

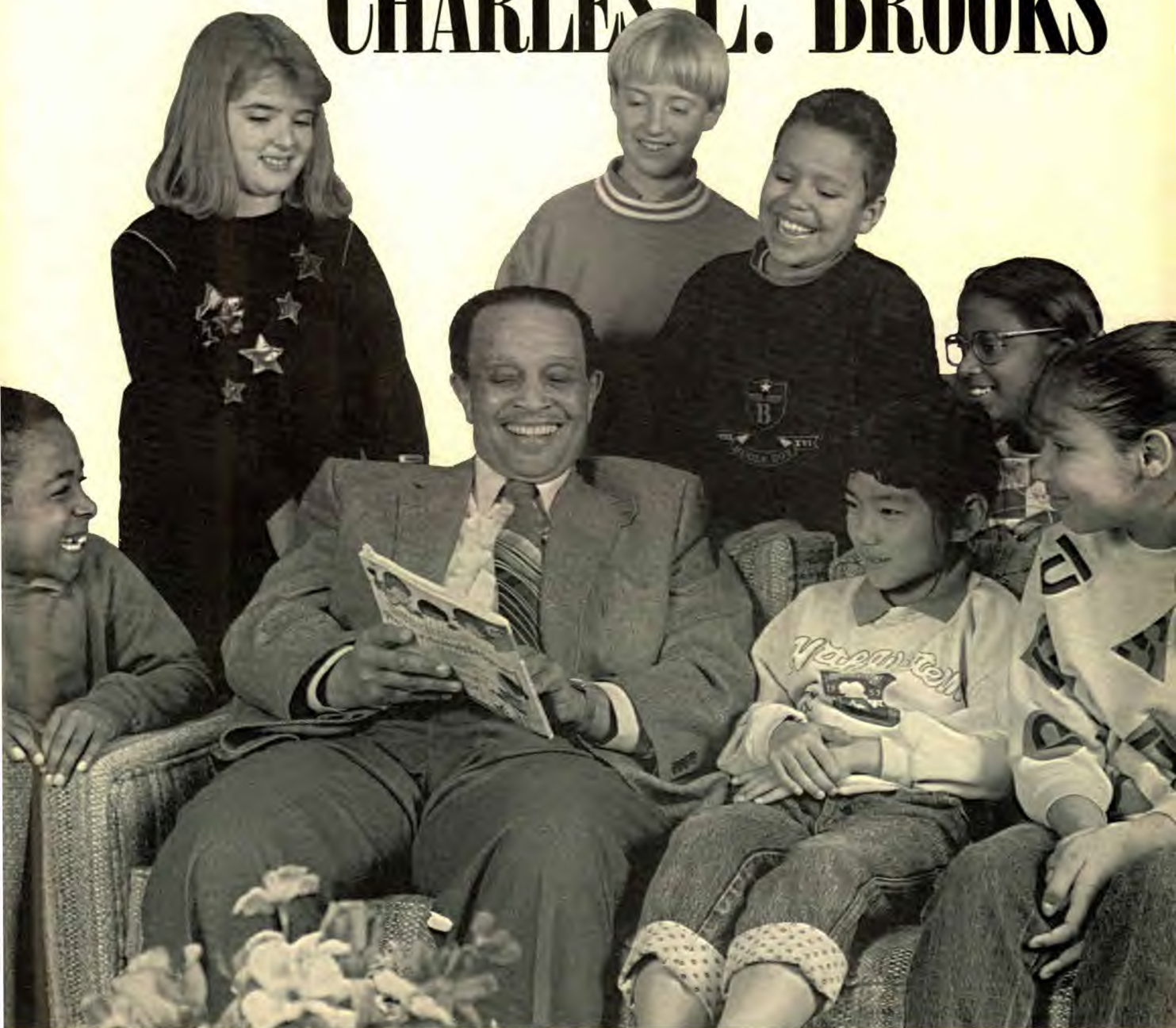
ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

December 28, 1989

HE SINGS, AND SMILES, AND PRAYS

A PORTRAIT OF CHARLES L. BROOKS



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Something Old, Something New

BY WILLIAM G. JOHNSON

This is the last issue of the eighties. Next week—a new era, and a *Review* with a new look.

But before I tell you about that, let's take a backward glance over the year passing into history. What a momentous year in world events! The Berlin Wall, *glasnost*, *perestroika*—the old order comes to an end with breathtaking suddenness.

The Seventh-day Adventist Church experienced unprecedented growth, with new openings in the Soviet Union and advances worldwide. Despite problems, the church shows tremendous vitality.

We have had a good year at the *Adventist Review*. Our Lord supplied all our needs. Some people wonder how we accomplish so much with such a small staff. The answer is: Only by His amazing grace.

I am grateful for this group of hardworking, dedicated men and women whom, I believe, the Lord brought together for the ministry of the *Adventist Review* at this time. They are a group of Christian professionals who seek the best for the Lord and His people. They have strong opinions and convictions—sparks fly at times—and out of this creative interaction the *Review* emerges in strength every week.

So to Roy Adams, Chitra Barnabas, Eugene Durand, Carlos Medley, Jackie Ord-



Miriam Wood



Gary Ross



Calvin Rock



James Nix



Gert Busch, Steve Hall, and Bryan Gray.

heide, Corinne Russ, Kit Watts, and Myron Widmer I say: Thank you!

Once again our columnists enriched the pages of the *Review*. They wrote, not for reward (reimbursement is minimal), but for love of their topic area and the Adventist people. They are "jolly good fellows," every one:

Miriam Wood, whose wisdom and gentle humor enlivened Dear Miriam month by month.

Gary Ross, whose Ross Report kept the church informed about key legislation and issues in religious liberty.

Calvin Rock, who in Faith Alive! wrestled with ethical dilemmas posed by readers.

James Nix, who wrote for Adventist Scrapbook, reminding us repeatedly of our roots.

Other writers—all under 40—who contributed to our young adult column, My Church. Staff member Jackie Ordleheide coordinates this, our newest feature.

Into the Nineties

Your *Review* will look different next week. It will be easier to read, more attractive. Don't look for drastic changes, but for a sharpening of our present design. And after many years, the three angels symbol will be back! Everyone who has previewed the new design loves it.

We are blessed with a fine designer, Bryan

Gray. Bryan is a young man with excellent academic preparation and outstanding skill. He has been designing the *Review* for a little more than two years, but in that time the magazine has been recognized with five national awards for design features. Bryan is assisted by Gert Busch and by Steve Hall, director of the Art Department at the Review and Herald Publishing Association.

Our theme for 1990 will be "We the Church." Look for articles throughout the year on leadership, mission, privileges, opportunities, and responsibilities. What a joy to be part of the Adventist family!

Here are a few specifics to whet your appetite:

■ "Jesus, Saviour and Lord." A six-part series by Dr. Norman Gulley.

■ "The Adventist Health System." A five-part series by Myron Widmer and Carlos Medley.

■ "How We Got Our Bible." A six-part series by Dr. Arthur Ferch.

And, of course, the highlight of the year: the 10 daily *Bulletins* from the General Conference session in Indianapolis. They'll bring you the news, people, reports, actions, and speeches of this historic convention.

Is there a word from the Lord as we stand at the gate of the nineties? Indeed!

"Therefore, my dear brothers [and sisters], stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain" (1 Cor. 15:58, NIV).

ADVENTIST REVIEW

December 28, 1989

General paper of the
Seventh-day Adventist Church

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- "Unity in Diversity," by Ralph W. Martin. How diverse can true SDAs be?

- "The Church and Society," by Mitchell A. Tyner. On making our message relevant to this present age.
- "The Global Outlook," by Charles B. Hirsch. We must not allow our problems to divert us from our sacred task.

Cover photo by Meylan C. Thoresen

Vol. 166, No. 52



INTO THE NINETIES WITH CONFIDENCE

I began this editorial in an eleventh-floor hotel room in Anaheim, California. I sat by the window, looking out at the San Gabriel Mountains fast fading in the twilight, replaced by motor vehicle headlights in an endless procession in the streets below, and the glare of flashing neon lights surrounding the fabled world of Disneyland a quarter mile away.

For a long time I sat there, my mind racing at 100 miles a second, my pen completely paralyzed—intimidated into inertia by the sheer magnitude of the task of describing, even briefly, the kaleidoscope of events that mark out the eighth decade of our century.

I wanted to begin the editorial by describing the 1980s as the most turbulent and eventful decade of the century. But then the second decade came to mind—with its four-year worldwide conflict and more than 29 million dead. The Great Depression of the thirties also walked down the lanes of memory, and following close behind, that ghastly six-year worldwide carnage known as World War II, which killed more than 54 million in the forties. The violent upheavals of the sixties also rose before me: a decade of assassinations—of John F. Kennedy, Robert Kennedy, and Martin Luther King; a decade of student revolt on campuses all around the world; a decade that witnessed the almost total collapse of traditional values and standards, in a freewheeling rebellion against “the establishment”; a decade that saw the erection of the infamous Berlin Wall, plunging the superpowers, already in the throes of “a cold and bitter peace,” to new levels of fear and apprehension.

So the 1980s were not unique, after all, and my opening line went out the

window. We’ve had a turbulent century up to this point. But still, more modestly now, the 1980s helped to make it so.

The Turbulent Eighties

The volcanic eruption of Mount St. Helens began the eighties, releasing some 500 times the power of the atomic bomb at Hiroshima. Then there was the Iran hostage crisis; the assassination of President Sadat of Egypt, and the attempted assassination of Pope John Paul II and President Ronald Reagan; the massacre of Palestinians (328 dead) and Americans (260 dead) by Israeli forces and terrorists, respectively, in Lebanon; the AIDs epidemic; the death of more than 2,000 people in a Union Carbide accident in Bhopal, India; the nuclear explosion at Chernobyl, affecting grocery shelves as far away as the Philippines; the 508-point drop in the Dow Jones average on Blue Monday (my name for it); the massive demonstrations in Tiananmen Square, and the specter of a lone protester holding up a caravan of army tanks.

Simply listing these events, however, cannot possibly do justice to the eighties. For who could capture in words the hopes, the dreams, the expectations, the despair, the trauma, the fear, the courage, the cynicism, the contradictions, and the excitement of this intriguing decade?

Decline of Communism

But for me the most significant development of the eighties were the startling events in Eastern Europe. Words like *glasnost* and *perestroika*, now virtually household currency in the West, symbolize the winds of change blowing through those coun-

tries in the closing days of the eighties.

At the top of this change were events in East Germany—events that, outvying even those in Poland, captured the imagination of people in the West more than any other single political development in recent memory.

“For 28 years,” wrote *Time* writer George Church, “the Berlin Wall, that hideous 28-mile-long scar through the heart of a once proud European capital, not to mention the soul of a people,” had stood as a symbol of a divided Europe and a divided world. “And then—poof!—it was gone. . . . It was one of those rare times,” he said, “when the tectonic plates of history shift beneath men’s feet, and nothing after is quite the same.”¹

I do not understand what ripens fruit for picking. I do not understand the ebb and flow of events around us in our world. I do not know what brings about that mysterious combination of apparently unrelated circumstances, forces, and people that makes things happen. But I know of a God who “above the distractions of the earth . . . sits enthroned,” and who “from His great and calm eternity . . . orders that which His providence sees best.”²

Time for Confidence

But what, exactly, is God working out in our time? The prophecies notwithstanding, no one really knows for sure. This is a time for confidence in His sovereignty and inscrutable wisdom—confidence to believe that He is there, in ultimate control, unshaken as the eternal hills. As freedom broke out in Eastern Europe in the closing days of the 1980s, just so, in God’s own time, will power break out in the church everywhere, sudden and unexpected.

I left my hotel in Anaheim the following day. I walked toward the plane at the airport. The neon lights were gone now, in the blazing light of dawn. I turned to look, and there they were again—the eternal hills that faded in twilight yesterday.

¹ *Time*, Nov. 20, 1989, p. 25.

² *Testimonies*, vol. 8, p. 273.

ROY ADAMS



IT'S ALMOST OVER

The year is just about over, and what a year it has been for the Adventist Church!

From unparalleled membership growth—more than 500,000 new members—to the first steps of creating a Soviet Division in the church, 1989 has been a year of unusual significance for the church.

■ Worldwide growth is always a high point. From a handful of Sabbathkeeping believers in 1848, church membership will have passed the 6 million mark—with approximately 88 percent *outside* North America.

■ Within the Soviet Union, *perestroika* has been revitalizing the hopes of members within and without. This year the church began to fully use its first seminary and church headquarters building—built by members out of the burned-out ruins of a school donated to them by the government; formed three new union conferences, bringing the total number to five; and got Annual Council approval to create a Soviet Division—the church's eleventh division—upon ratification by the 1990 General Conference session.

Things that were unthinkable within the Soviet Union only a few years ago are happening today. Such radical changes remind us that God continues to work mightily and mysteriously behind the scenes, even in the throne rooms of nations, to accomplish His will. Daniel and Nebuchadnezzar taught us that.

■ While this year's Annual Council did not recommend women for ordination to the gospel ministry, it did approve by a solid majority a motion—when approved by

their respective divisions—that allows qualified women ministers to perform essentially all the functions of an ordained minister within the church where they work. This gives women ministers the previously withheld privilege of baptizing and performing wedding ceremonies—a landmark step.

■ Eighty-three years of rich history came to a close this year with the selling of both Loma Linda Foods, Inc., and its downsized successor, La Loma Foods, Inc. The church now owns no food factory in North America, while it maintains 41 others around the world.

■ Nearly every conference in North America experienced a reduction of staff. From Alaska to Florida, conferences are attempting to balance their budgets. That often means cutting back on pastoral workers and office personnel.

This year particularly, conferences have faced increased expenses and the lack of sufficient tithes and offerings to keep up with those expenses. Some of this may be attributed to the 1988 decision by North American leaders to keep church workers' salary increases—starting July 1 this year—in line with yearly inflation and to increase housing assistance to more reasonable levels.

The result: greater expenses and fewer workers. And the trend is expected to continue in the coming years. Laypersons may have to pick up more responsibility for church work.

■ After years of delay, the General Conference staff moved into a brand-new \$30 million headquarters building in Silver Spring, Maryland—only the third move in the church's 126-year history.

■ This year brought the deaths of three “retired” and beloved church leaders: former GC president Robert H. Pierson, 78, on January 21; the *Faith for Today* founder, William A. Fagal, 70, on February 16; and the *Quiet Hour* founder, J. L. Tucker, 93, on February 28.

■ And responding to repeated calls by laypersons and church leaders to reduce expenses at the General Conference, the GC commissioned a study of its own role and function—a report to be ready for the 1990 GC session. The study will evaluate the services, programs, offices, departments, administration, and personnel and make recommendations on how to work more efficiently.

■ And in our review of 1989 we could mention the resolution of the issues dividing the Adventist Church in Hungary for years, or the Pathfinder Camporee, or the new policy disapproving of interschool league sports, but one more happening is worth noting in some detail.

It is not so much an event, but a growing undercurrent—the willingness of laity to speak up and be heard on church issues.

Consider the role lay members played in keeping alive the La Sierra campus of Loma Linda University. I doubt whether anyone would be willing to say that the work by a group of members to keep the La Sierra campus open did not affect the final vote—to keep it open. It did.

And few would doubt that the chorus of voices calling for the ordination of women did not have some effect on the final outcome. The voices were heard individually, through the votes of conference and union committees, and through paid advertisements. And they had an effect. While women ministers haven't been given the right to be ordained, they have received greater ministerial privileges.

With the General Conference session coming next year, I wonder what further changes will occur within the church.

MYRON WIDMER

Harvest 90 Hits the Home Stretch

January 1 not only marks the beginning of a new year; it also marks the start of the final six months of the Adventist Church's Harvest 90 campaign. The five-year evangelistic thrust, which started in 1985, will climax at the 1990 General Conference session in Indianapolis.

"As of September 30, the basic Harvest 90 goal has been reached, with 2,004,640 baptisms, or 1,295 baptisms per day," reports Carlos Aeschlimann, an associate General Conference ministerial secretary and Harvest 90 coordinator. "The South American and Inter-American divisions have reached their goals, along with 40 unions and local fields. In spite of this success, we still are dreaming of reaching 2.5 million baptisms."



C. Aeschlimann "During the recent Annual Council, church leaders from around the world approved an action plan to produce a powerful evangelistic movement during the final six months," he comments. "We're working to involve the 16,284 pastors around the world to transform each of the 29,000 churches into evangelistic centers, training 1.5 million church members as soul winners."

From January to March, each departmental leader, institutional director, pastor, and church member is encouraged to participate in some kind of evangelistic activity such as public campaigns, Revelation seminars, or home study groups.

From April to June, an unprecedented reaping thrust is encouraged, with a faith goal of 2,000 baptisms per day, or 180,000 during the last 90 days of the campaign. On May 26, a worldwide Harvest 90 victory baptism is being planned, with a goal of 100,000 baptisms in one day, the largest in the history of the Adventist Church.

"We have before us a great opportunity to conclude Harvest 90 with a memorable victory," Aeschlimann says. "But let's not stop or rest. The challenge is to go forward with even more zeal."

G. Arthur Keough Dies

G. Arthur Keough, a longtime educator and missionary who served the Adventist Church on four continents, died December 10 in Takoma Park, Maryland. Keough died from complications suffered from a surgery he underwent at Washington Adventist Hospital. He was 80 years old.

Born in 1909 in Cairo, Egypt, to pioneer missionary parents, Keough served the church for 57 years, working as a teacher, principal, union and division education secretary, college president, academic dean, professor, and college religion department chairman.

Keough founded Middle East College in 1939 and later served as its president. He has written four books, four adult Sabbath School quarterlies, and numerous articles.

In 1981 he was awarded the Citation of Excellence from the General Conference, one of the highest honors given any Adventist educator. In his last position, Keough served in the Religion Department at Columbia Union College. Upon retirement, he was named professor emeritus. He taught a class up to the week he died.



G. A. Keough

GENERAL CONFERENCE

Health Leaders Meet With President Bush. Together with representatives from 100 drug-awareness agencies, Thomas Neslund and Dewitt Williams, associate directors of the General Conference Health and Temperance Department, participated in a White House briefing on drunk driving December 11 with U.S. president George Bush.

Bush and James Kolstad (of the National Transportation Safety Board) told participants that drunk driving is a national crisis, and that the level of awareness should be changed from drunk driving to *drugged* driving.

"This should give us new life in our efforts to promote our message in the area of alcohol and other drugs," Neslund says.

WORLD CHURCH

EUD Membership Eclipses the 300,000 Mark. As of September 30, Euro-Africa Division membership reached 302,039, reports John Graz, division communication director. The announcement of the milestone came recently at EUD's year-end meeting, November 11-15. For the 12 months ending September 30, the division membership rose by 13,599, or 4.8 percent.

Egyptian Academy Opens First Girls' Dorm. The Egypt Field recently inaugurated the first girls' dormitory at Nile Union Academy. The building, which can accommodate 25 students in five rooms, also houses the dean's apartment, storeroom, office, showers,



guestroom, and chapel, reports Egypt Field president Claude Lombart.

Funding for the \$33,600 project came from private donors, the Middle East Union, and a previous Thirteenth Sabbath Offering.

NORTH AMERICA

Marketing Test Successful in Spokane. Early results from the North American Division (NAD) test marketing of new advertising materials show qualified success in the six-week test of four television commercials in the Spokane, Washington, area, reports Kermit Netteburg, chairman of the NAD marketing task force and Columbia Union Conference communication director.

A survey showed that 62 percent of Spokane residents remembered seeing at least one commercial. Of those, 74 percent remembered it was a Seventh-day Adventist ad, Netteburg said. More than 80 percent of those who saw the commercial said they liked it, and 20 said watching it made them likely to attend an Adventist program.

Trilingual Crusade Convened in New York. Twenty persons have joined the Seventh-day Adventist Church as of December 16 as a result of the Greater New York Conference's first trilingual crusade, held in Queens, New York, a borough of New York City.

The crusade program, presented in English, was simultaneously translated into the Romanian and Yugoslavian languages via FM transmitters, reports Betty Cooney, conference communication director. Advertising and announcements were printed in three languages and distributed in the surrounding area.

NAD Ingathering Report—4. As of December 2, 1989, Ingathering funds totaled \$3,004,298—\$310,742, or 9.4 percent, less than the same period last year, reports Lynn Martell, North American Division church ministries director.

Conferences with the largest dollar gain over the same period last year include South Atlantic (\$22,981), Ontario (\$19,140), and Illinois (\$9,648).

SDA Academies Raise More Than \$2 Million. Twenty-eight Adventist academies raised a total of \$2,454,838 in unrestricted giving during the 1988-1989 school year, reports LuAnn Wolfe, assistant director for education at Philanthropic Service for Institutions at the General Conference. That's up 35 percent from the \$1.6 million raised the previous year.

The funds went to academies participating in the Academy Alumni Advancement Challenge, the church's incentive program to increase alumni support of secondary education.

Bennett Serenades White Memorial Friends. Recording artist Tony Bennett headlined a gala dinner

November 18 sponsored by White Memorial Medical Center (WMMC) Foundation. Los Angeles mayor Tom Bradley was master of ceremonies.

The dinner, held at the Biltmore Hilton Hotel in Los Angeles, raised more than \$80,000 and helped launch a \$1.4 million emergency room renovation project, reports Paul Tharp, executive director of the foundation.

The decision to expand WMMC's emergency room comes at a time when overcrowding forces many hospitals to turn away emergency patients.

ALSO IN THE NEWS

Anglican Synod Endorses Women Priests. The Church of England recently came a step closer to approving women priests when the House of Bishops passed the crucial first clause of the Priests' Ordination of Women measure by a 64 percent majority, reports Religious News Service. The vote came after a long and heated debate.

It was the first time that Archbishop Robert Runcie of Canterbury had voted for the measure, having abstained on previous votes. However, it will still be four or five years before the church can actually ordain women.

Workers for Christ. In a program called Workers for Christ, Henry Hintze (below) installs insulation board at the entrance of the Shepherd of the Ridge Lutheran Church in Milwaukee.

The Lutheran Church-Missouri Synod program attracts about 300 retired persons, who last year completed 55 churches or church-owned buildings, reports Religious News Service.



CHURCH CALENDAR

- | | |
|---------|----------------------------------|
| Jan. 6 | Soul-winning Commitment Day |
| Jan. 6 | Church Ministries Day |
| Jan. 13 | Inner City Offering |
| Jan. 13 | Liberty Magazine Emphasis begins |
| Jan. 20 | Religious Liberty Offering |
| Jan. 27 | Health Ministries Day |

CHARLES L. BROOKS



**SINGS,
AND
SMILES,
AND
PRAYS**

**And he
loves books,
and people,
and the Lord.**

BY BARBARA JACKSON-HALL

It's the summer of last year, or the year before, or five years ago—it's the summer of any given year.

Hundreds of people throng a huge tent. Maybe you're one of them. The crowd listens intently to each word as an evangelist wraps up a powerful message on hope and salvation. As the speaker begins an appeal the organist plays softly.

Then a kind-faced man steps to the lectern. Soon his strong, sweet, mellow tenor rings out: "I was drifting away on life's pitiless sea, and the angry waves threatened my ruin to be. And away at my side, there I dimly descried a stately old vessel, and loudly I cried, 'Ship ahoy, ship ahoy.'" Lumps fill throats, tears stream, and people leave their seats to move down the aisle.

If you're familiar with Adventist summer evangelism, you know that the man with the heart-drawing tenor is Charles L. Brooks, associate director of the General Conference Church Ministries Department.

But it's not just his gift of music that has endeared him to thousands within and without the Adventist Church; it's also his winsome personality. Many are not sure which they admire most. But what they are certain of is that from all appearances, the hand of God is upon this preacher and educator who sings, and smiles, and prays.

"The Miracle Man"

Despite serious illness, Brooks has thrived in his leadership role at the General Conference for the past 14 years, while also meeting innumerable singing engagements.

"It's no secret that I have cancer,"

says Brooks. "It was diagnosed back in 1975. I've been living with it, and now when I walk into Johns Hopkins Hospital, they call me 'the miracle man.' It's been the prayers of God's people that have sustained me." And it's Brooks's positive outlook and connection with God that is so encouraging to those around him.

"He has gone through so much that would have caused others to easily succumb, but he always bounces back," says George Knowles, director of the General Conference Church Ministries Department. "This can come about only through a personal and deep relationship with his Lord."

Brooks's relationship with God is tangible in his music. In fact, he feels this is the key to getting across a message in song successfully. "Music is experiential. Your love for it, your need for it, grows out of your daily experiences. Right now songs like 'Great Is Thy Faithfulness' and 'Through It All' strike me most forcefully."

Lost Voice

Such songs have special meaning to Brooks. In the early 1970s a bleeding ulcer almost took his life. Doctors had to use 55 pints of blood during surgery to save him. Although he pulled through, he discovered that his voice was gone, possibly from bleeding and weakness, possibly from damage done by the tubes inserted down his throat during surgery. He could barely speak above a whisper; doctors said he would never preach or sing again. Then at an Allegheny East Conference camp meeting the following summer, he was asked to just "whisper the benediction."

"I'll never forget it," Brooks says. "Charles Bradford was making his appeal when suddenly I felt a peculiar sensation on the left side of my neck. In fact, it literally shook me. I leaned over to mention it to the preacher next to me. What I said came out loud. When I got up to pronounce the benediction, I instead asked the organist to play 'Until Then,' and for the first time in more than seven months I sang! To me it was a miracle."

Brooks, who has been singing

since the age of 4, laughs when he remembers his first song—"Just a Little Brook Am I." His singing and preaching talents have taken him all over the world, where he has participated in some of the church's most successful evangelistic efforts.

Today his home is a gallery of artifacts from almost every continent, mostly gifts from those who have appreciated his ministry. The doorbell, for example, plays a classic tune from the ballet *Swan Lake*, a gift from friends in Hong Kong.

With his music "he can transform a congregation. He's a master communicator," adds Knowles.

Brooks's broad base of knowledge in music has served him well as chairman of the Office of Church Music for the General Conference, where he has tried to create an awareness of music as an integral part of church worship. Brooks also chaired the committee that produced the new *SDA Hymnal*.

In Love With Learning

But music is just one aspect of Brooks's talents. In fact, it's not even his passion. Reading is. And that's only natural for a Phi Beta Kappa, magna cum laude graduate of

and religious liberty director in the Southern Union, where, among other things, he helped double donations to missions. His success helped pave the way for other Blacks to hold union-level positions in which their responsibilities reached across cultural and racial barriers.

Brooks still holds Sabbath school work dear. "I'd love to see a program that would give teachers the support and encouragement they need. There should be certain requisites to elevate the status of the teacher in the eyes of the church. Having special courses and recognizing those who complete the courses would make a difference. Sometimes, though," he smiles, "it's difficult to convince adults that they need additional training."

Family Man

But there is still another side of Brooks, and it can be summed up in two words—family man.

"He is in touch with each of our three grown children each week. They respect him and often seek his counsel. He's a loving and compassionate husband and father," says his wife of 45 years, Gladys. The same message comes from his chil-

After surgery the doctors said he would never preach or sing again.

Howard University, with majors in history, classical languages, and secondary education. He is also an honors graduate from the Seventh-day Adventist Theological Seminary.

"I appreciate not only his music but his competence. He's a true intellectual, and a stickler for the King's English," remarks evangelist E. Earl Cleveland, a friend of more than 40 years. Brooks's brother Paul knows him best. "Charlie was always education-minded. As children we would go to the library; I would play, while he would study."

His philosophy of education brought Brooks to the General Conference to head a Sabbath school teacher-training program. Previously he had been Sabbath school

dren—Jackie, Dennis, and Jeffrey.

If there is one thing he would want people to know about him, Brooks says, it would be that "I'm a person who loves the Lord and genuinely loves people. It's part of me. It's my psyche. It isn't just a role that I'm playing."

Charles Brooks, the man who sings and smiles and prays, is a friend to everybody. □



Barbara Jackson-Hall is editor of *Cornerstone Connections* at the *Review and Herald Publishing Association*.



I read the very frank and honest responses to the editor from "the missing" (Sept. 7), telling why they left the church. Thank you, editors, for recognizing the fact that there are very real reasons for the exodus, and thank you for bringing them to the attention of your readers. This letter is to tell why, after seriously considering leaving myself, I decided to stay in our church.

As I share my personal response to the answers given by the missing, please indulge me as one who has been there, seen those situations, and had those same experiences, but stuck it out. And while I don't know the answers for anyone else, I

faculty and others as though I had smallpox, just because of the blood relationship with my uncle. However, probably because of hardheadedness or probably because there were a few teachers and friends who were accepting and helpful, I remained in the church.

That experience taught me how effective the "ignore policy" is. But when I felt the unwarranted cold shoulder or the critical eye, I came to realize that I alone was responsible for my relationship with God, regardless of the apparent hypocrisy and rejection of others. It was my reaction to the experience that counted. So I decided not to have a poor-me attitude, but to seek the Lord for encouragement. I said to myself, "Grow up!"

Loneliness

Several mentioned loneliness as the reason for leaving the church. I've experienced this, too. My husband's parents passed away in another state, and our church people heard the news. But there was not one phone call and not one visit. We were lonely in our grief.

My grandmother died. She had taught a children's class in Sabbath school for years, was leader of a very active Dorcas Society, and was a member of the church board. But who came to the house when she died? A Baptist minister from the community. He said, "I thought you might like to have a minister in the house." Then he offered two cars, and a driver for each, to carry the family back to Indiana for her burial. Although we declined, we did appreciate the offer, and were touched. We were lonely and sad, and he was a Christian to us. "Other sheep I have, which are not of this fold," Jesus said.

Where were our members? I had been spending 20 to 30 hours per week in church work and had many friends in the church. But for the most part, it was the Baptist community that stood by. It was they who threw a dinner for us.

What did I learn from all of this? I learned that people are busy with

TO THE MISSING AND ALL OF US

A letter from a grandmother in the church

BY ANNA M. THOMPSON-HALL

Our May 4 issue carried several articles about "missing" members. In response, many wrote to us telling why they left the church. We published several of their letters in a special piece by the editor entitled "The 'Missing' Tell Us Why" (Sept. 7). A grandmother in Florida read these and wrote to us. Given her age and experience, and having regard to the tone of her letter, we thought it was worth sharing with all our readers.—Editors.

do hope, perhaps, to point toward a better solution than that of leaving, by presenting some factual and objective material for mutual understanding and for charting our future direction.

Need for Sincerity

Although long overdue, our church is now facing the fact that we have not always been right in our views and actions, and that occasionally things have been handled badly. I really believe, though, that for the most part there has been sincerity.

Sincerity. Herein lies our hope for the future. This hope must be supported by an attitude of freedom of thought and expression, without fear of the hierarchy (and others) becoming judgmental and assuming insincerity.

Example: My uncle, past president of one of our colleges, left our church (or was pushed out) because of questions that, though taboo at the time, are discussed freely today. Attending one of our best academies at the time, I was treated by half the

their own problems. Times are hard, and no one intended any harm. "Everyone is carrying a heavy load," I told myself.

Actually, it was thoughtlessness and lack of loving concern and consideration. I was hurt, deeply hurt. I quit my church work, but remained a member. And I know why I was bitter. It was because so few from my church responded. I wasn't that strong. I needed a shoulder. The community church, the Masons, the Garden Club, and the Eastern Star were there. But my church was not, and I was embarrassed.

It seems that the very least a church can do is meet the needs of those who grieve. I decided that this lack of action was a flaw in the system and that I would work to correct it in the future for others.

Face in the Crowd

Everyone probably agrees that it is totally inexcusable conduct on the part of all members, especially on the part of the pastor and leaders, when someone among us is made to feel like a face in the crowd. This was mentioned in several letters, and is probably the number one cause for members leaving. People who feel left out or mistrusted will certainly develop an attitude of fight or flight, thinking either *I was here when you came and I'll be here when you leave*, or *I don't need this; I'm out of here*.

The feeling of being left out is especially hard on the young and the elderly. But I want to suggest a difficult solution. I suggest that the neglected person voice those feelings. Don't be afraid to say to a fellow Christian, "Do you have a minute? I really need your support." If you feel up to it, get yourself into some activity: a dinner club, tennis, a music practice session, a reading and discussion group, or whatever else you have an interest for. Start your own activity if necessary.

In our case, my husband and I began a boating group, and about six couples were out on the river every Sunday. Most people are followers just waiting for a chance to fall into

a social program. But whatever you do, don't keep silent about how you feel. Let others know.

A lady phoned me and said, "Anna, I need you. My son-in-law is threatening suicide again, and we are afraid."

Although we were aware of the problem, it was only after she asked for help that I went to her. And I went without fear of being branded a nosy busybody. Many times people are aware of situations but are reluctant to barge in on the privacy of a friend. Ask for help if you need it. Friends will be there with a hug. People like to feel needed, much as they like to feel appreciated. Even if you only need someone with whom to share, speak up. A mutual relationship of *need* and *appreciation* may be in the making.

Always remember, however, that the flip side to loneliness or feeling unwanted is too much attention. This is especially true for children of conference workers, leaders, or professional people. These children often find it hard to stand up under

The community church, the Masons, the Garden Club, and the Eastern Star were there. But my church was not, and I was embarrassed.

the pressures brought to bear upon them. This must always be kept in mind as we seek to be thoughtful.

Disillusionment

Quite a few of "the missing" complained of disillusionment resulting from the church's "defense of indefensible doctrines," as one put it.

Indefensible doctrines? Should we be too cocksure about declaring as doctrine all the opinions we hold as a church? For example, should

we be arrogantly positive about what is to happen, by whom, and where, in the future? Even if we feel quite sure, can we not concede that it could happen another way? Who do we think we are that we can't be mistaken about some details?

In Bible times there was a great deal of misunderstanding. People felt quite sure. But in their cocksureness, many failed to recognize the First Advent. Many, even among Christ's followers, misunderstood His mission. Could it be that we also are just as human and prone to error, while professing to know? We need to study, to be prayerful, watchful, and constantly alert. It appears to me that friends are turned off when we declare an absolute open-and-shut case.

E. G. White

Some of "the missing" felt that too much emphasis has been placed on Mrs. White. Possibly the lady herself would be upset if she knew how her writings have been used since her death. Some people are

reluctant to say that they accept her as a prophet and so never join our church. Some just go ahead and join and soft-pedal the issue.

Perhaps the church should give more study to not making belief in Ellen G. White a requirement for membership. To be sure, she was a leader and a founding person of our church. Could we go with that? I don't know. Personally, I would be afraid to say that I question her inspiration. However, I'm not sure that I have a right to pressure others

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on this issue. Is it really necessary? A wrong decision could be costly. We need to tread softly. But must it be a yes/no proposition?

Church List

Another comment that caught my attention was that many whose names are on the church books don't consider themselves as Adventists. It is hard to believe. Maybe it is more true than we want to believe. How sad!

On the flip side of that, it has been my observation that a good many of our missing members still actually feel very close to the church. Very few actively fight our church. One person told me, after being out of the church for years, that at the time he left he thought a lot of rotten people were in the Adventist Church. Several years later he discovered that the same kind were in his new church. He concluded that the whole world was in the same lousy condition. And so he told me, "Just stay where you are. It's no better anywhere else." I have thought of that many times.

To Our Missing Family

I do want to share my thoughts on the absolutely true reasons that so many of you have left our church. To those of you, our vast family of ex-Adventists, may I ask, very kindly: Are you sure you aren't enjoying a false freedom? Can't you live your life within the framework of your church? True, God is where you find Him. But you, not your family or friends, are responsible for your relationship with God.

Have you studied and rethought your decision? Do you have a better solution? Have you found and accepted God? Have you also accepted your responsibility? Can you come to the point where you can say "I forgive those who don't understand me"? As was pointed out, "intellectual knowledge does not a Christian make."

Everyone has to think of others. Can you accept the idea that you too need to do some of the helping, some of the forgiving, some of the

future planning? Your influence is important to bringing about a change. We are living in a time when it is popular to doubt our beliefs and believe our doubts. Why not sort these out?

I did, and I decided to commit myself to the Lord and try to follow His example daily. You are vital to God's plan of salvation. Don't mess up!

To My Fellow Members

In my opinion, what I'm going to say now is the most important of all I have to say. We need to consider and admit that over the years there have been some wrong attitudes displayed. Wrong behaviors have occurred in some cases, and perhaps even some interpretations of teachings have been misunderstood or misrepresented. Those wrongs have hurt people, many people.

I'm not attempting to put anyone to the whipping post, or to be a judge deciding right from wrong. Nor do I want to be unkind. Nevertheless, these are the sad truths. We must accept these facts before we can move on toward a solution. Thank God, we can change. We can grow. Only living things grow. Are we still alive? I think we certainly are! And there is still time.

And last, if we are to be God's chosen people, we had better choose to admit our mistakes and be more kind, accepting, and understanding. We must have a positive Christian outlook, and this must reflect in our behavior. I found the secret in Micah 6:8: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" □



Anna M. Thompson-Hall is a grandmother living in Jacksonville, Florida.

THE BEST WAY TO
BRING A REFORMATION.

PAUL TURNBAUGH

INDEPENDENT
MINISTRIES:
USE OF THE
STRAIGHT TESTIMONY

BY JOE ENGELKEMIER

A number of groups and individuals have a burden to proclaim what they call "the straight testimony." Some feel that they have been chosen by God to go anywhere and everywhere to give that message.

"Test everything," Paul urged. "Hold on to the good. Avoid every kind of evil" (1 Thess. 5:21, 22).^{*} Our purpose in this article is to find out:

■ What is the straight testimony?

■ What are the benefits of straightforwardness?

■ What might be improper uses of straight testimonies?

■ What themes, if presented in the power of the Holy Spirit, do the most to bring revival and godly living?

Among Seventh-day Adventists, "the straight testimony" is generally applied to the Laodicean message of Revelation 3:14-22.

After 1844, Sabbathkeeping Adventists still thought of themselves as in the Philadelphia era of church history. Then James White, in 1856, startled Sabbathkeepers by showing that *they* were Laodiceans.¹

A Revival Dies

The response was astonishing. With only about 2,000 Sabbathkeeping Adventists at the time, hundreds of letters came to the *Review* thanking James White for his plain speaking. A revival began that, tragically, didn't last.² Historian Arthur W. Spalding gives this summary of what happened:

"Like an electric shock the Laodicean message ran through the ranks. . . . It wrought mightily in the hearts of Seventh-day Adventists. There was a turning to God. . . . It was a lifting up of the doctrine of

justification by faith. . . . If it had had free course, it would soon have finished the gospel message. . . .

"But the work done was not thorough enough. The people generally were content with half measures, a little stirring, and then a settling back on the lees. . . . They were content with a little victory. And being so content they backslid."³

Thirteen months later, Ellen White penned a message entitled "The Shaking" (*Testimonies*, vol. 1, pp. 179-184). In it she reported seeing two groups. One responded to this new understanding of the Laodicean message by earnestly seeking God. The other group, careless and indifferent, did not.

Ellen White went on to describe

what might have been: a powerful proclamation of the Laodicean message, a shaking, new members coming in, the latter rain, a time of great confusion among the nations, and the return of Christ.

She declared: "The testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded" (p. 181).

That was in 1857. What can we learn from the revival that died? What would God have us do with the Laodicean message as we enter the 1990s? Would straight testimonies provide a cure-all for our lukewarmness and for problems such as broken homes?

Historical Perspective

In her writings Ellen White used the expression "straight testimony" sparingly.

While serving on the board of a self-supporting institution, I heard so much about the straight testimony that I concluded Ellen White's writings must be filled with the expression. But the *Comprehensive Index to the Writings of Ellen G. White* contains only two references under "Straight Testimony"—both to a statement made in 1904.

The Ellen G. White laser disc concordance, which contains references to almost all uses by Ellen White of some 35,000 words, reveals that her entire writings contain the expression "straight testimony" about 60 times—mostly in statements made in the first third of her ministry.

At times Ellen White used the expression in a context that had no

direct relationship to the Laodicean message.

In *Counsels on Diet and Foods*, for example, she wrote in 1864 about “the testimonies borne against hurtful indulgences, as tea, coffee, snuff, and tobacco” (p. 428). One’s witness on just about any subject related to Christian living—if given in a straightforward and Christlike manner—could be called a straight testimony.

Anyone with a burden to preach straight testimonies needs to be open and straightforward. God’s Word excludes all hidden agendas and behind-the-scene maneuvering in attempts to reform the church. His Word totally forbids any subtle undermining of confidence in the church.

In Revelation 3:14-22 Christ’s straightforward rebuke is mingled with love, compassion, and tenderness. He condemns our lukewarmness and pride but graciously offers the gold of faith and love, the white robes of His righteousness, and eyesalve for clear discernment.

“Those whom I love I rebuke and discipline,” He tells us. “If anyone hears my voice and opens the door, I will come in and eat with him, and he with me” (verses 19, 20).

Beautiful Message

Doesn’t that make the Laodicean message beautiful? The rebuke is strong, but how precious the gold, what security the white raiment provides, how good to see clearly, to sit down in fellowship with Jesus!

Satan well knows the power of the Laodicean message and the Bible teachings about righteousness by faith. If you were Satan, how would you keep these truths from being shared effectively?

One author wrote that he would do this: “Assembling my satanic hosts, I would announce: ‘We will

find those persons in the church, disgruntled and critical, those who lust for leadership, and even some sincere in longing to see the full fruition of the purposes of God in His church. Then we will organize them into little groups who will stir up disaffection and call the faithful ones out of the church.

NOT ALL “ARE
FITTED TO CORRECT
THE ERRING.” THEY
LACK WISDOM,
MERCY, LOVE,
AND TENDER
COMPASSION.

And we will have such groups preach so vociferously on the three subjects most dangerous to us that the ministers of the church, especially the younger ones, will be afraid to preach on those subjects lest they be classed with the dissident factions.’”⁴

All through history the church has had to deal with two extremes: a tendency to excuse or ignore evil, and a zeal that comes on too strong.

Aaron’s behavior in the golden calf incident of Exodus 32 illustrates the first error. His desire to please allowed a terrible apostasy to develop. God held him responsible. When we fail to use our position or influence to prevent evil, we become as guilty as if we had committed the evil ourselves.

Our history provides examples

of the opposite extreme—coming on too strong. Shortly after the 1888 crisis, a minister began to dwell on living without sin, the shaking, and related topics. In 1890 Ellen White wrote him a message entitled “The Peril of Extreme Views” (*Selected Messages*, book 1, pp. 176-184).

Apparently he looked at church members, and probably some leaders also, who did not reach his standard of holiness. As he lost confidence in the organized body, he began to talk about a “coming out” from the denomination to “a purer, holier people.” He collected statements from the Testimonies about the shaking and the close of probation and used them to support his views. When other ministers would not join him in his efforts at reform, he accused them of “walking in darkness” (p. 179).

This minister, Ellen White declared, was in danger of being “separated from the work” (p. 176). She urged him to “dwell on such subjects as Christ’s willingness to forgive sins, to receive the sinner, to save that which is lost, subjects that inspire hope and courage” (p. 177).

As for the shaking and the time of trouble, she cautioned him not to dwell on these topics (p. 180). She then drew a lesson applicable for all time:

As Bad as Laodicea

“Satan’s object is accomplished just as surely when men run ahead of Christ and do the work He has never entrusted to their hand, as when they remain in the Laodicean state, lukewarm, feeling rich and increased with goods, and in need of nothing. The two classes are equally stumbling blocks” (p. 180).

In an 1873 message to the Laodicean church, published in volume 3 of the *Testimonies*, Ellen White deals with robbing God in tithes and offerings. In that context she wrote:

"The plain, straight testimony must live in the church, or the curse of God will rest upon His people as surely as it did upon ancient Israel because of their sins" (p. 269).

She also points out that not all "are fitted to correct the erring." They lack wisdom, mercy, love, and tender compassion.

Some individuals who develop a burden to correct and criticize the church and its leaders try to justify their strong words by quoting this passage from volume 1 of the *Testimonies*: "In this fearful time, just before Christ is to come the second time, God's faithful preachers will have to bear a still more pointed testimony than was borne by John the Baptist" (p. 321).

This is *not* a good statement for critics to quote. It was written to a minister in Wisconsin at a time when fanaticism had arisen among some members in that state. This minister could have helped curb the fanaticism, but neglected to assist the leaders in dealing with the problem. Ellen White wrote him a letter, now found in the *Testimonies* under the title "Jealousy and Faultfinding" (vol. 1, pp. 311-323), in which she gave a very straight testimony to this "Brother G."

His sins included neglecting to support denominational leaders—those whom God had "seen fit to place at the head of the work" (p. 312). Other faults mentioned included "seeking to lead out independent of the body" (p. 312), jealousy and stubbornness (p. 312), and criticism of the *Review* (p. 316).

If I should develop a similar attitude—nonsupport of leadership and leading out "independent of the body"—I would do well not to quote from the message to this Wisconsin minister. The immediate context speaks of the heavy burdens borne by denominational leaders, causing sleepless nights and agonizing prayer (p. 321). If my criticism and independent spirit are adding

to those burdens, would not I too deserve a rebuke "more pointed . . . than was borne by John the Baptist"?

We do not deny that leaders make mistakes. Institutions make mistakes and come short of God's ideal. Matthew 18 suggests that we go to them directly, or we can write to

from the earth, will draw all men unto me" (John 12:32, KJV).

After raising up a church in the worldly city of Corinth, Paul told them, "I did not come with eloquence or superior wisdom. . . . I resolved to know nothing while I was with you except Jesus Christ and him crucified" (1 Cor. 2:1, 2).

"The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but *there is to be a resurrection from apparent death.*"

"By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit *will come to us*" (*Testimonies*, vol. 8, p. 297; italics supplied).

God wants all of us—leadership, laity, pastors, independent ministries, everyone—to "press together, press together" (*ibid.*, vol. 6, p. 293). Let's see what unity combined with much prayer and steady enthusiasm can do during this new decade! □

(Series concluded)

*Unless otherwise noted, Bible texts in this article are from the New International Version.

¹ Arthur W. Spalding, *Origin and History of Seventh-day Adventists*, vol. 2, p. 287.

² Felix A. Lorenz, *The Only Hope* (Nashville: Southern Pub. Assn., 1976), pp. 44, 45.

³ Spalding, pp. 287, 288.

⁴ Lorenz, p. 101.

IF I SHOULD ADD TO THE HEAVEY BURDENS BORNE BY CHURCH LEADERS, I TOO WOULD DESERVE A STRAIGHT TESTIMONY.

them. They may not see wisdom in our suggestions. But at least we will have done what we can. Can't we then leave the results with God?

"But," some may ask, "what about the Laodicean lukewarmness that pervades much of the church? And the worldliness? And the sins?"

Themes That Transform

What transforms lukewarm church members into vibrant, growing, enthusiastic Christians? What motivates people to seek the repentance Christ urges in the Laodicean message?

Paul points out that "the goodness of God" leads sinners to repentance (Rom. 2:4, KJV). Pointing to the Source of transforming power, Jesus said, "And I, if I be lifted up



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THE SUPERIORITY OF VEGETABLE PROTEIN

New reasons for an old SDA belief

BY ALBERT SANCHEZ and
RICHARD HUBBARD

Animal proteins have always been known to foster greater growth than do plant proteins. This

fact earned animal proteins a reputation as high-quality protein, with plant proteins considered of lower quality. But scientific understanding of dietary protein is now undergoing some major revisions.

Recent findings from Loma Linda University's Amino Acid Research Laboratory of the School of Public Health and the Department of Pathology of the School of Medicine show that the choice of animal or vegetable

protein can influence the concentrations of insulin and glucagon, which counter each other, thereby regulating blood glucose levels and the amount of cholesterol the body synthesizes.

Animal Proteins Raise Risk

Proteins that produce maximum growth appear also to maximize the secretion of insulin. This results in higher cholesterol synthesis and therefore higher blood cholesterol levels. Plant proteins, on the contrary, lower the secretion of insulin. Cholesterol produced by the body, combined with that from foods, greatly increases the risk of death from heart attack or stroke. Plant proteins can actually decrease the output of insulin and thus decrease cholesterol synthesis and subsequently the risk of heart disease.

Some will say, "I have heard that the dietary factor in heart attacks is the ratio of unsaturated to saturated fat. Are you now telling us that this ratio is not important?" No, but in addition to unsaturated fat, you should also eat more plant proteins.

Insulin is secreted into the cells after a meal as a result of an increase in blood sugar and amino acids. This lowers the concentrations of sugar and amino acids in the blood. While insulin increases the utilization of the food, it also favors production of cholesterol. In contrast, glucagon opposes the action of insulin, increases the blood sugar level, and slows down the formation of cholesterol. For these reasons the ratio of insulin to glucagon is very important, since this ratio determines the rate of cholesterol synthesis.

Plants Fight High Cholesterol

Plant proteins lower the insulin/glucagon ratio, help balance these two hormones, and minimize the body's production of cholesterol. Whereas a single meal containing animal protein causes a high output of insulin, soy protein

lowers the insulin output after the first half hour.

Control of insulin output is important because high insulin levels in blood have now been associated with mortality from heart disease. A large study of Finnish policemen over a 9.5-year period shows that the best predictor of death from heart disease is elevated levels of blood insulin during fasting or just after a meal. The higher the insulin, the greater the risk. The amino acid composition

teins have a low ratio of these amino acids and tend to lower cholesterol.

In a test, diets containing milk protein or soy protein left a lysine/arginine ratio of 2.2 and 0.9, respectively. Both diets contained all nutrients needed by rabbits and were similar with respect to carbohydrates, vitamins, and minerals. Both contained vegetable oil at 30 percent and protein at 20 percent of calories.

Scientific understanding of dietary protein is now undergoing some major revisions.

of proteins affects insulin secretion. Animal protein increases insulin response much more than does plant protein. A single meal is sufficient to trigger a high or low level of insulin secretion.

The different effects of animal and plant protein result from their amino acid differences. Two amino acids—lysine and leucine—are relatively low in plant proteins. Adding the limiting amino acid to the respective protein markedly improves the growth rate of animals.

Plants Provide Good Protein

Complementary plant proteins provide good protein when eaten in the same meal or in alternate meals. However, the benefits of having high levels of amino acids in the diet should be seriously considered.

Interestingly, animal proteins have high ratios of lysine to arginine, which tend to elevate serum cholesterol. The higher the level of lysine (an essential amino acid) in relation to the amount of arginine (a nonessential amino acid), the higher the level of serum cholesterol. Conversely, plant pro-

After three weeks the serum cholesterol level was twice as high in rabbits fed milk protein as in those fed soy protein. Almond protein, with a lysine/arginine ratio of 0.3, also produced a low serum cholesterol level. However, after adding lysine in the amount found in milk, the cholesterol level significantly increased to that of the milk protein diet.

When butter (containing cholesterol) is used as the source of fat, the level of serum cholesterol is unaffected by the type of protein. However, when the fat in the diet comes from a vegetable source (almond oil), serum cholesterol tends to decrease in animals fed milk protein, although not as much as when fed soy protein. The lowest serum cholesterol level appeared when the protein and fat were both of vegetable origin, indicating that dietary vegetable protein has a lowering effect on serum cholesterol. Thus both protein and fat components in the diet influence the serum cholesterol level.

Protein quality has long been defined in terms of growth and protein

retention. Animal proteins provide excellent sources of essential amino acids for growth. However, the amino acid composition that determines animal protein quality is related to disease. Thus protein quality needs to be redefined in terms of its impact on health as well as growth.

Third World Example

The low incidence of cardiovascular disease in Third World countries may result not only from the intake of vegetable rather than animal fat, but also from the influence of dietary plant protein on serum cholesterol levels. Plant proteins provide adequate protein for growth and protect against risk of cardiovascular disease. Although the meaning of all this is not fully known, it is safe to say that plant proteins have a definite and immediate effect on the biochemical reactions that can subsequently prevent heart disease.

The Seventh-day Adventist Church has advocated a vegetarian way of life, though it is not a church tenet. This recommendation came when mid-nineteenth-century scientists were concluding that animal proteins were an essential part of the human diet. However, recent popularity and, more important, recent research has demonstrated that a vegetarian lifestyle is far from being second-rate; rather, it is proving to be the best dietary style. □



Albert Sanchez is professor of nutrition, School of Public Health, and Richard Hubbard is associate professor, Department of Pathology and Nutrition, Loma

University. This article is provided by the General Conference Health and Temperance Department.



HARRY ANDERSON

A CENTURY OF RELIGIOUS LIBERTY BATTLES

How Adventists came to champion freedom of conscience

BY B. B. BEACH

The years 1888 and 1889 represented a turning point not only in Seventh-day Adventist understanding of

righteousness by faith but in the church's stand on religious liberty. In 1889, a century ago, Adventists formally organized to defend their freedoms.

The first religious liberty activities of the General Conference took place much earlier, of course. In the 1860s, during the United States Civil War, the church succeeded in getting the government to recognize its noncombatant position.

The next wave of religious liberty problems came in the late 1880s. During the height of the Civil War, in 1863, the year the General Conference organized, the National Re-

form Association (NRA) was founded. Soon the NRA proposed a constitutional amendment to make the United States a *Christian nation*, with national Sunday observance that included outlawing work on that day. The Christian nation concept included making public education *Christian*.

Sabbathkeepers Arrested

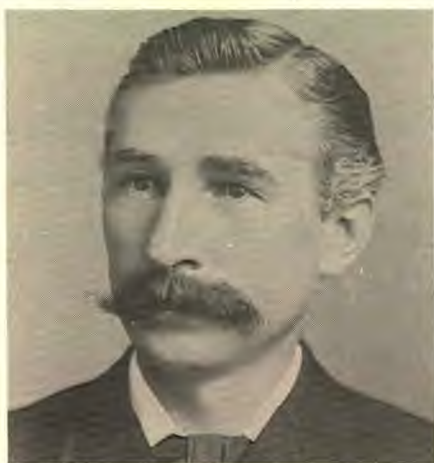
Religious liberty concerns deepened in the 1880s when Southern states such as Kentucky and Tennessee began enforcing strict Sunday observance, especially against Sabbathkeeping Adventists. In one case the authorities arrested R. M. King in June 1889 as he plowed corn one Sunday in his field. Meanwhile, efforts in Europe and Australia to enact Sunday laws indicated that the challenge had become international in scope.

Adventist leaders may have disagreed on some questions such as righteousness by faith, but they agreed on the need to stand up for religious liberty and separation of church and state. At the 1888 General Conference session in Minneapolis, a series of sermons placed religious liberty in its eschatological and contemporary setting. These were published in 1889 as *Civil Government and Religion, or Christianity and the American Constitution*.

In December 1888 a Seventh-day Adventist testified against the Blair Sunday bill before a Senate committee. In February 1889 A. T. Jones appeared before a Senate committee to denounce the "Christianizing" of public schools through a proposed constitutional amendment.

To meet the double challenge of Christian nationhood and the national Sunday law, Adventists began to organize. Already during the mid-1880s the first issues of the *Sabbath Sentinel* and then the *American Sentinel* had been published. In 1888 the church formed a "press committee" to put the SDA viewpoint before the public. In 1889 this committee gave way to the National Religious Liberty Associa-

The authorities arrested R. M. King in June 1889 as he plowed corn one Sunday in his field.



A. T. Jones

tion, which in 1893 took the name International Religious Liberty Association (IRLA).

Around this nucleus the General Conference Religious Liberty Department emerged in 1901. Renamed the Public Affairs and Religious Liberty Department, it continues today as one of six Gen-

eral Conference departments. After a period of "hibernation," the IRLA reorganized and incorporated in 1946 and continues to enjoy the support and sponsorship of the SDA Church.

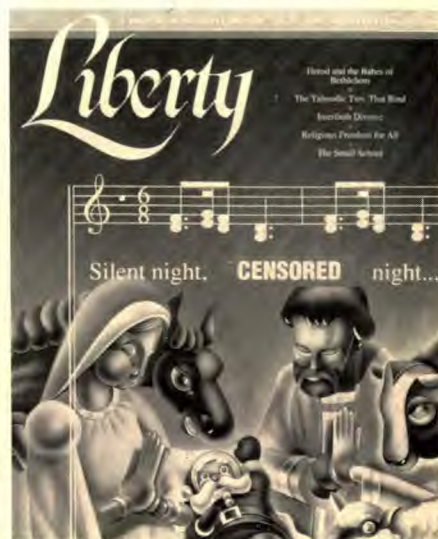
Protecting the Rights of Conscience

When founded in 1889, the National Religious Liberty Association announced as its purposes "to protect the rights of conscience; to maintain a total separation between religion and the civil government; and by means of the platform and the press, to educate the public mind on the relationship that should exist between the church and the state." Charter members, numbering 110, attended the organizing ceremony in Battle Creek, Michigan. Elements of the statement of principles, as well as similar language, can still be found in the current IRLA Declaration of Principles.

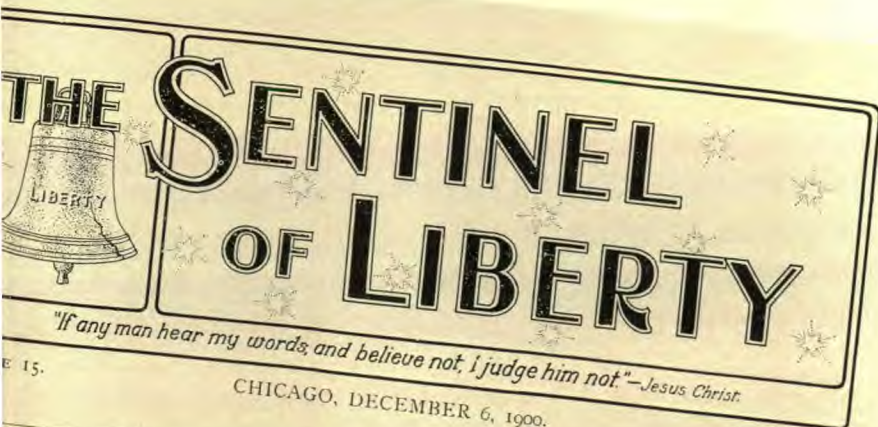
Thus 1889 marks the moment

when religious liberty came into its own among Seventh-day Adventists. In that year the Sentinel Library began issuing religious liberty pamphlets. By October, nearly a half million signatures had been solicited for petitions against Sunday law efforts in Congress. Quite an achievement, when one remembers that Adventist Church membership in 1889 was less than 30,000!

Today we admire the zeal, resolve, and effectiveness of our reli-



gious liberty pioneers. They helped defeat the Christian Nation and Sunday law movements of their day, and by doing so built better than they knew. We too must lift high the banner of religious liberty, as more insidious, hostile forces—some known and others unanticipated by our noble forefathers—challenge us anew. □



B. B. Beach is director of the General Conference Department of Public Affairs and Religious Liberty and secretary-general of the International Religious Liberty Association.



SOMETHING WONDERFUL IS HAPPENING

The Lord still uses willing people to win waiting people.

BY KENNETH H. LIVESAY

The first road sign read "Stop for a cold drink of water." As my wife and I continued to travel south in Utah, we saw another sign: "Stop and sample our cheese." These signs

appeared several times for the next few miles. Each time we read about the cold water—you guessed it—we became very thirsty.

We finally stopped and had our drink of cold water. Then we sampled the cheeses.

The owner of the cheese factory came from the back room to talk to us. Soon the conversation turned to his four sons who had been missionaries for their church. As he talked about his children and church, he would say, "Wonderful things are happening in our church!" He told us about its growth, that several new churches were being built each week. Four or five times he repeated the news that wonderful things were happening in his church. I must admit that I found something contagious about what he said and the enthusiastic

spirit with which he shared it.

I decided after that to incorporate in my witnessing that "wonderful things are happening in my church." I was astonished to find that people listened with interest.

During our recent 1000 Days of Reaping, I introduced myself to a gentleman seated next to me on a plane. I told him that I was an Adventist minister. Since this Detroit executive knew very little about our church, he began to ask questions. I told him about our plans to have 1 million new members join us during a 1,000-day period. I told him that an average of more than 1,100 were being baptized each day and that well over 1 million new members would join us by the time of our international conference (General Conference session). I listened with interest to his comments on this phenomenal growth.

Chance Encounter?

On another flight a young lady moved to a seat in my row. She told me she was a university student on spring leave visiting her father. Her parents had divorced, and her dad had remarried. She did not like his new wife, and they got into a big argument the night before, in which there was yelling and screaming. She was still upset and obviously needed peace of mind and soul.

I shared with Ann Isaiah 32:17, 18: "And the work of righteousness shall be peace: and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Her response was most receptive. Then we read, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

We talked about receiving this peace by inviting Jesus into the heart. I asked her if she had ever thought of accepting Jesus Christ and becoming a Christian. She answered affirmatively, so we studied several Bible verses about how to

become a Christian. When she understood, Ann bowed her head and asked Jesus into her life. Then I prayed a prayer of support.

Ann asked, "What church do you belong to?" On hearing my reply, she revealed that her best friend at the university was an Adventist. I wrote her a letter of encouragement and phoned the Adventist pastor of her city so that Ann could be nurtured and study further.

Something wonderful happened on the plane that Sunday morning. Could this have been a divine appointment?

Divine Appointment

The Bible records a divine appointment in Acts 8. An Ethiopian eunuch had received great inspiration from reading the book of Isaiah. God was aware of the need of this government official who had traveled from Ethiopia to Jerusalem. God had a man named Philip available, to whom He spoke through the Holy Spirit. The Spirit told Philip to go to the eunuch's chariot. Philip ran up to it and heard the man reading from Isaiah.

Scripture says Philip "ran" to the chariot. He had enthusiasm for God's work; he was excited about his mission; he expected wonderful things to happen. Philip accepted the invitation to ride with the eunuch. Philip then told him the good news about Jesus—and the Ethiopian requested baptism.

We would do well to study this chapter often to remind ourselves of the providential way that God arranges divine appointments for those who are seeking and those who are available for the Spirit to speak through.

In the offices where we work, in places of business, and in our neighborhoods we may contact hundreds of people each week. Many of these people carry heavy burdens, and many are seeking a better way of life. If you would like for wonderful things to happen in your life and in your church, the Lord will work with you and through you.

The experience of Cornelius seek-

ing the apostle Peter is another account of God bringing two people together in a divine appointment. "In His wisdom the Lord brings those who are seeking for truth into touch with fellow beings who know the truth. It is the plan of Heaven that those who have received light shall impart it to those in darkness" (*The Acts of the Apostles*, p. 134).

What shall I say to those with whom I come in contact? God answers, "At that time you will be given what to say, for it will not be you speaking, but the Spirit of your Father speaking through you" (Matt. 10:19, 20, NIV). The wonderful work of sharing the gospel is the work of God speaking through people like you and me to bring hope and salvation.

Changed Lives

A businessman and his wife attended their first Adventist-Laymen's Services and Industries (ASI) convention, where they heard the laypeople share the "wonderful things" happening in the lives of business and professional families who were sharing Jesus Christ in the marketplace. The couple had the idea that you should not share Christ with your business contacts, but a change took place in their lives during that convention.

They decided to place a literature rack in the lobby of their business. Their employees began to read the books and magazines. Within six months one of them received the Lord into his life and requested baptism. Their accountant began to ask questions as he noticed their gifts and offerings to their church. After attending the Adventist church and studying for some time, he too received the Lord and requested baptism. Soon this couple were giving Revelation seminars, in which many more came to the Lord. Wonderful things happened in their lives and in the church. Eventually a new church was formed in the town where their business is located.

A certain Adventist physician places only spiritual reading mate-

rial in his waiting room, as he believes his patients can find the secular material anywhere. While patients wait for their appointments, many of them read the journals and books. When they come to him with questions, he answers them. If they show an interest in further study, they are invited to his home on Friday evening for a Bible class. The converts from this simple ministry have numbered more than the membership of a medium-sized church. Wonderful things are still happening in that doctor's practice of medicine and Christianity.

The membership of a certain small church remained at 22 for many years. One of the church families owned a restaurant, where they came to know everyone. The wife decided she should rise an hour earlier each morning to study the Bible and pray.

Wonderful things began to happen. Several young married couples, trying to understand the Bible, invited this member and another Adventist lady to study with them. As a result of this study group, 28 became Christians and joined the local SDA church, which has now grown to more than 150 members. Soon they will build a new church and church school.

Witnessing means simply sharing Jesus Christ in the power of the Holy Spirit and leaving the results to God. The gospel has great drawing power. In His parting words to the disciples, the Master said, "Go." Something wonderful will happen in your life at home, at church, and in the marketplace when you accept His challenge. □



Kenneth H. Live-say, now retired, was executive secretary and treasurer of Adventist-Laymen's Services and Industries (ASI).



WITNESSING ON THE SLY

BY KEITH T. DOBBS

My wife, Amanda, and I had been invited to an exclusive dinner party in the home of a prominent businessman. We had some reservations. Would we be out of place without a smoking jacket? Or a string of pearls? Probably. But we decided this would be a good opportunity to witness for our church. The family knew we were Seventh-day Adventists and represented an Adventist institution.

Were we ever in for a surprise!

After searching for the right street in a part of town we weren't familiar with, we finally found it. Impressive! We parked our part-time car around the corner so no one would see that it didn't match the other cars in the driveway. (We called it a part-time car because we drove it part-time and had it in the shop part-time.)

We bolstered our courage and knocked on the ornate door. We were greeted and invited into a stiff modern home.

"What's your brand of champagne?" was the first question.

"Oh, no, thank you," we choked in return. "We don't drink champagne."

"Then how about some Asti Spumante or Riunite?"

I had never heard those words and wasn't exactly sure I knew what they meant. Red-faced, I assumed they were another type of potable. As a stalling tactic, we asked questions about their family, the pets, and even the photographs sitting on the bar (of our hosts with Nancy and Ron—as in Reagan).

Not willing to let the drink issue die, they offered us other drinks. I think we finally told them we'd take

water, then compromised with glasses of 7-Up. We were asked a lot of questions by the hosts and the other guests, and had a chance to tell a little bit about our beliefs.

Finally we sat down for a five-course meal. We did OK until it came time for the main course. The preportioned plates were served to us, and both Amanda and I began fidgeting as we tried to figure out what the meat was. Being raised on a farm, I'd seen a lot of beef and chicken, but knew this didn't resemble either. Through blinks and sign language with our lips and eyebrows across the table, Amanda and I decided it had to be "the big squeal."

The Unidentifiable Mass

Smiling, complimenting the strangely prepared sweet potatoes, we cleaned our plates, except for that unidentifiable mass in the middle. With everything else gone from the plate, it seemed to be oinking at the host, attracting attention to our plates.

"Yes, I'm quite satisfied. Don't believe I could have another bite," I said, holding my napkin to my mouth as my plate was being taken away.

We then overheard the host and hostess talking in the kitchen about how rude we'd been for not even tasting the pork roast.

Amanda and I immediately began another silent prayer. This wasn't the first time we'd done this during the evening. Actually, our prayers throughout the party had been one continuous conversation. We had been claiming the promise of Matthew that says "Let your light shine

before men in such a way that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16, NASB).

Following after-dinner conversation and four or five more rounds of 7-Up, we gracefully excused ourselves. Some of the other guests had been drinking so much alcohol by now that they hardly noticed us leave.

We followed up with a thank-you note for having been included in the dinner party.

Several days later I was in a common meeting with our host. After the meeting he asked to speak with me. I immediately broke out into a cold sweat.

Since the dinner party he had been researching the beliefs of the Seventh-day Adventist Church. "I now understand that you value your body as a temple of God," he said.

Breathing a sigh of relief, I said a silent thank-you prayer to my heavenly Father. God had opened a door for me to witness.

For more than an hour that afternoon and numerous times later, my party host asked questions about the Adventist Church. I was able to share with him that Seventh-day Adventists are a health-minded people. Along with the redemptive story of Jesus Christ, we believe that there is a strong connection between the food we eat, and other ways we treat our bodies, and our physical and spiritual welfare.

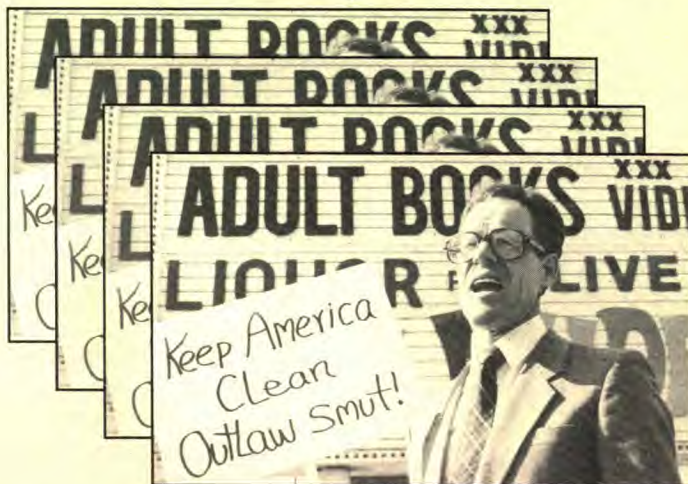
Maybe we should have been more bold in our witness that night. But what if we had not witnessed at all? Even though we had been so uncomfortable at the time, we had given a positive witness. We also gained excellent polish on how to handle situations of this type in the future as we continue working for the church in a profession that has us in the homes and businesses of the public.

Keith T. Dobbs is executive director of development at Huguley Hospital in Fort Worth, Texas.

1990 — 1999

CAN AMERICA FIND SOLUTIONS FOR THE EXPLOSIVE ISSUES OF THE 1990s?

- Pornography
- AIDS
- Drugs
- The New Age Deception
- Church-State Conflicts
- Armageddon Theology



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Retirees' Clubs Come of Age

Seasoned citizens organize for continued service.

The "graying" of America has had its effect on the "graying" of the church in the North American Division. As senior citizens began organizing in cities around the country, denominational retirees in Orlando, Florida, banded together years ago to form the first Seventh-day Adventist retirees' club. O. O. Montgomery and Daniel and Loreta Kress were instrumental in establishing an organization that would help former church workers provide additional service for the church.

After several such groups had formed around the division, church

By Owen A. Troy, communication director, North American Division.

leaders felt some attention should be given to promoting the formation of these retirees' clubs.

In the spring of 1981, D. A. Delafield, who had retired at the previous General Conference session, was assigned to form clubs for retired denominational workers. The clubs were to be of service to local churches and conferences, and provide fellowship and social opportunities.

Elder Delafield demonstrated personally that a large amount of energy and wisdom is available to the church in its retirees. With verve he attacked the assignment, and in a few months clubs were formed in several metropolitan and Adventist centers.

Currently there are between 50 and 60 retired workers clubs in North America, and scores of senior citizens associations have been organized in churches. These associations are open to any member over the age of 55, while the retiree clubs are predominantly made up of retired church workers.

Walter W. Fordham, a retiree from the General Conference, has organized more than 50 associations in the Allegheny East Conference. Southern California Conference has more than 40 associations.

Annual Convocations

Within a year after forming the first club, there were enough across the country for Delafield to plan the first annual convocation. Convocations have been held at Southern, La Sierra, Union, and Pacific Union colleges, Andrews University, and in the city of Portland, Oregon. Since 1982 these meetings have

Caring Church Opens New Way in Norway

It had been a difficult afternoon in the witnessing program in east Norway. Hilde and Grete felt a little discouraged as later that evening they heard from colleagues of more promising contacts made for the Lord. The next morning they prayed that God would give them some special experience that day.

A few miles away in the coastal town of Halden, a middle-aged lady seemed at the end of her tether. Some weeks earlier her home had burned down, with no insurance to cover it. She found temporary accommodations through the local council, but looked in vain for friends and security. No one seemed interested in her desperate condition. Where could she turn for help? In the

past she had trusted in the guidance of evil spirits, using her clairvoyant powers to reveal and predict the future. But now her own future seemed uncertain, and she had no idea what to do.

In those bleak moments a thought struck her: *Could there be Someone who still cared?* She dropped to her knees in anguish and opened her heart to a long-forgotten God. "If You exist, and if You care, send someone to my home today, someone who will help me, who can give me something to live for."

That afternoon Hilde and Grete set out again for Halden, and began knocking on doors. They came to a large apartment block, and rang the bell. No answer. The door was ajar; could there be someone at home? They pushed the door open, calling as they entered. Suddenly a timid head appeared at the end of the gloomy corridor. "Who are you? Who sent you?" Hilde and Grete ex-

plained the purpose of their call.

Then the story emerged: a life of misery and frustration, culminating in the destruction of a home and a desperate cry to the Lord.

Yes, the church could help. Within 24 hours God's people provided plentiful food, fresh new clothes, and loving care.

That Sabbath afternoon the church program featured participants from the training seminar. Toward the close, a gray-haired stooped figure, accompanied by one of her new friends, walked to the front and expressed her gratitude for a church that cares. In a voice choked by tears she sobbed out her repentance for a wasted life, and thanked her newfound Redeemer for His patience with her foolishness. And there was joy not only among the angels but among an entranced congregation that had seen a miracle of grace.

By Martin L. Anthony, associate director of church ministries, Trans-European Division.

grown each year. The retirees have financed them with their registration fees, which have totaled approximately \$30,000.

At each convocation liberal offerings have been donated for mission projects. The gathering at Pacific Union College in 1988 raised \$30,000 for new churches in the Philippines and a new academy in Hawaii. This year about \$16,000 was divided between a college for Thailand and a new church in Williamsburg, Virginia.

Individual clubs have provided for special projects such as providing pews for a local church, financing the translation of *Steps to Christ* into Greek, and building a church in Borneo.

Delafield reports that we now have local retirees' coordinators in Arkansas; Arizona; Central, Northern, Southern, and Southeastern California; Florida, Louisiana, Ontario, Oregon, Potomac, and Texas conferences. The Southwestern Union became the first union to have its own coordinator, Ben Hassenpflug.

New Ellen White Book

Mrs. Esther Chalmers and Elder Delafield are compiling an informative volume from E. G. White's writings dealing with the challenge of being a senior citizen. A six-page quarterly newsletter, *Retirees' World*, edited by Delafield, is sent to nearly 10,000 retirees.

In cooperation with the denomination's global strategy, the coordinator plans to enlist 100 senior prayer partners to pray for 100 of the world's unreached people groups.

The excellent response retirees' clubs have received in the North American Division has influenced other division leaders to establish clubs. Australia now has three clubs, and there are also clubs in São Paulo, Brazil; Manila, Philippines; and Collonges, France.

If your area does not have such an organization, and you would like to organize a club or association, contact Elder D. A. Delafield, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, or call (301) 680-6816.

To New Posts

Regular Missionary Service

Thomas Edward Becraft, returning to serve as teacher, Japan Missionary College, Isumi-gun, Chiba-ken, Japan, left August 20.

Leroy Vernon Byers, returning to serve as physician/ophthalmologist, Maluti Adventist Hospital, Mapoteng, Lesotho, **Carolyn Faye (Syphers) Byers**, and three children left August 15.

Victor James Chant, returning to serve as teacher, Anderson School, Gweru, Zimbabwe, **Ruth Anne (Currie) Chant**, and two children left September 3.

Amos Henry Cooper, returning to serve as pastor, English Church, Hongkong Adventist Hospital, Hong Kong, and **Vera Eunice (Howard) Cooper** left September 4.

Maitland Anthony DiPinto, returning to serve as ADRA director, Far Eastern Division, Singapore, **Cynthia Ann (Davidson) DiPinto**, and two children left August 7.

Edwin Paul Dysinger, returning to serve as community development/church ministries director, ADRA/Sudan, Sudan Section, Khartoum, Sudan, **Jennifer (Cenerwall) Dysinger**, and two children left August 29.

Jerrell Newton Fink, to serve as principal, Ethiopian Adventist College, Shashamane, Ethiopia, and **Regina Esther (Little) Fink**, and one child, of Baton Rouge, Louisiana, left September 4.

Alice Jean Lemon, returning to serve as accountant, Eastern Africa Division, Harare, Zimbabwe, left August 29.

Barbara Payton, returning to serve as nurse, Malamulo Hospital and Leprosarium, Makwasa, Malawi, left August 29.

Stephen Paul Roesler, returning to serve as orthopedic surgeon, Bella Vista Hospital, Mayagüez, Puerto Rico, and **Wilda Margarita (Robles) Roesler** left July 31.

Albert Dwight Smith, returning to serve as biology teacher, University of Eastern Africa, Eldoret, Kenya, and **Ruth Ellen (Schwartz) Smith** left September 6.

Robert Lynn Stacey, returning to serve as dentist, Port-of-Spain Adventist Hospital, Port-of-Spain, Trinidad, **Jeannine (Peak) Stacey**, and one child left August 20.

Berthold Herbert Stickle, to serve as treasurer, South-East Africa Union Mission, Blantyre, Malawi, and **Rosabel Eileen (Reimche) Stickle**, of Hempstead, New York, left September 5.

Charles Herman Tidwell, Jr., returning to serve as English teacher, Hong Kong Adventist College, Hong Kong, and **Ruth Elaine (Paterson) Tidwell** left August 9.

Adventist Volunteer Service

Harriet Russell Echols (AVS), to serve as elementary teacher, Grianach House School, Galway, Ireland, of Orem, Utah, left September 5.

Morris M. Guttman (AVS), to serve as reference librarian, West Indies College, Mandeville, Jamaica, and **Leta Anne (Obenbaugh) Guttman**, of Rogersville, Missouri, left August 31.

Wilson Lee Trickett (AVS), to serve as business administration professor, West Indies College, Mandeville, Jamaica, and **Verda (Buller) Trickett**, of Berrien Springs, Michigan, left August 31.

Ethel Louise (Hall) Twing (AVS), to serve as health evangelist, West Tanzania Field, Mbeya, Tanzania, of La Grange, Illinois, left September 5.

Elsie Williams (AVS), to serve as elementary teacher, Grianach House School, Galway, Ireland, of Auburn, California, left September 3.

Adventist Youth Service

Jennifer S. Rogers (LLU), of Glendale, California, to serve as mathematics teacher, Majuro Seventh-

day Adventist school, Majuro, Marshall Islands, left August 9.

Emily Joyce St. Clair (SC), of Arpin, Wisconsin, to serve as history/government teacher, Majuro Seventh-day Adventist School, Majuro, Marshall Islands, left August 9.

Julie Angela Sanders (WWC), of Nordland, Washington, to serve as office worker, Far Eastern Division, Singapore, left August 23.

Darlene S. Schoonover (CUC), of Mount Vernon, Ohio, to serve as elementary teacher, Pohnpei Seventh-day Adventist School, Kolonia, Pohnpei, Caroline Islands, left August 9.

Gary Thomas Scull (Weimar Institute), of Nevada, Missouri, to serve as English conversation teacher, Thailand refugee camp, Bangkok, Thailand, left August 21.

Donald Robert Short (SC), of Lafayette, Indiana, to serve as conversation teacher, Korea SDA Language Institutes, Seoul, Korea, left August 21.

Kimberly Lynn Showers (CUC), of Elkton, Maryland, to serve as elementary teacher, Ebeye Seventh-day Adventist School, Ebeye, Marshall Islands, left August 9.

Shawn Michael Shugars (WWC), of South Bend, Indiana, to serve as conversation teacher, Korea SDA Language Institutes, Seoul, Korea, left August 23.

Amy S. Schultz (Hartland Institute), of Fenton, Michigan, to serve as kindergarten teacher, Truk Seventh-day Adventist School, Moen, Truk, Caroline Islands, left August 9.

Addie Ruth Smith (PUC), of Angwin, California, to serve as radio program assistant, West Nordic Union, Danish Junior College, Dagaard, Denmark, left August 17.

Jeffrey Arnold Smith (WWC), of Wenatchee, Washington, to serve as elementary teacher, Marshall Islands Mission Academy, Majuro, Marshall Islands, left August 9.

Tanya Lyn Smith (PUC), of Scottsdale, Arizona, to serve as assistant dean, Danish Junior College, Dagaard, Denmark, left August 13.

Vaughn Jeffrey Smith (WWC), of Burlington, Washington, to serve as conversation teacher, Taiwan San Yu English Bible Center, Taipei, Taiwan, left August 21.

Shanell LeAnn Starr (WWC), of Gaston, Oregon, to serve as teacher, Grianach House School, Irish Mission, Peskett Centre, Belfast, Northern Ireland, left August 17.

Amy Lynn Steinweg (Weimar Institute), of Weimar, California, to serve as English conversation teacher, Thailand refugee camp, Bangkok, Thailand, left August 21.

Brynn Robert Stirling (WWC), of Port Orchard, Washington, to serve as conversation teacher, Korea SDA Language Institutes, Seoul, Korea, left August 21.

Carol Elaine Stowell (SAC), of Duluth, Minnesota, to serve as elementary teacher, Marshall Islands Mission Academy, Majuro, Marshall Islands, left August 9.

Jennifer Strube (WWC), of Gresham, Oregon, to serve as cook, Pohnpei Seventh-day Adventist School, Kolonia, Pohnpei, Caroline Islands, left August 9.

Cecil Templeton II (LLU), of San Bernardino, California, to serve as conversation teacher, Japan SDA English Schools, Yokohama, Japan, left August 21.

Diane Noriko Tsuha (PUC), of Acampo, California, to serve as conversation teacher, Japan SDA English Schools, Yokohama, Japan, left August 21.

Fred L. Turner, Jr. (AU), of Upland, Indiana, to serve as builder, Guam-Micronesia Mission, Agaña Heights, Guam, left August 9.

David Craig Varner, Jr. (SC), of Winnsboro, South Carolina, to serve as elementary teacher, Truk Seventh-day Adventist School, Moen, Truk,

Caroline Islands, left August 9.

Ever Joel Vasquez (CaUC), of Dallas, Texas, to serve as secondary history teacher, Pohnpei Seventh-day Adventist School, Kolonia, Pohnpei, Caroline Islands, left August 9.

Susan Marie Wade (WWC), of Bellingham, Washington, to serve as conversation teacher, Korea SDA Language Institutes, Seoul, Korea, left August 21.

Literature Requests

Each name below is in need of the following: Bibles, Spirit of Prophecy books, periodicals (*Adventist Review*, *Ministry*, *Liberty*, *Vibrant Life*, *Signs*, *Message*, *Insight*, *Guide*, *Primary Treasure*, *Our Little Friend*), hymnals, songbooks, sermon ideas and illustrations, audiovisual aids, sermons on cassette, Picture Rolls. Additional specific requests are listed after the address.

Belize

Pastor Victor Shepherd, Belize Mission, P.O. Box 90, Belize City, Belize: **used clothing for hot weather**

Burma

Saw Thein, P.O. Box 977, 68, Uwisara Road, Yangon, Myanmar, Burma

Pang Thlengliana, SDA Mission, Khampat, P.O. Tamu, Upper Burma: **Needs only clothing**

Mr. Rozama, SDA Mission, Bokkan, Tamu, Upper Burma: **Needs only clothing**

Mr. Lalsangpuia, SDA Mission, Falam, Chin Hills State, Burma: **Needs only clothing**

Mr. Phun Khar, SDA Mission, Letpanchaung, P.O. Tahan, Kalembo, Upper Burma: **Needs only clothing**

Mr. Lalzarliana, SDA Mission, Phulmawi, P.O. Tahan, Kalembo, Upper Burma: **Needs only clothing**

Mr. Zauva, Sailo, SDA Mission, Tuingo, P.O. Tahan, Kalembo, Upper Burma: **Needs only clothing**

Ghana

Sitsofe Kwame Ayi, Ghana Commercial Bank, Stewart Avenue, P.O. Box 852, Kumasi, Ghana, West Africa: **music textbooks (harmony, voice management, piano, orchestration, and choir management), sacred songs, child guidance material**

Pastor and Mrs. Kwabena Bona, Seventh-day Adventist Church, P.O. Box 91, Juaso, A/A, Ghana, West Africa

Samuel Buckman, P.O. Box X10 F.N.T., Kumasi, Ashanti, Ghana

Charles E. Ntim, Seventh-day Adventist Church, P.O. Box 262, Agona, Swedru, Ghana, West Africa: **child evangelism materials, Sabbath school helps, SDA Bible Commentary, books on coming events**

Shadrach B. Nyanney, Seventh-day Adventist Church, P.O. Box 803, Accra, Ghana, West Africa

S. Attah-Poku, Adventist Missionary College, P.O. Box 9358, Airport-Accra, Ghana, West Africa

I. Gyimah Offeh, SDA Church, Central Ghana Conference, P.O. Box 480, Kumasi, Ghana

President, Adventist Students' Fellowship, University of Science and Technology, U.P.O. Box 496, U.S.T., Kumasi, Ghana, West Africa

J. C. Tawiah, Seventh-day Adventist Church, P.O. Box 33, Manse-Amenfi, W/R, Ghana, West Africa

India

Director, Good Shepherd Edwelism, P.O. Box 70, Khairatabad, Hyderabad, 500004 A.P., India

C. Pheirim, Executive Secretary, Northeast India Union, Santana, Laitumkhrah, Shillong 793003, Meghalaya, India

Indonesia

Mr. Lester Siringoringo, teacher, East Java Academy, P.O. Box 3, Lawang, East Java, Indonesia

Mr. Emil H. Tambunan, director of education, West Indonesia Union Mission, Jalan Thamrin 22, Jakarta Pusat 10002, Indonesia

Malawi

Fred B. Chimphelo, Domasi Rural Hospital, P.O. Box 21, Domasi, Zomba, Malawi: **needs only an accordion**

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This index, for July to December, 1989, includes the articles, editorials, and columns in the list of abbreviations below. Children's Corner stories and poems are not included. The index has four sections: Authors, Titles, Subjects, and News.

List of Abbreviations

AP	Adventist People
ARS	Adventist Review Seminar
AS	Adventist Scrapbook
BS	Biblical Study
C	Church
CI	Current Issues
D	Devotional
DM	Dear Miriam
E	Editorial
ED	Education
F	Feature
FA	Faith Alive!
FN	Focus on NAD
GE	Guest Editorial
H	Health
HS	History
L	Lifestyle
MC	My Church
NB	Newsbreak
NF	News Feature
R	Reflections
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POWER (CHRISTIAN THEOLOGY): A Matter of Power (R). Carter, Robert H. Jul 6: 727.

PRAYER: Why God Doesn't Answer Prayer (MC). Van Arsdell, Brent H. Oct 19: 1111.

PREGNANCY: Out-of-Wedlock Teenage Pregnancy (NF). Chavanz, Q. Jose. Nov 16: 1228.

PRESIDENT, U.S.: What a Privilege! (GE). Bresee, Floyd. Jul 13: 733.

PRISON: Beyond Prison Walls (L). Bragan, Jeris E. Nov 30: 1280.

PRODIGAL SON: A Second Chance (D). Douglas, Walter B. T. Aug 3: 808.

PROPHECIES: Seeing a Mirage (T). Way, Ritchie E. Oct 19: 1105.

PROPHETS: Are We a Non-Prophet Organization? (T). Daily, Steve. Oct 12: 1080.

PROVIDENCE: Thirty-eight Hours in a Trunk (S). Bannister, Marion E. Dec 21: 1360.

PSALMS: Abiding Under the Shadow of the Almighty (D). Espinosa, Joseph. Jul 27: 784.

PUBLIC WORSHIP: How Important Is Worshiping Together? (L). Johnsson, Neolene. Sep 21: 1004.

RELEVANCE: On Preserving the Truth (SO). Crosby, Tim. Aug 10: 844.

RELIGIOUS LIBERTY: A Century of Liberty (H). Beach, B. B. Dec 28: 1394.

REVELATION: Issues in the Book of Revelation (BS). Leshner, W. Richard, and Holbrook, Frank B. Aug 3: 813.

Pseudotrinity in the Apocalypse (BS). Thomsen, Ervin K. Sep 7: 950.

REVERENCE: Afraid to Get Married: Irreverence in Church (FA). Rock, Calvin B. Dec 7: 1309.

SABBATH: The Sabbath in the Early Church—1 (T). Cox, James J. C. Sep 21: 1000.

The Sabbath in the Early Church—2 (BS). Cox, James J. C. Sep 28: 1028.

SABBATHKEEPING: Recording on Sabbath? (FA). Rock, Calvin B. Sep 21: 1007.

SALVATION: Blanket Coverage. Bietz, Gordon. Oct 26: 6.

"I Was Born Here" (R). Patterson, Gary. Dec 21: 1375.

Recover (R). Gibb, Betty. Dec 7: 1327.

SCHOOLS: Intentions of the Legislature (RR). Ross, Gary M. Jul 6: 726.

Your Permanent Record (E). Durand, Eugene F. Oct 19: 1100.

SEARCHING: "Where Is He?" (R). Fowler, John M. Dec 28: 1400.

SECOND BEST, THEORY OF: Second Fiddle (R). Breckenridge, Carole. Aug 24: 904.

SECRETARIES: When Dad Is House Husband (DM). Wood, Miriam. Oct 12: 1083.

SERMON ON THE MOUNT: Divine Irony (R). Aamodt, Terrie Dopp. Nov 16: 1240.

SERVICE: Twelve Nights (E). Watts, Kit. Dec 21: 1357.

SEVENTH-DAY ADVENTIST HISTORY: A Bit of Heri-



tage (E). Widmer, Myron K. Jul 20: 756.
Kata Rangoso—No Devil Strings (AS). Strayer, Brian E. Jul 27: 794.
SEVENTH-DAY ADVENTISTS: Being Adventist (C). Winn, Dick. Aug 10: 840.
Britain—The Church Changes Guard—2. Johnsson, William G. Jul 13: 741.
China—What Adventists Can Do to Help—2 (F). Young, Samuel C. Sep 14: 976.
Myths About Adventists (E). Durand, Eugene F. Aug 17: 861.
On the Road to Righteousness (T). LaRondelle, Hans K. Jul 20: 760.
Sketches From the Soviet Union (F). Nixon, Robert W. Aug 3: 810.
SHARING: Flavors of Manna (S). Church, Sylvia. Nov 16: 1226.
SINGLE PEOPLE: Singled Out? (E). Watts, Kit. Sep 21: 997.
SOCIAL ACCEPTANCE: Starry-eyed but Realistic (DM). Wood, Miriam. Aug 24: 898.
SOLITUDE: Liberating Solitude (D). Scriven, Charles. Nov 16: 1224.
SOVIET UNION: Sketches From the Soviet Union (F). Nixon, Robert W. Aug 3: 810.
SPIRITUALITY: "Is He Spiritual?" (R). Coffin, Richard W. Aug 31: 928.
SPORTS: Christian Gladiators (E). Medley, Carlos. Oct 19: 1101.
STEPFAMILIES: Welcome to the Stepfamily (L). Darling, Barbara L. Nov 9: 1206.
STEWARDSHIP: Our Best for God (D). Crosby, Tim. Nov 23: 1252.
SUNDAY LABOR: Sunday Labor (W). White, Ellen G. Aug 24: 897.
SUPREME COURT: The Burning of Old Glory (RR). Ross, Gary M. Sep 14: 985.
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TEMPERANCE: Church Works in Narcotics Education (FN). Wilson, Laurie Lee. Dec 7: 1316.
Needed: A Dynamic Temperance Message (SO). Hewitt, Donald W. Nov 23: 1266.
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TEN COMMANDMENTS: Love and the Lottery (DM). Wood, Miriam. Jul 20: 763.
THANKSGIVING: Red and Other Thanksgiving Vignettes. *Adventist Review* staff. Nov 23: 1248.
Thank God! (R). White, Ellen G. Nov 30: 1296.
Thanksgiving From a Refugee's Viewpoint. Entz, Rosemary. Nov 23: 1261.
THREE ANGELS' MESSAGES: The Final Warning (T). LaRondelle, Hans K. Jul 6: 707.
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Volunteers: Success of the Past, Hope for the Future (FN). Ordelheide, Jackie. Oct 5: 1062.
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Alaska: Alaskans Take Steps to Christ. Stokes, Frank. Nov 9: 1212.
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Shepherdess Challenges Wives. Ordelheide, Jackie. Nov 30: 1294.
Argentina: Buenos Aires Stadium Filled for Radio Celebration. Rodriguez, Pablo. Sep 14: 989.
Arkansas: Gentry Deacons Expand Role. Aug 17: 879.
Australia: Australians Host Health Food Seminar; Delegates From 19 Countries Study Marketing. Holman, Alan. Aug 3: 826.
Evangelist Pulls Strings in Australia: Puppet Ministry Attracts Youth. Manners, Bruce. Jul 13: 746.
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Barbados: Barbados Establishes Breath of Life Church. Howell, Everett W. Jul 6: 723.
Brazil: Ecology Concerns Aid Evangelism: Brazilians Advertise Happy Ending. Bechara, Assad. Aug 3: 825.
Many Join to Aid Savage Fire Victim. Mayr, Werner. Aug 24: 900.
Burma: Church in Burma Thrives on Obstacles. Chhina, V. Rual. Aug 10: 851.
Spiritual Remedy Brings Physical Healing in Burma. Chhina, V. Rual. Jul 6: 722.
Burundi: Church Moves Into Unentered Regions of Burundi. Mahon, Jack. Dec 7: 1324.
Cambodia: First Cambodian Pastor Ordained. Bassham, William Steve. Aug 24: 899.
California: Pastor Loses Job to Become Adventist. Nov 23: 1270.
Canada: Canadians Plan French Television Series. Karst, Gerry D. Sep 7: 959.
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Columbia Union College: Students Study Community Service. Ferguson, Valerie. Aug 10: 854.
Cuba: Adventists Advance in Cuba. Wade, Loron T. Nov 16: 1236.
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England: Granose Foods Opens New Factory. Cooper, Victor. Sep 28: 1036.
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Florida: Florida Loves Youth Back Into the Church. Kurtzhals, Cynthia. Jul 6: 718.
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India: December 23 Offering Builds Churches, Schools. Kangas, Janet Leigh. Dec 21: 1372.
Hindu Founds Adventist Hospital on Muslim Land. Pelton, Ray. Dec 21: 1373.
Leaders Lose a Ton of Fat. Zachary, J. H. Aug 17: 876.
Indiana: Countdown to Indianapolis. Medley, Carlos. Jul 6: 724.
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Inter-America: Inter-American Festivals Highlight Lay Evangelism. McMillan, Leslie V. Nov 16: 1235.
Ivory Coast: Africa Receives Antidrug Message. Attey, Mark O. Aug 17: 877.
Kansas-Nebraska Conference: Rural Conferences Face Challenges. Fly, James L. Sep 21: 1014.
Korea: Health Message Depresses Meat Prices in Korea. Ish, Tom. Nov 9: 1211.
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Lake Union: Lake Union Women Elders Meet. Jordan, Jeanne. Dec 14: 1347.
Madagascar: Dutch Editor Preaches in Madagascar "Cathedral." Jul 6: 722.
"Long Memory" Benefits Madagascar Evangelism. Mahon, Jack. Jul 20: 774.
One-Woman Feeding Program Serves 200 Daily. Mahon, Jack. Sep 7: 964.
Three Hundred Campaigns Stir Antananarivo. Mahon, Jack. Aug 24: 901.
Marshall Islands: South Seas Sailors Share Stories.

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Maryland: Chorus Sings Again After 19 Years. Durand, Eugene F. Nov 9: 1213.
Church Group Seeks to Minister to People With AIDS. Moyer, Bruce Campbell. Oct 12: 1090.
Mauritius: Street Named for Adventist Pioneer. Burrin, Breejan. Jul 13: 747.
Mexico: Mexican Hospital Changes the Face of Despair. Mansell, Donald. Nov 30: 1291.
Mexican Teachers Study Classroom Witnessing. Aug 17: 877.
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Volunteers Build Clinic on Five-Day Plan. Hervig, Shirley. Aug 3: 828.
Nebraska: Book Goes to Wrong Person at Right Time. Treolo, John. Oct 19: 1125.
New Jersey: Centenarian Still Active for God. Delafield, D. A. Sep 21: 1013.
Nigeria: Health Series Telecast in Nigeria. Guthrie, Patricia L. Gentry. Aug 24: 900.
Water Revives Nigerian Hospital. Mahon, Jack. Aug 31: 926.
West Africa Graduates Record Number of Ministerial Students. Attey, Mark O. Aug 24: 902.
West Nigerian Mission Becomes Conference. Attey, Mark O. Sep 21: 1012.
North American Division: *Celebration!* Provides Know-how for the Nineties. Calkins, Jack. Dec 14: 1348.
Churches to Amplify "Voice" on October 14. Wilson, Neal C. Sep 21: 1012.
Eskimo, Indian Evangelism Advances in Northwest. Jurgens, Morten. Jul 27: 796.
NAD Begins Domestic Hunger and Poverty Projects. Smith, Reger, Jr. Aug 3: 820.
Pathfinder Develops Youth for God. Middag, Norman. Jul 6: 721.
Philanthropy Boosts Education, Health Work. Dewees, Curt. Jul 6: 717.
Students Participate in Harvest 90. Ramharacksingh, Esther F. Sep 7: 956.
Ohio: Ohio Hospital Promotes Adventist Mission. Tibbits, Dick. Oct 19: 1123.
Oregon: SDA Musicians Attend Conference on Worship. Jurgens, Lorraine. Oct 5: 1069.
Pakistan: Pakistan Church Meets Huge Challenge. Beardsell, D. C. Sep 28: 1038.
Papua New Guinea: Warring Tribes Find Prince of Peace. Zachary, J. H. Nov 16: 1234.
Pennsylvania: Pennsylvania Conducts Unique Lay Training Week. Bentzinger, Gloria S. Jul 27: 798.
Peru: Peru School Gets National Accreditation. Oct 19: 1123.
Philippines: Evangelization Congress Meets in Manila. Nov 23: 1267.
Nationwide Crusades Reap Thousands in Far East. Bocala, V. F. Sep 7: 962.
Students Get Taste of Missions. Bird, Robert. Nov 9: 1213.
Puerto Rico: Puerto Rican Hospital Celebrates 35 Years. Santana, J. William. Aug 17: 879.
Rwanda: ADRA Makes Major Contribution in Rwanda. Mahon, Jack. Aug 10: 853.
Seychelles: Layman Translates Bible for Seychelles. Mahon, Jack. Nov 30: 1292.
Singapore: Adventists Lead Interfaith Festival. Horning, Lorilyn. Dec 14: 1346.
South Pacific: Church Leaders Dialogue With SDA Public Servants. Coombe, Raymond. Oct 19: 1124.
Soviet Union: Church Projects Move Ahead in U.S.S.R. Otis, Rose. Sep 14: 990.
Spain: Congress Draws Youth From Four Continents. Graz, John. Oct 19: 1121.
Tennessee: ASI Helps Prisoners Buy Wheelchairs for Girls. Aug 31: 925.
Texas: German Student Finds God in Texas. Nov 23: 1268.
Texas Relief Depot Holds Grand Opening. Aug 3: 823.
Trans-European Division: European Church Grows Despite Secular Society. Dabrowski, Ray. Aug 3: 829.
Washington: Spokane Tries New Media Approach. Oct 19: 1126.
Washington, D.C.: Sergeant Brings Honor to God and Country, Child. Rachel J. Sep 14: 988.
World Bank Hosts Bible Classes. Arceo, Aurora G. Aug 17: 878.
Zaire: A Doctor Keeps His Promise. Mahon, Jack. Oct 12: 1090.
Zambia: Mwami Hospital Opens Eye-Care Center. Waife, Botang. Oct 19: 1124.
Zimbabwe: Heart Team Enhances Local Medical Program. Farag, Saleem. Nov 23: 1267.



“WHERE IS HE?”

“Now when Jesus was born in Bethlehem, . . . there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews?” (Matt. 2:1, 2).

Christmas is a story of search. The Wise Men came from a distant land in search of the King. They worshiped Him. The shepherds heard an angel and a celestial choir announce the birth of the Saviour, and left their flock in their Christmas search. They adored Him.

Anna the prophetess, and a widow, ended her 84 years of vigil with the sight of the Christmas Babe. She marveled at Him. Simeon's search ended when he held the Babe in his hands, having seen in vision the unfolding of God's promise. He glorified Him. Herod too was on a Christmas search—to find the Babe and put an end to this heavenly judgment on his pride and prejudice. He feared Him.

For worship or fulfillment, for adoration or fear, Christmas is always a story of search. My search, your search. For all of us ask, “Where is He?”

Search for Meaning

Who am I? Why does my son get sick so often? Why, at the end of the month, do I find my purse so empty and my needs so enormous? Why did my father die when I was so far away?

Life can be so complex that I feel helpless. Emptiness stares at me. Evil's prosperity mocks my desire to excel in ethic. In the midst of mean-

inglessness, Christmas compels me to ask, “Where is He?”

When I wait and listen, I see that by taking the form of a helpless babe, Christ has tied Himself to all the helplessness of humanity. In taking human form, the Christ child has given me a new identity: I am God's child. The celestial choir sings for my ears, “Fear not, for unto you this day is born a Saviour.” In that truth lies my meaning.

Search for a Goal

Where do I go? What do I do? At the end of the day, at the end of the journey, will I arrive at my destination? What destination? When

Christmas is always a story of search.

the journey is unsure and the destination uncertain, Christmas commands me to ask, “Where is He?”

Jesus offers me the ultimate objective of life: to be God's child. A stable may be my home, poverty may be my lot, and rejection may be my reward, but at the end of it all it is my privilege to assert, “Mine eyes have seen thy salvation.”

Beyond the noise and nastiness, I see in the sky a Christmas star, and I reach for it. In the reaching process, I find that my destiny becomes clear.

Search for a Method

From here to there a hundred pitfalls, a hundred uncertainties, confront me with chaos and despair. I wish for the wings of the morning; I crave the eyes of an eagle, the sense of a terrier.

How comforting would the journey be if the road were straight, the direction certain. When I discover that I don't even have a little torch to light the way, the Christmas story invites me to ask, “Where is He?”

Jesus saw a planet in rebellion and through His incarnation set the earth back on course. He found humankind, caught up in the perpetual motion of sin, unable to distinguish between means and ends, between love and self, between God and god. To us He brought good news: “Glory to God in the highest, and on earth peace, good will toward men.”

The birth of Jesus gives to us the perfect method for the perfect peace. Find God. You will be at peace. In the absence of God, nothing matters. In the presence of God, nothing else matters.

“Where is He?” asked the Wise Men from the East at the first Christmas.

Where is He? Wisdom beckons us to search for Him today. □

John M. Fowler writes from Tamil Nadu, India.

BY JOHN M. FOWLER