

A D V E N T I S T

June 26, 1997

AnchorPoints

# Review



## Living in Crazy Times

*Surviving the rising tide of the ridiculous*

# LETTERS

## Up Is Down, Down Is Up

Chris Blake really kicked into high gear in "God's Mixed-up Status Scale" (Apr. 24). We preach a lot about "servant leadership" and how "youth are the future of the church," etc. However, it all seems to get lost somewhere on the road from theory to practice.

—Robert Holbrook

VIA E-MAIL

Blake is absolutely correct about the status scale. It's a shame that so very often people are promoted to their level of incompetence. It's also a fact that folk in the upper levels of administration often have lost touch with what it's like to work on the "front line."

A few years ago we lived next door to the daughter of one of the conference presidents of the Methodist Church. She explained that periodically the less-specialized higher officers were required to pastor a church for at least a year to keep in touch with "life in the real church."

I believe that the Adventist Church could benefit greatly from a similar policy.

—Evelyn Koptzke

VIA E-MAIL

## Heaven's Gate—And Love

Regarding Steve Divnick's "Heaven's Gate: A Peculiar People" (Apr. 24).

The Heaven's Gate group illustrates that Christianity must be more than compassion. One man who had spent several years with the

group told of the great fellowship he had experienced. "It was just like family," he said. "I still miss it."

Another person interviewed spoke of the security the group offered. When he was with them, all was taken care of—and he was free to leave. Other former followers spoke of the caring that was evident. I remember hearing the same from people who had followed Jim Jones before he left the United States. They too spoke of the love and care they experienced.

Yes, love for another is the mark of being a Christian. But our Saviour and Leader, who said, "By this all will know that you are My disciples, if you have love for one another" (John 13:35, NKJV), also said, "If you love Me, keep My commandments" (John 14:15, NKJV).

—David Manzano

ROCKWOOD, TENNESSEE

## Finding the Balance

Thanks to Andy Nash for being so positive about the church's growing acceptance of all people (see "Finding the Balance," Apr. 24). Thanks also for asking us to look at Christ's life and pointing out that He was "as conservative as possible with Himself and as liberal as possible with others."

This truth could transform our church and its impact for Christ.

—Brett Robinson

VIA E-MAIL

## Pobody Is Nerfect

Regarding Roy Adams's "Pobody Is

Nerfect" (Apr. 17). Thanks—I could choose that as a mantra!

I thought perhaps today's editorial staff might enjoy a gaffe that occurred in an editorial by former editor Francis D. Nichol in the 1940s.

Nichol was quoting the text "They loved not their lives unto the death"—which, when published, came out "They loved not their wives unto the death." Obviously a typo.

Pressroom gossip had it that a proofreader caught the error, but the pressroom guys thought it was too good to kill, so they left it in.

At that time I was on the library staff at the Theological Seminary (then in Takoma Park, Maryland). My friend Ruth Conrad was Nichol's secretary. She indicated that Nichol took it in stride, adding that his wife had not let him out from under the bed for several days!

Even more than 50 years ago, "pobody was nerfect." Carry on.

—Barbara Phipps

ANGWIN, CALIFORNIA

## For Kids Only

Thanks so much for the Children's Corner feature in the new *Review*. Rosy Tetz's stories so creatively draw the children's attention to spiritual lessons through familiar experiences such as washing with soap or caring for pets. The one about the moon (March NAD Edition) was especially interesting in conjunction with the lunar eclipse shortly thereafter.

With the inclusion of the Children's Corner, the *Review* has

something to say to every member of the family.

—**Rhoda J. Willis**

BERRIEN SPRINGS, MICHIGAN

## Good Legislation

Russell Cox is correct in stating that freedom of conscience is supreme (Letters, Apr. 24). However, anti-smoking legislation is no more a violation of freedom of conscience than is legislation governing other actions taking place in a person's "own home and businesses."

A father who murders his children "because God told me to" has violated a law and is prosecuted, even though the murder is committed in his home. A father who creates health problems for his family because they are forced to be secondhand smokers should also be held responsible for his actions.

Legislation concerning matters of health and well-being is not a violation of conscience.

—**Beverly Phillips**

BAKERSFIELD, CALIFORNIA

## I Could Read It!

I was blessed by "Jesus, the Healer" (Apr. 24) and appreciated the use of larger type. I am 94 and have trouble reading the other articles.

Checking empty spaces on some articles, I find that they average between 1.5 and 2.5 inches. Would it not be possible to use larger type and have less empty space for us older readers who love the *Review*?

—**Francis E. Johnson, Sr.**

UPPERCO, MARYLAND

*We sympathize with your situation and are looking into increasing both the size and darkness of the type. The "empty space," seemingly unnecessary to some, is an important design element as we seek also to meet the needs of the "visual" audience. Stay tuned.—Editors.*

## Harry Anderson

Congratulations to Lars Justinen on his beautiful tribute to Harry Anderson (Mar. 27) and a special thanks for mentioning my father, T. K. Martin, whose ideas contributed so much to brighten our church's books and periodicals, making the gospel more attractive to readers.

These godly men worked well together for the glory of the Lord, and I pray that Lars will continue to dedicate his outstanding talents to God as well.

—**Doris Martin Lander**

MIAMI SPRINGS, FLORIDA

My wife and I will long cherish the lovely fall morning we spent with Harry and Ruth Anderson at their Ridgefield, Connecticut, home. Harry brought out his old portfolios, and Ruth her "just out of the oven" blueberry pie. We had a wonderful time.

Having been an artist, art director, and designer for many years, I am thrilled to note the great changes you have made in the *Review*. Covers have human interest, and the interior design is great.

—**Kenneth A. Wood**

CHESTERLAND, OHIO

## Sabbath Visitor

I would be hard pressed to find anything at fault with the *Review*. I'm always amazed at the things others find to comment about.

I'm 78, a lifelong Adventist, and have grown up with the *Review*. Now I'm isolated 100 miles from the nearest church. When the *Review* comes on Friday, I save it for my Sabbath reading. What a precious treasure it is—from cover to cover.

—**Theda Mohr**

AJO, ARIZONA

# ADVENTIST Review

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PHOTOS

# ADVENTIST Review

"Behold, I come quickly . . ."

Our mission is to uplift Jesus Christ through stories of His matchless love, news of His present workings, help for knowing Him better, and hope in His soon return.

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# Adventists and Roman Catholics

**H**ow should Adventists regard the Roman Catholic Church?

Some among us, unfortunately, have thought it their mission to attack. Renting billboards, placing ads in subway cars in the U.S. capital, or buying inserts in secular magazines, they resort to Catholic-bashing.

By doing so they provoke anger, outrage, threatened lawsuits, and unfavorable newspaper reports. And they turn what should be a positive message into a negative one and run counter to both the counsel and the example of Ellen White.

Adventists believe that God called us to proclaim a message to the world. While that message has a warning aspect against errors and deceptions in the last days, it is essentially positive—it is good news, “the everlasting gospel” (Rev. 14:6).

Ellen White favored a positive approach. Although she on occasion penned strong words, she drew a line between material intended for Adventists and that for the general public. She made changes to her classic work *The Great Controversy* for its world edition in 1888 and again for the 1911 edition. She did this to avoid “needless controversies” and to remove passages that were “out of place” for the general public (*Selected Messages*, book 3, pp. 436, 443).

“God has jewels in all the churches, and it is not for us to make sweeping denunciation of the professed religious world,” she wrote (*Review and Herald*, Jan. 17, 1893). She counseled writers against making “unkind thrusts and allusions that will certainly do harm and that will hedge up the way and hinder us from doing the work we should do in order to reach all classes, the Catholics included” (*Testimonies*, vol. 9, pp. 240, 241). “We should not go out of our way to make hard thrusts at the Catholics,” she said (*ibid.*, p. 243).

We do well to heed the words of the prophet. Those who seek to tear down others sow seeds of their own destruction.

But if Adventists have been hurt, and still are hurt, by the Catholic-bashers among us, those at the tip of the other wing are equally destructive of our mission. These, caught up in a spirit of ecumenical *laissez-faire*, would forget both the Bible and Christian history.

Between Protestantism and Roman Catholicism there is a great gulf fixed, and no amount of cozying up of evangelicals to Catholic



leaders can bridge it. It isn't a matter of Protestants being “good” and Catholics “bad”—there are devout men and women among Roman Catholics whose spirituality and ethical concerns put many Adventists to shame—but about two systems of religion. Roman Catholicism centers in the human priesthood and the Mass, and rests on the foundation of the Church Fathers as much as on the Scriptures. Protestantism centers in the salvation provided in Christ crucified, by grace alone through faith alone, and rests on the Bible alone.

We Seventh-day Adventists must never permit the spirit of the age, which would blur doctrinal differences, to cause us to forget who we are.

Nor can the facts of history be obliterated: the Roman Catholic Church persecuted

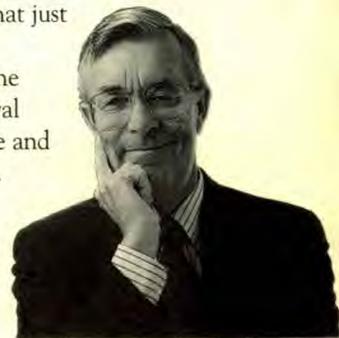
heretics, rooting them out, torturing them, condemning them to death in this life and to eternal damnation. True, Protestants at times persecuted Catholics with equal ferocity, and Adventists on occasion have been intolerant of others. However, the worst abuses of religious freedom occurred as the Roman Catholic Church, riding on claims of papal infallibility, united with the state to crush dissent.

How then should Adventists relate to Roman Catholics?\* I hope we will reach out in friendship and Christian love, that we will affirm the sincerity that many of them manifest, even as we seek to share the truths of the Scripture that we hold so dear. Let's put aside all Catholic-bashing from the pulpit or the classroom. Let no Adventist child harbor a suspicion of another person simply because he or she is a Roman Catholic.

In terms of Roman Catholicism, however, our response must be different. The two sets of doctrine are oil and water—they do not mix.

And we forget the lessons of history at our peril. Biblical eschatology indicates that just before the return of Jesus the major religions of the world will join with the state in an attempt to crush God's loyal followers. Once again *what we believe and who we worship will be all-important.*

\* The General Conference leadership has developed a statement, “How Adventists View Roman Catholicism,” for media release purposes. See *Adventist Review*, May 22, 1997, pp. 21, 22, for the full text.



# Piercing the Clouds

*"Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching" (Heb. 10:25, NIV).*

While riding to the airport near Baltimore recently I experienced an unusual sensation.

About 6:30 a.m. the thick clouds cast an eerie shadow on the landscape surrounding the vehicle I was riding in. Like a celestial canopy, the ebony-gray overcast draped the entire sky. From horizon to horizon the cloud cover completely shielded my view of the sun and the upper atmosphere. For a moment the panorama left me feeling as though my little corner of the world was blocked off from the rest of the universe.

Once in the air, the Boeing 737 quickly pierced the heavy clouds and climbed above the weather. What a difference it made to see the sun and feel the warmth of its rays, to see a blue, cloudless sky with unlimited visibility.

Unfortunately, my euphoria was short-lived. When the aircraft touched down at O'Hare Airport in Chicago, I found near-freezing temperatures, strong winds, and *more* cloud cover.

## Business at Hand

Though disappointed by the weather, I quickly buried these thoughts and focused on the business at hand. This particular trip was significant to me. I was attending back-to-back conventions for Adventist Editors International, a society of Adventist writers and communicators, and the Associated Church Press, an interdenominational community of Christian journalists.

Such gatherings are extremely valuable for editors, providing a rare opportunity to fellowship with our colleagues. The meetings give us a chance to step out of the world of headlines and deadlines, away from the workplace.

It's during times like these that we renew friendships and acquaintances, trade war stories, network, explore new trends in ministry, discuss common concerns, hone our skills in professional growth workshops, and nurture relationships with writers from different faith groups.

As the meetings and workshops commenced, it didn't take long before God taught some eternal lessons from that

preflight experience. Like many professionals who take their work seriously, my attention became so wrapped up in meeting deadlines, putting out brushfires, and fighting the battles of life that I could not see the bigger picture that God intended.

When we find ourselves simply coping with the day-to-day pressures of work, family, and travel, it's easy for our little corner of the world to become overcast by clouds of fatigue, apathy, and indifference. The urgent routines of life have a way of blocking our view of the Son and separating us from His will.

Fortunately, God has devised a plan to pierce the gray clouds and restore our connection with Him. Like the healing camaraderie I found by gathering with other journalists, God has ordained that His children should come together regularly for fellowship and worship.

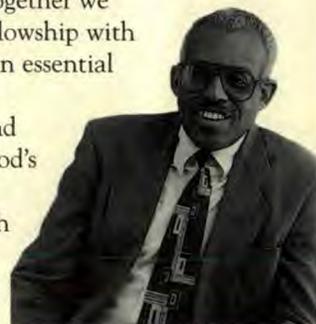
Our divine Creator knows that the battles of life can clutter our pathway and block our view of Him. But when children of God come together in a community of faith, we regain our divine perspective and better understand our place in God's will.

By coming together with fellow believers, Christians draw strength and encouragement from one another. An encouraging word, spoken in love, radiates with divine vigor and vitality. Perhaps that's why the apostle Paul told the church in Thessalonica to "encourage one another and build each other up, just as in fact you are doing" (1 Thess. 5:11, NIV).

It's our duty to encourage, cheer, inspire, and exhort one another. These small acts of support enable us to persevere along the straight and narrow path.

Along with the encouragement we enjoy with fellow believers, when Christians come together we invoke God's presence and find fellowship with Him. Our fellowship with God is an essential part of Christian growth. Through fellowship with God our Father, and Christ our Brother, we cultivate God's image in our lives.

"Man, created for fellowship with God, can only in such fellowship find his real life and development" (*Lift Him Up*, p. 122).



# GIVE & TAKE

## ADVENTIST LIFE

One evening at the supper table I was quizzing my 3-year-old, John Henri, on his Sabbath school lesson.

I asked, "If you were the prophet Elijah in the time of no rain, where would you be?"

"By the little brook," he said.

"And where would you get your food?" I asked.

"From the raisins," he said.

—Christine Rorabeck, Gurnee, Illinois



PHOTO © PHOTODISC

While Ingathering several years ago, we visited homes in the country. At one home a little boy met us in the yard with a big smile and said, "My mama told me to tell you that she isn't home."

—Elder Peter Samograd, Vegreville, Alberta

## ELLEN WHITE . . . UNDERSTOOD

Like any language, English changes with the times. Ellen White's writings include both words not common today and words (such as "dragonic") that she created. This quiz, a new feature in the AnchorPoints Edition, might help you better understand what she wrote.

### 1. Daguerreotype

(a) blade with a sharp point; (b) type used in printing; (c) photograph on a metal plate; (d) method of typing

### 2. Gruel

(a) a thin broth of meal and water; (b) harsh treatment or punishment; (c) to satisfy; (d) to study hard

### 3. Overweening

(a) overly imaginative; (b) arrogant, exaggerated; (c) withdrawal from a habit or desire; (d) to remove too abruptly

### 4. Phthisic

(a) remedy; cathartic or laxative; (b) body structure; (c) study of natural science; (d) throat or lung disease

### 5. Slip

(a) long bench; (b) downward course; (c) to pass up something; (d) track on which to roll heavy objects

Key: 1. (c) (Testimonies, vol. 3, p. 538). 2. (a) (Review and Herald, July 19, 1870). 3. (b) (Testimonies to Ministers, p. 168). 4. (d) (Testimonies, vol. 2, p. 349). 5. (a) (Testimonies, vol. 1, p. 656).

## ADVENTIST QUOTES

"Aspire to inspire before we expire."

—Dorothy Monks, Startup, Washington

"In God's classroom, sometimes the only chalkboard is the dust of the ground and the only chalk is the finger of God."

—Bruce Lane, Mount Ellis Academy chaplain and science teacher, to the Roundup, Montana, church

"When the eyes leak, the head cannot swell."

—Pastor Tom Kopko, to the Fort Myers Shores church

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## GODLEY COWS GUARD GODLY ART



**SAFE AND SOUND:** Two Texas longhorns watch over the mobile show room of framed religious artwork and books belonging to Floyd Miller, a former Review and Herald sales employee. Floyd and his wife, Phyllis, own Godly Art, based in Godley, Texas, and distribute Review and Herald products to Christian bookstores, gift shops, and picture galleries throughout the Southwest.

# Living in Crazy Times

*Sometimes it seems like the whole world has gone berserk.*

BY ROY ADAMS

*"And they came to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind" (Mark 5:15, NASB).*

**N**OVELETTE SINCLAIR WAS A SHY 13-YEAR-old when I knew her at the Westmount church in Montreal in the late sixties. But she grew up to be quite a young woman, excelling in school, "winning a scholarship to the University of Ottawa and earning a master's degree in linguistics in 1977." Later she would teach French in Brussels and win a job as a translator at the United Nations in New York.<sup>1</sup>

But one day she met David—as in David Koresh—and everything changed. Forsaking family and friends, she gave him all she had—her means, her body, and finally (together with more than 80 others) her life.

David Koresh. Waco. The names have etched themselves into the psyche of people around the world as symbols of the madness and insanity of our times, taking their place in a kind of rogues' gallery of contemporary insanities that include such random names as Jim Jones, Ruby Ridge, Rwanda, Burundi, Bosnia, the New York Trade Center, and Oklahoma City.

For months I'd been struggling to wrap my head around it all, to define it, to give it a name. Finally, paralyzed by its sheer magnitude and complexity, I sat down one Sabbath morning, a blank notepad in front of me. One frustrating hour and two or three pages of random jottings later, a single compelling thought emerged that seemed to pull it all together for me: the seismic forces tearing society and the church apart at the present time have their roots in three

basic factors—(1) an infantile gullibility, (2) a lunatic mentality, and (3) a twisted eschatology.

## 1. An Infantile Gullibility

You would think it could never happen again—not after Waco. Yet there it was—39 bodies in an upscale neighborhood near San Diego, California, the remains of men and women who'd answered the call by Heaven's Gate cult leader Marshall Applewhite to shed their "containers" (bodies) "and be transported after death by alien spacecraft riding shotgun in the sky for the Hale-Bopp comet."<sup>2</sup>

My first reaction was "Oh, no, not again!" And the words of *Washington Post Magazine* writer Jeanne Marie Laskas came back to me. "How many times would we go around this circle?" she asked in the wake of the 1994 Solar Temple tragedy, in which 50 devotees of cult leader Luc Jouret's Order of the Solar Temple died in Switzerland and Canada. "It seems we're back here at the beginning, asking the same questions we were asking a year ago in Waco, Texas. The same questions we asked 16 years ago in Jonestown, Guyana. Apparently this cult story is going to keep repeating itself, as if there's some bad virus embedded in the human condition."<sup>3</sup>

Zeroing in on the amazing human gullibility even in our sophisticated times, Laskas told of her encounter with an Arizona-based group known as CBJ, after the initials of its three leaders: Charles, BernaDeane, and Jim (known to their followers as "Chuck-bernie-and-jim"). These three shysters go around the world, she says, "teaching people how to be immortal." What we need, say the threesome, is "cellular awakening." "People who die are just stupid people, . . . people whose cells have been brainwashed by 'the death-

oriented culture' into which we all were born. In order to become immortal, . . . all you have to do is to get your cells awakened by CBJ and then join with them in 'cellular intercourse.'"<sup>4</sup>

Someone from another planet might ask: "Who could possibly fall for such preposterous poppycock?" But after Marshall Applewhite and Heaven's Gate, we on this planet no longer wonder. Suckers for such nonsense could include college and university graduates just as easily as folk who've never heard a school bell ring. They could be people who have never as much as seen a telephone, or whiz kids able to program sophisticated computers.

And the lesson of Waco is that Adventists are not immune. More than 50 percent of those who perished in that blaze had an Adventist connection. Do certain aspects of our teachings (or the way we package them) contribute to this kind of insanity? Or is it that our teachings tend to attract people with a predisposition for the wacky? And do we sufficiently encourage careful, analytical, hard-nosed thinking among our members?

Consider the fact, however, that the people who fell for Koresh's claims were not all stupid or uneducated. Novelette Sinclair, for one, was "a bright young woman who was clever enough to win university scholarships and capable enough to embark on an international career as a linguist, translator, and teacher."<sup>5</sup> Yet she accepted Koresh's claim to be the new Messiah, "the seventh and final angel who will bring about the end of the world." And with all the others she

swallowed it when he claimed "that by sleeping with him" his female followers would become "brides of Christ."<sup>6</sup>

Never should we underestimate the psychic grip of the cult leader. After attending a series of CBJ meetings, Laskas concluded "that people can have other people believing anything if the conditions are right. . . . People can be trained to believe in the ludicrous world according to Chuck-bernie-and-jim just as easily as they can the world according to Luc Jouret, David Koresh, Jim Jones, Charles Manson, Hitler. Anybody. People can be trained to



sleepwalk their way into turning over their bank accounts, into drinking Kool-Aid laced with potassium cyanide, into shooting themselves in the head. Anything."<sup>7</sup>

And consider that after all the press coverage following the Heaven's Gate tragedy, one follower still went ahead with a copycat suicide weeks later, another follower was unsuccessful in the attempt, and the hotel in which the suicide occurred was flooded with calls from people wanting to book the same room, presumably for the same purpose.

People should know that when God calls us to serve Him, He does not ask us to disengage our intellects, to put our minds into neutral. No, He calls us

to love Him with all our heart, and with all our soul, and with all our *mind* (Matt. 22:37). God is interested in the state of our mind:

*"And they came to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind."*

## 2. A Lunatic Mentality

Remember the March 1995 poison gas attack in a Tokyo subway by members of the Aum Shinrikyo cult that killed 12 people and injured 5,000? In a Tokyo courtroom last April the cult's 41-year-old guru, Shoko Asahara, gave his first public explanation of the incident—a classic in demented rambling: "Mr. Asahara said he had ordered his top aides to abort the planned gas attack two days before it occurred," but they disobeyed his orders. Instead, he said, they "persuaded him to go ahead with the attack." "In the end, it was me who was convinced by them," he said.

"And that eventually led to my arrest."<sup>8</sup>

How frightening to think that such a bungling maniac was the head of an outfit with enough nerve gas and equipment to kill millions of people!<sup>9</sup>

But even more significant than the intention of such groups is the lunatic ideology that drives them—an ideology of *imagined conspiracy*, an ideology that leads them to believe the fantastic and the bizarre.

And their number is growing. "What should be made of the fact," asks Liz Spayd, "that more than half of all Americans think flying saucers are real? That 49 percent of the public thinks the CIA was involved in the assassination of President Kennedy? Or that 9 percent of the public suspects, despite considerable evidence to the contrary, that the 1969 moon landing

was a massive hoax?"<sup>10</sup>

Obsession with conspiracy—that's part of the craziness of our times. Each weekend finds small groups of men and women in Army fatigues training in some backwoods farm or forest in the U.S. against the day when, as they believe, federal government troops out to abolish individual rights will launch an attack on ordinary citizens. "Citizen militias, in what has emerged as one of the most vivid symbols of contemporary conspiracy, insist that United Nations troops are circling around in black helicopters that they intend to use in a mass coup."<sup>11</sup>

And there are conspiracy theorists among us, too. When I visited one country in the South Pacific some years ago, one pastor took me aside and for about a half hour flooded my head with conspiracy theories—from Germany to Russia, from the United States to China, some dating clear back to medieval times. And he was telling me all this in an effort to set up an appointment to tell me more. Such are the people who can flesh out undercover Jesuits operating at the General Conference.

But if we see madness on the right, we see it also on the left—a moral madness that threatens to engulf us all. Even amid the rationalism of the seventeenth and eighteenth centuries, and well into the nineteenth and early twentieth centuries, the lines of morality and basic decency were pretty clearly drawn. Today, however, everything is blurred. And even conservative Christian people (including Seventh-day Adventists) are showing increasing signs of confusion.

American and Canadian culture today is virtually under the control of Hollywood, an outfit that contaminates everything it touches—whether it be education, family, God, sex, or angels. Today most of the stuff coming from this giant molder of contemporary morals is nothing less than illustrated sermons from hell, exposing our children to hard-core portrayals of adult behavior in prime time.

God will hold the adult generation

responsible for the state of our children. It is we who have stolen their innocence. We have corrupted them. We have ripened them before their time. In the name of freedom of speech we are producing a generation of young people who are cold, emotionless, and absolutely without conscience—human beasts.

And it's getting worse. Commenting on daytime talk shows in America, Tom Shales notes that there is a race on "to be more outrageous, more salacious, more sensational." For a few minutes of fame, he says, people will divulge "their darkest secrets and their dirtiest laundry." Moreover, "the intense competition that results from

*Sometimes I wonder if this may not be the time of trouble in disguise.*

having more than two dozen of these programs now on the air inspires producers to aim not higher, but in fact lower; you can only outdo the other guy, it seems, by stooping further, by going for more sleaze and shouts and shocks." What we are watching, says Shales, is "the trashification of American culture."<sup>12</sup>

Today we have the technology to bring every species of trash and filth directly into our homes merely by a few clicks on the mouse beside our computers. And minors, generally far in advance of their parents and elders in computer literacy, are dabbling in this hard-core stuff in the privacy of their homes. If I were the devil out to destabilize human society, I would do exactly what he's doing now. I would glorify gratuitous violence, glamorize illicit sex, and make it chic to be deviant. And I would make those who dare

speak out against these things look like benighted Victorian prudes—Neanderthals belonging to the unlit caves of a distant age.

We have come to an exceedingly dangerous time. It is, in all likelihood, perhaps the most unstable moral situation of any civilization in the history of humankind. Sometimes I wonder if this is not the time of trouble in disguise. The entire moral ground is shifting under our feet. We are treading on quicksand.

The only solution for the present lunacy is Jesus. We must bring our folly to Him. We must bring our anger, our pride, our stupidity, our ignorance, our vulgarity, our immorality, our lunatic mentality, to Him. Only He can drive the demons out. He alone can give us hope.

*"And they came to Jesus and observed the man who had been demon-possessed sitting down, clothed and in his right mind."*

### 3. A Twisted Eschatology

Washington Post Magazine staff writer Peter Carlson went to Philadelphia back in 1994 to visit a certain Ted Daniels, editor/publisher of something called the "Millennium Prophecy Report." Daniels, holder of a Ph.D. in folklore from the University of Pennsylvania, had been monitoring prophetic



predictions across the United States in connection with the year 2000.

From the back of a postcard with the picture of a flying saucer, Daniels read Carlson the following prophecy: "In A.D. 2001, starships from the Interplanetary Confederation [whatever that is] will land on earth carrying 33,000 Brothers! They're extraterrestrial teachers and scientists who will help us expand our understanding."<sup>13</sup> Carlson's article, a brilliant summary of the tremendous hype in the run-up to the year 2000, is a must-read for every Adventist who can still get hold of it. Cataloging the increasing preoccupation of American culture with the coming millennium, Carlson notes the rush on the part of commerce, industry, and just about every sector of contemporary American society to capitalize on the millennium motif.

Citing an NBC television special in the spring of 1994, "Ancient Prophecies," Carlson noted the following confluence of predictions pointing toward the year 2000:

"The pyramids contain a coded calendar that shows the world ending on May 5, 2000. . . . Saint Malachy of Ireland predicted in the 1100s the names of all the popes until the end of time, and there are two popes to go. . . .

Nostradamus saw disaster coming from the sky in 1999. . . . The Blessed Virgin appeared at Fatima making a prediction that is so frightening that the pope is keeping it secret. . . . The book of Revelation portrays an apocalypse that may begin soon. . . . Edgar Cayce, the famous 'sleeping prophet,' predicted that before 1998 the poles would shift and California would fall into the sea. . . . Paul Solomon, known as the 'second Cayce,' predicted that America would split right down the middle in the year 2000. . . . The ancient cabala says that a ball of fire will descend on man around the millennium."<sup>14</sup>

What is likely to be the effect of such speculation on the minds of people today? An obvious one will be to damage the integrity and authority of the Bible. There could hardly be a more effective way of undermining Scripture than by associating it, as the NBC program did, with a catalog of hodge-dodge prognostications.

Another possible fallout from the growing contemporary hysteria could be a damaging effect on prophetic preaching. For if the Lord delays His coming much beyond 2000, the present hype could just as easily be followed by chronic cynicism. Millions will shrug their shoulders and say: "Where is the promise of his coming?" (2 Peter 3:4).

Yet that is our only hope. "If we lose this hope," as H.M.S. Richards, Sr., used to say, "we lose everything."

**B**ut however eager we are for the Lord to come, we ought never to resort to irresponsible speculation. Some of our writers are reverting to jubilee calculations. Some are reading their own ideas into Ellen White's references to "6,000 years" as the reign of sin on earth. But to give any specifics for the *time* of the Advent—whether it be a particular month, year, decade, or generation—is to fall into the trap of time-setting.

It is a precarious time for Seventh-day Adventists. None of us wants to come across as putting off the coming of Christ. None of us wants to say that Christ could not come back by the year 2000. And yet from past experience we can see the dangerous fallacy of the present excitement and paranoia. The situation is immensely tricky.

Here's where I take my stand. It is clear to me that the fulfillment of the foundational, milestone prophecies of the Bible—the great earthquake, the Dark Day, the crimson moon, and the great meteoric shower—are all behind us now, *far behind us*. And the implication for me is that the Second Coming *can be any time now*.

But it has nothing to do with the year 2000, or with the jubilee calendar,

or with some other fantastic forecast dreamed up in the fertile imagination of excitable zealots inside or outside the church. It is the broad spectrum of prophecy that convinces me that the day is approaching.

And what a day it will be when from all around the world we will come and, like the ancient demoniac, fall at the feet of Jesus our king—our infantile gullibility *gone*, our lunatic mentality *cured*, our twisted eschatology *corrected* in the marvelous light of His glorious presence.

It will be a new world order. A planet transformed. Perfect temperature. Perfect climate. No allergies. No pain. No sickness. No disappointment. No guns. No muggings. No jails. No hospitals. No war. No land mines. No pollution. No racism. No exploitation. No poverty. No slums. No police. No prostitution. No perversion. No gambling. No crime of any kind. No more death. And if all my readers were Americans, I would say, "No more taxes!"

Yes, we're living in crazy times. But I know that God's tomorrow will be better than today. ■

<sup>1</sup> Andrew Phillips et al., in *Maclean's*, May 3, 1993, p. 20.

<sup>2</sup> *U.S. News & World Report*, Apr. 7, 1997, p. 26.

<sup>3</sup> Jeanne Marie Laskas, "Predators and Prayers," *Washington Post Magazine*, Nov. 6, 1994, p. 5.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Maclean's*, p. 17.

<sup>6</sup> *Ibid.*, pp. 21, 22.

<sup>7</sup> Laskas, p. 5.

<sup>8</sup> *New York Times*, Apr. 25, 1997, p. A-7.

<sup>9</sup> See "Cult Guru Accused . . ." *New York Times*, Apr. 25, 1997, p. A-7.

<sup>10</sup> Liz Spayd, "Welcome to the State of Paranoia," *Washington Post*, July 23, 1995, p. C-1.

<sup>11</sup> *Ibid.*, p. C-2.

<sup>12</sup> Tom Shales, "We're Mad as Hell . . . at Daytime TV, Getting Sleazier by the Minute," *Washington Post*, Mar. 19, 1995, p. G-5.

<sup>13</sup> Peter Carlson, "The End," *Washington Post Magazine*, Jan. 1, 1995, p. 10.

<sup>14</sup> *Ibid.*, p. 13.

Roy Adams is an associate editor of the Adventist Review.



# Yours in the Blessed Hope

BY RICHARD J. HAMMOND

**A** BIT OF "GRIT FROM THE GRANITE State." That was Adventist historian Arthur Spalding's appellation of Uriah Smith, doughty native of West Wilton, New Hampshire, and one of Adventism's most prolific and colorful pioneers.

Although little is known of the religious patterns of Smith's father, who died when Uriah was 20 years old, Uriah's mother was in the "1844 movement" and entertained deep concern for the spiritual values of her children. This yielded a positive influence, and even before he reached his teens, Uriah identified himself with those who expected the Lord to return on October 22, 1844.

Early in his life an infection in his left leg caused it to be amputated above the knee. But his loss of limb did not suppress his intellectual curiosity nor hinder the development of his disciplined mind. From 1848 to 1851 he attended the prestigious Phillips Exeter Academy. He was slated to enter Harvard College when circumstances of a providential nature intervened, and instead of becoming an Ivy Leaguer, Smith joined the fledgling band of Adventists in Rochester, New York, who were writing, printing, and propagating the three angels' messages.

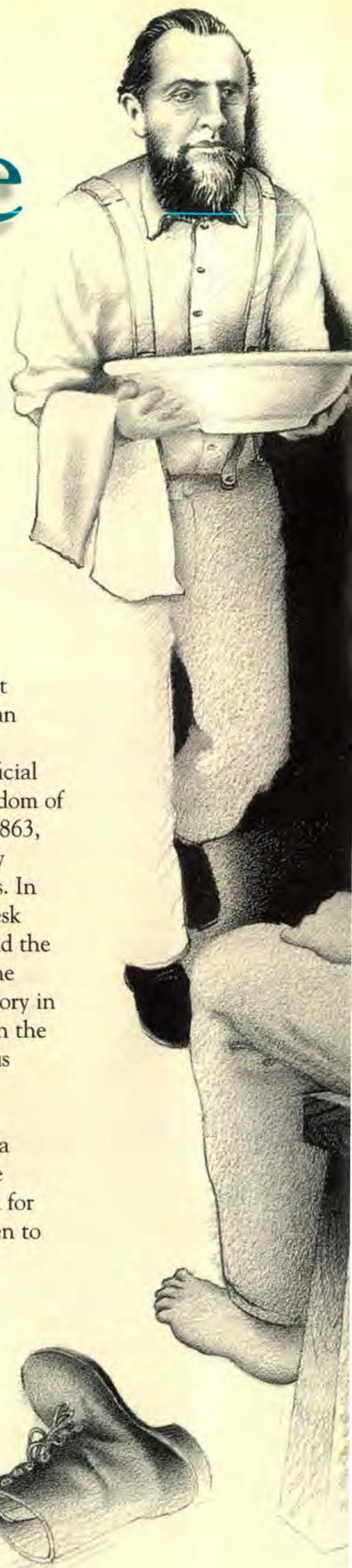
Smith's first contribution to Adventist literature was a 35,000-word poem entitled "The Warning Voice of Time and Prophecy," which appeared in the *Advent Review and Sabbath Herald* in 1853.

The *Advent Review* moved to Battle Creek, Michigan, in 1855. That same year, when he was 23 years of age, Uriah Smith's name appeared on the masthead as "editor." He was paid \$12 "weakly" (as he liked to say). Increased responsibilities and greater demands on his time made frugal economy an absolute.

But Smith's talents weren't confined to writing. He had an unusual aptitude for things mechanical. Because his artificial leg gave him insufficient freedom of movement, he patented, in 1863, an improved model with fully flexible knee and ankle joints. In 1874 he patented a school desk with a folding seat. Smith sold the patent to this invention to the Union School Furniture Factory in Battle Creek for \$3,000. With the money he built a commodious home for his wife and three children.

The Smith home became a center of hospitality in Battle Creek. It was not uncommon for the Smiths to have from seven to nine guests for the evening meal.

At the age of 42 Smith was ordained to the gospel ministry. Although he reached a much wider audience with his pen, he frequently "filled the pulpit" in the Battle Creek Tabernacle. He and James and Ellen





One of the most influential early Adventists, Uriah Smith left an enduring legacy and an undimmed vision of a glorious future.

White often circulated on the annual camp meeting circuit. But writing was his greatest strength.

Shortly after the move to Battle Creek, leaders of the Seventh-day Adventist movement still cultivated a special interest in the prophecies of the biblical books of Daniel and Revelation. One day George Amadon, Uriah Smith, and James White were discussing the usefulness of publishing one or two volumes to help the small but growing band of believers understand

these prophecies.

According to Grace Amadon (George's daughter), James White, speaking to Amadon, asked, "Who will write D and R? *You, or I, or Smith?*"

The interesting play on Smith's first name (U-R-I-A-H) brought a quick chuckle. And Uriah Smith was asked to begin the project. The two volumes he produced, *Thoughts, Critical and Practical, on the Book of Revelation* (1867) and *Thoughts Critical and Practical, on the Book of Daniel* (1873), were later combined into one book,

*The Prophecies of Daniel and the Revelation*. It became a denominational best-seller, and literature evangelists sold multiplied thousands of copies throughout North America and the world. It was revised many times during Smith's lifetime, and it still has a wide circulation.

Sabbathkeeping Adventists organized as a denomination in 1863 with about 3,500 members. Ten years later they totaled less than 5,900. Often the only contact many members had with the church was by way of the weekly *Advent Review and Sabbath Herald*.

For these early Adventists friends were few, and ridicule by unbelievers was common. As a fragmented minority, they were accustomed to sneers and cold frowns from both relatives and neighbors. Small wonder that the *Review* printed the following invitation: "Sabbathkeepers passing through Terre Haute, Indiana, are requested to stop, and call on W. R. Parsons and family, North Eighth Street, east side, fifth door north of the Indiana and St. Louis Railroad."<sup>1</sup>

Such an announcement in our official church paper today would bring an amused smile. For since that quaint request from an isolated family who probably lived "on the other side of the tracks," the number of Adventists worldwide is more than 9 million.

Nothing cheered Smith and his colleagues at the *Review* more than reports from around the country that trumpeted the "progress of the cause." Without sophisticated tools or polished training, pioneer "apostles" prayed much, preached long, and baptized many. Sometimes they differed sharply in opinion, but rarely did conflicting views impede for long their commitment to the "commandments of God, and the faith of Jesus."

### The Power of the Pen

Many early Adventists were fervently independent in their thinking, and they did not hesitate to express themselves with forthright assertiveness when the opportunity presented itself. The most accessible

corridor at that time was in the pages of the *Review*.

A few unreasonable and unsolicited contributors expected the editor to print whatever they submitted. After all, hadn't they paid \$2 for a yearly subscription? And didn't they have a right to be heard? More than a few wrote in the strongest terms to set the editor straight. To these Smith typically replied with a salutation that began, "My dear excited brother . . ."

Now and then readers would write to ask a whole series of Bible questions that could easily absorb an entire semester of study. They even had the temerity to ask for an "early reply."

Then there were subscribers whose religious experience for some reason did not mature with their advancing years. These became better known for what they were against than what they were for. With them Smith could and did become nettled and impatient. In one editorial he described these saints as members "of the tribe of Meroz," and inquired: "What have been their texts in times past? They have been these: 'We don't believe in organization'; 'we don't believe in systematic benevolence'; 'we don't believe in publishing houses with power presses'; 'we don't believe in camp meetings'; 'we don't believe in establishing a health institute'; 'we don't believe in founding a college'; . . . and if ever these dear 'don't-believers' get through to the kingdom, we expect to hear them say, as the great multitudes come up from land and sea, 'We don't believe in such a great big crowd'; 'we don't believe in making such a stir to establish the kingdom of God.'"<sup>2</sup>

Smith was also not timid about using his pen to protect Adventist believers from the hypocrites who might prey on them. Any conduct that smacked of sham became the object of his wrath, as for example, the flash headline that appeared in one issue: "Head Him Off."

"We learn that there is a man operating in northern Michigan by the name of Sterling Hardin, who it seems ought to have his name transposed to Hardly Sterling. . . . There is no such

minister belonging to our people."<sup>3</sup>

Hardin, an unscrupulous itinerant who preyed on the benevolence and charity of isolated Adventists widely scattered in rural areas, had apparently married and abandoned five women. Under the camouflage of piety he masqueraded as an Adventist preacher. But after this all-points alert in the *Review*, Sterling Hardin seems to have disappeared.

### The Private Life of a Public Citizen

Uriah Smith's public influence as an Adventist spokesperson was reflected in his behavior as a Christian gentleman. In Battle Creek, where Smith was a prominent citizen, many people who had never met him personally recognized and respected him.

During his daily walks to and from the *Review* office, he was usually preoccupied with matters that clamored for his attention. One day Sands H. Lane, a young preacher who also walked with a limp, met Smith, who passed by the younger man without returning his greeting. This Lane did not understand, and for some time he harbored a slight resentment toward Smith.

When the *Review* editor heard of the incident, he made up his mind to amend the unfortunate impression he had given.

Sabbath came. The quarterly Communion service was being celebrated at the Battle Creek Tabernacle. After the men had been dismissed for the foot-washing service, Lane suddenly realized that Smith was walking toward him with a towel and a basin of water. He flushed with guilt and embarrassment, secretly hoping that Smith would serve someone else.

But Smith walked directly toward him, and in his mild, inoffensive manner he asked, "Brother Lane, may I wash your feet?"

The young man's eyes filled with tears as he replied in the affirmative. Their disability gave them something in common, and Smith tactfully steered the conversation to the new earth, where "the lame [will] leap like a deer" (Isa. 35:6, NIV).

### His Eyes on the Prize

Indeed, in the *Review's* last issue of the year—every year—Smith turned his sights on the home of the saved. A brief backward look at the year's past achievements and triumphs was swallowed up in the future glory of which "eye hath not seen, nor ear heard" (1 Cor. 2:9).

Smith's best-known sermon was given in Battle Creek at the General Conference session of 1889. "Oh, how unlike the present world will be the one to come," he said, quoting a hymn. "I see no footprints of the curse, no scars of sin. . . . I see every eye sparkling with the fullness of the joy that reigns within. . . . I hear a voice saying to that victorious company, 'This is your rest forever; and you shall no more be acquainted with grief.' Such is the goodly land we may go up and possess. . . . If any here have not yet turned their feet Zionward, let me say, 'Come with us, and we will do thee good.'"<sup>4</sup>

In 1903, at more than 70 years of age, Smith was appointed a delegate to the General Conference session that convened that spring in Oakland, California. Physically unequal to the trip, he did not attend. Instead, he wrote his last message to those who would soon assemble at the conference.

With a ring of certainty that stretched back to his earliest days as the fearless editor of the *Review*, he assured them that "I am with you in the endeavor to send forth in this generation this gospel of the kingdom. . . . And when this is completed, it will be the signal for the coronation of our coming King."<sup>5</sup>

He signed his message, "Yours in the blessed hope, Uriah Smith." ■

<sup>1</sup> *Review and Herald*, Jan. 7, 1873.

<sup>2</sup> *Ibid.*, Apr. 3, 1879.

<sup>3</sup> *Ibid.*, May 1, 1879.

<sup>4</sup> *General Conference Bulletin*, Oct. 29, 1889.

<sup>5</sup> *Review and Herald*, Mar. 10, 1903.

Richard J. Hammond is a retired educator who enjoys reading denominational history. He lives with his wife in Loma Linda, California.



# Down on the Farm

**T**helma has not always been a homebody. When we first brought her from Frank's farm, she didn't even like her new home. She snubbed the other hens, Grandma, and Rosie; complained about the food; disparaged her coop; and balked at the confines of her yard. At her first opportunity she escaped into the vast, cat-clawed, bug-filled desert beyond. Thelma was clearly a guinea hen with bigger flies to fry.

My husband and I tried to shepherd her home that first night. As the sun set behind the brown hills, two usually sedate adults could be seen galloping and wheezing among the creosotes like two asthmatic sheepdogs. But every time we managed to herd her to the edge of the road she had so willingly crossed that morning, she escaped us and fled back to the cover of the scrub oak, shrieking and chattering in panic. We left her to roost in the trees and face her fate for the night.

Thelma strutted home the next morning, proud and unrepentant. Her wanderlust was not slaked. She plotted her next escape that night and brazenly stalked out of the yard Sabbath morning. Her chatterings became more distant throughout the day, and she didn't return that night or the next. Our children were heartbroken. "Will she ever come back?" they asked plaintively. We couldn't say. Who knows what passes through the mind of a guinea hen, assuming it has one?

When Wednesday arrived, I happened to glance out the window. I saw a forlorn figure enter the yard, head drooping, feet weakly making their way to the chicken pen. As she took a long, grateful drink and dragged her weary body into the coop, my children and I shouted for joy that Thelma had come home.

She hung up her walking shoes and settled in, passing her days patrolling the yard and unraveling our patio carpet. She even embraced Rosie and Grandma, likewise fancying herself a banty chicken. Firmly ensconced on her throne, she reigned supreme as the Fowl Queen of the Feathered Farm.

Until now. Now she's in a snit because of Mary, Lucille, and Theresa, our three new hens. Though they have been perfectly pleasant since they arrived, Thelma does not like them. She is convinced they're bad for the chicken yard. With head lowered and wings outstretched, she threatens

them incessantly. Our once tranquil chicken yard is now in an uproar, and poor Thelma is wearing herself out.

It's not a flattering admission, but I'll fess up. This fickle bird reminds me of myself. Before I assumed my present identity as a mild-mannered wife and mother of two, I too was an incorrigible wanderer. I hitchhiked from one end of the country to the other, trifling with this job, sampling that regional culture.

Then the Lord caught me with His love, and I was baptized. I thought I had joined the heavenly host. With my rose-colored glasses perched securely on my nose, I became a zealous new member of an elite organization that does not eat meat, go to movies, or wear jewelry.

The glasses cracked over time, and I felt cheated. This church was made up of *people*. How had this escaped my scrutiny? I passed my days sighing and crying, and casting wary eyes

at my more "permissive" brothers and sisters.

Until the pendulum swung, and I had a falling-out with my legalism.

Praise God, He's long-suffering. He didn't disown me for my hardness of heart. He said, "Do you think you are intrinsically better or different than your brothers and sisters? At your core, you are the same. You are born of a common flesh, woven from the same genetic material, capable of the same sins [see Rom. 5:12-21]. Your pride is wearing you out. Let it go."

He's right. I am tired. Tired of playing church, tired of being an incompetent judge, tired of competing when I should be serving. But I can't just let my pitiful pride go at will. What I need is a revelation of Christ's righteousness, a vision of Christ on His cross greater than any I have yet seen. Then I'll live in peace with my brothers and sisters.

If guinea hens could comprehend such things, I'd share this with Thelma. Maybe peace would return to the barnyard if she understood that she and Mary, Theresa, and Lucille are all sisters.



*Leslie Kay is a wife, mother, homemaker, and observer of animal behavior who lives in Chloride, Arizona.*



# Notes From a Solo Songbird

I count Dan Lynn, Union College's marvelous choral director, as a good friend despite the fact that he has never asked me to be guest soloist. He probably isn't aware that I come from a very musical family. My mom was a choral director and is a superb pianist, and my dad excelled at listening to her play. Moreover, my brother worked as a disc jockey for a public radio station, one sister skates to music in professional ice shows, and my other sister once liked Barry Manilow. Music, you can see, runs in my veins.

I have sung one public solo. This premier took place during the Christmas season at our church in California, where I was one of the three unwise men to sing a stanza of "We Three Kings." I wore a regal crown and a regal robe that covered my regal wingtips. Though I had performed in choirs and spoken in front of large gatherings, I felt out on a limb in this trio.

My two kingly comrades and I had sung the first line, and the guy with the best voice (Evan) had completed his second-line solo. The memory of my part still tastes as fresh as raspberries on the vine. I commenced singing.

"Frankincense to offer have I . . ."

Immediately following those soulful words I noted a look very much like shock smiting the faces of the listeners, people who once claimed to know me. My gracious wife told me later that their altered visages reflected astonishment that I could sing at all, but at the time that prospect didn't appear to me. I saw only blank, ghostly, horror-stricken looks. Bravely and numbly I pressed on.

"Incense owns a Deity nigh . . ."

That line had frankly never made a lot of sense to me anyway, and by this time my head swam with fears and misgivings. *Why are they staring at me? Can incense really own a Deity? What am I doing here?*

All rehearsed words vanished from my thinly stocked mind. I didn't have a clue what came next. So being the type of person that I am, I started *making up my own words*. My habit of creating absurd, rhyming ditties for our young sons now came in handy. But you know how you tend to sing precisely what you're feeling?

"Ever reaching, thus besee-ee-ching . . ."

Though somewhat reaching and certainly beseeching, I would be finished with one more line. The expressions on the audience's faces hadn't changed, which could have been a good or bad sign. However, my catapulting brain, working feverishly to make a connection, had lost the original rhyme scheme. I actually needed to rhyme with "nigh," which would have been a piece of pie. As in:

"Now we look toward the sky." Or more appropriately: "O what a fool am I." Instead, I was attempting to compose on the spot a tough rhyme with beseeching. *Breaching? Leeching? Screeching?* I ended with this:

"We are all now . . . oh, I blew it."

This might have destroyed the atmosphere of "We Three Kings." But we kept on singing ("Oooh, OOOOHHHH, star of wonder . . ."), and the horrified expressions in the audience never changed. I definitely

took that as a bad sign.

Three morals emerge from this dirge.

1. **Be not unduly swayed.** Someone in your audience will make faces. Are you overly concerned with what others *might* be thinking, and thus losing your place in life? Be your own person. Sing your own song. God knows it's worth hearing.

2. **You can't always "wing it."** Deep preparation pays.

3. **Even when you blow it, life goes on.** Revelation 15:3, 4 describes a new song, the glorious Song of Moses and the Lamb, that no one in the universe can sing but we, the faulty, frail, and finite.

The singers of that song haven't been unduly swayed by others. They have deeply prepared so that they can literally wing it, and they know that even though they have blown it on occasion, eternal life goes on.

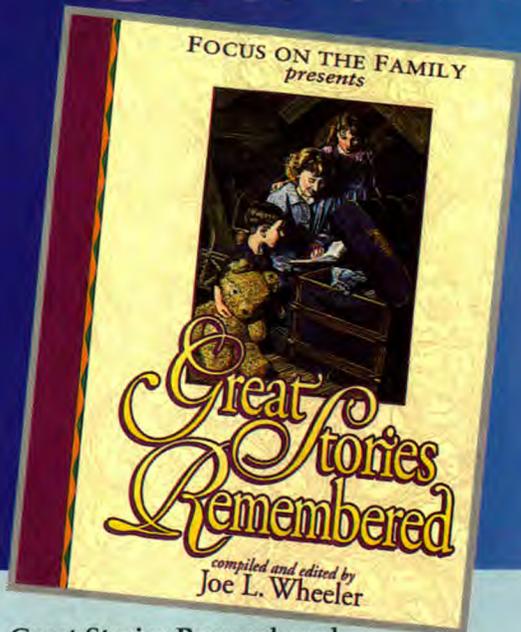
The surprisingly good news about this song is that we will somehow know the words, we will know the tune, and—befitting each of our life songs—we *won't* be singing solo.



Chris Blake sings every Friday with the classes he teaches at Union College, in Lincoln, Nebraska. He was recently published in *Chicken Soup for the Teenager's Soul*.



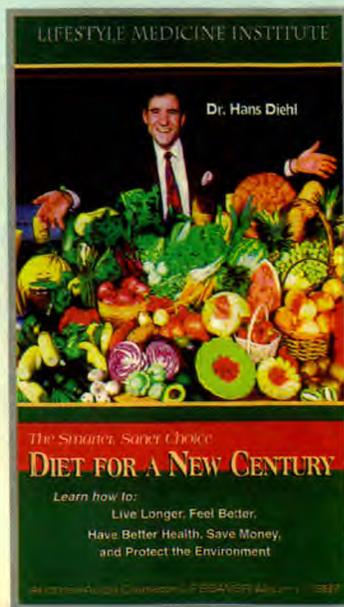
# To Inspire and Enrich



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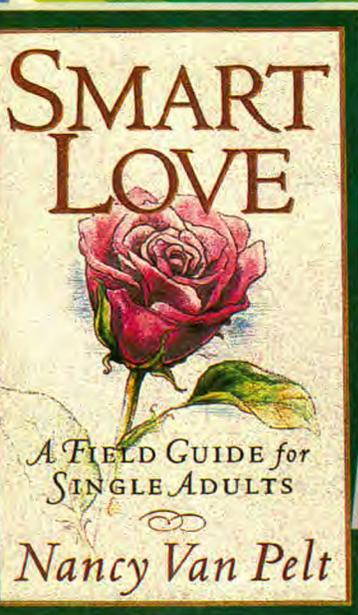
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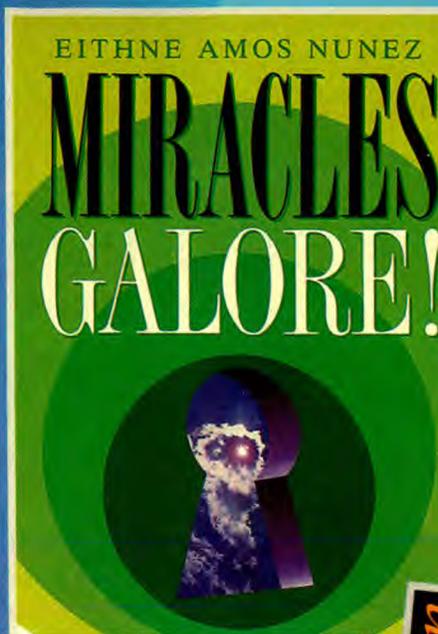
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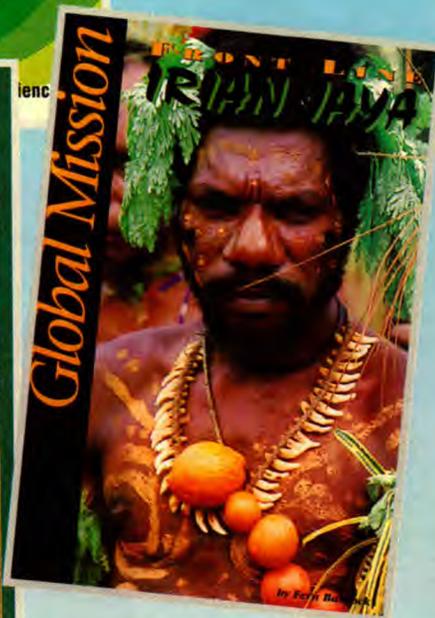
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# Hong Kong Adventists Prepare for Chinese Rule

BY JONATHAN GALLAGHER, UNDER APPOINTMENT AS GENERAL CONFERENCE NEWS DIRECTOR

June 30 will be the last day of British rule in Hong Kong. From then on, the colony will be administered by the People's Republic of China. Along with other Hong Kong Christians, the Seventh-day Adventist Church is preparing for the change.

"We do not expect a major impact on our work here," said John Ash, secretary of the East Asia Association in Hong Kong, which assists church members in China. "The official statements of the Beijing government indicate that they are as interested in stability and continuity as those who live here. As a result, we are reasonably optimistic."

According to the Beijing government-sponsored magazine *Bauhinia*, present religious freedom will continue after the return of Hong Kong to Chinese sovereignty. An official of the Chinese State Council's Religious Affairs Bureau was reported as saying that "all kinds of religious activities will continue . . . without intervention from the central government."

The People's Republic of China's authorities remain implacably opposed to any attempts to bring what they see as "external Christianity" into the country. The Three-Self movement, a government-sponsored program to unify churches and to prevent outside involvement by Christian organizations, proclaims that the Chinese Christian church must be self-supporting, self-governing, and self-propagating. Restrictions on any unauthorized church activities are rigorously enforced, and Seventh-day Adventists in mainland China still

experience religious liberty limitations.

While the Communist government may not wish to disturb the status quo, it is not to be expected that the change-over in Hong Kong will result in greater civil liberties in the rest of China. Adventists in the former colony still anticipate some degree of restriction in their attempts to share with fellow believers in the now-united country.

*Adventists in the former colony still anticipate some degree of restriction in their attempts to share with fellow believers.*

"Sometimes the reaction is really unexpected," said Robert Wong, East Asia Association communication director. "Last September we promoted a special day of fasting and prayer, in line with the rest of the Seventh-day Adventist world church. Fasting is not a strange thing for Chinese Christians to do. But this action brought much suspicion from the Chinese government.

"In many different areas the

policemen and police cars came to the church services and observed our people. Quite a few were summoned to the police station for questioning. Some church activities were halted; some leaders were threatened. One pastor was asked why the church needs this kind of nationwide fasting. Our brother answered: 'Because we want to unite together and get rid of all strife and disharmony in the church.' The officer suddenly saw the light and gave the go-ahead!"

In another area of the country, Wong reported, police officers attended all the services. "At the end of the day, having noted nothing illegal, they left the church greatly disappointed. Our members were glad that the police had spent the day in church with them!"

According to available statistics, there are about 219,000 Seventh-day Adventists in mainland China and 3,000 in the Hong Kong area. "Even though we do not have the complete picture, we are pretty sure about the numbers in China," said Ash. "A total of 17,413 new Adventists were baptized in 1996, plus another 3,826 previously unreported. We also have reliable reports of 1,523 Adventist house churches that we had not known of before. We're encouraged and trust that God will continue to be with His church in both Hong Kong and mainland China."

The East Asia Association covers Hong Kong and Macao and comprises some 4,100 Adventists worshiping in 18 churches. Adventist work in the region began in 1888 and now includes the operation of four schools and one college, as well as two highly respected hospitals.

## “Sons of Andrews” at Andrews University

BY JACK STENGER, ANDREWS UNIVERSITY PUBLIC INFORMATION OFFICER

John Nevins Andrews, the missionary after whom Andrews University in Berrien Springs, Michigan, is named, wore many hats. Scholar. Missionary. General Conference president. Theologian.

But maybe two university students, Brennon and Chad Kirstein, are forgiven if they prefer something a little more affectionate. To most, he was a great Adventist pioneer. For them, how does “Granddad” sound?

The brothers from Hagerstown, Maryland,

get the “most-likely-to-matriculate-at-Andrews” award: they are J. N. Andrews’ great-great-great-grandchildren.

“People usually can’t believe it when I tell them,” said Chad, a junior architecture major. “At first they say they’re shocked, but then they say, ‘That’s awesome!’”

In 1874, when Battle Creek College was founded, the church pioneer sailed to Switzerland as the first official Adventist missionary. Nearly 125



**NEW GENERATION:** Brennon and Chad (right) Kirstein help keep alive the memory of their “granddad” J. N. Andrews.

years later his progeny work hard toward their degrees at the school that has borne his name since 1960.

They said their grandmother, Mina (Harlan) Kirstein, of Orlando, Florida, still regales them with stories of J. N. Andrews, her great-grandfather. “She says he was a warm, affectionate gentleman,” said Brennon, a Master of Divinity student in the seminary.

In recent years J. N. Andrews has enjoyed something of a resurgence on the college campus that bears his name. A play based on his life was presented during this year’s alumni weekend.

Though they say their family ties make for no special privileges (no free passes in the cafeteria; no extended curfews), their heritage does make them proud. “Whenever I drive by the Andrews sign on the highway, part of me thinks: *This school is named after someone I’m related to,*” Brennon said. “That’s pretty neat.”

### NEWSBREAK

## Adventist Philanthropist Chan Shun Passes Away

Chan Shun, 80, a world-renowned Adventist businessman, philanthropist, and friend of the church, passed away on May 25 in Vancouver, British Columbia.



Chan Shun

Born in China, Shun overcame a disadvantaged background to establish Crocodile Garments Limited, an international publicly traded clothing manufacturing and retail enterprise based in Hong Kong. He served as president and chair until his retirement in the 1970s, when his children took over the business.

Shun has often been described as “a steward of the Lord.” The Chan Shun Foundation and Chan Foundation of Canada has funded more than 100 projects worldwide, including major facilities at Pacific Union College, La Sierra University, Walla Walla College, Canadian Union College, Andrews University, Atlantic Union College, Oakwood College, Southwestern Adventist University, Southern Adventist University, and Adventist University of the Philippines.

The foundation has also contributed to hospitals and health centers worldwide.

Shun is survived by his wife, Eugenia; five children,

Tom, Caleb, Helen, Esther, and Jacqueline; and 17 grandchildren.

## Adventist Official Rejects Cardinal’s Claims of Papal Primacy

The spiritual leader of the Roman Catholic Church in England and Wales stated publicly in late May that the primacy of the pope was a necessary ingredient of any move toward Christian unity involving Rome.

Speaking in Canterbury Cathedral, Cardinal Basil Hume, archbishop of Westminster, said in the presence of the archbishop of Canterbury, the spiritual leader of the Anglican Church, that papal primacy as such is not debatable, but “the manner of its exercise” can be discussed. He then claimed that the primacy should not threaten.

Bert B. Beach, director of interchurch relations for the General Conference, commenting on Cardinal Hume’s statement, said, “It has for many years been the position of the Catholic Church that any Roman Catholic involvement in organized unity of Christian churches would always need to include a priori recognition of the primacy—infallibility of the pope.”

“True, there may be more benign and less threatening ways of exercising papal supremacy, but the whole notion of a monarchical papacy is unacceptable to

# What's Wrong With This Picture?

BY STEPHEN CHAVEZ, ADVENTIST REVIEW ASSISTANT EDITOR

In Florida a 6-year-old first grader is summarily suspended from school for kissing a female classmate. In New York an elementary schooler is disciplined for touching a female classmate on the bottom while playing tag.

Yet in Arkansas the governor allegedly makes unwelcome sexual advances toward a female state employee, and for several years every attempt has been made to keep the matter from ever being adjudicated.

We live in a mixed-up society. Those who are least likely to know the difference between right and wrong are punished for marginal offenses, while those who are supposed to be models of ethical behavior often flaunt society's standards of morality with public disclaimers and a lot of legal maneuvering.

To be sure, the courts will have the final say on whether President Clinton is innocent or guilty of sexual harassment. But the entire situation is

symptomatic of a philosophy that permeates our society. It's the philosophy that says It's not wrong if I don't get caught.

Rare is the person who comes forward and admits to wrongdoing and accepts the consequences for their misbehavior. Why should they? Chances are, if they play innocent they can find a sympathetic jury to excuse them. If they have good legal counsel they may never have to appear in court.

Yet in truth every misdeed, every trespass, is an act of rebellion against morality—whether one is caught and punished or not. Even if no one knows, someone is victimized, someone identifies just a little more with evil and moves just a little further from God.

Society is the loser, because too many have mistakenly accepted the notion that the measure of a person consists of how he or she appears in public.

## NEWS COMMENTARY

### NEWS BREAK

Seventh-day Adventists and many other Christians.”

#### Evangelist Kenneth Cox Joins Voice of Prophecy Ministry

Pastor Kenneth Cox and his Dimensions Prophecy evangelistic team have joined the Voice of Prophecy radio ministry, based at the Adventist Media Center in Simi Valley, California.



Kenneth Cox

Cox has been named associate speaker and will hold five evangelistic series annually and participate in Voice of Prophecy broadcasts. His first meeting will be a five-week satellite uplink series, *Hope Beyond 2000*, which begins November 1.

“We're delighted that Pastor Cox has joined our family,” says Lonnie Melashenko, Voice of Prophecy speaker-director. “For decades he has thrilled and stimulated huge audiences of Bible seekers all around the world with his dynamic presentations.”

#### Bolivian Government Authorizes Voice of Hope Network

The government of Bolivia has authorized the Voice of Hope, an Adventist radio ministry, to establish a network

of local radio stations in 11 of the country's largest cities. The new network would resemble those established in Brazil, with programming distributed via satellite, says Andrea Steele, AWR public relations coordinator.

The project will develop in two phases, with the first stations being established in Bolivia's three largest cities, La Paz, Cochabamba, and Santa Cruz. The new network will eventually cover most of the country.

#### News Notes

✓ **Delbert B. Pearman**, Bermuda Conference treasurer, was recently elected Sri Lanka Union Mission treasurer. Pearman replaces Robert Robinson, who became Euro-Asia Division treasurer.

✓ **Nilton Amorim**, Quebec Conference church ministries, education, and family ministries director, was recently elected conference president. Amorim replaces Georges L. Hermans, who retired.

#### What's Upcoming

June	28	Thirteenth Sabbath Offering for the Euro-Africa Division
July	5	Vacation Witnessing Emphasis
Aug.	2	Global Mission Evangelism Day

This index, for January through June 30, 1997, includes the articles, editorials, columns, book reviews, and new features. Not included are Children's Corner stories, Bulletin Board, and Newsbreak stories. Indexing is prepared by the SDA Periodical Index, James White Library, Andrews University, Berrien Springs, MI 49104-1400. The Seventh-day Adventist Periodical Index is available free on the internet in electronic form. Telnet: library.libr.andrews.edu. World wide web: http://143.207.4.3:82/screens/opacmenu.html.

List of Abbreviations

AP	AnchorPoints	GRD	Golden Rule Days
B	Book Mark	H	Health
C	Column	L	Lifestyle
CS/CF	Cover Story/Feature	NC	News Commentary
D	Devotional	NF	News Feature
E	Editorial	R	Reflections
F	Feature	S	Story
GM	Global Mission		

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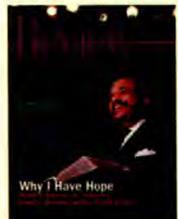
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- It's our turn. (C). Jan 16, p19(83).
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- What we like, what we don't. Mar 20, p11(395).
- Who's on your pedestal? (C). Apr 17, p11(523).
- ["Why did God so obviously make His presence known in the Bible, when today His presence seems so subtle, almost imperceptible?"]. (C). May 15, p29(669).
- Martin, Leslie R.: Is midlife crisis a myth? (Everyday questions). Mar 27, p22-23(438-439).
- Maxwell, Randy: A breath of fresh prayer. May 29, p14-17(718-721).
- Let the Church Roll On: An Autobiography.* (B). Jan 16, p29(93).
- Mazat, Alberta: Me—a child abuser? Mar 13, p16-19(368-371).
- McClure, Alfred C.: Learning to lean. (E). Feb 6, p6(198).
- The more I pray, the worse things get. (E). Jan 12, p6(6).
- Not much pomp in this circumstance. (E). Jun 5, p6(758).
- Read it again for the first time. (E). May 11, p6(582).
- Stumps. (E). Apr 3, p6(454).
- McComas, Chad: Lettin' 'em loose. (CS). Jan 2, p15-18(15-18).
- McCrary, D. Reid: Caught in the snow. Jan 9, p31(63).
- McDowell, Lyndon K.: Physiology of an affair. (L). May 15, p16-18(656-658).
- McIver, Robert Kerry: Joyful commitment. (AP). Jan 23, p16-19(112-115).
- McLaughlin, Kate, pseud.: Are homosexuals God's children? (L). Apr 3, p26-29(474-477).
- Medley, Carlos: Groundbreaking steps. (E). Mar 13, p6(358).
- A high and holy office. (E). Jan 23, p6(102).
- Keeper of the story. May 11, p14(590).
- Piercing the clouds. (E). Jun 26, p6(854).
- A precious commodity. (E). Apr 24, p5(549).
- Minner, Jennifer: The dating game: Round 2. (L). Feb 6, p12-15(204-207).
- Minner, Ray: The dating game: Round 2. (L). Feb 6, p12-15(204-207).
- Montez, Sam: His eye is on the crow. (R). May 8, p30(638).
- Moran, Steve: Married to an atheist. (S). May 15, p12-14(652-654).
- Morneau, Roger J.: A talk with Roger Morneau. (Interview). May 29, p18-21(722-725).
- Myers, Larisa: Two women. (D). Apr 10, p24-26(504-506).
- Nash, Andy: Embrace your enemy. (D). Apr 17, p16-19(528-531).
- Finding the balance. (E). Apr 24, p6(550).
- God's right to downsize. (E). Jan 16, p6(70).
- If you could melt a heart, would you? (E). May 15, p6(646).
- It's still the best policy. (E). Jun 19, p6(822).
- Letting grow: an online conference. (Excerpts from an Adventists Online Forum discussion, 1997, Feb 16, May 15, p10-11(650-651)).
- Net '98: A friendly dare. Feb 6, p26(218).
- Street smarts. (E). Mar 20, p6(390).
- Taking mommy's word for it. (NC). Mar 6, p26(346).
- When to chill, when not to chill: an online conference. Jun 19, p10-11(826-827).
- Why Jesus suffered, bled, and died. (NC). Mar 27, p26(442).
- Worship on other Adventist campuses. Feb 20, p10(266).
- Neall, Beatrice: How prayer works. May 29, p24-25, 27-29(728-729, 731-733).
- Neil, Richard L.: God's way to great health. (H). Jan 30, p8-13(136-141).
- Nelson, Dwight K.: A word in season. (Life-changing books). May 29, p36-37(740-741).
- Nelson, Ellen, pseud.: Breaking the cycle. (S). Mar 20, p16-18(400-402).
- Norman, Richard Steven, Jr.: The art of receiving. (R). Jan 23, p31(127).
- Norris, Mika: 1-on-1 with God. (Encountering God). Jan 16, p12-13(76-77).
- Nowack, Joanne Chirwood: Horses help kids connect with God. (NF). Jun 19, p20-21(836-837).
- Okpoti, Erasmus A.: The best medicine. (S). Jun 12, p16-17(800-801).
- Pang, Sheryln: Small groups. (Meeting God through . . .). May 29, p6(710).
- Patterson, Gary B.: The "gift of tongues" in the heart of Tokyo. (CS). Feb 13, p8-11(232-235).
- Patterson, Geoff: My youngest teacher. (D). Jan 2, p8-11(8-11).
- Patterson, Rae: Beaten but not broken. (CS). May 8, p8-11(616-619).
- Pearson, Walter L., Jr.: Why I have hope. (CS). Feb 6, p8-10(200-202).
- Peay, Ralph P.: From disaster to doxology. (D). Jun 5, p12-14(764-766).
- Peters, James A.: The Adventist advantage. (H). Jan 30, p42-45(170-173).
- Petersen, Ivy: Lord, touch us again. (D). Jan 9, p12-13(44-45).
- Poddar, Birdie: Precious mirrors. (R). Mar 13, p31(383).
- Poole, Lisa Eisele: Learning to let God lead. (God's hand in my life). Apr 3, p9-10(457-458).
- Pounder, Tim: TV talk shows—Enlightenment or exploitation? (Media trends). Mar 27, p21(437).
- Pujic, Miroslav: They came together with one thing on their mind. May 8, p21-23(629-631).
- Rathbun, Carolyn Roth: Look for me. (R). May 11, p6(606).
- Robinson, Christy K.: Revelation from my cat. (R). Feb 20, p30(286).
- Rock, Calvin B.: ["As a senior pastor I am offended by the way conference administration promotes younger pastors . . . but seems to ignore us veterans."]. (C). Apr 10, p28(508).
- Cloning. Jun 5, p11(763).
- ["Confused" as to whether we believe that the Second Coming is "near" or "imminent" when church leaders appear to differ.]. (C). May 8, p14(622).
- Faith and practice: ["I've always been taught that our standards are . . . sacred and immobile."]. (C). May 8, p14(622).
- Far from the ideal: Is it true that some Adventists have been involved in tribal fighting in various parts of the world? (C). Feb 13, p27(251).
- "How can we justify all the mergers and partnerships [of Adventist hospitals] with other hospitals and hospital systems?" (C). Mar 13, p27(379).
- In all things balance: "The college campus where I work is suffering from tensions regarding certain beliefs." (C). Jan 9, p14(46).
- In all things, balance: "It was with horror that I read a recent newspaper account of my church's denunciation of the Roman Catholic Church." (C). Jan 9, p14(46).
- Music and ministry: ["the jazzy and Pentecostal-like music of our Black sector I find offensive"]. (C). Jun 12, p27(811).
- Music and ministry: ["we Adventists do so little for the handicapped?"]. (C). Jun 12, p27(811).
- Some ministers say that people before the Flood had more scientific inventions and discoveries than we do now. (C). Feb 13, p27(251).
- Taking care of business. (C). Mar 13, p27(379).
- Troubling dreams and visions: "Are we accountable for immoral dreams?" (C). Apr 10, p28(508).
- Rodriguez, Angel Manuel: Cosmic conflict. (C). May 8, p28(636).
- Divine fire and its counterfire. (C). Jan 9, p21(53).
- Idols, old and new. (C). Jun 12, p14(798).
- Knowing good and evil. (C). Feb 13, p15(239).
- Specially saved? (C). Mar 13, p29(381).
- Women in men's clothing. (C). Apr 10, p27(507).
- Rojas, Jose Vicente: A word in season. (Life-changing books). May 29, p36-37(740-741).
- Ross, Michael B.: How to bring light to death row. Jun 5, p29(781).
- Running, Leona Glidden: A word in season. (Life-changing books). May 29, p36-37(740-741).
- Rutledge, D. Gordon and Denise: Lessons from the tan-tan tree. (D). May 8, p16-18(624-626).
- Rydzewski, Ella Mae: The beast—It's closer than Rome. (E). Feb 27, p6(294).
- Is there a neurotic gene? (NC). Jan 16, p22(86).
- A talk with Roger Morneau. (Interview). May 29, p18-21(722-725).
- Sakala, Elmar P.: Getting in gear. (H). Jan 30, p18-21(146-149).
- Scoggins, Becky Lane: Beating the bad guys. (NC). Feb 20, p22(278).
- Rhetoric meets reality. (NC). Apr 17, p22(534).
- Seiler, Ricky: One day in the journey toward health. (H). Jan 30, p48-51(176-179).
- Shaefer, Dick: A legacy of hope and healing. (H). Jan 30, p52-55(180-183).
- Shelley, Cynthia Chilson: God is a source of strength. (God's hand in my life). Apr 3, p10(458).
- Shepherd, Tom: Final victory. (AP). May 22, p16-19(688-691).
- Spivey, Loretta Parker: Crime and punishment. (C). Apr 3, p13(461).
- Dressing down for church. (C). Feb 6, p19(211).
- Marijuana: medicine or mirage? (C). Jun 5, p28(780).
- Protecting our good name. (C). Mar 6, p21(341).
- Till divorce do us part? (C). Jan 2, p19(19).
- Worship ways. (C). May 11, p15(591).
- Stenbakken, Erik: The issue is value. (E). Jun 19, p12-14(828-830).
- Stenger, Jack: "Sons of Andrews" at Andrews. (NF). p19(867).
- Sterndale, Elizabeth: My shield and defender. (E). Mar 6, p6(326).
- Stone, David S.: The eternal bouquet. (R). Jun 26, p31(879).
- Swanson, Gary B.: At your leisure. (L). May 11, p16-17(592-593).
- Making a statement. (R). Feb 27, p30(318).
- Temptation. (D). Mar 20, p24-26(408-410).
- Taylor, Arlene: Grin again, gang. (L). Jun 19, p16-18(832-834).
- Tetz, Myrna: Forever young? (NC). Jan 23, p30(118).
- Passions. (E). May 15, p5(645).
- Sins of the past. (NC). Apr 3, p23(471).
- The sky is falling! The sky is falling! (NC). Feb 27, p24(312).
- Spring without mother. May 8, p24-26(632-634).
- You won't know when you have it. (E). Jun 12, p6(790).
- Thompson, Steve: Gem from the trash. (Biblical studies). Apr 17, p24-25(536-537).
- Tompkins, Patti Hansen: California Adventists and other radicals. (Common ground). Mar 27, p18-19(434-435).
- Torres, Tito: Fit for service. (H). Jan 30, p14-15(142-143).
- Trenchard, Warren C.: Symbol of solidarity and diversity. (AP). Mar 13, p12-15(364-367).
- Tryon, Lilly: 1-on-1 with God. (Encountering God). Jan 16, p12-13(76-77).
- Tyner, Stuart: Live to worship, worship to live. Feb 20, p11-12(267-268).
- Vickery, Bryan L.: God sat on His hands. May 15, p26-27(666-667).
- More intriguing than fairy tales. (D). Feb 20, p14-15(270-271).
- Vyhmeister, Nancy Jean: Who is a "mother in Israel"? (CS). Apr 24, p8-11(552-555).
- Wade, Kenneth Robert: Standing tall. (Behold the man). Mar 27, p16(432).
- Wahlstrom, Jon Mark: 1-on-1 with God. (Encountering God). Jan 16, p12-13(76-77).
- Walker, Celeste Perrino: Crippled by compassion. (L). Mar 20, p28-30(412-414).
- Walter, M. Daniel: Cambodian youth feed mouths, fill hearts. (GM). Jan 2, p30(30).
- Wang-Cheng, Becky: A word in season. (Life-changing books). May 29, p36-37(740-741).
- Watts, Kit: Goodbye—and thanks. (E). May 11, p5(581).
- Healing deadly wounds. (E). Feb 20, p6(262).
- The invisible disciple. (E). Jan 9, p6(38).
- Jesus and gender. (E). Apr 10, p5(485).
- Keeping Ellen White current. (E). Mar 6, p5(325).
- White, Ellen G.: Christ, my advocate. May 22, p12-13(684-685).
- Jesus: Forgiver supreme. Jan 23, p24-25(120-121).
- Jesus: Savior of the world. Feb 27, p16-17(304-305).
- Jesus, the healer. Apr 24, p24-25(568-569).
- Whitted, Susan: Simple hospitality. (L). Jun 12, p24-25(808-809).
- Wiant, Angela: Keeping the Sabbath and your career. (L). Apr 17, p8-10(520-522).
- Wieder, Timothy P.: Must Christians be credulous? (Opinion). Jun 12, p29(29).
- Williams, Bert: The many facets of family spirituality. (A dad's eye view). Mar 27, p20(436).
- Williams, David R.: The right thing to do. (Opinion). Feb 20, p24-26(280-282).
- Williams, DeWitt S.: The faith factor. Jan 30, p26-28(154-156).
- Williams, Hyveth: A word in season. (Life-changing books). May 29, p36-37(740-741).
- Williams, Van: Fit for activity. (H). Jan 30, p22-23(150-151).
- Wood, Keith A.: The mental edge. (H). Jan 30, p29-31(157-159).
- Wood, Miriam M.: Sacrifice—and lasting rewards. (GRD). Feb 27, p28-29(316-317).
- Supervision—Benevolent or otherwise. (GRD). Jan 23, p14-15(110-111).
- Worth, Charles, pseud.: The cry of the forsaken. (L). Jun 5, p24-25(776-777).
- Yost, F. Donald: Consecration prayer. Feb 6, p18(210).
- Longing for heaven. (D). Feb 6, p16-18(208-210).

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- 1-on-1 with God. (Encountering God). Anobile, Tony. Jan 16, p12-13(76-77).
- Adornment and commitment. (C). Martin, A. Allan. Mar 20, p27(411).
- The Adventist Actionless Party. (GM). Krause, Gary. Apr 3, p14(462).
- The Adventist advantage. (H). Peters, James A. Jan 30, p42-45(170-173).
- The Adventist "X" files. (Current issues). Hess, Melanie Scherencel. Apr 17, p26-27(538-539).
- Adventists and Roman Catholics. (E). Johnson, William G. Jun 26, p5(853).
- Ali's story. (CS). Ali, Ishmael. Jan 9, p8-11(40-43).
- Almost there. (C). Doran, Sandra. Jan 16, p28(92).
- Andrew. (L). Crouch, Philip. Feb 20, p16-18(272-274).
- The Annual Council in pictures. (News from Inter-America). Adventist Review (Inter-American edition): 1997, Jan, p14-15.
- Are homosexuals God's children? (L). McLaughlin, Kate pseud. Apr 3, p26-29(474-477).
- Are our standards slipping? (Current issues). Case, Steve. Mar 20, p12-15(396-399).

- The art of receiving. (R). Norman, Richard Steven. Jr. Jan 23, p31(127).
- "As a senior pastor I am offended by the way conference administration promotes younger pastors...but seems to ignore us veterans." (C). Rock, Calvin B. Apr 10, p28(508).
- At your leisure. (L). Swanson, Gary B. May [1], p16-17(592-593).
- A bag of kindness. (R). Doran, Sandra. Apr [3], p30(478).
- The beast—It's closer than Rome. (E). Rydzewski, Ella Mae. Feb 27, p6(294).
- Beaten but not broken. (CS). Patterson, Rae. May 8, p8-11(616-619).
- Beating the bad guys. (NC). Scoggins, Becky Lane. Feb 20, p22(278).
- The best medicine. (S). Okpoti, Erasmus A. Jun 12, p16-17(800-801).
- Between gravity and grace. (C). Martin, A. Allan. Jun 19, p19(835).
- Beyond cards and flowers. (CS). Haffner, Karl. May 22, p8-10(680-682).
- Bible study. (Meeting God through . . .). Gugliotto, Lee J. May 29, p5(709).
- The big 4 . . . oh! (C). Kay, Leslie E. Apr 24, p15(559).
- A bit of grit. (S). Hammond, Richard. Jun 26, p12-14(860-862).
- Blessed are the firm and the fluid. (C). Doran, Sandra. May 15, p19(659).
- A book to do you good. Johnson, William G. May 29, p3(707).
- Breaking the cycle. (S). Nelson, Ellen pseud. Mar 20, p16-18(400-402).
- A breath of fresh prayer. Maxwell, Randy. May 29, p14-17(718-721).
- California Adventists and other radicals. (Common ground). Tompkins, Patti Hansen. Mar 27, p18-19(434-435).
- The call of the cults. (NC). Hunter, Roger. May 22, p22(694).
- Cambodian youth feed mouths, fill hearts. (GM). Walter, M. Daniel. Jan [2], p30(30).
- Can we learn from the "Gentiles"? (E). Adams, Roy. Feb [6], p5(197).
- A case of mistaken identity. (C). Kay, Leslie E. May 22, p14(686).
- Caught in the snow. McCrary, D. Reid. Jun 21, p31(63).
- Change-compartment faith. (R). Connors, Sarah pseud. Jan 16, p30(94).
- Check out a video. (F). Duerksen, Richard. Jan 16, p24-26(88-90).
- Christ, my advocate. White, Ellen G. May 22, p12-13(684-685).
- The Christian life on the edge. (C). Blake, Christopher. Jan 23, p13(109).
- The church with the very strange name. Franks, Mac. Feb 27, p18-20(306-308).
- A church without walls. (E). Chavez, Stephen. Jan 16, p5(69).
- The church—who needs it? (CS). Czerkasi, Victor. Mar 20, p8-11(392-395).
- Cloning. Rock, Calvin B. Jun [5], p11(763).
- Cloning and the Christian. (CS). Javor, George T. Jun [5], p8-11(760-763).
- Comeback. (R). Kohls, Tom. Jun 19, p30(846).
- The commandment-challenged. (NC). Krause, Gary. Mar 13, p22(374).
- Common laws and orders. (C). Goldstein, Clifford R. Apr 24, p28(572).
- "Confused" as to whether we believe that the Second Coming is "near" or "imminent" when church leaders appear to differ. (C). Rock, Calvin B. May 8, p14(622).
- Consecration prayer. Yost, F. Donald. Feb [6], p18(210).
- Cosmic conflict. (C). Rodriguez, Angel Manuel. May 8, p28(636).
- Crime and punishment. (C). Brown, Gina Spivey. Apr [3], p13(461).
- Crippled by compassion. (L). Walker, Celeste Perrino. Mar 20, p28-30(412-414).
- Crossways. (CS). Ketting, Ginger. Feb 20, p8-10(264-266).
- The cry of the forsaken. (L). Worth, Charles pseud. Jun [5], p24-25(776-777).
- Cutting one another down to size. (E). Adams, Roy. May 22, p6(678).
- Darwin's Black Box. (B). Ekkens, David. May 15, p28(668).
- The dating game: Round 2. (L). Minner, Ray. Feb [6], p12-15(204-207).
- The day the cow fell into our mine shaft. (C). Kay, Leslie E. Mar 27, p14-15(430-431).
- Dear Mom and Dad. (CS). Coleman, Sarah E. May 15, p8-11(648-651).
- Defining down deviancy. (C). Goldstein, Clifford R. Mar 27, p28(444).
- Deliverance from despair. (C). Doran, Sandra. Mar 20, p19(403).
- Directory of health. Jan 30, p59-62(187-190).
- The divine difference. (E). Johnson, William G. Jan 23, p5(101).
- Divine fire and its counterfeit. (C). Rodriguez, Angel Manuel. Jan 9, p21(53).
- Divorce's other victims. (C). Doran, Sandra. Jun 19, p27(843).
- Do it for yourself. Luna, Peter. May 29, p41(745).
- Doctrine—Don't knock it. (E). Adams, Roy. Jan 9, p5(37).
- Down on the farm. (C). Kay, Leslie. Jun 26, p15(863).
- Dream on. (R). Burke, Ann. Jan [2], p31(31).
- Dressing down for church. (C). Brown, Gina Spivey. Feb [6], p19(211).
- The Eternal bouquet. (R). Stone, David S. Jun 26, p31(879).
- Embrace the cross. (Encountering God). Benzinger, Gloria S. Jan 16, p8-11(72-75).
- Embrace your enemy. (D). Nash, Andy. Apr 17, p16-19(528-531).
- Eritrean youth serves country, finds Lord. (GM). Delafield, Bernadine. Feb [6], p27(219).
- Facing danger. (Mission feature; Missions Irian Jaya (Indonesia)). Babcock, Fern Gibson. Feb 13, p24-26(248-250).
- Faith and practice: "I've always been taught that our standards are . . . sacred and immobile." (C). Rock, Calvin B. May 8, p14(622).
- The faith factor. Williams, DeWitt S. Jan 30, p26-28(154-156).
- Far from the ideal: Is it true that some Adventists have been involved in tribal fighting in various parts of the world? (C). Rock, Calvin B. Feb 13, p27(251).
- The Fat Lady and The Kingdom*. (B). Bolst, Eliot W. Jun 19, p29(845).
- Final victory. (AP). Shepherd, Tom. May 22, p16-19(688-691).
- Finding the balance. (E). Nash, Andy. Apr 24, p6(550).
- Fit for activity. (H). Williams, Van. Jan 30, p22-23(150-151).
- Fit for eternity. (H). Johnson, William G. Jan 30, p5(133).
- Fit for longevity. (H). Hamlin, Charlotte. Jan 30, p6-7(134-135).
- Fit for service. (H). Torres, Tito. Jan 30, p14-15(142-143).
- Fit for sharing. (H). Alexander, Juanita A. Jan 30, p38-39(166-167).
- Fit for speed. (H). Carter, Norman. Jan 30, p46-47(174-175).
- Five inches to hell. (NC). Duerksen, Richard. May [1], p22(598).
- Flee to the city. (Current issues). Brennan, John pseud. Mar [6], p22-23(342-343).
- Forever young? (NC). Tetz, Myra. Jan 23, p22(118).
- Forgiveness. (D). Banks, Rosa Taylor. Apr 24, p12-14(556-558).
- From cripples to champions. (S). Kettner, Sidney R. Apr 24, p16-18(560-562).
- From disaster to doxology. (D). Peay, Ralph P. Jun [5], p12-14(764-766).
- Gem from the trash. (Biblical studies). Thompson, Steve. Apr 17, p24-25(536-537).
- Getting in gear. (H). Sakala, Elmar P. Jan 30, p18-21(146-149).
- Giants of Christianity: who they prayed. May 29, p28-29(732-733).
- The "gift of tongues" in the heart of Tokyo. (CS). Patterson, Gary B. Feb 13, p8-11(232-235).
- God created marriage. (AP). Coffin, James N. Feb 27, p8-11(296-299).
- God, His universe, and change. (C). Folkenberg, Robert S. Feb [6], p11(203).
- God is a source of strength. (God's hand in my life). Shelley, Cynthia Chilson. Apr [3], p10(458).
- God sat on His hands. Vickery, Bryan L. May 15, p26-27(666-667).
- The God who calls again. (CS). Davidson, Jo Ann. Jun 12, p8-13(792-797).
- God's hand in my life. (CS). Becker, Rebecca D. Apr [3], p8(456).
- God's impeccable timing. (F). Calkins, Ann M. Feb [6], p24-26(216-218).
- God's mixed-up status scale. (C). Blake, Christopher ed. Apr 24, p19(563).
- God's right to downsize. (E). Nash, Andy. Jan 16, p6(70).
- God's way to great health. (H). Neil, Richard L. Jan 30, p8-13(136-141).
- Going for the jugular. (E). Adams, Roy. May 8, p5(613).
- Good for nothing. (E). Chavez, Stephen. Feb 13, p6(230).
- Goodbye—and thanks. (E). Watts, Kit. May [1], p5(581).
- Grim again, gang, Taylor, Arlene (L). Jun 19, p16-18(832-834).
- Groundbreaking steps. (E). Medley, Carlos. Mar 13, p6(358).
- He still walks on water. (D). DuBose, Rich. Jan 16, p14-15(78-79).
- Healing deadly wounds. (E). Watts, Kit. Feb 20, p6(262).
- Heaven's Gate: a peculiar people. (NC). Divnick, Steve. Apr 24, p22(566).
- Hello, Dolly! Hello, Dolly! (NC). Bryan, Alex. Mar 20, p22(406).
- A high and holy office. (E). Medley, Carlos. Jan 23, p6(102).
- High tech and hocus-pocus. (E). Johnson, William G. Jun [5], p5(757).
- His eye is on the crow. (R). Montez, Sam. May 8, p30(638).
- Hitting the blue highway. (D). Fishell, Randy. Jun 19, p24-26(840-842).
- Hold on! (C). Doran, Sandra. Feb 20, p19(275).
- Homemade health. (H). Kuzma, Kay. Jan 30, p32-33,35-37(160-161,163-165).
- Hong Kong: Adventists prepare for Chinese rule. (NF). Jun 26, p18(866).
- The hopeless, heartless media? (NC). Harris, Pamela Maize. Jan [2], p22(22).
- Horses help kids connect with God. (NF). Nowack, Joanne Chitwood. Jun 19, p20-21(836-837).
- "How can we justify all the mergers and partnerships [of Adventist hospitals] with other hospitals and hospital systems?" (C). Rock, Calvin B. Mar 13, p27(379).
- How prayer works. Neall, Beatrice Short. May 29, p24-25,27-29(728-729,731-733).
- How to bring light to death row. Ross, Michael B. Jun [5], p29(781).
- Human relations—Policy amendment. (Annual Council documents). Jan 9, p26-27(58-59).
- I can't. (S). Carey, Meryl. Mar 13, p24-26(376-378).
- Idols, old and new. (C). Rodriguez, Angel Manuel. Jun 12, p14(798).
- If Ferdinand only knew. (NC). Krause, Gary. Apr 10, p22(502).
- If you could melt a heart, would you? (E). Nash, Andy. May 15, p6(646).
- In all things, balance: "It was with horror that I read a recent newspaper account of my church's denunciation of the Roman Catholic Church." (C). Rock, Calvin B. Jan 9, p14(46).
- In all things balance: "The college campus where I work is suffering from tensions regarding certain beliefs." (C). Rock, Calvin B. Jan 9, p14(46).
- In joyful anticipation. (E). Johnson, William G. Feb 27, p5(293).
- In search of greatness. (E). Chavez, Stephen. Mar 20, p5(389).
- In the loop. (E). Johnson, William G. Apr [3], p5(453).
- In the presence of mystery. (AP). Fowler, John M. Feb 13, p16-19(240-243).
- The invisible disciple. (E). Watts, Kit. Jan 9, p6(38).
- Is midlife crisis a myth? (Everyday questions). Martin, Leslie R. Mar 27, p22-23(438-439).
- Is there a neurotic gene? (NC). Rydzewski, Ella Mae. Jan 16, p22(86).
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- Married to an atheist. (S). Moran, Steve. May 15, p12-14(652-654).
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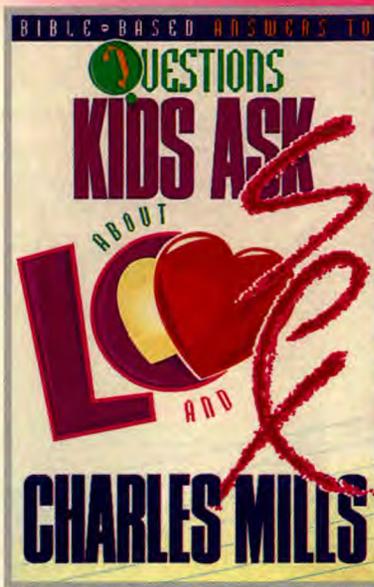
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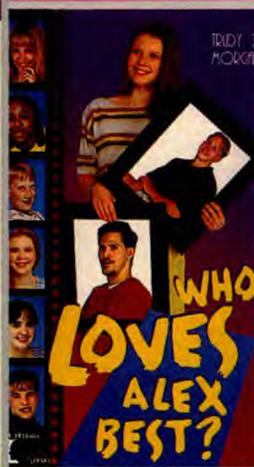
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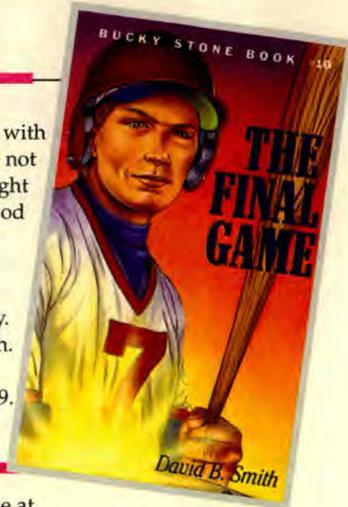


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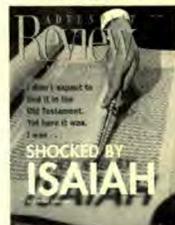
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- PERFECTION—RELIGIOUS ASPECTS: Sealed at the height of perfection. (D). Bennett, Lester L. Mar [6], p12-14(332-334).
- PERFECTIONISM (PERSONALITY TRAIT)—RELIGIOUS ASPECTS: The theology of chilling out. (CS). Bryan, Alex. Jun 19, p8-11(824-827).
- Washed! (R). Burke, Ann Cunningham. Mar 27, p32(448).
- PERIODICALS—CIRCULATION: If you could melt a heart, would you? (E). Nash, Andy. May 15, p6(646).
- PERSECUTION—MEXICO: South Mexico—Baptisms and bloodshed. (CS). Johnson, William G. Mar 13, p8-11(360-363).
- PERSISTENCE: Hold on! (C). Doran, Sandra. Feb 20, p19(275).
- PERSISTENCE—RELIGIOUS ASPECTS: Flooding with the prize. (C). Blake, Christopher. Feb 27, p15(303).
- PETS—DEATH: The sermon I couldn't finish. (S). Jehle, Don J. Mar 27, p8-9(424-425).
- PHYSICAL FITNESS: Fit for eternity. Johnson, William G. Jan 30, p5(133).
- PHYSICALLY HANDICAPPED ATHLETES: Fit for activity. (H). Williams, Van. Jan 30, p22-23(150-151).
- PIETY: Worship ways. (C). Brown, Gina Spivey. May [1], p15(591).
- PLAY: A case of mistaken identity. (C). Kay, Leslie E. May 22, p14(686).
- POLITICAL PRISONERS—BULGARIA: Beaten but not broken. (CS). Patterson, Rae. May 8, p8-11(616-619).
- POWER (SOCIAL SCIENCES)—RELIGIOUS ASPECTS: Sharing power: God's new design for personal relationships. (L). Flowers, Ronald M. Apr 10, p16-19(496-499).
- PRAISE OF GOD: From disaster to doxology. (D). Peay, Ralph P. Jun [5], p12-14(764-766).
- PRAYER: A breath of fresh prayer. Maxwell, Randy. May 29, p14-17(718-721).
- How prayer works. Neall, Beatrice Short. May 29, p24-25, 27-29(728-729, 731-733).
- Shoot for the moon. Coleman, Sarah. May 29, p22-23(726-727).
- A student missionary's prayer. (S). Duerksen, Richard. Jun [5], p18-19(770-771).
- A talk with Roger Morneau. (Interview). Rydzewski, Ella Mae. May 29, p18-21(722-725).
- What? Pray for Larry Flynn! Evans, Ren 226 Je Alexenko. May 29, p17(721).
- Who prays first? (S). Dickinson, Loren. May 8, p12-13(620-621).
- PRAYER—QUOTATIONS: Giants of Christianity: how they prayed. May 29, p28-29(732-733).
- PRAYER, ANSWERS TO: Andrew. (L). Crouch, Philip. Feb 20, p16-18(272-274).
- A book to do you good. Johnson, William G. May 29, p3(707).
- Caught in the snow. McCrary, D. Reid. Jan 9, p31(63).
- The more I pray, the worse things get. (E). McClure, Alfred C. Jan [2], p6(6).
- More Incredible Answers to Prayer. (B). Kelly, Colleen. Apr 17, p28(540).
- Pressing through. (CS). Lewis, Yvonne. Apr 17, p12-15(524-527).
- Stranger on the expressway. (R). Dillon, Sally J. Feb [6], p30(222).
- PRAYERS: Consecration prayer. Yost, F. Donald. Feb [6], p18(210).
- PREACHING: Why I have hope. (CS). Pearson, Walter L., Jr. Feb [6], p8-10(200-202).
- PREACHING, LAY: I can't. (S). Carey, Meryl. Mar 13, p24-26(376-378).
- PRESENCE OF GOD: ["Why did God so obviously make His presence known in the Bible, when today His presence seems so subtle, almost imperceptible?"]. (C). Martin, A. Allan. May 15, p29(669).
- PRIDE AND VANITY: Five inches to hell. (NC). Duerksen, Richard. May [1], p22(598).
- PRIEST, MILDRED: Sacrifice—and lasting rewards. (GRD). Wood, Miriam M. Feb 27, p28-29(316-317).
- PROBLEM CHILDREN: Love lessons. (S). Jennings, Adele. May 22, p24-26(696-698).
- PRODIGAL SON (PARABLE): Read it again for the first time. (E). McClure, Alfred C. May [1], p6(582).
- PROVIDENCE AND GOVERNMENT OF GOD: The day the cow fell into our mine shaft. (C). Kay, Leslie E. Mar 27, p14-15(430-431).
- His eye is on the crow. (R). Monzer, Sam. May 8, p30(638).
- The power of prayer. (God's hand in my life). Hasel, Michael G. Apr [3], p9(457).
- PSYCHOLOGICAL ABUSE: Breaking the cycle. (S). Nelson, Ellen pseud. Mar 20, p16-18(400-402).
- Me—a child abuser? Mazat, Alberta. Mar 13, p16-19(368-371).
- PUBLIC WORSHIP: Dressing down for church. (C). Brown, Gina Spivey. Feb [6], p19(211).
- "I've never felt spiritually 'fed' in an Adventist church." (C). Martin, A. Allan. Apr 17, p11(523).
- Live to worship, worship to live. Tyner, Stuart. Feb 20, p11-12(267-268).
- Why I have hope. (CS). Pearson, Walter L., Jr. Feb [6], p8-10(200-202).
- Worship on other Adventist campuses. Nash, Andy. Feb 20, p10(266).
- Worship ways. (C). Brown, Gina Spivey. May [1], p15(591).
- PUBLIC WORSHIP—CALIFORNIA: Crossways. (CS). Ketting, Ginger. Feb 20, p8-10(264-266).
- RABBITS: The sermon I couldn't finish. (S). Jehle, Don J. Mar 27, p8-9(424-425).
- RACE—RELIGIOUS ASPECTS: Flee to the city. (Current issues). Brennan, John pseud. Mar [6], p22-23(342-343).
- RACISM—RELIGIOUS ASPECTS: Healing deadly wounds. (E). Watts, Kit. Feb 20, p6(262).
- RECONCILIATION: Healing deadly wounds. (E). Watts, Kit. Feb 20, p6(262).
- RECYCLING (WASTE, ETC.): Junkyard jaunts. (R). Dodd, Elaine. Mar 20, p30(415).
- RELIGION AND POLITICS: The tyranny of the majority. (C). Goldstein, Clifford R. May 22, p11(683).
- RELIGION AND SCIENCE: Cloning Rock. Calvin B. Jun [5], p11(763).
- Cloning and the Christian. (CS). Javor, George T. Jun [5], p8-11(760-763).
- The faith factor. Williams, DeWitt S. Jan 30, p26-28(154-156).
- REMARRIAGE: Till divorce do us part? (C). Brown, Gina Spivey. Jan [2], p19(19).
- RESCUES: Stay with the ship! (E). Johnson, William G. May 22, p5(677).
- Waiting for rescue. (NC). Hunter, Roger. Feb 13, p22(246).
- RICH YOUNG RULER: Five inches to hell. (NC). Duerksen, Richard. May [1], p22(598).
- RISK-TAKING (PSYCHOLOGY)—RELIGIOUS ASPECTS: The Christian life on the edge. (C). Blake, Christopher. Jan 23, p13(109).
- RITZ, PAUL: Sacrifice—and lasting rewards. (GRD). Wood, Miriam M. Feb 27, p28-29(316-317).
- ROBERTS, BOB: Facing danger. (Mission feature; Missions Irian Jaya (Indonesia)). Babcock, Fern Gibson. Feb 13, p24-26(248-250).
- ROMAN CATHOLICISM: The beast—It's closer than Rome. (E). Rydzewski, Ella Mae. Feb 27, p6(294).
- ROSE, CARL: God's impeccable timing. (F). Calkins, Ann M. Feb [6], p24-26(216-218).
- RUNNING: Running; my spiritual allegory. (R). Henson, Shandelle Marie. Apr 17, p30(542).
- SABBATH-KEEPING: Keeping the Sabbath and your career. (L). Wiant, Angela. Apr 17, p8-10(520-522).
- Taking care of business. (C). Rock, Calvin B. Mar 13, p27(379).
- SALVATION: Time for a little caution. (E). Adams, Roy. Feb 20, p5(261).
- SALVATION—BIBLICAL TEACHING: Sealed at the height of perfection. (D). Bennett, Lester L. Mar [6], p12-14(332-334).
- Specialty saved? (C). Rodriguez, Angel Manuel. Mar 13, p29(381).
- SALVATION—QUOTATIONS, MAXIMS, ETC.: Jesus: Savior of the world. White, Ellen G. Feb 27, p16-17(304-305).
- SANCTUARY DOCTRINE: The primacy of the prophecy. (C). Goldstein, Clifford R. Jan 23, p27(123).
- SARAJEVO (BOSNIA AND HERCEGOVINA)—DESCRIPTION AND TRAVEL: A story of courage, compassion, and faith. (F). Arthur, W. John. Jan 9, p15-17(47-49).
- SCULPTORS: Stumps. (E). McClure, Alfred C. Apr [3], p6(454).
- SEAMOUNT, CAROLYN THORP: Sacrifice—and lasting rewards. (GRD). Wood, Miriam M. Feb 27, p28-29(316-317).
- SECOND ADVENT: ["Confused"] as to whether we believe that the Second Coming is "near" or "imminent" when church leaders appear to differ. (C). Rock, Calvin B. May 8, p14(622).
- In joyful anticipation. (E). Johnson, William G. Feb 27, p5(293).
- Why I don't pray for Jesus to come "soon." (C). Blake, Christopher. May 22, p28(700).
- SELF—RELIGIOUS ASPECTS: What I learned from kindergarten kids. (R). Hunter, Roger. Apr 10, p31(511).
- SELF-DISCIPLINE: Running; my spiritual allegory. (R). Henson, Shandelle Marie. Apr 17, p30(542).
- SELF-PERCEPTION—RELIGIOUS ASPECTS: Five inches to hell. (NC). Duerksen, Richard. May [1], p22(598).
- You won't know when you have it. (E). Tetz, Myrna. Jun 12, p6(790).
- SEPARATION (PSYCHOLOGY): The cry of the forsaken. (L). Worth, Charles pseud. Jun [5], p24-25(776-777).
- Dear Mom and Dad. (CS). Coleman, Sarah E. May 15, p8-11(648-651).
- SERVICE (THEOLOGY): ["As a senior pastor I am offended by the way conference administration promotes younger pastors . . . but seems to ignore us veterans."]. (C). Rock, Calvin B. Apr 10, p28(508).
- Good for nothing. (E). Chavez, Stephen. Feb 13, p6(230).
- SET FREE (MOTORCYCLE GANG): Running with the 247 gang. (CS). Jordan, James. Mar [6], p18-20(338-340).
- SEVENTH-DAY ADVENTISTS—ATTITUDES: When to chill, when not to chill: an online conference. Nash, Andy. Jun 19, p10-11(826-827).
- SEVENTH-DAY ADVENTISTS—CALIFORNIA—HUMOR: California Adventists and other radicals. (Common ground). Tompkins, Patti Hansen. Mar 27, p18-19(434-435).
- SEVENTH-DAY ADVENTISTS—DOCTRINES: ["Confused"] as to whether we believe that the Second Coming is "near" or "imminent" when church leaders appear to differ. (C). Rock, Calvin B. May 8, p14(622).
- Doctrine—Don't knock it. (E). Adams, Roy. Jan 9, p5(37).
- Final victory. (AP). Shepherd, Tom. May 22, p16-19(688-691).
- God created marriage. (AP). Coffin, James N. Feb 27, p8-11(296-299).
- High tech and hocus-pocus. (E). Johnson, William G. Jun [5], p5(757).
- In all things, balance: "It was with horror that I read a recent newspaper account of my church's denunciation of the Roman Catholic Church." (C). Rock, Calvin B. Jan 9, p14(46).
- In the presence of mystery. (AP). Fowler, John M. Feb 13, p16-19(240-243).
- Joyful commitment. (AP). McIver, Robert Kerry. Jan 23, p16-19(112-115).
- Symbol of solidarity and diversity. (AP). Trenchard, Warren C. Mar 13, p12-15(364-367).
- Will the real evangelical Adventist please stand up! (D). Folkenberg, Robert S. Apr [3], p16-19(464-467).
- SEVENTH-DAY ADVENTISTS—EDUCATION: God's hand in my life. (CS). Becker, Rebecca D. Apr [3], p8(456).
- SEVENTH-DAY ADVENTISTS—EDUCATION—HISTORY—1920-1949: Sacrifice—and lasting rewards. (GRD). Wood, Miriam M. Feb 27, p28-29(316-317).
- Supervision—Benevolent or otherwise. (GRD). Wood, Miriam M. Jan 23, p14-15(110-111).
- SEVENTH-DAY ADVENTISTS—EMPLOYMENT: Keeping the Sabbath and your career. (L). Wiant, Angela. Apr 17, p8-10(520-522).
- SEVENTH-DAY ADVENTISTS—GOVERNMENT: Protecting our good name. (C). Brown, Gina Spivey. Mar [6], p21(341).
- The right thing to do. (Opinion). Williams, David R. Feb 20, p24-26(280-282).
- SEVENTH-DAY ADVENTISTS—HEALTH AND HYGIENE: The Adventist advantage. (H). Peters, James A. Jan 30, p42-45(170-173).
- SEVENTH-DAY ADVENTISTS—INTELLECTUAL LIFE: In all things balance: "The college campus where I work is suffering from tensions regarding certain beliefs." (C). Rock, Calvin B. Jan 9, p14(46).
- SEVENTH-DAY ADVENTISTS—PERIODICALS: What the new Review taught me. (E). Johnson, William G. Jan [2], p5(5).



- SEVENTH-DAY ADVENTISTS—RACE RELATIONS: The right thing to do. (Opinion). Williams, David R. Feb 20, p24-26(280-282).
- SEVENTH-DAY ADVENTISTS—RESEARCH: The Adventist advantage. (H). Peters, James A. Jan 30, p42-45(170-173).
- SEVENTH-DAY ADVENTISTS—SOCIAL LIFE AND CUSTOMS: Making every moment count. (C). Doran, Sandra. Apr 17, p29(541).
- SEVENTH-DAY ADVENTISTS—SOCIAL LIFE AND CUSTOMS—HUMOR: Making my list and checking it twice. (E). Chavez, Stephen. Apr 10, p6(486).
- SEVENTH-DAY ADVENTISTS—STANDARDS: Adornment and commitment. (C). Martin, A. Allan. Mar 20, p27(411).
- Are our standards slipping? (Current issues). Case, Steve. Mar 20, p12-15(396-399).
- Check out a video. (F). Duerksen, Richard. Jan 16, p24-26(88-90).
- Faith and practice: "I've always been taught that our standards are . . . sacred and immobile." (C). Rock, Calvin B. May 8, p14(622).
- The issue is value. (F). Stenbakken, Erik. Jun 19, p12-14(828-830).
- A little friendly advice: "My husband and I received a bottle of wine as a wedding gift . . . I am hesitant to [sample it] not only because of our church's official stand . . . but because of a history of alcoholism in my family." (C). Martin, A. Allan. Feb 20, p27(283).
- Reality check. (Interview). Folkenberg, Robert S. Jan 2, p12-14(12-14).
- Total commitment to God. Jan 2, p[Insert 1-4].
- When to chill, when not to chill: an online conference. Nash, Andy. Jun 19, p10-11(826-827).
- SEXUAL ETHICS: "My best friend admitted to me that she recently lost her virginity . . . Should I be honest and tell her how much I'm hurt by this, or should I be supportive and accepting of her even though she made a decision that I don't agree with?" (C). Martin, A. Allan. Feb 20, p27(283).
- "What makes living together a sin?" (C). Martin, A. Allan. Mar 20, p27(411).
- Women in men's clothing. (C). Rodriguez, Angel Manuel. Apr 10, p27(507).
- SHEMKOV, KAZIL: Beaten but not broken. (CS). Patterson, Rae. May 8, p8-11(616-619).
- SIMON, THE APOSTLE: Jesus and terrorism. (F). Dittes, James A. Jun 12, p28-29(812-813).
- SIN: Lessons from the tan-tan tree. (D). Rutledge, Denise. May 8, p16-18(624-626).
- SINGERS: Pressing through. (CS). Lewis, Yvonne. Apr 17, p12-15(524-527).
- SMITH, URIAH: A bit of grit. Hammond, Richard. Jun 26, p12(860-862).
- SNOW: Caught in the snow. McCrary, D. Reid. Jan 9, p31(63).
- SOCIAL ACCEPTANCE—RELIGIOUS ASPECTS: A church without walls. (E). Chavez, Stephen. Jan 16, p5(69).
- Defining down deviancy. (C). Goldstein, Clifford R. Mar 27, p28(444).
- SOCIAL STATUS—RELIGIOUS ASPECTS: God's mixed-up status scale. (C). Blake, Christopher E. Apr 24, p19(563).
- SOCIAL SURVEYS: Are our standards slipping? (Current issues). Case, Steve. Mar 20, p12-15(396-399).
- The commandment-challenged. (NC). Krause, Gary. Mar 13, p27(374).
- Taking mommy's word for it. (NC). Nash, Andy. Mar 6, p26(346).
- What we like, what we don't. Nash, Andy comp. Mar 20, p11(395).
- SPIRITUAL LIFE: Do it for yourself. Luna, Peter. May 29, p41(745).
- SPRING: Spring without mother. Tetz, Myrna. May 8, p24-26(632-634).
- STAGE FRIGHT: Notes from a solo songbird. (C). Blake, Chris. Jun 26, p16(864).
- STERNDALE, ELIZABETH—FAMILY: My shield and defender. (E). Sterndale, Elizabeth. Mar 6, p6(326).
- STEWARDSHIP, CHRISTIAN: Crippled by compassion. (L). Walker, Celeste Perrino. Mar 20, p28-30(412-414).
- Wealth and change. (C). Martin, A. Allan. May 15, p29(669).
- STORYTELLING—RELIGIOUS ASPECTS: Keeper of the story. Medley, Carlos. May 1, p1(4590).
- STUDENT TEACHERS—PSYCHOLOGY: Hold on! (C). Doran, Sandra. Feb 20, p19(275).
- STUDENTS—RELIGIOUS LIFE: God's hand in my life. (CS). Becker, Rebecca D. Apr 3, p8(456).
- Surviving on a secular campus. (L). Christian, Ed. Jan 16, p16-18(80-82).
- Taking mommy's word for it. (NC). Nash, Andy. Mar 6, p26(346).
- Worship on other Adventist campuses. Nash, Andy. Feb 20, p10(266).
- STUTCHMAN, TOM—OBITUARY: In search of greatness. (E). Chavez, Stephen. Mar 20, p5(389).
- SUFFERING: Embrace the cross. (Encountering God). Bentzinger, Gloria S. Jan 16, p8-11(72-75).
- The more I pray, the worse things get. (E). McClure, Alfred C. Jan 2, p6(6).
- SUFFERING—BIBLICAL TEACHING: What do you have in mind, God? (C). Folkenberg, Robert S. May 1, p19(595).
- SUFFERING OF GOD: God sat on His hands. Vickery, Bryan L. May 15, p26-27(666-667).
- What do these splinters mean? (R). La Com, Richard A. May 22, p30(702).
- SUNDAY LEGISLATION: Off their pedestal. Goldstein, Clifford R. Feb 27, p21(309).
- SYCEV, GALINA: The Adventist Actionless Party. (GM). Krause, Gary. Apr 3, p14(462).
- SYCEV, NICOLAY: The Adventist Actionless Party. (GM). Krause, Gary. Apr 3, p14(462).
- TALK SHOWS: TV talk shows—Enlightenment or exploitation? (Media trends). Pounder, Tim. Mar 27, p21(437).
- TARGET 50,000: Making faith real. (God's hand in my life). Borton, David. Apr 3, p10-12(458-460).
- TAYLOR, PAUL: God's impeccable timing. (F). Calkins, Ann M. Feb 6, p24-26(216-218).
- TEACHERS: Sacrifice—and lasting rewards. (GRD). Wood, Miriam M. Feb 27, p28-29(316-317).
- Supervision—Benevolent or otherwise. (GRD). Wood, Miriam M. Jan 23, p14-15(110-111).
- TEACHER-STUDENT RELATIONSHIPS: Look for me. (R). Rathbun, Carolyn Roth. May 1, p30(606).
- Love lessons. (S). Jennings, Adele. May 22, p24-26(696-698).
- TEACHER-SUPERINTENDENT RELATIONSHIPS: Supervision—Benevolent or otherwise. (GRD). Wood, Miriam M. Jan 23, p14-15(110-111).
- TEDDY BEARS: Mom and the talking bears. (S). Fell, Doris Elaine. May 1, p12-14(588-590).
- TELEVISION—MORAL AND ETHICAL ASPECTS: TV talk shows—Enlightenment or exploitation? (Media trends). Pounder, Tim. Mar 27, p21(437).
- TELEVISION SPECIALS: The hopeless, heartless media? (NC). Harris, Pamela Maize. Jan 2, p22(22).
- TEMPTATION: Temptation. (D). Swanson, Gary B. Mar 20, p24-26(408-410).
- TEN COMMANDMENTS: The commandment-challenged. (NC). Krause, Gary. Mar 13, p22(374).
- TEN VIRGINS (PARABLE): Unwanted flowers. (R). Hendrickson, Ami L. Jun 5, p30(782).
- TERRORISM: Jesus and terrorism. (F). Dittes, James A. Jun 12, p28-29(812-813).
- TERRORISM—PHILIPPINES: Making faith real. (God's hand in my life). Borton, David. Apr 3, p10-12(458-460).
- TERRORISTS—PSYCHOLOGY: Beating the bad guys. (NC). Scoggins, Becky Lane. Feb 20, p22(278).
- TESFAMARIAM, AZEZE: Eritrean youth serves country, finds Lord. (GM). Delafield, Bernadine. Feb 6, p27(219).
- THADDAEUS, THE APOSTLE, SAINT: The invisible disciple. (E). Watts, Kit. Jan 9, p6(38).
- THEOLOGY, DOCTRINAL: Doctrine—Don't knock it. (E). Adams, Roy. Jan 9, p5(37).
- THREE ANGELS' MESSAGES: The song of the crippled man. (Parables of the Kingdom). Hammonds, Max W. Jan 2, p28(28).
- TIME OF THE END: Living in crazy times. (CF). Living in crazy times. Adams, Roy. Jun 26, p8-11(856-859).
- TISCIA, MATT: Our western global mission. (GM). Krause, Gary. Mar 6, p17(337).
- TOBACCO INDUSTRY: Going for the jugular. (E). Adams, Roy. May 8, p5(613).
- TORRES, TITO—HEALTH: Fit for service. (H). Torres, Tito. Jan 30, p14-15(142-143).
- TRANSVESTISM—RELIGIOUS ASPECTS: Women in men's clothing. (C). Rodriguez, Angel Manuel. Apr 10, p27(507).
- TRIBES—WARFARE: Far from the ideal: Is it true that some Adventists have been involved in tribal fighting in various parts of the world? (C). Rock, Calvin B. Feb 13, p27(251).
- TRINITY—BIBLICAL TEACHING: In the presence of mystery. (AP). Fowler, John M. Feb 13, p16-19(240-243).
- TROPICAL PLANTS: Lessons from the tan-tan tree. (D). Rutledge, Denise. May 8, p16-18(624-626).
- TRUST IN GOD: Change-compartment faith. (R). Connors, Sarah pseud. Jan 16, p30(94).
- Embrace the cross. (Encountering God). Bentzinger, Gloria S. Jan 16, p8-11(72-75).
- God is a source of strength. (God's hand in my life). Shelley, Cynthia Chilson. Apr 3, p10(458).
- Idols, old and new. (C). Rodriguez, Angel Manuel. Jun 12, p14(798).
- Learning to lean. (E). McClure, Alfred C. Feb 6, p6(198).
- Sealed at the height of perfection. (D). Bennett, Lester L. Mar 6, p12-14(332-334).
- TRUTH: High tech and hocus-pocus. (E). Johnson, William G. Jun 5, p5(757).
- UNIVERSITIES AND COLLEGES—DIRECTORIES: Keep in touch. (God's hand in my life). Apr 3, p11-12(459-460).
- URBAN FOLKLORE—RELIGIOUS ASPECTS: Must Christians be credulous? (Opinion). Wieder, Timothy P. Jan 2, p29(29).
- VALUE—RELIGIOUS ASPECTS: The issue is value. (F). Stenbakken, Erik. Jun 19, p12-14(828-830).
- VALUES—STUDY AND TEACHING: Walk lightly on sacred ground. (L). Dillon, Sally J. Mar 6, p8-11(328-331).
- VIDEO RECORDINGS—EVALUATION: Check out a video. (F). Duerksen, Richard. Jan 16, p24-26(88-90).
- VIRGINITY: "My best friend admitted to me that she recently lost her virginity . . . Should I be honest and tell her how much I'm hurt by this, or should I be supportive and accepting of her even though she made a decision that I don't agree with?" (C). Martin, A. Allan. Feb 20, p27(283).
- WAR RELIEF—BOSNIA AND HERCEGOVINA: A story of courage, compassion, and faith. (F). Arthur, W. John. Jan 9, p15-17(47-49).
- WAR RELIEF—CAMBODIA: Cambodian youth feed mouths, fill hearts. (GM). Walter, M. Daniel. Jan 2, p30(30).
- WEALTH—RELIGIOUS ASPECTS: Wealth and change. (C). Martin, A. Allan. May 15, p29(669).
- WEDDINGS: Precious mirrors. (R). Poddar, Birdie. Mar 13, p31(383).
- WEEDS—CONTROL: Lessons from the tan-tan tree. (D). Rutledge, Denise. May 8, p16-18(624-626).
- WHEELER, JOSEPH L.—AUTHORSHIP: Keeper of the story. Medley, Carlos. May 1, p1(4590).
- WHITE, ELLEN GOULD HARMON—INFLUENCE: Who's on your pedestal? (C). Martin, A. Allan. Apr 17, p11(523).
- WHITE, ELLEN GOULD HARMON—QUOTATIONS: Jesus: Forgive me. White, Ellen G. Jan 23, p24-25(120-121).
- Jesus: Savior of the world. White, Ellen G. Feb 27, p16-17(304-305).
- WHITE, ELLEN GOULD HARMON—TRANSLATIONS: Keeping Ellen White current. (E). Watts, Kit. Mar 6, p5(325).
- WHITE, ELLEN GOULD HARMON—VIEWS ON WOMEN: Keeping Ellen White current. (E). Watts, Kit. Mar 6, p5(325).
- WHITE, ELLEN GOULD HARMON. TESTIMONIES TO THE CHURCH: The church with the very strange name. Franks, Mac. Feb 27, p18-20(306-308).
- WILLIAMS, FLORA: Supervision—Benevolent or otherwise. (GRD). Wood, Miriam M. Jan 23, p14-15(110-111).
- WILLIAMS, VAN—HEALTH: Fit for activity. (H). Williams, Van. Jan 30, p22-23(150-151).
- WIT AND HUMOR—THERAPEUTIC USE: A merry heart. (L). Taylor, Arlene. Jun 19, p16-18(832-834).
- WITNESS BEARING (CHRISTIANITY): Finding the balance. (E). Nash, Andy. Apr 24, p6(550).
- Lisa@witness.net. (S). Bradley, Lisa. Jan 2, p24-25(24-25).
- People-catchers. (R). King, Donald G. Feb 13, p30(254).
- Why Jesus suffered, bled, and died. (NC). Nash, Andy. Mar 27, p26(442).
- WITNESS BEARING (CHRISTIANITY)—ERITREA: Eritrean youth serves country, finds Lord. (GM). Delafield, Bernadine. Feb 6, p27(219).
- WOMEN—EMPLOYMENT: Groundbreaking steps. (E). Medley, Carlos. Mar 13, p6(358).
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# The Eternal Bouquet

A pink rose growing against the sagging barbed-wire boundary fence first drew me into the abandoned lot. I smelled its old tea scent and walked around the lot to foxgloves, irises, and to an old mock orange bush at the corner of what I was sure was once a well-manicured lawn. When I'd worked at Laurel Lake Camp in Pennsylvania seven years before, an abandoned old house had stood on the lot. It had empty window frames, a drooping porch, and a tattered "Keep Out" sign posted on its front door.

But on the hot June day when I had stopped from my hike to gather a bouquet, the old house was gone. All that was left was scattered foundation stones, a small springhouse, and the flowers in knee-high grass. I gathered a fistful of flowers and thought of my grandmother.

I pictured her sitting outside our home on her little red chair. She was dressed in a bright floral housecoat, a green sweater, and boots. I saw her pulling out weeds and clipping away grass from her currant bushes with her tiny gloved hands. Always careful. Always precise, like her print-perfect handwriting. She kept nature under control. Her presence was a statement against the disintegrating and destructive forces of nature.

My grandmother was eternal. She was like an evergreen. She was always at home, always watching and teaching me. Yet she was somewhat like a perennial. She seemed to come more to life each year as the weather grew warmer. Then one fall she died at 96.

Maybe it was that I had quit my first teaching job and just moved out of my home as an independent adult, maybe the flowers, or maybe the memories of my grandmother, but

that night for the first time in years I wrote my parents instead of calling. I told them about my new job at camp and my hike that day. I told them the French father of the essay, Michel Montaigne, said an essay was like a bouquet. It was a collection of diverse thoughts collected and bound together by a common theme. I told them I saw meaning in my life as a collection of people bound by love.

"You two are my prize roses," I wrote.

Then as I sealed my letter, the familiar words of Matthew 6:19-21 came to mind, and I thought how my family might outlive the flowers on the old lot.

"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also" (NIV).

The flowers on the old lot would pass away, I concluded. The only eternal fragrance that will float through the universe as a statement against the sinful forces in nature will come from the bouquet of saints bound together by the love of Christ.

They will stand around the sea of glass and be replanted in the Garden of Eden on the earth made new.

"Lord, I want to smell the scent of that eternal bouquet," I prayed as I went to sleep.



*David S. Stone is a program director at Pine Springs Ranch, Mountain Center, California.*



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