

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

MARCH 31, 1994

The *R*ose:

D Its
Deeper
Message

Leaving the Church . . .

I worry about the trend of asking backsliders for advice on how to keep people from backsliding.

An occasional "Don't do as I did!" may be good, but using surveys of backsliders' views for church improvement is a dangerous procedure. For example, starting with the first backslider, Lucifer, his advice would have been: "Get rid of rules; the cant's, dont's, and shouldnt's!" Backslider Cain would advise that the services be more attractive, with fruit but no blood. A survey of those outside the ark would reveal a common complaint: "The members of Noah's church are too negative and narrow, always focusing on doomsday. Their ark-church is too exacting. They teach that theirs is the only true way. To have more members they must lighten up and quit their holier-than-thou attitude."

Our academies were more strict in the forties than in the sixties, and yet at a recent reunion 80 percent of the 1943 class were still active members and leaders in the church. This compares with only 30-40 percent active from academy graduates in the sixties. This shows that strict rules help people stay in the church. The argument that strict regulations drive our youth away is not valid.

*Edward Graves
Lake Elsinore, California*

I notice that many members give as reason for leaving the church that someone said or did something unkind or displeasing to them. But hasn't that always happened in the church, as the tares grow along with the wheat?

I consider coming to church as an invitation from the King of kings and Lord of lords to meet with and worship Him. I can't see letting something someone said or did cause me to miss my appointment. The offending person has the problem. I can pray for this person to overcome or tell him or her what upset me. We just might turn out to be good friends.

Paul and Peter had "church member problems." And who had more trouble

with members than Jesus? He went into His Father's house every Sabbath, and who was there—all His friends? No; there were dirty looks, unkind words, and those who planned His death. But He was there.

He's my example. *Luada Maycock
Ionia, Michigan*

Your Voice, Please

We invite you to write for Voices of Adventist Faith, to accompany upcoming AnchorPoints:

- A. *How I found assurance*
- B. *My favorite Sabbath activity*
- C. *What I like about the law*

Write no more than 60 words on any topic. (You may write on more than one.) Include your daytime phone number and mail immediately to: Voices, c/o *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600.

. . . and Returning

Here are some suggestions for people returning to church.

1. It will be difficult. You get the feeling everyone is looking at you, thinking all kinds of things.

2. You may not enjoy it all. Since you have not gone for years, it may seem boring because you are no longer accustomed to it.

3. Someone may say something not to criticize but because they don't know what to say, and may be a bit tactless.

4. The preacher may say something you don't like, but it's the pastor's job to reach and get you to think.

5. Try to call a friend ahead of time to have someone to sit with. It's a bad experience to be there all by yourself.

6. Remember, many in the congregation may have problems from family to finances to who knows what? Try to understand that not every person is glowing with happiness.

7. Find a Sabbath school class that encourages conversation between the teacher and the class in which you can feel free to talk and listen to others.

*Marilyn Carpenter
Chicago, Illinois*

I have a burden that I must get off my chest. Why do we go to church? Is it a social club in which we attempt to satisfy others by our attendance and actions, or is it a place we go to commune publicly with our God? I vote for the latter.

Let's not allow Satan's plans in a church fellowship to destroy the blessing we can obtain. Let's go with the intent of finding a blessing regardless of what others say, do, or think. We can make the blessings happen for ourself and others by our attitude. The extremists, legalists, liberals, and the rest will negatively influence us only if we focus on their agendas instead of the real reason we attend.

The only important reason for attending church is to be with others who worship Jesus. Maybe we are the ones who need to lead in this instead of rejecting others because of their shallow religion. Let's focus on what is important and not look for what offends. Maybe we are the ones who should give the blessing instead of always looking for a blessing from someone or something else.

*Kevin Kuehmichel
Piqua, Ohio*

Sin Is Sin

I find "What Part of 'No' Don't You Understand?" (Jan. 27) perplexing. Why the emphasis on whether the other person consents or not?

The Bible tells us to shun fornication—sex outside marriage (1 Cor. 6:18; Eph. 5:3; 1 Thess. 4:3; Jude 1:7). Has God's definition now changed and such an act is not sin if the woman says "Yes" and is sin only if she says "No"? Sin is sin, and does not depend on the latest approval or disapproval of political correctness or values in society.

*Paul Lee
Great Cacapon, West Virginia*

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PC or GC?

PC is in.

The Los Angeles *Times* has issued 19 pages (that's right—19!) of guidelines on ethnic, racial, sexual, and other identification. Banned from the *Times* are "babe," "Indians," "queer," "crazy," "holy rollers," "ghetto," "inner city," "lame," "handicapped," "deaf," "Eskimo," "hillbilly," "White trash," "Dutch treat," and many other words or terms that the editors feel will offend someone.

PC—political correctness—has run amok.

In a hilarious column in the Washington *Post* for December 5, 1993, Tony Kornheiser skewered the *Times* list:

"Reasonable men—sorry—reasonable *human organisms* can debate whether banning these words is appropriate, I suppose. But 'Dutch treat'? No one relates this to Dutch people. It would be like the Scotch objecting to Scotch tape because it implied that they are transparent and sticky. Are Welsh people really stereotyped by another banned word, 'welsher'? Nobody even knows the derivation of 'welsher.' To begin with, lots of people spell it 'welcher.' They probably think it's about grape juice."

We at the *Adventist Review* also work with words. Where do we stand on PC?

To the extent that PC jolts us to value other people, it is useful. Each of us carries over a bag of racial and social prejudices from our environment and upbringing. Anything—PC included—that can help us grow into more complete men and women, who are generous in their attitudes to others and thereby more like our Saviour, is to be welcomed.

Jesus—there's the difference. Sensitivity in language, not because it's

the politically correct thing to do, but because the gospel calls for it.

Not PC, but GC.

We think GC—gospel correctness—suggests the following to the Seventh-day Adventist Church today:

■ Sensitivity to all people

We are all part of God's family, no matter what our race, ethnicity, color, gender, or social status. God values us individually. He made us one people, and His cross saves us as one people.

The gospel calls us to be considerate of one another, to build each other up in love. "If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose" (Phil. 2:1, 2, NIV).

And Ellen White reminds us: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one" (*Testimonies*, vol. 9, p. 189).

■ Inclusive language

Although most Adventist congregations have more women than men, public speakers (who are usually male) often use language that in itself suggests only men are present. "Brethren," for instance, does *not* mean "sisters"—in English or in Greek!

When we are called upon to preach, offer public prayer, or make announcements, let us consider the varied makeup of our audience. Let's avoid excluding anyone because of gender, age, race, or marital status (probably one third or more of the people will be single). Rather, let's by our words reach out to embrace everybody, as God does.

I learned the need for inclusive language, not in the Theological Seminary, where I taught for five years, but in the *Adventist Review* office. Then-editor Kenneth Wood and the staff soon let me know that I needed to watch my language! The *Review* has led the church in sensitive expression.

That was 1980, when I joined the *Review* and learned my lesson—nearly 14 years ago. But today many preachers and administrators at all levels—including the General Conference—seem to remain unaware of the manner in which they exclude some people in meetings by their poor choice of language.

■ The offense of the gospel

GC brings its own offense. As servants of Christ we aren't in the business of trying to say what pleases others, but in spreading the good news of Jesus.

And the good news can sound like bad news. The gospel points out sin—not a politically popular or correct term—and our desperate need of saving grace. The gospel presents Jesus as humanity's only hope and His soon appearing to bring about a new heaven and a new earth.

So while gospel correctness challenges us to sensitivity and consideration as we uphold the dignity of every human being, it also calls us to preach the word of the cross.

PC is a fad. It will soon be gone, replaced by some new catchcry. PC is shallow: it wants to ban words, but cannot change hearts still filled with prejudice.

GC, however, deals with the heart, out of whose abundance the mouth speaks. GC rests on the love of our unchanging Lord.

That's why GC will always be in.

WILLIAM G. JOHNSON



Challenging the Status Quo—2

In my last editorial (February 24) I explored the ways Jesus challenged Palestine's status quo by integrating race relations into His ministry. He used the racial tensions in Palestine to underscore many of His parables and miracles. By showing compassion to the Gentiles (non-Jews), He made the point that the gospel is indeed for everyone and that every life had eternal value.

In addition, Christ also challenged the status quo by becoming an advocate for feminine dignity. In countless meetings, He affirmed women and raised the level of respect for them in a male-dominated society. He also made a special effort to bring the gospel to them. In response to Christ's compassion, women provided Him a key support system to His ministry and they endured scorn and ridicule to hear His teachings. Consider the following:

A Woman's Rabbi. When the crowds gathered to hear Christ speak, no doubt the presence of women irritated many Pharisees. Jewish tradition held that a woman should not study with a rabbi.

Religious leaders held that teaching a woman was a sin. Though women attended the synagogue, they did not sit with men, not even with their husbands.

Often women symbolized man's sexual temptation. By law, a woman's monthly menstrual period made her unclean (Lev. 15:19). To avoid temptation, the Jewish custom prohibited men, especially rabbis, to speak to or touch a woman in public. However, Jesus welcomed women among His followers. He openly encouraged them.

New Standard. John gives a vivid picture of the depreciated value that women had in Christ's day (John 8:2, 3). As Christ taught in the Temple,

some Pharisees and scribes brought to Jesus a woman they had caught in adultery. They embarrassed and humiliated the woman, dragging her through the streets, just to challenge Jesus. While the group asserted that the law of Moses required death for the person caught in adultery, they neglected to mention that the law actually required death for both parties (Lev. 20:10). Some scholars believe that the accusers may have practiced a double standard by letting the male offender go.

*Perhaps the most
painful abuse that
women suffered was
in divorce.*

Jesus' approach to the situation amazed the crowd. Without debate or challenge, Christ simply said, "He who is without sin among you, let him throw a stone at her first" (John 8:7, NKJV). Christ's point was clear: he who has no sin should decide the case.

Divorce. Perhaps the most painful abuse that women suffered was in divorce. Like Greeks and Romans, the Jews allowed divorce for many reasons—even infertility.¹

"Although a man was allowed to divorce his wife, the wife was not allowed to divorce her husband for any reason. Legally, the wife was bound to her husband as long as they both lived or until he divorced her."²

Bible scholars say there was confu-

sion in Christ's day over the true grounds for divorce. Some rabbis taught that divorce was allowable in cases of sexual immorality; others sanctioned many reasons for divorce, including bad cooking.³

In the Sermon on the Mount Christ set the record straight. He said, "Whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery" (Matt. 5:32, NKJV).

By affirming the value of women and taking them seriously, Jesus gave the world a glimpse of their divine worth. He nurtured women, healed them, complimented them for their faith. As a result of Christ's concern, women heard the gospel message, traveled with the disciples, gave significant financial gifts and offered Him hospitality, observed His crucifixion, aided in the burial, first beheld Him resurrected, and spread the news of the resurrection to Christ's followers.⁴

Women also provided a strong support network for the emerging church and, according to the New Testament, that support increased to such an extent that women became a major cornerstone of the early Christian movement. Christ's tender love, compassion, and affirmation constitute a major reason for the strong role of women in local church ministry today.

¹ *The Word in Life Study Bible* (Nashville: Thomas Nelson Publishers, 1993), p. 26.

² "Divorce," *Nelson's Illustrated Bible Dictionary* (Nashville: Thomas Nelson Publishers, 1986).

³ *Ibid.*

⁴ *The Word in Life Study Bible*, p. 395.

WORLD CHURCH

Adventists to Build First Church in Albania. The city council in Korce, Albania, has granted a building permit to the Adventist congregation there for the construction of a church building. The building will be the first Adventist church ever built in the country.

To be named the Daniel Lewis Memorial Seventh-day Adventist Church, the building honors the first Adventist missionary to Albania. Lewis was persecuted and died for his faith there in the 1950s, says Ron Edwards, leader of the Adventist Church in Albania.

Government authorities also granted a building permit for an Adventist Development and Relief Agency warehouse. Edwards also is negotiating for building permits for church buildings in Tirana, Rreshen, and Shkodra.

The Desire of Ages Translated to Sotho. The Southern Publishing Association in Cape Town, South Africa, has just printed the first edition of *The Desire of Ages* in the Sotho language, the lan-



Russia Triples Membership, Builds New Infrastructure

With the dedication and work of Russian leaders and members and the help of North American evangelists in providing outreach meetings in the former Soviet Union countries, the Russian Union has tripled its membership in the past two years.

As of December 31, 1993, Russia had 38,795 members, more than three times the 11,746 Adventists in 1991. The number of churches also increased, from 152 to 231. And church membership in the entire Euro-Asia Division (ESD) has more than doubled, from 46,623 to 95,885.

With Russia's rapid growth, vast territory, and escalating travel costs, three of the five fields have chosen to divide for enhanced administrative direction, says Ted N. C. Wilson, division president.

The Trans-Siberian Conference is now the West Siberian Conference and the East Siberian Mission. The Volga-Uralian Conference has become three conferences, the Volga, Volga-Vyatskaya, and Ural conferences. And the Central Conference has divided into the Northwestern, Central, and Southern conferences. Russia now has 10 administrative units—eight conferences and two missions.

"God is blessing our work in ESD in a tremendous way," Wilson says. "We give Him the glory for all the positive and miraculous things that are happening here."

guage spoken in the mountain kingdom of Lesotho and by many South Africans.

The project was the idea of two physicians at the Adventist-owned Maluti Hospital in Lesotho. One of the physicians provided a major portion of the funding for the print run of 3,200 books (see photo with a press worker), says J. G. Hibbert, SPA general manager.

New Radio Station Starts Up in French Guiana. The French Antilles-Guiana Union launched a new FM radio station on January 25, reports Adalgiza Archbold, editor of the Inter-American Division's *Adventist Review*.

Based in Cayenne, French Guiana, the new station was organized when the local government offered the 97.7 FM frequency to the church. The station is housed in a newly constructed building. Communication leaders from the union and the Inter-American Division took part in the inaugural broadcast.

ADRA Opens New Office in Yemen. The Adventist Development and Relief Agency has signed an agreement with the government of Yemen and formally established an office in that Middle East country.

Working in the Hajjah district, ADRA plans to begin programs in child

survival health, women's literacy, and small business development, says Tamara Boehmke of ADRA public relations. ADRA has applied to the United States Agency for International Development for funding.

NORTH AMERICA

Proposed Conference Reviewed. After receiving a request to study the formation of a Black conference in southeastern California, the Pacific Union executive committee responded with the church's usual four-step evaluation process for those requesting the conference.

The procedure asks Southeastern California Conference to evaluate the request from eight Black churches in its conference and to recommend or deny the request by the union committee's August 31 meeting.

If Southeastern recommends the proposal, the union will evaluate the request, says a union official.

If Southeastern does not favor a new conference and an appeal is made to the union, the union's executive committee will review Southeastern's findings and determine if any further evaluation is needed.

If the union favors the proposal, the request will be sent to the North American Division executive committee for a final decision.

While the request was being discussed by the union committee, 175 persons demonstrated their support for a new conference outside the Pacific Union office.

Adventists Find Fellowship On-line

A growing number of Adventists are finding a new style of fellowship with computers.

Many Adventist subscribers on the Prodigy Interactive Network, the largest commercial on-line service in North America, are locating friends, exchanging prayer requests, witnessing, and discussing church issues on Prodigy's religion bulletin board called God of the Book BB. If you are a Prodigy member, simply *Jump: God of the Book* and select the topic Seventh-day Adventist.

On Internet, a worldwide computer network, more than 200 Adventists throughout the world exchange ideas on SDAnet, a computer forum operated by Adventist members. From Internet, you can contact SDAnet president Steve Timm at st00+@andrew.cmu.edu.

In the next few months the General Conference and North American Division will be establishing SDAs On-Line, a forum on CompuServe. The forum will include access to Ellen G. White books, other research materials, discussion groups, and many other features.



CRS president Clarence Hodges (left) presents the organization's first NIV braille Bible to Peggy Shald.

say Rikki Stenbakken, a CRS spokesperson.

ALSO IN THE NEWS

Public Has Little Knowledge of Religious Terms. A study conducted by the Barna Research Group shows that most people in North America have little knowledge of such evangelical terms as *The Great Commission*, *John 3:16*, or the *gospel*.

The study revealed that 86 percent of those surveyed did not try to guess the meaning of the Great Commission, Christ's command to go into all the world and preach the gospel, says Religious News Service. Only 9 percent answered correctly.

In their understanding of the term *evangelical*, most simply defined it as "people who spread God's Word or their religious beliefs," and 66 percent had no idea what the term meant.

getting AIDS, 11 students, a faculty member, and a parent from Southern College of Seventh-day Adventists walked 440 miles from Florida to the college's Tennessee campus.

Starting from Panama City, Florida, a popular spring break resort area, the students walked to Atlanta, Georgia, and met with United States assistant surgeon general James Curran at the Centers for Disease Control.

"We wanted to provide encouragement for everybody, especially young people, to choose the best and wisest ways to reduce the risk of AIDS," says Ron duPreez, an assistant professor of religion who coordinated the walk.

DuPreez is also the 1993 Tennessee state racewalking champion.

The students distributed

hundreds of brochures and 300 *Listen* magazines.

FOR YOUR INTEREST

Christian Record Services Gets NIV in Braille. Although Christian Record Services has provided free Bibles to many blind readers through the years, February marked the first time that CRS has distributed a braille New International Version of the Bible.

CRS is now able to distribute NIV Bibles because Lutheran Braille Workers has donated 300 Bibles to CRS. Each Bible costs \$135 and comes in 37 volumes,

CHURCH CALENDAR

- Apr. 2** Missionary Magazine Emphasis
- Apr. 9** Andrews University Offering
- Apr. 16** Literature Evangelist Free Literature Offering
- Apr. 23** Christian Education Day



Alabama Governor Launches Retirement Facility. When the First Adventist Church in Huntsville, Alabama, decided to break ground for a senior citizens' apartment complex on March 4, Pastor Robert L. Willis invited Alabama governor Jim Folsom to participate.

Folsom (above) attended and congratulated the church for its initiative in sponsoring retirement housing in Huntsville. Funded with a grant from the United States Department of Housing and Urban Development, the 76-unit Willow Run Adventist Towers is the second facility the church has sponsored. The Huntsville church will own and operate the facility.

"This site will be developed into a community health center," says Stanley McCall, building committee chairperson for the project. "We have plans to add a nursing home and other facilities for health care."

SC Students Trek for AIDS Prevention. In an effort to promote abstinence from both drugs and extramarital sex as the best prevention of

The Sabbath Comes to Washington—2

*Using ordinary people,
God planted the remnant seed.*

BY JOE L. WHEELER

Last week we saw how the Sabbath truth came to Adventists through the Washington, New Hampshire, church, when a preacher, Frederick Wheeler, was challenged by a Seventh Day Baptist, Rachel Oakes. But, as this conclusion of the story shows, the Washington church continued to play an important role.

The Washington, New Hampshire, church brought the Sabbath message to another early Advent leader. Elder T. M. Preble, pastor of the Nashua Freewill Baptist Church, attended the Washington church from time to time when visiting his family in nearby East Weare. Preble studied with Elder Wheeler and the Farnsworths as well; quite possibly, he may even have attended the Hillsboro camp meeting in 1844.¹

Preble continued to study and reflect during the months that followed. Evidently he did not hear Wheeler's initial message on the Sabbath, but was fully aware of it by the early summer of 1844, several months later. He did nothing with it prior to the Great Disappointment, but continued to mull

over its implications. In fact, it was six months before he wrote an article in *The Hope of Israel*, a paper published in Portland, Maine, which would have an impact far greater than its numbers. Later Preble's article was published in tract form.

Had Preble kept the faith, in all likeli-



Joseph Bates

hood we would remember him today as one of the giants of the Advent movement. Sadly, however, like so many of these early pioneer leaders, he lacked staying power. After vigorously preaching the Sabbath for some three years, he left the ranks of Sabbathkeepers.

But even before Preble was to publish his tract, October 22 came at last. Came and went—the Great Disappointment, which so traumatized a people, and which, even to this day, remains a vehicle of ridicule for scoffers.

End or Beginning?

Was it all over? Had the Lord led this far only to leave His people in the lurch? Leave them heartbroken, disillusioned, and cornered in a box canyon of circumstances? At the height of the movement 150,000 to 200,000 people waited for the return of the Lord. By the time October 22 passed, there remained only a few who refused to admit defeat. They continued to search the Scriptures, trying with feverish intensity to find out where they had been wrong.

What the wisest ones were discovering was that God had given many warnings in Scripture about the futility of predicting exactly when He would return. Never again, most concluded, would they set an exact date. In His own good time He would come. The important thing was to be ready.²

Meanwhile, back in Washington. It seems odd to us today, but for most of our early history, "Washington" meant not D.C. but N.H. to SDA readers. Washington, New Hampshire—not Washington, D.C.—was where it all started.

After Frederick Wheeler's landmark sermon, the congregation split. Those who now worshiped on the seventh day met in area homes, and those who still worshiped on Sunday continued to meet in the Washington church. Elder Wheeler, for some time, probably ministered to the needs of both groups.

As time passed, however, the balance gradually shifted in favor of the Sabbatharians—but it proved to be many years before they would meet regularly in their beloved little church. It has been said by descendants of this first congregation that essentially it consisted of a

few families: the Wheelers, the Farnsworths, the Oakes/Prestons, and some others.

But it grew. The seed grew. Fortunately, we have preserved on record George Wheeler's account of a camp meeting during that memorable summer of 1844:

"I remember they had a grove meeting in Hillsboro in 1844. Washington Barnes planned to have it on his farm, and cleared the bush from some woods, but he was two miles from the main road, and a change was made to a place near the 'Upper Village.' (There was 'Upper Village' and 'Lower Village' in Hillsboro.) There were no railroads, but there was a big stage line from the top of the Green Mountains through to Boston. A man by the name of Robinson, a good singer, was there with a four-horse team with a load from Sutton. Folks came on the stage, by single team (one-horse wagons), by two- and four-horse wagons. Some said they walked over a hundred miles to get there.

"The seats were made by stringing long trees along the ground out in the open, and putting rough hemlock boards across them. The speaker's stand was built of rough hemlock boards, with a roof of the same.

"The singing was delightful. There was no organ. A few leaders, eight, ten, twelve, sat near the speaker's stand. One man near Washington used to jump up on his seat and swing his hand, and they (the congregation) would sing to beat the band.

"There were probably three or four hundred present. Those who could not find seats leaned against trees.

"There was a toilet system, and father was on the committee to see that all had a place to sleep.

"They lived in small tents made of coarse sheeting. A company would send a man ahead to get the tent ready. They took crotched poles and put a pole between them for a ridge pole, all cut in the woods. Then they tied the corners of the cloth around a stake, and drove them in. Sometimes it was only half done. One lazy farmer cut his upright poles too short, and when the rest of the company came, they fastened a two-foot



Washington, New Hampshire, Seventh-day Adventist church

addition on the pole, by lacing and tying it with withes. A family would live in a tent, and fill it full of comers and goers.

"They stayed a week. Washington Barnes had a place where he sold crackers, etc., to the campers. He told them to go up to his farm two miles away and get all the apples and potatoes they wanted. The horses were turned out on his farm. He was well-to-do, and his wife and her sister, my mother, didn't go to church at all, but baked all the while, wheat bread and 'rye and Injun' bread. The campers paid if they had money; otherwise it was free. A farmer near the grounds sold them milk.

"You would think them a rough-looking crowd. Most of the folks were poor. They wore Shaker bonnets and plain clothes. There were quite a few children, and they were kept quiet through the meeting, then they scampered barefoot through the woods.

"J. V. Himes was there, and old father Eastman; I can't remember who the others were."³

Washington Held the Answers

Meanwhile, life went on. Another winter passed, and Preble's tract finally came out. One of its readers was the

indefatigable Joseph Bates, a man who had already invested his fortune in the preaching of the Second Advent. Now, when so many Advent leaders were despondently floundering or dropping out, Bates's faith remained firm. Always looking for new light, he was deeply impressed by the arguments brought to bear in Preble's tract. It is of the utmost significance, however, that he did not seek the truth firsthand from Preble.

Washington, he concluded, held the answers. For some time he had been hearing about Frederick Wheeler and the growing number of Sabbathkeeping Adventists in that region; now he determined to find out the truth for himself.

His long-suffering wife, Prudy, had learned years before that her husband would not be happy at home for long. It took the high seas, a crusade, a religious movement—anything that promised stiff odds—to hold his interest. For years she had longingly looked out to sea, wondering when he would return home, and if or when he would ever ask her to marry him. He finally did. She would spend most of the rest of her life waiting for his return from land trips.

She knew the signs all too well: he

was fidgeting again. "Where to now, Joseph?" she resignedly queried. "Washington, Prudy; Washington, New Hampshire. Something big is happening up in those hills. I'm already booked for the stage tomorrow . . ."

"Oh," she sighed.

Several days later he arrived at the end of the stage line, and set off on "shank's mare" (thus they labeled walking in those long-ago days when travel connections were doubtful at best).

It was late by the time he had walked all the way from the main stage line to the Wheeler farmhouse in Hillsboro. But Bates was never one to waste a minute: his thunderous knock woke the entire household. His sleepy-eyed host answered the door and welcomed "dear Brother Bates" in. The two talked, discussed, compared scripture to scripture through the night. George Wheeler remembers hearing intermittent snatches of conversation all night long. At breakfast the next morning, the children had the opportunity to meet the great man himself.

After breakfast and family worship, Wheeler took Bates on his buckboard over to the Farnsworth farm. There, with William and Cyrus, one of the most significant theological discussions in Adventist history took place. Accounts differ as to the duration (somewhere between one and three days); nevertheless, when the four⁴ men had covered every possible angle to the Sabbath question, right there under the towering maples, they swore a holy pact: that together they would dedicate the rest of their lives to spreading the good news of Christ's soon return and the seventh-day Sabbath.⁵

Burning Excitement

Then, graciously declining further offers of hospitality from his hosts, Bates hurried off for the stage, in a fever of excitement. The burden of the evidence supports Bates leaving around noon of that first day (Sunday).⁶ But Bates would return later for a much longer visit!

The fever would hold for the rest of his life. Several days later, as he neared his home on the seacoast, midway across the wooden bridge spanning a

waterway between New Bedford and Fairhaven, Bates met a neighbor. As they passed near the midpoint, James Madison Monroe Hall queried, quite possibly rhetorically, "Captain Bates, what is the news?" Bates's jubilant response, "The news is that the seventh day is the Sabbath of the Lord our God!" has been reverberating through Adventism for 150 years.

All four men kept the faith. While Bates was writing and publishing tracts like *The Opening Heavens* and *The Seventh Day Sabbath, a Perpetual Sign*, as well as continually speaking out on

"The news is that the

seventh day is the

Sabbath of the

Lord our God!"

the issue and giving Bible studies on the Sabbath, back in the hills of New Hampshire Wheeler was valiantly trying to hold a people together without any theological framework other than the Second Coming and the Sabbath.

Remembering that summer of 1845, George Wheeler reminisced, "In the summer of '45, father took four of his children and a cow over to his wife's sister's husband, Reuben Spalding, and left them six or eight weeks while he and mother labored in Vermont. Then he took the children and the cow back home on the Chamberlain farm, and after they had picked the apples, there was a meeting in Washington Barnes' woodshed. It was a big woodshed, very long, and open. They pitched a tent that would probably seat a hundred and fifty up in front of this woodshed. The seats were made of rough hemlock boards. The meeting lasted a week. Old father Eastman was there, a leading preacher, but old, and his wife. Then there was a young preacher by the name of Billings, William Billings. He later gave up preaching, went to Chicago, and became

very wealthy. Barnes opened his house and took in all that could lie on the floor. Other Adventists did the same."⁷

Meanwhile, thanks to Preble and Bates, others were choosing to worship God on the seventh day—people like John Nevins Andrews, and Uriah and Annie Smith.

Elder P. Z. Kinne recounts how at one of these meetings, Brother Hiram Edson heard Bates reading from his Sabbath tract. Edson had previously been impressed that the seventh day was the Sabbath but had not acted upon it.

Now, however, "Brother Edson was so interested in and delighted with it that he could hardly keep his seat till he [Bates] had finished, to respond to it. As soon as he had finished reading, Brother Edson was on his feet and said, 'Brother Bates, that is light and truth, the seventh day is the Sabbath, and I am with you to keep it.'"⁸

And there were two newlyweds who, shortly after their marriage on August 30, 1846, were convinced by Bates that the seventh day was the Sabbath.

Their names: James and Ellen White.

People. The good Lord used poor, fallible, often frail, comparatively uneducated people to gather together, to nurture, to love into brotherhood the remnant church.

¹ Wheeler, George G. (oldest son of Frederick Wheeler), typed interview by Bessie J. Rice, Feb. 19, 1935.

² Some Adventists continued to set dates: the fall of 1845, 1851, and 1854.

³ George G. Wheeler, 1935.

⁴ Whether William Farnsworth took part in the discussions is disputed.

⁵ The story of the pact made that day is a Wheeler family tradition, apparently told 90 years later by Wheeler's granddaughter Nellie Wheeler Fairfield.

⁶ Fred W. Bartle, a personal friend of Frederick Wheeler, confirms the first-day departure.

⁷ George G. Wheeler, 1935.

⁸ P. Z. Kinne, early pioneer, president of New York Conference, signed statement about early memories, written sometime between 1919 and 1932.



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Washington, New Hampshire

Seventh-day Adventist Birthplace

BY PAUL A. GORDON

If you are making travel plans for this summer, why not plan to visit some Adventist historical sites and relive the era of our church's pioneers? To assist you, we are running a seven-part series on some of the more significant sites. We hope you will find these travel guides helpful.—Editors.

One of the highlights of any tour of Adventist history in New England is a visit to Washington, New Hampshire. Traveling north on Highway 31 into Washington, you will see a historical marker on the right, just before you enter the town, that calls this the birthplace of the Seventh-day Adventist Church. Then, as you enter the town, another marker reminds you that this is "the first town in America to be named in honor of the father of our country, George

Washington." Turn left at the small bandstand, and go down that country road a little more than two miles. At a sharp bend in the road to the right, you will see a sign directing you left, to the church.

This church was first built as a Christian church in 1842, but nearly all its members joined the Millerite movement in the 1840s. Early in 1844 Rachel Oakes, a Seventh Day Baptist, introduced the seventh-day Sabbath to the congregation, and it became a Sabbathkeeping Adventist church.

At a Communion service, Frederick Wheeler, the Adventist pastor, urged only those who were keeping all God's commandments to participate. Rachel, who was visiting her daughter, Delight, a local schoolteacher, could hardly stay seated. Afterward she introduced the pastor to the Sabbath. Later William Farnsworth and his younger brother, Cyrus (who married

Delight), accepted it. Both brothers and Delight are buried in the small cemetery next to the church.

In May of 1845, Joseph Bates heard about the Sabbath and traveled to Washington, where he discussed the Sabbath under the maple trees in front of the Cyrus Farnsworth home with Farnsworth and Frederick Wheeler. Bates returned to his Fairhaven, Massachusetts, home to become a traveling apostle for the Sabbath. James and Ellen White accepted it from reading a Bates pamphlet in August 1846.

In the winter of 1867 Ellen

White's revival preaching in Washington led to the baptism of 18 young people in nearby Millen Pond. Twelve were baptized after a three-foot hole was cut in the ice. The other six waited for warmer weather in the spring.

Some of the great early Adventist preachers spoke from this pulpit: J. N. Andrews, Uriah Smith, and James and Ellen White among them. Membership at one time reached more than 150. Today a small congregation meets there, mostly during summer months.

Cyrus Farnsworth's home still stands nearby, with Millen Pond in front of it.

You can also visit the birthplace and home of Uriah Smith and his sister, Annie, at West Wilton, New Hampshire, 40 miles to the southeast. Annie helped in the printing work at Rochester, New York, for three brief years till her death from tuberculosis at age 27. Uriah gave 50 years to publishing, most of them as editor of the *Adventist Review* (then the *Review and Herald*). Annie is buried nearby, and Uriah is buried at Battle Creek, Michigan. Directions to all these places can be found in the guidebook *In the Footsteps of the Pioneers*.*

Next week: William Miller's Home

* The book is \$4.50 and can be purchased by writing to the E. G. White Estate, 12501 Old Columbia Pike, Silver Spring, Maryland 20904.

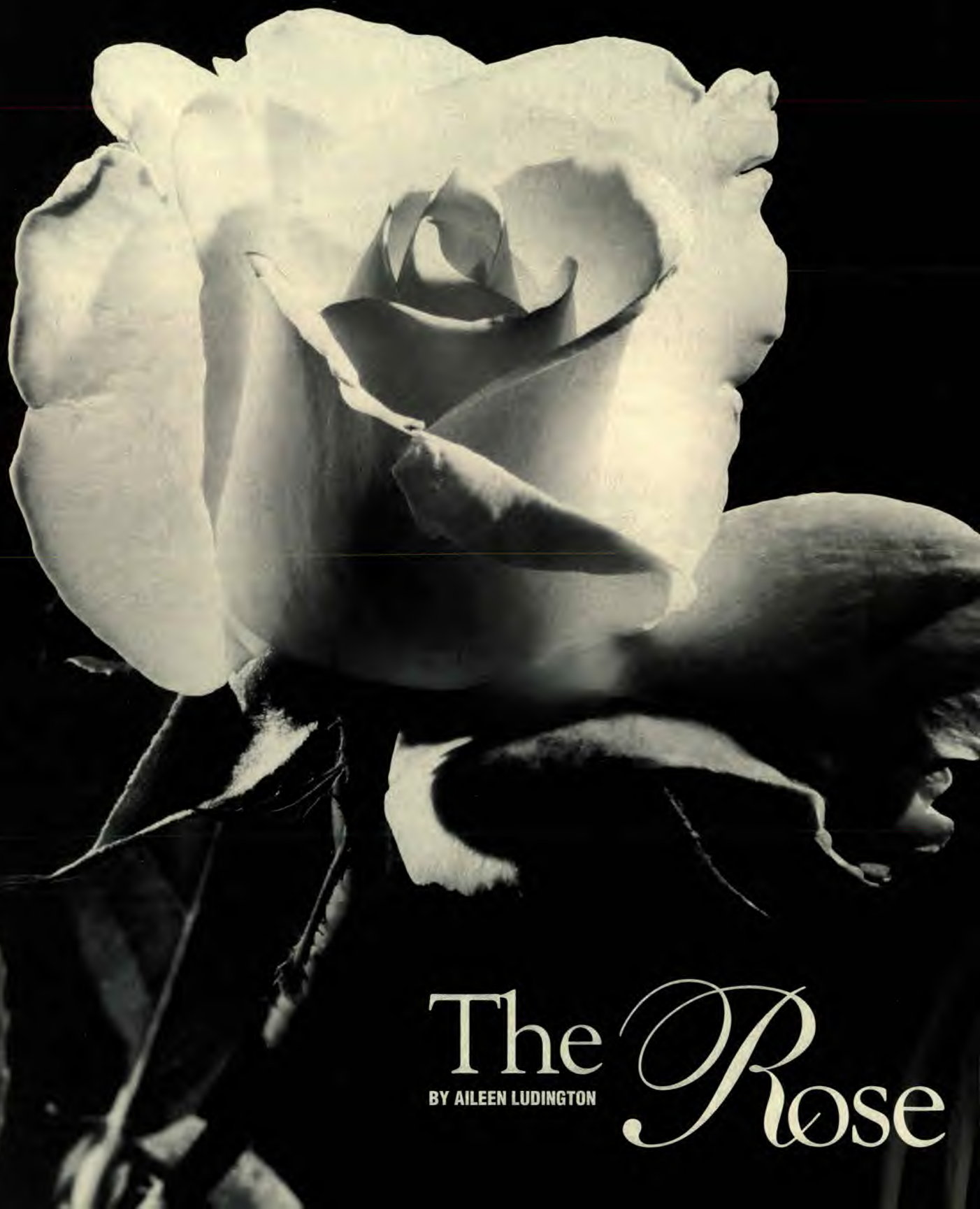
Paul A. Gordon is director of the Ellen G. White Estate, General Conference, Silver Spring, Maryland.



The oldest Sabbathkeeping Adventist congregation still worships in this church during the summer months.



COVER STORY



The Rose

BY AILEEN LUDINGTON

I am a rose. Usually simple, ordinary, and abundant.

Yet that is far from my total truth. I can also be complex, extremely rare or extraordinary, and my beauty is often described as perfection itself.

I've been romanticized, poeticized, and lyricized beyond any other flower. I am universally admired, sought after, loved, wept over, and cherished.

When I'm white, I represent purity, and often eternity or heaven. Red is favored by lovers, although pink, yellow, flame, and other shades are much valued as well. Among my kind I am the undisputed queen.

But there's a dark side to my life as well.

Close to the color, beauty, and fragrance—and buried in my lush foliage—are sharp thorns. Those who pluck me must beware, or they will feel the barbs and find themselves wounded and bleeding. What cruel hoax is this? Would not such an experience effectively alienate even my most ardent admirers?

*P*ray, pause a moment more. There is a deeper message yet. Much of life is a paradox.

Can one properly appreciate bountiful health if one has never been ill? Is an overflowing measure of joy possible in one who has never known sorrow? Does the greatest love flourish where there have been no disappointments or pain?

Therein is my gift, my message to humanity. Beauty can exist even among harsh thorns. Perfection and fragrance can send forth their blessings even while hiding the ugly barbs. The depth of Christ's caring love for humanity shone brightest as He bled from His thorny crown.

Despite ugly scars, deep hurts, and many sorrows, so also can human lives give beauty, fragrance, and blessing to all who pass their way.

The Onion in the Jar

BY STANLEY MAXWELL

Mei-Mei and her little sister, Lin, lived in China. One day the two wandered out of Shanghai, into the countryside. They saw peasants in the rice paddies bent over in the hot sun, sticking rows of seedlings into their flooded plots.

The girls turned off the road to explore the fields. They balanced themselves on the paths between the paddies, to prevent slipping into the murky water.

Curiosity inspired Mei-Mei. She wondered what lay beneath the green blades protruding through the soil and water. Noticing a plot drier than the rice paddies, Mei-Mei bent over a particularly tall blade and plunged her hands into the mud as deeply as possible. She grabbed something round, and lifted a small muddy bulb into the air.

Mei-Mei rubbed the slimy dirt from the bulb, revealing a white surface. She lowered the plant to her sister's eye level.

"Pretty," Lin said.

"Let's take it home," Mei-Mei suggested.

The two agreed, and Mei-Mei toted her treasured bulb in her soiled palm, while Lin tagged along. They meandered over the country road, back to the city, and climbed the steps to home.

Mother was out. Mei-Mei found a jar in the kitchen, filled it with water, and placed the plant inside. Careful not to spill a drop, she took the jar into their parents' bedroom and set it on the windowsill.

When Father came home, he noticed the jar on the ledge and asked, "Where did the

onion come from?"

"I found it," Mei-Mei said, and told Father all about their country stroll.

"Were there many plants growing in rows?"

"Yes," Mei-Mei said.

"Did you ask the peasant if you could dig in the plot?"

Mei-Mei hung her head shyly. Father explained to her about farmland and digging on other people's property.

"So this is the peasant's onion, isn't it?" Father asked. "I'm afraid you stole it."

Mei-Mei ran to Father and buried her head in his blue trousers. The word "stole" seemed so harsh. Being just a child, she had not thought that anyone owned a plant. To her, pretty plants were for picking and enjoying. Stealing, she had thought, was taking something from a market, not from a field.

"I know you didn't know what you did, but we're Christians, and we must return what isn't ours."

Father reached into his pocket and pulled out some folded money. He counted out three bills and handed them to Mei-Mei. Her eyes grew big as she imagined what those three bills could buy.

"Now I want you to take this money and the onion back to the countryside," Father explained. "Find the

one who works the onion plot from which you got this onion, and return it with this money!"

Mei-Mei was shocked. She knew better than to argue with her father. But it seemed crazy to give the peasant 10 times as much as what the onion was worth. The price seemed steep. All in the name of honesty.

Together Mei-Mei and her sister walked through the crowded city streets on their way to the countryside. On the dusty country road, the fields looked darker than they had remembered them. And the shadows seemed longer, as did the walk there. Mei-Mei thought the journey hopeless. Each rice paddy blended into the next. On their earlier adventure they had zigzagged through the fields before finding the onion patch, so Mei-Mei decided to try that. While wandering over the ridges they had once traveled, they located a dry patch with a small gap.

A man in black with calloused hands stepped onto the plot. Mei-Mei walked up to him timidly. Keeping her head low, without once looking into the stranger's face, she asked if he was the owner and mumbled something about taking his onion. Quickly she handed him both the plant and Father's cash, then dashed away, relieved to have finished Father's assignment.

Mei-Mei never forgot that incident. She thinks that Christians do the right thing, no matter how painful, because their behavior teaches others about God. She believes that her father's lesson about the onion in the jar helped her be an honest girl.





By Calvin B. Rock

The Nature of Christ

The church that I attend is split down the middle on the subject of the nature of Christ. Arguments break out in the Sabbath school classes, after church, at Sabbath meals, in prayer meetings, on the telephone—everywhere. People are actually losing friendship debating the nature of Christ. Is it really necessary to decide this in order to be a good Adventist? It upsets me, but what can I do?

Church leadership has refrained from making absolute declarations as to whether Christ was born with Adam's nature before or after the Fall.

There are several reasons for this. First and foremost is the statement of Scripture that reads: "And without controversy great is the mystery of godliness: God was manifest in the flesh" (1 Tim. 3:16).

The second is the wisdom of our prophet that states: "Jesus took upon Himself humanity, that He might reach humanity; but we cannot explain how divinity was clothed with humanity" (in *Review and Herald*, Oct. 1, 1889). And again: "This is a great mystery, a mystery that will not be fully, completely understood in all its greatness until the translation of the redeemed shall take place" (*The SDA Bible Commentary*, Ellen G. White Comments, p. 1113).

While these statements preclude any claim of final knowledge on this topic, they are not intended to discourage investigation. Ellen White also wrote: "The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study" (*Selected Messages*, book 1, p. 244).

My research leads me to believe that Christ was born with the purity of Adam before he fell, that He needed no con-

version, and that He maintained His absolute holiness with human limitations under circumstances far more trying than those experienced by Adam or any other human. This view is expanded upon quite fully on page 48 of the book *Seventh-day Adventists Believe*. I urge you to read it.

Despite one's own belief, it is important to allow those who see it otherwise their opinion. Belief on this topic is not a test of fellowship. Those who fail in this generosity, and who denigrate not

*People are actually
losing friendship
debating the
nature of Christ.*

just the theology but the religious experience of individuals with contrary opinion, may be technically correct in their view of Christ's nature, but they are far removed from His likeness.

What can you do? Study the Bible and the Spirit of Prophecy diligently, assume that the leanings of the church body on this subject are dependable, and avoid all acrimonious discussions.

Is it wrong to have a living will? My husband thinks we both should have one, but he is not an SDA. I have resisted so far because I am not sure. It seems like a lack of trust in God's care to try to arrange beforehand what will happen in the last moments of life. Does not having a living will

conflict with Christian principles of faith and trust?

The intent of a living will, sometimes referred to as the right to die or death with dignity statute, is to give one the privilege of dictating while of sound mind the treatment and procedures desired if terminally or hopelessly ill.

The primary concerns of this instrument are the use of body parts (organ transplants) and one's wishes regarding mechanical or artificial life-sustaining procedures. The living will is now valid in most states. It varies in language from state to state, but in no case can it be acquired under the age of 18; witnesses must also be 18 years of age or older, and the document is invalid during pregnancy.

You should know, however, that signing a living will does not in every case guarantee that its provisions will be honored. In some states its stipulations are regarded as permissive rather than binding. That is to say, doctors in those areas who disagree with the provisions or the will are not mandated to follow them.

Do the provisions of the living will conflict with Christian principles? I think not. I view as noble the gesture of donating one's organs for the good of the living, and agree that the wish not to be held interminably on life-sustaining machinery is justifiable.

As with all good instruments, this one may be overdone or abused. However, with the knowledge of your family and the counsel of your Christian physician and attorney, you will be safe in drawing up a living will.

Calvin B. Rock serves as a general vice president of the General Conference. He holds doctoral degrees in ministry and religious ethics.

Heart Cries From Earliteens

*Adventist kids reveal the big issues in their lives.
What are they? How can we help?*

BY MADELINE S. JOHNSTON

Laura,¹ 12, wrote about fighting with her mom and concluded, "I hope she loves me. Sometimes I go to my prayer garden and cry."

A lot of Seventh-day Adventist kids are hurting in their relationships with their parents. They write to my monthly question-and-answer advice column in *Guide*, the church's weekly magazine for 10- to 14-year-olds. In 10 years I have answered more than 1,100 letters, some through the column, some directly. I keep reminding myself that I hear primarily from those who are struggling with problems—many others out there are maturing happily. Nevertheless, patterns begin to emerge that we as adults should know about.

He Loves Me . . . or Not?

Half my mail regards boy-girl relationships. That half divides again about equally: those who are devastated over not having a steady friend and those who wonder if they should break up. The lovelorn sound like Amy: "I am a girl 11½, but hard as I try, I can't get any guy to notice me. Am I ugly or what? Here is my picture (please send it back). How can I get him to notice me?" The

picture was of a cute, undeveloped little girl. Many that age say, "I am the only one in my room who doesn't have a boyfriend."²

Those with boyfriends are playing at adulthood with earliteen emotions. Take Marcy: "I'm 13. I've dated this boy—

*"I'm terrified of my
parents. They want me
to do everything perfect.
I've prayed about it, but
it seems like Jesus
doesn't always answer
my prayers."*—
Vivian, age 12.

breaking up, together, breaking up, etc. Anyway, I found out [a week ago] that a girl he slept with last year on a dare is pregnant, and they're not sure if it's his

or another boy's. I really like him, and when we broke up for the tenth time, he told me he loves me."

Insecurity also shows in same-sex peer relationships. Earliteen girls often lack self-confidence. And their interests and loyalties shift frequently, sometimes with amazing cruelty and betrayal. Wounded children, like injured chickens, often become targets for merciless pecking, and some never recover emotionally or socially.

A 12-year-old Black girl in a White church school explained, "No one wants to be my friend." She usually eats alone, watching other students share secrets from which she is excluded. "When they are not looking, I run off and hide and cry a lot."

Relationally hungry kids, unsure of their own worth, are uncertain how to gain or maintain friends of either sex. Some of these lacks grow out of their limited interpersonal relationships at home.

For some, the parents just aren't there. Latchkey kids often face fear, boredom, or other problems, but may not confide in their parents. They don't want to bother them, or they feel their parents don't care. They feel guilty for expecting anything of their parents; they seem to feel a need to grow up fast and shoulder the load themselves.

Some have to deal with a parent's moral problems. Sue wrote, "My mom has a new boyfriend. He's OK. I just don't want him around my mom. My mom thinks he's a dream come true. He's recently moved in. I want him out. What should I do?"

Sharon, 11, lost her mom and two siblings by court order because of her mom's drug abuse, and she grieves over a brother whose foster parents prohibit communication.

When parents are in severe conflict, children experience fear, guilt, and responsibility to fix the problems.

Think of the incredible burden Becky carries. "I'm 12 and in seventh grade," she writes. "My mom and dad have been divorced for [several] years, and I live with my dad. Since I'm the oldest, I have to do all the stuff moms are supposed to do, like cook meals and clean the house, etc."



"I get up at 5:30 and leave to go to school at 6:30-6:45. I go to a Christian school about an hour from where I live, so I'm tired when I get home, which is about 4:00. Then I have to do my work and stuff. School has been hard lately. I think I got a really bad grade. I think my dad's going to be very disappointed, and I'm afraid of that! Could you please help me?"

Lack of Warmth, Love, and Praise

Some kids hear more criticism than praise from their parents. Wanting to raise their children right, some parents overdo it. They tighten the screws in an attempt to create perfection, not realizing what a negative self-concept this can foster in the children.

Vivian, 12, wrote, "I'm terrified of my parents. They want me to do everything perfect. Each time I do something wrong, they yell at me like I was the cause of World War II. I've prayed about it several times, but it seems like

Jesus doesn't always answer my prayers. I've often cried myself to sleep.

"They always have at least one mean comment to the things I've accomplished or am proud of. In all my life I have never heard my parents tell me they love me, and they probably don't."

Being too rigid brings results that are the opposite of what parents hope for. Bonnie wrote, "One time [my mom and I] started talking about [me] getting baptized. I was going to be, but I wanted to know why it was important to be baptized before I did it. Well, it ended up as an argument again, and now I'm 13½ and still not baptized—and right now I don't ever want to be! I've actually decided I don't want to be a Seventh-day Adventist."

Abuse Issues

The ultimate breakdown of parent-child relations is physical or sexual abuse. Occasionally I telephone Child Protective Services. I also publish a

child-abuse hotline number periodically.

One brave 14-year-old explained, "My mother blamed me for the loss of her childhood because she had me at such a young age. My head has hit many walls. I feel I am not the one who needs any sympathy; my mom is."

And a 16-year-old presented a typical example of sexual abuse: "My grandfather has been touching me in offensive ways for four years. I have spoken to my parents about it, but they don't seem to register. We often stay with [the grandparents] while our parents are away with work, etc. I mentioned it to my brother and also my grandmother, who did not believe me."

The picture emerging for me is that some Adventist parents are unable to model healthy relationships for their children. The result? Some earliteens grow up with an inordinate need for feelings of self-worth and the closeness they've missed. TV personalities become their models. To fill this need for relationships, kids reach out prematurely for intimacy with their peers, but they possess neither the emotional maturity to handle some friendships nor the skills to recover from the loss of them.

Parents who do not actively teach young children the deepest values of the Christian life—and who allow television to teach values instead—are setting themselves and their children up for heartache later on.

In an editorial, Roy Adams wrote about the birthday party his 11-year-old attended, for which the celebrant's parents had rented a lurid video of sex and violence.³ Is this an exceptional case? My mail indicates that other Adventist parents are also abdicating responsibility or may even be encouraging their children "to ripen too early."

A Counselor's Counsel

When I write to earliteens, I give them suggestions to help them help themselves, to help them relate better to their parents, and to help them bear (with God's help) the heavy burdens they may not be able to shake.

But if I could write to their parents instead, I would place most of the responsibility on them. I would urge

them to show their love to their children and be consistent in loving discipline.

I would urge parents to abandon pride and find Christian counselors to help them overcome marital problems or major conflicts with their children. I'd encourage parents to learn good listening skills, to offer more praise than criticism, and to plan time with their children. Just doing housework together can be fun, provides training, and gives time for listening and responding. I'd also urge them to limit or monitor television viewing.

Meanwhile, all of us in the church can help to take up the slack. When we see an ineffectual parent in our midst, let's come close and offer assistance. Our advice may not be welcome. But we can begin by becoming friends,

which may later earn us the opportunity to offer advice. We can arrange for marriage and family classes to be held at the church. We can offer to baby-sit for young parents attending such classes. We can model.

We can also take a young person into our hearts and homes. This act alone can do wonders to overcome some of the deficits felt at home. There is great power in adult-to-child friendships. Research shows, for example, that a significant factor in the choice of some Seventh-day Adventist young people *not* to drink is the availability of one nonrelated adult friend in the church whom they can talk to.⁴

There are rewards. Recently a teenager wrote back after I had responded to her very mature questions

and said, "Thank you once again, and God bless you! I'll be looking for you in heaven." I'll be looking for a lot of kids there. I won't be writing letters anymore then, but I don't think I'll mind.

¹ All names and identifying features have been changed in this article.

² For the past couple of years I have answered only the girls' letters; the boys write now to Pastor Karl Haffner, whose answers also appear in *Guide*.

³ "Preserving Their Innocence," *Adventist Review*, Mar. 15, 1990.

⁴ Patricia Mutch, Roger Dudley, and Robert Cruise, "Why Adventist Youth Do(n't) Use Drugs," *Ministry*, August 1986.



Madeline S. Johnston is a freelance writer and editor living in Berrien Springs, Michigan. She holds a M.A. in developmental psychology.

Time No Longer

March 21, 1844, was finally here. For more than a year William Miller had been saying publicly that sometime prior to this last day of the Jewish year, the 2300 years of Daniel's prophecy would be ended, and Jesus would return.¹

In fact, just days earlier while speaking at Franklin Hall in New York City,²

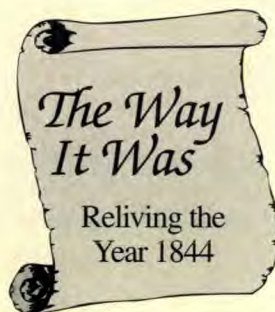
Miller told the audience "that his time 'would run out in *eleven days more*,' and that he had '*no other time to set*': but that his looking for the Lord would not be at all abated if He did not come within that period—he should expect Him daily till He did come, fully satisfied that He is *now* at the door."³

Everyone knew this was Miller's position. In a public letter written to Joshua V. Himes on February 4, 1844, Miller had stated his belief that Christ would return sometime between March 21, 1843, and March 21, 1844. In that same letter Miller also had declared:

"I have never, for the space of more than 23 years, had *any other time preached or published by me*; I have never fixed on any month, day, or hour, during that period; I have never found any mistake in reckoning, summing up, or miscalculation; I have made no provision for any other time."⁴

On a more personal note, he added:

"As to worldly cares, I have had but very few for 12 years past. I have a wife and eight children; I have great reason to believe they all are the children of God, and



believers in the same doctrine with myself. I own a small farm in Low Hampton, New York; my family supports themselves upon it. . . . I have no cares to manage, except my own individual wants; I have no funds or debts due me of any amount; I 'owe no man any thing'; and I have expended more than \$2,000 of my property in 12 years, besides what God has given me through the dear friends, in this cause."⁵

Now, with the predicted time for Christ's return all but up, Miller's thoughts turned toward home. What he thought would be his last public meetings ever were held in Brooklyn and Williamsburg, New York, on March 13, 1844. The next day he returned home. In the margin of his notebook where he recorded the dates, places, and texts of all his sermons, Miller wrote, "Now I have given, since 1832, *three thousand two hundred lectures*."⁶

With his family gathered around him, William Miller confidently awaited the return of his long-sought Friend, Jesus.

¹ See Francis D. Nichol, *The Midnight Cry* (1944), pp. 135, 158, 159.

² *Midnight Cry*, Mar. 21, 1844, p. 273.

³ *Ibid.*, p. 284.

⁴ Quoted in *Signs of the Times*, Feb. 15, 1843, p. 173; also quoted in Sylvester Bliss, *Memoirs of William Miller* (1853), p. 181.

⁵ *Ibid.*

⁶ Quoted in Bliss, p. 254.

Compiled by James R. Nix, associate secretary, White Estate, General Conference, Silver Spring, Maryland.

■ BELORUSSIA

Sharing What "The Bible Says"

Evangelistic team baptizes 400 in Minsk.

It was with eager anticipation that the seven of us left the Nashville airport September 6 bound for Minsk, Belorussia. As we got closer and closer to our destination, we had many questions in our minds. What were the people like? Was it cold there? Would we have plenty to eat? Would anyone come to our meetings? Would we be able to communicate with the people?

Millions of people were killed by Hitler and Stalin between 1941 and 1945 in Minsk. Belorussia suffered more than any other country during these war years. One out of four people were killed, and 98 percent of the city was destroyed. Under Hitler, 2.3 million people died. An equal number were killed under Stalin prior to the war.

We were all praying for miracles. We had already experienced one great miracle when our airline didn't charge us for any of the 50-plus pieces of baggage. The second miracle happened in Moscow when all 50-plus pieces arrived at the same time we did!

After an overnight train trip from Moscow, our team arrived in Minsk. After two sleepless nights—one on the plane and one on the train—most of us needed a good night's sleep. But first we were met with warm smiles and open arms and taken to the home of the conference president for a delicious meal!

The president, Ivan Ostrovsky, and his wife, Raya, are in their early 30s and have three small boys. Ivan makes approximately \$60 a month, but with inflation it comes out to about \$20. They own their home, a small, humble

frame dwelling. One room of their home is the "conference office." They just got an inside toilet last year. They did not have hot water, so the team members collected money to have hot water installed in their home.

Raya cooked the main meal every day for our team. She is a wonderful cook, and we were well fed. There was soup (which they call borscht) made of cabbage, tomatoes, beets, onions, potatoes, and sometimes white beans. Bread was plentiful (and hearty), as were potatoes, grapes, watermelon, cucumbers, eggs, and butter. While we were there, Henry and Bunny Reid (the musical coordinators for the meetings) and John (my husband) and I took Ivan and Raya out to eat. We had a nice five- or six-course meal that cost us about \$2.50 each. This was the first time Raya had ever been out to eat in her life!

More Miracles

Opening night of the evangelistic meetings, September 9, was the miracle we had all been praying for! Before the doors to the auditorium were opened, people were lined up outside. There was

standing room only for both sessions. This enthusiasm continued for the entire six weeks of meetings. On the last two Sabbaths we experienced the greatest miracle of all: 400 people were baptized in the large indoor swimming pool we had rented for this special occasion.

Was it worth the cold weather, scrubbing clothes on a washboard in the bathtub, heating water to drink and bathe in, sitting in the auditorium with our coats, gloves, and hats on to keep warm? Here are some excerpts from a few letters John received while there:

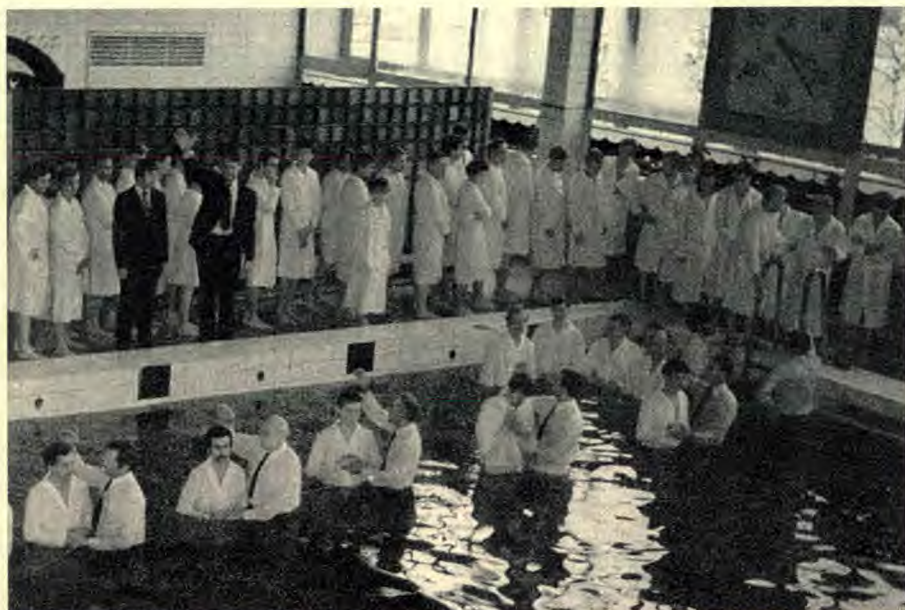
"Thanks be to the Lord who blessed you to come to our favorite city, Minsk, and conduct a series of lectures, 'The Bible Says.' I am thankful to American president Bill Clinton for allowing John Fowler and his group to come to Belorussia with a not easy but good mission. . . . We are thankful to you for spiritual books, Bible, and baptism. And we hope that your visit is not the last."

"Thank you, Pastor John. Thank you that you gave me that which I was looking for for a long time. Just now I can understand that all the time I was lacking this joy. You granted me the wis-



Each night the evangelistic team ministered in a packed auditorium with standing room only. Many people chose to come forward and accept Christ as their personal Saviour.

By Marilyn Kay Fowler, receptionist, Kentucky-Tennessee Conference, Goodlettsville, Tennessee. Her husband, John Fowler, is secretary of the conference.



At the end of the evangelistic effort 400 people were baptized in a rented swimming pool in Minsk, Belorussia.

dom to learn the Word of God. I believe now I will stop looking for lost way and I will step on true way that will lead me to the Father. Thank you, new friends, for a Bible that from now on will be with me at all times."

"To dear Mister John with great thankfulness and best wishes of good health and successes in indispensable work for the glory of God. We are thankful to you and your friends for your generous desire to enlighten our minds and affect us Belorussian Christians with Holy Scriptures."

One of the local newspapers had this to say:

"People are awakening. There are many people gathering in the Central Hall of the Palace of Railway Station Workers, where he [John] delivers his lectures, 'The Bible Says.' The hall with 850 seats is always full with people. Some of them come for the second and third time. Without excessive passion and stereotyped phrases John Fowler shares with the audience truths that seem to be well known such as friendliness in mutual relations, mercifulness, generosity, and the ability to sacrifice for the sake of others. In the

process of spiritual lectures large audiences find answers to different questions such as prophecy of destiny, scientific sources, giving information about real Christianity, fate, why trials come to good people and evil people who avoided punishment, and the second coming of Jesus Christ to the earth."

Was it worth it? You decide!

■ UTAH

A Dream Come True

The journey of the first ordained Native American Adventist pastor

A town drunk who slept under highway bridges had a dream. The Native American, a Navajo tribesman from a long line of medicine men, heard the voice of God one night while he was cold and asleep: "You will be the pastor of a church someday."

More than 40 years have passed since Tom Holliday had the dream during the 1950s in the northern Arizona town of Flagstaff. Now 78, the first ordained Native American Seventh-day Adventist pastor recognizes that the dream and its unlikely prediction was the start of an amazing spiritual journey.

"I hear time and again the same story about the Navajo. Those who come into the message say God spoke to them in a dream," said Dale Wolcott, pastor of the Monument Valley church, the same church that Holliday pastored from 1961 up to his retirement in 1979.

On the Navajo Reservation, Christianity is still viewed with suspicion. It's the bogus religion of the *biligaana*, the White people, that goes against the traditional ways.

A Long Journey

Holliday is the grandson, son, and brother of medicine men. The medicine men still perform the traditional ceremonies that access the Navajo with the spirit world. They act as healers and all-purpose "priests" in the Navajo religion.

But no religion—traditional or Christian—called Holliday as a young



Tom Holliday, a Navajo tribesman from a long line of medicine men, is the first ordained Native American Adventist minister.

man. When he was just a teenager, his parents sent him off the reservation for an education. In 1943 he served in the Navy during World War II. After he returned from the war, only alcohol and sporadic work occupied his time.

Holliday lived in Flagstaff in the early 1950s, often roaming the city streets drunk and without work, neglecting his wife, Lucy, whom he married in 1946, and their five children.

"God meant nothing at all to me," he said, "because I really had never heard of Him."

But in Flagstaff his strange dream came. A faraway God making a prediction to an indifferent town drunk:

"You will be the pastor of a church someday."

Holliday eventually returned to his reservation hometown of Oljeto, Utah. He was known by his relatives as an unfriendly cousin and uncle who drank a lot. But change would come.

In 1958 a Presbyterian minister opened a church in Tuba City, Arizona, and introduced Holliday to Christianity. Many Navajo still speak no English, and Christian missionaries often hire Navajo translators. The Anglo pastor needed a translator for his church services, and Holliday took the job. Slowly the message he was translating started to make sense to him.

"I must have liked what I heard, because I started to change," he said. He stopped drinking, and his relatives in Oljeto noticed a kinder Tom Holliday.

He was baptized a Presbyterian Christian. After a year of translating, he wanted to bring Christianity to people in his part of the reservation. In 1959 Holliday started leading Pentecostal worship services in the Navajo homes near Oljeto. But one year later his faith journey changed again.

That year construction started on Monument Valley Hospital, a small Adventist facility built to serve the Navajo. Holliday went there to apply as a painter.

He wound up getting two jobs. In addition to painting, he started translating for Sabbath services at the Monument Valley church. Dr. Lloyd Mason, the hospital's medical chief of staff, and his wife, Alice, invited Holliday to study the Adventist faith with them. After six months of study, Holliday was baptized an Adventist believer.

A Wonderful Change

The son of a medicine man, a onetime alcoholic drifter, a baptized Presbyterian and baptized Pentecostal believer, Holliday would become the pillar upon which a new Monument Valley Navajo congregation would be built.

His strange dream was fulfilled in 1961 when Holliday was ordained the first Adventist Native American pastor.

During his 19 years of pastoring, Holliday visited Navajo homes and hogans, conducted Bible studies, taught Sabbath school, served as a speaker for a Navajo *Voice of Prophecy* radio broadcast, and preached to his people in his tribe's language.

He also led his relatives to the faith

he had found. From a beginning of only a handful of churchgoers, the number of Navajo members in the Monument Valley church has now grown to 150. Wolcott said many of the Navajo church members on the current Monument Valley church books are related to Holliday.

"The Navajo are clan-based, so they don't just randomly choose a faith. They live and worship where their clan is," Wolcott said.

Phyllis Holliday, a niece of Tom Holliday, said her uncle has been the beloved spiritual leader of the Monument Valley Navajo congregation for as long as people can remember.

"He's really been there for everyone, and still does so much service for the Lord," she said.

Holliday himself admits his story is more than just an amazing conversion story. For him and his Navajo people it's been a dream come true.

By Jack Stenger, director of public relations, Monument Valley Hospital, Monument Valley, Utah.

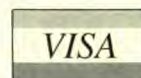
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Deaths

ANSLEY, Ivan Lawson—b. Apr. 14, 1907, Kimberley, South Africa; d. Sept. 30, 1993, Canon City, Colo. He was a missionary for 23 years, most of that time being in Malawi, where he taught in an African teacher-training school, and was also the bookkeeper and in charge of building and carpentry. Later he was the treasurer of the mission in South Africa. Survivors include his wife, Gladys Laura Piatt; one daughter, Phyllis Irene Donaldson; two brothers, Desmond and Eric; and two grandchildren. He was preceded in death by four brothers and two sisters.

BACHER, Georg Alfred—b. Jan. 4, 1913, Copenhagen, Denmark; d. Dec. 19, 1993, Naerum, Denmark. In 1938 he began work in the business office at Skodsborg Sanitarium. In 1948 he became manager of patient affairs, a post he held until his retirement 40 years later. When the German military controlled Skodsborg during World War II, he frequently took in Jewish patients, assigned them Danish names, then helped them escape in small fishing vessels to the safety of Sweden. Survivors include his wife, Elsy M. Lundstrom; one daughter, Gerte Graybill; two sons, Torsten and Jan; and seven grandchildren.

BALHARRIE, Gordon—b. Nov. 6, 1912, Ottawa, Canada; d. Sept. 9, 1993, Spokane, Wash. He pastored in eastern Canada and later in Singapore. He taught at Canadian Union College, Walla Walla College (where he

was dean of the School of Theology from 1961 to 1977), Avondale College, Longburn College, the theological seminary in the Philippines, Southeast Asia College, Fulton College, and Taiwan SDA College, and conducted seminars in various other places. Survivors include his wife, Anna; one son, John; two daughters, Jeanne and Merle Lang; one sister, Jean Marsa; four granddaughters; and one great-grandson.

BEEM, Kenneth Clare—b. Nov. 25, 1912, Kensett, Ark.; d. Oct. 1, 1992, Keene, Tex. He served as the auditor of the Atlantic, Central, and the Southern unions; later he was treasurer of the Southern Union. He was also secretary-treasurer of the Georgia-Cumberland Conference and treasurer of the Southwestern Union, where he continued to work after his retirement. He served a total of 56 years. His wife, Thelma, preceded him in death in 1967. In 1972 he married May Baker Slepniokoff. He is survived by his wife; one daughter, Beverly; and three stepdaughters, Carolyn Lacy, Clair Reid, and Louise Coy.

BENSON, Hilbert O.—b. Jan. 18, 1916; d. July 4, 1993, Minneapolis, Minn. He served as a literature evangelist and a pastor for more than 25 years in the Florida, Gulf States, Texas, Greater New York, and Southern New England conferences. Survivors include his wife, Peggy; four sons, Daniel, Wayne, Philip, and Paul; one brother, Walter; five sisters, Clara Benson, Mildred Eastman, Esther Roudibush, Nel Serena, and Doris Matoli; and 10 grandchildren.

BRAATEN, Vivian M.—b. Aug. 20, 1918, College Place, Wash.; d. Oct. 7, 1993, Woodland, Calif. She taught for 32 years in various Adventist schools in Washington, California, and Oregon. Survivors include her husband, Vernon; two daughters, Linda Quast and Kristine Fairbanks; one sister, Loretta Drake; eight grandchildren; and three great-grandchildren.

BUSH, Bruce—b. 1914; d. Nov. 19, 1993, Hendersonville, N.C. He was a professor of chemistry at Columbia Union College and taught in the School of Medical Technology at New England Memorial Hospital. Survivors include his wife, Lucille; and two brothers, Charles and David.

CAVINESS, Lawrence Clifford—b. Jan. 17, 1917, Indianola, Iowa; d. Mar. 31, 1993, Sacramento, Calif. He pastored for 36 years in the Southeastern California, Oklahoma, Michigan, and Northern California conferences. He was president of the Ecuador Mission from 1946 to 1948, and youth director for the Michigan Conference from 1958 to 1979. After retirement he served as interim pastor of several churches. Survivors include his wife, Charlotte; two daughters, Janice Taber and Judy Gibson; two sons, Larry L. and Lanny; three brothers, Donald, DeWayne, and Ted; two sisters, Frances Layland, and Darlene Kaderly; seven grandchildren; one great-granddaughter.

CRIDER, Charles C., Sr.—b. Aug. 16, 1913, Brunswick, Md.; d. June 10, 1992, Mesa, Ariz. He was a pastor in Ohio, Alabama, and Florida, and spent 11 years in mission service in the Middle East. He was a professor of sociology at La Sierra College and Andrews University, where he was also chairman of the Department of Behavioral Sciences. Survivors include his wife, Jean Howard; three daughters, Sharon Webb, Dawn Moser, and Carol; one son, Charles, Jr.; one brother, Frank; 13 grandchildren; and 16 great-grandchildren.

CRAWFORD, Howard Arnold—b. June 3, 1912, Big Cabin, Okla.; d. Oct. 10, 1993, Napa, Calif. He graduated from Pacific Union College in 1944, and pastored various churches and did evangelism in Kentucky, Florida, and California. He retired in 1968. Survivors include his wife, Edna Pauline; two sons, Charles and DeWayne; one sister, Vivian Clayton; seven grandchildren; and two great-grandchildren.

DAVIS, Charles G.—b. May 30, 1929, Deadwood,

S.Dak.; d. June 28, 1993, Hinsdale, Ill. He taught music at Campion Academy, Milo Academy, and Andrews University, where he was a professor of music. He retired in 1992. Survivors include two sons, Steven and Wallace; one daughter, Kelli; his mother, Blanche; one sister, Gladys Holmes; and two granddaughters.

ENGLAND, Elsie G.—b. June 8, 1917; d. Aug. 9, 1993, Orlando, Fla. She served for 25 years as the executive secretary of Florida Hospital in Orlando. Survivors include her husband, Alton; one son, Gary Falton; two daughters, Donna Jean Nelson and Wendy Chapen; seven grandchildren; and three great-grandchildren.

FRANCIS, Beatrice—b. 1915; d. Dec. 28, 1993. She was a teacher for several years at Shenandoah Valley Academy. Survivors include her husband, Robert; and two brothers, Elmer Hopwood and Albert Hopwood.

GOODBRAD, John—b. Aug. 19, 1916, Mobile, Ala.; d. Dec. 12, 1993, Collegedale, Tenn. He worked at Porter Hospital five years as an accountant and purchasing agent, then 20 years as assistant business manager at Southern Missionary College, and 17 years as founder and president of Sovex Food Industries. Survivors include his wife, Ruth Davis; one son, John; and three grandchildren.

HEIM, Ernest Fred—b. Nov. 9, 1895, Cashion, Okla.; d. Dec. 10, 1993, Chico, Calif. He served for 39 years in education as teacher, principal of three boarding academies, and superintendent of education for the Central California Conference. Survivors include one daughter, Joanna Retzer; four grandchildren; and 12 great-grandchildren.

HENRY, Merton W., Jr.—b. May 19, 1922; d. May 22, 1993, Littleton, Colo. He served as a pastor for 37 years in the Michigan, Pennsylvania, Indiana, Georgia-Cumberland, Rocky Mountain, and Florida conferences. Survivors include his wife, Dorothy; one son, Jonathan; one daughter, DeeAnn VanFossen; mother, Marion E.; one sister, Rosemary R. Smith; and four grandchildren.

HERMAN, Henry Ewald—b. 1890, Dusseldorf, Germany; d. Aug. 27, 1993, Corona, Calif. He and his wife spent nine years in Argentina as medical missionaries. He practiced medicine in Corona, California, for more than 60 years. He was the founder of what is presently called Corona Regional Medical Center and was instrumental in the founding of the Corona church. Survivors include two daughters, Marilyn Emery and Dolly Chronister; 10 grandchildren; and six great-grandchildren.

HILLS, Floyd Elmer—b. Apr. 14, 1893, Granville, N.Dak.; d. Apr. 10, 1993, Loma Linda, Calif. He taught in Trinidad, the West Indies, and Glendale Academy. Survivors include his wife, Matilda Anabelle; three daughters, Carroll Huddle, Cynthia Ford, and Betty Woods; eight grandchildren; and four great-grandchildren.

JOHNSON, Vivy Laone (Davis)—b. Sept. 4, 1899, Ottertail County, Minn.; d. Sept. 16, 1993, Falls City, Nebr. She worked in the Union College laundry for a short while before becoming manager. She was also dean of girls at Highland Academy for 13 years. She was preceded in death by a sister, Eva Wickham; a brother, Joel C. Davis; and two sons, David, and Kenneth, who died in infancy. Survivors include one son, Robert; two daughters, Garnet Lawson, and Merle Parrish; three sisters, Iva Soudahl, Madge Malcolm, and Elda Langston; 13 grandchildren; 17 great-grandchildren; and one great-great-grandchild.

KILCHER, Edna Lillian—b. Jan. 23, 1894, Hawkeye, Iowa; d. Feb. 1, 1993, Hendersonville, N.C. She taught grade schools in the Iowa and Nebraska conferences until 1919, when she served as educational secretary of the Iowa Conference for one year. She continued teaching at Campion Academy, and taught mathematics for 31 years at Lynwood Academy, retiring after 41 years of educational service. Survivors include one brother, Clarence W.

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The Breaking Point



As soon as Dan hung up the phone, he came straight to the kitchen where I was slicing tomatoes for lunch and propped his lanky form against the doorframe.

"Do you know what that man said to me?" he began, incredulity edging his voice. "He said, 'I'm not just your ordinary Christian. I'm in ministry.'" Dan paused to let the words sink in, then, gesturing exaggeratedly, ran at them again. "I'm *not* just your ordinary..."

I shook my head. Never having met the gentleman who'd been "witnessing" to my son over the phone, I wasn't prepared to explain his claim, let alone defend it. Something related to annoyance swept over me.

Suffering From Smugness

Had I been completely honest at that moment, however, I might have recalled that there were moments in my own life when I'd felt smug about my place in the grand scheme of things. Looking back on his years as a follower of Jesus, I suspect the apostle Peter could have remembered such times too.

"These other disciples may forsake You," he declared to Jesus on one occasion, "but I won't." And he meant it. Superloyal—that was how he defined himself. Considerably more devoted than his peers. Not-just-your-ordinary Peter.

And in a sense, he obviously wasn't ordinary. Among the three disciples most often mentioned in historical accounts, his name usually comes first. He knew the firm feel of seawater beneath his feet. His eyes glimpsed unearthly glory on the mount. No, Peter was not your ordinary disciple.

But his importance must have loomed large in his own eyes. Perhaps this helps to explain the resistance Peter offered to Jesus' shocking servanthood on the eve of the Crucifixion. Or his embarrassment in the courtyard near his Master's trial.

This all changed early that Friday morning when the rooster crowed for the second time and—curses fresh from his lips—Peter met the eyes of Jesus.

*Peter did not feel
ordinary. After all,
he knew the firm
feel of seawater
beneath his feet.*

I can imagine him fleeing the courtyard, pressing on—on to the garden spot where, only the night before, his Friend had wept. I can almost see him falling upon that spot, broken and emptied, and wishing he could die.


I love his story, wrenching as it is. For I know that having been broken, Peter could also be made whole.

And I like the thought that the Peter who emerged from self-revelation—the breaking point—and subsequent personal healing still "retained his former fervor" (no personality loss here). But, we are told, "the grace of Christ regulated his zeal" (*The Desire of Ages*, p. 812). No longer self-important, he was qualified to feed the lambs. With the insight of one who'd been over the ground, Peter could later write, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:6).

Things Are Different Now

It's interesting to think of Peter when I read his New Testament letters. "To him be glory," he closes the first one. "To him be glory," he concludes the second. Clearly, when he wrote them he was no longer not-just-your-ordinary Peter. He was Peter saved by grace.

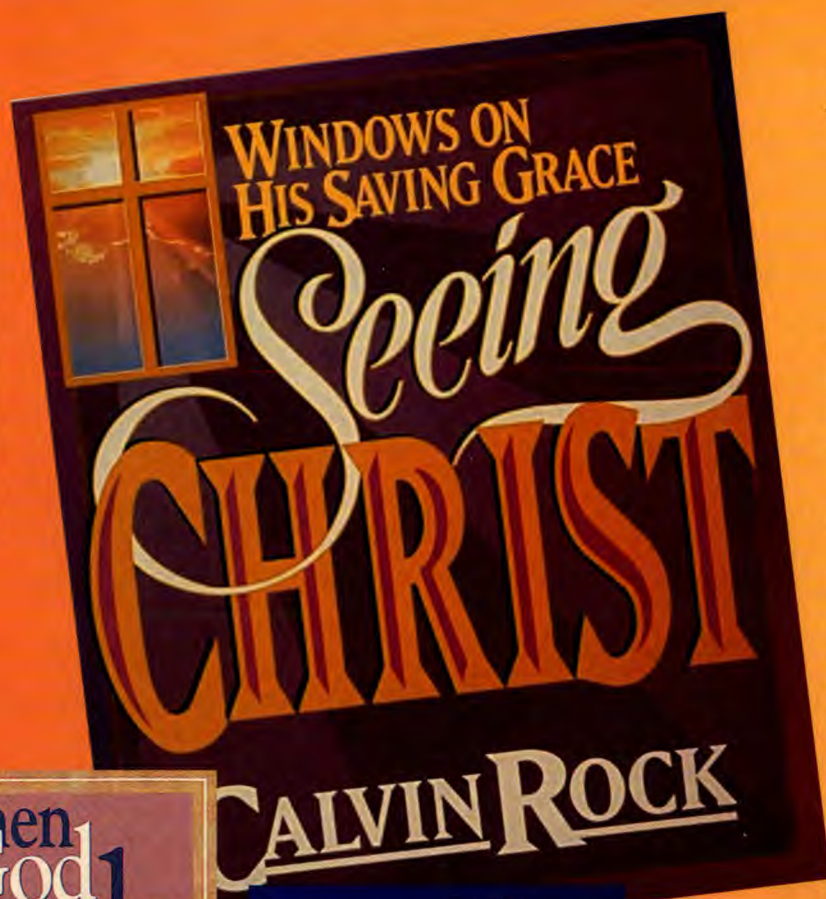
Are we talking self-depreciation here? I think not. Peter was the Lord's cherished disciple, and he knew it. He'd been given a special ministry, and he knew that, too. Only the self-trust was gone.

I hope the gentleman who witnessed to my son by phone can experience grace. I hope we all can. You know, there's only One who's not just ordinary. As Peter would say, to *Him* be glory. 



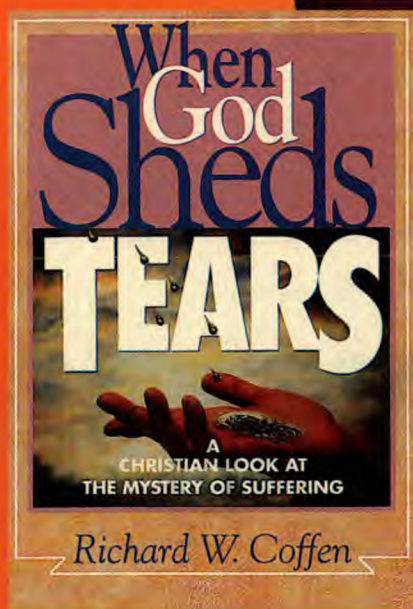
Ann Burke is a poet and freelance writer living in Yucaipa, California.

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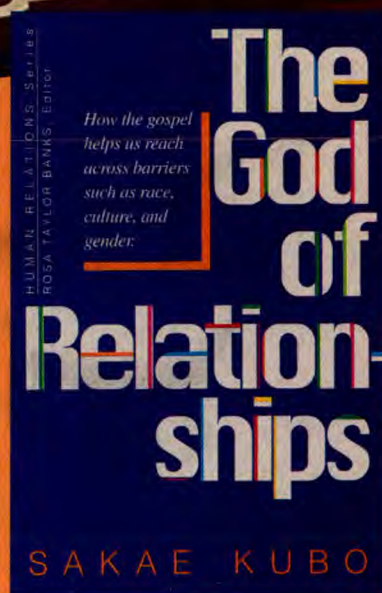
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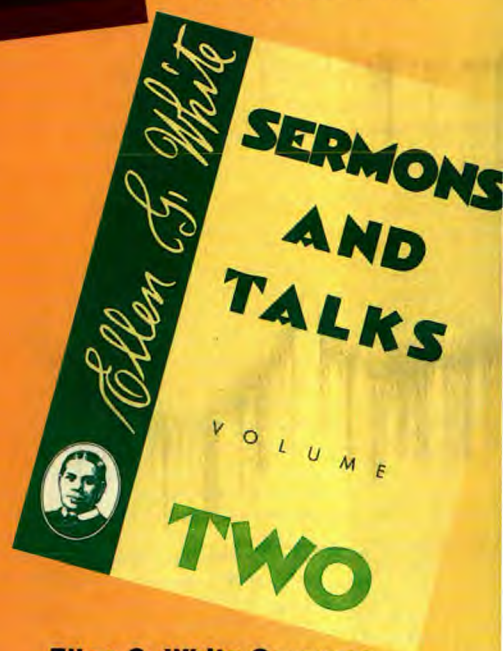
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