



ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JUNE 27, 1991

COVER-UP

By Malcolm Ford

When the question hewed
Through the quiet garden,
The leaves quivered shameful
To hide a man in shadows.

"ADAM-Adam-Adam,
WHERE-where-where
ART-art-art
THOU-thou-thou?"

The question sonic-boomed
Through the shattered garden.

Now only the sunburnt bricks,
girders, and glass
Of ITT, GM, Babel
Can hide a man
In digital cubicles and
commuter corridors.
There potted leaves quiver not
In the still air of life-support systems.

There they hide
In the concrete canyons,
Safe from predictable Richter readings —
Memorizing combinations to unlock
Tombs of unimaginable plots
Resurrected in night-light videos
Safe from alien voices.
Except the incessant cry within —
"Where art thou?"

Malcolm Ford writes from Mangawahi, New Zealand.

Prophetic Voices

I was delighted to read of the steps that are being taken in South Africa to unite the union conferences that have been separated on the basis of color (News-break, May 2). Thanks also for reporting in the same issue on the Pacific Union's statement and vision of racial integration ("Pacific Union Blacks Recommend Administrative Modification").

I join the prophetic voices of those who are calling for the restructuring of our church's institutions, not just in the rest of the world field, but in the North American Division. The gospel should be the basis upon which we build our communities and organize our institutions. To allow the social forces of racial, ethnic, or economic division to dominate the manner in which we organize our lives is to discredit and nullify the power of the gospel.

This is more than a White, Afro-American, Latino, or Asian issue. This is an issue of validating the truthfulness of the gospel. In any society, the church should be the first to stand for justice, equity, and inclusiveness, and should reveal these principles in the structures and character of its community. As a prophetic movement we must repent of past and present sins. I pray that we might be inspired by a vision of racial harmony that will forge a new future based on the principles of the gospel, no matter what the cost.

*Edwin L. Hernandez, Ph.D.
Director of Pastoral Care and Bioethics
Hialeah Hospital, Florida*

I am grateful for the editorial (Apr. 11) concerning the Regional Evangelism Council that is held at Oakwood each year. Evangelism is the first duty of the church in all ages. If we carry out the mission that has been assigned to us, everything else of concern will find its rightful place as we trust the Lord to guide.

In 1990 the Regional churches and conferences of the North American Division were blessed with 10,054 baptisms and had a tithe income of \$69,252,143 for the year—a gain

of \$4,051,845 over the previous year.

*C. E. Dudley, President
South Central Conference
Nashville, Tennessee*

A hearty amen to the Pacific Union Conference, where the urge to separate along racial lines has been suppressed. Jesus Christ has called us to unity: "He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall" (Eph. 2:14, NASB).

Regional conferences have brought great evangelistic advances for Blacks that, in our human framework, may have been otherwise slow in coming. But let us not be ignorant of the fact that racism and its resultant separation is a tool of Satan to effectively keep souls from the kingdom. The very success of the gospel depends on unity.

*Monica P. Reed
Orlando, Florida*

For a contrary opinion on the Pacific Union Conference action, see Speaking Out in this issue.—Editors.

Wrong Messages

In my article "Sabbath School: Back to Our Roots" (May 9), the picture used to illustrate a Sabbath school class conveys several wrong messages. Sabbath school is a time to study God's Word, share experiences, have fellowship, and pray together. But the picture used shows people sitting in straight rows, with teacher up front and the Sabbath school quarterly featured prominently. There's not a single Bible to be seen!

Today's good group dynamics call for people to be sitting in circles of 6 to 10 studying, sharing, and praying together.

*J. Lynn Martell
Director, Church Ministries
North American Division*

Hope for Everyone

I am one of the "little people." Many of us small people have a great respect for Zacchaeus, the small man in the Bible. His life had already been changed from a dishonest, rich tax collector to a more honest collector just by hearing about Jesus and what He was like. Then when Jesus came

to his home to dine with him, the change took on a more drastic nature.

This incident shows that a rich man can enter heaven. It also shows that there is hope for everyone.

*James Cady
Rosemead, California*

Lotus Position?

I was shocked and disappointed at "The Paradoxes of Mothering" (May 2). With so much for us to learn from God's Word, why need we be presented with the unbiblical philosophy of a fourteenth-century mystic? Could the author have been sitting in the lotus position as she wrote?

I am not meant to be a "mother of God," but only His child, upon whom He bestows His grace.

*M. Jean Knight
Anna Maria, Florida*

Flat-out Hit

You flat-out hit the nail on the head with "The Pastor's Heartache" (Apr. 18). We need more of the backbone of the church to sound off. You made me feel secure to be a Seventh-day Adventist.

We know our church will make it to the end, and we need to assure all our members that if they hold to the truth for our time they will be saved.

*Lloyd L. Fitch
Beeville, Texas*

If videotapes and "private" publications can mix up SDAs, then I suggest that ministers invite their whole congregation to see them, and explain just where they are wrong. The suggestion that members should "write or call the North American Division office" is not biblical.

The Bereans "searched the scriptures daily" to see if what they were hearing was true (Acts 17:11). They didn't call on the rabbi or "the learned ones" in Christ's day. Neither should we do it today. Our days of blindly trusting leaders are in the past, if ever there was a time when this was safe.

*Mary Jane Eaklor
Penrose, Colorado*

Letters should not exceed 250 words and should carry the writer's name, address, and telephone number. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or denomination.

ADVENTIST REVIEW

JUNE 27, 1991

DEPARTMENTS

- 2 Letters
- 6 Newsbreak
- 12 Children's Corner
- 13 Speaking Out
- 17 My Church
- 18 Turning Point
- 21 World Report
- 24 Bulletin Board
- 25 Index
- 31 Reflections

EDITORIALS

- 4 Careful How You Draw the Parallels
- 5 Prayer Sanctuary

NEXT WEEK

"The Three Angels and the Good News"
The messages of Revelation 14 make sense only in light of the great controversy.

"Toying With Trouble" Is your child ensnared in a trap set by the toy industry?

ARTICLES

LIFESTYLE

8 How to Relate to a Divorced Christian

Seven ideas to help us bring healing, rather than pass by on the other side.
by Tom Kohls

DEVOTIONAL

10 Captured by a Certain Spirit—2

The mission, sacrifice, and excellence that have propelled the Adventist Church over the years are vital to its future.
by E. C. Webster

CURRENT ISSUES

14 Handicapped . . . and Adventist

An interview with a blind Adventist minister provides insights into the lives of the handicapped among us and how to relate to them.
by Robert Wilson and Gary Ross

CHURCH

20 I Can't Afford It

What to do if you can't afford to miss out on God's blessings now and to lose eternal life.
by Victor R. Brown

Cover by H. Armstrong Roberts



10 Still pushing back the frontiers of mission



21 175 Pathfinder clubs, 851 requests for baptism

General paper of the Seventh-day Adventist Church
Editor William G. Johnson
Associate Editor Roy Adams
Associate Editor Myron K. Widmer
News Editor Carlos Medley
Assistant Editor Eugene F. Durand
Assistant Editor Kit Watts
Editorial Assistant Jackie Ordelheide
Administrative Secretary Chitra Barnabas
Editorial Secretary Nicole Bolder
Art Director Bill Kirstein
Designer Bryan Gray
Design Assistant Gert W. Busch

Ad Sales Melynie Tooley
Subscriber Services Larry Burnett
Consulting Editors Robert S. Folkenberg, Matthew Bediako, D. F. Gilbert, Robert J. Kloost-erhuis, A. C. McClure, Kenneth J. Mittleider, Leo Ranzolin, Calvin B. Rock, G. Ralph Thompson
Special Contributors Kenneth H. Wood, Neal C. Wilson, Bryan Ball, George W. Brown, M. E. Cherian, Otis C. Edwards, Bekele Heye, M. P. Kulakov, Edwin Ludescher, J. J. Nortey, Jan Paulsen, Joao Wolff
Africa-Indian Ocean Editions Editor, Japheth Agboka
Inter-American Edition Editor, Adalgiza Archbold
South American Editions Editor, R. S.

Lessa, Portuguese; editor, Werner Mayr, Spanish
To Writers: We welcome unsolicited manuscripts. Notification of acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope. Address all editorial correspondence to 12501 Old Columbia Pike, Silver Spring, MD 20904-6600. Editorial office fax number: (301) 680-6638.
Subscription prices: US\$35.97 for 40 issues. US\$47.47 for 52 issues.
To place your order, send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, MD 21741. Single copy, US\$2.25. Prices sub-

ject to change without notice.
Subscription queries and changes of address: Call toll-free 1-800-456-3991 or 301-791-7000, ext. 2436.

The *Adventist Review* (ISSN 0161-1119) is published 40 times a year, each Thursday except the first Thursday of each month. Copyright © 1991 Review and Herald® Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Second-class postage paid at Hagerstown, Maryland 21740.
Postmaster: send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

Scripture quotations marked NASB are from the *New American Standard Bible*, © The Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977. Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, International Bible Society. Used by permission of Zondervan Bible Publishers. Bible texts credited to RSV are from the Revised Standard Version of the Bible, copyright © 1946, 1952, 1971, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.

Vol. 168, No. 26



Careful How You Draw the Parallels

God called Abraham from a relatively comfortable life in Mesopotamia to a special destiny in an unknown land. And untold numbers of commune leaders across the centuries have led their followers out into nowhere with Abraham as their model.

God called Moses to lead out in the emancipation of a nation from the cruel grip of bondage. And through the years, untold numbers of liberation movements have drawn their inspiration from the Exodus, and the self-image of their leaders has been that of a new Moses.

Jesus denounced the hypocrisy of the Jewish leaders of His day. "Whited sepulchres" ¹ He called them—a "brood of vipers." ² And those who smite contemporary leaders with sharp-edged tongues today see themselves as standing in good company.

And there was Paul, champion of righteousness by faith. Confronting the stifling legalism of first-century Judaism, he trumpeted the freedom and power of the cross. And those today who somehow manage to include the word "cross" in every second sentence that they speak see themselves as twentieth-century Pauls, called out to rescue the church from legalism.

And there was James, who, in an effort to bring the righteousness of faith to the place where "the rubber meets the road," placed emphasis on the importance of works. Some today see themselves as modern-day Jameses, inveighing against the church for its alleged abandonment of the law.

Martin Luther rose up in the sixteenth century to confront an entrenched ecclesiastical establishment that had just about completely eclipsed the gospel. By his brave stance he changed—almost single-handedly—the course of Christendom. And every reformer (or would-be reformer) since then has considered him-

self/herself a modern-day Luther, standing up to the powers that be.

Ellen G. White was only a shy teenager when God called her to her prophetic task. With only a third-grade education, she confounded all the odds, giving sober counsel to a growing movement, saving it again and again from danger and from irreparable theological blunders. Some today, however, making a virtue of her innocence and lack of formal training, have seen such qualities in themselves as badges of divine election and as proof positive that they too are special messengers to the remnant. To reject them is to follow in the footsteps of ancient Israel, which closed its ears and stiffened its neck against the prophets of the Lord.

If I Could Send a Message . . .

If I could send one simple message to all these self-appointed "descendants" of the great and mighty prophets and reformers, it would be this: *Careful how you draw the parallels.* For while it is possible that we have in you a new Ellen White calling Laodicea to repentance, it is also possible that you are one of those "foolish prophets" Ezekiel talks about, who "prophecy from their own inspiration," who follow "their own spirit and have seen nothing." ³

You may indeed be a new Martin Luther, standing up to the religious establishment. But then again, it is possible that you merely form a quartet with Korah, Dathan, and Abiram in opposition to some modern-day Moses, ⁴ that you are one of those spoken of in Jude 8—who "by dreaming" grandeur "reject authority." Could it be that your vehemence and inordinate insistence on expounding righteousness by faith in every breath are simply a cover-up for something in your past? (Our hearts are tricky things, are they not?)

Or perhaps you think yourself another James, calling the church back to its neglect of law and works. You may indeed be another James, but you may also be one of those Judaizers who dogged Paul's footsteps, maliciously accusing him of going soft on sin. ⁵ Sound familiar?

Perhaps you draw the ultimate parallel. You are a new messiah, raised up to denounce the modern scribes and pharisees of Laodicea. Through video and audio, through printed word and spoken, your unrelenting censure falls upon "the brethren." But where are the tears—the tears that broke the voice of that first Messiah 2,000 years ago? ⁶

Be Careful

Yes, there was Abraham, and there were Moses and Jesus and Paul and Martin Luther and Ellen White. But there were also Korah and Dathan and Abiram, and Balaam ⁷ and Hananiah ⁸ and Jezebel, ⁹ and Hymenaeus ¹⁰ and Philetus ¹¹ and Phygelus ¹² and Hermogenes ¹³ and Demas ¹⁴ and Alexander the copper-smith, ¹⁵ and Judas.

Naturally, we compare ourselves to the brightest and the best of yesteryear. But side by side with these shining ones were many turncoats, charlatans—even scoundrels. The selection is very precarious. So let's be careful how we draw the parallels.

¹ Matt. 23:27, KJV. All other Scripture references in this article are from the *New American Standard Bible*.

² Matt. 12:34.

³ Eze. 13:2, 3.

⁴ See Num. 16:1-35.

⁵ Rom. 3:8; 6:1.

⁶ See *The Desire of Ages*, p. 353.

⁷ Num. 22.

⁸ Jer. 28.

⁹ 1 Kings 18:4, 19.

¹⁰ 1 Tim. 1:18-20.

¹¹ 2 Tim. 2:16, 17.

¹² 2 Tim. 1:15.

¹³ *Ibid.*

¹⁴ 2 Tim. 4:10.

¹⁵ 2 Tim. 4:14.



Prayer Sanctuary

Our local church's prayer group received a handout a few months ago that caught my attention. Titled "A Walk Through the Sanctuary," it featured a diagram of ancient Israel's center of worship and "a system of daily prayer," by Diana Hartfield, based on its various parts. Because this material provides insights into the sanctuary and points out seven vital steps in public and private prayer, I have adapted it as a basis for the following thoughts.

Step 1: The Entrance

As one approached the sanctuary from the east, one passed first through the opening in the curtain around the courtyard. Since Scripture invites us to "enter into his gates with thanksgiving, and into his courts with praise" (Ps. 100:4), this reminds us that our prayers should begin with expressions of gratitude to God for His blessings. We ought to thank Him for prayers already answered before we ask for more. Too often we start out with a list of "gimmes," a poor approach, even to another human.

Step 2: The Altar of Sacrifice

The first thing an Israelite encountered in the courtyard was the large altar on which the animal sacrifices were offered. Here the sinner placed his hands upon an innocent animal and confessed his sins, transferring them symbolically from the sinner to the Lamb of God. Then the animal's life was taken. So the next step in prayer is the confession of our sins. As with the Israelites, such confession must be specific and sincere. This altar also reminds us to present ourselves as a sacrifice to the Lord, asking Him to accept us as His.

Step 3: The Laver

Between the altar of sacrifice and the entrance to the sanctuary stood a bowl of

water from which the priests washed before entering the holy places, symbolizing that the Lord wants us to be cleansed as we enter His presence. To have this experience we must accept God's forgiveness and ask Him to cleanse us from our sins and help us not to continue in them. Our prayer should include a longing for holiness as well as for pardon, as we ask the Lord to make us what we ought to be.

Step 4: The Lampstand

As one entered the holy place, one's attention was drawn to the seven golden lamps on the left, representing Christ, as the light of the world, and His followers, who reflect that light. The lamps were filled with oil, a symbol of the Holy Spirit. In our prayer we now ask the Lord to fill us with that holy oil, that we might be lights in the world, sharing the good news of salvation with others. We plead that the Holy Spirit might lead us and make us willing to follow, that He might use us and bless our humble efforts.

Step 5: The Altar of Incense

Facing the Most Holy Place, the priest saw before the veil a small altar on which incense was burned mornings and evenings. This sweet smoke ascended with the daily burnt offerings before the Lord's presence. It represented the merits of Christ's sacrifice, which make our prayers acceptable to God. The earthly priest's ministry here pointed to our heavenly High Priest's intercession, reminding us that we ought also to intercede for others, presenting their needs, along with our own, before the Father.

Step 6: The Table of Shewbread

By the north side of the holy place stood a table containing 12 loaves of

bread that were renewed every Sabbath, the older bread being eaten by the priests. These loaves constituted a thank offering to the Lord from the 12 tribes for their daily blessings. Here we do well to thank Him again in our prayer, especially for Jesus and His Word, both represented by the bread. Ask God for a deeper understanding of the Bible, a longing for it as strong as for our food, and a determination to partake of it daily, and especially on Sabbath, for spiritual growth.

Step 7: The Ark

In the Most Holy Place rested the sacred ark of the covenant, which contained the Ten Commandments. Its lid, called the mercy seat, had golden cherubim at the ends, between which shone the glory of God. This ark represented the Lord's throne. Through prayer we are privileged to come to the very throne room of heaven for help in time of need. And so we close our prayer by asking that His kingdom come soon, that His throne be set up on earth where we may see Him face-to-face, without a veil between. And we pray that He will make us ready for that glad day.

If it were not for the heavenly sanctuary, where Jesus ministers His blood for us, there would be no point to our prayers. In gratitude for its reality, let us daily turn our eyes heavenward, lifting our petitions to the Most Holy Place, where a loving Father sits between the cherubim, above the mercy seat, hearing the prayers of those who come to Him through His Son in words made eloquent by the Holy Spirit.

EUGENE F. DURAND

New Valuegenesis Report Gives More Insight Into Youth Values

Adventist youth are holding fast to traditional biblical doctrines, but their acceptance of some traditional church standards is very weak. These are the latest findings released by the



Charles T. Smith

North American Division (NAD) Education Department in the second of its seven Valuegenesis reports.

The historic study was based on surveys of nearly 13,000 youth, parents, pastors, teachers, and principals in North America and provides a unique portrait of Christian values and maturity of faith among Adventist youth from sixth through twelfth grade (see the *Adventist Review*, Jan. 3, 1991).

The latest release, *Valuegenesis: Report 2*, is a union-by-union analysis of the findings on the faith maturity, values, and practices of Adventist youth. *Report 2* also contains newly released findings from the original data. *Report 3*, to be released in August, will give an analysis of the academic quality of Adventist schools.

The second report shows that an overwhelming majority of youth believe in the fundamental Adventist doctrines, such as the seventh-day Sabbath (91 percent), current validity of the Ten Commandments (91 percent), and responsible care of the body temple (83 percent).

The 92-page report also notes that acceptance of these doctrines increases as students progress through church school, says Charles T. Smith, associate secretary of the NAD Board of Higher Education and director of Project Affirma-

tion—the coordinator of the Valuegenesis research.

While the core doctrines strongly associated with the Adventist name rated high among youth, other critical beliefs showed lower levels of acceptance, Smith says. For example, only 67 percent of the youth believe that the earth was created in six 24-hour days and only 60 percent believe that the Adventist Church is God's true last-day church with a message to prepare the world for the second coming of Christ.

Smith also notes that while Adventist youth show strong acceptance of prohibition against the use of illegal drugs (92 percent), tobacco (91 percent), and beer or liquor (88 percent), the picture is very different for other standards.

Significantly fewer twelfth-grade students indicated acceptance of prohibitions against wearing jewelry (38 percent), using drinks with caffeine (31 percent), listening to rock music (25 percent), dancing (22 percent), and watching movies in theaters (18 percent).

"This new information shows us many areas that need to be addressed within the home, school, and church," Smith says. "We sincerely hope that the study will spark discussions at every level of the church and spur the involvement of parents, pastors, and youth leaders."

Smith explains that persons interested in receiving a report of their own union may request it from the union director of education. There is no collective report available comparing all unions. Each union report also contains the division-wide findings on standards and doctrinal beliefs.

Caribbean, says Leslie V. McMillan, Inter-American Division communication director.

NAD Members Reach Out to U.S.S.R. Outreach projects in the newly established Soviet Division are gaining strong support from North America, says Richard Wilcox, special assistant to the General Conference president for Soviet Affairs. The grass roots support is drastically needed to nurture the fledgling division.

Thus far, the Rocky Mountain and Northern California conferences and the Pacific Union have given a total of \$350,000 to various Soviet projects, including evangelism; 29 churches have given \$403,742 toward church building projects; and individual donors have given \$288,000 for evangelism.

"With the tremendous opening in Eastern Europe, we must take advantage of this opportunity," says Marshall Chase, Rocky Mountain Conference secretary-treasurer. "Who knows how long this opportunity will last? Here's an excellent chance to get our young people excited about the mission of the church." As voted by its constituents in session, Rocky Mountain gave \$100,000 from conference reserves.

NORTH AMERICA

Andrews Academy Certified as Drug-Free School. Andrews Academy in Berrien Springs, Michigan, is one of 56 schools selected by the United States Department of Education for national recognition honoring the school's 6-month-old drug-free school program.

At a June 5 ceremony

WORLD CHURCH

Caribbean Union to Stage Centennial Festival. Caribbean Union church members will hold a celebration to commemorate Adventism's centennial year in the Caribbean Union territories, which include the

South American countries of Guyana and Surinam, and many Caribbean islands.

Among those who first introduced the Adventist message in the Caribbean Union was William Arnold, a literature evangelist who served the area during the early 1890s.

Today there are 120,196 church members, 410 churches, and 40 schools in the union.

The celebration will be held June 28-30 in Trinidad and will be taped as part of a centennial video presentation on the history of the church in the

hosted by U.S. education secretary Lamar Alexander, academy principal Richard Orrison received a plaque and flag. The next day, representatives from the 56 schools participated in a ceremony at the White House with President George Bush, Alexander, and National Drug Control Policy director Robert Martinez.

Andrews is the only secondary school in Michigan to receive the award in the national program's four-year history. The 56 schools were selected from 175 schools nominated for the award from across the U.S., says Michele Jacobsen, academy spokesperson.

MVI Completes Twenty-third Season.

Maranatha Volunteers International recently completed its twenty-third season of coordinating short-term mission projects for youth.

Nearly 750 youth across North America went to the Third World to build 12 churches and construct pews and desks for four other projects, says Don Noble, MVI executive director.

During their Thanksgiving, Christmas, and spring vacations the youth logged nearly 40,000 hours of labor that resulted in providing \$175,000 worth of buildings for the Seventh-day Adventist Church. Project locations included Brazil, Honduras, Mexico, and the Dominican Republic.

FOR YOUR INTEREST

GC Church Ministries Seeks Writers. The General Conference Church Ministries Department is seeking writers to prepare Sabbath school teaching

GC Defers Employee Wage Increase

For most church employees, July is the month for their annual wage increases. However, employees at the Adventist Church world headquarters will not get their increases this year.

General Conference undertreasurer Don E. Robinson explains why. "General Conference employees receive increases in line with the union in whose territory they work," Robinson says. "Since the General Conference headquarters is located within the Columbia Union, the General Conference Executive Committee voted, at its annual Spring Meeting in April, to follow the Columbia Union's action to delay any cost-of-living increase until January 1, 1992."

Robinson says even the January increase may be "difficult to achieve in view of continuing financial stress in the Columbia Union, and in most of the other union conference territories in North America."

Columbia Union communication director Kermit Netteburg says that the union delayed its increase because a July 1 increase would have caused financial pressures for some conferences and institutions and because unionwide tithe income has not kept pace with inflation.

By delaying salary increases six months, the General Conference will save about \$495,000, which will help alleviate its own financial pressures.

guides for primary students (7- to 9-year-olds). The guides need to present a Christ-centered approach to teaching Bible stories and contain detailed instructions for eliciting student participation and response.

Those interested in writing should contact Virginia L. Smith, Church Ministries Department, General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

Deaf Camp Meetings Convene in Oregon and Maryland.

Christian Record Services will coordinate two camp meetings designed for deaf members. The first will convene at Highland View Academy in Hagerstown, Maryland, July 12-21; and the second at Milo Adventist

Academy in Days Creek, Oregon, July 26-August 4.

For more information on these meetings, contact Thompson Kay, Christian Record Services, Box 6097, Lincoln, NE 68506; telephone and TDD, 402-488-0981; fax, 402-488-7582.

ALSO IN THE NEWS

Presbyterians Reject Sexuality Report. Delegates to the Presbyterian Church's 203rd General Assembly rejected any suggestion of a new sexual ethic for

the denomination. Meeting June 4-12 in Baltimore, the assembly voted 534-31 not to adopt a highly controversial report on sexuality.

The report had recommended approval of sex between unmarried couples and between homosexuals and thus rejection of the traditional Christian norms limiting sex to married heterosexual couples, reports Religious News Service.

Russian New Testaments Arrive.

The International Bible Society and the Evangelical Christian Publishers Association have coordinated a massive Bible distribution plan for the Soviet Union known as the Moscow Project.

The project extends all across the U.S.S.R. Since the government lifted its ban on religious practice, interest in spiritual things has increased greatly in the country, reports Religious News Service. The Bibles are often distributed in street rallies (shown below) as well as in churches.



CHURCH CALENDAR

- June 29** Thirteenth Sabbath Offering for the South American Division
- July 1** Religious Freedom Emphasis Month begins
- July 6** Vacation Witnessing Emphasis
- July 13** Christian Record Services Offering
- July 27** Home Study International Promotion
- Aug. 3** Global Mission Evangelism

How to Relate to a Divorced Christian

Seven ways we
can help the
healing

*A certain man got married
and raised a family;
then his wife divorced him; stripped him and
wounded him,
leaving him by the side of the road, half dead.
And by chance the pastor heard about it,
and decided it would be best not to take sides;
he reasoned: "There isn't much
I can do for either person."
And likewise a business associate
saw what was going on,
and, fearing other losses, fired the man
and went quickly home to check
on his own wife and kids.
But a stranger happened to meet the man;
took time to listen;
poured the oil of friendship on his wounds;
encouraged him to make a new start;
introduced him to other friends;
and said: "Let's keep in touch."
Which one of these three,
thinkest thou, cared?"*

Allison had three teenage children at home when she and her husband separated. "We lived in a college town. My ex took our car when

he left, so we walked to work, to school, and to church. I remember walking home in the rain one day, carrying a bag of groceries in each arm. A member from church drove by and looked my way, but didn't stop."

Since divorce is not supposed to happen to Christians, we don't feel comfortable talking about it, don't want to acknowledge it. Many of us relate best to married couples, and we assume they will stay married.

Being human, however, means we are imperfect. Some marriages don't work and cannot be salvaged. How can we relate to the separated and divorced in our congregation or community? Here are some suggestions:

1. Meet the immediate need.

When Joanne left her husband, she moved to another city with her six children. Two of the children were severely handicapped. She had immediate needs: food, shelter, and help with the children. "One day the trash collector came to the door to collect the few dollars we owed for his services," Joanne remembers. "He stepped in and took a look around. The girls were playing on the bare floor, and we had very little furniture

BY TOM KOHLS



besides the two wheelchairs. He looked at me and said, 'Lady, it's on the house.' "

An act of kindness from a stranger meant a lot to Joanne, who, like many others during the first months of separation, had no financial support from her husband or any agencies. Often the furnished house, joint checking or savings accounts, the automobile, and other possessions are divided *after* a settlement or mediation.

If a member's home burns to the ground, church and community agencies rally to provide immediate temporary assistance. When a home dissolves in divorce, the needs may be similar: a loan of furniture; help in redecorating the house or apartment; transportation to the grocery store; an invitation to dinner; or an hour or two a week watching the kids. Any single or separated parent would appreciate such kindness!

2. Listen for the unspoken appeal.

A person may say "I'll manage"; what he or she may really mean is "I could sure use some help." The mention of a doctor's appointment, a court hearing, or some other event could be their appeal for a ride or a baby-sitter. Instead of passively answering with "Let me know if there is anything I can do for you," we can take an active, but honest, approach. "I can watch the kids for you tomorrow at noon so you can go shopping" or "I can't help you with that, but I know [or "I'll try to find"] someone who can."

3. "Do unto others . . ."

Good therapy, for anyone, is: "Do unto others." The time will come when we may encourage the separated or divorced member to help someone else. When any of us reaches out to a shut-in or someone who is sick, it helps put our personal problems in perspective and restores our sense of purpose.

Diane, for example, was invited by her pastor to help serve pizza at a youth meeting. "He didn't know how much that meant to me to feel useful again," she says. The divorced and separated may feel isolated. We can bring them with us to a work bee, to read to the sick, or just to bake a cake for someone! Use your imagination.

4. Don't give up.

Gene, a divorcee, says we sometimes give up too soon. We may express sympathy to the widow at the funeral or send a card to the sick person while in the hospital, but forget to visit or call during the long, lonely months of recovery or lingering illness. The real need for a friend indeed may be further downstream. The same is true for those going through a divorce. These individuals may appreciate a load of wood or the repair of a drippy faucet or just a bouquet of flowers.

Spontaneous invitations also tell them we are thinking of them. "I'm going to the store—can I get you anything?" Or

A touch on the shoulder, a hug, or a warm handshake can mean so much.

"How about coming over for lunch?" If possible, send a birthday card or a short note, or make well-timed phone calls.

The most important thing we can do is to be available when they want to talk. Timing will take care of itself, and can't really be scheduled. As Allison puts it: "You just have to be there to listen." She keeps in touch.

5. Keep in touch.

A touch on the shoulder, a hug, or even a warm handshake means so much. In a scientific experiment, monkeys given shock treatments to effect a nervous breakdown came to fear contact with any living being, and huddled in a corner of the cage. By introducing them to "nurse monkeys"—older aunts and nannies who at first just sat beside them, then later gently held and stroked them—the monkeys recovered.


Karen attended church after her divorce, but felt that she stuck out like the proverbial sore thumb. She sat alone near the back. Another woman approached her. "I think I'll sit here tonight—you look lonesome." Now Karen watches for similar opportunities to reach out to others.

6. Help rebuild and restore the individual.

After a divorce, the emphasis should be on rebuilding the individual. "There is eternal hope for every individual, but not necessarily for every relationship," observed Charles. These individuals may remain single for the rest of their lives. They need to become whole and healthy again. Some think remarriage is a solution, but this may neglect the depth of a person's commitment and involvement in the previous relationship. We think of marriage as the ideal. Yet not all can or should be married.

7. Give a spiritual invitation.

Bill invites struggling Christians into his office by saying: "Come in and shut the door. Let's have prayer." We can sincerely say: "I hope to see you in church next week." The apostle James encourages Christians to "confess your faults one to another, and pray for one another, that ye may be healed" (James 5:16). Yet so often we get it backward. As Duane puts it: "We get all dressed up and then sit silently in church. The other six days we show and tell our neighbors and coworkers who we *really* are." Shouldn't it be the other way around? Shouldn't we show our best side to others so they will ask, "What makes you like this?" And we can say, "Jesus is changing my life." Then at church, with our spiritual family and friends, we can pray for one another and be healed. As good Samaritans, let us bring the hurting and wounded in.

A person like Gene or Allison or Diane or Karen may be attending our church. Or they may be on the missing member list. Let's not wait to form a committee or organize a singles group (good as these may be). Let's go one-on-one. Let's not pass by on the other side. The advice Jesus gave to the lawyer in the parable is worth thinking about: "Go, and do thou likewise." 



Tom Kohls writes from Brunswick, Maine.

Captured by a Certain Spirit—2

Understanding
what makes us
what we are as
Adventists

In part one of this series, the author identified three fundamental elements of the spirit of Adventism: the spirit of expectation, of reconciliation, and of loyalty. Here he examines four additional elements that make us what we are as Adventists. Second of two parts.—Editors.*

Seventh-day Adventism was born in the spirit of expectancy, cradled in the spirit of reconciliation (centered in the cross), and nurtured in the spirit of loyalty (especially manifested in its regard for the Sabbath). This was my emphasis last week. I come now to the other ingredients of the spirit that has captured us as a people.



4. The Spirit of Mission

The spirit of mission led Adventists to burst out of their confinement in a New England cocoon and spread their message across the world.

At first, that spirit was dormant. Bruised by the Great Disappointment,¹ unsure of our task, hypnotized by the “closed door”² concept, our Adventist pioneers generally felt their mission practically completed. It was only gradually that the mists cleared and the conviction emerged that the three angels’ messages had to be taken to every nation, kindred, tongue, and people around the globe.

Following our first foreign missionary venture in 1874 (into Switzerland), Adventists soon spilled over into France, Scandinavia, the British Isles, and other parts of Europe. Intrepid missionaries with burdened hearts braved the high seas in frail sailing vessels to carry the message to Australia, South Africa, and the Pacific islands.

Over the years this indomitable spirit has led the church to penetrate 185 countries out of a total of some 215 listed by the United Nations. This is truly a remarkable achievement, for which all credit should go to the Holy Spirit. A

second book of Acts is truly being written.

How will the mission of the church be finally accomplished? Four suggestions:

First, we must commit our lives and all that we are and have to our heavenly Father.

Second, we must love one another. For Jesus said: “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35). If, by God’s grace, we can learn to love those in the church as well as those outside the church, Christ’s mission for us will have been accomplished.

Third, we must become thoroughly “infatuated” with Jesus Christ. “Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world.”³ By making Christ central in all we do, the mission will be accomplished.

Fourth, we must rededicate ourselves to the presentation of the three angels’ messages, the everlasting gospel being at its core and center.

When we make this kind of surrender, God will bring the mission of the church to a climax in a blaze of glory.



5. The Spirit of Love

As Adventists, we should above all else be Christians. And to be Christian means that we follow Christ, that we are His disciples. But how can the world come to know this? Jesus told us: “By this shall all

men know that ye are my disciples, if ye have love one to another.” The spirit of love should characterize the Adventist way of life.

Can the world around us tell that we love one another? Do the young people in our churches know that we love them? Do visitors to our churches detect this warm spirit among us? Paul states that without this spirit we are but “sounding brass, or a tinkling cymbal” (1 Cor. 13:1).

In the August 8, 1987, issue of the South Pacific Division *Record* appeared an interesting re-

port on the Springvale Spanish church in Victoria, Australia, the fastest-growing church in the conference. A year before, the membership stood at 25. One year later it was up to 105, with a second group meeting in another location and a third about to start.

According to the local conference president, the secret of that church's success lay in the warmth, love, and friendliness of the members. Speaking of a recent baptism in the church, he said: "They welcome . . . newly baptized people just as relatives, and fuss over [them as over] newborn babies. Every candidate was made to feel very special. It was impressive to witness the love mingled with tears of joy as members expressed their pleasure in having these new members."

When last did you shed tears of joy over the conversion of some soul, or over the return of some wandering individual, or over the healing of some rift among fellow members in the church? How much the members of our churches need the warm clasp of someone who is concerned, someone who loves them! Children, young people, and older ones will thrive in an atmosphere of acceptance and genuine love.

It is possible to have a correct understanding of doctrine—to be strict on the letter of the law—and yet to lack the spirit of love. A writer of keen insight wrote: "Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-minded, it is a curse to its possessors, and through their influence it is a curse to the world."⁴

Love is patient when one cannot get what one wants. Love is kind when one feels like hitting back. Love does not envy when others have success. It does not boast when feats have been accomplished. It is not proud in the moment of victory. Love is not rude to those who are nearest; it is not self-seeking, it is not easily angered in times of tension, it keeps no record of wrongs. Love does not delight in evil, but rejoices in the

truth. Love always hopes, always perseveres (1 Cor. 13:4-7, paraphrase). God grant us more of this spirit of love!



6. The Spirit of Sacrifice

The plan of salvation was born in the spirit of sacrifice. Confronting the problem of sin, God responded

with the spirit of sacrifice, not with force or compulsion. He gave the very best that heaven could offer to meet the crisis. He gave Himself in the person Jesus. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Adventism, for its part, was also cradled in the spirit of sacrifice. Our early history is replete with examples of women and men who gave unstintingly of their means and of themselves for the furtherance of the church's mission. De-

than one of luxury. With the challenge of a needy world and the imperative of taking the gospel to it, we forgo the luxurious in favor of the simple. And beyond that, we return the tithe and give liberally for the support of the church's mission. We struggle to give our children a Christian education, even where public education is free.

The Advent movement started in sacrifice. And it will culminate in the same spirit.



7. The Spirit of Excellence

We readily admit that this characteristic does seem strange in a movement preaching the second coming

of Christ and the destruction of the present world. Would it not be easy to settle for mediocrity while waiting for the Parousia? However, despite this strong otherworldly outlook, Adventists, paradoxically, have also managed to place emphasis on the development of excellence in this present life.

Take our emphasis on health, for example. Throughout our history we have advocated a healthier lifestyle. And

notwithstanding pockets of extremism, the church as a whole has held to a balanced view of healthful living that has proved a blessing to those who have adopted it. More and more, modern medicine and nutrition are coming around to the principles that Adventists have propagated for years. Many Adventist health practices, once labeled peculiar, are now being accepted as important to physical excellence.

The strong Adventist emphasis on education also demonstrates our concern for excellence. From the establishment of our first college in Battle Creek in the 1870s until the present, this urge to give our youth the best has persisted, resulting in a large number of educa-

*Do the young people in our churches know
that we love them? Do visitors to our churches
detect this warm spirit among us?*

nying themselves little luxuries, and at times even essentials, they delighted to see the work of God advance.

The spirit of sacrifice is an essential element of the gospel as presented by our Lord. He Himself said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). He also said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven" (Matt. 6:19, 20).

From their very beginnings, Adventists have been motivated by this Christian spirit of sacrifice. That is why they have adopted a simple lifestyle rather

tional institutions—including colleges, universities, and a first-rate medical school—belting the globe. This emphasis on excellence—in the areas of health, education, and character development—has made Adventists one of the most notable religious groups in terms of upward (social and economic) mobility.

In this series we have focused on the sevenfold spirit that has undergirded and propelled the Adventist Church over the years: the spirit of expectation, reconciliation, loyalty, mission, love, sacrifice, and excellence. It is an important exercise, I think, to review from time to time those fundamental elements that have characterized us as a people. For we can have no future if we

*With the challenge of a
needy world and the imperative
of taking the gospel to
it, we forgo the luxurious
in favor of the simple.*

lose the spirit that has formed and guided us from our inception and throughout our history. May the One

who is altogether excellent keep and preserve us blameless until the final consummation.

* This article is condensed from a seven-part series by the author in the South African Union Lantern between February 1 and April 1, 1987.

¹ This refers to the unfulfilled Millerite expectation of the Second Advent in 1844.

² In the years immediately following the Great Disappointment, many Adventists thought the door of mercy had been closed for the wicked.

³ Gospel Workers, p. 156.

⁴ The Desire of Ages, p. 310.



E. C. Webster is editor of the South African Union Lantern.



Lizards

BY HARRIET JOHNSON

When we moved into a house in central California, we found some interesting creatures making themselves at home on the porch, the deck, and the sidewalks. These little fellows are called lizards and are rather strange looking. They have a slender, scaly body, four legs, and a long tapering tail. They scamper about as if they are in a hurry to get somewhere, though we don't know where they are going or what they do.

Sometimes a lizard will stop, raise its head and the front part of its body, and pump itself up and down, as if doing push-ups. Then it will run away.

Lizards are reptiles and are closely related to

snakes. Nature books tell us that there are more than 2,500 species of lizards found throughout the world.

Some lizards are only two inches long, while others grow to be longer than a yardstick. The gila monster is a

poisonous lizard and is one of the largest lizards in North America. It generally grows to 18 inches in length. Lizards don't live as long as turtles, which sometimes live more than 100 years. They eat insects such as grasshoppers, beetles, and crickets.

The mother lizard lays eggs, and baby lizards hatch from them.

When frightened, a lizard might hiss or twitch its tail, but usually it runs away as fast as it can. Lizards can run up to 15 miles per hour.

We often wonder why God created all these different kinds of lizards and what their purpose is, besides eating insects. It will be wonderful in heaven, where one creature will not harm another and all will live together in peace.



Pacific Union Blacks and Administrative Structure: A Reply

A questionable premise was used by the author in the news story "Pacific Union Blacks Recommend Administrative Modification—Members Reject Regional Conference Formation" (*Adventist Review*, May 2) to paint an incomplete picture of the reality of racial harmony. The premise was that in North America the Black churches of the East chose to adopt a segregated church.

The reality then and now is that there is not much effective integration of the local church in either the East or the West. What the Black churches of the East chose was the *Black administration* of their churches.

One telling statistic illustrates more than most that there is not much true integration in the Pacific Union. In the 45 years since the development of Regional conferences, not one constituency meeting in any of the five conferences of the Pacific Union has ever chosen one of the many gifted Black ministers as the *president* or *treasurer* of a conference. (Two Black ministers, Lorenzo Paytee and Richard Simons, have served briefly as president of two local conferences, but in both cases their election was by the conference committee.)

In the more than 125 years of the organization of the Seventh-day Adventist Church, only one Black person has served as a North American Division union president. He came not from the Pacific Union, but from the Lake Union, in which there is a Regional conference. The article speaks of the opportunity of White presidents to work with Black personnel. What about the opportunity for Black presidents to work with White personnel? On this issue the article is silent, as well it should be. That type of integration is rare in the Pacific Union.

In contrast, the 45-year Regional conference structure has permitted more than 400 Black ministers to function as

presidents, secretaries, treasurers, and other administrative officers. In areas in which there are Regional conferences, Black ministers have held *every* type of elective office at the union level. When these Black leaders meet with their counterparts from other conferences and unions, they meet as equals with equal responsibilities for the advancement of the work. What wonderful integration!

In the Pacific Union such leadership participation has been extremely limited.

"The implication that there is choice in the Pacific Union but not where there are Regional conferences is misleading."

No elected presidents, few elected secretaries, no elected treasurers—at either the local conference or union level. Integration in the Pacific Union means that Black ministers have little hope of realizing their full leadership potential. Yet unless there is effective participation in all levels of the administration of the church structure, there is not integration, but toleration.

The anecdotes of integrated church membership that the article speaks of in California are duplicated in similar, if not even greater, number in my conference, Potomac. The Sligo church selected the first Black woman as an associate pastor of any church, Black or

White. The Takoma Park church, the Pennsylvania Avenue church, the Alexandria church, and numerous others have had Black associate pastors. The concept of the "all-nations" church was developed in the Lake Region and Potomac conferences. In Potomac a White pastor, Chuck Sandefur, was the pastor of an integrated church. Other all-nations churches exist in such places as Berrien Springs, Michigan.

The implication that there is choice in the Pacific Union but not in unions in which there are Regional conferences is misleading. Living in an area in which there are Regional conferences provides the greater set of choices. In the Washington area I can choose the Allegheny East Regional Conference or the Potomac Conference. I can choose to have a Black or White conference president. Not one person in the Pacific Union has such a choice. In addition, I have *all* the choices available to any member in California, including that of having a Black pastor in an integrated conference.

The reality is that at 11:00 a.m. Sabbath morning, the overwhelming majority of Adventists in California, Maryland, Illinois, or the rest of the country sit with and are pastored by members of their own races. I have as much opportunity to show the world the Lord's people "sitting in heavenly places" in an integrated church in Maryland as anyone in California. The *Review* news story was an unfortunate one-sided presentation of some of the issues of race relations and administrative structure in the Adventist Church.

Henry E. Felder, Ph.D., is a Black member of the multicultural Sligo SDA Church in Takoma Park, Maryland. He lived 14 years in California and served on the Central California Conference committee.

Handicapped

... and Adventist

Gary Ross interviews Bob Wilson, the church's only ordained blind minister, who speaks out on the "handi-capable."

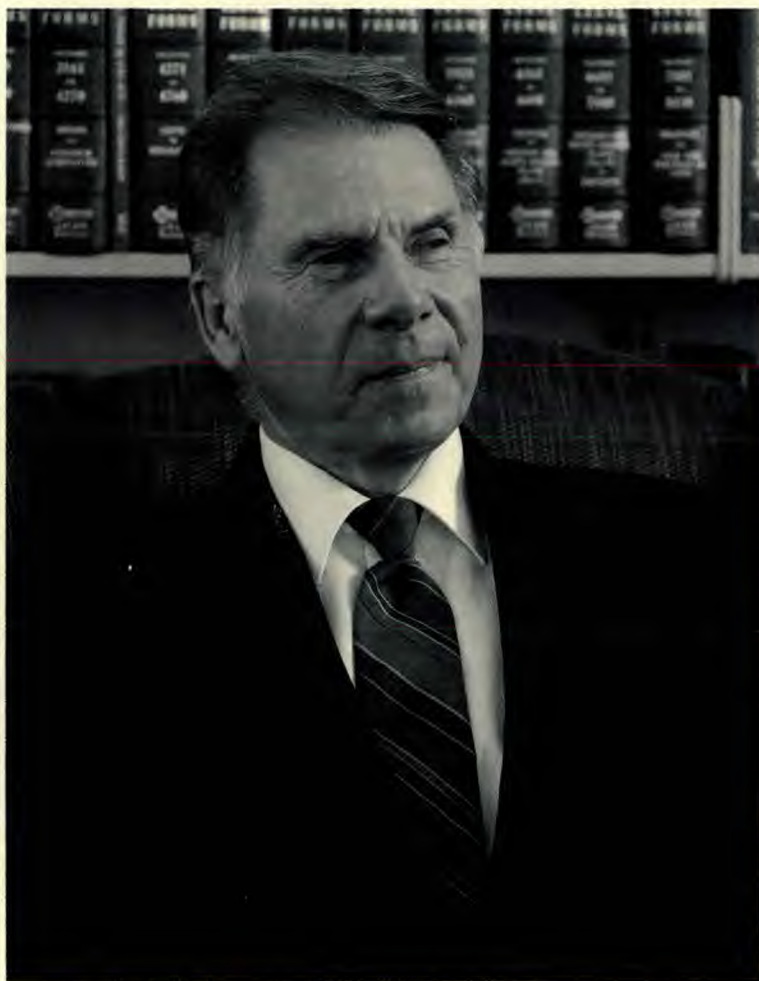
Ross: Let's begin with a question about names. How should we refer to individuals with physical maladies?

Wilson: No one enjoys being known by a physical ailment. To be injured in birth or later in life and then named by that specific handicap or ailment is very demeaning. Those who must live with the title of "blind," "deaf," "paraplegic," understand that it brings limitations not only in what they can do, but also in the jobs they can receive.

And of course, one can categorize an individual as blind or deaf and yet miss the point of the problem. There are all shades of blindness and all degrees of being able to see. A person who has 20/200 vision is considered blind, which, of course, is legal blindness. Yet to one who is totally blind, that is a massive amount of sight.

Generically, the term *handicapped* probably suffices, although more and more we are hearing words like "differently-abled" and "handi-capable." These latter terms are so positive, however, that they may obscure the seriousness of the limitation.

Not all our readers will know you as the high



BY
BOB WILSON
AND
GARY M. ROSS

achiever that you are. Would you sketch your biography for us?

I took advantage of many good opportunities—especially the support of a family and of a church that cared. Then there was the Adventist school system and all the students who read for me and studied with me after I became blind in my late teens. Many handicapped individuals will not accept the help of other people, but from the very beginning I have known how to accept help.

Life-shaping truths have come from unusual sources and most certainly from people from whom I never expected such knowledge. Don't ever underestimate how much help you give to those who are handicapped by speaking to them, listening to them, and being interested

in how they react and relate to life. They want to be listened to, they want to be talked to, they want to be encouraged, and they want to feel that they are contributing to society.

It is marvelous the way God helps us to adjust to our specific handicap. In college, with the help of many students and teachers, I was able to graduate with honors. The same with my master's and also my doctorate. My achievement can be laid fully at the feet of those who thought well enough of themselves

and of me to give time and to put effort into my education.

After my formal schooling, I worked as a chaplain, pastor, and professor, but this too should be looked at in the context of the kindness and generosity of God and of His people.

I am haunted by your dramatic lifesaving incident. Can you reduce it to words?

I'll try. In the midst of a party at my home with friends, I heard a cry from someone drowning in my pool. I ran through the house, scurried down the deck, and jumped into the deep end of the pool. At the bottom I found his stiffened body. I pulled him out with the help of my oldest daughter and his oldest son. Taking his pulse, and finding none, I prayed harder than ever before in my life. Then I hit the sternum three times, made sure that the water was out of his lungs, and started artificial respiration.

The first pulse I felt, the first gasp I heard, put me in a communion with Jesus that I had never been in before. To have my daughter stand up with tears in her eyes and say "Dad, I'm proud to be a Wilson," and to have the victim's wife exclaim "You saved him" was a very marvelous experience; even better was the realization later that the victim himself had trusted me fully. On TV he said this: "As I went under the water and began to lose consciousness, I knew that my wife would get Dr. Wilson and that he would save me."

I assure you that no honor, academic or professional, will ever take the place of that experience. That man lives today—a Christian Adventist doctor with a fine family. When I talk with them or they call me, the poolside experience with God that day three years ago burns in my heart.

I want to sympathize, even empathize, with blind people, but can sighted people do this genuinely and not condescendingly?

When we are dealing with individuals who are handicapped, I suggest that we conceive of them first as people who would be the same as us except for that limitation. Have no fear of the blind and, perhaps the deaf, simply because they cannot look you in the eye as, say, an amputee or paraplegic can. We must keep an open mind and heart to find ways to assist them. Ask them how you can help, emphasizing that you are willing and eager to do so. Don't feel bad if they rebuff you at first. We who have been handicapped for years may be wary—many offers of help grow out of fear or guilt and aren't very genuine. But you don't need to be in our shoes to feel our feelings. You can be concerned, kindly, generous, helping, and that is good enough.

Let's move from individuals to the corporate church. How



Gary Ross

are we doing institutionally as far as the blind are concerned?

The church is struggling to do things, and there's more that it could do. When financial problems arise, the first programs deleted are those for the underprivileged and the handicapped. Our churches need to provide more transportation to help those who cannot get to church because of some injury. We need church positions in which they can serve with whatever strength or genius they may possess. In terms of physical layout the church should construct ramps and facilities that would encourage the handicapped, or at least minimize their limitations. I acknowledge, however, that this calls for a sense of social architecture that characterizes other denominations more than ours.



Bob Wilson

Christian Record Services, on whose board I sit, is a marvelous organization, but much more help should be given to it. We personally and privately can donate time, money, and effort to make this denominational entity a fully functioning support system. Churches and conferences should include the handicapped on staffs

and committees and any way feasible. On the other hand, I don't believe that we should set quotas to have so many of this or that class of handicapped people on a particular job.

While it is true that U.S. law only partially determines how we relate to one another, what is the legal situation regarding unsighted people in places of employment?

Last July Congress moved beyond correcting discrimination based on race, gender, and age to discrimination based on physical maladies. The resulting Americans With Disabilities Act of 1990 (which takes effect July 26, 1992) (1) prohibits employers from discriminating in employment against qualified people with disabilities unless reasonable accommodation of such persons would pose an undue hardship on the employer, and (2) requires the owners of office buildings and other public accommodations to make their facilities accessible to the disabled.

Is this another one of those U.S. laws that turns on the very narrow definition of terms?

Yes. For example, to be bound by the law an "employer" must have more than 25 employees (15 after 1994), and "undue hardship" means significant difficulty or expense vis-à-vis the overall financial resources of the organization.

Must churches and other religious entities comply with the Disabilities Act?

Yes. However, to employment, a religious organization may give "preference in employment to individuals of its particular religion" and may insist that its employees "conform to the religious tenets" of the religious entity.

What about church compliance with the public accommodations part of the act?

Religious entities are completely exempted from these provisions. However, while accessibility standards need not be met for the public generally, churches and church-related organizations bear an obligation to make their facilities reasonably accessible to their own employees. This is because the accommodation of an employee may well include "making existing

facilities used by employees readily accessible to and usable by individuals with disabilities."

On a personal note, are you still active and productive in retirement?

Yes—I swim, fish, walk, and run. I operate a chain saw, and, like any good husband and father, I fix things around the house that fall into disrepair. As a doting grandfather I *have* to be active! Besides all of this I attend meetings and conferences around the country on behalf of the handicapped and their needs.

Any general admonition you'd like to leave with us?

We love the same Christ and we all look for the same glorious return of our Lord.

The biblical promise that

"every eye shall see him" is

the part I look forward to.

This must be our focus. But maybe we have different perspectives of the Second Coming. For instance, the biblical promise that "every eye shall see him" is the part I look forward to—it's the first text I learned 39 years ago when I became a Seventh-day Adventist.

Till the Reunion, I hope we will keep our hearts and minds open to all opportunities for helping one another. Christ was the helper of the helpless. Whether we like it or not, we are more helpless than we want to be, and we need the help of those who are more able than we are. We cannot escape the fact of our injury or handicap. But you, our church, can make life more meaningful for us.

Series concluded.

Bob Wilson, Ph.D., is the church's only ordained blind minister, and Gary M. Ross, Ph.D., serves as an associate director of the Public Affairs and Religious Liberty Department and congressional liaison for the General Conference. In addition he serves as a Review columnist with the Ross Report.

For your health's sake



ADELANTE

Rejuvenate your lagging Spirit,
improve your overall health and fitness
in Mexico's new ADELANTE health
and fitness program.

It is a 10-day program of health and
fitness testing, medical and health
education, hydrotherapy, stress reduction,
exercise, beautiful new accommodations,
and a great Mexican cuisine all for a
price you cannot believe.
For a free packet write to:

"ADELANTE"
Preventive Medicine Dept.
University Hospital "La Carlota", Apartado 51
Montemorelos, N.L., Mexico
Phone: (826) 3-34-04
Fax: (826) 3-27-08

Practicing What We Preach

By Gary E. Russell

In the sixties and seventies women wearing slacks, especially to church, was a major issue in the Adventist Church. Liberals allowed it, and conservatives decried it. Each camp gathered Bible texts and Ellen White quotes to prove its position.

As the controversy raged, women wore slacks and pantsuits to work, social events, and yes, even to church. They still do. The church survived. And we wonder why all the fuss on such a peripheral issue.

Perhaps we just like to fuss. Perhaps it is inevitable as each generation attempts to make faith real in the context of its life. Yet something is uneasily different with baby boomers. Is it our numbers? our education? our materialism? our idealism? Is it our questioning of standards?

Many of us grew up with strong emotional and religious ties to the Seventh-day Adventist Church. We loved it. We dreamed of the day we would sacrifice for its grand cause. We were called the "church of tomorrow." We waited. Tomorrow never came.

We grew up in the sixties. We watched a gunman kill our president. We saw a whole class of people struggle for equality. We joined them, and cried when another man gunned down another leader. We began to understand the inhumanity of war and tried to banish it from the world. We asked our church for answers, and it was silent.

We wanted equality. Our church practiced discrimination. We were concerned about nuclear war. Our church was concerned with the length of boys' hair and girls' skirts. We worried about world hunger. Our church worried about wedding rings and movies. For us, our church was out of touch.

"Wait," it said. "Change comes slowly." Indeed it does. And it often comes painfully. Witness the pain of the Merikay and Proctor lawsuits, the Dav-

enport fiasco, the Ford crisis. Most baby boomers prefer nonviolent change. This is why many of us have voted for change with our feet. We hoped that when the church saw us leaving, it would ask us to come back and help effect change. Maybe . . .

Faith Into Practice

What change are we looking for? We want a change in translation of theology into practice. We believe Adventist theology. Even those who have joined other churches take much of Adventism with them. We do not need pastors and administrators telling us what to do and believe. What we need are church leaders who will help us facilitate the translation of our faith into our practice.

We do not need any leaders to tell us it is wrong to attend movies when they rent the video version for home viewing. We do not need any leaders to say wearing jewelry is wrong when they adorn themselves with expensive cars, fancy homes, furs, scarves, and brooches. It rings hollow to be told tithing is a spiritual activity and then to find that it has been made a condition of employment for all church workers.

We believe there should be standards. Many Adventist baby boomers agree with most of Adventism's traditional ones. Baby boomers are not monolithic—we don't all agree on every issue. Yet one characteristic of our generation is the belief that people have the right to choose for themselves. We are not seeking to lower standards, but to raise *the Standard*—Christ. We accept biblical principles such as modesty and simplicity, caring for our bodies, choosing what is pure, true, and honest. And we believe that each of us needs to learn to apply these principles individually.

We are not alone in this belief. The early church had controversy over standards.

Jewish Christians, concerned about Gentiles in the church, fought for Jewish standards within Christianity. The issue came to a head at the Council of Jerusalem. The council decided only four standards were needed: 1. Don't eat food that's been offered to idols. 2. Remain sexually pure. 3. Don't eat the meat of strangled animals. 4. Don't eat blood.

Then the apostle Paul began teaching that only three were really needed. He said it was no sin to eat meat offered to idols, since idols were nonentities. I wonder what Paul's president would do if he did that today—teaching contrary to a standard voted by the General Conference? Yet Paul wrote, under the inspiration of the Holy Spirit, "Each one should be fully convinced in his own mind" (Rom. 14:5, NIV). And he shared the principle of not using one's Christian freedom to "wound the conscience of a weaker brother. We believe Paul realized that while biblical principles do not change, their applications (standards) can and do. Thus, both theology and culture affect our standards.

Adventist Christianity must be a dynamic movement, or it will become a dusty museum piece. We will remain different. Our theology requires it. However, let's be different in areas that matter. Let's remember that Jesus did not say that others will know His people by what they did not wear or places they did not go or items they did not eat. The distinguishing characteristic of Christ's people is His loving acceptance of others made manifest in their lives. And that is the highest standard of all.

Gary E. Russell pastors in the Dowagiac and Glenwood (Michigan) Seventh-day Adventist churches. This article is adapted from one that first appeared in the Adventist Baby Boomer Awareness newsletter.

Twenty-five Dollars and a Text



BY KAY KUZMA

You may feel you are in troubled waters right now, but I have good news for you. The Lord can bring you out of your distress and into your desired haven.

The letter arrived on Thursday, September 20, 1984. It was from Darryl, a high school student who had attended one of my seminars. There, along with a \$25 donation, which I knew he couldn't afford, was this note: "I know how hard things are in a self-supporting ministry. Read Psalm 107:28-30."

My fingers leafed through my Bible to find what message Darryl had for me from the Lord. It said: "Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. . . . He bringeth them unto their desired haven."

"Thank You, Lord, for reminding me," I prayed. But how could Darryl ever have known the troubles I was going through that day?

Desired Haven

I desperately needed office space for the Family Matters ministry, and every avenue seemed to lead to a dead end. Our radio show, which we had been planning for more than a year, was ready for syndication, but we still had not gotten a firm commitment from the syndicator. And even if the syndicator would say yes, how would

we ever be able to finance the program? We were barely bringing in enough each month to put out the newsletter, and that was with me donating all my time to the ministry. I needed help. The burden of doing everything myself, from secretarial work to recording at the studio, was beginning to tell. I had troubles! But

*Doing everything from
secretarial work to
recording at the studio was
beginning to be too much.*

holding on to Psalm 107:28-30, I began to pray for that desired haven.

At 4:30 that afternoon I received word about a building that would be perfect for office space—and the price was right. At 9:00 Friday morning I received a call from Ambassador Advertising Agency, probably the best-known Christian syndicator in the world, that the previous night they had voted to syndicate the radio program. I cried, "Praise the Lord," but I still pondered in my heart, "How is all this to be funded?"

Then on Monday morning I received a letter from a bank president in the Washington, D.C., area. Dated

the Thursday before, the letter said that he had heard a radio spot I had done. Had I ever considered doing a daily show? If so, his bank would like to help sponsor it. I called immediately. Although I was a stranger and he had never heard of the Family Matters ministry, he pledged \$1,000 per month to this work.

The Lord's Solution

More than one third of the syndication and production costs had just been supplied by a beautiful believer, known not by me, but by the Lord!

Miracles, modern-day miracles, were happening! I share this because I know it can happen to you, too. If you feel like you are in troubled waters—and sinking—why not reach out to God? Accept His promise in Psalm 107:28-30 that He will bring you out of your distress and into your desired haven.

Kay Kuzma is president of Family Matters, in Cleveland, Tennessee. She has authored more than a dozen books on family life, and her radio-broadcast is heard daily on more than 70 stations.



IF URIAH SMITH COULD SEE HIS MAGAZINE NOW.

ANNOUNCING A VIDEO EDITION OF THE *ADVENTIST REVIEW*. IT'S A
DIRECT DESCENDANT OF THE PAPER THAT DRAWS US TOGETHER WITH
NEWS AND INSPIRATION. AND VIDEO DOES IT BETTER THAN EVER. YOU
CAN SEE OTHER ADVENTISTS FACE-TO-FACE. YOU CAN HEAR THEIR
VOICES AND SENSE THEIR WARMTH AND DEVOTION. IN THE FIRST OF THE
ONLINE EDITION QUARTERLY VIDEOTAPES YOU'LL HEAR ADVENTISTS
DISCUSS THEIR ABIDING HOPE IN THE SECOND COMING.

IT IS A WONDERFUL WORSHIP EXPERIENCE FOR SABBATH SCHOOL,
CHURCH, OR PRAYER MEETING. AND IT UPDATES YOU ON NEWS FROM
AROUND THE WORLD CHURCH.

WANT TO ADD SOME INTEREST OR VARIETY TO YOUR CHURCH
PROGRAMS? ASK YOUR PASTOR IF YOU CAN BORROW A COPY OF *ONLINE*
EDITION.

DISTRIBUTED TO CHURCHES, SCHOOLS, AND INDIVIDUALS BY REVIEW
AND HERALD PUBLISHING ASSOCIATION. 1-800-456-3991.



OnLine
EDITION

I Can't Afford It

*All I am and
hope to be I
owe to God.*

John D. Rockefeller, the world's richest man, at age 53 was broken physically, mentally, and socially. Oil workers hated him; businesspeople distrusted him; others were jealous of him. That is when he is supposed to have said, "I would give one million dollars if I could eat a good meal and digest it."

But change did come. He hired three famous doctors—one to care for him physically, one for his psychological needs, and one to advise him spiritually. The physician put him on mother's milk, which helped him regain his health. The psychologist taught him how to relax by taking long walks. The minister helped him become more generous: he spent the last years of his life giving away what he had accumulated. And Rockefeller lived to 97!

The Gospels tell the story of another rich man—one who was young and who came running to Jesus. When Jesus told him, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me," he went away sorrowful, for he had many possessions (see Matt. 19:16-22).

In effect, this young ruler said to Jesus, "I can't afford it." He weighed the social loss—his status, his free spending ways. But what was his real problem? Ellen G. White points out, "One thing he lacked, but that was a vital principle. He needed the love of God in the soul. This lack, unless supplied, would prove fatal to him" (*The Desire of Ages*, p. 519).

Loving Mammon

The cup full to the brim is the most difficult to carry. After the rich young ruler was gone, Jesus remarked, "How hardly shall they that have riches enter into the kingdom of God!" (Mark 10:23). Paul also said, "For the love of money is the root of all evil" (1 Tim. 6:10).

Could the very thing that caused the rich young ruler to lose his golden opportunity to become a faithful disciple still exist today? Do many of Jesus' professed children say "I can't afford it" when it comes to giving their tithes, offerings, and other gifts to God? Could the same vital principle—the love of God in the soul—be miss-

ing among us today?

God's claim on our love and faithfulness comes from His being the owner of all. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1). We can claim nothing as our sole ownership: "For we brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6:7). All we have had, now have, or ever will have comes from the hand of the Owner.

God's ownership is also confirmed by His sacrifice on the cross for us. Said Paul: "Know ye not that . . . ye are not your own? For ye are bought with a price" (1 Cor. 6:19, 20).

I can't afford it. I can't afford to break my partnership with God by stealing what belongs to Him. As a partner with God I am a shareholder in His great enterprise on earth. The precious truths of the gospel must be given to the world.

Further, I can't afford to miss out on the prosperity and joy God promises to those who are faithful givers. A person can be prosperous without being rich: "I wish . . . that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2). God promises to "rebuke the devourer for your sakes" when we bring our tithes and offerings to His house (Mal. 3:11). Paul adds: "God loveth a cheerful giver" (2 Cor. 9:7).

No, I can't afford to be an unfaithful steward of God's property. The price is too high to lose the blessing of God on His entrusted goods, not to have His blessing on my investments and crops, and to live under the burden of a guilty conscience because I am holding back from the Lord.

Finally, I can't afford to pay with the loss of my eternal salvation. I can't afford to withhold anything from God. For all I am and hope to be I owe to God, the giver of all that is good in the world.



Victor R. Brown, D.Min., now retired, is on assignment as guest professor at the Lake View Seminary and Training Centre, Malawi, Africa.

■ AUSTRALIA

South Pacific Holds Largest Camporee

175 Pathfinder clubs yield 851 requests for baptism.

The largest gathering of youth ever held in the South Pacific Division took place in rural Victoria, Australia, January 7-13. The Treasure Bend Camporee welcomed 3,770 Pathfinders from 175 clubs in Australia and New Zealand. Forty-five Pathfinders from Idaho, U.S.A., also accepted an invitation to share in the event, which required two years of planning and two weeks of preparation by a staff of 167.

As cars, buses, and trailers loaded with tons of tents, equipment, and food drove onto the site, the Pathfinders were transported into another world. Twenty-five-foot walls decorated with winged lions symbolized the camporee theme: "The Life and Times of Queen Esther." A natural amphitheater provided the focal point for concluding each day's program, with its 100-foot revolving stage creating the impression of ancient Susa, complete with walls and towers. Here a drama linked Esther's courage to a modern-day version that highlighted choices confronting today's youth.

Guest speaker Dick Duerksen, portraying Xerxes, presented a variety of Bible characters and their relationship with Jesus. Malcolm Allen, world Pathfinder director, representing the General Conference, assisted with morning worship in each of the five subcamps.

Activities Emphasized Theme

Five daily activities emphasized the camporee theme.

By Raymond H. Baird, communication director, Trans Australian Union.

The challenge course became "Haman's Revenge," while "Persian Panic" contained 16 mini-contests run against the clock. "Skirmish at Susa" involved hurling flour and water bombs from ancient-type missile throwers. An event entitled "Sacrifice" enabled Pathfinders to demonstrate teamwork in a unique rescue exercise.

"Estherian Escapades" proved the most popular, with its variety of water activities. These included the

use of rafts and rubber inflatables, plus a 200-foot water slide.

With almost a thousand tents spread over 100 acres, the camporee site became an instant city. More than two miles of polyethylene piping provided water to the subcamps. Street signs and lighting guided club members to their destinations each evening.

Milford Terrell, who directed the Idaho group, complimented organizers on the "back to basics" style of Pathfinding he witnessed in Australia. He and his team recorded many hours of video to share with other clubs in the United States.

Mayor Impressed

Local mayor Allen Jones, who took part in the official opening, stated in a front-page newspaper article, "The Seventh-day Adventist ideals and way of life on show at the camporee are most impressive. I can't speak highly enough of everything I've seen at Treasure Bend."

The camporee concluded on Saturday night with a spectacular laser simulation of Christ's second coming, which provided a fitting climax to the Esther story.

"This event was more than a Pathfinder Camporee or a sophisticated event to entertain youth," stated Allan Walshe, youth director for the Trans-Australian Union. "This has been the largest youth crusade ever conducted in our division."

The camporee resulted in 851 requests for baptism, and 1,604 signed decisions of commitment to serve Jesus faithfully.



Youth and adults worked together as they portrayed the drama of Esther.



The Pathfinders participated in a colorful parade to open the camporee.



New converts pray for a new beginning in Békéscsaba.

HUNGARY

Campaign Draws Record Crowds

Hundreds of young people hunger for God's Word.

The evangelistic campaign held in the Tisza Conference of Hungary from February 16 to March 16 proved unprecedented. Two public efforts were conducted simultaneously in Békéscsaba and Gyula by Hamilton Williams, an evangelist from Britain, who also spoke at public and church meetings in several other towns.

"The church in its 43-year history has never been so crowded," observed a veteran member after the first meeting. Attendance continued the same during the entire month in the Békéscsaba church, which holds 500-600 people. The people, most of them young, appeared hungry for God's Word. The same thing happened in Gyula, where lectures were held in the largest cultural center.

Members distributed approximately 40,000 leaflets in the two cities, and several thousand posters invited the 100,000 inhabitants and those in the surrounding district to the "Choose Life" programs.

By Andras Szilvasi, secretary-treasurer, Tisza Conference, Hungary.

A favorable reaction in the press and on TV helped to encourage people to attend the meetings.

"For 40 years we have been waiting for this day," exclaimed some of the older visitors. Others said that they had altered their schedules for the month in order to attend every lecture.

One lady had come 185 miles (300 kilometers) to care for her sick father and was about to take him home with her when one day, as she was taking out the rubbish, she caught sight of a brightly colored piece of paper in the bin—a leaflet for the "Choose Life" program. That evening she attended a lecture and, wanting to attend the whole series, postponed her journey home.

Sixty Sermons

After his return to London, evangelist Williams reported, "I preached about 60 sermons in one month. On one Sabbath I spoke five times to five different congregations."

Nearly 300 people regularly attended the lectures in Békéscsaba each night.

Altogether, about 4,000 persons attended the meetings.

"The degree in public health from Loma Linda University served me well," said Williams. "When one can show the people a competence in health matters, they accept your authority in spiritual things more readily."

A 19-year-old girl sat in the first row during every lecture despite the determined efforts of her parents to prevent her from attending. A student, she depended financially on her parents, but decided to be baptized on the last Sabbath. After her baptism she could no longer live with her parents, so is now in temporary accommodations at a friend's home. Her scholarship gives her only 600 forints (\$7.75) a month, but she says, "I am happy because I have found Jesus."

By the end of the campaign the number of people deciding for baptism grew to more than 150 in both towns. About 100 people have enrolled in Revelation seminars.

Twenty-six people were baptized on March 16, some having heard the gospel for the first time through the meetings.



For Hamilton Williams (right), all the planning, preparation, and preaching culminates here, where young people are reborn.

■ SOUTHERN UNION

Session Cuts Staff, Streamlines Departments

Membership up 20,000, per capita tithe up 18 percent.

The Southern Union's fourteenth regular session, held in Knoxville, Tennessee, April 1 and 2, reelected officers, departmental directors, and associates with a few minor changes of title; adopted changes in the constitution and bylaws; and heard reports for the past five years from officers and institution heads.

Reelected were Malcolm D. Gordon, president; Ward D. Sumpter, secretary; Richard P. Center, treasurer; and Lee D. Beers, undertreasurer.

President Gordon presented a personnel and services reduction plan for the next four years that includes staff reductions of close to 10 full-time equivalents

through attrition, retirement, and layoffs; the downsizing of services provided by the Communication Department, such as the church identification program, Quick Look,



Malcolm D. Gordon (left) gets a vote of confidence from NAD president Alfred C. McClure (right).

and the union paper, *Southern Tidings*; and the restructuring and streamlining of the Temperance, Health, Family Life, Children's Ministries, and Evangelism departments. By 1994 the move should result in an annual savings of \$400,000, which will be returned to the local conferences. After turning back calls for more immediate cuts and reductions, a majority voted in favor of the plan.

Delegates voted constitution and bylaws changes that reduced the number of departmental directors on the executive committee from 10 to 1 and increased the

number of lay members from 16 to 28. The recommendations from the constitution and bylaws committee had recommended increasing lay representation to 24, but had left the departmental directors as members.

■ SOVIET UNION

Evangelism Schools to Convene in Newest Division

Five hundred pastors will attend, then hold campaigns.

This past October, in response to a generous gift, General Conference president Robert S. Folkenberg invited J. Robert Spangler, recently retired from the GC Ministerial Association, to serve as evangelism consultant for the Soviet Division.

Following the GC Spring Meeting in April, Mikhail Kulakov, president of the Soviet Division, and Spangler finalized plans for 11 four-week field schools of evangelism in the Soviet Union this summer and fall.

Most of the division's 500 pastors will attend one of these sessions. They will receive instruction in preaching and evangelistic methods each morning, visit interested persons in the afternoon, and assist with evangelistic meetings in the evening. These pastors have never before observed a full-length evangelistic campaign.

Making Friends for God

In connection with each series, church members and pastors will attend a Making Friends for God seminar taught by the evangelist. The videos and guides for these seminars, developed by the HART Research Center in the Southeastern California Conference, have been translated

During the 1986-1990 quinquennium, 32,638 individuals joined the union through baptism, bringing membership to 139,424, a net gain of 20,884 in 811 congregations.

Tithe for the quinquennium totaled \$301 million, an increase of 41 percent over the previous five years. Tithe per capita for 1990 was \$507.97, compared with \$431.25 in 1985, a 17.8 percent increase.

The Southern Union leads the North American Division with the largest number of Pathfinder Clubs—491.

into Russian. A Russian voice has been lip-synced onto the videos.

Following the 11 field schools, hundreds of shorter evangelistic series will be held by the pastors trained at these schools, as well as by evangelists from around the world.

Bibles in Demand

It is anticipated that 100,000 Bibles, 3.4 million New Life tracts, and 2.4 million Bible Says lessons will be distributed at the field schools and the follow-up meetings by the pastors. Because of the demand for Bibles, an order for 100,000 additional copies for later distribution has been placed with the Review and Herald Publishing Association for shipment to the U.S.S.R.

In March, short evangelistic crusades in four cities of the Soviet Union, conducted by J. R. Spangler, attracted standing-room-only crowds of thousands and resulted in many decisions for Christ. Millions in the Soviet Union are eagerly reaching out for a knowledge of Christ.

By Daniel R. Guild, volunteer assistant to J. Robert Spangler for Soviet Union Global Mission Evangelism Advance.

To New Posts

Regular Missionary Service

Sergie Benedicto Ferrer, to serve as secretary/treasurer, Middle East Union Mission, Nicosia, Cyprus, **Mercedes Nomus (Mostrales) Ferrer**, and two children, of Coquitlam, British Columbia, left May 5.

Clifton Aud Keller, to serve as chairman, Division of Natural Science and Biology Department, West Indies College, Mandeville, Jamaica, West Indies, left October 3, 1990. **Dorothy Claudina (Nelson) Keller**, of Berrien Center, Michigan, left April 4.

Richard William Ludders, to serve as dentist, St. Vincent Seventh-day Adventist Dental Clinic, Kingstown, St. Vincent, West Indies, and **Heidi Ann (Burnett) Ludders**, of Houston, Texas, left April 23.

LaVeta Darline (Holmes) McGary, to serve as director, School of Nursing, Karachi Adventist Hospital, Karachi, Pakistan, and **William Erwin McGary**, of Baytown, Texas, left May 6.

Milton Eugene Thorman, to serve as associate director, Department of Education, Far Eastern Division, Singapore, and **Millicent Gayle (Odegaard) Thorman**, of Fresno, California, left April 23.

Nationals Returning

George Phillip Legall, to serve as associate professor, Science Department, Caribbean Union College, Port of Spain, Trinidad, West Indies, **Virdelle Aertercene (Batfour) Legall**, and four children left December 24, 1990.

Hermion Mike, to serve as clerk, Adventist Book Center, North Caribbean Conference, Christiansted, St. Croix, U.S.V.I., **LaVerne P. Mike**, and two children left September 1, 1990.

Adventist Volunteer Service

Walter Peter Ordelheide, to serve as acting medical director, Karachi Adventist Hospital, Karachi, Pakistan, and **Maxine Olive (Hill) Ordelheide**, of Loma Linda, California, left May 1.

Milton Edmond Peterman, to serve as construction worker, Corn Island Project, Nicaragua Mission, Managua, Nicaragua, and **Shirley Edna (Perley) Peterman**, of Novato, California, left April 4.

Joseph Alvin Shewchuk, to serve as farm manager, Yugoslavian Adventist Seminary, Marusevec, Yugoslavia, **Lisa Kaye (Schroeder) Shewchuk**, and two children, of Gaston, Oregon, left February 18.

Adventist Youth Service

Jeannette E. Adames (Forest City Spanish SDA Church), of Altamonte Springs, Florida, to serve as English teacher, Central Amazon Mission, Manaus, Amazonas, Brazil, left May 8.

Jeanita F. Jackson (Emmanuel Temple SDA Church), of Buffalo, New York, to serve as English teacher, Central Amazon Mission, Manaus, Amazonas, Brazil, left May 8.

Susan Mikiyoung Kim (SC), of Collegedale, Tennessee, to serve as English conversation teacher, Korea Seventh-day Adventist Language Institutes, Seoul, Korea, left May 6.

Shantel Rose Lafontaine (CaUC), of Thunder Bay, Ontario, to serve as conversation teacher, Taiwan San Yu English Bible Center, Taipei, Taiwan, left May 5.

Lena Maret Puranen (CaUC), of College Heights, Alberta, to serve as conversation teacher, Taiwan San Yu English Bible Center, Taipei, Taiwan, left May 5.

Literature Requests

Each name below is in need of the following, unless otherwise specified: **Bibles**, **Spirit of Prophecy books**, **devotional books**, **periodicals** (*Adventist Review*, *Guide*, *Insight*, *Liberty*, *Message*, *Ministry*, *Our Little Friend*, *Primary Treasure*, *Signs*, *Vibrant Life*), **hymnals**, **songbooks**, **sermon ideas and illustrations**, **audiovisual aids**, **cassette tapes**, **picture rolls**. Specific requests (in addition to items listed above) follow the address.

Malawi

Fred B. Chimpaepo, Thondwe Health Centre, P.O. Thondwe, Zomba, Malawi, Africa.

A. Dhlamini, Lake View Adventist Health Centre, P.O. Box 72, Mlangeni, Malawi, Central Africa.

N. S. Tsoka, Lumbadzi SDA Church, P.O. Box 132, Lumbadzi, Malawi, Central Africa.

Nigeria

Obaya D. Abraham, ASWA, P.M.B. 21244, Ikeja, Lagos, Nigeria: **Audiovisual aids**.

Emmanuel Aggreh, Seventh-day Adventist Church, c/o Aladja Postal Agency, Aladja Bendel State, Nigeria: **Periodicals**.

Brother Vitalis Chamara, Office of the Establishments and Pensions, Federal Civil Service Commission, P.M.B. 12796, Federal Secretariat, Ikoyi, Lagos, Nigeria, West Africa.

Joseph Jones Ekpo, The Apostolic Church, 87 Ekpo Abasi Street, Calabar, Nigeria: *Bible Story*, vols. 1-10.

Philippines

Mrs. Jedidiah C. Bantigue, Principal, General Santos City SDA Elementary School, 42 Atis Street, General Santos City 9500, Philippines: **Library books**, **songbooks**.

Pastor and Mrs. Tobias B. Batulayan, SDA Church, Banga, South Cotabato, Philippines 9511: **Hymnals**, **slides**.

Rebecca Bulngot, c/o Perfecto Sandigan, 277 MHA Sto. Nino Lapasan, Cagayan de Oro City, Philippines.

Macario Capison, c/o Mr. Conrelito Tabamo, 144 Independence Street, Upper Langcangan, Oroquieta City 7207, Philippines: *The Faith I Live By*, **church history material**.

Mrs. Hedidiah N. Flores, SDA Church, 42 Atis Street, General Santos City 9500, Philippines.

Eufonio I. Ibesate, Secretary-Treasurer, Negros Mission, Taculing, 6100 Bacolod City, Philippines: **12 used manual typewriters**.

Pastor Edgar N. Lloren, Mountain View College, Malaybalay, Bukidnon, Philippines.

Pastor E. V. Magtanong, c/o Lt. Col. Tom Waters, PSC 1, Box 4085, APO San Francisco, CA 96286.

Mrs. Farlinda Mahinay, Maniki, Kapalong, Davao, 8113, Philippines.

Pastor and Mrs. Pepe N. Medina, Church Ministries Department, Southern Mindanao Mission, P.O. Box 152, General Santos City, Philippines.

Pastor Julio V. Mendex, Jr., Stewardship and Youth Director, Northeastern Mindanao Mission of SDAs, P.O. Box 77, 8600 Butuan City, Philippines.

Francisco Orbesido, Jr., Malaya, Banga, South Cotabato, Philippines 9511.

Mrs. Lily Trinidad Sario, Box 9 Malaya, Banga, South Cotabato, Philippines 9511.

Miss Elma Villaruel, Malaya, Banga, South Cotabato, Philippines, 9511.

Zambia

Elder D. Chende, Executive Director, Copperbelt Zambia Field, P.O. Box 70708, Ndola, Zambia.

Vincent Chishimba, Kasam Central SDA Church, P.O. Box 410798, Kasama, Zambia: **Clothing**, *SDA Bible Commentaries*, **used Sabbath school lessons**, **books on agriculture**.

H. T. Lemana, P.O. Box 11066, Chingola, Zambia, Central Africa.

Dumisani, Ndolou, Mindolo SDA Church, P.O. Box M124, Mindolo, Kitwe, Zambia.

L. A. Mwenya, Box 410246, Kasama, Zambia.

Eustus Ng'ona K., 22 Jacaranda Avenue, New Town, Luanshya, Zambia.

M. Mtshiya, Director, Publishing Department, Zambia Union, P.O. Box 31309 Lusaka, Zambia, Africa.

Musonda Mwansa, North Zambia Field, P.O. Box 710286, Mansa, Zambia

Zimbabwe

Evans Chanda, Solusi College, P/B T5399, Bulawayo, Zimbabwe: **Books on theology**, **Greek**, and **Hebrew**.

Maranatha Volunteers Needed

Maranatha Volunteers International provides people of all ages the opportunity to serve Christ in the construction of urgently needed buildings. Skilled and unskilled workers are always welcome. Come and enjoy Christian fellowship. If you would like to join or know more about a project, contact Maranatha Volunteers International, 5240 Garfield Avenue, Sacramento, California 95841; (916) 344-4300.

Date

Location and Project

July 7-19, 1991

Karlstad, Minnesota: **SDA church**

July 14-30, 1991

La Vida Mission, New Mexico: **duplex housing**

Aug. 4-15, 1991

Honduras: **SDA church** (featuring "The Ultimate Workout," a Youth Invitational co-sponsored by *Insight* magazine and Maranatha)

Aug. 20-Sept. 5, 1991

McKinleyville, California: **fellowship hall**

Sept. 11-27, 1991

Otis Orchards, Washington: **SDA church**

Sept. 22-Oct. 12, 1991

Champaign, Illinois: **school**

This index, for January to June 1991, 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. Indexed prepared by the *SDA Periodical Index*, Webb Library, Loma Linda, CA 92350.

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
ER	Editor's Report
F	Feature
FA	Faith Alive!
FN	Focus on NAD
GE	Guest Editorial
H	Health
HS	History
L	Lifestyle
MC	My Church
NB	Newsbreak
R	Reflections
RL	Religious Liberty
RR	Ross Report
SO	Speaking Out
SS	Senior Scene
T	Story
TP	Theology
TP	Turning Point
W	Witness

Authors

Adams, Roy. Absentee Fathers (E). Jun 13: 629.
 Careful How You Draw the Parallel (E). Jun 27: 676.
 "Come, Holy Spirit—Renew the Whole Creation" (CI). Apr 11: 375.
 Council on Evangelism (E). Apr 11: 372.
 Facing Conflict—Even Death (E). Mar 28: 316.
 "Let Us Go Out to Him" (E). Mar 14: 268.
 The Lord's Supper—Again—1 (E). May 2: 468.
 The Lord's Supper—Again—2 (E). May 16: 525.
 The Seventh Assembly From the Bleachers (CI). Apr 18: 406.
 Sizing Up the Seventh Assembly (CI). May 2: 472.
 Stereotyping (E). Feb 7: 132.
 "We Interrupt This Program" (E). Feb 21: 188.
 Alalade, Adekunle A. Fulfilling the Church's Mission (C). Jan 24: 92.
 Anderson, Dana, pseud. Graduate Students and the Local Church (C). May 30: 582.
 Argent, Russell H. Who Cares? (R). Feb 14: 183.
 Arnold, Susan, pseud. How to Be Positive About a Negative Spouse (L). Mar 14: 278.
 Ashworth, Richard H. The Visit (R). Jun 6: 623.
 Bailey, H. Woody. Standing Ready (R). May 16: 543.
 Bailie, Ira W. The Adventist Advantage: Room for Improvement (H). Mar 14: 276.
 Banfield, Warren S. The Shape of Freedom (F). Jan 17: 68.
 Bartling, Jeanina. Song of the Oak (D). Jan 24: 91.
 Beeler, Charles R. Guiding Lights (R). Jan 24: 104.
 Blake, Christopher. Why Be an SDA? Apr 25: 419.
 Bosley, Galen C. Healthy People 2000 (H). Apr 18: 409.
 Bradford, Charles E. Speaking to This Generation (T). May 2: 478.
 Bradley, Deenise. Luis Drapiza: Miracles for a Meek Man (AP). Feb 21: 196.
 Bragan, Jeris E. Daniel's Three Disciplines (L). Jan 24: 88.
 Brantley, Paul S. Academic Quality and Valued Educators (E). Jan 17: 64.
 Brothers, Deloris. Grafted in Again (W). Feb 14: 178.
 Brown, Victor R. I Can't Afford It (C). Jun 27: 692.
 Burke, Ann Cunningham. All in the Family (L). Mar 7: 263.
 Calkins, Jack. Innovative Sabbath Schools (CI). May 23: 560.
 Campbell, Margaret I. He Remembers (D). Feb 7: 142.
 Canson, Earl. The Showbread (D). May 16: 528.
 Chilson, Adriel. The "Davis" Indians (HS). Jan 10: 42.
 Chiomenti, Lyndelle. Caught in the Storm! (R). May 30: 591.
 Clark, Debra J. Finding the Right Job. Apr 25: 439.
 The Problem with God's House (MC). Jan 31: 115.

Closser, Bruce. God's Gentle Tug (R). Feb 28: 231.
 Cooper, Charles S. "Just Like Me" (R). Jan 31: 128.
 Cooper, Douglas. Beyond Belief (D). May 2: 476.
 Cooper, Jean A. Can Christians Love Too Much? (L). Jan 17: 73.
 Cork, Bob. Within God's Frame (R). Jan 31: 31.
 Cummings, Des, Jr. The Pursuit of Excellence (C). Jun 6: 603.
 Dagon, Janet. The God Who Weeps (L). May 23: 556.
 Damsteegt, Laurel. Arise and Eat (L). May 9: 504.
 Delafield, D. A. Attitudes Toward the Elderly (SS). Jan 10: 47.
 Getting to Understand Each Other: Men Are People Too (F). Jan 31: 120.
 Demsky, Andrew. Raisin Date. Apr 25: 442.
 Denlinger, Ken. Dad, I'm Glad We Finally Met (L). Jun 13: 640.
 Doran, Eric. Hang On! (R). Jan 10: 55.
 Doran, Sandra. The Ultimate Transaction (R). Feb 7: 159.
 Douglass, Herbert E. Beauty—At What Price? (D). Mar 21: 300.
 Duerksen, Dick. Marketing Strategies for the '90s (E). Jan 31: 118.
 Durand, Eugene F. God and Humor (E). May 23: 549.
 Going to War (E). Feb 21: 189.
 The Kuwait Wait (E). Jan 17: 60.
 Prayer Sanctuary (E). Jun 27: 677.
 Washing and Worshiping (E). May 2: 469.
 Felder, Henry E. Pacific Union Blacks and Administrative Structure: A Reply (SO). Jun 27: 685.
 Ferch, Arthur J. Believe to Achieve (D). Apr 4: 344.
 Folkenberg, Robert S. A Report and an Appeal (C). Feb 7: 144.
 The School. Jan 3: 16.
 Fowler, John W. Are You Biblically Literate? (T). Jun 6: 606.
 French, Katty Jo. You Can Take Charge of Your Life. Apr 25: 434.
 Geraty, Lawrence T. The Silver Calf From Ashkelon (F). Feb 21: 200.
 Gillespie, V. Bailey. The Future of Adventist Education: Its Risks and Promises (ED). Jan 10: 48.
 Nurturing Our Next Generation. Jan 3: 5.
 Guild-Smith, Lorraine. "Forsake Me Not When My Strength Fails" (L). May 16: 534.
 Guthrie, Patricia L. God's Love on Trial (R). Mar 28: 335.
 Haldeman, Madalynn. You Can Take Charge of Your Life. Apr 25: 434.
 Hammill, Richard. Why I Am a Seventh-day Adventist (C). Mar 21: 304.
 Harris, Beatrice J. How the Story Ends (BS). Feb 14: 172.
 Heubach, Paul C. Why So Much Blood? (T). Jan 31: 112.
 Hirmi, Cynthia. The Paradoxes of Mothering (R). May 2: 495.
 Hyman, Ramona L. The Whispered Message (TP). Apr 4: 356.
 Irwin, Bernadine. You Can Take Charge of Your Life. Apr 25: 434.
 Jepson, Robert E. Chris Collier's Choice (R). Jun 20: 671.
 Jetter, Cheryl. Escape From Ugliness (L). Apr 18: 400.
 Johnson, Dell, pseud. Getting to Understand Each Other: Women Are Workers Too (F). Jan 31: 120.
 Johnson, William G. Belles Lettres (E). May 16: 524.
 The Christian in a Time of War (CI). Apr 4: 347.
 The Church in a Time of Change (E). Jan 3: 2.
 A Conversation With the Editor (CI). Jun 6: 600.
 Lee Atwater's Last Test (E). May 30: 572.
 Living in the Blessed Hope—1 (E). Jan 10: 36.
 Living in the Blessed Hope—2 (E). Jan 24: 84.
 Living in the Blessed Hope—3 (E). Feb 14: 164.
 Living in the Blessed Hope—4 (E). Feb 28: 212.
 Living in the Blessed Hope—5 (E). Mar 7: 236.
 A Matter of Opinion (E). Mar 21: 292.
 The Ministry of Prayer (E). Jun 13: 628.
 Next Week: An Issue to Give Away. Apr 18: 394.
 On the Road With *OnLine* (E). Apr 4: 340.
 The Pastor's Heartache (E). Apr 18: 396.
 The World's Greatest One-liner (E). Apr 25: 422.
 Johnston, Madeline S. Thesba Johnston: Giving Help When It's Needed (AP). Mar 28: 324.
 Jones, Brian. Church: Who Needs It? (C). Mar 7: 240.
 Jurgens, Morten. New Homes for Romanian Orphans (F). May 9: 508.
 Knapp, Lucile Harper. Impossible Dreams? (L). Feb 7: 139.
 Knight, George R. Adventists at War: 1862-1865 (HS). Apr 4: 349.
 The Fat Lady and the Kingdom (C). Feb 14: 168.
 Knott, Ronald. What Makes Teachers Great (ED). Apr 11: 384.
 Kohls, Tom. Attracting Young Families to Church (MC). Mar 7: 252.
 How to Relate to a Divorced Christian (L). Jun 27: 680.
 Krause, Gary. Who Sets the Agenda? (GE). Jan 24: 85.
 Kuzma, Kay. Twenty-five Dollars and a Prayer (TP). Jun 27: 690.
 La Rondelle, Hans K. The Final Generation of Christians (T). May 30: 576.
 Leonie, Andrew. The Church. Jan 3: 14.
 Mansfield, Gloria. Remembering How It Used to Be (D). May

23: 558.
 Marshall, David. The Gift of Joy (GE). Apr 11: 373.
 Martell, J. Lynn. Sabbath School: Back to Our Roots (CI). May 9: 512.
 McCall, William. Saved by Jealousy (R). Feb 21: 207.
 McClarty, Wilma. A Visitor-friendly Church (C). Mar 28: 326.
 McClure, Al. We Need You! Apr 25: 462.
 McFarland, J. Wayne. Let's Go for a Walk! (SS). May 30: 586.
 McMillan, Len. The Three Faces of Love (L). Feb 14: 174.
 Medley, Carlos. Behind the Call to Unity (E). Jan 31: 109.
 Byte-size Love (E). May 9: 501.
 From Mecca to Main Street (E). Feb 28: 213.
 Meet Me in the Promised Land (E). Apr 4: 341.
 Omens of Innovation (E). Jun 20: 653.
 Merritt, Cheryl. Volunteer for Adventure. Apr 25: 430.
 Midkiff, Lorabel. On Painting Grass Cloth (R). Apr 11: 392.
 Miller, James E. Pilgrim Marpeck: Lay Leader of the Reformation (HS). Mar 7: 244.
 Minchin-Comm, Dorothy. The Professionals (R). Mar 14: 287.
 Minner, Ray. The Tumult (R). Apr 4: 367.
 Morgan, Doug. An Inclusive Ministry (BS). Mar 7: 246.
 Nix, James R. Arthur L. White, 1907-1991 (C). Feb 28: 224.
 Looking Back 100 Years (HS). Mar 21: 302.
 Ordeltcheide, Jackie. The Law of Opposites (E). Mar 14: 269.
 Mistake Out (E). Jun 6: 597.
 The Three Kings (E). Jan 17: 61.
 Osmond, Carolyn. Financial Issues and Strategies. Jan 24: 98.
 Pierpoint, Margaret. Working Out in Nature's Gym (L).

Jun 20: 658.
 Pitrone, Margo. The Cast for All Things Broken (D). Apr 18: 403.
 Pooler, Terry. Pushing the Clock (T). Jan 17: 70.
 Pyke, Helen Godfrey. Balm and Gravel (R). May 23: 567.
 Rice, George E. The Holy Spirit and the Latter Rain (T). Mar 21: 296.
 Richardson, Edward. Bad News, Good News (T). Apr 11: 380.
 Riggsby, Joyce. Another War (D). Mar 14: 282.
 New Start in Norway (L). Jan 10: 44.
 Omnipotent Ashley (R). May 9: 519.
 Rivinius, Lynette. Good Neighbor (W). Mar 14: 281.
 Rizzo, Kay D. Role Reversal (ST). May 16: 536.
 Rock, Calvin B. Affirmative Action (FA). Feb 28: 226.
 Is War Ever Justified? (FA). Apr 4: 354.
 Situation Ethics (FA). Jan 24: 97.
 Tom, Dick, and Harry (FA). Jun 13: 635.
 Ross, Gary M. Church Schools and the Government (RR). Feb 21: 195.
 Federal Student Aid (RR). Jun 6: 612.
 Handicapped . . . and Adventist—3 (F). Jun 27: 686.
 Limiting Terms of Office (RR). Jan 17: 67.
 New World Order (RR). Mar 21: 299.
 Questions People Ask (RR). May 23: 555.
 Turning to Prayer (RR). May 2: 491.
 Russell, Gary E. Practicing What We Preach (MC). Jun 27: 689.
 Sahlin, Monte and Norma. How to Turn Your Sabbath School Around (CI). May 30: 584.
 Sabbath School: An Institution in Poor Health? (CI). May 2: 481.
 Sales, Teresa. Jehovah-jireh Is Full of Surprises (D). Jun 6: 611.
 The Phone Call (W). Mar 14: 280.
 Sands, William E. Letter to a Wounded Son (HS). May 16: 531.
 Scriven, Charles. Should Christians Bear Arms? (SO). Jun 13: 634.
 Shepherd, Tom. The Intolerance of Grace (T). May 23: 552.
 Sloop, Jay R. Prayer for Healing (H). May 30: 580.
 Spangler, J. R. The Soviet Union: A Decade of Destiny (F). Feb 7: 136.
 Stone, Rick. Belief in a Loving God? (D). Mar 14: 272.
 Sturges, Jan Pontynen. Reflections on Zambia (F). Feb 28: 215.
 Swanson, Gary. Unlearning From Uncle Ed (R). Jun 13: 648.
 Swensen, Dick, pseud. The Magdalene (D). Mar 28: 323.
 Syvertson, Tralene. Living With Loss (L). Feb 28: 220.
 Taylor, Arlene. You Can Recover From the Superwoman Syndrome (L). Mar 7: 249.



Tigno, Vincent Q. Through the Fire (D). Feb 28: 222.
Tyner, Stuart. The Family. Jan 3: 12.
Wade, Loron. An Inter-American Perspective (SO). Feb 21: 199.
Wallenkampf, Arnold V. The Celebration I Missed (R). Jan 17: 80.
Ezekiel—Prophet of the Bright Future (BS). May 9: 505.
Watson, Charles D. Another Pentecost (D). Feb 21: 192.
Watts, Kit. In the Beginning God Created Ecology (E). Apr 18: 397.
Jump Start (E). Jan 10: 37.
An Update on Affirmative Action (E). Feb 7: 133.
War Heroine (E). Mar 28: 317.
What Are Our Options? (E). May 23: 548.
Webster, E. C. Captured by a Certain Spirit—1 (D). Jun 20: 656.
Captured by a Certain Spirit—2 (D). Jun 27: 682.
Wheeler, Gerald. Who Is This, Who Rebukes the Sea? (R). Apr 18: 415.
Whidden, Phillip. The Three Crosses (D). Mar 28: 320.
White, Charles L. Eating Heavenly Food (D). Jun 13: 632.
White, Ellen G. God's Extravagance (R). Mar 21: 311.
I Am Not Discouraged. (SS) Mar 28: 328.
Push Forward! (R). Jun 27: 703.
True Independence (D). Jan 10: 40.
Wick, Ted. The Song of Asaph (D). Jan 3: 3.
Widmer, Karen S. Soy Milk: A Consumer's Guide (H). Jan 24: 94.
Widmer, Myron. Blind . . . and Adventist—1 (F). Jun 13: 636.
Conroy F. Donesky, Missionary Pilot (E). Mar 21: 293.
Conversation With the Editor (CI). Jun 6: 600.
Deaf . . . and Adventist—2 (F). Jun 20: 662.
Faithful Preaching: What It Can Do (E). Feb 14: 165.
Of Mothers and Forgiveness (E). May 9: 500.
An Open Letter to the 244,000 (E). Jun 6: 596.
Project Affirmation—Now What? (E). Jan 31: 108.
Recutting the Tithe-Dollar Pie (C). Feb 14: 176.
A Second Chance? (E). Mar 7: 237.
Should We Abandon Sabbath School? (E). May 30: 573.
They're Human Too (E). Jun 20: 652.
Wilson, Robert. Handicapped . . . and Adventist—3 (F). Jun 27: 686.
Wingate, C. David. Is There Anything Mrs. White Doesn't Say? (MC). May 9: 511.
Wood, Miriam. Addicted to Movies (DM). Mar 14: 275.
Brokenhearted Mother (DM). Jun 20: 665.
Concerned About "Celebration" (DM). May 2: 475.
How Many Children? (DM). Feb 14: 171.
A Lonely Member (DM). May 30: 579.
Sexist Language (DM). Apr 11: 379.
Wright, Kelli. Death and Life at May River. Apr 25: 427.
Ziegler, Inas I. Seventy-five! (SS). Feb 7: 147.
Zollman, Kandace. What to Say When the Cradle Is Empty (L). Feb 28: 219.

Titles

Absentee Fathers (E). Adams, Roy. Jun 13: 629.
Academic Quality and Valued Educators (ED). Brantley, Paul S. Jan 17: 64.
Addicted to Movies (DM). Wood, Miriam. Mar 14: 275.
The Adventist Advantage: Room for Improvement (H). Bailie, Ira W. Mar 14: 276.
Adventists at War: 1862-1865 (HS). Knight, George R. Apr 4: 349.
Affirmative Action (FA). Rock, Calvin B. Feb 28: 226.
All in the Family (L). Burke, Ann Cunningham. Mar 7: 263.
Another Pentecost (D). Watson, Charles D. Feb 21: 192.
Another War (D). Rigsby, Joyce. Mar 14: 282.
Are You Biblically Literate? (T). Fowler, John W. Jun 6: 606.
Arise and Eat (L). Damsteegt, Laurel. May 9: 504.
Arthur L. White, 1907-1991 (C). Nix, James R. Feb 28: 224.
Attitudes Toward the Elderly (SS). Delafield, D. A. Jan 10: 47.
Attracting Young Families to Church (MC). Kohls, Tom. Mar 7: 252.
Bad News, Good News (T). Richardson, Edward. Apr 11: 380.
Balm and Gravel (R). Pyke, Helen Godfrey. May 23: 567.
Beauty—At What Price? (D). Douglass, Herbert E. Mar 21: 300.
Behind the Call to Unity (E). Medley, Carlos. Jan 31: 109.
Belief in a Loving God? (D). Stone, Rick. Mar 14: 272.
Believe to Achieve (D). Ferch, Arthur J. Apr 4: 344.

Belles Lettres (E). Johnsson, William G. May 16: 524.
Beyond Belief (D). Cooper, Douglas. May 2: 476.
Blind . . . and Adventist—1 (F). Widmer, Myron. Jun 13: 636.
Brokenhearted Mother (DM). Wood, Miriam. Jun 20: 665.
Byte-size Love (E). Medley, Carlos. May 9: 501.
Can Christians Love Too Much? (L). Cooper, Jean A. Jan 17: 73.
Captured by a Certain Spirit—1 (D). Webster, E. C. Jun 20: 659.
Captured by a Certain Spirit—2 (D). Webster, E. C. Jun 27: 682.
Careful How You Draw the Parallel (E). Adams, Roy. Jun 27: 676.
The Cast for All Things Broken (D). Pitrone, Margo. Apr 18: 403.
Caught in the Storm! (R). Chiomenti, Lyndelle. May 30: 591.
The Celebration I Missed (R). Wallenkampf, Arnold V. Jan 17: 80.
Chris Collier's Choice (R). Jepson, Robert E. Jun 20: 671.
The Christian in a Time of War (CI). Johnsson, William G. Apr 4: 347.
The Church. Leonie, Andrew. Jan 3: 14.
The Church in a Time of Change (E). Johnsson, William G. Jan 3: 2.
Church Schools and the Government (RR). Ross, Gary M. Feb 21: 195.
Church: Who Needs It? (C). Jones, Brian. Mar 7: 240.
"Come, Holy Spirit—Renew the Whole Creation" (CI). Adams, Roy. Apr 11: 375.
Concerned About "Celebration" (DM). Wood, Miriam. May 2: 475.
Conroy F. Donesky, Missionary Pilot (E). Widmer, Myron. Mar 21: 293.
A Conversation With the Editor (CI). Johnsson, William G. Jun 6: 600.
Council on Evangelism (E). Adams, Roy. Apr 11: 372.
Dad, I'm Glad We Finally Met (L). Denlinger, Ken. Jun 13: 640.
Daniel's Three Disciples (L). Bragan, Jeris E. Jan 24: 88.
The "Davis" Indians (HS). Chilson, Adriel. Jan 10: 42.
Deaf . . . and Adventist—2 (F). Widmer, Myron. Jun 20: 662.
Death and Life at May River. Wright, Kelli. Apr 25: 427.
Eating Heavenly Food (D). White, Charles L. Jun 13: 632.
Escape From Ugliness (L). Jetter, Cheryl. Apr 18: 400.
Ezekiel—Prophet of the Bright Future (BS). Wallenkampf, Arnold V. May 9: 505.
Facing Conflict—Even Death (E). Adams, Roy. Mar 28: 316.
Faithful Preaching: What It Can Do (E). Widmer, Myron. Feb 14: 165.
The Family. Tyner, Stuart. Jan 3: 12.
The Fat Lady and the Kingdom (C). Knight, George R. Feb 14: 168.
Federal Student Aid (RR). Ross, Gary M. Jun 6: 612.
The Final Generation of Christians (T). La Rondelle, Hans K. May 30: 576.
Financial Issues and Strategies (ED). Osmond, Carolyn. Jan 24: 98.
Finding the Right Job. Clark, Debra J. Apr 25: 439.
"Forsake Me Not When My Strength Fails" (L). Guild-Smith, Lorraine. May 16: 534.
From Mecca to Main Street (E). Medley, Carlos. Feb 28: 213.
Fulfilling the Church's Mission (C). Alalade, Adekunle A. Jan 24: 92.



The Future of Adventist Education: Its Risks and Promises (ED). Gillespie, V Bailey. Jan 10: 48.
Getting to Understand Each Other: Men Are People Too (F). Delafield, D. A. Jan 31: 120.
Getting to Understand Each Other: Women Are Workers Too (F). Johnson, Dell, pseud. Jan 31: 120.
The Gift of Joy (GE). Marshall, David. Apr 11: 373.
Global Mission Projects. Mar 7: 243.
Global Mission Projects to Inspire Your Gifts. Apr 4: 355.
Global Mission Projects to Inspire Your Gifts. May 2: 492.
God and Humor (E). Durand, Eugene F. May 23: 549.
The God Who Weeps (L). Dagon, Janet. May 23: 556.
God's Extravagance (R). White, Ellen G. Mar 21: 311.
God's Gentle Tug (R). Closser, Bruce. Feb 28: 231.
God's Love on Trial (R). Guthrie, Patricia L. Mar 28: 335.
Going to War (E). Durand, Eugene F. Feb 21: 189.
Good Neighbor (W). Rivinius, Lynette. Mar 14: 281.
Graduate Students and the Local Church (C). Anderson, Dana, pseud. May 30: 582.
Grafted in Again (W). Brothers, Deloris. Feb 14: 178.
Guiding Lights (R). Beeler, Charles R. Jan 24: 104.
Handicapped . . . and Adventist—3 (F). Ross, Gary, and Robert Wilson. Jun 27: 686.
Hang On! (R). Doran, Eric. Jan 10: 55.

He Remembers (D). Campbell, Margaret I. Feb 7: 142.
Healthy People 2000 (H). Bosley, Galen C. Apr 18: 409.
The Holy Spirit and the Latter Rain (T). Rice, George E. Mar 21: 296.
How Many Children? (DM). Wood, Miriam. Feb 14: 171.
How the Story Ends (BS). Harris, Beatrice J. Feb 14: 172.
How to Be Positive About a Negative Spouse (L). Arnold, Susan, pseud. Mar 14: 278.
How to Relate to a Divorced Christian (L). Kohls, Tom. Jun 27: 680.
How to Turn Your Sabbath School Around (CI). Sahlin, Monte and Norma. May 30: 584.
I Am Not Discouraged (SS). White, Ellen G. Mar 28: 328.
I Can't Afford It (C). Brown, Victor R. Jun 27: 692.
Impossible Dreams? (L). Knapp, Lucile Harper. Feb 7: 139.
In the Beginning God Created Ecology (E). Watts, Kit. Apr 18: 397.
An Inclusive Ministry (BS). Morgan, Doug. Mar 7: 246.
Innovative Sabbath Schools (CI). Calkins, Jack. May 23: 560.
An Inter-American Perspective (SO). Wade, Loron. Feb 21: 199.
The Intolerance of Grace (T). Shepherd, Tom. May 23: 552.
Is There Anything Mrs. White Doesn't Say? (MC). Wingate, C. David. May 9: 511.
Is War Ever Justified? (FA). Rock, Calvin B. Apr 4: 354.
Jehovah-jireh Is Full of Surprises (D). Sales, Teresa. Jun 6: 611.
Jump Start (E). Watts, Kit. Jan 10: 37.
"Just Like Me" (R). Cooper, Charles S. Jan 31: 128.
The Kuwait Wait (E). Durand, Eugene F. Jan 17: 60.
The Law of Opposites (E). Ordeltjeide, Jackie. Mar 14: 269.
Lee Atwater's Last Test (E). Johnsson, William G. May 30: 572.
"Let Us Go Out to Him" (E). Adams, Roy. Mar 14: 268.
Let's Go for a Walk! (SS). McFarland, J. Wayne. May 30: 586.
Letter to a Wounded Son (HS). Sands, William E. May 16: 531.
Limiting Terms of Office (RR). Ross, Gary M. Jan 17: 67.
Living in the Blessed Hope—1 (E). Johnsson, William G. Jan 10: 36.
Living in the Blessed Hope—2 (E). Johnsson, William G. Jan 24: 84.
Living in the Blessed Hope—3 (E). Johnsson, William G. Feb 14: 164.
Living in the Blessed Hope—4 (E). Johnsson, William G. Feb 28: 212.
Living in the Blessed Hope—5 (E). Johnsson, William G. Mar 7: 236.
Living With Loss (L). Syvertson, Tralene. Feb 28: 220.
A Lonely Member (DM). Wood, Miriam. May 30: 579.
Looking Back 100 Years (HS). Nix, James R. Mar 21: 302.
The Lord's Supper—Again—1 (E). Adams, Roy. May 2: 468.
The Lord's Supper—Again—2 (E). Adams, Roy. May 2: 468.
Luis Drapiza: Miracles for a Meek Man (AP). Bradley, Deanne. Feb 21: 196.
The Magdalene (D). Swensen, Dirck, pseud. Mar 28: 323.
Marketing Strategies for the '90s. Duerksen, Dick. Jan 31: 118.
A Matter of Opinion (E). Johnsson, William G. Mar 21: 292.
Meet Me in the Promised Land (E). Medley, Carlos. Apr 4: 341.
The Ministry of Prayer (E). Johnsson, William G. Jun 13: 628.
Mistake Out (E). Ordeltjeide, Jackie. Jun 6: 597.
New Homes for Romanian Orphans (F). Juberg, Morten. May 9: 508.
New Start in Norway (L). Rigsby, Joyce. Jan 10: 44.
New World Order (RR). Ross, Gary M. Mar 21: 299.
Next Week: An Issue to Give Away (L). Johnsson, William G. Apr 18: 394.
1991 Camp Meeting Schedule. Apr 18: 413.
Nurturing Our Next Generation. Gillespie, V. Bailey. Jan 3: 5.
Of Mothers and Forgiveness (E). Widmer, Myron. May 9: 500.
Omens of Innovation (E). Medley, Carlos. Jun 20: 653.
Omnipotent Ashley (R). Rigsby, Joyce. May 9: 519.
On Painting Grass Cloth (R). Midkiff, Lorabel. Apr 11: 392.
On the Road With OnLine (E). Johnsson, William G. Apr 4: 340.
An Open Letter to the 244,000 (E). Widmer, Myron. Jun 6: 596.
Pacific Union Blacks and Administrative Structure: A Reply (SO). Felder, Henry E. Jun 27: 685.
The Paradoxes of Mothering (R). Hirni, Cynthia. May 2: 495.
The Pastor's Heartache (E). Johnsson, William G. Apr 18: 396.
The Phone Call (W). Sales, Teresa. Mar 14: 280.
Pilgram Marpeck: Lay Leader of the Reformation (HS). Miller, James E. Mar 7: 244.
Practicing What We Preach (MC). Russell, Gary E. Jun 27: 689.
Prayer for Healing (H). Sloop, Jay R. May 30: 580.
Prayer Sanctuary (E). Durand, Eugene F. Jun 27: 677.
The Problem With God's House (MC). Clark, Debra J. Jan 31: 115.

The Professionals (R). Minchin-Comm, Dorothy. Mar 14: 287.

Project Affirmation—Now What? (E). Widmer, Myron. Jan 31: 108.

The Pursuit of Excellence (C). Cummings, Des, Jr. Jun 6: 603.

Push Forward! (R). White, Ellen G. Jun 27: 703.

Pushing the Clock (T). Pooler, Terry. Jan 17: 70.

Questions People Ask (RR). Ross, Gary M. May 23: 555.

Raisin Date. Demsky, Andrew. Apr 25: 442.

Recutting the Tithe-Dollar Pie (C). Widmer, Myron. Feb 14: 176.

Reflections on Zambia (F). Sturges, Jan Pontynen. Feb 28: 215.

Remembering How It Used to Be (D). Mansfield, Gloria. May 23: 558.

A Report and an Appeal (C). Folkenberg, Robert S. Feb 7: 144.

Role reversal (ST). Rizzo, Kay D. May 16: 536.

Sabbath School: An Institution in Poor Health? (CI). Sahlin, Monte and Norma. May 2: 481.

Sabbath School: Back to Our Roots (CI). Martell, J. Lynn. May 9: 512.

Saved by Jealousy (R). McCall, William. Feb 21: 207.

The School. Folkenberg, Robert S. Jan 3: 16.

A Second Chance? (E). Widmer, Myron. Mar 7: 237.

The Seventh Assembly From the Bleachers (CI). Adams, Roy. Apr 18: 406.

Seventy-five! (SS). Ziegler, Inas I. Feb 7: 147.

Sexist Language (DM). Wood, Miriam. Apr 11: 379.

The Shape of Freedom (F). Banfield, Warren S. Jan 17: 68.

Should Christians Bear Arms? (SO). Scriven, Charles. Jun 13: 634.

Should We Abandon Sabbath School? (E). Widmer, Myron. May 30: 573.

The Showbread (D). Canson, Earl. May 16: 528.

The Silver Calf From Ashkelon (F). Geraty, Lawrence T. Feb 21: 200.

Situation Ethics (FA). Rock, Calvin B. Jan 24: 97.

Sizing Up the Seventh Assembly (CI). Adams, Roy. May 2: 472.

The Song of Asaph (D). Wick, Ted. Jan 3: 3.

Song of the Oak (D). Bartling, Jeanina. Jan 24: 91.

The Soviet Union: A Decade of Destiny (F). Spangler, J. R. Feb 7: 136.

Soy Milk: A Consumer's Guide (H). Widmer, Karen S. Jan 24: 94.

Speaking to This Generation (T). Bradford, Charles E. May 2: 478.

Standing Ready (R). Bailey, H. Woody. May 16: 543.

Stereotyping (E). Adams, Roy. Feb 7: 132.

Thesba Johnston: Giving Help When It's Needed (AP). Johnston, Madeline S. Mar 28: 324.

They're Human Too (E). Widmer, Myron. Jun 20: 652.

The Three Crosses (D). Whidden, Phillip. Mar 28: 320.

The Three Faces of Love (L). McMillan, Len. Feb 14: 174.

The Three Kings (E). Ordelheide, Jackie. Jan 17: 61.

Through the Fire (D). Tigno, Vincent Q. Feb 28: 222.

Tom, Dick, and Harry (FA). Rock, Calvin B. Jun 13: 635.

True Independence (D). White, Ellen G. Jan 10: 40.

The Tumult (R). Minner, Ray. Apr 4: 367.

Turning to Prayer (RR). Ross, Gary M. May 2: 491.

Twenty-five Dollars and a Prayer (TP). Kuzma, Kay. Jun 27: 690.

The Ultimate Transaction (R). Doran, Sandra. Feb 7: 159.

Unlearning From Uncle Ed (R). Swanson, Gary. Jun 13: 648.

An Update on Affirmative Action (E). Watts, Kit. Feb 13: 133.

The Visit (R). Ashworth, Richard H. Jun 6: 623.

A Visitor-friendly Church (C). McClarty, Wilma. Mar 28: 326.

Volunteer for Adventure. Merritt, Cheryl. Apr 25: 430.

War Heroine (E). Watts, Kit. Mar 28: 317.

Washing and Worshiping (E). Durand, Eugene F. May 2: 469.

"We Interrupt This Program" (E). Adams, Roy. Feb 21: 188.

We Need You! McClure, Al. Apr 25: 462.

What Are Our Options? (E). Watts, Kit. May 23: 548.

What Makes Teachers Great (ED). Knott, Ronald. Apr 11: 384.

What to Say When the Cradle Is Empty (L). Zollman, Kandace. Feb 28: 219.

The Whispered Message (TP). Hyman, Ramona L. Apr 4: 356.

Who Cares? (R). Argent, Russell H. Feb 14: 183.

Who Is This, Who Rebukes the Sea? (R). Wheeler, Gerald. Apr 18: 415.

Who Sets the Agenda? (GE). Krause, Gary. Jan 24: 85.

Why Be an SDA? Blake, Christopher. Apr 25: 419.

Why I Am a Seventh-day Adventist (C). Hammill, Richard. Mar 21: 304.

Why So Much Blood? (T). Heubach, Paul C. Jan 31: 112.

Within God's Frame (R). Cork, Bob. Jan 3: 31.

Working Out in Nature's Gym (L). Pierpoint, Margaret. Jun 20: 658.

The World's Greatest One-liner (E). Johnsson, William G. Apr 25: 422.

You Can Recover From the Superwoman Syndrome (L). Taylor, Arlene. Mar 7: 249.

You Can Take Charge of Your Life. Haldeman, Madalynn, Kathy Jo French, and Bernadine Irwin. Apr 25: 434.

Subjects

ADVENT, SECOND: The Kuwait Wait (E). Durand, Eugene F. Jan 17: 60.

Living in the Blessed Hope—1 (E). Johnsson, William G. Jan 10: 36.

Living in the Blessed Hope—2 (E). Johnsson, William G. Jan 24: 84.

Living in the Blessed Hope—3 (E). Johnsson, William G. Feb 14: 164.

Living in the Blessed Hope—4 (E). Johnsson, William G. Feb 28: 212.

Living in the Blessed Hope—5 (E). Johnsson, William G. Mar 7: 236.

Meet Me in the Promised Land (E). Medley, Carlos. Apr 4: 341.

Pushing the Clock (T). Pooler, Terry. Jan 17: 70.

"We Interrupt This Program" (E). Adams, Roy. Feb 21: 188.

ADVENTISM, SPIRIT OF: Captured by a Certain Spirit—1 (D). Webster, E. C. Jun 20: 656.

Captured by a Certain Spirit—2 (D). Webster, E. C. Jun 27: 682.

ADVENTIST HEALTH SYSTEM/SUNBELT: The Pursuit of Excellence (C). Cummings, Des, Jr. Jun 6: 603.

ADVENTIST REVIEW: Next Week: An Issue to Give Away. Johnsson, William G. Apr 18: 394.

AERONAUTICS IN MISSIONARY WORK: Conroy F. Donesky, Missionary Pilot (E). Widmer, Myron. Mar 21: 293.

AESTHETICS: Beauty—At What Price? (D). Douglass, Herbert E. Mar 21: 300.

Escape From Ugliness (L). Jetter, Cheryl. Apr 18: 400.

AFFIRMATIVE ACTION: Affirmative Action (FA). Rock, Calvin B. Feb 28: 226.

An Update on Affirmative Action (E). Watts, Kit. Feb 7: 133.

AGED: Attitudes Toward the Elderly (SS). Delafield, D. A. Jan 10: 47.

"Forsake Me Not When My Strength Fails" (L). Guild-Smith, Lorraine. May 16: 534.

Seventy-five! (SS). Ziegler, Inas I. Feb 7: 147.

AIDS: The Whispered Message (TP). Hyman, Ramona L. Apr 4: 356.

ANABAPTISTS: Pilgrim Marpeck: Lay Leader of the Reformation (HS). Miller, James E. Mar 7: 244.

ANDREWS UNIVERSITY: Thesba Johnston: Giving Help When It's Needed (AP). Johnston, Madeline S. Mar 28: 324.

ANointing the Sick: Prayer for Healing (H). Sloop, Jay R. May 30: 580.

ARAKI, Al: War Heroine (E). Watts, Kit. Mar 28: 317.

ASAPH: The Song of Asaph (D). Wick, Ted. Jan 3: 3.

ATTITUDE: How to Be Positive about a Negative Spouse (L). Arnold, Susan. pseud. Mar 14: 278.

ATWATER, LEE: Lee Atwater's Last Test (E). Johnsson, William G. May 30: 572.

AUSTRALIAN ABORIGINES: The Seventh Assembly From the Bleachers (CI). Adams, Roy. Apr 18: 406.

BIBLE STUDY: Are You Biblically Literate? (T). Fowler, John W. Jun 6: 606.

The Song of Asaph (D). Wick, Ted. Jan 3: 3.

BIBLICAL ARCHAEOLOGY: The Silver Calf From Ashkelon (F). Geraty, Lawrence T. Feb 21: 200.

BLACK CONFERENCES: Pacific Union Blacks and Administrative Structure: A Reply (SO). Jun 27: 685.

BLIND: Blind . . . and Adventist—1 (F). Widmer, Myron. Jun 13: 636.

Deaf . . . and Adventist—2 (F). Widmer, Myron. Jun 20: 662.

Handicapped . . . and Adventist—3 (F). Ross, Gary, and Wilson, Robert. Jun 27: 686.

They're Human Too (E). Widmer, Myron. Jun 20: 652.

BLOOD: Why So Much Blood? (T). Heubach, Paul C. Jan 31: 112.

BOYCOTT: The Three Kings (E). Ordelheide, Jackie. Jan 17: 61.

BREAST FEEDING: Arise and Eat (L). Damsteeg, Laurel. May 9: 504.

CAFFEINE: New Start in Norway (L). Rigby, Joyce. Jan 10: 44.

CALVES: The Silver Calf From Ashkelon (F). Geraty, Lawrence T. Feb 21: 200.

CAMP MEETINGS: 1991 Camp Meeting Schedule. Apr 18: 413.

CANCER: Lee Atwater's Last Test (E). Johnsson, William G. May 30: 572.

CARING: The Church. Leonie, Andrew. Jan 3: 14.

CARNIVALS: The Ultimate Transaction (R). Doran, Sandra. Feb 7: 159.

CELEBRATION CHURCHES: Concerned About "Celebration" (DM). Wood, Miriam. May 2: 475.

CEREBRAL-PALSIED: A Lonely Member (DM). Wood, Miriam. May 30: 579.

CEREBROVASCULAR DISEASE: Dad, I'm Glad We Finally Met (L). Denlinger, Ken. Jun 13: 640.

CHANGE: The Church in a Time of Change (E). Johnsson, William G. Jan 3: 2.

New Start in Norway (L). Rigby, Joyce. Jan 10: 44.

CHARACTER: Push Forward! (R). White, Ellen G. Jun 27: 703.

CHEESE: The Adventist Advantage: Room for Improvement (H). Baile, Ira W. Mar 14: 276.

CHILDLESSNESS: Living With Loss (L). Syvertson, Tralese. Feb 28: 220.

What to Say When the Cradle Is Empty (L). Zollman, Kandace. Feb 28: 219.

CHILDREN: How Many Children? (DM). Wood, Miriam. Feb 14: 171.

CHOICE: What Are Our Options? (E). Watts, Kit. May 23: 548.

CHRIST: Eating Heavenly Food (D). White, Charles, L. Jun 13: 632.

"Just Like Me" (R). Cooper, Charles S. Jan 31: 128.

The Three Crosses (D). Whidden, Phillip. Mar 28: 320.

CHRISTIAN EDUCATION: The School. Folkenberg, Robert S. Jan 3: 16.

CHRISTIAN LIFE: Going to War (E). Durand, Eugene F. Feb 21: 189.

Unlearning From Uncle Ed (R). Swanson, Gary. Jun 13: 648.

CHRISTIAN RECORD SERVICES, INC.: Blind . . . and Adventist—1 (F). Widmer, Myron. Jun 13: 636.

CHRISTIAN UNITY: Behind the Call to Unity (E). Medley, Carlos. Jan 31: 109.

CHRISTIANITY AND POLITICS: Turning to Prayer (RR). Ross, Gary M. May 2: 491.

CHURCH: The Church. Leonie, Andrew. Jan 3: 14.

Church: Who Needs It? (C). Jones, Brian. Mar 7: 240.

The Fat Lady and the Kingdom (C). Knight, George R. Feb 14: 168.

Remembering How It Used to Be (D). Mansfield, Gloria. May 23: 558.

Through the Fire (D). Tigno, Vincent Q. Feb 28: 222.

Why Be an SDA? Blake, Christopher. Apr 25: 419.

Why I Am a Seventh-day Adventist (C). Hammill, Richard. Mar 21: 304.

CHURCH AND STATE: Church Schools and the Government (RR). Ross, Gary M. Feb 21: 195.

CHURCH ATTENDANCE: Attracting Young Families to Church (MC). Kohls, Tom. Mar 7: 252.

Washing and Worshiping (E). Durand, Eugene F. May 2: 469.

CHURCH ETIQUETTE: The Problem With God's House (MC). Clark, Debra J. Jan 31: 115.

CHURCH POLITY: The Fat Lady and the Kingdom (C). Knight, George R. Feb 14: 168.

What Are Our Options? (E). Watts, Kit. May 23: 548.

CHURCH RENEWAL: Another Pentecost (D). Watson, Charles D. Feb 21: 192.

Faithful Preaching: What It Can Do (E). Widmer, Myron. Feb 14: 165.

CHURCH SCHOOLS: Church Schools and the Government (RR). Ross, Gary M. Feb 21: 195.

CHURCH STANDARDS: Nurturing Our Next Generation. Gillespie, V. Bailey. Jan 3: 5.

CHURCH WORK: Bad News, Good News (T). Richardson, Edward. Apr 11: 380.

"Forsake Me Not When My Strength Fails" (L). Guild-Smith, Lorraine. May 16: 534.

CHURCH UNITY: An Inter-American Perspective (SO). Wade, Loron. Feb 21: 199.

The Pastor's Heartache (E). Johnsson, William G. Apr 18: 396.

CHURCHES: The Problem With God's House (MC). Clark, Debra J. Jan 31: 115.

CLERGY: Tom, Dick, and Harry (FA). Rock, Calvin B. Jun 13: 635.

CLERGYMEN'S WIVES: The Phone Call (W). Sales, Teresa. Mar 14: 280.

CODEPENDENCE: Can Christians Love Too Much? (L). Cooper, Jean A. Jan 17: 73.

COLLEGE COSTS: Role Reversal (ST). Rizzo, Kay D. May 16: 536.

COLLEGE STUDENTS: Graduate Students and the Local Church (C). Anderson, Dana. pseud. May 30: 582.

COLLEGE TEACHERS: What Makes Teachers Great (ED). Knott, Ronald. Apr 11: 384.

COMMITMENT TO THE CHURCH: Nurturing Our Next Generation. Gillespie, V. Bailey. Jan 3: 5.

COMMUNION: The Lord's Supper—Again—1 (E). Adams, Roy. May 2: 468.

COMPUTER BULLETIN BOARDS: Byte-size Love (E). Medley, Carlos. May 9: 501.

CONCORD: An Inter-American Perspective (SO). Wade,

Loron, Feb 21: 199.
CONDUCT OF LIFE: Jump Start (E). Watts, Kit. Jan 10: 37.
 Unlearning From Uncle Ed (R). Swanson, Gary. Jun 13: 648.
CONSCIENTIOUS OBJECTORS: Adventists at War: 1862-1865 (HS). Knight, George R. Apr 4: 349.
 The Christian in a Time of War (CI). Johnson, William G. Apr 4: 347.
 Is War Ever Justified? (FA). Rock, Calvin B. Apr 4: 354.
 Should Christians Bear Arms? (SO). Scriven, Charles. Jun 13: 634.
CONTROL: Omnipotent Ashley (R). Rigsby, Joyce. May 9: 519.
CONVERTS: Grafted in Again (W). Brothers, Deloris. Feb 14: 178.
 Why I Am a Seventh-day Adventist (C). Hamill, Richard. Mar 21: 304.
COUSINS, NORMAN: Anatomy of an Illness: God and Humor (E). Durand, Eugene F. May 23: 549.
CREATION: In the Beginning God Created Ecology (E). Watts, Kit. Apr 18: 397.
CRITICISM: Through the Fire (D). Tigno, Vincent Q. Feb 28: 222.
CROSS: The Three Crosses (D). Whidden, Phillip. Mar 28: 320.
 Through the Fire (D). Tigno, Vincent Q. Feb 28: 222.
CRYONICS: Tom, Dick, and Harry (FA). Rock, Calvin B. Jun 13: 635.
DANIEL: Daniel's Three Disciplines (L). Bragan, Jeris E. Jan 24: 88.
DATING: Raisin Date. Demsky, Andrew. Apr 25: 442.
DAVID: Believe to Achieve (D). Ferch, Arthur J. Apr 4: 344.
 "Let Us Go Out to Him" (E). Adams, Roy. Mar 14: 268.
 The Tumult (R). Minner, Ray. Apr 4: 367.
DAVIS, OVID ELBERT: The "Davis" Indians (HS). Chilson, Adriel. Jan 10: 42.
DEAF: Blind . . . and Adventist—1 (F). Widmer, Myron. Jun 13: 636.
 Deaf . . . and Adventist—2 (F). Widmer, Myron. Jun 20: 662.
 Handicapped . . . and Adventist—3 (F). Ross, Gary, and Wilson, Robert. Jun 27: 686.
 They're Human Too (E). Widmer, Myron. Jun 20: 652.
DECISIONS: Chris Collier's Choice (R). Jepson, Robert E. Jun 20: 671.
DENLINGER, JOHN E.: Dad, I'm Glad We Finally Met (L). Denlinger, Ken. Jun 13: 640.
DEPENDENCY: God's Gentle Tug (R). Closser, Bruce. Feb 28: 231.
DESIRE FOR GOD: Arise and Eat (L). Damsteegt, Laurel. May 9: 504.
DEVOTION: Eating Heavenly Food (D). White, Charles L. Jun 13: 632.
 The Family. Tyner, Stuart. Jan 3: 12.
DISCIPLINE: Daniel's Three Disciplines (L). Bragan, Jeris E. Jan 24: 88.
DIVORCE: How to Relate to a Divorced Christian (L). Kohls, Tom. Jun 27: 680.
DOCTRINES: Are You Biblically Literate? (T). Fowler, John W. Jun 6: 606.
 Speaking to This Generation (T). Bradford, Charles E. May 2: 478.
DOMESTICS—SRI LANKA: "Just Like Me" (R). Cooper, Charles S. Jan 31: 128.
DONESKY, CONROY F.: Conroy F. Donesky, Missionary Pilot (E). Widmer, Myron. Mar 21: 293.
DRAPIZA, LUIS: Luis Drapiza: Miracles for a Meek Man (AP). Bradley, Deenise. Feb 21: 196.
DRUG ADDICTION: New Start in Norway (L). Rigsby, Joyce. Jan 10: 44.
ECUMENICAL MOVEMENT: Behind the Call to Unity (E). Medley, Carlos. Jan 31: 109.
 "Come, Holy Spirit—Renew the Whole Creation" (CI). Adams, Roy. Apr 11: 375.
 The Seventh Assembly From the Bleachers (CI). Adams, Roy. Apr 18: 406.
 Sizing Up the Seventh Assembly (CI). Adams, Roy. May 2: 472.
EDITORIALS: A Matter of Opinion (E). Johnson, William G. Mar 21: 292.
EDUCATION: Academic Quality and Valued Educators (ED). Brantley, Paul S. Jan 17: 64.
 Financial Issues and Strategies (ED). Osmond, Carolyn. Jan 24: 98.
 Fulfilling the Church's Mission (C). Alalade, Adekunle A. Jan 24: 92.
 The Future of Adventist Education: Its Risks and Promises (ED). Gillespie, V. Bailey. Jan 10: 48.
 Marketing Strategies for the '90s (ED). Duerksen, Dick. Jan 31: 118.
 Nurturing Our Next Generation (F). Gillespie, V. Bailey. Jan 3: 5.
 Project Affirmation—Now What? (E). Widmer, Myron. Jan 31: 108.



The School. Folkenberg, Robert S. Jan 3: 16.
EGGS: The Adventist Advantage: Room for Improvement (H). Bailie, Ira W. Mar 14: 276.
 1891: Looking Back 100 Years (HS). Nix, James R. Mar 21: 302.
ELDERS: The Visit (R). Ashworth, Richard H. Jun 6: 623.
ELECTIONS: Limiting Terms of Office (RR). Ross, Gary M. Jan 17: 67.
ELIJAH: Arise and Eat (L). Damsteegt, Laurel. May 9: 504.
EMOTION: The Gift of Joy (GE). Marshall, David. Apr 11: 373.
ENVIRONMENT: Escape From Ugliness (L). Jetter, Cheryl. Apr 18: 400.
 In the Beginning God Created Ecology (E). Watts, Kit. Apr 18: 397.
ERRORS: Mistake Out (E). Oordelheide, Jackie. Jun 6: 597.
ETHIOPIA: Another War (D). Rigsby, Joyce. Mar 14: 282.
EUTHANASIA: Situation Ethics (FA). Rock, Calvin B. Jan 24: 97.
EVANGELISTIC INVITATIONS: The Celebration I Missed (R). Wallenkampf, Arnold V. Jan 17: 80.
EVANGELISTIC WORK: Bad News, Good News (T). Richardson, Edward. Apr 11: 380.
 Council on Evangelism (E). Adams, Roy. Apr 11: 372.
 The Soviet Union: A Decade of Destiny (F). Spangler, J. R. Feb 7: 136.
EX-CHURCH MEMBERS: An Open Letter to the 244,000 (E). Widmer, Myron. Jun 6: 596.
EXAMPLE: "Just Like Me" (R). Cooper, Charles S. Jan 31: 128.
EXCELLENCE: The Pursuit of Excellence (C). Cummings, Des, Jr. Jun 6: 603.
EXERCISE: Let's Go for a Walk! (SS). McFarland, J. Wayne. May 30: 586.
 Working Out in Nature's Gym (L). Pierpoint, Margaret. Jun 20: 658.
EZEKIEL: Ezekiel—Prophet of the Bright Future (BS). Wallenkampf, Arnold V. May 9: 505.
FAITH: Believe to Achieve (D). Ferch, Arthur J. Apr 4: 344.
 Beyond Belief (D). Cooper, Douglas. May 2: 476.
 Nurturing Our Next Generation. Gillespie, V. Bailey. Jan 3: 5.
FAMILY: The Family. Tyner, Stuart. Jan 3: 12.
 Nurturing Our Next Generation. Gillespie, V. Bailey. Jan 3: 5.
 You Can Take Charge of Your Life. Haldeman, Madalynn, Kitty Jo French, and Bernadine Irwin. Apr 25: 434.
 Of Mothers and Forgiveness (E). Widmer, Myron. May 9: 500.
FARMHOUSES: He Remembers (D). Campbell, Margaret I. Feb 7: 142.
FATHERS: Absentee Fathers (E). Adams, Roy. Jun 13: 629.
 Dad, I'm Glad We Finally Met (L). Denlinger, Ken. Jun 13: 640.
FELLOWSHIP: Attracting Young Families to Church (MC). Kohls, Tom. Mar 7: 252.
 A Visitor-friendly Church (C). McClarty, Wilma. Mar 28: 326.
FEMINISM: Getting to Understand Each Other: Men Are People Too (F). Delafield, D. A. Jan 31: 120.
FINANCE: Financial Issues and Strategies. Osmond, Carolyn. Jan 24: 98.
 Recutting the Tithe-Dollar Pie (C). Widmer, Myron. Feb 14: 176.
 A Report and an Appeal (C). Folkenberg, Robert S. Feb 7: 144.
FLOWERS: Brokenhearted Mother (DM). Wood, Miriam. Jun 20: 665.
FOOT WASHING: The Lord's Supper—Again—1 (E). Adams, Roy. May 2: 468.
 The Lord's Supper—Again—2 (E). Adams, Roy. May 16: 525.
FORGIVENESS: The Intolerance of Grace (T). Shepherd, Tom. May 23: 552.
 Of Mothers and Forgiveness (E). Widmer, Myron. May 9: 500.
FREEDOM OF RELIGION: Living in the Blessed Hope—3 (E). Johnson, William G. Feb 14: 164.
 Questions People Ask (RR). Ross, Gary M. May 23: 555.
FRIENDSHIP: A Second Chance? (E). Widmer, Myron. Mar 7: 237.
GIVING: Recutting the Tithe-Dollar Pie (C). Widmer, Myron. Feb 14: 176.
GLOBAL MISSION: Global Mission Projects. Mar 7: 243.
 Global Mission Projects to Inspire Your Gifts. Apr 4: 355.
 Global Mission Projects to Inspire Your Gifts. May 2: 492.
 A Report and an Appeal (C). Folkenberg, Robert S. Feb 7: 144.
GOD: Belief in a Loving God? (D). Stone, Rick. Mar 14: 272.
 Bite-size Love (E). Medley, Carlos. May 9: 501.
 God and Humor (E). Durand, Eugene F. May 23: 549.
 God's Gentle Tug (R). Closser, Bruce. Feb 28: 231.
 God's Love on Trial (R). Guthrie, Patricia L. Mar 28: 335.

Omnipotent Ashley (R). Rigsby, Joyce. May 9: 519.
 Saved by Jealousy (R). McCall, William. Feb 21: 207.
 Within God's Frame (R). Cork, Bob. Jan 3: 31.
 The World's Greatest One-liner (E). Johnson, William G. Apr 25: 422.
GOLF: Dad, I'm Glad We Finally Met (L). Denlinger, Ken. Jun 13: 640.
GOLIATH: Believe to Achieve (D). Ferch, Arthur J. Apr 4: 344.
GRACE: The Intolerance of Grace (T). Shepherd, Tom. May 23: 552.
GREAT COMMISSION: Pushing the Clock (T). Pooler, Terry. Jan 17: 70.
GREAT CONTROVERSY: Why So Much Blood? (T). Heubach, Paul C. Jan 31: 112.
GRIEF: Balm and Gravel (R). Pyke, Helen Godfrey. May 23: 567.
 The Cast for All Things Broken (D). Pitroni, Margo. Apr 18: 403.
 The God Who Weeps (L). Dagon, Janet. May 23: 556.
 Letter to a Wounded Son (HS). Sands, William E. May 16: 531.
 Living With Loss (L). Syvertson, Tralese. Feb 28: 220.
 On Painting Grass Cloth (R). Midkiff, Lorabel. Apr 11: 392.
 Standing Ready (R). Bailey, H. Woody. May 16: 543.
 What to Say When the Cradle Is Empty (L). Zollman, Kandace. Feb 28: 219.
HANDICAPPED: A Lonely Member (DM). Wood, Miriam. May 30: 579.
 Blind . . . and Adventist—1 (F). Widmer, Myron. Jun 13: 636.
 Deaf . . . and Adventist—2 (F). Widmer, Myron. Jun 20: 662.
 Handicapped . . . and Adventist—3 (F). Ross, Gary, and Wilson, Robert. Jun 27: 686.
 They're Human Too (E). Widmer, Myron. Jun 20: 652.
HEADACHE: New Start in Norway (L). Rigsby, Joyce. Jan 10: 44.
HEALING: The Cast for All Things Broken (D). Pitroni, Margo. Apr 18: 403.
 Prayer for Healing (H). Sloop, Jay R. May 30: 580.
HEALTHFUL LIVING: The Adventist Advantage: Room for Improvement (H). Bailie, Ira W. Mar 14: 276.
 Healthy People 2000 (H). Bosley, Galen C. Apr 18: 409.
HISTORY, SDA: Looking Back 100 Years (HS). Nix, James R. Mar 21: 302.
HOLY SPIRIT: Another Pentecost (D). Watson, Charles D. Feb 21: 192.
 The Holy Spirit and the Latter Rain (T). Rice, George E. Mar 21: 296.
 Remembering How It Used to Be (D). Mansfield, Gloria. May 23: 558.
HOLY, THE: The Problem With God's House (MC). Clark, Debra J. Jan 31: 115.
HOSPITALITY: Attracting Young Families to Church (MC). Kohls, Tom. Mar 7: 252.
 A Visitor-friendly Church (C). McClarty, Wilma. Mar 28: 326.
HOTELS, TAVERNS, ETC.: How Many Children? (DM). Wood, Miriam. Feb 14: 171.
HUMILITY: Careful How You Draw the Parallel (E). Adams, Roy. Jun 27: 676.
HUMOR: God and Humor (E). Durand, Eugene F. May 23: 549.
HUSBAND AND WIFE: How to Be Positive About a Negative Spouse (L). Arnold, Susan, pseud. Mar 14: 278.
IDOLS AND IMAGES: The Silver Calf From Ashkelon (F). Geraty, Lawrence T. Feb 21: 200.
INDEPENDENT MINISTRIES: A Conversation With the Editor (CI). Johnson, William G. Jun 6: 600.
INDIANS (SOUTH AMERICA): The "Davis" Indians (HS). Chilson, Adriel. Jan 10: 42.
INFERTILITY: What to Say When the Cradle Is Empty (L). Zollman, Kandace. Feb 28: 219.
INGATHERING: How Many Children? (DM). Wood, Miriam. Feb 14: 171.
INTERIOR DECORATION: On Painting Grass Cloth (R). Midkiff, Lorabel. Apr 11: 392.
INTERNATIONAL CHILDREN'S CARE (WASHINGTON): New Homes for Romanian Orphans (F). Juberg, Morten. May 9: 508.
INTERNATIONAL RELATIONS: New World Order (RR). Ross, Gary M. Mar 21: 299.
 You Can Take Charge of Your Life. Haldeman, Madalynn. Apr 25: 434.
JACOB: All in the Family (L). Burke, Ann Cunningham. Mar 7: 263.
JOB: Balm and Gravel (R). Pyke, Helen Godfrey. May 23: 567.
JOB HUNTING: Finding the Right Job. Clark, Debra J. Apr 25: 439.
JOHNSTON, THESBA: Thesba Johnston: Giving Help When It's Needed (AP). Johnston, Madeline S. Mar 28: 324.
JONAH: Faithful Preaching: What It Can Do (E). Widmer, Myron. Feb 14: 165.
JOY: The Gift of Joy (GE). Marshall, David. Apr 11: 373.

KING, MARTIN LUTHER, JR.: The Three Kings (E). Ordelheide, Jackie. Jan 17: 61.
LAITY: An Inclusive Ministry (BS). Morgan, Doug. Mar 7: 246.



17: 68.
LIGHTHOUSES: Guiding Lights (R). Beeler, Charles R. Jan 24: 104.
LONELINESS: A Lonely Member (DM). Wood, Miriam. May 30: 579.
LOVE: Can Christians Love Too Much? (L). Cooper, Jean A. Jan 17: 73.
 The Three Faces of Love (L). McMillan, Len. Feb 14: 174.
LOYALTY: Nurturing Our Next Generation. Gillespie, V. Bailey. Jan 3: 5.
MANNA: Eating Heavenly Food (D). White, Charles L. Jun 13: 632.
MARANATHA VOLUNTEERS INTERNATIONAL: Reflections on Zambia (F). Sturges, Jan Pontynen. Feb 28: 215.
MARPECK, PILGRAM: Pilgrim Marpeck: Lay Leader of the Reformation (HS). Miller, James E. Mar 7: 244.
MARY MAGDALENE: The Magdalene (D). Swensen, Dirck, pseud. Mar 28: 323.
MEANING: Who Cares? (R). Argent, Russell H. Feb 14: 183.
MEN: Getting to Understand Each Other: Men Are People Too (F). Delafield, D. A. Jan 31: 120.
MISCARRIAGE: Living With Loss (L). Syvertson, Tralese. Feb 28: 220.
 What to Say When the Cradle Is Empty (L). Zollman, Kandace. Feb 28: 219.
MISSION OF THE CHURCH: A Conversation With the Editor (CI). Johnson, William G. Jun 6: 600.
 The Pursuit of Excellence (C). Cummings, Des, Jr. Jun 6: 603.
MISSIONARIES, STUDENT: Death and Life at May River. Wright, Kelli. Apr 25: 427.
 Volunteer for Adventure. Merritt, Cheryl. Apr 25: 430.
MISSIONS, MEDICAL: Death and Life at May River. Wright, Kelli. Apr 25: 427.
 Reflections on Zambia (F). Sturges, Jan Pontynen. Feb 28: 215.
MOTHER-DAUGHTER CONFLICT: Brokenhearted Mother (DM). Wood, Miriam. Jun 20: 665.
MOTHERS: Absentee Fathers (E). Adams, Roy. Jun 13: 629.
 The Paradoxes of Mothering (R). Hirni, Cynthia. May 2: 495.
MOTHER'S DAY: Of Mothers and Forgiveness (E). Widmer, Myron. May 9: 500.
MOVIES: Addicted to Movies (DM). Wood, Miriam. Mar 14: 275.
MUSLIMS: From Mecca to Main Street (E). Medley, Carlos. Feb 28: 213.
MWAMI ADVENTIST HOSPITAL: Reflections on Zambia (F). Sturges, Jan Pontynen. Feb 28: 215.
NEIGHBORLINESS: Good Neighbor (W). Rivinius, Lynette. Mar 14: 281.
NEW EARTH: God's Love on Trial (R). Guthrie, Patricia L. Mar 28: 335.
 Seventy-five! (SS). Ziegler, Inas I. Feb 7: 147.
NEWSPAPER SECTIONS, COLUMNS, ETC.: Belles Lettres (E). Johnson, William G. May 16: 524.
 A Matter of Opinion (E). Johnson, William G. Mar 21: 292.
NEWTON, ISAAC: The Law of Opposites (E). Ordelheide, Jackie. Mar 14: 269.
NINETIES: The Church in a Time of Change (E). Johnson, William G. Jan 3: 2.
NUTRITION: Healthy People 2000 (H). Bosley, Galen C. Apr 18: 409.
OAK: Song of the Oak (D). Bartling, Jeanina. Jan 24: 91.
OAKWOOD COLLEGE: Council on Evangelism (E). Adams, Roy. Apr 11: 372.
OBITUARIES: Arthur L. White, 1907-1991 (C). Nix, James R. Feb 28: 224.
ONLINE: On the Road With OnLine (E). Johnson, William G. Apr 4: 340.

LANDSCAPE: Within God's Frame (R). Cork, Bob. Jan 3: 31.
LATTER RAIN: The Holy Spirit and the Latter Rain (T). Rice, George E. Mar 21: 296.
LEGISLATORS: Limiting Terms of Office (RR). Ross, Gary M. Jan 17: 67.
LETTERS: Letter to a Wounded Son (HS). Sands, William E. May 16: 531.
LIBERTY: The Shape of Freedom (F). Banfield, Warren S. Jan

ORDINATION OF WOMEN: Getting to Understand Each Other: Women Are Workers Too (F). Johnson, Dell, pseud. Jan 31: 120.
ORIENTATION: Unlearning From Uncle Ed (R). Swanson, Gary. Jun 13: 648.
ORPHANS: New Homes for Romanian Orphans (F). Juberg, Morten. May 9: 508.
PACIFISTS: Should Christians Bear Arms? (SO). Scriven, Charles. Jun 13: 634.
PAINTERS: Luis Drapiza: Miracles for a Meek Man (AP). Bradley, Deenise. Feb 21: 196.
PARADOX: The Law of Opposites (E). Ordelheide, Jackie. Mar 14: 269.
PARENT AND CHILD: The Family. Tyner, Stuart. Jan 3: 12.
 The Song of Asaph (D). Wick, Ted. Jan 3: 3.
PATIENCE: Hang On! (R). Doran, Eric. Jan 10: 55.
PAUL: Facing Conflict—Even Death (E). Adams, Roy. Mar 28: 316.
PEACE: Going to War (E). Durand, Eugene F. Feb 21: 189.
PERFECTION: The Final Generation of Christians (T). La Rondelle, Hans K. May 30: 576.
PERSEVERANCE: Hang On! (R). Doran, Eric. Jan 10: 55.
PERSIAN GULF CONFLICT: Going to War (E). Durand, Eugene F. Feb 21: 189.
 The Kuwait Wait (E). Durand, Eugene F. Jan 17: 60.
 Living in the Blessed Hope—4 (E). Johnson, William G. Feb 28: 212.
 The Professionals (R). Minchin-Comm, Dorothy. Mar 14: 287.
 The Seventh Assembly From the Bleachers (CI). Adams, Roy. Apr 18: 406.
 The Tumult (R). Minner, Ray. Apr 4: 367.
 "We Interrupt This Program" (E). Adams, Roy. Feb 21: 88.
PESSIMISM: Who Cares? (R). Argent, Russell H. Feb 14: 183.
PHOTOGRAPHY: Within God's Frame (R). Cork, Bob. Jan 3: 31.
PRAYER:
 Jehovah-jireh Is Full of Surprises (D). Sales, Teresa. Jun 6: 611.
 The Ministry of Prayer (E). Johnson, William G. Jun 13: 628.
 An Open Letter to the 244,000 (E). Widmer, Myron. Jun 6: 596.
 Prayer Sanctuary (E). Durand, Eugene F. Jun 27: 677.
 Role Reversal (ST). Rizzo, Kay D. May 16: 536.
 The Showbread (D). Canson, Earl. May 16: 528.
 Turning to Prayer (RR). Ross, Gary M. May 2: 491.
PREACHING: Faithful Preaching: What It Can Do (E). Widmer, Myron. Feb 14: 165.
 Speaking to This Generation (T). Bradford, Charles E. May 2: 478.
PREJUDICES: Stereotyping (E). Adams, Roy. Feb 7: 132.
PRIESTHOOD, UNIVERSAL: An Inclusive Ministry (BS). Morgan, Doug. Mar 7: 246.
PRIVATE SCHOOLS: Church Schools and the Government (RR). Ross, Gary M. Feb 21: 195.
PROBATION, CLOSE OF: The Final Generation of Christians (T). La Rondelle, Hans K. May 30: 576.
PROJECT AFFIRMATION: Academic Quality and Valued Educators (ED). Brantley, Paul S. Jan 17: 64.
 The Future of Adventist Education: Its Risks and Promises (ED). Gillespie, V. Bailey. Jan 10: 48.
 Project Affirmation—Now What? (E). Widmer, Myron. Jan 31: 108.
PROPHECY: The Kuwait Wait (E). Durand, Eugene F. Jan 17: 60.
PROVIDENCE: Jehovah-jireh Is Full of Surprises (D). Sales, Teresa. Jun 6: 611.
 Standing Ready (R). Bailey, H. Woody. May 16: 543.
 Twenty-five Dollars and a Prayer (TP). Kuzma, Kay. Jun 27: 690.
PSALMS: Another War (D). Rigby, Joyce. Mar 14: 282.
PUBLIC WORSHIP: The Church. Leonie, Andrew. Jan 3: 14.
RACE RELATIONS: Meet Me in the Promised Land (E). Medley, Carlos. Apr 4: 341.
 Stereotyping (E). Adams, Roy. Feb 7: 132.
REFORMATION: Pilgrim Marpeck: Lay Leader of the Reformation (HS). Miller, James E. Mar 7: 244.
RELEVANCE: Who Sets the Agenda? (GE). Krause, Gary. Jan 24: 85.
REMINISCING: He Remembers (D). Campbell, Margaret I. Feb 7: 142.
RESPECT: Tom, Dick, and Harry (FA). Rock, Calvin B. Jun 13: 635.
RETIREMENT: Attitudes Toward the Elderly (SS). Delafield, D. A. Jan 10: 47.
REVELATION: How the Story Ends (BS). Harris, Beatrice J. Feb 14: 172.



RIGHT TO DIE: Situation Ethics (FA). Rock, Calvin B. Jan 24: 97.
SABBATH: In the Beginning God Created Ecology (E). Watts, Kit. Apr 18: 397.
 Why Be an SDA? Blake, Christopher. Apr 25: 419.
SABBATH SCHOOL TEACHING: How to Turn Your Sabbath School Around (CI). Sahlin, Monte and Norma. May 30: 584.
 Innovative Sabbath Schools (CI). Calkins, Jack. May 23: 560.
 Sabbath School: An Institution in Poor Health? (CI). Sahlin, Monte and Norma. May 2: 481.
 Sabbath School: Back to Our Roots (CI). Martell, J. Lynn. May 9: 512.
 Should We Abandon Sabbath School? (E). Widmer, Myron. May 30: 573.
SABBATH SCHOOLS: Graduate Students and the Local Church (C). Anderson, Dana, pseud. May 30: 582.
 How to Turn Your Sabbath School Around (CI). Sahlin, Monte and Norma. May 30: 584.
 Innovative Sabbath Schools (CI). Calkins, Jack. May 23: 560.
 Sabbath School: An Institution in Poor Health? (CI). Sahlin, Monte and Norma. May 2: 481.
 Sabbath School: Back to Our Roots (CI). Martell, J. Lynn. May 9: 512.
 Should We Abandon Sabbath School? (E). Widmer, Myron. May 30: 573.
SALVATION: The Final Generation of Christians (T). La Rondelle, Hans K. May 30: 576.
 The Intolerance of Grace (T). Shepherd, Tom. May 23: 552.
 The Ultimate Transaction (R). Doran, Sandra. Feb 7: 159.
 Why I Am a Seventh-day Adventist (C). Hammill, Richard. Mar 21: 304.
SAMUEL, I: "Let Us Go Out to Him" (E). Adams, Roy. Mar 14: 268.
SANCTUARY DOCTRINE: Why So Much Blood? (T). Heubach, Paul C. Jan 31: 112.
 Prayer Sanctuary (E). Durand, Eugene F. Jun 27: 677.
SEVENTH-DAY ADVENTISTS: The "Davis" Indians (HS). Chilson, Adriel. Jan 10: 42.
 The Soviet Union: A Decade of Destiny (F). Spangler, J. R. Feb 7: 136.
 Why I Am a Seventh-day Adventist (C). Hammill, Richard. Mar 21: 304.
SEXIST LANGUAGE: Sexist Language (DM). Wood, Miriam. Apr 11: 379.
SHOWBREAD: The Showbread (D). Canson, Earl. May 16: 528.
SIGNS OF ADVENT: Omens of Innovation (E). Medley, Carlos. Jun 20: 653.
SITUATION ETHICS: Situation Ethics (FA). Rock, Calvin B. Jan 24: 97.
SMALL GROUPS: Innovative Sabbath Schools (CI). Calkins, Jack. May 23: 560.
SOCIAL PROBLEMS: Who Sets the Agenda? (GE). Krause, Gary. Jan 24: 85.
SOY MILK: Soy Milk: A Consumer's Guide (H). Widmer, Karen S. Jan 24: 94.
SPIRITUAL HEALING: Prayer for Healing (H). Sloop, Jay R. May 30: 580.
SPIRITUAL LIFE: Beyond Belief (D). Cooper, Douglas. May 2: 476.
STANDARDS: Practicing What We Preach (MC). Russell, Gary E. Jun 27: 689.
STEREOTYPE: Stereotyping (E). Adams, Roy. Feb 7: 132.
STEWARDSHIP: I Can't Afford It (C). Brown, Victor R. Jun 27: 692.
STILLING OF THE STORM: Caught in the Storm! (R). Chiomenti, Lyndelle. May 30: 591.
 Who Is This, Who Rebukes the Sea? (R). Wheeler, Gerald. Apr 18: 415.
STUDENT AID: Federal Student Aid (RR). Ross, Gary M. Jun 6: 612.
SUFFERING: Balm and Gravel (R). Pyke, Helen Godfrey. May 23: 567.
 Belief in a Loving God? (D). Stone, Rick. Mar 14: 272.
 Daniel's Three Disciplines (L). Bragan, Jeris E. Jan 24: 88.
 The God Who Weeps (L). Dagon, Janet. May 23: 556.
TABERNACLE: The Showbread (D). Canson, Earl. May 16: 528.
TEACHERS: Academic Quality and Valued Educators (E). Brantley, Paul S. Jan 17: 64.
TENSIONS IN THE CHURCH: A Conversation With the Editor (CI). Johnson, William G. Jun 6: 600.
TERMINALLY ILL: The Visit (R). Ashworth, Richard H. Jun 6: 623.
TEXTURE PAINTING: On Painting Grass Cloth (R). Midkiff, Lorabel. Apr 11: 392.
THEOLOGICAL SEMINARIES: Fulfilling the Church's Mission (C). Alalade, Adekunle A. Jan 24: 92.
THREE ANGELS' MESSAGES: Lee Atwater's Last Test (E). Johnson, William G. May 30: 572.
TITHE: Recutting the Tithe-Dollar Pie (C). Widmer, Myron.

Feb 14: 176.
A Report and an Appeal (C). Folkenberg, Robert S. Feb 7: 144.
TREES: Song of the Oak (D). Bartling, Jeanina. Jan 24: 91.
U.S. HISTORY: Adventists at War: 1862-1865 (HS). Knight, George R. Apr 4: 349.
UNIVERSITIES AND COLLEGES: Marketing Strategies for the '90s (ED). Duerksen, Dick. Jan 31: 118.
VALUEGENESIS: The Church. Leonie, Andrew. Jan 3: 14.
The Family. Tynner, Stuart. Jan 3: 12.
The Future of Adventist Education: Its Risks and Promises (ED). Gillespie, V. Bailey. Jan 10: 48.
Nurturing Our Next Generation. Gillespie, V. Bailey. Jan 3: 5.
Project Affirmation—Now What? (E). Widmer, Myron. Jan 31: 108.
The School. Folkenberg, Robert S. Jan 3: 16.
VISITATIONS: The Visit (R). Ashworth, Richard H. Jun 6: 623.
WALKING: Let's Go for a Walk! (SS). McFarland, J. Wayne. May 30: 586.
WALLA WALLA COLLEGE: Impossible Dreams? (L). Knapp, Lucile Harper. Feb 7: 139.
Role Reversal (ST). Rizzo, Kay D. May 16: 536.
WAR: Adventists at War: 1862-1865 (HS). Knight, George R. Apr 4: 349.
The Christian in a Time of War (CI). Johnsson, William G. Apr 4: 347.
Going to War (E). Durand, Eugene F. Feb 21: 189.
Is War Ever Justified? (FA). Rock, Calvin B. Apr 4: 354.
Should Christians Bear Arms? (SO). Scriven, Charles. Jun 13: 634.
WEDDING ANNIVERSARIES: The Celebration I Missed (R). Wallenkamp, Arnold V. Jan 17: 80.
WHITE, ARTHUR L. Arthur L. White, 1907-1991 (C). Nix, James R. Feb 28: 224.
WHITE, ELLEN G.: Is There Anything Mrs. White Doesn't Say? (MC). Wingate, C. David. May 9: 511.
Letter to a Wounded Son (HS). Sands, William E. May 16: 531.
WHITE, JAMES EDSON: Letter to a Wounded Son (HS). Sands, William E. May 16: 531.
WINDS: Song of the Oak (D). Bartling, Jeanina. Jan 24: 91.
WIT AND HUMOR: God and Humor (E). Durand, Eugene F. May 23: 549.
WITNESSING: The Phone Call (W). Sales, Teresa. Mar 14: 280.
A Second Chance? (E). Widmer, Myron. Mar 7: 237.
WOMEN: Getting to Understand Each Other: Men Are People Too (F). Delafield, D. A. Jan 31: 120.
Getting to Understand Each Other: Women Are Workers Too (F). Johnson, Dell, pseud. Jan 31: 120.
Impossible Dreams? (L). Knapp, Lucile Harper. Feb 7: 139.
You Can Recover From the Superwoman Syndrome (L). Taylor, Arlene. Mar 7: 249.
WORKAHOLICS: You Can Recover From the Superwoman Syndrome (L). Taylor, Arlene. Mar 7: 249.
WORLD COUNCIL OF CHURCHES: "Come, Holy Spirit—Renew the Whole Creation" (CI). Adams, Roy. Apr 11: 375.
The Seventh Assembly From the Bleachers (CI). Adams, Roy. Apr 18: 406.
Sizing Up the Seventh Assembly (CI). Adams, Roy. May 2: 472.
WORLD WAR II:
Luis Drapiza: Miracles for a Meek Man (AP). Bradley, Deenise. Feb 21: 196.
War Heroine (E). Watts, Kit. Mar 28: 317.
YOUTH: Absentee Fathers (E). Adams, Roy. Jun 13: 629.
The Church. Leonie, Andrew. Jan 3: 14.
Next Week: An Issue to Give Away. Johnsson, William G. Apr 18: 394.
Nurturing Our Next Generation. Gillespie, V. Bailey. Jan 3: 5.
Raisin Date. Demsky, Andrew. Apr 25: 442.
The Song of Asaph (D). Wick, Ted. Jan 3: 3.
Volunteer for Adventure. Merritt, Cheryl. Apr 25: 430.
We Need You! McClure, A. Jan 25: 462.
ZAPARA AWARD: What Makes Teachers Great (ED). Knott, Ronald. Apr 11: 384.

News

ADRA: Child Survival Projects Address Mothers' Concerns. Martinez, Nina. May 2: 494.
Alaska: Church Growth Director Focuses on Marketing Strategies. Watts, Dorothy Eaton. Feb 7: 148.
Andrews University: Peer Helpers Lend an Ear. Seeley, Lisa. May 16: 541.
Seminary Installs New Dean. Siciliano, Steven. May 9: 516.
Students Provide Breakfast for Youngsters. Siciliano, Steven. Apr 25: 459.
Atlantic Union College: Couple Finds Answer to Prayers in Ethiopia. Norcliffe, Mary. Apr 25: 459.
Australia: Seekers Find Faith in Varied Ways. Laredo, Larry

J. Jun 13: 644.
South Pacific Holds Largest Camporee. Baird, Raymond H. Jun 27: 21.
Bolivia: Government Invites ADRA Cooperation. Phillips, Lamar. Jan 17: 76.
Brazil: City Hears Advent Message for First Time. Ranzolin, Leo. May 16: 540.
Retirees Enjoy Donated Buildings. Delafield, D. A. May 23: 565.
South America to Receive June 29 Offering. Jun 6: 618.
Youth to Youth Radio Surmounts Challenges. Feb 21: 205.
California: Adventist Float Gets High Marks at Rose Parade. Platner, Elwyn. Jan 17: 62.
ASI Organization Creates Grant Program. Pershing, Richard W. Jan 3: 21.
Church Ministries and Ministerial Convention Results in United Division. Calkins, Jack. Mar 7: 254.
Church Unveils 1992 Rose Parade Float Sketch. Jun 6: 616.
Doctor Exercises His Way to Century Mark. Mar 21: 309.
Loma Linda Academy Begins New Technology Program. Linthicum, Jay and Renate. Jan 3: 20.
Member's Concern Helps Overcome Illiteracy. Thomsen, Marilyn. Jun 13: 645.
Colorado: Dietitians Gather at Glacier View. Hodgkin, George E. Jan 31: 127.
Connecticut: Athlete Advertises Adventists. Doran, Sandra. Jan 3: 23.
Denmark: TV Programs Contribute to Baptisms. Jan 31: 126.
Eastern Europe: New Freedom Provides Abundant Opportunities. Graz, John. Mar 21: 308.
England: London Choir Receives Prize. Jan 24: 103.
Newbold College: Ninety and Still Growing. Mahon, Jack. Jan 24: 101.
Newbold College Plans Campus Church. Mar 28: 332.
Europe: Church Seeks Aid for Three Countries. Arthur, John. Mar 28: 332.
Fiji: Mission Looks to Thirteenth Sabbath for Help. Christian, Graeme. Mar 7: 259.
Florida: Conference Membership Tops 30,000. Shepard, Richard. Mar 7: 256.
Painting Begins Medical Ministry. Apr 11: 387.
SWAT Involves Youth. Bird, Donna. Apr 25: 461.
Gambia: Church Leaders Share Plans With President. Arthur, W. J. Jan 3: 21.
General Conference: Actions of General Interest From the 1990 Annual Council—1. Jan 10: 51.
Actions of General Interest From the 1990 Annual Council—2. Jan 17: 79.
A Prayer and a Hope. Blake, Christopher. Jun 6: 613.
Ghana: Ancient Beliefs Lead Thousands to Adventist Message. Zachary, James H. Feb 14: 189.
Guam: Advent Message Rides Airwaves. Bolinger, Walter M. Jan 31: 125.
Hungary: Union Builds Publishing House. Erdelyi, Laszlo. Mar 7: 260.
Idaho: New Radio Station Receives Community Support. Schwisow, Ed. Apr 11: 387.
India: Division Session Promises New Unity. Abraham, Dittu. Mar 14: 286.
Spicer College Celebrates 75 Years. Johnsson, William G. Jan 3: 28.
Jamaica: Singles Build Camp Facilities. May 23: 564.
Kansas: Nonagenarian Short on Stature, Long on Faith. Treolo, John. Jan 3: 19.
Kettering College: Homeless Get Evening Meal. Ursin, Ken. Apr 25: 454.
La Sierra University: Students Touch Communities Near and Far. Harwood, Danielle. Apr 25: 455.
Maryland: Testimony Countdown III Launched. Delafield, D. A. Jun 20: 670.
Massachusetts: Academy Students Find Fulfillment in Service. Apr 11: 388.
Michigan: Andrews University Board Reelects President. Jacobsen, Michele. Apr 4: 357.
Battle Creek Students "Blitz" Community. Dewees, Curt. Feb 21: 204.
Ingathering in the Park. Snyder, Marjorie Kidder. Jan 24: 101.
New Mexico: Forty Youth to Build Staff House at Mission. Hamblin, Raymond J. Jun 6: 616.
New York: Adventists Polish "Big Apple." Cooney, Betty. Apr 25: 451.
Congregation Grows 600 Percent in 10 Years. Cooney, Betty. May 9: 516.
Persistence Pays for Violin Maker. Lee, Irma R. Jan 17: 77.
North America: Businesspeople Convene This Spring. Apr 4: 359.
Children's Ministries to Improve in the 1990s. Johnsson, Neolene. Feb 7: 151.
Churches to Promote Liberty on January 19. Folkenberg, Robert S. Jan 3: 19.
Community Services Meet Varied Needs. Sahlin, Monte. Apr 4: 358.
Message Magazine Brings Solace to Death Row. Monk,



458.
Ohio: Bigger Isn't Always Better. Remmers, Cheryl. Apr 4: 365.
Oregon: First International Prayer Conference Changes Lives. Prall, Jay E. Jan 3: 18.
Investment Project Blossoms. Juberg, Morten. Jan 24: 103.
Medical Center Makes Vegetarianism Attractive. Wilcox, Rita Waterman. Jan 31: 124.
Worship Conference Features New Ideas. Juberg, Morten. Jun 20: 669.
Pacific Union: Pacific Union Blacks Recommend Administrative Modification. Canson, Earl A. May 2: 485.
A Stretcher Race and the Homeless. Gifford, Shauna. Apr 25: 454.
Pakistan: European Youth Complete School Building. Kendel, Ole. Jan 24: 100.
Schools Improve Village Life. Dabrowski, Ray. May 2: 493.
Poland: Prison Becomes Church for a Day. Mar 28: 331.
Solomon Islands: Hospital Stirs Interest in Church. Hope, L. M. Mar 28: 330.
Prayers Bring Victory in South Pacific. Hope, L. M. Apr 18: 411.
Somalia: Church Finds New Red Sea Opening. Farag, Saleem A. Jan 3: 27.
South Africa: Progress in South Africa. Medley, Carlos. May 2: 470.
Retired Workers Organize at First Gathering. Piercey, Corina. Mar 21: 307.
Southern College: Spring Break Leads to New Church. Burdick, Doris. Apr 25: 44.
Southwestern Adventist College: School Stresses Community Involvement. Apr 25: 458.
Soviet Union: Adventists Respond to National Spiritual Awakening. Zavadzki, Vasilio. Apr 4: 363.
Pastor Pioneers in Siberia. Stokes, Francis W. May 16: 539.
Sabbath Schools, Radio Studio Benefit From Shipment. Otis, Rose. Jun 13: 643.
Texans Share Sabbath School Techniques. Feb 28: 228.
Sweden: City Tunes in to Adventists. Apr 4: 364.
Tennessee: Ten Churches Reap Harvest From Nashville Meetings. Norman, R. S., III. Feb 14: 181.
Texas: Prophecy Stirs Community Interest. Schnell, Brenda. Mar 14: 285.
Trust Services Personnel Attend San Antonio Seminar. Jan 3: 29.
Thailand: New Health Center Attracts Upper Classes. Wade, Kenneth R. Feb 7: 155.
Youth Build Village Church. Thomsen, Marilyn. Apr 25: 456.
Trans-European Division: Fourteen Countries Launch Global Mission. Dabrowski, Ray. Jan 31: 126.
Venezuela: Caracas Hosts Largest Campaign in Country's History. Schulz, Elsa. Mar 14: 284.
Virginia: Chaplain Shares Faith With Military Congregation. May 30: 589.
Church Replaces Prayer Meeting. Rutledge, N. Malcolm. Apr 4: 364.
Walla Walla College: "Building Blocks" Help Children Say No. Worth, Kevin. May 30: 588.
Small Groups Revive Spiritual Life. Parks, Melodie. Apr 25: 459.
Washington: Family Begins Adventist Guideposts-Type Magazine. Juberg, Morten. Apr 11: 389.
Family Triples Overnight. Sayles, Ginger. Jan 3: 24.
Horsemen Ride for Christ. Venden, Lou E. May 2: 486.
Offering Yields Rapid Results. May 16: 541.
Puppet Ministry Attracts Hundreds. Zachary, James H. Feb 28: 227.
Returning Member Returns Lifetime of Tithe. Torkelsen, Max C. Mar 28: 333.
Washington, D.C.: Conference Urges Churches to Oppose World Tobacco Drive. Benton, Roy. Jan 24: 102.
World Field: March Offering Boosts Adventist World Radio. Folkenberg, Robert S. Mar 7: 261.
Variety Spices Life of Missions Volunteers. Habada, Patricia A. Apr 25: 451.
Yugoslavia: Doors Open for Public Presentations. Kuburic, Ratko. Jun 6: 622.

Carmela A. Mar 7: 253.
Money Talks Many Languages. Vasquez, Manuel. May 30: 588.
Project Affirmation: Resources for Action. Smith, Tom. Feb 7: 150.
Secular Campus Ministry Comes of Age. Swanson, Gary B. May 2: 487.
North Dakota: Evangelists Hunt for Wounded. Lunday, Berneice. Jun 13: 646.
Oakwood College: Eight Bands Reach Out to Community. Apr 25:

Push Forward!

Christian life is more than many take it to be. It does not consist wholly in gentleness, patience, meekness, and kindliness. These graces are essential; but there is need also of courage, force, energy, and perseverance. The path that Christ marks out is a narrow, self-denying path. To enter that path and press on through difficulties and discouragements requires men [and women] who are more than weaklings. . . .

Force of Character

Some who engage in missionary service are weak, nerveless, spiritless, easily discouraged. They lack push. They have not those positive traits of character that give power to do something—the spirit and energy that kindle enthusiasm. Those who would win success must be courageous and hopeful. They should cultivate not only the passive but the active virtues. While they are to give the soft answer that turns away wrath, they must possess the courage of a hero to resist evil. With the charity that endures all things, they need the force of character that will make their influence a positive power.

Some have no firmness of character. Their plans and purposes have no definite form and consistency. They are of but little practical use in the world. This weakness, indecision, and inefficiency should be overcome. There is in true Christian character an indomitableness that cannot be molded or subdued by adverse circumstances. We must have moral backbone, an integrity that cannot be flattered, bribed, or terrified.

God desires us to make use of every opportunity for securing a preparation for His work. He expects us to put all our energies into its performance and to keep our hearts alive to its sacredness and its fearful responsibilities.

Attempt Much

Many who are qualified to do excellent work accomplish little because they attempt little. Thousands pass through life as if they had no great object for which to live, no high standard to reach. One reason for this is the low estimate which they place upon themselves. Christ paid an infinite price for us, and according to the price



*Stand in your
God-given
personality. Be
no other
person's
shadow.*

paid He desires us to value ourselves.

Be not satisfied with reaching a low standard. We are not what we might be, or what it is God's will that we should be. God has given us reasoning powers, not to remain inactive, or to be perverted to earthly and sordid pursuits, but that they may be developed to the utmost, refined, sanctified, ennobled, and used in advancing the interests of His kingdom.

Move Out of the Shadow

None should consent to be mere machines, run by another man's mind. God has given us ability, to think and to act, and it is by acting with carefulness, looking to Him for wisdom, that you will become capable of bearing burdens. Stand in your God-given personality. Be no other person's shadow. Expect that the Lord will work in and by and through you.

Never think that you have learned enough, and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your lifetime; every day you should be learning and putting to practical use the knowledge gained.

Remember that in whatever position you may serve you are revealing motive, developing character. Whatever your work, do it with exactness, with diligence; overcome the inclination to seek an easy task.

The same spirit and principles that one brings into the daily labor will be brought into the whole life. Those who desire a fixed amount to do and a fixed salary, and who wish to prove an exact fit without the trouble of adaptation or training, are not the ones whom God calls to work in His cause. . . .

Workers are needed who manifest energy, integrity, diligence, those who are willing to do anything that needs to be done.

From The Ministry of Healing, pp. 497-499.



Ellen G. White was a cofounder of the Seventh-day Adventist Church and a prolific writer.

BY ELLEN G. WHITE

SOMETHING'S HAPPENING!



George Vandeman
"It Is Written"



Danny and Linda Shelton
"3-ABN Presents"



Tony Mavrakos
"Revival Time Ministries"



Kay Kuzma
"Family Matters"

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."
{9T, page 117}



Dr. & Mrs. Raymond Moore
"The Moore Report"



LaVerne Tucker Family
"Search"



Dr. Victor Schulz
"Vistas De Tierra Santa"



Weimar Institute
"Health Improvement"

THREE ANGELS BROADCASTING NETWORK

...bringing something GOOD together 24 hours a day on satellite television!

**YES, I would like your
FREE offers of...**



Satellite S1, #7

THREE ANGELS BROADCASTING NETWORK

P.O. Box 220

West Frankfort, IL 62896

- ☐ "Miracle story of 3-ABN" cassette
- ☐ 1991 video listing
- ☐ monthly newsletter
- ☐ additional information on 3-ABN
- ☐ program schedule

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

***Please call 618-627-4651 for more information on how to receive 3-ABN in your area!**