop participants.

national average. And the numbers go on.

Fifteen thousand Native Americans live within 15 miles of the Yellowknife Seventh-day Adventist Church and Community Services center, says Pastor Hal Ohlmann. With such tremendous needs, no wonder Ohlmann stated at the Washington, D.C., workshop that his first impulse was to outline broad programs that would apply "Band-Aid treatments" to continuing problems. Following the workshop, he realized a need to pull back and determine some specific approaches that would help provide long-term remedies to root causes.

With the help of the Church Ministries Department and ADRA, a new program is being shaped.

In the face of such needs, states Ohlmann, "we need to change our traditional view of Christ's commission and look after the needs of the have-nots. The direction we take today is long overdue in our world of tremendous poverty."

Fortuna Substance Abuse Project

In rural Humboldt County, California, the small town of Fortuna (population 9,000) has a major problem: drug abuse. In fact, one of the prime "crops" in this agricultural area is marijuana. Alcohol also looms large among the town's problems. Unemployment runs high, and family violence is prevalent.

"I could either wring my hands or do something about it," says Karen Chilson, board chairperson of the Fortuna Adventist Community Services center. "I've never been a hand-wringer, so . . ."

A project was formed focusing on the substance abuse problem, primarily among teens and preteens. With emergency help, support groups, job counseling, exercise programs, and spiritual sharing sessions, the well-rounded project aims to make a long-term impact on the small town.

"We must emphasize a Christ-centered approach," says center director Rita Bush. "We need to demonstrate the love of Jesus by caring; then change will begin to take place."

New Models for Community Services

"These projects are giving new life to Adventist Community Services in North America," states J. Lynn Martell, NAD director of church ministries. "They demonstrate what can be done beyond the traditional clothing programs."

A packet of detailed information on the model projects can be obtained by writing to Monte Sahlin at NAD Church Ministries, 12501 Old Columbia Pike, Silver Spring, MD 20904.

Texas Relief Depot Holds Grand Opening

The new Texas Conference Community Services and Disaster Relief depot celebrated its grand opening on February 19. U.S. representative Joe Barton was guest speaker and cut the ribbon, officially opening the depot. More than 150 people attended and toured the facility.

Groundbreaking took place in June this past year, with construction completed in the fall. The Community Services crew took possession of the new building on November 15.

The Texas Conference operates more than 150 Community Services centers and units. These centers provide help with the usual needs of their communities but draw upon the conference Community Services and Disaster Relief Agency for materials and assistance in large disasters such as hurricanes or tornadoes. The agency operates a resource depot to process and store clothing and supplies for disaster victims. It also maintains two semitrailers and five vans. The semitrailers are used to transport supplies to disaster areas. The vans are utilized in health screening programs and emergency service.

Rooms for Processing

The new 11,000-square-foot building has four rooms for processing disaster relief supplies, three storage rooms, a classroom, and an office for the director. It also contains a storeroom for the Adventist Development and Relief Agency (ADRA). Clothing sent overseas is collected not only from Texas but from the Oklahoma and Arkansas-Louisiana conferences. When the Texas Conference moving vans go to the East or West Coast where ADRA warehouses are located, they take ADRA supplies for overseas shipment.

The 40-foot clothing vans are kept in the depot's two truck lanes to be

loaded and serviced as needed. These vans contain color-coded drawers so that at a disaster site, Community Services volunteers have only to find out a person's clothing size to immediately get a packaged kit of clothing for that person. Each disaster victim usually receives two packets of clothing, as well as blankets, sheets, and towel sets as needed.

Special features of the depot include a classroom equipped with kitchen, which will serve as a center for instruction to all Community Services directors in the Texas Conference.

The disaster relief agency is developing stations for ham radios in the director's office and in a health screening van that will serve as a communication headquarters during disasters. When the van is not in use at disasters, it will be used for blood pressure screening.

About 15 volunteers staff the new depot. When fully operational, six volunteers per shift will be needed.

Florida Schools Initiate Drug-Resistance Curriculum

Florida Conference schools have become the first to incorporate a chemical abuse resistance curriculum, which this year will include grades 7 and 8. Forest Lake Elementary Educational Center in Longwood is in its second year of utilizing this new program. Conference-wide, each junior academy and the elementary school at Greater Miami Academy are now involved.

The "Caring for Yourself and Others Chemical Health Curriculum for Christian Schools" was developed by Paul and Carol Cannon in conjunction with the Florida Conference Office of Education, and Health and Temperance departments. The Cannons are founders of The Bridge Fellowship, a live-in counseling center for troubled college-age young people located in Bowling Green, Kentucky.

"Teachers have become frustrated over their limited abilities to help students with drug and alcohol problems," states Gerald Kovalski, conference superintendent of education. "They have

followed one of two options—dismiss the offenders, or ignore the offense.

"We're pleased with the material developed by the Cannons. It helps our youth be more discriminating regarding advertising and other information to which they are exposed."

"Adventist youngsters are buying drugs in church restrooms, at camp meeting, and at Pathfinder camporees—at times and places parents would think they are very safe," say the Cannons. "The simple, spiritual injunctions that previously deterred children from drug use provide small protection against the Goliath-like mass media merchandisers whose messages penetrate Christian homes and consciences on a regular basis today. Many children say, 'People are always preaching to us about drugs!' This curriculum steers around children's mental barriers."

By Cynthia Kurtzhals, editorial assistant, Florida Conference Communication Department.

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



Adventists in Brazil boldly advertise their evangelistic meetings with huge billboards, newspapers, and magazine advertisements.

Ecology Concerns Aid Evangelism

Brazilians advertise happy ending.

The Adventist Church in Brazil has developed a strategy (called Revelation—Happy Ending) that capitalizes on worldwide concern about ecology and the preservation of the Amazon rain forest, the earth's largest ecological reserve.

The evangelistic thrust focuses on this aspect of the book of Revelation, according to which in the new earth all the values will be restored, no animals will be killed, trees will not be damaged,

By Assad Bechara, director of communication, South American Division.

and no one will devastate nature or injure people.

A 30-second film provided by the church appeared for 30 days in prime time on the world's fourth-largest television network, Globo TV Network, without cost to the church. Besides the TV spot, SDAs also prepared five spots for radio—three for FM and two for AM.

They placed posters in supermarkets, shopping centers, and stores and used 880 huge billboards in the main towns and cities. Besides posters on public transit, they advertised on T-shirts, key rings, decals for vehicles, acrylic plaques, and polyester banners. Forty editorials and releases on Revelation—Happy

Ending were sent to local fields to be used in newspapers, along with advertisement artwork for newspapers and magazines.

Some 45,000 families are supporting this evangelistic program with Revelation seminars in their homes, as part of a total of 79,000 throughout the South American Division. Seminars are also being held in public libraries, government halls, and schools.

Throughout South America highly positive responses are seen as a result of lay members' involvement and commitment. An increase in the number of conversions has already been recorded.

Australians Host Health Food Seminar

Delegates from 19 countries study marketing.

The second International Health Food Association (IHFA) seminar met April 2-9 at Coffs Harbour, Australia.

As the overseas delegates arrived at Brisbane, Queensland, a cyclone dumped eight inches of rain in 24 hours. The ensuing floods created havoc, with loss of life in low-lying towns between Brisbane and the convention location, 200 miles south.

The delegates, amused at the statement on Queensland license plates—"The Sunshine State"—detoured for many hours in order to reach Coffs Harbour. Others driving north from Sydney were held up by torrential rain and accidents. This proved a real adventure, not planned by Kevin Hardes, convention coordinator, and corporate affairs manager for the Sanitarium Health Food Company, host for the session.

Delegates came from 19 countries. Some represented divisions in which the health food work is still a dream, but most came from functioning companies, ready to share their experiences.

The largest contingent, of course, came from the host nations of Australia and New Zealand. The Sanitarium Health Food Company is the largest in the international chain of Adventist-operated health

food companies, with factories and wholesale branches in all states of Australia and in both islands of New Zealand. It also operates a smaller manufacturing plant in Papua New Guinea. Because Sanitarium has strong marketing expertise, that subject formed the theme of the seminar. Each speaker expanded on marketing foods and the Christian faith.

Erwin Gane and Graham Bingham, from the General Conference Church Ministries Department, and Rex Moe, North New South Wales Conference president, ministered to the spiritual needs of those in attendance, which included many spouses. Devotional talks dealt with justification, sanctification, and righteousness by faith.

Other speakers included Eric Fehlberg, director of IHFA; Peter Steidl, an Austrian-born Australian who is a university lecturer in marketing theory; James Allan and Garry Murphie from Grey Advertising, Australia; Mike Vickers, a marketing consultant from New Zealand; Don Bain, health and temperance director of the South Pacific Division; Althea Halliday, a homemaker from Murwillumbah, a town just north of Coffs Harbour; Gail Ormsby, director of the Nutrition Education Service, a department of Sanitarium; and Ray

Fehlberg (left) and retired IHFA director Eric W. Howse.



Windus, Sanitarium's marketing director.

Translators Aid Delegates

Because of the variety of languages spoken by the delegates, translators enabled those who spoke Spanish and Portuguese to hear the lectures in their own tongues.

As part of the Wednesday program, retirees were invited to attend the seminar. They were the pioneers without whose efforts the progress today would not have been possible. Many shared memories during intervals in the program.

Each evening reports from the various fields, aided by slides or video, enabled delegates to learn of product development and sales in the different cultures represented. Total gross revenues in 1988 came to more than \$28 million.

Board Meeting

The IHFA board meeting took place on April 6. Recommendations and decisions were made with reference to the introduction and improvement of health food manufacture and distribution in Third World countries, as well as in Russia and China. Delegates voted to ensure adequate trademark protection, guard the confidentiality of information when necessary, and formulate an instrument for self-study and evaluation for use in establishing new enterprises.

On Sabbath delegates attended the Coffs Harbour church, where Walter Scragg, South Pacific Division president, preached on the connection between the health food work and end-time events. The church members hosted a luncheon. A concert on Saturday evening closed the seminar.

For two weeks the IHFA, the South Pacific Division, and the Sanitarium Health Food Company had hosted 30 international visitors. The bonds formed will strengthen the worldwide objectives of the health food work of the Seventh-day Adventist Church. The next two biennial meetings will take place in Luneburg, West Germany, and Seoul, Korea.

By Alan Holman, advertising manager, Sanitarium Health Food Company, Wahroonga, New South Wales, Australia.



A Petit Parable Will Diversity Divide Us?

Keep Your Eyes Open. Watch for These Big Church Decisions.

Will women ministers be ordained? Will colleges and academies stop pursuing interschool sports? Will a move begin to shrink the General Conference? And who will emerge from the 1990 GC session as the church's leaders?

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Volunteers Build Clinic on Five-Day Plan

Tex-Mex mix benefits both sides of the border.

During spring vacation 49 people from the Texas Conference traveled to Mexico to build a medical clinic in five days for the village of Camachito. As they built the clinic, they held nightly evangelistic meetings, a Vacation Bible School, and temperance programs for elementary, junior high, and high school students.

The mission team consisted of students from every Adventist academy in Texas and from Southwestern Adventist College, as well as building contractors, teachers, retirees, businessmen, and numerous others.

A van loaded twice its capacity with volunteers caused quite a commotion when it arrived in Camachito, a village on a grass plain below a distant mountain range. The vehicle pulled onto a site, empty except for a mountain of cement blocks and a pile of lumber. It seemed impossible that within five days a clinic would stand on that spot.

That first night the workers held an outdoor evangelistic meeting using a lantern for light and benches made from plywood and concrete blocks. About 50 people came to hear Dan Serns, youth director of the Texas Conference, speak through an interpreter.

One man stood out because of his 10-gallon hat. He sat beside his wife and two children, seemingly unperturbed as the temperature dropped below the shivering mark. This family never missed a night, until the final meeting, when only the father and son arrived. He explained that his wife and daughter were very ill

and asked if the Adventists would come to his home and pray for them. The following morning he came, eyes aglow, to report that both his wife and daughter were well.

"I believe in the power of the Lord," he exclaimed. "My family and I want to learn more about the God you speak of."

Friendly Neighbors

The city of Linares, where the team stayed, has a population of 25,000 people, 90 percent of whom are Catholic. Neighbors allowed the visitors to use their washing machines and warm showers (an indescribable luxury toward the end of their stay).

The mayor of Linares became interested in the mission when the Texans arrived in town only to find their prearranged accommodations no longer available. He provided them a place to stay, and when they ran out of water during the middle of the week, he sent 10 barrels of water to their rescue. The mayor also asked them to hold temperance meetings in the city's civic auditorium, which were attended by 1,500 children.

During the project the students and adults made new friends, strengthened old friendships, learned some Spanish, got a suntan, got lost downtown among a maze of one-way streets, hitched a ride in a dump truck, and had many other adventures.

When they returned to the United States, they found that the world hadn't changed, but they had. They had learned what it is like to live without what the dollar can buy. And they learned that such things are not a necessary ingredient for happiness. Happiness, they found, is a gift from God that knows no cultural boundaries.

By Shirley Hervig, elementary education major, Southwestern Adventist College.

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European Church Grows Despite Secular Society

TED gears up for Harvest 90 climax.

With 2,500 new members in 1988, the Seventh-day Adventist Church in the Trans-European Division is forging ahead despite the raging secularism of European society, reported delegates to the recent division spring meeting held in St. Albans, England. Division membership currently stands at 65,307.

Although many Europeans are caught up in a materialistic, secular way of life, the church faces new opportunities for evangelism. Doors closed yesterday are open today. The success of the church depends on recognizing the urgency of the present situation.

Music Festival

Almost in unison the union presidents reported encouraging activities by Adventist young people. Pastor Mandemaker, of the Netherlands Union, said the youth in his area have two objectives in mind—"to provide inspirational and educational pursuits for our own young people and to stimulate their witnessing talents." In May of this year they conducted the first Seventh-day Adventist open-air music festival.

In Yugoslavia singing groups perform not only in Adventist churches, but also in the Catholic and Protestant ones, as well as in public halls. They draw large crowds. "Today people are interested in spiritual music, and this offers us a new way of evangelism," noted Pastor Lorencin, union president.

The Yugoslavian Publishing

By Ray Dabrowski, communication director, Trans-European Division.

House has published for the first time a health magazine in the Albanian language. Adventist books are distributed through a variety of methods—book fairs, marketplace displays, and from house to house.

The new political situation and the climate of openness in Eastern Europe provide new challenges for our church. The attitude toward religion, especially Christianity, is also changing. The young generation, as one union president pointed out, which was bred and fed on atheism in school, is trying to discover the meaning of life. Seventh-day Adventists have something "exceptionally valuable to offer the world in the areas of lifestyle and meaning."

The church in Hungary reports new opportunities to proclaim the message through literature work. During the past six months, statistically speaking, every church member sold two books every month. The church plans to establish a publishing house. Careful planning is under way to prepare the churches in Budapest for the Harvest Budapest campaign in October 1989.

The church in Poland struggles with the continuous emigration of its members to Australia and West Germany. However, it has many young people, and most of the newly baptized members are young.

The publishing work continues to grow in Poland. Plans for 1989 call for printing 800,000 copies of new books. Recently the church in Poland received permission to broadcast six additional radio programs on the state radio. The *Voice of Hope* broadcasts an Adventist

worship service five times a year.

Pastor Rolf Kvinge, president of the West Nordic Union, expressed the joy of our members in Copenhagen from the Harvest Copenhagen evangelistic series conducted by Mark Finley, division evangelist. He said, "It has been gratifying to see the good interest in these meetings, also from younger people."

In Finland the national radio and television broadcast Adventist church services. During 1988, 55 participants of the Bible correspondence school joined the church. The church in Finland is making plans to hold Harvest Helsinki in early 1990 as well as a special theological institute for workers in connection with the Helsinki effort.

Highest Membership

During 1988, 710 people were baptized in Britain. The British church today has the highest membership of any union in the Trans-European Division—17,147. Dozens of public efforts are planned throughout the British Union, reports union president W. John Arthur.

The church in Sweden is very active in ADRA work. In 1988 it received Skr18 million (US\$2.8 million) for projects, and salary support for 30 individuals in the mission field. The publishing work in Sweden experienced an increase in sales, with 140 student literature evangelists selling literature throughout the country in 1988.

"We plan to reach a membership figure of 8,000 by June 1990," said Dr. Derek Beardsell, president of the Pakistan Union. The membership in 1985 was 5,273; today it stands at 6,610. The union recently held a ministerial retreat for all workers and their wives, and concentrated on what it means to be a Seventh-day Adventist minister. It is hoped that the meeting will "rekindle the hope of Adventism within the church in Pakistan and will be the beginning of explosive growth."

Obituaries

ALLEN, Ada E.—b. Mar. 7, 1896, Nashville, Tenn.; d. Feb. 11, 1989, Takoma Park, Md. She was the wife of William H. Allen, who served at the Southern Publishing Association (Nashville, Tennessee), Southern Junior College (Collegedale, Tennessee), the Washington College Press (Takoma Park, Maryland), and the Review and Herald Publishing Association. She was preceded in death by her husband, in 1978; an infant daughter, Ethel Lorraine, in 1918; and a foster daughter, Velma Rose, in 1979. Survivors include two daughters, Eldine Frederick and Imogene Akers; two brothers, Paul L. and T. Aubrey Robertson; five grandchildren; and eight great-grandchildren.

ESTEY, Ernest Welton—b. May 28, 1919, Coalview, Colo.; d. Apr. 7, 1989, Stanford, Calif. He served 10 years at Bella Vista Hospital (Mayaguez, Puerto Rico) as chief medical technologist, one year at Andrews Memorial Hospital (Kingston, Jamaica), and 17 months at Masanga Leprosy Hospital (Sierra Leone, West Africa). In 1973 his first wife, Mary Gurney, preceded him in death. Survivors include his second wife, Jean; one daughter, Barbara Newton; one son, Frederick; one brother, John; three sisters, Lutha Owens, Aileen Edwards, and Gertrude Bruce; two stepdaughters, Loretta Goodridge and Katherine Berkeley; two stepsons, John and Ronald Stout; three grandchildren; and 10 step-grandchildren.

GIBBS, Clarence—b. July 22, 1893, Kettering, Northamptonshire, England; d. Mar. 5, 1989, Candler, N.C. He pastored various churches for a total of 36 years. Survivors include his wife, Harriett; one daughter, Janie Silverstein; two stepsons, James and Robert; one stepdaughter, Margaret Louise Huff; 11 grandchildren; and 10 great-grandchildren.

HALLADAY, Vida A.—b. Oct. 6, 1892, Bedford, Ohio; d. Apr. 6, 1989, Waynesboro, Va. She taught church school for a number of years in North Carolina, Minnesota, and California. She was Sabbath school secretary of the Tennessee River Conference from 1925 to 1927, before assisting her husband in his work as home missionary secretary in a number of conferences and the Columbia Union. Her husband, Howard, preceded her in death. Survivors include one sister, Josephine Thurber; and one foster son, John Meyers Beach.

ISMOND, Wolfe—b. Mar. 13, 1901, Sunderland, England; d. Feb. 25, 1989, Annapolis, Md. He and his wife were missionaries in China for many years. He worked in Canada and the United States, and was held prisoner in the Philippines for three and a half years. His wife, Anna, preceded him in death in October 1988. Survivors include one son, Donald; three daughters, Rima Ellis, Naomi Borchers, and Janet Yaron; and 9 grandchildren.

LAUDA, Clara Culver—b. Aug. 18, 1909, Yale, Iowa; d. Mar. 14, 1989, Loma Linda, Calif. She served with her husband in several conferences, including the Iowa, Nebraska, and Minnesota conferences, as well as the Southern Union and the General Conference. Her son, Caris, Jr., and grandson, Joel, preceded her in death. Survivors include her husband, Caris; one granddaughter, Carrie Moreno; and two brothers, Montie and Carrol Culver.

MARTIN, Charles Lester—b. Aug. 5, 1896, Round-

head, Ohio; d. Dec. 3, 1988, Sonora, Calif. In the early 1930s he was active in organizing the church youth club that later became known as the Pathfinders. He served at Paradise Valley Sanitarium and La Sierra College, and in 1952 he and his wife helped pioneer the work at Mountain View College (Philippines). Survivors include his wife, Mary Anna; one sister, Helen; one son, Charles; and nine great-grandchildren.

MATTISON, Ole Orville—b. Dec. 31, 1897, Hillsboro, Tex.; d. Apr. 19, 1989, Loma Linda, Calif. He served nearly 40 years in India, where he held various positions, including union and division president. He served as a general field secretary of the General Conference for nearly four years before retirement. Survivors include his wife, Zora; one son, Weldon; one daughter, Irene; 13 grandchildren; and 23 great-grandchildren.

MULHOLLAND, William R.—b. Mar. 13, 1898, Pittsburgh, Pa.; d. Sept. 30, 1988, Apopka, Fla. He served in the Sabbath School and Home Missionary departments of the Georgia Conference and later held similar positions in Panama. In Cuba and Mexico he directed the work of the literature evangelists. Survivors include his wife, Mabel A.; two sisters; one son, Raymond B.; one daughter, Margaretta L. Cone; four grandchildren; and three great-grandchildren.

RANDOLPH, Claude Eldon—b. Nov. 25, 1905, Sherman, Tex.; d. Mar. 14, 1989, Madison, Tenn. He graduated from the College of Medical Evangelists (Loma Linda, California) in 1933, and practiced in Omak, Washington, and El Cajon, California. He served in Kalgan, north China, from 1937 to 1941, the Philippines from 1951 to 1955, and Singapore from 1955 to 1958. From 1958 to 1969 he was associate secretary of the General Conference Medical Department. Survivors include his wife, Alberta; one daughter, Beverly Anne Cutler; and two grandchildren.

RUMINSON, Mary—b. Apr. 10, 1894, Russia; d. Apr. 15, 1989, Reedley, Calif. She served with her husband, who was a teacher at Battleford Academy and one of the first full-time Russian pastors in Saskatchewan and later Alberta. They established a Russian church in San Francisco. Her husband, William, preceded her in death in 1983. Survivors include four children, Helyne Toews, Henry, Walter, and Ed; 12 grandchildren; 17 great-grandchildren; and two brothers.

SUTTON, Albert G.—b. Nov. 19, 1903, Rutledge, Tenn.; d. Nov. 15, 1988, San Luis Obispo, Calif. He spent 40 years in literature ministry, 30 of which were devoted to publishing department leadership. He is survived by one daughter, Sandra Stiltz, and three grandchildren, Robert, Kenneth, and Amy.

TINGZON, F. John—b. July 20, 1965, Pasay City, Philippines; d. Feb. 7, 1989, near Mosinee, Wis. He graduated from Andrews University in 1987 and was director of patient accounts at the Hinsdale Family Medicine Center. He died in a single-engine plane crash. Survivors include his wife, Pamela Jean; his parents, Marwen and Divinia; two sisters, Wendi Pendleton and Mardi; and one brother, Mark.

TUCKER, Grace—b. Oct. 28, 1910, Terre Haute, Ind.; d. Nov. 28, 1988, Salem, S.C. She taught school at Bethel Academy (Wisconsin). She served with her husband for many years in the Inter-American

Division and at the General Conference, where he was a cashier and she was a secretary. Survivors include her husband, Arthur; one son, Larry Lee; four grandchildren; and three sisters, Hazel Arnold, Frieda Clark, and Mary Heath.

WARREN, Adell—b. Sept. 4, 1920, Chattanooga, Tenn.; d. Dec. 30, 1988, Huntsville, Ala. He worked at Riverside Hospital for three years before going to Oakwood College in 1952, where he was business manager for 29 years. Survivors include his wife, Ruth Ann; three children, Linda Adele Jinadu, Karen Joy Anderson, and Adell Roy; four grandchildren; two brothers, Leroy and Curtis; and two sisters, Dorothy Smith and Catherine Chatman.

WESTPHAL, Marice P.—b. Mar. 18, 1934, Brazil; d. Apr. 7, 1989, Thousand Oaks, Calif. Her husband served as pastor in various conferences and as departmental director in the Missouri and Ohio conferences. He is presently on the Voice of Prophecy staff. Survivors include her husband, Leonard; one daughter, Weslia; one son, Wesley B.; her mother, Aria A. Alves; two brothers, Horne and Ilton Silva; and one sister, Maria Nousiainen.

WHELPLEY, Theresa Anna Hacker—b. June 27, 1896, Albany, N.Y.; d. Mar. 8, 1989, Fletcher, N.C. While serving with her pastor-husband, J. E. Whelpley, she taught in North Carolina, New York, Massachusetts, Alabama, Mississippi, Florida, and many provinces of Canada. Her husband preceded her in death.

WILLIAMS, Ora—b. May 14, 1898, Chestnut Grove, Ky.; d. May 2, 1989, Apopka, Fla. She was a secretary at the General Conference for 29 years. The last 12 years she worked for two presidents, W. H. Branson and R. R. Fighur. She was preceded in death by two sisters and a brother.

To New Posts

Adventist Volunteer Service

William Allen Colburn, to serve as pastor for refugee camps, Thailand Mission, Bangkok, Thailand, **Loni Lynne (Borton) Colburn**, and two children, of Stoneham, Massachusetts, left August 31, 1988.

Paul Madison Coleman, to serve as construction consultant, Tsuen Wan Adventist Hospital, Tsuen Wan, Hong Kong, and **Lois Annie (Smith) Coleman**, of Troutdale, Oregon, left April 24.

Melvin E. Rees, to serve as stewardship lecturer, Far Eastern Division, Japan Union Conference, Yokohama, Japan, of Woodland, Washington, left April 24.

Dunbar Wallace Smith, to serve as relief physician, Maluti Adventist Hospital, Mapoteng, Lesotho, and **Kathryn Avis (Johnson) Smith**, of Calimesa, California, left April 19.

Aldred Gordon Zytoskee, to serve as acting president, Egypt Field, Heliopolis, Egypt, and **Evelyn Mae (McWilliams) Zytoskee**, of Paradise, California, left April 26.

Adventist Youth Service—Volunteers Needed

Volunteers to teach conversational English and engage in other activities are needed in Asia, Africa, the Middle East, Taiwan, and China. For more information, call (301) 680-6000, or write, Adventist Youth Service Office, 12501 Old Columbia Pike, Silver Spring, MD 20904-1608.



CLOSED ON SUNDAY

BY GARY M. ROSS

Adventists expect the enactment of a national Sunday law—a federal statute that exalts the day of the sun and prohibits or sharply limits the sale of goods and services on it. Does such a law appear on the horizon? Some Adventist members think so.

Discussion of this subject might take account of several considerations:

1. Adventists deduce expectation of a Sunday law from the Bible, specifically Revelation 13. The latter part of this prophetic chapter introduces metaphorical language that we believe represents the United States. And the language isn't complimentary. The United States apparently reverses the foundational practice of church-state separation, which results in a union that jeopardizes public observance of the Bible Sabbath.

2. The actual existence of Sunday laws in nineteenth-century America probably influenced this prophetic understanding. Enforced in varying degree, usually statewide rather than national, and Protestant in inspiration, these "blue laws" made the assumption that this allegedly Christian nation must, for its well-being, facilitate, if not require, Sunday worship.

3. The threat of national Sunday laws triggered the Seventh-day Adventist advocacy of religious liberty. Three such laws went down to defeat during 1888-1890. Then in 1892 Congress passed and President Benjamin Harrison signed a law tying federal appropriations for the Chicago World's Fair to Sunday closures of the fair. Against all these measures A. T. Jones, one of Ad-

ventism's strongest personalities, waged battle.

4. Early Adventists did not agree with the actions called for by the opposition. A. T. Jones invoked the story of Nebuchadnezzar and the fiery furnace to argue for resistance to Sunday laws—resistance in the form of defiance or disobedience. Engage in Sunday work, he admonished, and accept fines, imprisonment, and death, for does not Scripture call for one day of rest and six

Today the public advocacy of closing laws, if any, is minimal.

days of labor? But whereas for him Sunday closing laws, Sunday worship laws, and the prohibition of Saturday worship were all of a fabric, Ellen White spoke moderation. Compliance with the laws by refraining from Sunday labor does not beget the mark of the beast, she held. The Daniel 3 story will be meaningful only when church members find themselves obliged to decide against the commandments of God.

5. Sunday closing laws that have a secular basis, such as the promo-

tion of relaxation, family togetherness, or the general welfare, have been upheld by the United States and Canadian Supreme Courts. Chief Justice Earl Warren wrote, for instance, that having lost their "totally religious flavor," American statutes dealing with Sunday labor do not constitute an establishment of religion under the First Amendment. Moreover, he said, Sabbatarians cannot claim deprivation of their free exercise of religion simply on grounds that Sunday laws, in effect, make them rest two days per week instead of one.

6. Today the public advocacy of closing laws, if any, is minimal. Most state closing laws are unenforced or defunct. And Congress has nothing before it even remotely resembling a closing law. But while noted for slow and cumbersome procedures (some intended by the Constitution's framers to preclude impulsive action), Congress acts swiftly when it wishes. Who can forget the astonishing speed of legislation enabling the appointment of an ambassador to the Holy See! But should a closing law surface in this post-Warren era when genuinely secular Sunday laws are thought possible, Adventist opposition would depend on such a law's motive and probable effect.

7. In their advocacy work, Adventists deal with more than Sunday legislation. They seek to forestall erosions of religious freedom in general. For example, whether a Sabbatarian is *required* not to work on Sunday may matter less immediately than whether a Sabbatarian is *permitted* to not work on Saturday.

Against this backdrop one should consider such events as the much-discussed laws in Fiji and Puerto Rico.

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

THE CHURCH IS A CHARTER BOAT

The church is a charter boat.
She is built for the sea—
for the wave slap,
and the salt spray,
and the chase.
In dock she rests, and rusts, and rots.
She tugs at her moorings,
longing for the open skies and the deep.

The church is a charter boat.
She's heaven's hunter,
the sea's lady,
and her Captain's lover.
She dreams of the flash of heavy silver
at forty fathoms—
and fishermen shouting for joy thirty miles from land,
dancing knee-deep in albacore on her decks.
She aches for arched poles at her rails,
the singing lines tugging on every side,
and the gull's eager cry
as the catch is cleaned on the homeward trip.

The church is a charter boat.
God is her maker and owner.
The patriarchs laid her keel.
The prophets set her spars.
The apostles hammered her hull and decking.
The Spirit christened her at Pentecost.

Her anchor is faith.
Her engine is truth.
Her captain is Jesus, high on heaven's bridge—
steering her course for the choice catch
in every age.

The church is a charter boat.
The Bible is her locker stocked with nets,
poles, lines, hooks, weights,
and lures for every need.
Inside the cabin fishermen crouch,
relaxed yet ready,
warming fingers around steaming mugs.
A father stoops to lace his son's shoe
while the others speak in low tones
of fishing past and soon to come.
Below in the hold nestle the bunks,
reserved for early-rising anglers
and battle-ready veterans

exhausted from the day's work.
Only the seasick sleep when there are poles to rig
and fish to catch.
(Is your line in the water?)

The church is a charter boat.
The pastor is the bait boy.
He takes orders from the Captain and
works for everybody.
He rigs poles,
replaces lost tackle,
and encourages the beginners.
He clubs the occasional shark,
gives bait or advice,
and announces when it is time to reel up
or let down the lines.

His duty is the fisherman's need.
His pleasure is the fisherman's catch.
His reward is the fisherman's delight
at their heavy sacks of fish.

The church is a charter boat.
She longs for gray dawns
edged with the promise of rose.
She yearns for the brilliant blue blaze
of deep noon.
She trembles for storm-torn peaks of foam
and dizzy green chasms of brine.

There is life in her.
It strains at the rope
as the worms bore holes in her belly
and the barnacles drag her down.

The church is a charter boat.
Her passion, the sea.
Her purpose, the chase.
Her passenger, the fisherman.
(Is your line in the water?)



*Skip Johnson writes from
Watsonville, California.*

BY SKIP JOHNSON