

**N.A.D.  
EDITION**

**ADVENTIST**

# **REVIEW**

Weekly News and Inspiration for Seventh-day Adventists

September 7, 1989

中國與教會

**CHINA:** The Door Is Still Opening



Letters From the Missing, 8

Pseudotrinity in the Apocalypse, 22



## Frogs, Toads, and Others (cont.)—

"Frogs, Toads, and Church Standards" is one of the best articles you've printed in more than a year.

PASTOR NORMAN YERGEN  
Kenai, Alaska

"Frogs, Toads, and Church Standards" seemed a bit fuzzy on the reason for church standards. Years ago Christians took very seriously what Jesus taught in the Sermon on the Mount and elsewhere. The words of Christ and the Spirit of Christ revealed to them that the three great sins of the world—lust, covetousness, and pride—were also present in their own hearts. To obey Jesus and be among the overcomers mentioned in Revelation 2 and 3, they sought to gain victory over these things.

Church members of today who reject Jesus as their example and consider overcoming impossible see little sense in the standards. They have chipped away at them until Christianity has lost most of its influence for good and society's downward moral plunge has accelerated. Then they lament that the church is not keeping up with the times. Maybe it has kept up far too well.

STEWART I. BAUER  
Redding, California

We thank you for having the courage to print Greg Brothers' article. We're sure many TOADS and FROGS will object.

JOYCE AND GLENN HENDERSON  
Battle Creek, Michigan

## Briefly—

"Intentions of the Legislature" (July 6) reports that the church's staff attorneys filed a brief with the U.S. Supreme Court urging it to oppose the Missouri abortion law because it was ghostwritten by various pro-life religious groups, and thus an establishment of a religious doctrine.

I disagree. Although it is hard to establish the beginning of life apart

from a religious reference, the state has a God-given mandate to protect life and property, in contrast to legislating doctrines such as Sabbath and the deity of Jesus Christ.

RON THOMSEN  
Houston, Texas

## Killing—

"The Killing Extras" (July 6) expresses my sentiments exactly. Being a single mother with two children in Adventist schools is killing me by itself, not to mention the extras!

I am very grateful that the acad-

## Coming in the Adventist Review

**September 14**—"Myths of Aging," by Laurie Denski-Snyman

**September 21**—"A Trinity of Sacraments," by James J. C. Cox  
—"Teaching Children to Value Church," by Noelene Johnsson

**September 28**—"The Role of Women in the Church," by Karen Flowers

**October 5**—"Take Off Your Shoes," by Rosa Banks  
—"Can We Support Universities?" by George Akers

**October 12**—"Raising Christian Parents," by Charles Burkeen

emy where my son attends was able to give me some assistance with his tuition through a worthy student fund. My home church school does not have these funds to help with my daughter's tuition, yet I am very fortunate that they have allowed her to attend school, though I am very much in arrears on her tuition. As a result, I am too embarrassed to enroll her in school here again this year.

I have prayed all summer for the Lord to show me a way to keep my children in our schools. I am horri-

fied at the thought of placing them in public school at their ages.

NAME WITHHELD

As an unemployed and single parent, it is only by God's grace and the kindness of my local church that my sons are in church school, because unless we lived on the street and didn't eat, there aren't funds to pay tuition. I think frills only breed a sense of selfishness and pleasure-loving ease in our young people. Doesn't finishing God's work call for self-sacrifice on the part of all His faithful followers?

ANN PULLEY  
Willow Springs, Missouri

## Backward Leap?

A regional conference for the Pacific Union (Newsbreak, July 6) would be very wrong. It would be an embarrassing great leap backward for our church. We should be phasing out regional conferences, not establishing new ones. JOHN LARSEN  
Kalamazoo, Michigan

## Living Longer—

The purpose of healthful living ("Lifestyle and Life Expectancy of Seventh-day Adventists," June 29) is not to live eight to nine years longer. The purpose is to have a clear mind at all times during the life span so that the individual can perceive and share present truth.

JAMES M. EHRLICH  
Lincoln, Nebraska

I wonder whether we haven't overlooked another important factor in our research—the impact on the mind and body of a 24-hour period of rest, worship, and fellowship every seventh day. This is a time to turn off the strain of worry and care, a day to stop our physical exertion, a day to turn our hearts toward heaven. I believe this to be a major health insurance plan designed by the Creator Himself to protect us from disease and early death.

MILLIE M. KURTZ, R.D.  
Kettering Medical Center  
Kettering, Ohio



# ADVENTIST REVIEW

September 7, 1989

General paper of the  
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## COMING NEXT WEEK

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■ "China—Part 2," by Samuel C. Young. What can Adventists outside China do to help that vast land?

■ "Myths of Aging," by Laurie Denski-Snyman. We all can benefit from abandoning illusions regarding the elderly.

■ "Bad to the Last Drop," by Gayle R. Wilson. The unsuspected hazards associated with the most common drug in the world.





# WOMEN'S ROLES —A PERSPECTIVE

**A** wind is blowing across the face of the Seventh-day Adventist Church. Particularly in North America women have begun to occupy leadership positions: more than 800 have been ordained as elders of churches, and about 30 work as gospel ministers or chaplains.

What about this wind—is it an ill wind or fair? Is the Holy Spirit doing a new thing in our midst, or is the church succumbing to pressures from the culture?

The church has wrestled with these questions since 1973, when the famous Mohaven Conference convened. In March 1985 a commission studied intensively the issue of ordination of women to the gospel ministry. Following the General Conference session that year, a new commission was set up with a wider mandate—to consider the overall role of women in the church. That commission met in March 1988 and recently at Cohutta Springs, Georgia (see report in the August 3 *Adventist Review*).

As a member of both commissions who participated in all three meetings, I think these efforts have been well spent:

☐ **We have made progress.**

During the past four years the discussions have clarified several areas, producing a consensus on two key points:

1. Women have a place in ministry. Some members think that place should be the same as for males, others that women's ministry should be separate. But all would include women in ministry. Most seem to favor a public commissioning for women in ministry; either ordina-

tion as for men, or some other form of affirmation.

2. The meaning of ordination has emerged more distinctly. At times Adventists have tended to a sacerdotal (priestly) understanding of ordination that derives from the third-century church rather than from the Scriptures, one that elevates clergy above laity. The commissions' deliberations have shown the need to bring our people back to the biblical concepts of ordination and ministry.

☐ **An area of obvious discrimination.**

At its recent meeting the commission addressed an area that seems blatantly discriminatory. At present unordained men in gospel ministry may perform some ecclesiastical functions that women may not. The commission in its recommendation to the 1989 Annual Council in effect called for equality, removing this distinction based on gender alone.

☐ **Respecting each other's opinions.**

Although commission members differed sharply in opinions, they did not speak sharply. Respecting one another, they showed the wider church how to handle this and other controversial issues.

This isn't a "liberals" versus "conservatives" issue: I know of liberals who oppose women's ordination and staunch conservatives who favor it. Convictions run deep on both sides—some feel impelled by Scripture, seeing women's ordination as an issue of justice; others feel impelled by Scripture to oppose women's ordination as destructive of the divine order concerning relationships between men and women.

And threats don't help. I have

heard people from both sides (not on the commission) threaten to leave the church if the issue isn't decided according to their views. The Adventist Church must not cave in to threats from any quarter; threats are inimical to the body of Christ.

We ought to spend more time listening to one another in love. And in praying.

☐ **Beyond the ordination question.**

The recent commission gave its closing day and a half to the larger arena of women's roles in the church. Here its discussions have the potential for a far greater impact on women than the ordination question alone.

Many Adventist women are hurting—this emerged clearly. A survey of women in leadership from all divisions of the world church revealed perceptions of injustice, inequality, lack of opportunities, and un-Christlike male attitudes. (The *Adventist Review* will report on this survey in a coming issue.)

The Lord expects better of His church. We are followers of Jesus Christ, who made both male and female in His image and whose cross confirms our equality. The gospel must transform relationships in the church.

Many positions in the work of the church do not require ordination, but they are effectively closed to women because committees operate as a men's club. The commission recommended that the General Conference officers study the situation with a view to proposing action to the 1989 Annual Council.

The church can change. The church has changed. This isn't the same church I joined 40 years ago: that church did not permit Black Adventists to worship alongside Whites. I am glad the church changed.

But every change isn't necessarily for the better. The Bible is our norm.

A wind is blowing across the face of the Seventh-day Adventist Church. Every Adventist should listen to it, feel it, and test it by the Scriptures.

WILLIAM G. JOHNSON





## FINDING A PLACE

Last month some 2,000 African-Americans crammed the auditorium at the Suitland (Maryland) High School every Sunday. Anticipation charged the air like an electronic surge as the audience prepared for a unique worship experience.

An altar decorated in liberation colors (red, black, and green) provided the focal point of the stage, amid the clusters of musical instruments, television cables, and sound equipment. The buzz of excitement quickly died as the sound of African drums and bells signaled the sacred processional. The crescendo came when the priest revved up the audience with his Pentecostal preaching.

The rhythmic clapping and loud hallelujahs that characterize Imani Temple ring throughout the United States. Founded by a rebel Roman Catholic priest, the breakaway African-American congregation recently ignited a crisis that attracted more media attention than any Catholic confrontation since the Vatican's pronouncements against birth control more than 20 years ago.

On one side stands George Stallings, a priest who combined his contemporized worship liturgy with the ground swell of resentment against the church's alleged institutional racism to bring to birth the African-American congregation. Stallings defied the Washington Archdiocese in creating the new church and was swiftly suspended for his actions. Now he lives under the threat of excommunication.

On the other side is Cardinal James Hickey. While conceding the racial problem, he points to the many social services and educational and pastoral initiatives aimed

at strengthening the Black Catholic community.

According to *USA Today* (July 19, 1989), Stallings "wants to establish an African-American Catholic rite similar to the Ukrainian and other Eastern rite churches" which accept the Roman Catholic sacraments, recognize the pope, but develop their own structure and style of worship.

Another serious concern is the lack of Black representation in the priesthood. With more than 2 million Black Catholics in the U.S., there are only 300 Black priests and 13 Black bishops.

Unlike Black Catholics, Black Adventists have enjoyed distinctive worship styles and significant Black representation in the church hierarchy for many years. For them the watershed years came in 1944 and 1981. In 1944 the General Conference Committee's Spring Meeting brought the approval of separate Regional (Black) conferences (see *Adventist Review*, Mar. 5, 1987). Church leaders voted the measure in response to a position paper developed by a group of Black church members called the National Association for the Advancement of Worldwide Work Among Colored Seventh-day Adventists. The paper called for total integration within the Adventist Church, including conferences and institutions.

At the 1981 Annual Council, after the loud cry for the formation of a Black union conference in North America in the late 1970s, the General Conference Executive Committee voted 11 human-relations and cross-cultural administrative guidelines.

The measure urged the inclusion

of minorities in a broad range of activities, including administrative posts at union conferences, publishing houses, hospitals, and educational institutions, and also urged teaching the importance of brotherhood as part of the special Adventist message; welcoming would-be worshipers or prospective members without regard to race or color; and producing literature setting forth human-relations principles.

Even though Black Adventists have realized a significant measure of self-determination within the church, several special-interest groups still struggle to play a more dynamic role. Examples:

■ Many Hispanics are beginning to feel disenfranchised and under-represented. According to Joseph Espinosa, North American Division multilanguage ministries director, though Hispanics account for 7.6 percent of the NAD membership and 6 percent of NAD tithes, they hold only 2 percent of NAD staff positions.

■ Women ministers and chaplains still struggle for wider acceptance. At the recent Commission on the Role of Women in the Church, a survey of women in church leadership roles revealed strong concerns for advancement opportunities and equality of salary and authority with their unordained male counterparts (see adjacent editorial).

■ Disturbed by indications of a declining rate of growth among Blacks in California, a group of Black employees in the Pacific Union Conference recently decided to study the desirability and feasibility of forming a Regional conference within the union territory (see July 6 Newsbreak).

As our leaders face the 1990s, the projection is that the church worldwide will grow at an unprecedented rate. As the church reaches out to more and more ethnic groups, the challenge to fully integrate them into the family of God will be enormous. Still, only when we complete this task have we fully shared the gospel.

CARLOS MEDLEY



# World Baptisms Reach Record Numbers

**T**he year 1988 proved to be the best baptism year in our church's history, with 497,072 people joining—an increase of 6 percent over the previous year.

Through the 15 quarters of Harvest 90 (March 1989), 1,678,722 persons were baptized, 313,722 over the goal to date. Thirty unions and local fields have already reached their total Harvest 90 goal.

During 1988 the divisions with the most baptisms were Eastern Africa, 94,292; Inter-American, 94,115; and South American, 88,748. The divisions with the greatest percentage of increased baptisms over the previous year included: Euro-Africa, 74 percent; South Pacific, 65 percent; and Africa-Indian Ocean, 29 percent. Unfortunately, not all the 1988 figures were positive, as 99,697 apostatized or turned up missing, equaling 20 percent of those baptized.

July 1989 begins the last year of Harvest 90. The plan is to culminate Harvest 90 with a worldwide evangelistic campaign, and local fields have been invited to organize crusades in major cities.

The last quarter of Harvest 90 (April-June 1990) will be called *90 Days of Reaping*. This plan recommends that all churches around the world hold a *Harvest 90 victory baptism* on Sabbath, May 26. The world field is invited to reap a harvest of 100,000 souls, the biggest baptism in the history of the Adventist Church. Sabbath, June 30, will be thanksgiving and celebration day for the victories the Lord gave the church during Harvest 90.

At the recent global strategy meeting in Georgia, division presidents presented updated reports. A summary of their reports reveals that in the Trans-European Division 80 percent of those baptized are youth. The government of Hungary for the first time permitted an evangelistic campaign to be held in a theater.

In Southern Asia, at the youth congress in Kerala, 201 young people were baptized. The government in the South India Union Section let the elections continue two hours after sundown on Sabbath so the Adventists could vote.

The South Pacific Division reports that in the Solomon Islands, the total populations of seven islands are Adventist. Papua New Guinea has preaching going on simultaneously in 2,000 places. A mass baptism of 3,000 to 5,000 people is planned for August, when Neal C. Wilson will be present.



**Aeschlimann**

*By Carlos E. Aeschlimann, associate secretary, General Conference Ministerial Association, and Harvest 90 coordinator.*

In the South American Division several million flyers are being passed out in Brazil. The national evangelistic campaign is preaching the gospel in thousands of areas.

The Euro-Africa Division reveals that the first national campaign in Europe is being held in Spain, with simultaneous preaching going on in 54 places. In the Africa-Indian Ocean Division, a committee studies ways to reach the Pygmies, many of whom are already Adventist.

The Far Eastern Division reports 20 new churches organized with Muslim converts. In the Philippines, members are preaching in 10,000 places simultaneously.

The Eastern Africa Division informs us that in Tanzania, thanks to the work of a literature evangelist, an Anglican minister and his 57 church members, along with a Pentecostal pastor and his congregation of 39, joined the Seventh-day Adventist Church. Membership in Zambesi has grown from 60,000 to 120,000 in only a few years.

In the Inter-American Division, 500 Guatemala members prepared 3,115 candidates, who were baptized in one day. The Mega-Mexico campaign has already produced 2,500 baptisms, and they expect to baptize 5,000 members and organize 40 new churches before the end of this year.

As of the end of June we have 1,800,000 baptisms during Harvest 90. Within a few months, we will reach our goal of 2 million. It appears that Harvest 90 will culminate victoriously if evangelistic activities increase, when administrators, departmental leaders, pastors, and laity give evangelism number one priority.

## **NORTH AMERICA**

**Hadley Crusade Brings New Baptisms.** As of August 19, 81 people have joined the Adventist Church as a result of the Real Truth Crusade held on the grounds of Hadley Memorial Hospital in Washington, D.C.

William C. Scales, North American Division ministerial secretary, conducted the crusade, which ended August 26. The program also featured a health emphasis led by DeWitt Williams, an associate director of the General Conference Health and Temperance Department.

**Ted Jones Selected for ACP Commission.** Ted

Jones (right), Atlantic Union communication director and editor of the *Atlantic Union Gleaner*, was recently appointed to the Associated Church Press's Committee on the Future, which will study the destiny of the religious press in the 1990s and into the next century, reports Donald F. Hetzler, ACP executive director. The study will be an initial step in the celebration of ACP's seventy-fifth anniversary in 1991.



AUC PHOTO





**New Jersey Sets New Pace in LE Sales.** Columbia Union Conference president Ron Wisbey (left) recently presented a plaque to New Jersey Conference publishing director Eliseo Lozano (center) to honor the conference's sales performance. The award was presented during the union's annual literature evangelism retreat at Shenandoah Valley Academy.

For the first six months of 1989, conference sales totaled \$281,535, a 231.5 percent increase over the same period last year. New Jersey's sales led all conferences in the union, reports Robert S. Smith, North American Division publishing director. The percentage gain was also the second highest in the NAD. The Montana Conference, with an increase of 271.2 percent (\$29,683 vs. \$7,997 in 1988), led all NAD conferences.

Overall, NAD literature sales are up 1.34 percent for the first six months of 1989.

**ASI Grants \$150,000 to Special Projects.** At the annual Adventist-Laymen's Services and Industries International convention held in Kona, Hawaii, August 9-12, members approved special project grants for six private ministries, which totaled \$150,000.

Receiving the grants are the Bridge Fellowship, Castle Valley Academy, Country Life Natural Food Store in Nashville, Tennessee, Miracle Meadows School, and Mountain State Academy.

More than 560 delegates attended the convention. The Sabbath school offering (\$1,298) will fund Hawaii Conference mission projects, and the church offering (\$6,500) will be donated to Kahili Adventist Academy.

## GENERAL CONFERENCE

**LLU Board to Meet in Three-Day Session.** The Loma Linda University board of trustees will meet in a three-day session August 27-29 in Palm Springs, California, to decide on the future governance structure of the Loma Linda and La Sierra campuses. At least six different governance models are being considered. Next week's Newsbreak will carry a full report on the board meeting.

## WORLD CHURCH

**Finnish President Visits Adventist Church.** Finnish president Mauno Koivisto and a local governor visited the Turku Adventist Church on August 14, reports Raimo Lehtinen, Finland Union Conference communication director.

Koivisto attended the church to participate in a classical music concert, which was part of a local music

festival. The Turku church building, which was purchased by Adventists in 1983, is recognized as a historic landmark. The structure housed a Lutheran revival movement in the early 1900s, Lehtinen says.

**South England Holds Lay Congress in Denmark.** The South England Conference conducted its first lay congress outside the British Isles August 7-13 in Hadsund, Denmark, reports Theodore Sargeant, conference church ministries director.

To open the program, Hadsund mayor Lau Jansen welcomed the 160 delegates. Jansen expressed a desire to keep in contact with the church through his office.

## FOR YOUR INTEREST

**Week of Prayer Tapes Available.** Adult Week of Prayer messages are available on cassette tapes through *Ministry* Tape-of-the-Month, a division of *Ministry* magazine. Children's messages are also available. Eight adult messages come on two cassette tapes at a cost of \$6. Children's messages cost \$3.

Send orders to *Ministry* Tape-of-the-Month, P.O. Box 425, Fulton, Maryland 20759. Include extra for airmail of \$2.17 to Central America, \$2.94 to Europe, and \$3.73 to all other countries.

## ALSO IN THE NEWS

**Soviet Minister Honored.** Konstantin Kharchev, former chairman of the Soviet Union's Council for Religious Affairs, was recently honored with a plaque for his contribution to religious liberty at the International Religious Liberty Association's meeting in London, England, July 25.

During his four-year tenure a new openness in relations between church and state emerged in the Soviet Union, reports News Network International. He was recently reassigned. Kharchev visited several Adventist institutions in North America and cultivated good relations with the Seventh-day Adventist Church.



## CHURCH CALENDAR

- Sept. 9 Missions Extension Offering
- Sept. 23 Family Togetherness Week begins
- Oct. 7 Health Emphasis Week begins
- Oct. 14 *Voice of Prophecy* Offering
- Oct. 14 Sabbath School Community Guest Day
- Oct. 14 Community Relations Day
- Oct. 21 Spirit of Prophecy Day



*An editor always wrestles with how much of his mail to share with readers. In response to the May 4 issue of the Adventist Review, which carried several articles about "missing" members, about 40 of the "missing" themselves replied. I think these letters are important, but they are painful. They arise from a variety of backgrounds and feelings, and could be misused—I certainly do not want to nudge any reader to join the "missing."*

*After considerable thought and prayer I have decided to share a selection of these letters with the church because I think they can serve a redemptive purpose. As you read them, ask yourself: Are the writers' observations true? If so, what changes should my church make? What might I do to help?*

*These letters might be used as the basis for discussion at a prayer meeting or in some other setting. They can help us see ourselves as others see us, and thereby move the church closer to God's ideal.*

*A second reason leads me to share these letters: The path of healing and reclamation first requires that we listen to those who hurt. That holds even when we do not agree with everything they say.*

# THE "MISSING"

## Ashamed

I have been a missing church member for four years.

I left because of my own sinful ways. In 20 years as a member I can remember being taught the laws and rules, but not much of Jesus and how to have a personal relationship with Him, or the gist of overcoming sin. After many tears and much pain, I am being led by the Spirit to study and pray without benefit of church, and to that personal relationship that I wish someone had taught in church years ago.

I do not go back to church because I'm too ashamed of my sinful life to do so. Of two churches of which I was a member, only two people stayed in touch for a time. It would take much love and support for me to show my face again,

though I long for the fellowship of an Adventist Christian.

Please, dear church, let your love and show of love pull us back into the flock. The forces of the world are so strong—they are relentless in their pull on us. We missing members love and need you. But we must know we're loved and wanted.

NORTH CAROLINA

## Appalled

We left

the ulti-

mate in

hypocrisy.

I am appalled. We are not "missing" or "lost." We are found.

My wife and I left a church with all the answers. We left a church where even dissidents are locked into "accepted" patterns of disagreement. We left the ultimate in hypocrisy: rejection labeled as love. We left the Adventist Church.

We found a Christian community outside the bounds of de-

## Tell Us Why

nominal lines where freedom of thought, feeling, and expression is accepted and encouraged. We have found a home.

How spiritually freeing it has been to drop the obsessions of doctrine and lifestyle that consume Adventists, and get on with the joys and pains of real living.

CONNECTICUT

## Forever

I've just become one of the missing. I still

believe in the doctrines and message; I'll never join another denomination. Yours in God's truth forever.

LOUISIANA

## Prophet

My wife and I recently resigned our membership in the Seventh-day Adventist Church.

We do not believe in the practice of having new converts publicly profess a belief in Ellen White as a prophet before being baptized and granted membership in the church. For years this has puzzled us and caused us great concern.

Sign us not "missing" but attending another Sabbathkeeping church where Christ is head of the church instead of a prophet.

MISSOURI



# Loneliness

Doctrinally, I believe almost everything and the Spirit of Prophecy, but loneliness is still loneliness. I plan to attend a Sundaykeeping church for fellowship and a Sabbath-keeping church for doctrine and for my children's sake.

I do hope our denomination starts to break down the caste walls and starts to learn to love one another not in word but in deed. OREGON

# Variety

Finally,  
the church  
is now  
apparently  
becoming  
officially  
concerned.

Why do members leave the SDA Church? A constant money drive; dull sermons; uninspired singing of unfamiliar songs; a general overall "anti-everything" attitude; intolerance and hostility toward other faiths; embarrassingly boring radio and TV programs; recorded music impersonating live singing bands; videotaped revivals; and ever-present pervasive paranoia of impending persecution.

Whether it be the foregoing mundane reasons or whether it be the leading of the Holy Spirit, people will continue to enter and leave the Adventist Church, by both the back door and the front door. *Finally*, however, the church is now apparently becoming officially concerned.

I am one of four children of devout Seventh-day Adventist parents. We are

products of Adventist church schools, academies, and/or colleges and universities. We were active participants in camp meetings, junior camps, Harvest In-gathering, singing bands, Wednesday night prayer meetings, and Friday night vespers. However, 40 years ago I knelt at the altar of another Christian church and was conditionally rebaptized—experiencing a spiritual renewal that I never thought possible at the time. My three brothers also have subsequently slipped away from the Seventh-day Adventist Church for reasons of their own. HAWAII

# Love and Joy

I am one of those nonattending members also. It is very apparent that most people feel a lack of *love* and *joy* at Adventist churches. Did it ever occur to anyone that these are the fruit of the Holy Spirit?

Our churches seem to be truly destitute of the Holy Spirit. Is it any wonder that fellowship groups are springing up everywhere, at places where we can praise the Lord and receive the baptism of the Holy Spirit? Yes, the New Testament laying on of hands, the baptism of the Holy Spirit!

When I read that your solution to the missing member problem was to form

a *committee* and plan your *strategy*, I could only shake my head in disbelief. May God have mercy on our church.

NORTH CAROLINA

# Hard Questions

My group of friends and acquaintances who are former Adventists all left because of a basic disillusionment with the Adventist defense of indefensible doctrines, and a rejection of Ellen White as an extrabiblical authority. Most of these people are careful and gentle in dealing with the feelings of family members and former church associates. One confrontation with an Adventist in the frustrating and fruitless area of doctrinal disagreement encourages them to shift to a subject more easily discussed and less emotionally charged. It becomes much easier for all involved to say you left because the church was cold, or to use some other social issue dodge.

I would caution Adventist demographers to phrase their questions carefully in order to find out exactly why members leave. There are plenty of people to question. Most of my friends who consider themselves former Adventists are still on the church books.

As a final thought, I noted with some amusement that it appears church officials still would

rather deal with the socially disillusioned than the one who asks hard questions and expects straight answers.

MAINE

# Work

No church  
member has  
visited,  
said hi,  
or done  
anything  
else.

Because my parents could not afford to help, I had to work my whole way through academy. I never had a chance to enjoy myself and to get involved in activities. I never had a chance to get to know other kids—even the ones in my class. I don't think a person should attend academy if he/she has to work continually to attend it.

Because I could not afford to attend an Adventist college, I now attend a public college. Even though I do not attend church, no church member has visited, said hi, or done anything else. This and the *cruel, cold, unfriendly* actions toward my parents from the same church members show that Adventists are *definitely no different from other people in the world*. It is because of these cruel actions that I have no desire to remain an Adventist.

NEBRASKA

# Objectionable

While I have no illusions about this letter ever making the pages of the *Review*, I would like to say that I find the term *backslider* objectionable. I, for one, reject this label and refuse to accept the Adventist Church's officious



and self-righteous inference that my "unchurchedness" is a negative attribute. Rather, I am convinced that leaving Adventism was a positive, life-affirming act; and if I've slidden backward, away from the church and all of the problems that it has with undisciplined people like me, I'm certain that I've progressed forward and closer to God.

VIRGINIA

## Single

Perhaps  
someday I  
can find a  
place  
where I  
can feel  
I am a  
part of the  
church.

I like what the church believes, but I find the church I belong to has no time for an older single lady who has to work for a living and has no family.

The pastor does not have time to talk to me for a few minutes, and the people hardly ever speak to me. So I started working seven days a week. At least my patients talk to me, and so do the neighbors here.

I read my Bible every day and a daily devotional book. God keeps me going. He blesses me in many ways even if the people in the church don't have time for me. Perhaps someday I can find a place where I can feel I am a part of the church, not just a member on paper only.

OHIO

## Look Good"

Four years ago our family—my wife and I, and our sons—

left the Adventist Church. It was not a quick decision for us. Both my wife and I had attended SDA schools, worked at SDA institutions, and served as church leaders in various capacities.

The more we studied the Bible and prayed, the more we grew weary of our "Adventist look good." We began to examine our own relationship with God and began to feel the need for a more open worship fellowship where differences of understanding can be voiced and respected without suspicious and judgmental reactions of those "grounded in the truth." We needed to be with believers who proclaimed the assurance of salvation that is taught in the Bible and where the priesthood of all believers is practiced.

The more  
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weary  
of our  
"Advent-  
ist look  
good."

These attributes we discovered are missing in a majority of Adventist churches. Many members do not understand the good news of salvation, and many leave the church worse off than when they joined, because they feel completely hopeless spiritually, because intellectual knowledge does not a Christian make.

We didn't leave Christ, we left a religious institution and subculture. Our faith and beliefs are strong. We are involved in various lay ministries with

other Christians and we worship together on Sabbaths with new believers. And no, we don't eat pork and believe in an eternally burning hell. But we do believe in what Christ has already done for each one of us.

CALIFORNIA

## Prodigal Daughter

I have been what most SDAs would call a backslidden Christian. Recently, however, by God working through two non-SDA Christian women, I recommitted my life to the Lord and have since been trying to find a home church. Initially I attended church with my two friends on Sundays, where I found a beautiful welcoming spirit—visitors are identified, talked with, called by a member of the visiting team, invited to a visitors' banquet, etc.

I did, however, want to honor and celebrate the Sabbath and began visiting various SDA churches. Do you know? I found very little of the vibrancy, warmth, and interest that I found with the evangelical congre-

This is just  
one little  
letter, but  
I hope  
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message  
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go un-  
noticed.

gation. Sadly, the church members seemed to be asleep, and the services reflected that. For the most part, I was a nameless, unnoticed face.

I hope, by God's Spirit, to do something in my small circle to change or prevent this as soon as my life settles down to allow me to be in one place and find a church. This is just one little letter, but I hope that its message will not go unnoticed. The church can be doctrinally pure, but please, please, let that doctrine be richly enshrined in a love that manifests itself in welcoming smiles, warm handshakes, follow-up, and friendships.

COLORADO

*Of Jesus the prophet wrote, "A bruised reed he will not break, and a smoldering wick he will not snuff out" (Isa. 42:3, NIV). Many of the "missing" feel bruised and broken; they wait to be welcomed back. And others still in church are barely clinging to faith. May the Lord open our eyes and soften our hearts to minister to those hurting all around us!*

## Special Issue for the "Missing"

The entire November 2 issue of the *Adventist Review* will be slanted toward missing and inactive members. Authors include Charles Bradford, William Johnsson, Ron Watts, Leslie Bumgardner, Clarence Schilt, Henry Wright, Ben Maxson, and Dick Winn.

This will be a *Review to give away*. Extra copies of the issue, which will be undated, will be available through your local Adventist Book Center.



# ARMOR ALL

## A reflection on Ephesians 6:11-17

BY JACKIE ORDELHEIDE

**T**he alarm rang at 6:00 a.m., alerting me to the storm outside my window. My sleep had been sweet. An hour more would make it even sweeter.

As I mechanically reset the alarm, I bumped my shiny new Sword of the Spirit sitting precariously on the nightstand. With little thought I rolled over, pulled the covers closer, and returned to oblivion.

At seven o'clock the ruthless alarm vaulted me out of bed. I raced to the shower while rehearsing the day's agenda: "... meeting at 9:00 ... lunch with Bonnie ... concert at 8:00 ..."

I inhaled breakfast at record speed, then ran to my room to finish dressing. At my closet I stood pawing past the blouses, suits, Breastplate of Righteousness, and dresses. Nothing caught my eye.

I went to the dresser and whipped out a Belt of Truth that had been hanging out of the drawer. Considering its bulkiness, I threw it back with the other accessories, thinking it useless.

"Get gas in my car ... check the antifreeze ..." Couldn't I concentrate on my clothes for a minute?

I frantically searched the room. Time was running out. I spotted a pair of Shoes of the Gospel strewn across the floor. *Perfect*, I thought as I slipped them on.

But they weren't for me. I needed something more stylish, more upbeat. I stood at the door and kicked them toward the closet. I couldn't be bothered.

I raced down the hall and stopped in the entry to grab my Helmet of Salvation. Somehow, among my everyday duties, I had allowed it to get buried under the more pressing matters in my life. And now, with the storm raging outside, I needed it badly, but it couldn't be found.

I opened the door to leave, and a blast of wind nearly paralyzed me. I clung to the door, struggling to close it, but the relentless storm tugged at me, nearly sucking me into its deadly grip.

I trembled as I stood inside. I was not dressed for the storm.

I ran to the closet, hoping to find just one piece of clothing to wrap up in. Instead, I found my Shield of Faith crumpled up in the corner, on the floor. The once shiny shield had become a dull piece of scrap. I had allowed my wardrobe to become useless to me.

### To the Rescue

"Lord," I cried, "protect me from the storm!" I fell to the floor, shaking. My own negligence had brought me to this point.

"Don't be afraid," a voice behind me assured. "I will strengthen you, and hold you up with my victorious right hand" (see Isa. 41:10).

"But ... the storm ... *What about the storm outside?*"

Without a word He pulled out the brand-new Breastplate of Righteousness that I had passed over in my closet. With His strong arms He wrapped it around me until I was completely covered. It felt warm and secure against my body.

Then He handed me my barely used Sword of the Spirit and said, "Here, use this to fight off discouragement, doubt, and sorrow. With it you will find protection, assurance, peace, and guidance. It is stronger than a two-edged sword" (see Heb. 4:12).

He helped me tighten up my Belt of Truth until it was snug around my waist. He explained that this would keep me on track (John 16:13), even through the most tumultuous conditions.

He helped me tie my Shoes of the Gospel and said, "Your feet are now shod with the Good News of Peace. Walk boldly to the corners of the earth. I have given you power to tread on serpents, scorpions, lions, and dragons [see Luke 10:19; Ps. 91:13], and nothing—neither fire, nor water, nor rivers—shall be impossible for you. I will be with you" (see Isa. 43:1-3).

Thinking He was done, I got up to leave.

"Wait," He said. "You'll need something to extinguish the flaming arrows of the enemy. Here, take this Shield of Faith. It's small now, but it will grow as you use it. With this you will have victory over the world" (see 1 John 5:4).

Feeling inadequate, I tried to stop Him. But He continued. "And this Helmet of Salvation, wear this with the assurance that I will come again and rescue you from the harshness of the storm outside" (see John 14:3).

Then He sprayed on me the Fragrance of the Knowledge of Him and told me to wear it wherever I went (2 Cor. 2:15).

I stood there now, complete in my armor—everything I ever needed, but nothing I had wanted—but somehow was reluctant to go. I wouldn't be safe alone.

He sensed my fear and walked me to the door. "I will be with you," He reassured, "... even till the end of the storm [see Matt. 28:20]. In your weakness I will be your strength; in your grief, your joy; and in turmoil, I will be your peace."

"Now go," He bade me. "Go" (see verse 19). □



*Jackie Ordelheide is an editorial assistant for the Adventist Review.*



By Samuel C. Young  
FIRST OF TWO PARTS

# 中國 與 教會

# CHINA

## The Door Is Still Opening



With the People's Republic  
of China often in the

news these days, Adventists continually ask me, How are our Adventist believers doing in China? How many are there? Are they faithful to God?

If I were to answer these questions quickly, I would say, They're doing better; there are about 65,000; and yes, they are faithful to God.

But such short answers do injustice to the full story of Adventists in China. And a longer response (in print) is acceptable today only because of the progressive changes and reforms that have occurred during the past ten years in China—reforms that so far have been essentially unaffected by the students' struggle for democracy this summer.

Yet despite the changes, we must be careful with our words and actions because of the continuing governmental policies that make the relationship of Adventists *inside* China with Adventists *outside* China a sensitive issue.

### Church Organization

Today our Adventist believers in China do not enjoy the privilege of having a church organization by themselves. By 1952 our China Division of the General Conference ceased its operations and our

publishing house, all 15 hospitals, and scores of schools were reorganized or placed in the custody of the government. And shortly after 1952 most of our unions and missions also closed their doors.

The rapid collapse of our organized work was largely caused by the division's extreme dependence upon General Conference appropriations and the administrative direction of overseas missionaries.

Through persecution, humiliation, and all kinds of trials unimaginable and not understandable to persons watching from outside, the Adventist Church in China was purified. The fires of tribulation drove out all the "rice Christians," who came to church only for material gain. Gone were those whose faith was not grounded upon the solid Rock, Jesus Christ.

For 30 years the Christian world watched in disbelief and in pain as the once-favored mission field with all its beautiful people and programs vanished into oblivion. Under the influence of the 1966 Cultural Revolution, the Red Guards

Members  
often attend  
"open" non-  
denomina-  
tional  
churches.





climaxed the problems faced by religions in China by confiscating and burning millions of Bibles and religious books, and by closing all the churches and temples. Believers could pray to God only in secret. The name of the Lord seemed to have been wiped off the face of China forever.

But God has His timetable and His ways to prepare a rich soil for a future harvest. Even before the death of Chairman Mao Zedong in 1976, the government began to relax its control in many places, and Christian work began to revive. By 1977 and 1978, when many Christian leaders were still in prison, the "house church" movement picked up speed. And by 1979 the government announced a new policy on religion, and began allowing many church buildings to be returned to their original use.

Thus the number of open churches gradually increased from only a few in 1979 to approximately 5,000 today, with about 5 million Protestant Christians jointly meeting together every week for worship services. These Protestant churches are administered by the China Christian Council (CCC), a subsidiary of the Three-Self Patriotic Movement (TSPM)—the only government-sanctioned organization to manage Protestant church affairs.

Keen observers, though, will find that the majority of Christians in China today meet in house churches—in homes or places other than churches because the church buildings either cannot accommodate them all or are located too far away.

The number of Christians attending those house churches has been debated for years, as an accurate census is not possible. Estimates range from a few million to 50 million. The more believable figure is somewhere between 20 and 30 million. To substantiate such a claim, China watchers cite counties where 150,000 or more Christians exist.

## Popular House Churches

Just why are the house churches getting so numerous? Bishop G. H. Ding, chairman of the TSPM and CCC, gives six reasons:

1. The open churches are too few, too far away, and too crowded.
2. Some Christians feel that the TSPM and its ministers do not love the church, sometimes even betraying the church.
3. Believers feel that sermons in the open churches are not in harmony with their beliefs, so they develop mental resistance to the sermons.
4. They are not happy with the character and the style of the TSPM administrators and church pastors.
5. The liturgy, or order of worship, of the nearby Protestant church is not according to the believers' traditional way of worship.
6. Some feel that one worship service per week in the church is not sufficient. They need more.

Beyond these the most important reason is that most Chinese have lost faith in all the isms, in the people who are propagating these isms, and even in the organization supposed to implement the isms.

Into such a vacuum many religions have arisen to fill the void.

Interference with the people's normal religious life recently has been an issue receiving attention. The Three-Self Patriotic Movement and the China Christian Council of a county in Fujian Province sent out notices to all the churches and meeting points (house churches) in November 1988, informing them that they shall not invite Chinese from Hong Kong, Taiwan, Macao, or any country overseas to preach or to attend the house churches. This notice was based on the spirit of a document issued by Fujian Province.

On the other hand, national TSPM leaders are becoming more vocal in championing religious freedom. They lately denounced three documents recently issued in Guangdong, Fujian, and Shanxi provinces that restrict the freedom of religion and violate the constitutional provision granting such freedom. It is still difficult to eradicate many cadres' leftist tendency to interfere. It seems that whenever there is a movement promoted by the government to reform a certain issue, such as the antispiritual pollution movement created to counteract the widespread influence of such items as pornography, demoralizing literature, and rock music, the church is inevitably affected. It is lumped with the other bad elements to be reformed.

Many hope that the new religious law currently being enacted will be a more enlightened and balanced one. At any rate, real separation of religion and state, and religious freedom as known in the West, will still be things of the future. They will come, but slowly. What has been achieved through hundreds of years by debate, education, and even shedding of blood in the West cannot be expected to be achieved overnight in China, a much older civilization, which has known very little democracy through the thousands of years of her history.

## Winds of Change

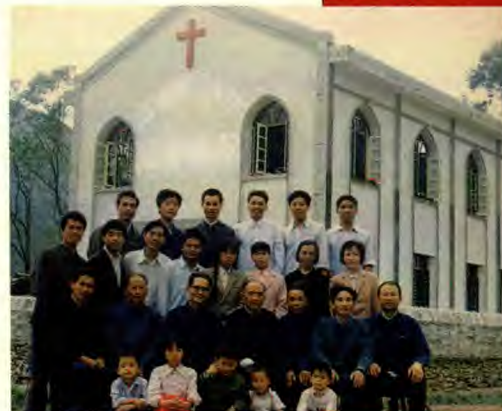
The winds of change are blowing hard in all corners. On March 20, 1989, Bishop Ding reportedly told the News Network International in an interview that the Three-Self would be dissolved by 1991 and would be replaced by a united church structure in the tradition of Presbyterianism or Methodism.

According to the report, Ding tacitly acknowledged that the TSPM has failed in the 1980s to unite Protestant Christians and defend religious freedom. He also admitted that the church would be better administered with a more service oriented and pastoral structure than the TSPM. But three weeks later, on April 12, a press release from an Amity

**Most Chinese Adventists meet in small groups in "house churches."**



**Adventist believers are now able to build churches, using their own funds and hands.**





Foundation spokesman in Hong Kong denied that a decision had been made on the matter of dissolution of the TSPM. The press release said "The TSPM Committee is carefully studying its role, and its profile will definitely be decreased in the future." Anyway, according to some who are familiar with the bylaws and terms of reference of the TSPM and CCC, any adjustment to the function of the two bodies could be made only after extensive consultation and could be passed only by the National Christian Conference to be convened in 1991.

## Adventist Believers

Wherever large numbers of Adventist believers live near open churches, they join with other Christians for Sabbath services. The percentage of Adventists in these churches varies from less than 20 percent to nearly 100 percent. Churches with a large percentage of Adventists normally use the traditional Adventist order of worship service, have the ordinance of humility before the Communion service, and baptize by immersion.

In other places, Adventist ministers, if there are any, join with the ministers of other denominations to shepherd the churches. For instance, in one church where Adventists consist of about 50 percent of the total attendees on Sabbath, four ministers serve the congregation: Adventist, Methodist, Baptist, and Presbyterian.

Only in a few places do Adventists obtain permission to meet just by themselves so they can listen to sermons preached by Adventist pastors and elders, away from the noisier and more crowded home churches, and to avoid any suspicion by the public security officers.

In rural areas the situation is vastly different. Almost all the Adventist house churches are purely Adventist led. Doctrine, liturgy, and sermons follow Adventist beliefs. These companies are growing very rapidly.

As can be imagined, the small rooms in a house soon become inadequate to accommodate the increasingly larger audiences. So in many places the local congregations have started to build their own houses of worship. These may not be beautiful edifices, but they are built with love and sacrifice. Most of these have been built with no outside assistance and, of course, no appropriations from higher organizations. When completed, the churches are filled with happy songs of praise and fervent prayers to God.

What a great contrast to the scenes in churches 40 or 50 years ago, when attendees consisted mostly of denominational employees, their immediate families, and a few genuine Christians mixed in with the large numbers of rice Christians, who came with earthly motives. Only a few, very few, real Christians were in the church.

But now the church has its feet on the ground. The fires of persecution have purified it, and a group of saints are ready to meet their Lord. The growth of Adventism in China has been phenomenal, considering the odds, from a few thousand to at least 65,000 at present, nearly a tenfold increase during the past 10 years.

## Difficulties Remain

Notwithstanding all the victories worthy of the most joyous thanksgiving, difficulties remain. Adventists in China have no official recognition as a group (no indi-

vidual denominations exist in China anymore), and they have no regional and no national church organization. They are urgently in need of spiritual food, including Bibles and Spirit of Prophecy and other religious books. In most cities, Bibles are available, but in remote areas they are difficult to secure.

In view of the fact that our Adventist believers have no Sabbath school quarterlies, no Morning Watch books, no church organization, and no nationwide or province-wide meetings, the Spirit of Prophecy books play a vital role in uniting these people, providing a common belief and a common bond.

Evangelistic meetings, of course, are not conducted in China, and Chinese Adventists do not have schools, hospitals, radio programs, young people's societies, publishing houses, book centers, and other things those outside China take for granted. What they have, though, are the most essential items: a strong faith and a fervent desire to spread God's word.

Like the apostles and the early church, they preach what they believe to their neighbors and friends, and win many converts. A letter recently reported that in one district where we previously had about 1,000 believers, Adventists now number more than 3,000, with 1,300 baptized on one Sabbath not long ago. They now are building a church that will accommodate 3,000! It will be the largest Adventist church building in that part of the world!

## Future Leadership

Adventists in China also face the lack of future leadership. Those who served the church before 1949 are now in their 70s and 80s. For 40 years we have not had a systematic way to train future church leaders. Although the Lord has raised up many younger people to lead, most of them need more education, particularly theological education.

The Three-Self Patriotic Movement in recent years has opened 12 seminaries with approximately 700 students, but with fewer than a dozen Adventist young people.

Because our leaders are of different backgrounds and are not exempt from human weaknesses, Adventists in China are not without problems as far as unity is concerned. In one province where we have the highest concentration of Adventists, the church is split into four factions, each running its own business without consulting the others. In some places, keen observers have begun to detect slight doctrinal differences. This naturally results from isolation and lack of communication. The only hope is to unite the church by literature, Christian fellowship, and the Adventist message carried over the radio waves from our Adventist World Radio station on Guam. □

## Next Week: Part 2: "How Adventists Outside China Can Help."



*Samuel C. Young, an associate secretary of the General Conference, is Chinese. He is secretary of the Eastern Asia Committee—the committee responsible for coordinating Adventist services for China.*





A Petit Parable Will Diversity Divide Us?

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# New Books That Meet the Needs of Hearts and Minds

## The Cross and the Swastika

by F. T. Grossmith, US\$4.95/Cdn\$6.20

*The Cross and the Swastika* discloses the gripping story of U.S. Army chaplain Henry Gerecke and his impact on the lives of despised men such as Hess and Göring during their last months at Nuremberg. Discover which of Hitler's disciples gave their hearts to Christ.

## The Humanity of Christ

*Selections From the Writings of Ellen G. White*

Compiled by Robert W. Olson, US\$1.95/Cdn\$2.45

Who was Christ? Was He God or man? Or was He both? This new book from the White Estate is designed to lead the reader to a better knowledge of the real Jesus. Quotations from Scripture and the writing of Ellen White comprise the text.

## Out of the Depths

*The gripping true story of a drug dealer's deliverance from the tyranny of addiction.*

by Donald Berry, US\$6.95/Cdn\$8.70

*Out of the Depths* is the story of one man's trip to a self-made hell and the God he found there, waiting to take him in His arms and love him to wholeness again. A book you won't be able to put down!

## Dinosaurs

by Ruth Wheeler and Harold G. Coffin, US\$6.95/Cdn\$8.70

Have you ever seen a live dinosaur? These ancient creatures no longer walk the earth, yet they seem to have caught every child's imagination. *Dinosaurs* is filled with stories about how modern man discovered that these huge reptiles existed. It offers a Bible-based answer to the question, "What happened to the dinosaurs?"

## Bright Candle of Courage

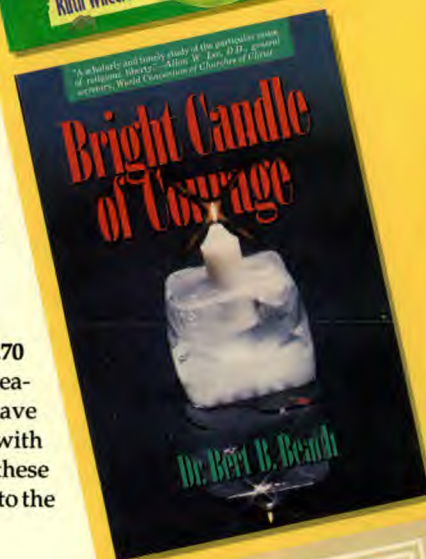
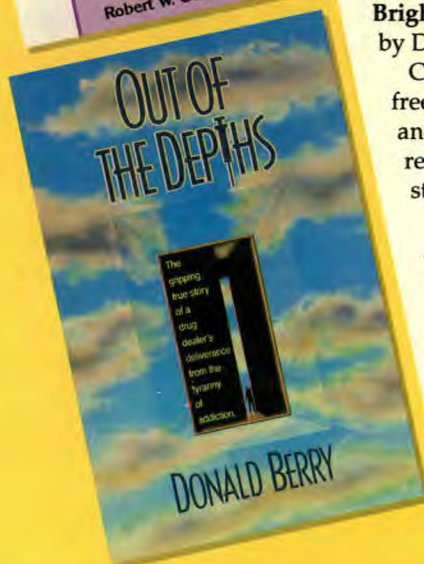
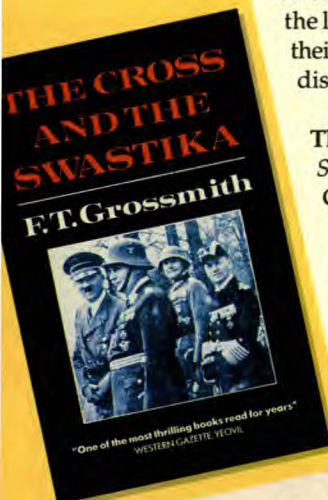
by Dr. Bert B. Beach, US\$7.95/Cdn\$9.95

Christians must be eternally vigilant in protecting their freedom of worship. Now author, international lecturer, and teacher, Dr. Bert B. Beach looks at the key issues of religious freedom. Share his insights into the age-old struggle for a balance between church and state.

## A Gold Star for Eric

by Colleen L. Reece, US\$6.95/Cdn\$8.70

The book you've been waiting for! Remember Eric? Your children read about him in last year's *Primary Treasure*. *A Gold Star For Eric* teaches that not everyone has to be good at the same things—each person has special talents. Eric's story will delight children as they share his discoveries and learn how he made "forever friends" with Jesus.



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BY MYRLE CARNER

# Seven Things Teenagers Are Dying to Tell Their Parents

**Tips from a police officer who works with kids**

In the 10 minutes it takes you to read this article, some very disturbing things will happen to America's youth:

- 10 kids will attempt suicide.
- 105 kids will quit school.
- 618 high school seniors will smoke marijuana.
- 20 girls between ages 15 to 19 will become pregnant.
- 5 of those girls will give birth to illegitimate babies.
- 8 of those girls will have abortions.

These numbers have become, quite literally, a national crime. Children and youths ages 12 to 20 constitute 57 percent of all serious arrests made in America. And the problem is getting worse.

As a professional law-enforcement detective, I've talked to hundreds of parents who are upset, angry, and sad that their sons and daughters are in trouble.

These are not crazed, psychotic adults, but generally well-meaning moms and dads who live in your neighborhood, work hard, volunteer for the PTA, and then see the wholesome lives of their offspring unravel before their eyes.

These parents sit dejectedly on the other side of my desk and insist

that they did everything they could. "Where did we go wrong?" they ask.

Many times their own troubled kids tell me the answer: "Mom and Dad didn't listen to me."

I see these young guys and gals on their way to the detention home or juvenile hall. We sit and talk, and I get to know their past, their problems—and their plans, if any.

I'm not a psychologist or a pastor. I'm a working cop who believes God has given me an opportunity to help kids. Invariably, as I listen to their stories, I ask each one this question: "If your parents were seated with us right now, what would you like to tell them?"

Their responses are startling—and often brutally honest. From what I've learned, these are the seven things kids are dying to tell their parents. Moms and dads, please listen up.





# 1. "Keep cool."

The number one thing kids in trouble with the law wanted their folks to know was how to keep their cool. In other words, mom and dad, don't lose your temper in a crunch. Don't blow your top when things go wrong. Kids need the reassurance that comes from controlled responses.

I remember a boy named Mike. His mother was an alcoholic who drowned every problem with a belt of booze. No matter what Mike did, both of his folks reacted in rage. When I first met Mike, he had been arrested for destroying property. From there it got worse. Six years later he murdered a neighbor.

Had Mike's parents been able to keep their cool—and show him love and understanding, rather than anger and violence—perhaps Mike may not have continued down this deadly path.

# 2. "Please show us who's boss."

Most young people I talked with want their parents to be strict. They

times before his first arrest.)

The store manager doesn't bother to notify the police. Instead, he calls Johnny's parents, who mete out their own punishment: "No TV for a week."

About the fifth day of his sentence Johnny sneaks in a couple hours of TV. Mom and dad aren't into discipline, so they overlook Johnny's offense. And all of a sudden, boundary number one is gone.

Then mom and dad set up boundary number two—no chatting on the telephone with his girlfriend. But Johnny circumvents this rule too. One by one, subsequent barriers are broken down until none remain. Johnny figures he can do anything he wants, since mom and dad don't assert their authority.

The jails I visit are filled with hundreds of Johnnys who stepped over the line. Now they themselves are broken. I hear them cry out, "I



couple who tried desperately to be on the same level as their 16-year-old son by talking and dressing like him. During our visit I had a hard time knowing which one was the father and which was the son!

The father looked at me, pointed to his son, and said in his best juveniles, "Hey man, you gotta do something about my kid. Ya know what I mean?"

I looked at the father and thought to myself, *Yes, I do know, and part of the reason is that you look so ridiculous. Furthermore, I bet your kid thinks you look ridiculous too.*

Your kids may be too shy to tell you, but the message is clear: Be parents, not peers.

# 4. "Please, light a candle."

Many troubled kids I speak with, especially those with uncertain futures, are looking for a genuine spiritual dimension in their lives.

They are saying, "Please, tell us that God is not dead, sleeping, or on vacation. We need to believe in something bigger and stronger than ourselves."

Remember, these aren't little angels with perfect Sunday school attendance; these are hardened youths who have thumbed their noses at society. Yet these same young people really want to know: Is there a God out there? Does He exist? Does He really care?

# 5. "Scare us sometimes."

Translation: Get tough, mom and dad. If you catch your kids lying, cheating, stealing, swearing, or boozing, then discipline them. Let them know why what they did was

**Kids need the security of fair but specific boundaries.**

don't want a cruel father beating them with a belt; they want parents who are consistent and fair in dishing out discipline. Kids need the security of fair but specific boundaries, and they need to know there are consequences for going over the line.

Nearly every juvenile crime I've investigated involves some type of boundary. The common scenario goes like this:

Little Johnny gets caught stealing a candy bar at the neighborhood grocery store. (Typically, the odds are he has already stolen 6 to 12

really wanted my folks to bug me. I wanted them to be fair in handing out discipline. I wanted them to show me who was boss."

# 3. "Don't blow your class."

Translation: If you're 40, don't try to act 16. Your kids don't want you to act like them. What they really want is for you to be a parent, someone they can look up to.

I wish you could see some of the parents who have brought their kids into my office. I remember one



wrong. And when they need punishment, dish it out. But also let them know that you love them, even when they let you down.

I believe in the "50/50 rule." The best way to treat your kids is with an equal balance of love and discipline. If a parent shows too much leniency (love) or threatens with too much punishment (discipline), the scale becomes lopsided, and problems result. Kids need a discipline that says "I love you." They need moms and dads who will set rules to protect them from harmful consequences.

## 6. "Call our bluff."

Did you know that kids don't really want everything they ask for? They want parents who won't be in-

timidated when they threaten to drop out of school or to run away from home.

I've met parents who nearly lost it when their kids said things such as "I'm leaving home, and I'm not coming back."

Why not call their bluff? When it comes to making threats, most kids don't really mean what they say. Do you think your kid really wants to give up a warm bed, a full refrigerator, and the security of home? Don't back down from your kid's threats, and you'll see that he or she is very likely to stick around.

## 7. "Be honest with us."

Finally, kids want to be told the truth. It doesn't do any good to try to

fool your kids. They know you better than you know yourself. They know when you're telling it like it is and when you're not.

All kids want their folks to "be real." They will accept criticism better when they know it comes from a parent who's honest and up-front.

Not every parent has to deal with delinquent children, but every parent has ears to hear them. Now that these youngsters have spoken, are you willing to listen? □

*Detective Myrle Carner is a criminal investigator with the Seattle Police Department. He and his family live in Edmonds, Washington. Copyright © 1989 by Myrle Carner. This article originally appeared in Signs of the Times, March 1989.*

## CHILDREN'S CORNER

# THE DIARY

BY MARION SCHOEBERLEIN

Jenny studied the blank pages in her new diary. Aunt Esther had given it to her for a birthday present. Now she was wondering what to write in it. Her secrets? Her dreams and ambitions? What she thought of other people? Maybe some mischief she had gotten into?

Jenny decided to write about other people. She was glad the diary had a little lock and key. She didn't want anyone to read it, not even her mother.

*I don't like my new Sabbath school teacher. She's too strict,* Jenny wrote on the first page. Then she felt guilty, so she stopped writing.

But the next day she made another entry. *I hope I get a better grade in math than my friend Merle. She always brags so much about her grades. She makes me sick!* It was another secret bad thought.

*I wish my little sister, Jessica, wasn't so cute. Everyone makes a bigger fuss over her than they do over me* was her next entry.

By the end of the week Jenny was worried. Every entry she had written was negative. She didn't know what to say when her mother asked, "How's the diary going, dear?"

"I'm starting to hate it!" Jenny began to cry.

Mother looked puzzled. "I don't know what you mean," she said.

"Well, Mom, all I seem to write are the bad things I think when I'm in a bad mood. Then when I read it all over, it makes me feel terrible!"

"I'm surprised at you," Mother said. "I'm sure Aunt Esther wanted the diary to be a happy present. You see, a diary is like a book, a kind of record of good and bad thoughts. The Bible is a kind of diary too. It tells us about the good and bad

things people did. It wasn't wrong of you to write down some of the bad thoughts, but if you keep on putting down *only* the things that depress you, you might as well throw the book away. It won't be any fun at all."

Jenny thought about what her mother had said. The next day when she sat down with her diary, she decided to take the advice she was given and write about something that had made her happy. *I went over to see my neighbor's new puppy. Boy, is he ever cute!*

The next day she found another happy thing to write about. *Mother says I can go to summer camp this year. I can hardly wait!*

By the end of the week Jenny found that every day she had thought of something good to write about.

"I'm glad you are finding positive things to write about instead of negative things," Mother told her when Jenny explained how much fun she was having with the diary now.

"I am too," Jenny laughed. "And I'm glad I can lock up my thoughts with a little golden key. I'd hate for anyone to see the first few pages!"



clumping of blood cells, and lowering blood cholesterol.

The typical Western diet contains too much fat and therefore contributes to major health problems such as coronary heart disease, cancer, stroke, diabetes, hypertension, and obesity.

Many Adventists also eat too much fat, especially those who use flesh foods. Animal foods contain cholesterol and have higher

nonfat and low-fat milk inappropriate. Breast milk remains the most desirable food for infants.

It is difficult to support the idea of eliminating visible fats from the diet on the evidence from science, the Bible, or the Spirit of Prophecy. Children and youth who are highly active may need more fat than adults to maintain body weight and sustained growth.

With these dietary guidelines in mind, and avoiding the extremes of too little or too much fat, one can eat with assurance the best diet for promoting health and preventing disease.

### Dietary Guidelines

The North American Division Nutrition Council suggests the following dietary guidelines for achieving the proper level of fat intake?\*

1. Use fruits, whole grains, dry peas and beans, and vegetables. These can lower fat consumption and improve the diet in many other ways. Liberal amounts of these foods form the cornerstone of good dietary practice.

2. Adopt a diet without meat, fish, or fowl. Such a vegetarian diet tends to be higher in carotene (which is converted into vitamin A), vitamin C, fiber, and other protective substances likely to reduce cancer risk.

3. Learn to cook without eggs, the single greatest source of cholesterol in the American diet.

4. Select low-fat dairy products in place of high-fat butter, cheese, whole milk, and other dairy products, thus reducing cholesterol and saturated fat intake.

5. Use limited amounts of visible fats and oils, such as those used in fried foods, mayonnaise, salad dressing, shortening, and margarine.

6. Use limited amounts of nuts and seeds, which are high in fat. □

\*For information on fats in the Bible, write to NAD Nutrition Council, attention Stoy Proctor, 12501 Old Columbia Pike, Silver Spring, MD 20904.

*Galen C. Bosley is science research associate in the General Conference Health and Temperance Department.*

# SHOULD WE ESCHEW THE FAT?

## How to live off the fat of the land

BY GALEN C. BOSLEY

**Scientific evidence today endorses fat as a necessary component in the diet. It provides essential fatty acids, a**

concentrated energy source that the body cannot make. These fatty acids, found primarily in plants, facilitate the absorption of fat-soluble vitamins and provide a feeling of satisfaction and palatability to meals.

When eaten, fats are converted into substances important to the regulation of such body functions as normal cell growth and activity, proper nerve function, hormonal balance and immune response, lowering blood pressure, decreasing

amounts of saturated fat than plant foods, which contain no cholesterol. The Adventist Health Study shows an increasing risk of disease associated with greater meat consumption.

Adventist males who consume meat daily have four times more heart disease, 3.8 times more diabetes, two times more obesity, and 1.5 times more prostate cancer than Adventist vegetarian men. Similarly, Adventist women who consume meat daily have 1.5 times more heart attacks after age 55, two times more obesity, and 1.7 times more ovarian cancer than their Adventist vegetarian counterparts.

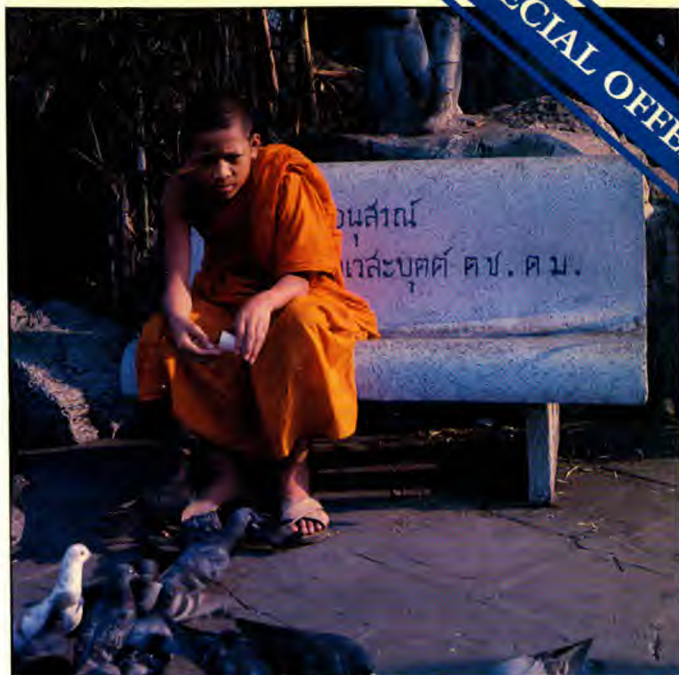
Adopting a vegetarian diet can reduce heart disease risk more than any other measure presently being promoted. In addition, men eating meat and large amounts of milk, cheese, and eggs have 3.6 times the mortality from prostate cancer than lower consumers. And Adventist women with higher egg consumption have higher mortality rates from colon and ovarian cancer.

With the present state of knowledge, the American Heart Association, National Cancer Institute, American Medical Association, and other health organizations recommend a fat intake of 20 to 30 percent of the daily calories for adults. Infants and children need fat calories to support optimal growth, making



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# PSEUDOTRINITY IN THE APOCALYPSE

**How the devil seeks to frustrate the gospel**

BY ERVIN K. THOMSEN

**T**he concoction and marketing of counterfeits is Satan's most effective mode of operation. Adventists

are well acquainted with the counterfeit Sabbath, which, according to our interpretation of Revelation 13, will become a highly visible sign of last-day deception. But the universal introduction of forced compliance to this counterfeit will take place in the context of a much subtler deception: Satan's counterfeit of the work of the Trinity. By imitating the Trinity, Satan will market eternal destruction, packaged as salvation.

The book of Revelation portrays numerous symbols that contrast

truth with error. It speaks, for example, of two women: the bride and the harlot; two cities: Jerusalem and Babylon; two lakes: of fire and of glass; two kinds of people: the marked and the sealed.

There are also two trinities (see chart 2). Formed by Satan, the pseudotrinity consists of the dragon, the beast, and the false prophet (Rev. 16:13; 19:20; 20:10). But the most comprehensive description of this pseudotrinity is found in Revelation 12 and 13, where the false prophet appears as a two-horned beast (Rev. 13:11ff.). Through these agencies Satan markets *the three lies* that throughout the great controversy have been the source of all false doctrine (see chart 1):

## Seeking Our Destruction

As God works for man's salvation through the unified and harmonious relationships of the Trinity, just so Satan works for our destruction through his pseudotrinity while pretending to work for our salvation.

The dragon is an accuser of both God and "the brethren." His charges consist of lies about God's character and the truth about our characters (no need to lie about that). Satan uses methods that God cannot. Compulsion, persecution, fear, and threat are all in his arsenal.

The activities of the ferocious seven-headed beast show striking similarities to the work of the gentle Lamb. Through the healing of the deadly wound (contrasted with the death and resurrection of Christ) the beast imitates, after a fashion, the saving work of Christ. To the legalist he promises to pay on delivery what God so willingly would give as a gift—namely, forgiveness.

This blasphemy perpetuates Satan's second lie (see chart 1). As people believe this lie, they experience uncertainty and despair about their salvation. How can they ever be sure they have done enough? Some abandon themselves to riotous living, saying to themselves "What's the use in even trying?"



## CHART 1

| Lie 1  | Lie 2   | Lie 3                                    |
|--|---|--|
| God is severe, unfair, arbitrary, and dictatorial. | God's justice makes forgiveness hard, if not impossible, to obtain. | God's mercy makes obedience unnecessary. |
| ▼  | ▼   | ▼  |
| Don't trust Him.                                   | Try harder.   | Do as you please.                        |

The foundational premise of the second lie, then, is that man can somehow save himself. It is of no value for Adventists to take comfort that they are *not* part of certain religious bodies, for denominational lines provide no safety zone of immunity against this age-old deception.

Any teaching that misrepresents or minimizes the justifying work of Christ has its root in the blasphemous and deceptive pretenses of the beast. The "beast principle" is an outgrowth of Satan's lie about God—that He is quite reluctant to welcome bad people home. The eagerness of the righteous heavenly Judge to pardon the unrighteous is construed by Satan as a negative mark upon God's reputation.

### The Lure of Legalism

The principles of the beast appear attractive because they seem to work. Notice that according to Revelation 13:3, the beast arrests the attention of the entire world through the marvelous healing of its deadly wound. Who can argue with success? The trap of legalism is that it seems to work. "Have we not . . . in thy name done many wonderful works?" (Matt. 7:22). "Works deserve credit" is their self-justifying argument. "And these works we have done." "The essence of legalism is self-atonement. The seeker tries to make himself acceptable to God by some act of restitution, or by self-punishment or the feeling of regret" (A. W. Tozer, *That Incredible Christian*, p. 98). The greatest dan-

ger of self-justification is that it deceives those who hold to it.

The lure of legalism is the fictitious buying power of its currency. One side of this counterfeit coin promises that salvation can be earned, bought, or bargained for. The other side leads its victims to adhere to standards for the purpose of exalting self. Of such people Jesus said, "They have their reward" (Matt. 6:16).

But legalism, while purporting to produce obedience, fails to deal with the root of all sin: *pride*. No wonder Ellen White asserted that justification by faith "is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself" (*Testimonies to Ministers*, p. 456).

Legalism hardly ever appears in the church as a heresy. On the contrary, legalism masquerades as valiantly upholding the standards of the church. Who could be against that? Could it be that by basing our experience on the "beast principle" (salvation by works), we are unwittingly worshipping the beast, and the dragon that gave power to the beast (Rev. 13:4)? By trusting in human performance for acceptance and forgiveness, we accept his lie and give allegiance to his power.

### Zenith of Deception

It is in imitating the work of the Holy Spirit that the counterfeit work of the false prophet reaches its zenith. The Holy Spirit convicts of sin, exalts the saving work of Christ,

and writes the law of God in the heart and mind of the believer, thus reproducing the image of Jesus in the believer's character. The work of the Spirit always results in true obedience, which is the *fruit*, and not the *cause*, of a person's salvation.

The false prophet (the antispirit) also convicts of sin in the sense of convincing many that sin is actually beneficial. Moreover, he amplifies the lie that God's mercy makes obedience unnecessary. If he cannot lead us to outright disobedience (which gives us a mark in the forehead), then he leads us to adopt a token (or surface) obedience (which qualifies us for a mark in the hand).

This is how the antispirit makes an image to the beast. Surface obedience, not rooted in love, will eventually produce a character like that of the beast.

The work of the false prophet appears to have divine approval: fire from heaven (compare the case of Elijah on Mount Carmel or the apostles in the upper room). And what could give a person greater certainty of God's favor than a personal religious experience? Healings, miracles, answers to prayer, spiritual gifts, and ecstatic experiences appear as heaven's certification of the believer, often overshadowing the necessity of obedience. When the believer looks for assurance to the positive emotions of the fruit of the Spirit, the results can be disastrous. Such "experience" is never a substitute for obedience.

Satan's aim is to lead the entire world to annihilation through the work of this pseudotrinity. The sending forth of three unclean spirits, "working miracles"—from the "mouth of the dragon, . . . the beast, and . . . the false prophet"—is Satan's last-ditch attempt to control the entire world (Rev. 16:14). But in a counterattack, God dispatches three angels with His final offer of salvation.

The first angel calls man to disbelieve lie 1 and worship and give glory to the trustworthy Creator God. The second angel announces  
(Continued on page 26)



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# SCENARIO 42

## "The Intern"

**MEMO**

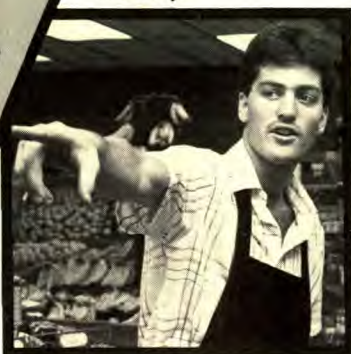
Name: **Eric Anderson**  
College: **Southwestern Adventist College**  
Keene, Texas

Academic Status: **Senior business administration major; Village student.**

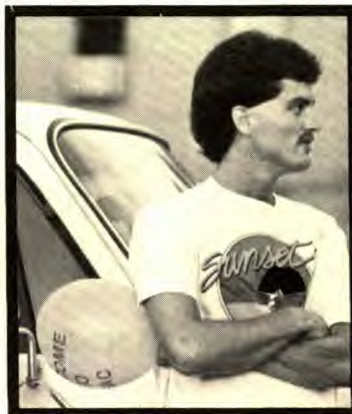
Financial Means: An internship in the Dallas office of Merrill Lynch, the industry leader in financial investments and underwriting securities; part-time job at La Loma Foods and Bakery in Keene.

Extracurricular activities: Plays on the Southwestern intramural basketball team, and serves as a deacon at Keene Seventh-day Adventist Church.

effective office and interpersonal communication. He also discovers he made an A on the test last Thursday.



the day's rates of exchange and "cold calls" prospective buyers about making financial investments. He also makes plans for going out the next day to research new prospect lists.



**7:17 PM** Eric goes to the gym to play basketball with his friends. The Knights' season is over, but he plans to make the team again next semester. He also reminds himself that tomorrow he has jogging class at 5:00 and a softball game at 6:30.



**11:51 AM**

for Dallas. During the one-hour drive, he creates telephone scenarios, envisioning the kinds of calls he might have to handle during the day, how he should handle them, and what he should do to prepare for them.

**12:54 PM**

takes Eric to the Merrill Lynch offices where he works ten hours a week as an intern. He spends the afternoon making and answering telephone calls; he answers clients' questions about

**5:00 PM**

back to Keene. On the way he listens to the "Wall Street Journal Report" and the commodities report, as well as Paul Harvey. He plans the rest of his evening.

**6:09 PM**

Eric is starving, so as soon as he gets home he grabs some pizza. He studies a little for tomorrow's first class, Personnel Management.

**10:12 PM** Eric goes home and finishes studying.

**12:21 AM** It's been a long day, so Eric decides to go to bed early.

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**TODAY  
IS TUESDAY**

**7:31 AM**

Eric walks into Business Policies right behind his professor and slides into a desk in the middle of the room. During the next hour and a half, the class studies corporate strategies and examines a case study for appeal to marketshare and quality control.

**8:59 AM**

Eric arrives at La Loma. For the next hour and a half he works on employee schedules, acts as a grocery buyer, and supervises the employees on duty.

**10:42 AM**

In Business Communications, Eric studies



# Legalism, while purporting to produce obedience, fails to deal with the root of all sin.

(Continued from page 23)

the futility of building one's life on either a try-harder or a do-as-you-please principle. These principles ruin everyone who embraces them—both nations and individuals. Hence the judicial declaration "Babylon is fallen."

The ideology of continued world progress—that man has the solutions to the besetting problems of our age; that given a little more time, he can, without divine intervention, produce a better world—is the in-

toxicating wine that Babylon has dispensed to the entire world. This wine gives the illusion of strength when in reality there is complete loss of control.

The third angel's message confronts the falsehood that mercy makes obedience unnecessary by announcing the consequences of disobedience: "If any man worship the beast . . . the same shall drink of the wine of the wrath of God" (Rev. 14:9, 10). But the third angel's message also includes verse 12: "Here

are they that keep the commandments of God, and the faith of Jesus." The divine remedy for the beast principle is justification by faith, which is "the third angel's message in verity" (*Review and Herald*, Apr. 1, 1890). Any kind of self-justification is deadly.

To worldlings who accept lie 1, to legalists who believe lie 2, and to "experience enthusiasts" who accept lie 3, God offers a correction of course in the symbol of the seventh-day Sabbath. The Sabbath refutes lie 1, for the Sabbath was made for man by a good God who created all things good. The Sabbath comes to us, not as an arbitrary intrusion in our lives, but as an invitation from a loving Creator to enjoy fellowship with Him. The Sabbath also confronts lie 2 in inviting a man to look outside of himself to the finished work of Another for acceptance and forgiveness.

Last, the Sabbath refutes lie 3 by being God's sign of obedience: "I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Eze. 20:12).

But we must beware! Anyone whose focus is on the Sabbath apart from the Lord of the Sabbath—and who looks at his Sabbathkeeping as the ground of his salvation—has actually accepted lie 2 and is a candidate for the mark of the beast.

Through the work of the pseudotrinity, Satan appears as an angel of light. Pretending to uphold God's law and government, he cunningly leads people to accept to any extent one or more of his specious lies. Thus a person can receive the mark of the beast while ostensibly working for God. It behooves each of us to be alert and on our guard, and to place our trust fully in Jesus. □



*Ervin K. Thomson is pastor of the San Luis Obispo SDA Church, San Luis Obispo, California.*

## CHART 2

| The Trinity   | The Pseudotrinity   |
|---|---|
| <b>The Father</b> <ul style="list-style-type: none"> <li>• loves and draws us</li> <li>• protects the woman</li> <li>• will not accuse us</li> </ul>  | <b>The Dragon</b> <ul style="list-style-type: none"> <li>• hates and is angry</li> <li>• persecutes the woman</li> <li>• accuses the brethren</li> </ul>  |
| <b>The Son</b> <ul style="list-style-type: none"> <li>• is a Lamb</li> <li>• has unity with the Father</li> <li>• receives authority from the Father</li> <li>• accused of blasphemy</li> <li>• ministers for three and a half literal years</li> <li>• sustains the saints</li> <li>• is slain</li> <li>• is resurrected</li> <li>• was, is, and is to come</li> </ul> | <b>The Beast</b> <ul style="list-style-type: none"> <li>• is ferocious</li> <li>• has unity with the dragon</li> <li>• receives authority from the dragon</li> <li>• blasphemes</li> <li>• continues three and a half prophetic years</li> <li>• makes war with saints</li> <li>• receives deadly wound</li> <li>• deadly wound is healed</li> <li>• was, is not, and yet is</li> </ul> |
| <b>The Holy Spirit</b> <ul style="list-style-type: none"> <li>• is the representative of Christ</li> <li>• exalts work of Christ</li> <li>• speaks the truth and leads into all truth</li> <li>• tongues of fire on Day of Pentecost</li> <li>• pleads and strives with men</li> <li>• seals the believer</li> </ul>  | <b>The False Prophet</b> <ul style="list-style-type: none"> <li>• is the representative of the beast</li> <li>• exalts work of the beast</li> <li>• speaks lies and deceives</li> <li>• pretends God's approval through fire and miracles</li> <li>• exercises force, fear, threat, and coercion</li> <li>• marks the unbeliever</li> </ul>   |





# HOW TO SURVIVE A HOLY WAR

BY SHANDELLE MARIE HENSON

I grew up in one of the large Adventist areas, so I've seen my share of "holy wars" between the so-called liberals and conservatives. Yes, I generally lean to the left or right myself, but there is no need for you to know which; I don't want you to agree or disagree with me simply because of some vague notion that I'm your ally or your antagonist.

During wartime some of my liberal friends like to collect together in groups and sneer at the conservatives. Cynicism seems to mark the liberals as intelligentsia, but they actually avoid rational arguments by laughing at those who oppose them.

Some of my conservative friends band together and talk about how the liberals have "lost their way" by succumbing to pride and false education. Instead of making rational arguments, the conservatives give way to a militant zeal, and vow to protect their tradition.

Frankly, these groups dislike each other. Oh, they would never admit it; they'd call it "intellectual honesty" or "keeping the faith." But it's more than that. The ugly feelings and words I've seen evolve in these mentalities are indicative of plain old hatred.

It's interesting that we humans use the hallmark tools of evil—hatred, meanness, and the like—to fight what we perceive to be the battles of God. Almost Machiavellian, don't you think?

We belong to a denomination, an organization of people who have some specified common ground of belief. Obviously there will be conflicts over what constitutes this

common ground. So, while I detest holy wars, I cannot rule them out entirely. You or I—like Martin Luther—may have to fight a holy war someday. But we are human, and none of us can escape such a struggle spiritually unscathed.

If you are caught in or feel you must wage a holy war, I urge you to constantly strive to attain the following four ideals:

## The ugly feelings and words I've seen evolve in these mentalities are indicative of plain old hatred.

**1. Be honest** with yourself, others, and God. Don't fight to win; fight to find the truth. Always try to see the reality of the situation from an outside perspective. Doubt yourself as much as you doubt others.

**2. Be rational.** If you have a rational argument (and you'd better), don't engage in such irrational tactics as cynicism, scoffing, appeal to tradition, attacks on the person, group mentality, gossip, and smear sheets.

**3. Be sincerely spiritual.** Spend unprecedented amounts of time in spiritual reflection—not religiosity. I'm talking about a spiritual encounter with the Transcendent, an experiencing of the love of God, and an indwelling of the still small voice.

**4. Love people.** You may not have warm feelings for your enemy, but 1 Corinthians 13 gives a practical definition of *love* that you must try to apply. Don't expect it to be easy; this true love is superhuman and must come from outside ourselves as we experience the love of Christ. This is the essence of the Christian life. Without it our religion is nothing. *Nothing!*

When the dust settles, you may be a hero or a pariah; you may be ostracized by your church locally or globally. But in any case, you have four things no one can take away from you, four things that make you a part of the invisible church:

1. You have an easy conscience and a clear view of the world, for you have remained honest.

2. You have your intellectual integrity, for you have been rational.

3. You have a relationship with the Creator, and are thus spiritually secure. (Others may doubt or deny it, but they can't change the facts.)

4. And finally, you are not weighed down by hatred, personal vendettas, or a martyr complex. You can look your enemy in the eye, give him an honest smile, shake his hand, help him without self-righteousness if he is in need, and make allowances for his good intentions. And maybe, some beautiful day, you can again call him friend and feel the warmth that was meant to inhabit every human heart.

*Shandelle Marie Henson is in her second year of the Ph.D. program in mathematics at Duke University.*

*My Church is a column written by young adults for young adults. If you wish to contribute to this column, send your submissions for My Church to Adventist Review, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-1608.*



# Students Participate in Harvest 90

*Academies help neighbors, share faith, restore historical sites.*

When the Harvest 90 project was launched by the General Conference, the North American Division Office of Education accepted the challenge of developing a program that would involve the church's students in meeting the project's goals. Since then, students and teachers have been busy reaching out to their communities and learning about the heritage of their church.

This year at Great Lakes Adventist Academy (GLA) in Michigan, 56 students have become involved in giving 26 Bible studies in the community. Over the past few years 15 people have been baptized as a result of these studies, the latest on June 10.

Cindy Tutsch, Bible teacher and outreach coordinator at GLA, reports that the witnessing class trains students in the classroom and in a lay Bible ministers' weekend at Camp Au Sable. When students give Bible studies they get a better understanding of Jesus and what it means to be an Adventist. They become excited about their religion as they see others receive Jesus and accept the Seventh-day Adventist

message. When the students have helped someone join the church, it does wonders for their own faith.

One young man gave a couple a study on baptism. As he did so, he began to realize how important it was to be baptized. He made a commitment that

night with those people that he himself would be baptized.

Other school outreach activities include cooking meals, raking leaves, painting churches, and working with Pathfinders, the local church, and Maranatha projects. The campus recently hosted a

dinner for the Lions Club. As a result, students now work together on community service projects.

Frederick SDA Elementary School in Wisconsin has gotten involved in the Adopt-a-Grandparent program. Many schools have participated in similar programs, but this experience is unusual in that it increased their enrollment. Through reports in the local newspaper, the parents of home schoolers heard about the program and asked if their children could participate in the Friday visits to the nursing home and other Friday activities. Of course, permission was granted. As a result of being in the classroom with Adventist children



The John Loughborough home restored.



Students work on the roof and siding.

and learning the philosophy of Adventist education, seven new students have enrolled in the school.

## Secret Prayer Partners

Besides reaching out to the community, students at Frederick prayed for secret prayer partners—adults from their local church. The adults had no knowledge of the plan. At the end of the year they were invited to a banquet and told about the project. Their prayer partners took them aside and prayed for them; seventh and eighth graders knelt, praying for their prayer partners, who were in many cases 60 and 70 years old. Tears of joy flowed as they received smiles and warm embraces.

Bible Lab schools in Michigan have a program called LIFT (Lifestyle Improvement for Teens), in which more than 130 teens from K-12 schools have made a commitment to a drug-free, healthy lifestyle. They also develop skills that enable them to go into the community and share that commitment. Many have become involved in promoting a drug-free lifestyle in public schools. Gobles and Wilson junior academies use puppets in their outreach, and the Grand Rapids school works with the *Listen* representative to get the magazine into every school. As the students share with others, their own conviction strengthens.

*By Esther F. Ramharacksingh, director, Harvest 90 Education Project.*



Clowns for Christ takes students into nursing homes, private homes, hospitals, and anywhere there are children. The clowns' colorful costumes capture the interest of all who see them. Even shy students get involved, as the clown outfits and the response of the audience help break down their inhibitions. Students learn of many ways to share the gospel and thus find their own unique way to serve the church.

### Catching the Vision

Another part of the Harvest 90 program involves educating students about their church's heritage. This project was devised not simply to pass on names and dates, but to help young people catch the vision of our early Adventist pioneers.

A year ago teachers across North America received a packet containing creative materials to help them pass on this story. The packet included the *Adventist Singing* songbook, plays, a game, bulletin board ideas, pictures, stories, a calendar, and videotapes.

Some schools developed the plays into full dramatic productions and performed them at their local church. Others took the show on the road, visiting nearby schools and churches and performing at camp meetings. One teacher noted that the students were very enthusiastic about doing the plays, which

helped them understand the pioneers and their dedication. A student commented that it made Adventist history come alive and strengthened her commitment to the church and to Jesus.

This past year, about 1,500 students participated in a poster search for the Adventist Heritage Calendar. As they prepared their artwork, they learned the stories of our pioneers. The 1990 calendars, featuring student art, will be available in October.

Many schoolchildren learned early Adventist songs, and their choirs presented them in concerts at local churches. The faith-building songs have inspired both audiences and performers.

Fifteen second, third, and fourth graders from Ruth Murdoch Elementary School at Andrews University had an opportunity to participate in the taping of a video that will be used in the 1989-1990 teachers' packet. *The Heritage Attic* video features C. Mervyn Maxwell telling pioneer stories to the students, who not only learned about early Adventist leaders but toured the NBC affiliate studio in South Bend, Indiana. They also operated a video camera and met a reporter, who mentioned them on the evening news.

### Restoring the Past

Another part of the project deals with restoring the past. This school year, students across North America will raise 90 dimes (for Harvest 90). The money will be used to restore the William Miller farm and the Washington, New Hampshire, church.

Thousands of people visit these sites each year to learn a little of the roots of the Seventh-day Adventist Church.

Not only are students giving of their money; they are giving of themselves. Already some have been at the project sites, rebuilding



The restoration project attracted the local news media.

stone walls, felling trees, and cutting shrubs. They commented that the work made the history of their church more real to them. Students saw where William Miller studied the Bible prophecies; they ate on Ascension Rock, where early Advent believers waited for Jesus to come; they visited Miller's grave, where angels hover, awaiting the resurrection. The students visited the Washington, New Hampshire, church, where, sitting in the pews of this first Seventh-day Adventist church, they sang songs our pioneers sang.

Students from San Gabriel Academy in California took their spring break to renovate the John Loughborough home in Battle Creek, Michigan, which involved stripping the plaster off all the walls, sheetrocking the walls, putting up paneling, retrimming the windows and doors, and replacing the ceiling tiles. They completely repainted the house, repairing walls and sanding as they went. They even re-roofed one entire side of the home. Some work also was done on the Ellen and



San Gabriel Academy students take a break at their hotel.





Dr. C. Mervyn Maxwell and Dr. Minerva E. Straman host the video *Heritage Attic*.

James White house and the home of John and Mary White, where students cleared brush and removed small trees.

These activities attracted public attention. Why would California high school students spend their spring break in Michigan? Both Battle Creek newspapers covered the project. The channel 3 television news crew came from Kalamazoo. The news reached a wide area in western Michigan. Wherever the team went they were greeted with "Oh, yes, you're the group from California. We saw you on the news."

### Free Lodging!

The manager of the Comfort Inn in Battle Creek provided free lodging for the entire team for five weekdays. Although the manager had no ties with the Seventh-day Adventist Church, he believed in the project. Once he met the students and saw what they were doing for his community, he doubled the length of their stay in the Comfort Inn. This meant eight motel rooms for 10 days, *free!*

The students' comments about their Adventist heritage trip reveal their enthusiasm and the effect of the endeavor upon them. "I learned so much about Adventist history and our church founders. The Lord really blessed us in this project. I know I got a lot out of it," said one.

Commented another: "As I saw how God has blessed our church throughout its history, I began to see how much He has blessed me. This trip to preserve our history has re-

juvenated and deepened my relationship with Christ. I know this project helped my church, but I believe it helped me more."

"It was the best experience that I've had in a long time," declared yet another. "I was helped physically, mentally, and spiritually. During our trip I realized that God

has a plan for me and that He'll lead me just as He did the pioneers."

Reported one student: "I got a closer look at what I had to memorize for Bible class. Back then it was a pain trying to memorize all the names. Now I think differently because I was able to see where they lived, what they did, how they felt; to

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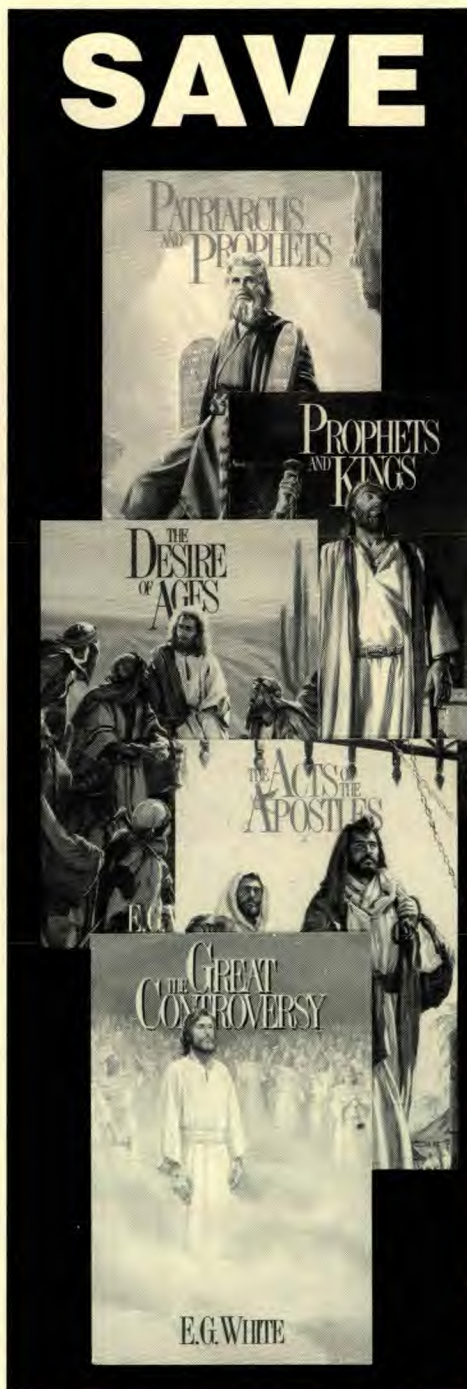
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see they were just like me in many ways. Jesus can use me to do great things, just as He used our pioneers."

Said others: "My experience has inspired me to work harder for the church and to really become involved." "This trip changed my attitude about being a Christian. It was the beginning of a better relationship with my Lord Jesus Christ."

The Harvest 90 Education Project is helping young people catch the vision of our early Adventist pioneers as they participate in the heritage of their church. And like those pioneers, they are giving the invitation: "I am bound for the Promised Land, I am bound for the Promised Land. O, who will come and go with me? I am bound for the Promised Land."

The French in Canada, while concentrated in Quebec, are also found in significant numbers in New Brunswick, Ontario, and Manitoba. In addition, the other six provinces have a scattering of francophone (French-speaking) residents.

One may wonder, Why hasn't the French-speaking population learned to speak English? Many of them have. But in the words of Tom LeBlanc, director of PAQ, "Canadian francophones are indigenous. Although living in a bilingual country, they are at home, and that home is French in culture and environment. They are not arriving as immigrants to a foreign country." Consequently, their language is a normal part of their life, which is protected by Canadian law.

### An Ambitious Project

The North American Division, in cooperation with the Seventh-day Adventist Church in Canada, has launched the ambitious Project Acadiene-Quebecois in an effort to target the francophone people of Canada and the northeastern U.S.

Rose LeBlanc, wife of the PAQ director, reports that currently we have approximately 500 indigenous francophone SDA members out of a French population of approximately 7 million—a ratio of one Adventist for each 14,000 people. In Quebec itself, total church membership amounts to 2,700. Given that most of the 500 indigenous members live in Quebec, only about one sixth of the church membership in Quebec comes from the PAQ target group.

Canada needs a new series of television programs to target this group, which will probably cost \$100,000 or more. Another \$50,000 will be needed for evangelism and follow-up.

The challenge is great, but we are confident that the God we serve is able to supply all our needs. You still can have a direct part in this project by donating funds—even after the division-wide offering received on August 12—for Canadian French Ministries.

## Canadians Plan French Television Series

*Offering will help to reach 7 million people.*

Canada and the United States recently signed a free-trade agreement in recognition of the historic friendship between the two countries. Some Canadians fear being swallowed up by their friendly but huge neighbor to the south, while others hail the agreement as an opportunity for economic growth. While the agreement will have a definite impact upon the two countries, what if any significance it may have for the Seventh-day Adventist Church in North America remains to be seen.

In spite of the cordial relationship between Canada and the U.S., the forty-ninth parallel that divides them sets up a whole new set of rules for operating the church in Canada. While Canada forms an integral and indivisible part of the North American Division, it is nevertheless a separate country, with its own laws, cultural values, traditions, and linguistic heritage.

Only a limited number of television programs shown in Canada may be produced outside the country. The Canadian Radio and Telecommunications Commission strictly controls all broadcasts. In order for a program to qualify under national content regulations, it

must be produced in Canada with Canadian personnel. Occasionally an exception can be obtained on personnel. George Vandeman is covered under that exception. But every so often the *It Is Written* staff must make the trek to Montreal and spend several busy days reproducing the programs for Canada, which adds considerable expense to that outreach ministry.

Furthermore, each media ministry—such as *Faith for Today*, the *Voice of Prophecy*, and *It Is Written*—must have a separately registered foundation in Canada to comply with Canadian revenue regulations so it can receipt donations and care for the business of the broadcast.

### The French Connection

When planning the outreach of television or radio, publishing or direct evangelism, one is constantly reminded of the French nature of Canada. Lawton Lowe, vice president of the Seventh-day Adventist Church in Canada, emphasizes, "Nearly one third of this country speaks French, and we can no longer avoid coming to grips with the challenge." As chairman of the Project Acadiene-Quebecois (PAQ), Elder Lowe realizes the tremendous responsibility facing the church today in that land.

*By Gerry D. Karst, communication director, SDA Church in Canada.*



# A TIME TO CELEBRATE

D. A. Delafield, General Conference retirees coordinator.



Pastor and Mrs. Rolland Howlett, (upper right) retired missionaries.

**T**hese photos of seniors smiling for *Review* readers were taken recently at the eighth annual convocation of retired workers at Andrews University. For six days they celebrated the joys and challenges of aging. From Canada and the USA, north, south, east, and west, they came—2,000 or more—to talk with old friends, to sing and pray, and to tell what great things the Lord has done for them.

The retirees responded wholeheartedly to the sermons of C. E. Bradford, Bender Archbold, William Johnsson, Robert Olson, and others, and to the singing and instrumental music planned and executed by Harold Lickey and his associates. The offering at the Sunday night banquet amounted to nearly \$16,000. This gift will help build a training school for Thailand and a church in historic Williamsburg, capital of Colonial Virginia.

The Andrews celebration was one of the largest and most important gatherings of senior Seventh-day Adventists.

See if you can locate on these pages the picture of your former teacher, pastor, or nursing instructor. It will do you good to know he or she is still alive and doing things for God!



Banquet in the Johnson Gym.



Dunbar Henri and W. Fordham, convocation speakers.



The dinosaur exhibit.



Richard Leshner, president of Andrews University, and his wife, Veda.



The Pioneer Memorial chapel (top) was packed for both services on Sabbath morning.



Clockwise from top left: Hedwig Jemison, former White Estate representative at Andrews University. Melvin Oss, retired minister and missionary. Leona Running, biblical languages, Andrews University. Mrs. James Chase, wife of the platform chairman.



Mrs. D. A. Delafield, convocation hostess.



The rebuilt Sutherland home.



Clockwise from top left: James Chase, platform chairman. Ninety-plus fitness buff Arabella Williams. Bender Archbold, former president, Inter-American Division. Ithiel Gillis, a former treasurer of the Voice of Prophecy.

Time out for visiting and fellowship (below).



Robert Correia (above), amateur paleontologist.

The D. A. Delafields visit the Sutherland home.



John Kozel, former General Conference assistant treasurer, and his wife, Zelma.

The Apple Valley Market, meeting rendezvous of hungry oldsters.



Glenmore Carter, retired pastor, and his wife (right).





# Nationwide Crusades Reap Thousands in Far East

*Laity prepare the way with cottage meetings.*

**M**inistry and laity united their efforts in nationwide crusades in the Philippines, where 10,000 cottage meetings were conducted February 11-25, and in Indonesia, where 2,000 were held April 1-15.

Every local church accepted the challenge to hold at least two cottage meetings. Action teams laid the groundwork for five months before the simultaneous crusades began. Team members made weekly visits to homes, delivering and collecting Voice of Prophecy lessons.

Laymen conducted cottage meetings under the supervision of ministers. After the simultaneous cottage meetings, all church pastors, district leaders, administrators, department heads, and associates in the unions, missions, and conferences held reaping campaigns.

Rowena R. Rick, undertreasurer of the Far Eastern Division, conducted a campaign in

*By V. F. Bocala, secretary, Far Eastern Division Ministerial Association.*

Jakarta, Indonesia, assisted by Mrs. Bahasa Soemarna, wife of the president of the West Indonesia Union, and other women. Their meetings resulted in the baptism of 108 candidates on April 22.

## Repeating Pentecost

Pentecost was repeated in the Southern Mindanao Mission, south Philippines, where 3,027 were baptized in one day. Of this number, 2,617 came from a reaping crusade

In the North Philippine Union, ministers, including administrators and department heads, conducted a total of 250 reaping campaigns. The president remains optimistic about reaching 15,000 baptisms this year.

The Ormoc City church in the Central Philippine Union, with about 300 members, conducted 37 cottage meetings simultaneously. Frank Sherrill, former

president of the Arizona Conference, followed this with a reaping campaign that resulted in 241 people baptized. The Philippine unions have a goal of 38,000 baptisms this year.

The Sri Lanka Union of Churches is preparing for simultaneous cottage meetings in August, the Guam-Micronesia Mission in Sep-

tember, and the Bangladesh Union in November.

The field ready for harvest presents a problem as to where to store the grain. Levy B. Tabo, president of the Southern Mindanao Mission, writes, "We are facing a big problem regarding where to house people on Sabbath."



The General Santos City baptism attracted thousands of well-wishers and supporters.

conducted in General Santos City, April 13-22, by LaVerne Tucker of the *Quiet Hour*. Neighboring districts baptized 410. The Southern Mindanao Mission realized a total of 5,016 baptisms from January through April. The mission has gone beyond its Harvest 90 goal of 13,325 by 3,869.





Photo: Donna Siver

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# Countdown to Indianapolis—2

In an effort to promote the benefits of a healthy lifestyle during the 1990 General Conference session in Indianapolis, the General Conference Health and Temperance Department will conduct an International Fitness Run at 7:30 a.m. on Sunday, July 8, 1990. Runners can take part in the 10K (6.2-mile) or 5K (3.1-mile) run or the one-mile walk.

The run will be open to the public (including the handicapped), and organizers hope to attract more than 1,000 persons, including at least one runner from every country where the Adventist Church has an organized work.

"We want to emphasize that Seventh-day Adventists are the healthiest people in the world," says DeWitt Williams, an associate General Conference Health and Temperance Department director. "Indianapolis is a sports-conscious town. They have the Indy 500 auto race, the Indianapolis Colts (football team), and the Indiana Pacers (basketball team). This event will give church members a chance to rub shoulders with the local community."

Race participants will each get a T-shirt and a vegetarian brunch. Registration packets will also include health-related literature, including *Vibrant Life* and *Listen* magazines. Fred Hosillios, health activities director of the Glendale, California, Adventist Church, will coordinate a curriculum of health-related seminars open to all race participants.

## Hotel Info

To make hotel reservations for the 1990 General Conference session in Indianapolis, contact Janet Crowell at Travel Lite, 7152 SW. Forty-seventh St., Miami, Florida 33155, U.S.A.; or call 1-800-327-8338.

The organizers are inviting Indianapolis city officials and the Indy Road Runners Club to participate, and will place advertisements in the local newspapers. To capitalize on the interest generated through the race, the Indiana and Lake Union conferences have made commitments to conduct follow-up activities at the local Adventist churches.

Race promoters expect to finance

the event through entry fees and sponsors. "We are searching for sponsors," Williams says, "so the church will not have to bear any of the cost. This event promises to be a unique opportunity to spread the Adventist health message."

Those interested in sponsoring the run may write Dr. DeWitt Williams, General Conference, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-1608. To register for the race, write Edward Skoretz, Indiana Conference, 15250 North Meridian St., Carmel, Indiana 46032.

## One-Woman Feeding Program Serves 200 Daily

Alice Burkarth, longtime Madagascar missionary mother, conducts a one-woman nutrition program outside her own front door. Most housewives would agree that entertaining 200 guests for a mid-day meal would be excessive, especially if most of them were children and the rest frail and elderly people. But to have the same large guest list six days a week for more than three years must surely be unique. Yet Alice, now in her 60s, shows no sign of fatigue as she dishes out hefty ladles of a nutritious milk-and-cereal mix to her dinner guests outside her home on the compound of the Indian Ocean Union Mission in the Madagascar capital, Tananarive.

As the local Dorcas leader, Alice had the option of handing over the raw materials supplied by the Swiss government development agency to a local village community caught in the poverty trap of a declining economy. When she saw the numbers of malnourished waifs, however, her motherly heart was touched. She knew she could not risk having the food diverted from the area of great-

est need. So she determined to take charge of the feeding program herself.

### Malnutrition Disappears

At the noon hour the children and senior citizens assemble under the trees, the tiny children making a smaller circle inside a ring of adults and older children. Grace is fervent and short, and the food disappears at the same fast tempo. Chubby arms hold out a motley selection of containers for second helpings.

No longer does one see signs of malnourishment among these normal, noisy, cheerful youngsters. Six solid meals a week have built sound bones and firm flesh for these future Malagasy citizens.

"What do you do when it rains?" I asked Alice as she served up the last nourishing drops into the dish of a little teenage mother. "Here in Madagascar it never rains in the daytime" was her surprising answer.

The tall conifers under whose shade the children eat their alfresco meal were planted by Alice's husband, Leon, as tiny seedlings 35 years ago, when the couple came from Strasbourg, France, to teach industrial arts at the Adventist seminary.

*By Jack Mahon, communication director, Africa-Indian Ocean Division.*



To New Posts

REGULAR MISSIONARY SERVICE

**James Murdock Campbell**, to serve as president, Guam-Micronesia Mission, Agana Heights, Guam, and **Frances Lillian (Bader) Campbell**, of College Heights, Alberta, Canada, left April 18.

**Richard Dale Davidian**, to serve as academic dean, Seventh-day Adventist English Language Institute, Seoul, Korea, **Maryalice Elaine (Stevens) Davidian**, and one child, of Berrien Springs, Michigan, left June 6.

**Wesley Gordon Jenson**, returning to serve as professor, Spicer Memorial College, Poona, India, and **Betty June (Amoroso) Jenson** left June 14.

**William Leroy Laspe**, returning to serve as dentist, Hongkong Adventist Hospital, Hong Kong, **Marlys Jean (Williams) Laspe**, and two children left May 29.

**Donn Walter Leatherman**, to serve as theology teacher, University of Eastern Africa, Eldoret, Kenya, **Marie Annette (Melanson) Leatherman**, and one son, of St. Laurent, Quebec, Canada, left May 28.

**Raymond John Lenz**, to serve as chief engineer, Radio Lira Station (Adventist World Radio/Latin America), Alajuela, Costa Rica, **Judy Lee (Lindquist) Lenz**, and two children, of Berrien Springs, Michigan, left May 3.

**Albert Gordon Lui**, returning to serve as physician/family practice, Hongkong Adventist Hospital, Hong Kong, **Janet (Eng) Lui**, and two children left July 11.

**Donald Milton Myers**, returning to serve as chief engineer, Adventist World Radio/Asia, Agat, Guam, and **Dorothy (Doleman) Myers** left July 2.

**James Otin Neergaard**, to serve as ADRA/ministerial director, Middle East Union, Nicosia, Cyprus, and **Joyce Adele (Beam) Neergaard**, of Sylmar, California, left May 7.

**Edward George Simanton**, returning to serve as music teacher, Colombia-Venezuela Adventist University, Medellin, Colombia, and **Sandra Denise (Taylor) Simanton** left February 5.

**John Wesley V. Taylor**, returning to serve as director, Department of Human Resources, and teacher, School of Education, Montemorelos University, Montemorelos, Nuevo Leon, Mexico, and **Miriam Louise (Wells) Taylor** left June 6.

**Robert Donald Thomas**, returning to serve as physician, Kanye Hospital, Kanye, Botswana, and **Shereen Angela (Lawson) Thomas** left May 17.

**Margaret C. Washburn-Wilson**, to serve as radiologist, Christian Medical College and Hospital, Vellore, India, **Eugene L. Wilson**, and one son, of Burlington, Washington, left July 3.

Nationals Returning

**Luis Alberto del Pozo**, to serve as editor, Buenos Aires Publishing House, Buenos Aires, Argentina, **Esther (Gamarra) del Pozo**, and three children left February 8.

Adventist Volunteer Service

**Shaunna Lynn Bach**, to serve as teacher, Japan Seventh-day Adventist English Schools, Yokohama, Japan, of Angwin, California, left June 12.

**Stephen Bukojemsky**, to serve as pastor/evangelist, South England Conference, Watford, Hertfordshire, England, and **Beryl Moreen Bukojemsky**, of Longview, Washington, left May 30.

**Monte Lee Burtch**, to serve in senior elective dental clerkship service, Seventh-day Adventist Dental Clinic, Saipan, Mariana Islands, of Loma Linda, California, left June 9.

**Franklin Norwood Crider**, to serve as relief physician, Phuket Adventist Hospital, Phuket, Thailand, of Tillamook, Oregon, left June 4.

**Franklin Murray Deacon**, to serve as builder, Guam-Micronesia Mission, Agana Heights, Guam, of Oceanside, California, left June 14.

**William Edward Dopp**, to serve as pastor, Saipan district, Saipan, Mariana Islands, and **Mona Rose (Jabbour) Dopp**, of Carlsbad, California, left June 1.

**Robert Fullerton Dunlop**, to serve as relief physician/surgeon, Hongkong Adventist Hospital, Hong Kong, and **Elizabeth (Canaday) Dunlop**, of Kennewick, Washington, left May 31.

**Frederick John Field**, to serve as relief dentist, Swazi Dental Services, Mbabane, Swaziland, and **Sylvia Mary (Grist) Field**, of Moscow, Idaho, left May 10.

**Paul Edgar Gaver**, to serve as relief physician/anesthesiologist, Malamulo Hospital, Makwasa, Malawi, and **Ethel Rose (Parks) Gaver**, of Ashland, Oregon, left May 30.

**Bernice Woolsey Gearhart**, to serve as English teacher, Southeast Asia Union College, Singapore, and one grandson, of Ooltewah, Tennessee, left June 5.

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ADVENTIST  
REVIEW



# KINGDOM SONG

The peaks of the distant Appalachian foothills rise above the haze of the golden-green September afternoon.

A pair of cardinals keep company in the branches of a sycamore, while blue jays and mockingbirds chase each other about with noisy abandon. Crickets in the field and by the roadside are turning up for an evening performance.

The neighbor to the east, a retired farmer, swings in silent contentment on his front porch. Children play kickball in the yard across the road, oblivious to their surroundings—yet at the same time open to sudden discovery and the joy of newness.

## Here and Now

Glimpses of God's kingdom? Yes, Lord, Your kingdom shines in the here and now, calling to all who will see and hear.

It shines in the family of ducks gathered serenely on the lake. It shines in the extravagantly splashed hillside of autumn aspen.

Your kingdom can be seen in the face of a youngster who's just learned to write her name, and in the eyes of a teenager who has just found that very special friend.

It can be heard in a parent's gentle lullaby, and in the lilting song of the homemaker with dinner on the stove and a new gleam on the floor.

Your kingdom rides the wings of a Cessna bringing medical supplies to a tiny Peruvian village, and on the back of a burro on steep Borneo trails.

It is found in the quiet hospital room where the long twilight struggle with death is carried on daily—and on the next floor, as well, re-

verberating with the cries of the newly born.

Your kingdom is even found in the busy office, amid the ledgers of profit and loss, where individuals of integrity stand apart from the ethics of this world.

We find, though, a kingdom that challenges our most dearly held notions. What is the nature of an order that welcomes all but funnels them through such a strait gate, along such a narrow path? What kind of royalty summons forth from its sub-

**Where  
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Your fluid  
grace sustains  
Your kingdom-  
in-waiting.**

jects both humility and boldness, meekness and valor?

We first began to trace Your kingdom through the hills of Judaea and along the shore of Galilee, in places of peace and promise.

## In Cotton Fields and Attics

But when we realized we could still see it clearly in the midst of Pilate's judgment hall, and through the oppressive darkness of that fate-

ful Calvary noonday, we began to find it also in Roman prisons, in torrid Southern cotton fields, in the hidden attics of occupied Holland, in the back streets of Beirut.

Wherever men have conspired to erect their monuments to cruelty and intolerance, the fluid grace of Your presence has sustained your kingdom-in-waiting.

In some lives, Lord, the realization of Your kingdom is like growth within the womb—imperceptible, gradual, cumulative, ultimately obvious. In others it dawns with startling spontaneity, throwing unexpected—sometimes unwanted—laser-like beams down through the crevices of a musty, stagnant life.

A retired gentleman and a white-haired grandmother, both widowed, find new energy and happiness in each other's company. Out of loneliness love is rediscovered.

A prodigal young man, estranged from his family and known in the church for his casual lifestyle, returns in embarrassment and finds, to his amazement, both family and church ready to forget he was ever gone. Out of shame a child of God is reinstated.

In sonatas and in sonnets, with oils and with clay, the gifted of the ages have pointed toward the kingdom. Yet after all the majesty of the arts, there remains simplicity.

"My kingdom is within you,

So be still—be still

And find Me there."\*

\*From "Be Still," words and music by Tipi Charles; copyright, Whitefield Music, Inc., Santa Ana, California.

*Ray Minner writes from Calhoun, Georgia.*

BY RAY MINNER

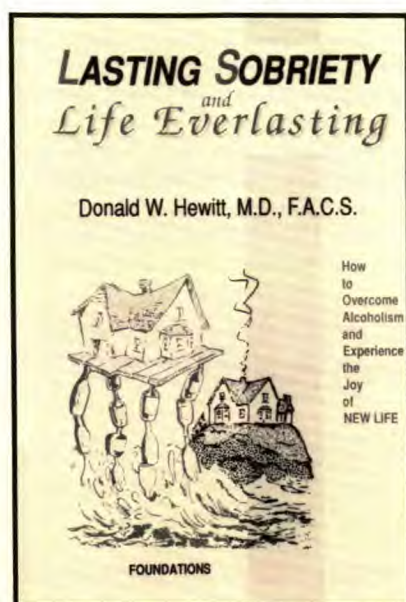


# A CALL TO ARMS AGAINST ALCOHOLISM

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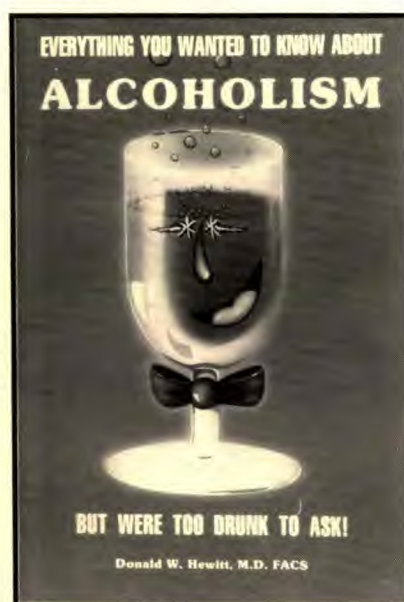
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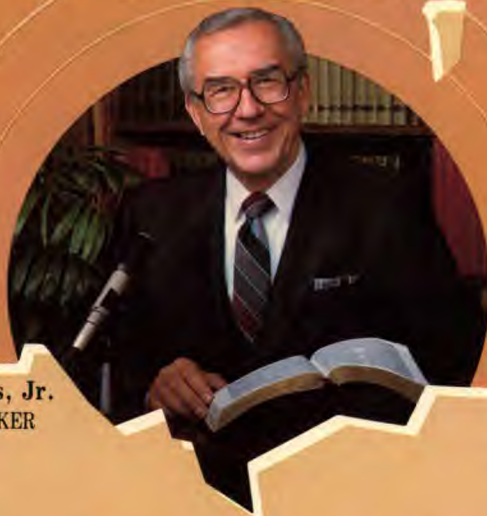
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