

BOOK REVIEWS

Duane K. Friesen, CHRISTIAN PEACEMAKING AND INTERNATIONAL CONFLICT: A REALIST-PACIFIST PERSPECTIVE. Scottsdale, Pa.: Herald Press, 1986. 304 pages, \$19.95, paper.

This book presents a new direction of study in the area of peace ethic and pacifism. Friesen attempts to bring on trial what he calls "realism" in both political and theological thought. He, like many modern Christian writers, considers the New Jerusalem to be modern Israel and says the "old order has passed away" and the new order is that of peacemaking and reconciliation.

In order to bring about a mass peace movement, thus forcing all world governments to put aside their weapons, he suggests that people join communes such as the "Catholic Worker Movement" and the "Movement for a New Society."

This book recommends the mass use of nonviolence as a means of total system change. Friesen says, "This is the calling of the church today." As examples of the success of nonviolence he cites Norway in World War II and Czechoslovakia in 1968.

On page 82 he claims that "Jesus is an agent of radical social change in the tradition of the prophets," and on page 86 he says, "Jesus' death on the cross was the price he paid for his social nonconformity." He further believes that being set free (Galatians 3:28) means "one is no longer compelled by virtue of one's sexual role, membership in a national or ethnic group, or identity with an economic class, to live by the rules of this role, group, or class. . . . The concept of being set free from the powers has revolutionary political and social meaning." —Page 91.

Friesen, in keeping with this theme, recommends nonpayment of taxes, civil disobedience, and overt nonviolence as a means to force the world into a better place. The danger of this type of thinking is determining what is correct behavior. What are proper patterns of nationalism, the economic system, and the political order? Who decides?

The other view Friesen proclaims is socialism. "Democratic socialism is really the only view which adequately combines a concept of economic equality with liberal democratic views of human rights." "That is the only possible economics system from the Christian point of view."

Seventh-day Adventist beliefs differ from these views in several ways:

1. We believe there will be wars and rumors of wars right up to the coming of Jesus, hence there will be no successful peace movement until new hearts are created.

2. We believe that governmental leaders are charged, under God, with the responsibility of state leadership and that they will bear that responsibility unto God. Hence, the civil must be totally separate from the spiritual. The one should not enter into the area of the other to force its own will. The church should be doing its business (witnessing), not entering into civil areas.

3. We do teach noncombatancy, believing that we should help human beings as much as possible. At the same time we believe in obeying one's government as closely as personal conscience will allow.

This is not an easy-reading book, but it offers significant insights into Mennonite-Quaker peace or pacifist views.—C. E. Bracebridge.

Chaplain C. E. Bracebridge is a civilian chaplain for Adventist Chaplaincy Ministries and writes from Columbia, South Carolina.

George R. Knight, MYTHS IN ADVENTISM. Hagerstown, Md.: Review and Herald Publishing Assn., 1985. 272 pages, \$16.95.

Myths in Adventism is an interpretative study of Ellen White, education, and other education-related issues. It could be called an educator's hermeneutic for what Ellen White wrote about education in its broad perspective as well as its more limited application.

George Knight is eminently qualified to write this book. He has been a pastor, church school teacher and principal, college education professor, and is now a professor in the Church History Department of the Seventh-day Adventist Theological Seminary at Andrews University. He has also written several books about Seventh-day Adventist educational philosophy and history.

The book is divided into three major categories: "Historical and Philosophical Myths," "Myths About Institutions and People," and "Myths About Curriculum and Methods." Nineteen myths are discussed within these categories. Seven should appeal to educators because they deal with topics for which schools are frequently criticized.

"Myth of the Inflexible Prophet" discusses a submyth: the "blueprint" of Adventist education. "Myths About Educational Purpose" may catch some readers off balance and certainly will cause the serious educator to reflect upon what his or her school's mission statement should include.

"The Myth of the Omnipotent School" contains this personal comment from Dr. Knight: "Her [Ellen White's]

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IN SEARCH OF SOLUTIONS

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commended Joe Clarke, the principal of East Side High School in Patterson, New Jersey. Five years ago this inner-city secondary school was out of control. Gangs roamed the hallways; drug dealing was rampant. Each day one-third of the students was absent or on suspension; students wandered wherever they wished. Violence and vandalism were commonplace. Bennett stated that five years ago Joe Clarke met his 3,000 students on the first day of school and announced by bullhorn that a *new* East Side High School now existed, a school that had rules and a principal who knew what he expected. He let

students know he believed in them, and he rewarded those who did well. Today, violence and drugs are gone, attendance is good, and SAT scores are up.

"Crazy Joe" Clarke looked on the positive. He knew his mission and his teachers, he listened to his community. He took time out to think creatively, and then he developed his strategies.

We *must find ways* to revitalize and reempower our educational system and face the challenges that confront us. While we may not all be highly creative, innovative individuals, each of us can contribute something to the search for solutions. We can with faithful determination work to create opportunities and an atmosphere in which those who are creative innovators can flourish and, with God's help, find solutions to the problems facing us. My associates and I in the Boards of Educa-

tion are totally dedicated to seeing this happen.—G.M. □

Dr. Gordon Madgwick was Director of Long-Term Care Development for the Manor Health Care Corporation until he rejoined the Adventist educational system as Executive Secretary of the Board of Higher Education. He has also served as Dean of the School of Graduate Studies, Andrews University, Berrien Springs, Michigan; and Academic Vice President of Pacific Union College, Angwin, California.

FOOTNOTES

¹ Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Publishing Assn., 1903), p. 18.

² _____, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Publishing Assn., 1948), vol. 4, p. 426. Italics supplied.

OF INTEREST TO TEACHERS

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found that nearly half the children studied (48.8 percent) were abducted by trickery or enticement. Forty-nine percent were abducted by force.

The most popular lures, the center found, are the offer of a ride, the promise of a gift, or an invitation to a party. Abductors also frequently impersonate police officers, claim to be a friend of the child's parents, or ask for directions or some other assistance.

The study explodes some common misconceptions about kidnapping:

- Kidnapping usually is *not* committed against very young children. Almost half are 10 years old or older; the largest number of victims are between the ages of 11 and 14.

- Children are most vulnerable when walking; more than 43 percent of the children in the study were abducted then. Approximately 13 percent were abducted while traveling between home and school.

- About twice as many girls as boys are kidnapped.

- Sexual assault frequently follows abduction. In studies of kidnapping in Jacksonville, Florida, and Houston, Texas, more than 83 percent of the Jacksonville children and 96 percent of the Houston children were sexually assaulted.

Jay Howell, executive director of the National Center for Missing and Exploited Children, says he hopes the results of the kidnapping study will spur parents and school administrators to develop new strategies to prevent child abductions.

Howell warns that the traditional advice about not taking candy from a stranger is no longer useful. For one thing, he explains, nobody tries that line anymore; for

another, kids and parents are likely to have different definitions of "strangers." Most children, Howell notes, think of strangers as "bizarre" or "unusual," so someone who introduces himself and acts friendly often is not perceived as dangerous. □

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statement effected what one might refer to as a 'Copernican revolution' in my educational thinking. No longer could I view the homes of the children in my school as supplemental to the program. . . . Rather, I had to take the revolutionary (for me) view that the school was, in effect, an extension of the home and that my teachers and myself were servants of the parents in the educational enterprise."

The other three intriguing chapters include "The Myth About the Sacred and the Secular," "The Myth of the Best Method," and "Manual Labor Myths and Concept of Balance."

Superintendents and faculty members facing school evaluations will find two chapters particularly helpful. "Myths About Educational Purposes" and "Myths About Human Nature" offer excellent help in building the mission statement and philosophy of education that are the heart of the evaluation process.

Every school should have a copy of *Myths in Adventism*, and it should be *required* reading for all educators. It is written in plain English but contains enough ideas to keep a thinking educator busy for a long, long time.—Clarence Dunbebin. □

Dr. Clarence Dunbebin is Principal of Sligo Adventist School, Takoma Park, Maryland, and a Contributing Editor of THE JOURNAL OF ADVENTIST EDUCATION.