

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH

JULY 23, 1992



END-TIME LIVING

WHAT IS OUR MESSAGE AND OUR MISSION?

Sick Videos

"Video Sickness" (May 14) offered good counsel, especially important in these last days.

May I offer two suggestions? In the sixth test, loyalty, "Obey your leaders and submit to them" (Heb. 13:17, RSV) must be balanced with "We ought to obey God rather than men" (Acts 5:29). Also, in test 6 you stated: "This test, of course, negates the entire thrust of those who want to exalt themselves by accusing the church's leaders of apostasy." When we say people "want to exalt themselves," are we not judging? Is this not a violation of test 2 (judging motives)? I am not saying whose eye has the mote and whose the beam, but it surely seems to me that something doesn't square.

Paul Muffo

Berrien Springs, Michigan

"Video Sickness" was greatly appreciated. Those who would lead us away from the church fill our mailboxes with weekly letters and material containing accusations, "new light" neglected by our leaders, tapes, requests for financial support, and quotations from Ellen White consisting of sentences selected from here and there that make her appear to say what they want her to say.

Your warning is well expressed and greatly needed. Material from these offshoots is circulated among Adventists, confusing and poisoning the souls of especially our new converts and youth.

Mabel R. Miller

National City, California

I did some research in the *Index to the Writings of Ellen G. White* and found the following: 110 pages of her writings talk about faultfinding; 104, censure; 44, evil-speaking; 51, evil-surmising; 43, distrust; 13, imagining; 44, suspicioning; 10, insinuation; 26, questioning; 8, backbiting; 11, tale-bearing; 26, slandering; 73, gossiping tongue; and 254, criticism. Some of Ellen White's strongest statements have to do with the problem of evil-speaking. If she were living today, would she also be taken to task

along with our church leaders? Eight hundred pages having to do with talking evil about one another should not be ignored.

Charles P. Harris, Jr.

Centerville, Tennessee

I can understand how the editor feels about videos that expose problems in the church and how he feels they may attack the church. I would have been more pleased if Johnsson had picked one or two allegations and shown them to be false.

It leaves me with no confidence in him for him to say something without proof. And I will subscribe to Ellen White's belief that individual conscience, in union with the Bible, is greater than loyalty to leaders. Because of these truths, I will no longer blindly follow leaders. Someone had better come up with some hard and factual information rather than smooth generalities such as "video sickness," or they will appear to me as a "reed in the wind."

Harvey Fritz

Moses Lake, Washington

I don't know if it is because I have a post office box in Loma Linda that I get bombarded by so many offshoot communications, but I made it a habit long ago when I rented the box and the offshoot stuff started rolling in to dispose of it before leaving the post office. Most of the ones I scanned through also came with a plea for funds. Because I don't respond, I rarely receive more than two mailings from the same organization.

Thank you for keeping people apprised of such junk and for focusing our eyes on Jesus and how He would have us deal with these offshoots. If we treat them as Christ would have treated them, there is hope they can be loved back to true fellowship.

Paula M. Frazier

Loma Linda, California

Challenge to Under 40s

In the recent AnchorPoints article "Immortality or Resurrection?" (May 7) author Ron Knott described a wonderful witnessing opportunity that he failed to fully realize and then asked how many of

his under-40 peers could have done better. I understand his position. As a young physician recently completing a state university residency, I had multiple opportunities in which I too "copped out."

With the Lord's help, however, I could take his challenge today. What is the difference? Last fall my wife and I asked several of my non-Adventist colleagues and their wives to join us in a small group Bible study. (We were amazed at how interested they were and still are, but that is another story.) Let me say from experience, nothing enriches Bible study as much as preparing to meet eager minds of different faiths. Nothing blesses the soul as deeply. I encourage my peers to take the challenge.

Marvin Brauer, M.D.

Edinburg, Virginia

Five Stars

AnchorPoints for May 21, "Adventists and the Bible," deserves five stars! Thompson's emphasis upon intelligently studying the Bible with the realization that not every sentence of Scripture is of equal and absolute value is right on target. Likewise, he is correct in pointing thinking, praying Christians who are trying to resolve unsettling complexities and apparent contradictions to the foundation of the supremely important principle of love found in Romans 13:8-10 and further defined and clarified in the two great commands in Matthew 22:35-40.

Were I to add anything to this outstanding article, it would simply be to say that the best definition of and commentary upon this supremely important "love" is found in prayerful study and reflection upon the life of Jesus Christ, and especially upon the events surrounding His crucifixion. As we define love by the life of Jesus, we are sure to broaden our insights, increase our understanding, and come closer to God. As we better understand Christ's love we will better understand the Bible. Thank you, Dr. Thompson!

Keith Gilbertson

Cokato, Minnesota

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.

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Cover illustration by Greg Fox

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Vol. 169, No. 30



Disagreeing Gracefully

*"Barnabas wanted to take John, also called Mark, with them, but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work. They had such a sharp disagreement that they parted company" (Acts 15:37-39).**

One thing that would make the Seventh-day Adventist Church a nicer place would be for all of us to learn to disagree gracefully. Our fellowship would be sweeter and would glorify the Lord, who made us distinct individuals.

Adventists tend to hold strong convictions. I am glad for that; may it ever be so! But how we state those convictions, and especially how we respond to those who don't see things in quite the same way as we do, often leaves much to be desired.

Note: we are not suggesting a laissez-faire attitude to the core ideas of our faith. We hold common fundamental beliefs; we share a common mission, a common hope, and a common lifestyle. These truths set us apart, define our identity; they aren't up for grabs.

But these truths are also broad—and deep. Each Adventist brings to them the filter of his or her experience and walk with the Lord. Inevitably, we each see them a little differently as we apply them to life. The Adventist faith doesn't try to dot every *i* and cross every *t*; it avoids setting up a book of rules for every situation in life.

Thus, as you travel the world you observe considerable diversity among Adventists. We keep the Sabbath—that is a cardinal belief—but we don't keep it in exactly the same way. We practice healthful living—another distinctive idea—but the formula differs from one society to another, and also among Adventists of the same society.

Many matters of biblical understanding, prophetic interpretation, and lifestyle lie outside the common core. Likewise, ques-

tions about the operating and administering of the church continually arise: Should we renovate our building or build? Did the pastor handle the situation aright? Is the conference using its funds wisely? Is the General Conference on track?

Only God has perfect wisdom; only He knows what is "right." The unity for which Jesus prayed (John 17:20-23) isn't a bland conformity; it's a oneness of purpose, character, and love that respects differences of viewpoint.

So God's people will disagree; but how will they disagree? Can we learn to disagree gracefully?

Acts 15 gives us help. Here we read (verses 36-39) of the way Paul and Barnabas handled a disagreement. They fell out over plans for the second missionary journey—not over the need for it, but over personnel. Barnabas wanted John Mark to go along, but Paul said no, recalling that he had quit early and gone home when things got rough on the first trip. Though Paul owed much to Barnabas, he dug in his heels. Eventually the two leaders went separate ways.

And who can say who was "right"? Paul with Silas, his new colleague, accomplished much on the second tour. Barnabas took Mark with him, and the young man found reinstatement. Many years later, Paul, now in prison, asked for Mark as a helper (2 Tim. 4:11).

How, then, do you disagree gracefully?

1. *Agree to disagree.* Don't feel compelled to convince another of your point of view, nor to yield yours to someone else's out of a mistaken view of unity.

2. *Take the high road.* In the Acts account we don't find Paul accusing Barnabas of nepotism (Mark was his cousin) or Barnabas telling Paul he was ungrateful. Nor did either suggest that he knew God's mind on the question, implying that the other was less spiritual.

And there was no innuendo concerning motives—certainly no plot to undermine the work of the church!

Unfortunately, disagreements among Adventists today sometimes take the low road. We turn differences over ideas into attacks on persons. We set ourselves up as God, who alone can judge motives (Matt. 7:1, 2). And sometimes we smell Jesuit plots behind every bush.

3. *Keep mission uppermost.* Barnabas and Paul didn't let their strong difference of opinion detract from mission. For each, building up the church took priority, not winning an argument.

What might that mean today? Suppose you don't like something that appears in *Guide*, *Insight*, or the children's programs produced at headquarters. Will you register your concerns appropriately and then give your efforts to saving your children or youth, or will you put your energies into attacking the material, thus neglecting the mission?

4. *Make sure it's worth the disagreement.* Some matters are vital; many aren't. And disagreeing simply for the sake of disagreeing doesn't help the church or honor the Lord.

5. *Do everything always in love.* "Knowledge puffs up, but love builds up. The man who thinks he knows something does not yet know as he ought to know," wrote Paul (1 Cor. 8:1, 2).

I wonder: Did Paul have second thoughts about that disagreement with Barnabas? Did he wonder if he'd been too harsh in his treatment of John Mark? At any rate, here is Paul, years later, writing from prison: "Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone" (Col. 4:6).

* Bible texts in this article are taken from the New International Version.

WILLIAM G. JOHNSSON



Grace Orientation

One of the newest catchwords in Adventist religious education these days is "grace orientation." In essence, it says that our religious instruction should be characterized by a greater emphasis upon God's grace than upon His law.

It is a delicate balancing act at best. It does not do away with the law, but suggests that an emphasis upon God's grace would attract more people to become Christians than would an emphasis upon the law of God.

For some members this new emphasis upon God's grace comes none too soon. To bolster their opinion, they point to a significant finding in the church's recent Valuegenesis research about its youth: The youth think "the emphasis on Adventist rules and standards is so strong that the message of Christianity gets lost."

The perceived outcome of such an emphasis upon the dos and the don'ts is a generation of young people who have been wrongfully deprived of any sense of assurance about their salvation. "Instead of developing a growing confidence in the grace of God, our youth tend to become insecure about their salvation as they see such emphasis placed by the church upon their actions. They begin to feel that we are teaching them that their salvation is dependent upon their *conduct* and not God's *grace*." ¹

They have a point. Without doubt, we have traditionally been seen by many of our youth as a church more *against* things than *for* things—no caffeine, no dancing, no movies, no rock music, no jewelry, no meat, no . . . No wonder our young people often get a skewed picture of what the church, what Christianity, and even what God Himself are all about.

And though I happen to agree with the list of don'ts, it's not hard to understand why so many young people (and others) don't want any part of our church or of Christianity.

Grace orientation calls us to change all this, even to attempt to reverse some of the damage that has been done. As Christian writer Brennan Manning suggests, it's time that we begin "to heal our image of God and of ourselves."

Grace orientation specifically calls us to make mighty clear that one's salvation depends not upon one's works, but upon the *grace* of God. "For by grace you have been saved through faith; and this is not your own doing," wrote the apostle Paul. "It is the gift of God—not because of works, lest any man should boast" (Eph. 2:8, 9, RSV).

Yet as our churches, schools, and homes move toward an emphasis upon grace orientation for religious instruction, it might be helpful to keep two points in mind and in balance:

First, while one's conduct can never earn entrance into heaven, a Christian's outward life will portray the inner beauty of the indwelling Christ. His presence can't be kept in! It will impact and influence every decision we make and every action we perform.

Ellen White expressed it this way: "By faith you became Christ's, and by faith you are to grow up in Him—by giving and taking. You are to *give* all—your heart, your will, your service—give yourself to Him to obey all His requirements; and you must *take* all—Christ, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper—to give you power to obey." ²

Second, the law of God has never been set aside. Perfect obedience to the law of God is still expected from everyone who is saved. If the law could have been changed or trampled upon with impunity, then Christ would not have had to die for us. But it has not changed, and will not, for it is a reflection of God's character, and He is unchanging.

But how can we keep the law? Through Jesus Christ! That's the good news. Jesus lived a sinless life and died for us, and now He is offering to take away our sins and give us His perfect character, His perfect righteousness before the law.

"If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous," wrote Ellen White. "Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned." ³

With grace orientation, we must be careful not to overemphasize the grace of God to the devaluation of the claims of the law of God.

"Without the law," wrote Ellen White, "men have no just conception of the purity and holiness of God or of their own guilt and uncleanness. They have no true conviction of sin and feel no need of repentance. Not seeing their lost condition as violators of God's law, they do not realize their need of the atoning blood of Christ." ⁴

And she was so bold as to say that "it is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people." ⁵

It is the law of God that drives us to despair; it is the grace of God that draws us to the Saviour.

Yes, it's time that we rethink our approach to religious education, particularly for our young people. But in our change to a grace orientation we must not forget the useful purpose of the law.

¹ Andrew Leonie, in *Adventist Review*, Jan. 3, 1991. (Italics supplied.)

² *Steps to Christ*, p. 70.

³ *Ibid.*, p. 62.

⁴ *The Great Controversy*, p. 468.

⁵ *Ibid.*, p. 478.

School Prayer and Adventists

Should we rejoice over the Supreme Court's ban on public school graduation prayer?

Robert E. Lee, principal of Nathan Bishop Middle School, Providence, Rhode Island, is a considerate man. Having invited a rabbi to pray at graduation exercises, he gave him guidelines for composing a public prayer at civic ceremonies. The invocation and benediction, said the principal, should be nonsectarian and should not conclude "in Jesus' name," nor solicit Buddha's blessing. A "Hail, Mary" would be as much out of place as a passage from the *Book of Mormon*.

Rabbi Gutterman's prayers at the June 29, 1989, graduation were models of sensitivity. His invocation started, "God of the Free, Hope of the Brave: For the legacy of America, where diversity is celebrated and the rights of minorities are protected, we thank You. May these young men and women grow up to enrich it. For the liberty of America, we thank You. May these new graduates grow up to guard it. For the political process of America in which all its citizens may participate, for its court system where all may seek justice we thank You. . . ."

His benediction called the graduates "'to do justly, to love mercy, to walk humbly.'" His "Amen" was linked to no name.

But his prayers soon were, as Daniel Weisman, on behalf of his daughter Deborah, a student at Nathan Bishop, brought suit in our nation's court system where, as Rabbi Gutterman had observed, "all may seek justice."

The issue: whether prayers constitutionally could be said at a high school graduation. The district court prohibited the practice on the grounds that it violated the establishment clause of the First Amendment, and the court of appeals affirmed. On June 24, 1992, the U.S. Supreme Court agreed.

Relevant Questions

Why such joy in separationist ranks over the High Court's rebuke to a sensitively constructed graduation prayer? Especially when students don't even have to attend? Weren't the justices just splitting hairs over prayers?

Let's see what they said in their controversial decision, and examine how the Court split and the implications for future religion cases.

■ First, said the Court, quoting from a prior decision, government "may not coerce anyone to support or participate in

religion or its exercise, or otherwise act in a way which 'establishes a [state] religion or religious faith, or tends to do so.'" Good constitutional doctrine, to be sure, but did a graduation prayer do all that?

■ It was a state official, Principal Lee, who directed the formal religious exercise at the graduation ceremonies. Thus it was a state official who decided that prayers should be offered and who selected the participant.

Assuming that Lee at least dangled a leg over the wall of separation, shouldn't we nevertheless applaud his sensitivity? I think so, but with this understanding: If the Court had approved the principle of state-directed prayer, it would have opened the way to insensitive prayer—in fact, to the type of state-directed religious services that plagued early America.

■ It was a state official that provided Rabbi Gutterman with a copy of "Guidelines for Civic Occasions," a pamphlet that directed that the prayer be nonsectarian. "Through these

means," the Court rightly observed, "the principal directed and controlled the content of the prayer." Not a theologian, mind you; a government official.

The Court held that "religious beliefs and religious expression are too precious to be either proscribed or prescribed by the state." It's worth noting in this context that children may still read the Bible and pray in a public school, but they may not expect the aid of the state in that exercise. Separation of church and state, the Court has said, means that in America the state cannot write a prayer and force any segment of its citizens to recite it. Of course, individuals or groups of students may pray on their own. What is outlawed is government-led prayer. When you hear fundamentalist evangelists or sophisticated politicians demanding voluntary prayer in schools, you can believe that they know all too well that "voluntary" is spelled "government-led."

It should not take prophetic insight (history will do quite well) to recognize, as the Court did in *Weisman*, that "in the hands of government what might begin as a tolerant expression of religious views may end in a policy to indoctrinate and coerce." With the Court—and James Madison—we must discern the danger in the principle (or, in this case, the *principal* also!) and, by denying it at this stage, keep it from becoming precedent.

The Court distinguished its decision in *Weisman* here from a previous decision (*Marsh v. Chambers*) condoning prayer at



By Roland R. Hegstad, editor of Liberty magazine and an associate director of the General Conference Public Affairs and Religious Liberty Department.

the opening of a state legislature. "The atmosphere of a state legislature's opening, where adults are free to enter and leave with little comment and for any number of reasons, cannot compare with the constraining potential of the one school event most important for the student to attend."

Shall we then rejoice at the decision? Yes, but again with reservations. The 5-4 decision in this case, as in the abortion decision handed down a week later, could well be reversed with the retirement of 83-year-old Justice Blackmun and the appointment of another Rehnquist, White, Scalia, or Thomas, the four dissenting justices. And the Court majority's failure to base their decision on the *Lemon** test may point to the impending demise of this tool so useful in maintaining the wall of separation between church and state.

Justice Kennedy's break with Scalia on a religious issue is a hopeful sign. And Justice Souter's concurring opinion, providing as it does persuasive answers to Scalia's arguments for "tradition," marks his emergence as a powerful centrist on the Court. *Smith* (the "peyote case") seems to have sensitized Justice O'Connor to the potential mischief of cavalierly overturning settled case law. She, Souter, and Kennedy comprise a centrist trio critical to preserving church-state separation. Antonin Scalia, with Clarence Thomas in lockstep, continues his assault on minority religious rights as, from different perspectives, do Rehnquist and White.

So what's the verdict?

Rabbi Guterman may not have a prayer in a public school, but I'll give him the last word in this public forum as he prayed at the graduation exercise: "For the legacy of America, where diversity is celebrated and the rights of minorities are protected, we thank You."

*A three-part test of "establishment" that prohibits government action from either (1) having a religious purpose, (2) having a primary effect of either advancing or inhibiting religion, or (3) fostering excessive entanglement of government with religion.

WORLD CHURCH

Yugoslavia Update. In the midst of a recent siege of Sarajevo, Bosnia, 11 Adventists found safety in the basement of an Adventist church.

The war has damaged the city-center church and the Southwest Yugoslavian Conference headquarters building, says Robert S. Folkenberg, General Conference president. Though three Adventist churches in Bosnia have been damaged, there are no reports of members killed.

In the Croatia-Slovenia Conference, 15 churches and

50 homes of church members have been destroyed or damaged in the war. Thirteen Adventists are reported killed and several more missing.

Australian Girl Wins Peace Poster Contest. Emma Butler, a daughter of Adventist missionaries Robert and Joy Butler (who are serving in Zimbabwe), was one of 24 finalists in the poster competition that attracted 300,000 entries from 62 countries.

Her work was selected for a Merit Award in the annual Lions' Club International competition, says the South Pacific Division *Record*.

NORTH AMERICA

NAD Tithe Giving Rises Sharply.

North American Division tithe totaled \$168,834,022 for the first five months of 1992, an 8 percent increase over the \$156,378,286 given in the same period last year. Per capita tithe giving for the five months increased 5.5 percent, from \$209 in 1991 to \$221 this year. There was one more Sabbath during the 1992 time period than in 1991.

World missions offerings for the first five months of 1992 totaled \$8,402,671, a 2.7 percent increase over the \$8,185,553 given last year.

"This increase reflects the limited economic recovery in North America," says Gary Patterson, administrative assistant to the NAD president. "But more than that, it reflects the confidence of our church members and a determination to fulfill the gospel commission."

Black, Korean Adventists March for Peace in LA.

Nearly 500 Black and Korean Adventists in Los Angeles, California, expressed their solidarity in a march for peace on June 21. Organized in response to the Los Angeles riots, the march provided an opportunity for Adventists to warn the community about alcohol and drug abuse.

"People think Blacks and

Koreans are fighting each other," says Connie Kim, a member of the Glendale Korean Church and march coordinator. "But Adventists are working together."

Kim has received a grant from the California Office of Alcohol Programs to conduct an 11-month project in alcohol-abuse awareness.

FOR YOUR INTEREST

Steps to Christ Available in Large Print.

Christian Record Services has just produced a large print version of *Steps to Christ* (in 22-point type). The book is free for anyone who is visually impaired (someone who has no better than 20/200 vision with corrective lenses).

To receive a book, write to: Christian Record Services, 4444 South 52nd Street, Lincoln, NE 68516; or call (402) 488-0981.



CHURCH CALENDAR

- | | |
|----------------|---|
| July 25 | Home Study International Promotion Day |
| Aug. 1 | Health Ministry Month begins |
| Aug. 5 | Adventist-Laymen's Services and Industries annual convention begins in Palm Springs, California; (301) 680-6450 |
| Aug. 8 | Oakwood College Offering |

End-time Living

Our message, our mission

BY HYVETH WILLIAMS



Our generation is perched on the final years of a closing century and the dawn of a new millennium. In spite of all the changes, the promises of economic growth, and the sociological development pronounced by the prophets of a new world order, one cannot help sensing an underlying eeriness suggesting that the caldron of wickedness is boiling over.

These are the best and worst of times, at once both chilling and thrilling. The escalation of deaths in major cities over the

past 10 years is a chilling reminder that we are living in the end-time, because those wielding weapons of violence no longer aim to maim but to kill. Consequently, seminars on violence are becoming the vogue in an almost futile gesture to stem the destruction of human life.

These things should not surprise Christians. Our Lord forewarned us to be forearmed with the gospel of truth in a last-day society distinguished by increased lawlessness as people's love grows cold (see Matt. 24:12).

But it is also a thrilling age in which to live. Think of the recent rescue of a renegade satellite by three men positioned in the cargo hold of a spacecraft hundreds of miles above the earth. I remember as a teenager in Jamaica telling my grandmother that one day humans would walk on the moon. At that time she warned me not to speak foolishly or someone might consider me a candidate for an insane asylum.

What an awesome age in which to live! How can we make Adventism relevant to the generation living in the end-time?

Some Adventists think we should prepare people to survive last-day events by planning escapades into the forests and mountains. But look at the megatechnological advances of the past few decades. Humanity now has instruments that register

the heat left by people up to 24 hours after they've left a location, chemicals that can defoliate whole forests, lasers able to penetrate and explode large rocks, and amphibious vehicles and marine mammals trained to detect and destroy targets. Computers talk to us and communicate with each other in sophisticated scientific languages. Satellites stalk the heavens, delivering instant portraits pinpointing events on any part of our planet, such as the stunning photos of the movement of Iraqi troops during Operation Desert Storm. Obviously we must create alternatives to comfort one another without the traditional safety of the "hills and forests." How then shall we live in the endtime?

Not long ago I shared a long flight with a prominent physician. He ordered a drink and offered to buy me one. When I declined, he confessed that he needed the alcohol to numb his fear of being held hostage in flight. I explained that I was a minister, at which time he described himself as a once-devout Catholic who was so disillusioned with his religion that he was currently searching for a church to renew his faith. Imagine the intensity of my heartbeat as he told stories of congregations to which his search had led him.

I was eager to introduce him to Adventism, but when I did I was stunned by his gracious rejection, laced with compli-



ments for our advances in the medical field. He had many friends and colleagues who had been born and raised Adventist but, like himself, had distanced themselves from their religious roots because these seemed no more relevant to their needs than the Catholic Church to his. He poignantly confessed his spiritual poverty and asked what the contemporary clergy intend to do to make religion relevant to him and his colleagues living with the vivid evidence of moral, spiritual, mental, and physical decline—indisputable signs that humanity is rapidly running out of time. As pastor of a congregation composed of 56 percent young professionals returning to the church after decades of absence, I've responded to this question repeatedly.

Adventism *is* relevant and appealing! We need not compromise issues of faith to attract and maintain members. The very message of the Second Coming that energized our founders and caused the Seventh-day Adventist Church to rise out of the religious complacency and disillusionment in the middle nineteenth century is still empowering. However, we must keep this message contemporary, convicting, and convincing by renewing our commitment to several biblical perspectives.

1. Worship

God gives the church militant the Word of God amid the battle cry "The hour of his judgment has come" (Rev. 14:7, NIV). He calls mankind to come out of religious confusion and to "worship him who made the heavens, the earth, the sea and the springs of water" (verse 7, NIV).

The word "worship" literally means to regard someone with an expression of deep love, motivated, in God's case, by awe, reverence, and respect.

It also means to prostrate oneself before a royal person, to pay homage or make obeisance. Worship, in content and practice, must combine all these to be one of the pillars of faith for the last-day church that will be triumphant in the end.

Without restating the arguments for or against a traditional worship style, we must agree that the time has come for a healthy change in congregational worship in the Adventist Church. We need to move from our primarily Eurocentric, human-centered style in which songs and sermons focus on "I" to a God-centered style that is inclusive or at least reflective of the many cultures, customs, and peoples who embrace Adventism. While the foundation, center, and circumference of our worship is the Holy Trinity, whenever people attend our worship they should be able to detect our fundamental beliefs. For instance, baptism should not be something added to a service, but the whole event should reflect what we believe about baptism. To accomplish this, I recommend that every church establish a worship committee that reflects the congregation theologically, socially, and gender- and age-wise to plan spiritually impressive worship events that highlight the wonder, witness, and warfare of the last-day church.

We must accept the charge of Revelation 14:7 to be inclusive of worship. The Bible challenges us to be innovative and Christ-centered so that others in the Christian community may appeal to our church for guidance in truly theocentric worship, instead of our seeking their options.

2. Human Sexuality

Seventh-day Adventists living in the end-time must develop a biblically based doctrine of human sexuality as it relates to the

plan of salvation. Both our clergy and congregations are suffering from the damaging effects of irresponsible or uninformed sexual choices. Over the past five years I've conducted Weeks of Prayer in the United States, the West Indies, New Zealand, and Australia. Each time, I've asked participants to write questions that are of utmost concern, regardless of the topic, and submit these anonymously for possible inclusion in a session. To date, I've collected more than 500 questions to use in an upcoming book. Seventy percent of the questions are about sexuality, 20 percent about religion, and 10 percent about various life-style issues, such as jewelry, movies, and makeup.

My seminar "Human Sexuality in the Plan of Salvation," a discussion about contemporary sexual practices and biblical injunctions, exposed problems of premarital sex, abortion, sexual abuse, and homosexuality. Young people carry tremendous guilt, and for many the answer is to end association with a church that does not appear to relate to their trauma but compounds it with perceived rigorous religious demands.

The majority of our young people attempt to be whole in a broken society. But we can no longer avoid confronting this challenge with compassionate biblical answers to counteract secular suggestions about human sexuality.

More and more adult Advent-

The Remnant and Its Mission

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Rev. 12:17; 14:6-12; 18:1-4; 2 Cor. 5:10; Jude 3, 14; 1 Peter 1:16-19; 2 Peter 3:10-14; Rev. 21:1-14.)

Fundamental Beliefs, No. 12.



ists are consciously choosing to embrace a homosexual lifestyle. Some ministers use their clerical office to disguise sexual promiscuity, which is creating an unspoken amount of tension in congregations. Increasingly, members who have experienced varying degrees of sexual contact with ministers, some suffering irreparable psychological trauma, are seeking counsel, but we need resources to prevent rather than cure after the fact. Likewise, sexual abuse of children is an iceberg waiting to emerge in fundamental Christian communities.

These incidents make quite clear that the church has no other choice than to develop a teaching instrument on sexuality that can be used in our schools and churches to

properly educate and remind our people of God's way in an age obsessed with lust and irresponsible sexuality.

3. Social Action

I was thrilled with the swift, courageous, compassionate action of the North American Division in response to the riots in Los Angeles. However, it's unfortunate that it had to take such a devastating event to make us become socially relevant. While I commend ADRA and other ministries for their work in foreign lands, I believe that we have no other choice but to make feeding the hungry and sheltering the homeless a priority so that our preaching and praying may evolve into practical social actions that would at least ease some of the anguish and tensions of this evil age.

I have a burden for victims of AIDS—I'm afraid we haven't done enough in this area. When I visit patients with AIDS, I'm constantly amazed at how many, including Adventists (past and present), are cut off from family and friends and left to die alone. While I believe that we should preach without apology the biblical denunciation of homosexual practice as well as heterosexual promiscuity, we cannot allow homophobia to separate us from our families, whether spiritual or biological, at such a critical time.

Remember, Jesus warned that these are only the beginning of the pangs. If we are alert, we must admit that something even more wicked lurks on the horizon for people living in the end-time. If the medical prognosticators are correct, the year 2000 will be hell on earth as the AIDS epidemic claims millions of victims (up to 120 million, according to world health organizations) who are even now unaware that they are carriers of the deadly disease. Many of these are converted men and women who, though they

have forsaken a life of sin, bear in their bodies its results. We cannot forsake them when they fall victim to this silent killer, especially if we accept the assurance in John 3:16 that Jesus has guaranteed that no true believer will perish (the second death) but have everlasting life.

We don't have to wait for an edict or an emergency encyclical from our church headquarters to exercise our divine mandate (Matt. 25:34-40) for social action. Every local congregation can do its part in its sphere of influence. For example, at the Boston Temple we open our facilities every day to the community. Not long ago a neighbor seeking a place to pray about his out-of-control life was led to accept Jesus Christ as his personal Saviour and now attends church regularly. We've also started a project to feed and clothe the hungry and homeless, and so far two persons we've assisted attend Sabbath services. We rent our fellowship halls to community groups and different city council agencies, and a few months ago a local condominium consortium requested that we present a stop-smoking seminar to their clients. They are coming to us to seek our expertise in these areas, and we no longer have any other choice than to become socially active in our various communities.

4. Preaching

In the nineteenth century Ellen White reported: "Today there is need of the voice of stern rebuke; for grievous sins have separated the people from God. Infidelity is fast becoming fashionable. . . . The smooth sermons so often preached make no lasting impression; the trumpet does not give a certain sound. Men are not cut to the heart by the plain, sharp truth of God's Word." ¹ Charles Swindoll describes the perpetual pul-

Children and the End-time

BY NOELENE JOHNSON

It is ironic that a society that in the past placed so much emphasis on nurturing children should today put them at so much risk. The "me" generation and the decade of greed have overextended society's budgets—financially, emotionally, morally. And guess who gets to pay: the children. As the world plunges deeper into the end-time, the situation can only get worse.

Rampant promiscuity, drug abuse, and greed put every child at risk. Drugs, sex, and dishonest gain are increasingly available to young children. And because not even the most careful parents can be with their kids all the time, kids are faced with choices that can change the course of their lives. But who is teaching kids how to make choices? Who is giving them the opportunity to choose Jesus? Who is looking out for kids in the housing projects of Chicago or on the streets of Los Angeles?

How long will we wait to take Vacation Bible School and neighborhood Bible clubs to the kids who most need them? How long can we wrap ourselves in a cocoon of isolationism? How long before the evils of neglect and greed in the nation's cities cause a tide of violence and destruction that engulfs us all? How long will we wait to do something for the children?

Noelene Johnson is coordinator of children's ministries in the North American Division.

pit trauma in the contemporary church as the fine art of talking in someone else's sleep. We all dreamed that this age would be the zenith of preaching because of the many dramatic demonstrations that we are living in the end-time. But for many congregations it's still a dream.

Ellen White suggests that "the object of preaching is not alone to convey information, not merely to convince the intellect. The preaching of the Word should appeal to the intellect, and should impart knowledge, but it should do more than this. The words of the minister should reach the hearts of the hearers."² We Adventists have no other choice than to make preaching incar-

national for this generation living in the end-time. In 20 to 40 minutes the preacher must make the Word of God take on flesh and dwell among us.

Adventists have a message, and we should preach it without reservation or apology. People need to hear the undiluted strains of the blessed hope ringing from the pulpits of the Adventist Church, calling the soldiers enlisted in the army of Christ to militant action, as we are engaged in the final conflict of the "great controversy."

Because our generation has the advantage of the accumulated records of all preceding ages of sacred and secular history, plus the blessing and burden of living in the end-time

when all the purposes of God will be climaxed by the second coming of Christ, we have no other choice: we must restate and clarify our mission so that people may be called to Christianity in the Seventh-day Adventist experience. We cannot fail our God now!

¹ *Prophets and Kings*, p. 140.

² *Testimonies to Ministers*, p. 62.



Hyveth Williams is senior pastor of the Boston Temple and Swampscott

Seventh-day Adventist churches in Massachusetts.

VOICES OF ADVENTIST FAITH

With each AnchorPoint we will run a cross-section of Adventist voices responding to the topic presented or one related to it. Here respondents share their reflections on why they think they are in the end-time.

Question: Why I think we are in the end-time.



LeiLani Glaser, 28

Homemaker/R.N.
Lincoln, Nebraska

I think the most exciting evidence of Christ's soon return is the increased focus in our church on a personal relationship with God. The emphasis on Jesus' righteousness as our only hope of salvation and victorious Christian living encourages me that God is preparing His people to give the final cry of hope to a dying world and to meet Him soon.



Walter M. Bolinger, 83

Retired
Rio Vista, Texas

The most impressive end-time happening to me is the opportunity to use the high-power shortwave transmitters formerly used for atheistic and Communist propaganda to carry the third angel's message to a large part of the world.



Gil Pionkowski, 15

Student
Silver Spring, Maryland

With the passage of each day we become increasingly aware of the ways in which we are destroying the earth. As a Seventh-day Adventist Christian who worships an all-powerful Creator, I believe it is our duty to be caretakers of our planet. Prompted by the devastation of His creation, the Creator will "destroy those who destroy the earth" (Rev. 11:18, NKJV).



Robert Barker, 62

Retired
Murphy, North Carolina

Immorality openly practiced and without shame. Troubles in the church. Pollution and waste-disposal problems. Ozone damage. Violence. Lack of love for one another. Satanism openly exhibited. Knowing what the Bible teaches and what the Spirit of Prophecy tells us—and now seeing the occurrence of the very events predicted—I know that the end is near.



You can be included in Voices of Adventist Faith! Send a small picture of yourself plus your name, address, age, occupation, and daytime telephone number to: Voices, Adventist Review, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600. We will contact you by telephone with a question for your comments.

Should Children Be Immunized?

The myths and the facts

BY CAROLYN W. ACHATA



Although most parents want their children to be protected from disease as far as possible, a growing number of Adventists are objecting to vaccination for fear of side effects or from a lack of understanding about what vaccines really do. Many postpone immunization until the law requires it for school, and some refuse it altogether, supposedly on religious grounds, since most states accept this objection.

Adventist parents who had refused immunization for their children attending church schools in an 11-county area of a Southeastern state were asked the reasons for their refusal. Their responses appear in Table 1 and are typical of those heard by public health nurses from parents who fear immunization. Only one has a religious connotation; the others indicate a lack of information or understanding.

The earliest Adventist reference to vaccination is a notation in which Ellen White's secretary D. E. Robinson noted that "at a time when there was an epidemic of smallpox in the vicinity, she herself was vaccinated and urged her helpers, those connected with her, to be vaccinated. In taking this step Sister White recognized the fact that it has been proven that vaccination either renders one immune from smallpox or greatly lightens its effects if one does come down with it. She also recognized the

danger of their exposing others if they failed to take this precaution" (*Selected Messages*, book 2, p. 303).

Seventh-day Adventist literature between 1972 and 1991 contains at least 14 references to immunization, all of which are favorable and encourage parents to take responsibility for protecting their children against dangerous disease. The General Conference has an in-house immunization clinic for denominational staff traveling overseas, and Loma Linda University supports immunization of schoolchildren through its School of Public Health.

How does immunization actually

TABLE 1: Reasons People Give for Not Immunizing

1. I don't feel comfortable with it.
2. My child cried all day, and I'm not going through that again.
3. After children reach school age, they really aren't susceptible to those diseases.
4. Vaccines aren't very effective.
5. God made our bodies to fight those things off.
6. Vaccines have adverse reactions that can affect children for a lifetime.
7. Immunizations are dangerous.
8. The American Medical Association covers up facts about side effects.
9. Polio vaccine gives more people polio than it helps.
10. I don't like the government telling me what to do.

work? What are the benefits and risks of vaccination?

Immunization introduces into the body, by injection or by mouth, vaccines manufactured in the laboratory from a disease virus. These stimulate the immune system to build resistance to the disease. In this way, a mild form of the disease can create an immunity. A child may become a little feverish or cranky for a short time, usually only a day or two, and then is back to normal. A cold cloth to the injection site and fever medication can help during this time. This response is normal and is a small price to pay to avoid the devastating effects of the disease. Immunization not only protects the child, but breaks the chain of disease transmission in the community.

Laws requiring proof of immunization for school or day-care attendance have existed for more than 25 years in the United States and are intended to protect the health of the public. These laws have been enforced more rigidly in recent years because such diseases as measles, rubella, mumps, and whooping cough have continued to occur in children of preschool age through college in areas that do not have high levels of immunization. These diseases have resulted in much lost time from school, as well as suffering, permanent damage, or death.

Polio. Widespread use of polio vaccine in the United States since the mid-1950s has almost eliminated the disease from the country. However, outbreaks continue to occur among religious groups, such as the Amish, who refuse immunization. When our children are not immunized, we run the risk of polio becoming reestablished.

Measles, Mumps, and Rubella. Measles outbreaks of devastating proportions have occurred in religious communities objecting to immunization, such as the Principia College outbreak in Illinois in 1985, where three students died. A serious outbreak of rubella (German measles) in the 1960s affected 20,000 babies of mothers who had been infected. These mothers suffered miscarriages or gave birth to infants with problems such as heart defects, deafness, blindness, or mental retardation. Two rubella outbreaks occurred in Tennessee in 1991 in unvaccinated religious communities.

Such outbreaks are preventable today because of effective measles, mumps, and

rubella vaccines. Ninety percent or more of inoculated children will receive protection from the first injection. For those who do not, a second dose is advised before entry into elementary or junior high school. Following vaccination, only one out of five children will have a fever or rash, occurring one or two weeks afterward. Occasionally a mild swelling of the salivary glands follows vaccination for mumps.

Diphtheria and Tetanus. One out of 10 who get diphtheria will die from it, and four of 10 who get tetanus will die from it. Fortunately, the number of such cases in the United States is low. The vaccine is of the killed virus type, which requires several doses to produce immunity, then booster doses every 10 years to maintain protection. Most people will experience a sore arm for a day or two after receiving the vaccine.

Whooping Cough. Pertussis, or whooping cough, continues to occur, with 70 percent of cases in children under 5 years of age. About half the children under 1 year of age who contract whooping cough are hospitalized. In recent years more than 2,000 cases have been reported each year in the United States. A Tennessee outbreak in 1989 occurred in an unvaccinated Mennonite community. For every 1,000 reported pertussis cases, 22 develop convulsions and serious brain damage. An average of nine deaths from pertussis occur annually. Pertussis vaccination is given in combination with diphtheria and tetanus vaccines to children up to their seventh birthday. More than 95 percent receive protection from the full series of shots.

Hemophilus. *Hemophilus influenzae* type B has been recognized in recent years as bacterial, causing meningitis in children under 5 years of age. Some 12,000 cases occur each year in the United States, with about one in 20 resulting in death and one out of four causing permanent brain damage. The infection can also trigger pneumonia and infection of other body systems. Each year about one in 200 children in the U.S. will have a moderate to severe case.

The *Hemophilus* vaccine is very safe

and is given to infants as young as 2 months. Usually a child will have no more than a slight fever or a sore arm from the injection.

All the diseases discussed above are airborne, like the common cold, with the exceptions of polio and tetanus. The polio virus is an intestinal disease and enters the body through the mouth. Tetanus germs

household. Now individuals who have immunity problems, or children with family members in the house who are on chemotherapy or other medications that lower the body's resistance to infection, are given the injectable inactivated polio virus vaccine. No problem has occurred from use of this alternate vaccine.

With respect to the diphtheria-tetanus-whooping cough (DTP) vaccine, a small number of children may experience excessive fever (over 105° F) or temporary episodes of limpness, paleness, or excessive irritability. The physician will then administer diphtheria-tetanus vaccine without the pertussis part. Continuing medical research has resulted in a new type of vaccine with a lower incidence of fever, irritability, and soreness. Licensed in January of this year, it will be used first in children receiving their fourth and fifth doses of vaccine.

There has been concern that the DTP vaccine causes sudden death syndrome, which occurs most often in infants less than 6 months old, the age at which they are receiving their vaccination. An extensive study has shown that SIDS death occurring after receipt of DTP vaccine is coincidental.

More information on these vaccines is available at health departments and physicians' offices. Parents are now required to read this information before their child receives any immunization, so they

will better understand the benefits and risks, and have an opportunity to ask questions.

In summary, modern vaccines are the result of years of research and are being constantly improved. They are very safe, and serious side effects are rare.


Vaccination is in harmony with the health message of the church. Parents who refuse to vaccinate their children risk not only the lives of their children, but the health of their community as well. 

TABLE 2: Immunization Schedule for Infants and Children

Age	Immunizations
2 months:	DTP 1 (Diphtheria, Tetanus, Pertussis); Polio 1; Hemophilus 1 (Hlb)
4 months:	DTP and Polio 2; Hlb 2
6 months:	DTP 3; Hlb 3
12 months:	Tuberculosis Skin Test
15 months:	Measles, Mumps, and Rubella 1; Hlb 4
15-18 months:	DTP 4; Polio 3
4-5 years:	DTP 5; Polio 4; Measles, Mumps, and Rubella 2

Immunization Schedule for Those 7 Years or More, Not Previously Immunized

First visit:	Tetanus-diphtheria 1 (Td); Polio 1; Measles, Mumps, and Rubella 1
Two months later:	Td 2; Polio 2; Measles, Mumps, and Rubella 2
Six months later:	Td 3; Polio 3
Every 10 years thereafter:	Td boosters

—Immunization Practices Advisory Committee, 1991

live in the ground, entering the body through cuts or puncture wounds. Thus, no one can escape these diseases, if exposed, unless he or she is immunized.

The term *herd immunity* describes the tendency of a high level of immunization in the community to interfere with the chain of disease transmission. Unvaccinated individuals appear to be protected by being around vaccinated people. This holds true generally, except when groups of unvaccinated persons are exposed to a disease.

Let us look at the uncommon cases of serious side effects. Polio cases have been known to occur in *unvaccinated* individuals with low resistance to infection. Such persons have become ill by coming in contact with the virus eliminated in the stools of recently vaccinated children in the



Carolyn W. Achata is a public health nurse with the immunization program of the Tennessee Department of Health.

What Makes Us Susceptible to Addiction?

Four factors may affect our choices and behaviors.

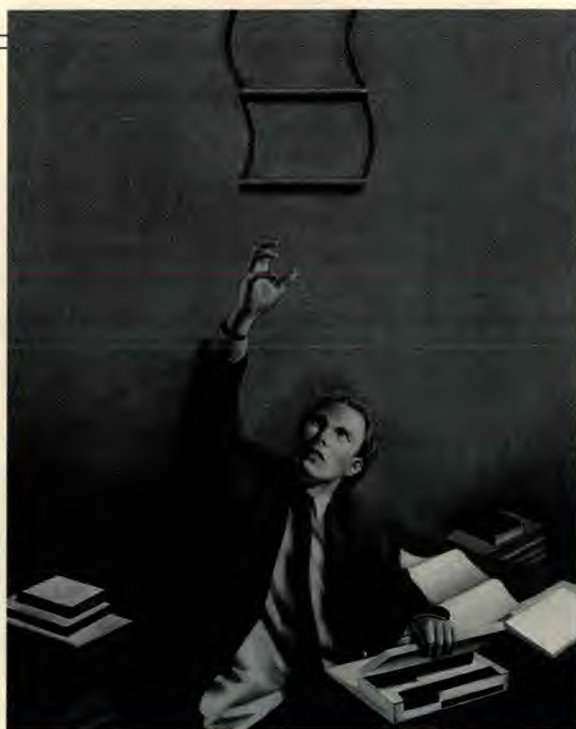
BY PATRICIA B. MUTCH

Bill was depressed. His wife wanted a divorce. This shattered not only his personal life but his cherished plans to become a minister. Bill felt he had no reason to go on living.¹

Fortunately, suicidal thoughts frightened Bill enough that he sought help. Professional counselors helped him unfold his story. Bill had become a compulsive volunteer at church—giving Bible studies, doing missionary work, and attending church functions. Why? He was driven by the goal to please God.

This growing absorption took him away from home so much that his wife felt abandoned. Bill felt she should raise the family while he served the Lord. His religion became an impervious barrier to personal relationships.

When the family complained, Bill quoted Scripture about submission or the Great Commission. Then, as an “act of faith,” he quit his job, believing God would provide. Unpaid bills mounted, and family savings melted. Though Bill prayed, his creditors foreclosed, and his wife left.



Only in a support group in which he was able to meet others who had struggled with the same issues was Bill able to face his problem. He was a religious addict. His faith was destructive, separating him from God and from people he held dear.

Addictions would not sneak up on us, would not seize and overpower us, would not be *addictive*, if they were not so “cunning, baffling, and powerful,” as Alcoholics Anonymous states it.

Seventh-day Adventists have long rejected the use of alcohol and narcotics. What may be less clear to us is that good substances and activities can also be addictive. (See part 1 last week.) How can this be? The tendency to addiction lies within us as human beings.

Still, not everyone who encounters an addictive agent automatically becomes addicted. Why do some people respond to a pleasurable, mood-changing agent compulsively, while others maintain a moderate, balanced relationship to it?

In this article we will explore four factors that increase our susceptibility to addiction.

1. Our Addictive Culture

Western society promotes many values and assumptions that are conducive to addictive behavior. In her definitive work *When Society Becomes an Addict*, Anne Wilson Schaef states that most of us are susceptible to addiction because society *rewards* certain addictive traits.²

What are some of the values that provide fertile ground for addictive behavior?

■ Life is best when we're pursuing pleasure.

■ Avoid pain. (We want a quick fix when we experience discomfort. We fail to recognize that real life includes both pleasant and unpleasant experiences.)

■ Achievement and perfection bring the greatest rewards. (As a result, we compete fiercely, strive to be best, look out for number one, and focus on external measures of worth rather than inner qualities.)

■ Material wealth and prestige symbols prove our achievements.

■ The bottom line matters most. Outcomes are more important than the *process* of reaching goals. (When we ignore the process, however, we often push aside our conscience as well.)

■ Power and control demonstrate our importance and personal worth. (Since we can control life only a limited percentage of the time, we may seek a mood change to help us create the illusion of control.)

■ Relationships are secondary, even disposable. (In our fast-paced, mobile society, we do not feel it critical to invest time in our relationships with people or with God.)

Attractive messages in the media, advertising, and in our economic system repeat these values again and again. People who don't fit the desired image of success are often marginalized or shamed. Just think of the many young women who experience eating disorders as they strive to fit society's desired image of a beautiful model-thin body.

To a degree, all of us are at risk. As we buy into these values we are more likely to succumb to the addictions they spawn.

2. Potential Pitfalls in the Church

■ Society values perfectionism, and this can easily be amplified in the church. An unhealthy culture develops if righteousness by works is promoted and we respond by striving for perfection and regimenting our religious behavior. Self-worth is measured by what we *do* rather than by who we *are*. We lose touch with our inner spiritual selves; we become "human doings" rather than "human beings."

When others judge our imperfect be-

havior as unacceptable, we experience shame, feelings of failure, and hopelessness. As our pain increases, we may cope by turning to addictive behaviors.

Alcoholics Anonymous uses this instructive phrase: "Ours is a program of spiritual progress, not perfection." Trying to be a perfect person is not only chasing an illusion, but is highly stressful. As Craig Nakken states: "Perfection is an addictive value; progress is a spiritual value."³

The spiritual dangers of external measurements were graphically portrayed by Christ: "Woe to you, scribes and Phar-

"Perfection is an addictive value; progress is a spiritual value."

—Craig Nakken.

isees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness. Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness" (Matt. 23:27, 28, NKJV).

Overvaluation of external appearances tends to block honest, mutual relationships with people and with God. When we focus on maintaining a facade of perfect behavior, we cannot connect with others in a trusting, intimate way. The addictive agent? Self-righteousness.

■ Another dangerous concept is that our problems will be solved when we surrender to God. Some see baptism as a cure. But addictions don't arise overnight, and they won't be healed instantly; recovery is an extended process of growth. Well-meant advice to "pray more" or "have more faith that God will heal you" is usually unrealistic and discouraging, and increases the risk of relapse.

Some people may achieve abstinence for a time by sheer willpower or by "white-knuckling it." Others stay in church and hide their addiction, suffering growing shame from their dishonest living. Commonly, people switch to a more acceptable addiction such as work, religious behavior, or power. What we must recognize, however, is that no matter what the addiction, it will be destructive.

■ Another potential pitfall can be an excessive emphasis on authority and control. Instead of encouraging members to grow in self-control, we may install external controls. We may exert an unhealthy degree of prescriptiveness on behavior so all can be "acceptable." Those who don't achieve these goals are marginalized, discounted, and even punished.⁴

Excessive external control attracts and encourages an addiction to religion. Religion addicts are often those seeking escape from alcoholism, drugs, or a sexual addiction. Repeated lapses fuel their inner frustration and rage. This is why the addiction to religion is also referred to as an addiction to "righteousness and rage." As a result, there is a higher incidence of spouse and child abuse among fundamentalist religious groups.⁵

Religion addicts differ from conservative Christians who are governed by mature consciences. Addicts find no peace or joy in their religious life; they are miserable Christians, projecting their hostility by aloofness or by being critical and condemning.

■ Work addiction is another compulsive disorder that the church may encourage. Since religious work is highly valued, service can take precedence over our relationships with God, family, and other people.

Instead of teaching the biblical doctrine of temperance, we may encourage, even urge, people to overwork. This misguided dedication to service is work abuse. We become physically addicted to our own adrenalin. Hyperadrenalinism from work addiction is well recognized today for its destructive qualities.⁶

3. Childhood Experiences

Today we're learning that a link exists

between painful childhood experiences and susceptibility to addiction. This connection was first recognized in children of alcoholics. Such persons are said to have the *adult child syndrome*: as adults they retain childish and dysfunctional ways of coping.⁷

What causes this syndrome? Normal needs in childhood development were not adequately met by parents. Of course, no parent is perfectly adequate. But some parents are continually unable or unwilling to meet their children's normal needs. Family situations that result in these dysfunctional and painful childhoods include:

- Addiction by one or both parents and the resulting codependency within the family.
- Physical, sexual, or emotional abuse of family members.
- Chronic absence of one or both parents; parental abandonment; or single parenting without benefit of additional support systems.
- Excessive focus on one person in the family to the exclusion of the needs of others.

■ Extended family conflict and trauma.

Those who have had painful childhoods develop coping mechanisms that are inadequate for mature adult life. Table 1 lists some of the characteristics they display as adults.

Most find it difficult to recover from addictions of any kind until they identify and deal with the childhood issues that shaped them. Counseling and special treatment may be needed.⁸ But change is possible, and many do succeed in renewing their lives as adults. It's true that "it is never too late to have a happy childhood."

4. Genetic Predisposition

Our own individual biological makeup may also predispose us to addiction. For example, numerous studies show familial patterns of alcoholism. The environment may modify our risk, but children of alcoholic parents are at higher risk for addiction than children of nonalcoholic parents. Recently the discovery of a possible gene for alcoholism has drawn much scientific interest.⁹

Conclusive proof of a genetic basis for addiction has not yet been found, but increasing evidence appears to suggest that it exists.

Is There Hope?

A favorite prayer in addiction recovery programs and twelve-step fellowships is the Serenity Prayer. It encourages anyone struggling with an addiction to live in a realistic relationship with God by saying: "God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference."

Writing about the rehabilitation of alcoholics, Ellen White offers this promise of hope: "Whatever may be our inherited or cultivated tendencies to wrong, we can overcome through the power that [God] is ready to impart."¹⁰

Next week: We will conclude this series by exploring the means by which we can recover from our addictions and the role the church may have in facilitating this recovery.

Table 1: Characteristics Displayed by Adult Children of Dysfunctional Families*

Adults who grew up in homes marked by abuse, neglect, or addiction may:

1. Have to guess at what is normal.
2. Have difficulty following a project through from beginning to end.
3. Lie when it would be just as easy to tell the truth.
4. Judge themselves without mercy.
5. Have difficulty having fun; take themselves very seriously.
6. Have difficulty with intimate relationships.
7. Overreact to changes over which they have no control.
8. Constantly seek approval and affirmation.
9. Feel they are different from other people.
10. Be superresponsible or superirresponsible.
11. Show extreme loyalty, even when evidence shows that loyalty is undeserved.
12. Seek immediate rather than deferred gratification.
13. Lock themselves into a course of action without considering alternate behaviors or possible consequences.
14. Seek tension and crisis and then complain about it.
15. Avoid or even aggravate conflict, but rarely deal with it.
16. Fear rejection and abandonment, yet reject others.
17. Fear failure, but sabotage their success.
18. Fear criticism and judgment, yet criticize and judge others.
19. Manage time poorly; do not set priorities in a way that works well for them.

* B. Robinson, *Work Addiction: Hidden Legacy of Adult Children* (Deerfield Beach, Fla.: Health Communications, Inc., 1989).

¹ Bill's story is told by Stephen Arterburn and Jack Felton in *Toxic Faith: Understanding and Overcoming Religious Addiction* (Nashville: Oliver-Nelson Books, 1991), pp. 267-269.

² San Francisco: Harper and Row Publishers, 1987.

³ *The Addictive Personality* (San Francisco: Harper and Row Publishers, 1988).

⁴ Arterburn and Felton.

⁵ L. Booth, *Breaking the Chains: Understanding Religious Addiction and Religious Abuse* (Long Beach, Calif.: Emmaus Publications, 1989).

⁶ Diane Fassell, *Working Ourselves to Death: The High Cost of Work Addiction and the Rewards of Recovery* (San Francisco: Harper and Row Publishers, 1990).

⁷ J. Woititz, *Adult Children of Alcoholics* (Deerfield Beach, Fla.: Health Communications, Inc., 1983).

⁸ C. L. Whitfield, *Healing the Child Within* (Deerfield Beach, Fla.: Health Communications, Inc., 1989).

⁹ See K. Blum, E. P. Noble, P. J. Sheridan, A. Montgomery, T. Ritchie, P. Jagadeeswaran, H. Nogami, A. H. Briggs, and J. B. Cohn, "Allelic Association of Human Dopamine D2 Receptor Gene in Alcoholism," *Journal of the American Medical Association* 263 (1990): 2055-2060.

¹⁰ *The Ministry of Healing*, p. 176.



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CHASTITY
(b. 1800)

ABIGAIL
(b. 1830)

ELIZABETH
(b. 1850)

RUBY
(b. 1875)

MIRANDA
(b. 1910)

MARIA
(b. 1940)

NICOLE
(b. 1969)

Seven Women, Seven Eras—3

Elizabeth

*The young woman who crossed the continent,
and the sea*

BY JOE L. WHEELER

Elizabeth was one of those lovely babies who grow into exquisite children who dance through adolescence into full maturity without losing their beauty. Nature also endowed her with beauty of soul. And she sang before she could speak.

Beauty of any kind moved her deeply—whether the beauty of sunrise, of a snow-flocked winter meadow, a nestful of bluebirds, or of 1 Corinthians 13 read by Father at evening worship by flickering candlelight.

Sister, brother, sister, brother, brother, brother, sister, sister, sister, brother, twin sisters, brother. When the

fifteenth child arrived, exhausted Abigail turned to Reuben and declared, "It's over. No more children!" "Yes, dear," responded the lord of the manor.

Elizabeth was 11 when the guns at Fort Sumpter signaled the beginning of the bloodiest war in the nation's history. Friends, relatives, and church members all were swallowed up in its insatiable maw. When the conflagration ended four years later, the men, and the women who nursed them, came home—those who were still alive and what was left of them. Some of the lilt in Elizabeth's voice died after the cannonading of Gettysburg and Sherman's March to the Sea.

When silence finally descended upon the weary land, Abigail and Reuben took stock of their few possessions, their land, and their children, and decided to move west. Reuben came home one evening with news that the farm had sold for a better price than he had hoped. It was time to start packing.

Many of their possessions were sold or given away, much to Elizabeth's dismay. But Father was adamant: only two wagonfuls could be hauled west. The day their caravan left Hillsboro and Washington, New Hampshire, Elizabeth buried her tearstained face in Father's arms. They had no idea they were leaving "the Cradle of Adventism." They fully expected the Lord to return very soon.

It seemed to take forever to get through the vast reaches of New York State, and then Ohio. With wagon breakdowns and stops for Sabbaths, it was almost two months before the weary horses lumbered up the dusty road to Battle Creek, Michigan.

It looked like Battle Creek would be their new home. Uncle John and Aunt Lavinia, being childless, had enough room for everyone and seemed delighted at the sudden expansion of their family. John had a prospering lumber business and declared he could use all the hands he could get.

So many of the saints were moving into Battle Creek that the locals were beginning to call it the New Jerusalem. Everywhere one saw evidences of the church's growth: medical work, publishing work, a food factory, and a college. To Elizabeth, who had yearned to explore beyond the few tattered books (*Pilgrim's Progress*, *Paradise Lost*, an almost complete set of McGuffey's *Readers*, and the large family Bible) and church periodicals they owned, Battle Creek was a dream come true. How wonderful it would be to go to college! Six years of schooling were not near enough for her.

Westward Ho!

But it was not to be. At family worship one balmy April Sabbath, Father declared, "We're heading west."

It seems that Father and two of his brothers had gotten into a heavy discussion the night before about the swarms of Adventists who continued to stream into Battle Creek. How could the message be

The Early World of Elizabeth (1850-1875)

Elizabeth was born at a rather quiet time, now that the Mexican War was over. Stephen Foster was churning out his folk songs immortalizing the South, and all America was singing them. But up north in Brunswick, Maine, a lady was writing a book that Abraham Lincoln was later to declare caused the War Between the States. Harriet Beecher Stowe had no idea that *Uncle Tom's Cabin* would have that effect.

The Civil War darkened the skies of Elizabeth's youth as it split the nation asunder as cleanly as a seasoned rail split by Abe Lincoln. Abe was on the speaking circuit debating Douglas. Father Reuben took Elizabeth one evening to hear them speak. By the time the great war was over, more than 600,000 casualties had stained the land crimson. In the

South, one out of every four adult males was either dead or maimed for life.

The Crimean War in eastern Europe and the Civil War in America opened up a new career for women: nursing. The most famous account to come out of the war was Louisa May Alcott's *Hospital Sketches*, detailing her own experiences as a nurse in a Washington, D.C., hospital.

As for women, progress was being made, but slowly. After the war, Elizabeth Cady Stanton and Susan B. Anthony began publishing their weekly magazine, *The Revolution*, the firstfruits of which were gratifying: women gained the right to vote in the 1870 Wyoming election. On the frontier there appeared to be, other than this lone victory, little indication that things were getting much better for women. Marriages continued to

come early and children often.

Today children grow up idealizing television or cinema stars and sports or entertainment figures. Not so during Elizabeth's time. For her family, religion was paramount in importance. It represented her identity and reason for being. Children in rural Adventist families had little to look forward to in life other than Sabbath services in one another's homes. The closest thing to vacations was occasional regional get-togethers. Thus church leaders assumed major significance for them.

During Elizabeth's early life Adventists moved their center from New England to Battle Creek, Michigan. Had it not been for disastrous fires, it might well still be there. So centralized did the Adventist Church become that "Battle Creek" became an Adventist verb.

carried to the world so that Christ could come if all the Adventists congregated in one spot? The three brothers agreed that it behooved them to do something about it.

A month later the wagons were loaded. They were joined by other families who felt the same way. After meeting a wagon train at Kansas City, late that fall, just before winter struck the Sierra Nevadas, the Adventists at last reached the great San Joaquin Valley of California. Here the brothers found promising ranches in the same vicinity, bought them, and settled down.

The Mistake

One hot summer day at camp meeting Elizabeth sat with her large family listening to the preaching, reporting, and singing. The youngest and best-looking minister on the platform—also the only unmarried one—made the mistake of looking at Elizabeth during his report. That look was his undo-

ing: he never did put the pieces all together again. Knowing grins rippled down the family bench like dominoes.

The young minister discovered he had

important business with her family that afternoon. Soon Elizabeth thought an October wedding would be perfect.

A month after the two first met, she sat in the kitchen while Pastor John spoke with her father. Finally, the door opened to reveal Father with his arm around the young man's shoulders. Both were smiling.

After her father left the room, John asked if Elizabeth would become his partner in helping to finish the work so the Lord could come. With love she responded, "Yes, John!"

Some years later, the couple traveled across the continent by railroad, then boarded a boat for Europe.

During the halcyon days and nights that followed, Elizabeth and John could be found hand and hand in the upper deck, reveling in the sights and sounds of the ship and the ever-changing sea. How fast the world was changing! After thousands of years, animal-powered transportation was in full retreat be-



fore steam-powered trains and boats. On the high seas another era was ending. After ruling sea travel for millennia, those majestic queens of the sea, the windjammers, were retreating before liners powered by steam. Inventions were being registered at such a rate that the average person could no longer keep up. Surely the end must be near.

Soon John immersed himself in mission work. Elizabeth had planned to help him, but en route realized she was pregnant. In January of their first year abroad, Abraham was born. As the years passed, three more children were added to the family. One died during birth, and another of bubonic fever when but 3 years of age. Only Abraham and her last child, Ruby, survived.

As Elizabeth neared her fourth delivery, she spent a lot of time in her bedroom upstairs, using up all the stationery they had. During the last weeks of her pregnancy she grew more and more reflective. John began to worry.

One evening when he expressed his apprehension, Elizabeth took his strong hand in her weak one, and smiled a smile he had never seen before. "John, I have a strong premonition that I will not survive the delivery of our child . . . No, John, don't try to convince me that I'm wrong; I've felt this way for a long time now. I've written letters to Mother and Father, to Abraham, and to you—to be read only after I am gone. I've had a wonderful life, John, and I wouldn't change a thing if I had it to live over. I'm so grateful

we've been able to help in God's work."

Quietly Elizabeth slipped away only days after Ruby was born, but not before she managed to write one more letter—to her baby girl. Her last words were "John, don't give up. Stay and finish the work so I can see you soon."

Next week: Part 4—Ruby



Joe L. Wheeler is chairman of the Department of English and Communication, Columbia Union College, Takoma Park, Maryland.

He is a sixth-generation Seventh-day Adventist, the great-great-great-grandson of Frederick Wheeler, the first Sabbath-keeping Adventist minister.



The Hole

BY MARLITA L. TAYLOR

It was siesta (or nap) time in Juárez (pronounced war-eh), Mexico. But Juan didn't feel like sleeping at all. In fact, he felt just like a Mexican jumping bean.

His mother was taking a nap. His brothers and sisters and most of his friends were away on a Pathfinder campout. His father had gone with the Pathfinders, and Juan was beginning to feel sorry that he hadn't saved his money so he could go with them. He was having a boring afternoon for a 10-year-old. What could he do for fun?

He saw his father's shovel leaning against the tree near the garden, and got an idea. He would play a trick on his friends. Something told him that he shouldn't do it, but Juan didn't listen. He picked up the shovel and started digging. It wasn't easy to dig a hole in the hard claylike ground. He had to work very hard, and had to dig out rocks that kept getting in the way. He stopped several times to drink from the garden hose, and to rest his foot on the shovel. "This isn't as easy as I thought it

would be," he said to himself.

The hole grew deeper and deeper, until Juan thought it was deep enough, and thought Mother would soon be awake. He hurried over to a mesquite bush and pulled off some branches to cover the hole. Then he raked up some dry leaves and covered the branches. *It's a perfect camouflage!* Juan thought to himself.



Juan was very tired by now, so he got his big Mexican hat, put it on his head, and sat down under the tree for a late afternoon nap. He was hot and tired, and fell quickly to sleep.

It wasn't long before he was awakened by a cry. "Help!" someone called. He opened his eyes to see that a grandmother of one of his friends had fallen into his trap as she was walking across the yard. He scrambled to help her out of the hole.

"Oh, you dear boy," she said, "thank you so much for helping me out of the hole!" Juan felt so bad. He was being thanked for helping her out of the hole he had dug. It was as if she had heaped coals of fire on his head.

The Bible says when you are nice to someone who isn't nice to you, it's as if you heap coals of fire on his head (Rom. 12:20). Now Juan understood what the Bible was talking about. His face turned crimson as he walked with her to the door so she could visit his mother.

Juan felt sorry for the mean trick he played and asked Jesus to forgive him. After that he didn't play any more mean tricks on anyone ever again!

■ NAMIBIA

Gospel-resistant Tribe Calls for Adventist Workers

Chiefs want to "know where we are going."

The Himba chief planted his staff firmly on the ground and asked me again, "Did our ancestors send you?"

"No," I answered.

"But do they know you are here?" he asked.

"I don't think so," I answered.

"Wait," he said. "I must let the ancestors know that you are here." He put his staff between himself and the "holy fire" beside his hut, rubbed some beads between his fingers, then, while staring at the council of elders, began to tell the ancestors of the arrival of the strangers, and to plead with them to let us share our message. "For," he argued, "I know where we come from, but I no longer know where we are going."

The chief's predicament touched me. The Himba of Kaokoland in the northwestern part of Namibia (South-West Africa) are proud of their Himitic origins amid Bantu people and of their traditions. Whereas most other Herero-speaking groups and the many tribes surrounding them—Ovambo, Kavango, Nama, Damara—have accepted Christianity and many Western ways, the

Himba for more than a century have resisted these influences.

But the past few years have been hard on them. A terrible drought, the worst in memory, has killed thousands of cattle. Their rivers have dried up, and many Himba have fled the expanding desert to become refugees in their own land.

Sent by the Father

"If it is not the ancestors," the chief said, "then who sent you?"

"The One above," I answered, using a term for God well known among non-Christian people in Africa.

"Who is the One above?" the chief shot back.

"Some call Him Nkulukulu," I said. "Others call him God or Allah or Ndowu. But the name by which He wants you to know Him is Father or 'Daddy.'"

"A father loves his children," the chief mused. "He cares for them, holds them close, protects them." Then he asked, "Is our Father able to heal His children?" The Himba are familiar with illness: malaria is endemic; amebiasis, typhoid fever, sleeping sickness, trachoma, and infections are widespread, accompanied by headaches and backaches.

"My sister has not slept for six full moons," the chief continued. "She is very sick. We have sacrificed cattle and performed every ritual, but she gets no better." Without waiting for my response, he sent a few men out to fetch his sister. Weak and exhausted, she sat against a pole of the hut.

Would God step into the life of the Himba people, change their direction, and put them on the way to His kingdom? Would these Himba accept what they had resisted? We pleaded with God, our heavenly Father, to reveal Himself to these people by signs and

wonders and to heal this woman so the Himba would know Him as their Father.

The following night, while I and others were conducting a meeting in the town of Opuwo, a man entered the little



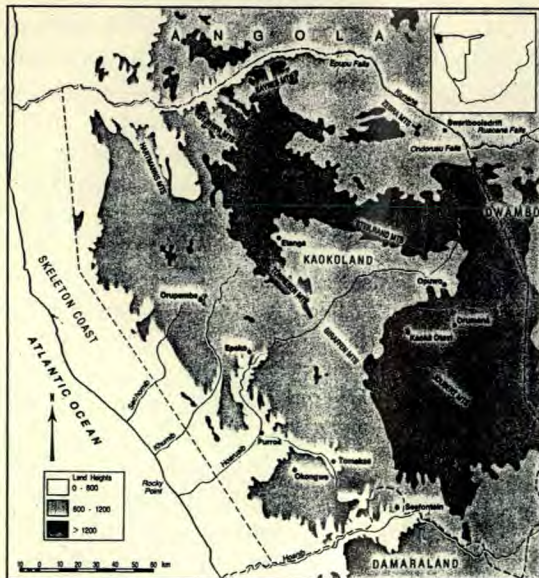
Her chief hopes this typical woman from the Olotji-tombo kraal will hear the gospel.

"lamb shelter." He had traveled 80 miles to let us know that the gospel story is true because, for the first time in six months, the chief's sister had had a good, long sleep and was feeling better. The chief wanted us to know that his Himba kraal (village) of 150 people had decided to accept the message of the One above as their Father. He requested us to begin our mission among them.

A Dream Come True

It all began about two years ago when pastor Joseph Ramugumo, a Wenda Adventist minister stationed at Oshakati in northern Namibia, visited the town of Opuwo on a number of occasions. There he found some Adventist believers, refugees from Angola, just across the river. Through them he met with some Himba people.

On one such occasion a chief told him that he had a dream in which he saw some strangers come to his kraal and give his people a message concerning the One above. The chief shared his dream with five other chiefs. Three of them urged him



Kaokoland lies in the northwest corner of Namibia in southwestern Africa.

to receive the messengers when they came.

Pastor Ramugumo told me about this in April 1991 when I visited him. He urged me to join him in visiting the chiefs of the Himba who had seen "us" in the dream. But visits to isolated, arid Kaokoland take much preparation. So it was not until April of this year that Pastor Ramugumo; Pastor W. Bohme, president of the Namibia Field; and I could contact the Himba chiefs in their kraals.

On every occasion we were well received. The chiefs urged us to share with them the message alluded to in the dream. "Please, stay and bring us more." "Please come back and share your message with us," they responded. After a long evening meeting, one old chief came up to Pastor Bohme and said, "We want our people to be registered with your people. Please, accept us!"

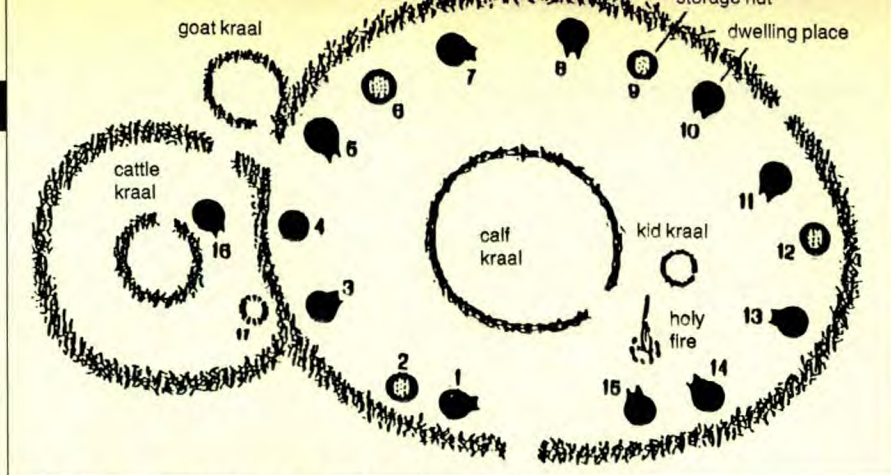
The rumor of our presence among the Himba of Kaokoland spread quickly from kraal to kraal. It impressed them that we sat where they sat and listened to what they had to say. In one kraal, people were making preparations for a funeral. Instead of leaving, we sat first with the men, comforting them with a word from the One above and praying with them. Then we asked and received permission to do the same at the place where the women were sitting together, mourning. And we mourned with them.

Late that afternoon a man introduced himself as the son of the chief of the biggest Himba kraal, across the mountain range. "Our people have heard of your love for us, sharing in our mourning. As the next chief of the largest kraal, I request you to start your mission work among us. And, please, do come soon. Our people don't know where they are going. We need you now!"

A Miracle

This is nothing less than a miracle. For the first time the Himba not only have allowed Christian workers to share the message with them, but are actually urging us to come and stay with them in the hope of finding a new way of life.

This opening for Adventist frontier mission work comes at a time when the



This diagram shows the layout of a Himba kraal.

You feel like a hunted animal—scared, desperate, trapped. The

nominating committee chairman is on the phone.

While he talks, you rack your brain for a good excuse.

You can say you don't have any time. Which is true, but not original. Or you can say you know nothing about being a personal ministries leader.

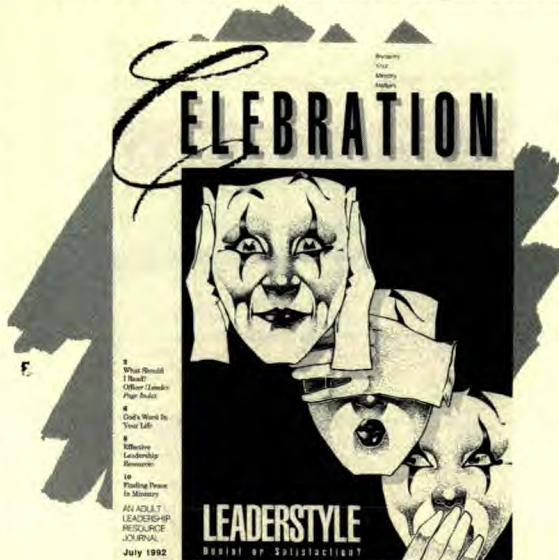
Which is also true. You've almost weaseled out of the job when he asks you to pray about it.

How can you say no to that? ♦♦♦ After you hang up, you give it some thought. Yeah, the church is dying from lack of activity. The members who are excited about outreach are getting no encouragement. "But what can I do about it, Lord?" Gradually you begin to get a vision for what could happen in your church. So you call back and say, "Yes, on one condition. I'll need my own subscription to *Celebration*."



condition. I'll need my own subscription to *Celebration*."

***Celebration*, a resource that teaches leadership skills and reviews successful programs launched by other lay Adventists. Ask your church or Sabbath School secretary for your own subscription. Or call your Adventist Book Center at 1-800-765-6955.**



General Conference is reducing its number of overseas missionaries. But we cannot let finances stop us from responding to this "Macedonian call" from the Himba people. We must respond now, for if we don't, others will. Already, in the refugee setting, the Himba, who did not know smoking or liquor, are beginning to take up those habits.

Reaching the Himba with the gospel won't be easy, in spite of their openness and receptivity. They still resist cultural changes. "Bring us your wonderful message," they would say, "but let us respond to it in our own cultural ways." Furthermore, they consider their ancestors part of their everyday life and thought. To them these dead are alive

and part of their existence.

In addition, the 8,000-10,000 Himba live in kraals under chiefs. The basic



The Himba live in dwellings such as this one in the Olotjitombo kraal.

unit of these kraals is the polygamous family. Certain social practices and religious traditions conflict with biblical teachings, such as the concept of holy fire, male-female relationships, dietary habits, clothing and ornamentation. Also, the Himba are a pastoral, semi-nomadic people who go where their cattle can find food. Ways may have to be found to help them develop a more sedentary life.

But whatever the challenges, God has in a miraculous way opened the way to mission among the totally unreached Himba people of Namibia. We must respond.

By Gottfried Oosterwal, director, Institute of World Mission, Andrews University.

BULLETIN BOARD

To New Posts

Regular Missionary Service

Dee Eugene Golles, returning to serve as dentist, Youngberg Adventist Hospital, Singapore, **Sandi Lee (Chazotte) Golles**, and three children left Los Angeles April 10.

Charlie Parasram Walu Odaiyar, returning to serve as dentist, Adventist Dental Clinic, Khaka, Bangladesh, **Mithu Arinda Odaiyar**, and one child left Miami May 10.

John Wesley Taylor IV, to serve as theology teacher, Venezuela Adventist Seminary, Yacuy, Venezuela, and **Jessie Fay (Parker) Taylor**, of Rapidan, Virginia, left Baltimore May 13.

Nationals Returning

Celestina Verona (White) Thomas, of Mandeville, Jamaica, left Ypsilanti, Michigan, to join her husband, **Cleveland James Thomas**, at West Indies College, Mandeville Jamaica, December 1991.

Coleen Gail (Yost) Thomson and two children, of Centerville, Ohio, left January 1 to join her husband, **Roland Wilson Thomson**, at the Caribbean Union, Port-of-Spain, Trinidad, January 1.

Adventist Volunteer Service

Herbert Benjamin Carter, to serve as bindery technician, Source of Life Publishing House, Tula Region, Russia, and **Betty (Frow) Carter**, of Greenbrier, Tennessee, left Nashville April 30.

Franklin Norwood Crider, to serve as relief physician, Phuket Adventist Hospital, Phuket, Thailand, of Tillamook, Oregon, left Seattle May 3.

George Virley Fuller, to serve as dentist, Saipan Adventist Clinic, Saipan, Mariana Islands, and **Sally A. (Seeley) Fuller**, of Reliance, Tennessee, left Atlanta May 4.

Glen Wesley Milam, to serve as staff sponsor and ADRA volunteer construction worker, SDA High School, Uttar Pradesh, India, of Takoma Park, Maryland, left Washington, D.C., May 5.

Veikko Olavi Vartija, to serve as machinist, Source of Life Publishing House, Tula Region, Russia, and **Irma Elisabeth (Lukkarinen) Vartija**, of Oshawa, Ontario, left Toronto May 11.

Adventist Youth Service

Stephen Frederick Beagles (CUC), to serve as ADRA volunteer construction worker, SDA High School, Uttar Pradesh, India, of Saint Albans, Vermont, left Washington, D.C., May 5.

Milind Lazarus Borge (CUC), to serve as ADRA volunteer construction worker, SDA High School, Uttar Pradesh, India, of Brentwood, Maryland, left Washington, D.C., May 5.

Cornelius F. Brantley, Jr. (AU), to serve as English-Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Berrien Springs, Michigan, left New York April 19.

Jeany J. Cho (PUC), to serve as English-Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Loma Linda, California, left Los Angeles April 20.

Starla M. Crandall (CUC), to serve as ADRA volunteer construction worker, SDA High School, Uttar Pradesh, India, of Hamburg, Pennsylvania, left Washington, D.C., May 5.

David Christopher Fales (CUC), to serve as ADRA volunteer construction worker, SDA High School, Uttar Pradesh, India, of Smithsburg, Maryland, left Washington, D.C., May 5.

Preethie Pearl Meesarapu (CUC), to serve as ADRA volunteer construction worker, SDA High School, Uttar Pradesh, India, of Burtonsville, Maryland, left Washington, D.C., May 5.

David Jonathan Miller (CUC), to serve as ADRA volunteer construction worker, SDA High School, Uttar Pradesh, India, of Beltsville, Maryland, left Washington, D.C., May 5.

Michael G. Poist (CUC), to serve as ADRA volunteer construction worker, SDA High School, Uttar Pradesh, India, of Takoma Park, Maryland, left Washington, D.C., May 5.

Primelynn Cynthia Reyes (CUC), to serve as ADRA volunteer construction worker, SDA High School, Uttar Pradesh, India, of Avon Park, Florida, left Washington, D.C., May 5.

Rachelle Lynn Wagner (CUC), to serve as ADRA volunteer construction worker, SDA High School, Uttar Pradesh, India, of Hatfield, Pennsylvania, left Washington, D.C., May 5.

Mark N. Yuhl (SM), to serve as English-Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Bremerton, Washington, left Seattle May 3.

Deaths

TAYLOR, Malvina Zachary—b. Oct. 10, 1906, Bufalo, Okla.; d. Apr. 18, 1992, Berrien Springs, Mich. From 1925 until 1960 she was the violin teacher/orchestra director at Southern Junior College, Emmanuel Missionary College, Bethel Academy, and Oshawa Missionary College. Survivors include her husband, Harry W.; one daughter, Dahna Mandos; and two granddaughters.

THOMSEN, Halvard J.—b. Jan. 7, 1917, Tulsa, Okla.; d. Feb. 25, 1992, Milton-Freewater, Ore. He pastored in the Montana, Illinois, Washington, Greater New York, and Wisconsin conferences from 1938 to 1980. Survivors include his wife, Hester; one daughter, Joyce E. Blake; one son, Halvard B.; two sisters, Jessie Dwyer and Elsa Carlson; and three brothers, Henry, Harry, and James.

WESCOTT, E. W.—b. Dilley, Ore.; d. Apr. 20, 1992, Pendleton, Ore. As a botanist, he taught for 11 years at Southern Adventist College, and later he and his wife served as missionaries in Palau. Survivors include his wife, Sue; parents, Mr. and Mrs. Harry Fisher; one daughter, Heather J. Williams; one son, Gerard Bentley; and one grandchild.

WILBUR, Fred—b. June 21, 1910, Garwin, Iowa; d. Feb. 12, 1992, McMinnville, Ore. He assisted the Chinese work in Portland, Oregon, and San Francisco as Bible instructor and evangelistic assistant. From 1942 to 1969 he was teacher/principal at various church schools, and in 1969 became the assistant education superintendent of the Oregon Conference. He pastored from 1972 until his retirement in 1975. Survivors include his wife, Hazel Clendenon; one son, Kenneth; and three daughters, Marcella Lynch, Muriel Zaugg, and Ruth James.

YAKUSH, Samuel Andrew—b. June 20, 1921, Bridgeport, Conn.; d. Nov. 11, 1991, Calimesa, Calif. He served as a minister and public relations director for the church for almost 40 years in the New England, Southern California, and Southeastern California conferences. Survivors include his wife, Antoinette; a son, Andrew; a brother, Donald M.; two sisters, Margaret McKay and Ruth Plinke; and one grandchild.

Home Safe

Great baseball fun with the Hagerstown Suns”

So goes the singing promo jingle on the local radio station. For me, the rhyme rings true. Even when it's a night game, this class AA minor league baseball team occasionally brings big-league style to town—minus the hefty ticket price.

Some of the games are downright thrillers. I wished I'd hung in there for those last incredible innings one night.

The Suns, a Baltimore Orioles affiliate, were swinging stick against the Reading Phillies. A cold evening, the stands of Municipal Stadium were sprinkled with a few hundred shivering fans. But the Suns were hot, and by the end of the sixth inning they held a three-run lead over Reading.

Now, years back, when I enjoyed a Chicago Cubs game from within the friendly confines of Wrigley Field, my next thoughts would not have presented themselves for conscious processing. Wrigley was the “real thing,” a ballpark where I'd paid major-league dollars to make it through the turnstile.

But as I sat in those backless bleachers this cold night, I realized that this was a different ball game. *If I really wanted to*, I thought, *I could walk right out of this park early and probably not even regret it*. After all, I'd gotten some decently priced entertainment, and I'd driven only a mile to get there, not the 75 it had been when I used to go to Wrigley. Besides, what could happen? The Suns had a three-run lead, and their pitcher was still strong.

Standing to my feet, I shook off a mild case of fair-weather-fan guilt and left the stadium.

Headed for Home

A few minutes later I switched on the car radio to catch a couple final Suns plays. That's when I heard the play-by-play announcer delivering the distressing news “On the scoreboard it's the Hagerstown Suns 3, and the Reading Phillies 2.”

“What!” I cried in disbelief. “What happened between there and here?”

Rushing into the house, I turned on the kitchen radio. A couple swings of the bat later found the



The Suns had a

three-run lead;

the night was

cold. What did

I have to lose

by leaving the

ballpark early?

game tied at 3–3. Another Reading player had made it safely home. Unfortunately, that's where I was too. Minor leagues or not, I was missing out on a great game.

The worst lay ahead. With the teams tied up in the bottom of the ninth, the Suns loaded the bases. Then a sizzling single won the game for the hometown team.

But I wasn't there to *celebrate* the great comeback finish. I had left early.

Premature Exit

From that experience with the Suns, an important ray of truth has shone forth: Sometimes it's not too bright to make a premature exit. The principle applies to more than baseball games. Leave the ballpark early and you might miss only a game-winning runner coming home from second base. But how much more tragic to abandon hope in the Saviour's second coming.

Of course, unlike my experience at Municipal Stadium, *everyone*, sinner and saint alike, will behold the big “comeback”—the rearrival of our Redeemer. But how sad if only a handful of diehard disciples are actually *celebrating* the victory, while millions who “left early,” opting out of the great Advent hope, are heading for the hills.

If you're discouraged that Christ is still not here, take a tip from someone who knows what it's like to miss the big finish—it's worth hanging in there. Sooner or later your Saviour will bring you safely home.



Randy Fishell is assistant editor of Guide magazine, Hagerstown, Maryland.

BY RANDY FISHELL

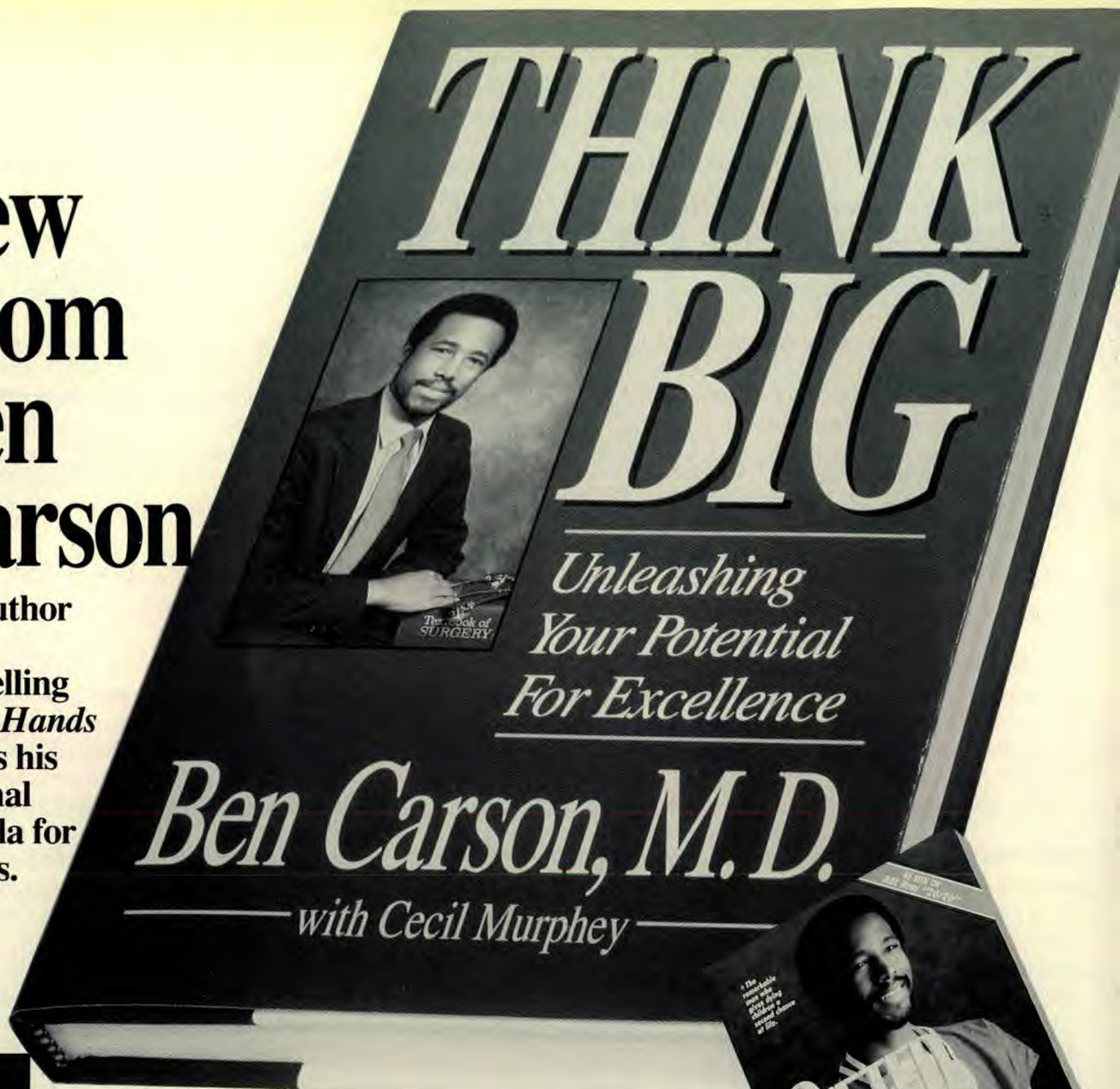
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