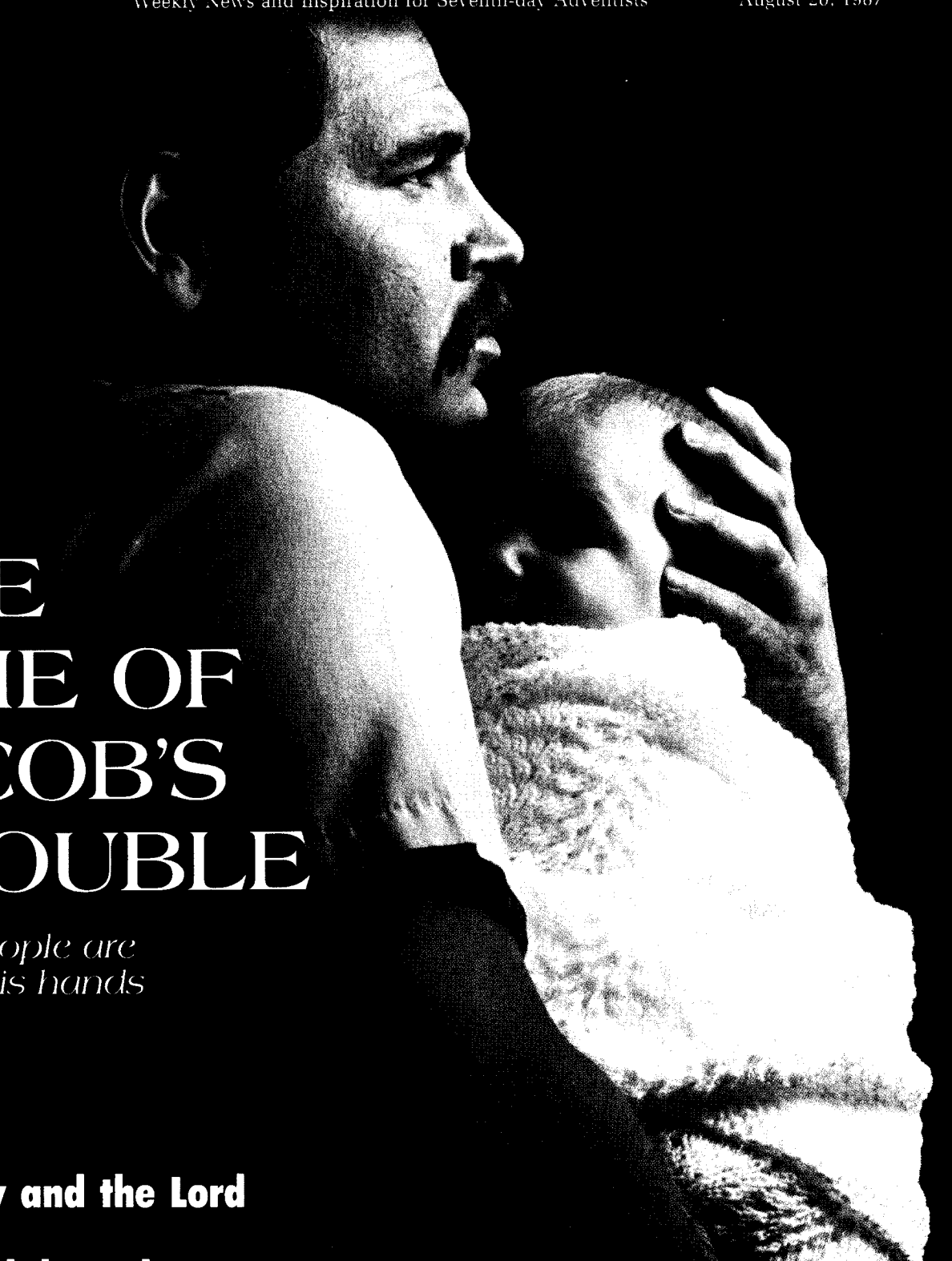


ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

August 20, 1987



THE TIME OF JACOB'S TROUBLE

*God's people are
safe in His hands*

The Lady and the Lord

The Breakthrough

Pulling Together

Re "Pulling Together in North America" (July 2).

The appeals of some independent publications for tithe should alert grounded and settled Seventh-day Adventists, but new members may be taken in. These publications flourish because our people do not read the *Testimonies*, which are full of warnings against causing division in the church.

I have had my doubts at times concerning our church as I have seen its mistakes, but I believe the foundation is sound. I am heartened by Ellen White's statements that God will set matters right and will work to correct every wrong. That may not happen today, but it will eventually. No one can wreck the foundation; however, a few shingles may tear off the roof. Our job is to hang on and go through, whatever potshots are taken at us. I am not going to let anyone, anything, push me off the "Kingdom Road."

NITA MARIE LAW
Columbia, Missouri

The biggest problem against pulling together comes when leaders make big mistakes. The process tries to correct those mistakes, but politics come into play and the problem leader is transferred to make the same mistakes at some other location. Then those who try to use the standard processes are branded. If they are in the organized work, their careers may be in danger. Thus the process that the Lord uses to set things right suffers. FERD MORENO
Tigard, Oregon

Missionaries

As a missionary's kid who grew up in India and the Philippines, I read "Interview With G. Ralph Thompson" (June 4) and "Global Strategy: India" (July 9) with great interest.

Could part of the reason "people just aren't standing in line" to go overseas be that the need for missionaries has not been placed in the

forefront? We don't hear glowing reports from returned missionaries as we used to.

Why not list the openings for missionaries in the various countries in the *ADVENTIST REVIEW*? You could give a very brief job description and who to contact if interested.

LORNA J. DREHER
Danby, Vermont

Women Pastors

As a woman, I found "Pastoral Views on Women in Ministry" (June 4) biased and insulting. Dudley's assumption that 500 male pastors would not let personal prejudices show through was unrealistic. He let his own prejudices show as well.

Women's role in the church is seen as subservient. In those positions viewed as busywork or less important, women are welcomed. Unfortunately, this is the way our church is viewed from the outside. My mother, who is not an Adventist, relayed one of the first things she heard about SDAs: "The women do much of the work, while the men take the credit—a very sexist denomination."

I was a bit relieved to see the study on education and age of the respondents. As people become more educated, many biases disappear. Unfortunately, many of the older men hold on to their generation's view of women. How can a church whose beliefs are based on a woman prophetess be so chauvinistic?

WENDY C. EALY
Marion, Michigan

Contrary to Dudley's opinion, the Bible does address the issues. In view of 1 Timothy 2:8-3:16, how can anyone who believes the Bible is the divinely inspired, nonnegotiable rule for belief and practice believe we should negotiate into practice ordination of women to positions of rulership and authoritative teaching and preaching over men in the church?

First Timothy 2:13, 14 plainly states why a woman is not to be in a position of authority over men in

the church. The reason is not rooted in societal customs of Paul's day, nor is it veiled in figures or symbols. It is rooted in woman's leadership role in the Fall in Eden.

HERSEL ABERNATHY
Gentry, Arkansas

I hope that Nila Gomez de Martinez, in the "Light Pole Lady" (June 25), doesn't find out that a woman can't be a good minister and still be a mother to her children. Or that women are ministers only in the parts of the world where the three angels' messages are going the slowest. Why, if she knew these things, she might never hear the Holy Spirit's call and lead 65 people to baptism or start a new church.

ARDIS DICK STENBAKKEN
Colorado Springs, Colorado

The Will

"Holiness—Is It for Humans?" (June 11) states: "Holiness means a heart in which every unsanctified impulse and feeling . . . is subdued by a consecrated, grace-empowered will." In other words, if we have enough willpower, we will never sin.

It seems that if we have a strong will and the right spiritual attitude, we will not need the robe of Christ's righteousness, but will already have our own man-made robe.

RAYMOND H. COLE
Loma Linda, California

Trade Journal?

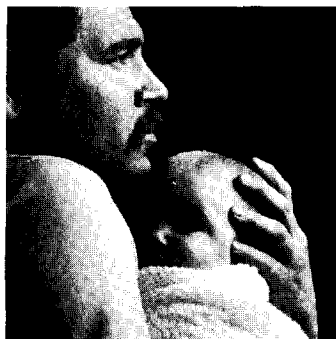
The '58 Buick cover on the June 18 issue of the *REVIEW* is far more representative of a used car trade journal than a conservative religious publication. I imagine the writer has received several offers as a result of the free advertising.

RALPH L. FRANKLIN
Little Rock, Arkansas

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

ADVENTIST REVIEW

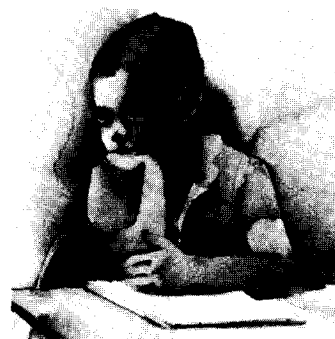
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How to Subscribe Subscription prices:
US\$27.95 for 40 issues. US\$36.20 for 52
issues.

To place your order, send your name,
address, and payment to your local Adventist
Book Center or *Adventist Review* Subscrip-
tion Desk, Box 1119, Hagerstown, Maryland
21741. Single copy, 90 cents U.S. currency.
Prices subject to change without notice.

To Writers We welcome unsolicited manu-
scripts. Notification of acceptance or rejection
may be expected only if accompanied by a
stamped, self-addressed envelope. Address
all editorial correspondence to 6840 Eastern
Avenue NW., Washington, D.C. 20012.

The *Adventist Review* (ISSN 0161-1119) is
published 40 times a year, each Thursday
except the first Thursday of the month.
Copyright © 1987 Review and Herald Pub-
lishing Association, 55 West Oak Ridge Drive,
Hagerstown, Maryland 21740. Second-class
postage paid at Hagerstown, Maryland
21740. **Postmaster:** send address changes
to *Adventist Review*, 55 West Oak Ridge
Drive, Hagerstown, MD 21740.

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Cover by Meylan C. Thoresen

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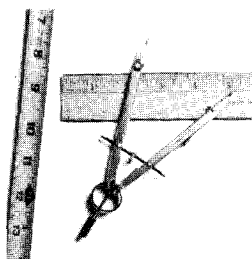
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REVIEW readers express their
opinions on the apparent dif-
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dards and how members
should relate to them.

■ "The Adventist Elephant,"
by Ann Cunningham Burke.

What is righteousness? Blind
people examining a large
object are bound to disagree.

■ "Old Age and Gray Hair,"
by Sara Eaton. A senior citi-
zen reflects on what church
and community can do for her
peers—and what seniors can
do for themselves.



A WEE LITTLE MAN

And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, 'Zacchaeus, make haste and come down; for I must stay at your house today.' So he made haste and came down, and received him joyfully" (Luke 19:2-6, RSV).

Some of us could look square in your eye," he said, "and lie the coat right off your shoulders; you might know and not be able to do one thing to stop us. And we might know that you knew and not care. There at the gate we held all the advantage. And I was boss. Rich and boss.

"But people don't forget a dollar, and they don't forget the face that steals it. A fellow may slip through cracks in the law, but the rest will know you for what you are and they will charge you for it.

"So not surprisingly, I paid. Every time a man refused to break bread at my table, I paid. When at night I lay down with my conscience, I paid. I passed through the streets as one whose presence ends unfinished conversations and brings tense quiet to noisy rooms. 'Zacchaeus,' they whispered, rolling on their tongues the irony of a tax collector called 'pure and righteous one.' They cared for me as you love a snake.

"But if, instead of turning away their eyes when they met me on the

street, God's chosen had looked at me, they might have seen themselves. They might have seen that if I lined my purse in the name of the government, they did the same in the name of God. That if I found opportunity in tired travelers, they took advantage of guilty, fearful pilgrims. That for every self-serving rule I set, they had made up 99. That if I had a house to clean, they had a temple. That their sins were as mine, only whitewashed. Crooked as a broken leg, I nevertheless lacked their pretense.

"So we each contributed our own kind of lostness to that herd of lostness that tracked Jesus as He passed through Jericho on what might otherwise have been a business-as-usual sort of day. He aimed for Jerusalem, rumor had it, to set up His kingdom. I thought it unlikely He would dally in Jericho. But I wanted to see this Man I'd heard called (though not as a compliment) 'friend of tax collectors.' It was now or never.

"And I was short.

Up a Tree

"It seems irony that the rest of your life should plot itself on now-or-never. But the show goes on. Truth, destiny, and God sneak in like the cat burglar or roar through like a prairie tornado. In either case you find yourself surprised, small, and short on minutes. No time to draft a play; right now you must act it. And in firing of nerve, power of muscle, you see what is written in yourself and what you have been writing. You see what makes you and what you are.

"And what I saw that moment

was myself up a tree. It seemed useful to be there. A way to stand tall for a wee little man so mauled and mashed by God's mobbing chosen that I could not see what they saw, which was Jesus. It is hard to see Jesus in a crowd. Sometimes to see Him you have to take the initiative, inch out on a limb, scale a tree. Or something like that.

"Roosted high above the push and the shove, I spotted Him. Best view of the whole lot, I'd say. I reckon my eyes followed Him untroubled some distance. No turned backs, no forgiveless faces, no cold eyes, no to-themselves hands. Just Jesus and a goodly rabble of Jews who looked much less tall to a man in a tree. They closed me out, but not my eyes. I saw Jesus. What I didn't expect was that He would see me.

Found

"'Zacchaeus,' He said without irony, because when Jesus calls you righteous, He means it. And I realized that while it was true I'd been looking for Jesus, it was all the more true He'd been looking for me. A man can search and not find out God, but it nonetheless may get him found.

"'Come out of the tree,' spoke the Friend of small men. 'I must stay at your house.' So I slipped through a snag of sycamore arms, thinking there might be some goodness in me. I had not felt the 'might be' for such a long time.

"My sandals touched earth to walk again the ground of turned backs and unforgiving glances. But Jesus and I broke bread together; He carried my stigma, entered my house, cleansed my temple, cast out the money changer. Riled God's chosen.

"'He has gone to be guest of a man who sins,' they fussed. These watchdogs of piety thought to keep charging for what I had once been. People rarely forget a dollar, you know; much less the one who steals it. So I gave it back, plus interest. A load off my back, now a burden on theirs. What do you do with one who repents when you don't really

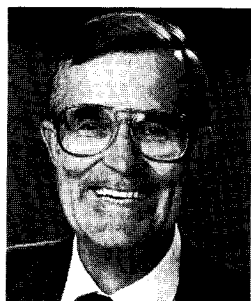
want to forgive him? A few tax collectors about town are always good for making the rest feel righteous by comparison. If God's chosen had not had us, they'd have had to invent us.

"But maybe that is too biting a sentence. Because I recall my time in a tree. Climbers we are, and all wee little, scaling what and whom-ever we can to gain a view toward something better. We never find quite what we're looking for, but it keeps us going to think we will.

"In fact, we are lost and have lost what is us. We wait for the Voice that will call us, know us, restore in us our sense of the 'might be's.' Draw us from our high retreat.

"So we climb what we may and search to be found. He approaches His kingdom, stops by a tree, looks square in the face of the stunted, the petty. We wait for Him to say our name."

—DEBORAH ANFENSON-VANCE



BUILDERS

On an early-morning walk last Sabbath I came upon a little old lady pounding on her mailbox. "What's the problem?" I inquired.

"Just look what they did last night," she replied. "I'm afraid it will never be the same again."

Someone had dealt her mailbox a near-lethal blow. One side was stove in; the lid wouldn't close.

"I think I can fix my box," she went on, "but my neighbors are worse off."

I looked up the street and had to agree. Mailboxes tilted at drunken angles, sides crumpled, facing away from the curb, lids hanging dejectedly.

And I felt angry.

I realize that this sort of thing happens frequently—often on Friday nights. I'm all for people, young and old, enjoying themselves, but wanton destruction disgusts me.

Some people get their thrills by watching demolition derbies. Others pay good money to see men with sledgehammers destroy cars or furniture. And movie scenes that portray hundreds of dishes being

smashed and food flying everywhere are good for belly laughs.

I don't find destruction funny or entertaining.

Any fool with muscles strong enough can destroy. It takes skill and patience to build. I wonder whether those young people—and older ones—who get their kicks out of knocking down mailboxes have ever built anything. I have a hunch that those who have created something with their own hands will be less likely to find pleasure in destroying.

When someone takes a hammer to Michelangelo's *Pietà*, he is arrested. Chances are he will be placed in a mental home rather than a jail. And we assent to the arrest and the confinement: to destroy a priceless work of art is madness.

We were made in God's image. Although sin has defaced and well-nigh obliterated the image, traces remain.

So we humans are Godlike in our powers to think and to create. We can dream dreams, think thoughts never before expressed, visualize grand conceptions, and create. Out

of the remnant of God's image spring the heavenly melodies of Mozart, the genius of Leonard da Vinci, the universal vision of Einstein.

We build. We make. We create. We bring form out of the formless, order out of chaos.

All this, I believe, pleases God, who made us like Himself.

That's why destructiveness appalls me. It points us back toward madness and darkness; it belongs to the prince of darkness.

But what's all this have to do with Seventh-day Adventists? I doubt that many REVIEW readers delight in bashing old ladies' mailboxes.

We are all builders or smashers—and some things are more important than mailboxes.

For instance, people.

And the church.

One of our leaders whom I regard highly has, over the course of a long ministry, shown a consistent concern for the underdog. When a fellow worker fell from grace—because of a mistake or misunderstanding—and others were ready to trample him in the dust, this leader would go to bat for him. At times he

We are Godlike in our power to create.

placed his own reputation on the line as he sought to reinstate a brother fallen by the way.

Those whom he helped restore to favor among the brethren have gone on to notable service for the Lord. I know of none who has disappointed the trust placed in him.

And that sort of building is most of all Godlike.

—WILLIAM G. JOHNSON

Excavation in Jordan yields ancient secrets

Seventh-day Adventist archaeologists resumed excavations at the Madaba Plains Project in Jordan on June 18 and have discovered several previously undetected towns, farms, and tombs. It is their second season at Tell el-Umeiri, an Ammonite city from Bible times that had its origin in the third millennium B.C. A royal seal unearthed here in 1984 was the first extrabiblical proof of an Ammonite king mentioned in Jeremiah 40:14.

According to Dr. Larry Geraty, director of the dig, about 100 archaeologists and students are on site, representing a dozen countries and as many faiths, though the majority are Adventists.

A group under the leadership of Dr. Larry Herr, of Canadian Union College, has opened five fields of excavation in the city and its fortifications. With Dr. Øystein LaBianca of Andrews University, a second group is scouting out the land in a five-kilometer (three-mile) radius as part of a surface survey.

"Even in these first weeks the work here is making a major contribution to the understanding of the Bible in its context," Geraty said.

The project is sponsored by Andrews University in consortium with Atlantic Union College, Canadian Union College, and Southwestern Adventist College. Excavations are under the auspices of the American Center of Oriental Research in Amman and the Jordanian Department of Antiquities.

WORLD CHURCH

Nordics Take Literature Ministry on the Road.

Nordic students from Newbold College are taking to the road this summer with their literature ministry. The students purchased a double-deck bus with the help of several Adventist institutions in Norway.

The bus will tour Scandinavia for two months and serve as a residence, mobile bookshop, and evangelistic center. The picture shows Kaj Pedersen (left), Trans-

European Division publishing director, giving the students a warm send-off.

South American Schools Garner Swedish Grants.

The Swedish International Development Agency recently earmarked US\$471,000 for two South American Division schools, reports Werner Mayr, SAD Adventist Development and Relief Agency director.

The trade schools will be opened at Instituto Adventista Juan Bautista Alberdi in Misiones Province, Argentina, and at Instituto Adventista del Uruguay.

Ladies in Charge in Chile. Members of the Futrono Adventist Church in Chile are mostly ladies. They hold evangelistic meetings and church services. One young girl gives Voice of Hope Bible studies to families in her neighborhood. According to Andres Veliz, district pastor, many baptisms are the result.

Eight Baptized From Guyana Nursing Home.

Eight people were recently baptized into the Adventist Church as a result of a branch Sabbath school started in a Guyana nursing home by the Mount Olivet church, reports Adalgiza Archbold, ADVENTIST REVIEW Inter-American editor.

GC Leader Lectures in Warsaw. Robert Nixon, General Conference Communication Department director, presented a lecture on "Ethics in Journalism" at the University of Warsaw Institute of Journalism, in Warsaw, Poland, on June 5.

The institute is the only school of journalism in Poland, says Ray Dabrowski, Trans-European Division communication director.

Nepal Official Visits Scheer Hospital. Sailendra Kumar Upadhya, Nepal's Foreign Affairs minister, made an inspection tour of Scheer Memorial Hospital, an Adventist hospital near Kathmandu, Nepal. Upadhya also gathered information about the hospital master building plan and assured hospital officials of the government's continued support, reports the Rising Nepal newspaper.

NORTH AMERICA

NAD Shares Page-A-Day. Approximately 18,000 government and community leaders throughout North America will be receiving the 1988 "Giving Is True Loving" Page-A-Day Calendar.

Published by the General Conference Philanthropic Service for Institutions, the calendar features 366 quotations on giving and caring. Funding for the program is provided by the North American Division (NAD), NAD union conferences, Adventist Development and Relief Agency International, and two Adventist Health System hospitals.





It Is Written Spotlights the Constitution. In commemoration of the 200th anniversary of the U.S. Constitution, *It Is Written* (IIW) explores several thorny constitutional issues in the broadcast "1787—Summer of Destiny," which airs on the weekend of September 13.

Featured on the program will be Roland Hegstad (right), editor of *Liberty* magazine, who talks about school prayer, separation of church and state, and religious liberty. Hegstad also discusses his recent trip to the Union of Soviet Socialist Republics, says David B. Smith, IIW public relations director.

Teens Take Antidrug Message Youth to Youth. Three Adventist antidrug experts joined more than 600 teenagers from around the United States at the annual Youth to Youth conference at Denison University, Granville, Ohio, July 19-23.

Participating as adult staff members were DeWitt Williams, an associate director of the General Conference Health and Temperance Department; Pat Mutch, director of the Institute of Alcoholism and Drug Dependency at Andrews University; and Ralph Peay, Southern Union Health and Temperance Department director.

The conference, which is conducted by teenagers, is designed to help teens pass the information they've learned along to their peers, reports Williams.

Wind Ensemble Wins. The Pacific Union College Symphonic Wind Ensemble was recently awarded a silver medal at the sixteenth annual Hawaiian Festival of Music in Honolulu, June 24-30. Festival judges praised the ensemble's tone quality and rhythmic control, says Thomas Seibold, college news coordinator.

Loma Linda Addresses Adventism and Abortion. The Loma Linda University Center for Christian Bioethics will address the issue of Adventism and abortion during an upcoming conference planned for the fall of 1988.

In connection with the conference, the bioethics center is looking for scholarly papers on the subject for a proposed book, says David R. Larson, director.

"Each presentation should be approximately 30 pages in length and documented in normal scholarly fashion," Larson said. "The papers may be descriptive or prescriptive."

For more information, write David R. Larson, Center for Christian Bioethics, Loma Linda University, Loma Linda, California 92350.

ALSO IN THE NEWS

Give Me That Old-time Religion, Board Declares. In what is expected to have an impact on schoolbooks nationwide, the influential California State Board of Education told major publishers that it wants more religion in textbooks.

The board advised publishers that approved history and social science texts should reflect the impact of religion on society, reports Religious News Service.

Koop: "Educate Against Aids." Surgeon General C. Everett Koop, who has been chastised in recent weeks by some evangelical Christians for his pro-sex-education stance, said July 11 that "education is the only weapon we have against AIDS."

Dr. Koop was warmly received by 500 members of the Evangelical Christian Publishers Association, who met in Anaheim, California, reports Religious News Service.

Dr. Koop believes that the best way to stop the transmission of AIDS is to teach children about human sexuality.

Seminary Grad Helps Innocent Prisoners. James McCloskey, a graduate of Princeton Theological Seminary, has received much publicity for his role in the release of Nathaniel Walker, who was wrongly convicted for a 1974 rape and sentenced for life, reports Religious News Service.

McCloskey, who has worked to save innocent prisoners for years, says, "These people are completely forgotten; they are legally dead in the water. I feel called by a biblical mandate to do justice for the afflicted and forsaken."



CHURCH CALENDAR

Aug. 20 Maranatha Flights International annual convention begins at Atlantic Union College, in South Lancaster, Massachusetts.

Aug. 22 Conference Development/Advance Offering

Aug. 29 Church Budget Offering

Sept. 4 Jewish Outreach Retreat begins at Camp Berkshire, Wingdale, New York.

Sept. 5 Lay Evangelists' Day

THE TIME OF JACOB'S TROUBLE

Don't try to prepare for it—except in one way.

Modern medical practice has taken fathers from pacing in hospital hallways into the delivery room itself—but that's as far as they have been able to go. The actual process of giving birth remains exclusively the woman's role. If a man were to discover that he was about to have a baby, he would have cause for real concern!

Yet spectacular as it may seem, Scripture employs this very analogy to describe a time just before the return of Christ.

"For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:3-7).

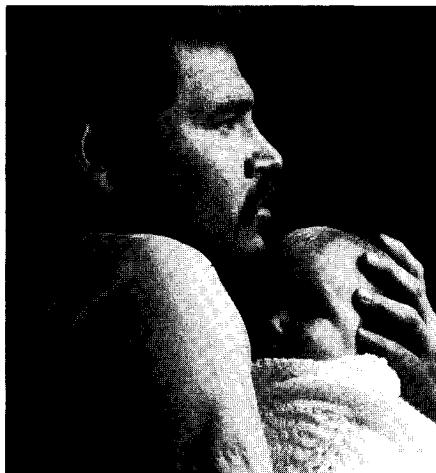
This passage has a double application. Written to Israel and Judah during their exile, it also speaks to the time of the end; for we are all exiles, strangers in a far country.

These verses apply not only to literal Israel but to all who are Christ's, and thus Abraham's seed, and heirs according to the promise. We too have the hope of returning to the land of our fathers, to Eden restored.

What an amazing illustration of the experience and feelings of the people

of God during the time referred to as "the time of Jacob's trouble"!

What was Jacob's trouble? You can read about it in Genesis 32. As Jacob neared the land of his father after an absence of many years, word came to him of the approach of his brother Esau, accompanied by 400 men. After doing all within his power to avert disaster, Jacob went alone to the brook Jabbok, "and there wrestled a man with him until the breaking of the day" (verse 24).



MELAN C. THORSEN PHOTO

"And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What

is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh" (verses 25-31).

What Happened to Jacob?

You remember the story. God had promised Jacob the birthright. But God has a habit of waiting until the last minute. In fact, God had waited until Esau was out collecting the venison to bring in so he could get the birthright. Jacob and his mother got nervous. They put their heads together and said, "God helps those who help themselves."

In spite of the fact that Jacob was converted at Bethel when he saw the ladder from earth to heaven, in spite of the fact that he had morning and evening worship (and there were little piles of stones all over the land to prove it), he still had been going through a struggle, over and over again, to learn that what God has promised He is able to perform.

Jacob continued in the same pattern

BY MORRIS L. VENDEN

of trying to help God out, until there by the brook a heavy hand was laid on his shoulder. Then he feared that this was it—he was going to die. He also feared that he had brought this disaster upon himself by his own sin, 20 years earlier.

This experience of Jacob illustrates what God's people will go through during the time of Jacob's trouble—after the close of probation and immediately before the return of Jesus. Several facts we can notice by comparison, and a couple of insights come by contrast.

During the time of trouble such as never was (described in Daniel 12), when the world degenerates into chaos and the seven last plagues are poured out, the wicked of the world will look for someone to blame for all the trouble. They decide that a people known for their loyalty to the Creator have caused the problems. They say, "If we can just get these people off the face of the earth, our trouble will be over." So the wicked, led in their work by the religious wicked (who have always been the most wicked of all), begin a campaign against God's people.

In the process God's people have real stress. At first they fear they will lose their lives. But this fear is quickly replaced by a second fear—that their sin is responsible for the impasse at which they find themselves.

Notice this description from *The Great Controversy*: "As Satan influenced Esau to march against Jacob, so he will stir up the wicked to destroy God's people in the time of trouble. And as he accused Jacob, he will urge his accusations against the people of God." Notice on what ground he makes his accusations. "As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested. As they review the past, their hopes sink; for in their whole lives they can see little good." Does anyone qualify? "They are fully conscious of their weakness and unworthiness. Satan endeavors to terrify them with the thought that their cases are hopeless,

that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations and turn from their allegiance to God" (pp. 618, 619).

These are not people who go around saying, "I haven't sinned for three years." These people are unaware that they have reached perfection. They are fully conscious of their weakness and unworthiness. So Satan tries to capitalize on their feelings to convince them that the only course left for them is to curse God and die.

These people are tortured, as Jacob was, with the guilt of their past sin—and sin has one common denominator: dependence upon self instead of upon Jesus.

Then comes an insight by contrast rather than by similarity. One of the reasons Jacob went to the brook Jabbok that night was concern for the safety of his family. No doubt we will be concerned for our families during the time of trouble, but at that time in earth's history every one of God's people will stand by the brook Jabbok alone. While Jacob wrestled, his family remained back in the camp, asleep. In the end-time each family member

**God will
say, "I will not
let you go until
I bless you."**

will find his own brook Jabbok. No one will slide through this time on the prayers and struggles of another. Each will seek God individually.

We have the idea that during the time of trouble we will primarily fear losing our lives, or being tortured, or losing our salvation because of some unconfessed sin. "If they could have the assurance of pardon they would not shrink from torture or death; but should they prove unworthy, and lose

their lives because of their own defects of character, then God's holy name would be reproached" (*ibid.*, p. 619).

The people described here are concerned for God rather than for themselves, which shows the kind of people God has led them to become. Their greatest fear is that in their weakness and humanity they will fail the test and bring reproach upon the name of God. They have come to the place in their walk with God that Moses demonstrated when he prayed, "If You will only save these people, that Your name be not dishonored, you may leave my name out of the book of life."

The persecutions that wicked men, inspired by Satan, can invent should not occupy our thoughts when we consider the time of trouble. The fortitude of the martyrs will not be given until needed, so it is pointless to try to rein ourselves up ahead of time. Such a focus will serve only to destroy our faith and courage for today.

Jesus said we need not fear those who can destroy the body but cannot kill the soul. The martyrs of past ages, who died singing hymns as they were reduced to ashes, testify that we have nothing to fear. Wicked men destroyed the bodies of Christians such as Huss and Jerome, but never came close to their souls.

Promise of Protection

As the time of trouble such as never was breaks upon the world, we have the promise of protection from the plagues that will fall upon the wicked. God's people will be safe in His hands. "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91:10, 11).

We have the assurance that "at that time shall Michael stand up, the great prince which standeth for the children of thy people . . . and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1).

Go back to a day when a man was dragged out of Jerusalem—a man whose face shone like that of an angel.

As they threw rocks at him he looked up and saw the heavens open. He saw Jesus standing at the right hand of God as if to say, "I'm not going to take this sitting down!" Jesus will stand up for us, too, for the children of His people. Isn't that good news?

We need not prepare for the time of trouble—except in one way. We may make the preparation Jacob made: seeking God day by day now. Then when we come to the Jabbok in our lives, we will meet our best Friend, not an enemy or a stranger.

The people of God will continue their struggle to the very end, with the reputation and honor of God their number one concern. Satan will press in with all the powers of darkness, urging his right to destroy. But then the time of deliverance will come. As they pray the prayer of Jacob, "I will not let you go unless you bless me," God will step in. He will stop them in that plea and say, "You don't need to pray that prayer, because I will not let you go until I bless you."

Then the people who have passed

through the time of Jacob's trouble will stand up straight and tall and hold their heads high as they see in the distance a cloud approaching. Suddenly all the angels of heaven will surround them and the skies will be on fire, ablaze with the glory of God. God's people will be released from exile and returned to the land given to their fathers, to possess it. □

Morris L. Venden pastors the Southwestern Adventist College Church in Keene, Texas.

CHILDREN'S CORNER

THE ICE CREAM GIRL

BY MARION
SCHOEBERLEIN

Eleanor didn't know what was wrong with Grandma. She was always forgetting things, like where she put the sugar, when to pay her bills, and what time to be ready to be picked up for grocery shopping.

"What's wrong with Grandma?" Eleanor asked. "She used to be such a neat lady. Now she looks sad and lost and doesn't remember things."

"Grandma's just getting old," Mother said. "She needs a lot of love right now, dear."

"What's it like to get old?" Eleanor asked. "Does everybody forget things? Will I?"

"Not everyone forgets things when they get old, Eleanor. We think Grandma may have Alzheimer's disease, and that makes her forget more. We may have to put her in a nursing home to get the proper care she needs."

"Oh, Mother! That's terrible! She'll miss her own little house so much, won't she?"

"Maybe, but there isn't much else we can do. She'll get good care there and make some new friends."

Eleanor looked sorrowful. She didn't like the idea at all.

"Can we go and see her often?" she asked. "I'll miss talking to Grandma, even if she does forget things."

"We can go on weekends," Mother answered. "We can take her a present."

"Like ice cream? Grandma loves strawberry ice cream!" Eleanor smiled.

"Strawberry ice cream it is!" Mother said.

The Visits

The first time they visited Grandma in the nursing home, Eleanor wanted to cry.

"Mother, almost all of the people are in wheelchairs," she said.

"They have to be. Otherwise they'd fall," Mother explained. "Now when you see Grandma, smile and tell her how nice she looks."

Grandma sat all by herself in a corner of the room they called the sun parlor. She sat looking out at the trees.

Eleanor hugged Grandma. "Look," she said, "we brought you a present, your favorite, strawberry ice cream!"

Grandma took the Dixie cup and the spoon and began eating without saying a word.

"I'm sure she's enjoying it, dear," Eleanor's mother assured her.

"But she doesn't seem to know us," Eleanor was disappointed.

"You have to give her time,"

Mother said. "She's in new surroundings, and she has to make an adjustment."

But the next time they visited Grandma it was the same. She ate the ice cream and smiled at them, but she didn't say anything.

"Grandma, do you know who I am?" Eleanor asked.

"You're the girl who brings me the ice cream," Grandma said.

"Yes, but I'm Eleanor, too, your granddaughter. Don't you remember me?" she asked, throwing her arms around the old lady.

Grandma smiled faintly.

"Remember? Sure I remember. You're the girl who brings me ice cream."

Suddenly Eleanor realized that Grandma would never remember her. Grandma was living in a world all her own, in a world of shadowy memories and loneliness.

"Oh, how I love you, Grandma!" she said. Just then she saw a tear roll down Grandma's cheek.

"Love," she said. "I remember love."

"You see, dear, that's all she wants," Mother said. "Love."

"I'll bring her ice cream every weekend then, and hug her even if she doesn't remember me," Eleanor said.

After all, that was more important—to remember love rather than someone's name.

JESUS, THE TRUTH

The secret of successful witnessing

So you're a Seventh-day Adventist. Why do you go to church on Saturday?" Before I understood what it meant to share my faith as a Christian, I would answer, "Well, you know what the fourth commandment says—the seventh day is the Sabbath." Revelation tells us that those who keep God's commandments will have a right to the tree of life. The Sabbath is the seal of God, and Sunday will one day become the mark of the beast."

I wondered why people would reply, "So you're a legalist. You believe you're getting to heaven by keeping the Sabbath."

I would protest, "No, I don't believe that. I believe in Jesus as the one who gives me strength to obey."

By then, however, their interest had faded, and I would wonder why I could not communicate more clearly.

Wrong Approach

What was I doing wrong? How could I witness effectively for Jesus and His truth? "A belief in the theory of the truth is not enough. To present this theory to unbelievers does not constitute you a witness for Christ" (*Selected Messages*, book 1, pp. 370, 371). What did I need? "Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world" (*Gospel Workers*, p. 156).

I came to the conclusion that the truth of Jesus and the person of Jesus cannot be separated. As a person, He lived and died; as a person, He arose; as a person, He now ministers in the

heavenly sanctuary; as a person, He is coming again.

This proved a turning point in my witness. The truth is not a theory, not a way of life, but a person. I would never again share my doctrinal beliefs or my church's standards without first introducing people to Jesus. I would show that I know Him as a person, and would make sure that my listener had the opportunity also of knowing Him.

In this way the gospel spread in the early Christian church. "The Saviour knew that no argument, however logical, would melt hard hearts or break through the crust of worldliness and selfishness. He knew that His disciples must receive the heavenly endowment; that the gospel would be effective only as it was proclaimed by hearts made warm and lips that were made eloquent by a living knowledge of Him who is the way, the truth, and the life" (*The Acts of the Apostles*, p. 31).

Recently a young man asked me, "Why do you Seventh-day Adventists go to church on Saturday? Why don't you go to church on the Lord's day like all the other Christians in the world?" I wanted to tell him about the change of the Sabbath, how Jesus kept the Sabbath, and how the law of God was never done away with. But I resisted the temptation.

Instead I said, "Ron, you can never really understand the reason for my going to church on Saturday if you don't understand how I feel about Jesus." I took out my Bible and concentrated on the Gospel of John.

We turned to John 3:16, and I explained how the love of Jesus and His sacrifice meant everything in my life. Then I showed him John 8:12, 24 and admitted that before I came to Jesus, I was in darkness, not knowing where to go, dying in my sins. Then we read John 1:9-12, noticing that I became a child of God through receiving Jesus as Lord and Saviour.

From John 8:31, 32 I explained that since accepting Jesus I wanted to continue in His will, free from deception. I wanted to study the Scriptures to find out everything they taught. Reading John 10:27, 28, I told Ron that since coming to Jesus I had a sense of assurance that no one could take from me. I was part of His family and no one could pluck me out of His hand.

I pointed to John 15:5. "Ron, since I came to Jesus, my life has begun to bear the fruit of love, joy, and peace. Have you accepted Jesus?"

What does all this have to do with the Sabbath? I have discovered that explaining the Sabbath to an unconverted person or to someone who doubts whether I am a Christian is of little use.

Jesus First

So now my first Bible study lays the foundation upon which to build a beautiful framework of truth. A short study on the Sabbath may follow immediately if I will not see the person again. If I can meet him again, the next Bible study will share why I, as a believer in Jesus, love the Sabbath day. It would be better to wait until

BY GARRIE F. WILLIAMS

another few Bible studies have prepared the way even more thoroughly by showing the relationship of Jesus to His law and grace and the marvels of redemption.

A lady approached me with the question "What do you believe about the beast in Revelation? Is it the antiChrist who will appear on earth for seven years and try to take over the temple of God in Jerusalem?"

I told her we cannot understand the beasts in Revelation until we understand the book's portrayal of the Lamb of God. "Twenty-eight times Jesus is revealed as the Lamb. To understand what that means is more important than the interpretations of any beast."

She was amazed as we studied the beautiful pictures of Jesus the Lamb slain from the foundation of the world, the Lamb worthy to open the seals, the Lamb to whom is given all glory, praise, and honor.

Share a Person

If you have commenced your wit-

nessing relationship by sharing Jesus the person, then He will form the basis of every Bible study you give. His love will soften the hardest heart and answer the most difficult arguments.

A young lady, Janice, was attracted to a series of meetings because of her interest in Bible prophecy. She felt that she knew the Bible well, but she longed for something better.

I instructed the church members who had volunteered as prayer partners, "When you see someone come forward, come and stand beside him. When I have prayed for the group, I will tell them a friend is standing beside each of them who wants to share a moment of personal testimony and prayer. I told the prayer partners that they must first present Jesus, sharing their testimony of what Jesus means to them."

Pat was one of those prayer partners. She watched as the call was made and saw Janice move forward. Pat came too, stood beside her, and at the appropriate time shared her testi-

mony and some scriptures concerning Jesus. Then she asked, "Janice, is there anything stopping you from accepting Jesus right now?" Janice said no. So they knelt together in prayer, and Janice accepted Jesus.

I will never forget the moment when Janice and Pat rose from their knees. Suddenly Janice began to cry out in front of all: "I've accepted Jesus, I've accepted Jesus! For the first time I understand what it really means!"

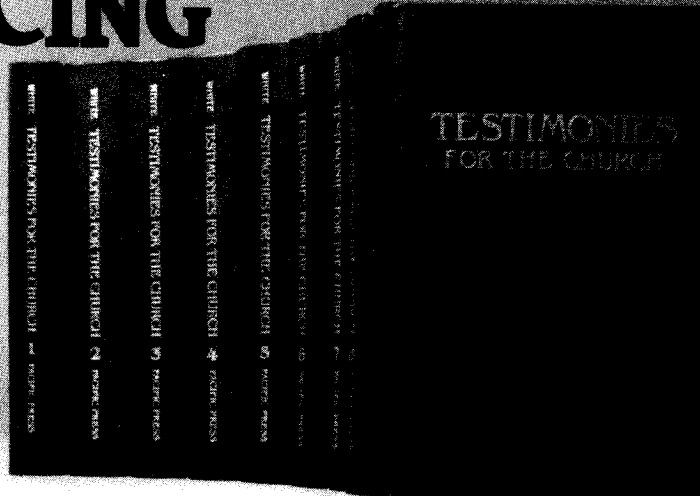
Janice and her husband, Bob, grew in their knowledge of Jesus and the way of life He wanted them to live. Since their baptism they have shared that love. Already Janice has had the joy of seeing one of her friends, to whom she witnessed of her new faith in Jesus, follow her in baptism.

Power lies in the name of Jesus. When we understand the principles of true witnessing, we will share Him, no matter what doctrine we explain. □

Garrie F. Williams serves as ministerial director of the Oregon Conference.

ANNOUNCING

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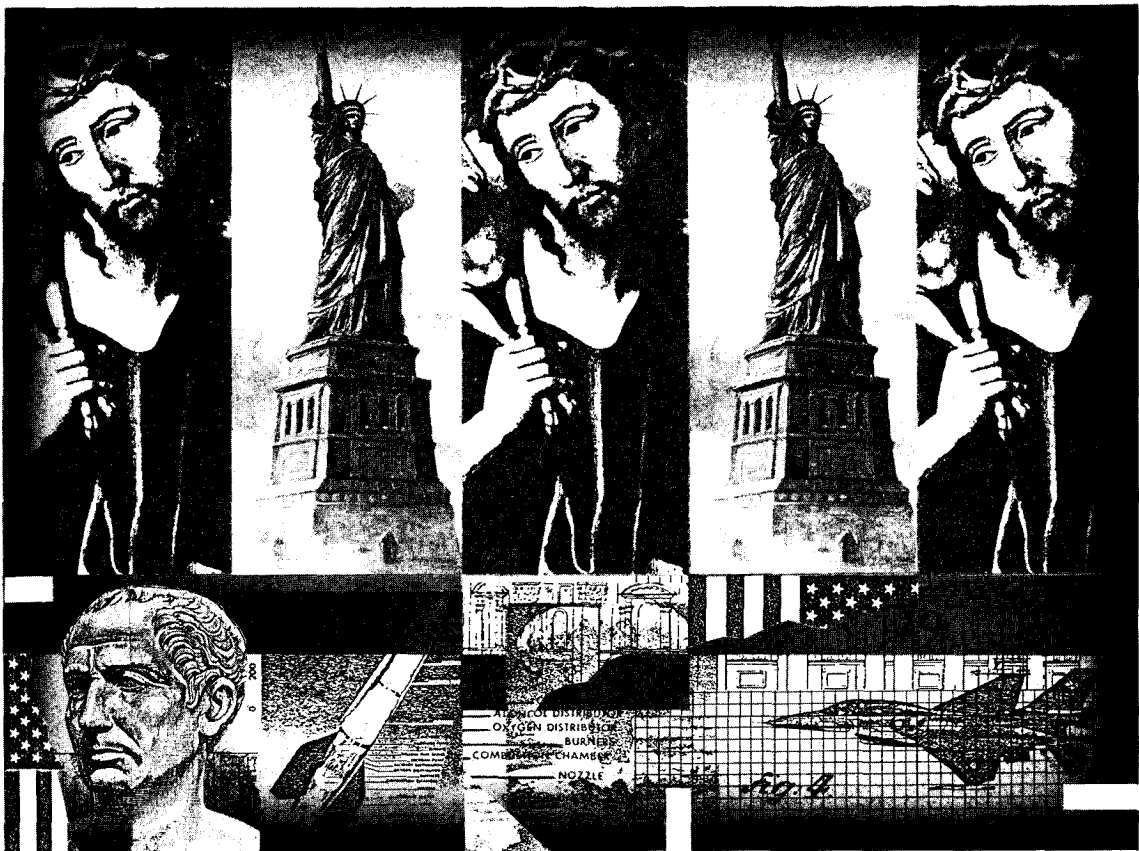
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THE LADY AND THE LORD

How should Christians relate
to the authority of government?



Later they sent some of the Pharisees and Herodians to Jesus to catch him in his words. They came to him and said, "Teacher, we know you are a man of integrity. You aren't swayed by men, because you pay no attention to who they are; but you teach the way of God in accordance with the truth. Is it right to pay taxes to Caesar or not? Should we pay or shouldn't we?"

But Jesus knew their hypocrisy. "Why are you trying to trap me?" he asked. "Bring me a denarius and let me look at it." They brought the coin, and he asked them, "Whose portrait is this? And whose inscription?"

"Caesar's," they replied.

Then Jesus said to them, "Give to Caesar what is Caesar's and to God what is God's."

And they were amazed at him (Mark 12:13-17, NIV).

America's central symbol is a colossal lady, raising her lamp beside the golden door, welcoming the tired and the poor to the country's shores. The Statue of Liberty: when we live in the lady's land, seeing her noble face fills us with wonder and

BY CHARLES SCRIVEN

gratitude—and sometimes heresy.

At the time the statue was renovated in 1986, Washington columnist George Will wrote glowingly of “American nationalism,” which he defined as “patriotism plus.” Nationalism or patriotism plus, he explained, is not just the love of one’s country, it is the belief that one’s country “is invested with special merit and charged with a special responsibility—a moral mission in the world.” This belief, he said, “is a worthy passion. It is morally sound and important to the betterment of the world.”

I have had many occasions to meet with college engineering students in order to discuss whether it is all right for Adventist Christians to go to work for the American weapons industry. Usually, despite the fact that their forebears did not even carry weapons in wartime, they have said yes.

They’ve backed this opinion with a mix of patriotism plus and biblical exegesis: America is the best nation and deserves defending, they claim, and besides, Jesus said we must give the government what it asks for. The idea is that if Caesar wants weapons, we may help create them. The further idea—on which I want to focus—is that religion and politics are in any case separable spheres. God and government don’t mix, so you can easily be loyal to both at the same time.

On this view there can never be a clash between the lady and the Lord. And such questions as to whether to make weapons of war can, without further ado, be answered Yes, since patriotism plus and the worship of God seem entirely compatible.

The fact is that insofar as all this is based on the story about Jesus in Mark 12, it is simply mistaken.

Setting a Trap

Mark 12:13 tells us that Jesus’ enemies, certain orthodox religious leaders of Jerusalem, “sent to him some of the Pharisees and some of the Herodians, to entrap him in his talk.”* Here it is important to know that the Pharisees and Herodians had contrasting viewpoints on the politics of Palestine.

The Jews were at this time under Roman domination. Some Jews believed and practiced violent resistance; this group would later develop into the Zealots, a party of revolutionaries. The Pharisees agreed with this group in the belief that Rome was an illegitimate ruler over Israel, but they thought repentance would solve the problem and did not preach revolution. Still, they hated and opposed the Roman oppression—and they knew that Jesus’ popularity among the people rested largely upon the hope that He would lead a national liberation movement.

The Herodians, though, were different—very different. They not only accepted the Roman presence, but gave enthusiastic support to Herod



Antipas, the Roman representative in northern Palestine. They were collaborationists; they made common cause with rulers hated bitterly by others of their countrymen.

Despite the sharp disagreement between the Pharisees and the Herodians, they were able, out of their common dislike of Jesus, to band together in an attempt to embarrass Him. In verses 14 and 15 we find the question they were counting on: “Is it lawful to pay taxes to Caesar, or not? Should we pay them, or should we not?”

This would entrap Jesus, the questioners felt, since He could answer neither Yes nor No without offense to one of two important groups. The people wanted a national liberation movement. If Jesus said, Yes, pay your taxes, He would sound like a collaborationist, a friend of Rome, and many followers would abandon Him. But if

He said, No, don’t pay any taxes, then Roman officials, intolerant of such dissent, would come down upon Him. Either answer, it seemed, would spell trouble for Jesus.

Amazing Answer

But now, according to the story, Jesus called for a coin with the likeness of Caesar on it. Then (verse 17) He said, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.”

Jesus’ answer, we are told, “amazed” the questioners, both Pharisees and Herodians. That is, they understood that He had deftly evaded their trap. To them, at least, the saying did not mean: Give full support to Caesar. That was one answer they had hoped to get from Him (it would have ruined His popular appeal), but they hadn’t gotten it.

That’s why we cannot think of Jesus as calling for full support of Caesar here: His hearers didn’t understand it that way. And if we are tempted to water down this conclusion, we need only recall other Gospel accounts of Jesus’ relationship with government authorities.

According to the Gospel of Luke, for example, Jesus so threatened Herod that Herod wanted to kill Him. And when the Pharisees reported this to Jesus, He referred to the irate leader disrespectfully, calling him “that fox” (Luke 13:32). According to Matthew, moreover, He warned His disciples that one day they would be “dragged before governors and kings” for His sake (Matt. 10:18). A man who behaved like this cannot be thought of as an unquestioning servant of the state.

Legitimate but Limited

Now we must understand, of course, that Jesus did in this saying acknowledge some authority for Caesar. The state exists and we should respect it as far as we can; it has legitimate, though limited, sway over our lives. Even under oppressive circumstances in Palestine, Jesus would not prohibit the payment of taxes.

Still, Caesar’s authority is a limited

authority. According to Jesus, while we must render to Caesar what is his, we must render to God what is His. And God, remember, is the one before whom we can have no other gods. He is the one whose thoughts and ways are higher than ours. He is the single authority over all authorities, and we are to love Him with all our hearts and souls and minds. This is the heritage about God that Jesus upheld, and it is fundamental to the interpretation of what He said.

Our efforts so far—to understand the people who raised the question, to see why the answer stunned them, and to see what it points to—have made it clear that Caesar has no sphere of authority unto himself. If we are God's, we let God touch all our lives, even the parts the government wants to influence or control. And if we are God's, we let no government claim us completely.

But what if we don't feel that our

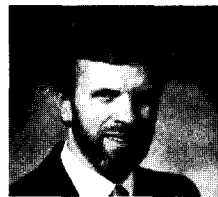
government is evil? It is certain, I believe, that some governments are better, morally better, than others. Even when we acknowledge this, we must maintain the perspective of God-centeredness implicit in Jesus' saying. Once after Gideon had become a hero to his people, the "men of Israel" exclaimed to him, "Rule over us, you and your son and your grandson also; for you have delivered us out of the hand of Midian" (Judges 8:22). But Gideon demurred. "The Lord," he said, "will rule over you" (verse 23).

That is what we must remember. God, the God who is pictured perfectly in Jesus, must be our ruler; whether we ask about working in the weapons industry or working on the Sabbath day, this truth must be our guide. It must reduce "patriotism plus" down to healthier proportions, for if God's thoughts and ways are higher than ours, proud claims of

national superiority are surely dangerous. The truth of God, after all, must shape us for disagreement, at least at times, with every merely human heritage. The wholesale embrace of any nation's values is idolatry, just what Jesus' saying has cast down.

We may grant Caesar his limited authority. But God's authority is what matters most. We in America may, as I do, revere the colossal lady raising her golden lamp. But in the end, hard as it may be to admit, God is higher, and His claim stronger, than anything else in the world. □

*Unless otherwise noted, scripture quotations in this article are from the Revised Standard Version of the Bible.



Charles Scriven is senior pastor of Sligo church in Takoma Park, Maryland.

Another rash promise about church growth

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WHAT DOES IT MEAN TO BE "WORLDLY"?

BY MIRIAM WOOD

Dear Readers: Because of so many requests, I am repeating a question and answer first published May 12, 1983.

Please give me a firm definition of what it means to be worldly. I want you to prepare a list of "do's" and "don'ts" in detail.

It seems to me that we need someone like the apostle Paul to fulfill this assignment. Actually, I am surprised by the many letters I have received on this topic, but you went a step further by giving me a list of "worldly" activities, including clothes and food, with the expectation, I imagine, that I would endorse your summation. (In court I think this is called "leading the witness.")

But it is not my nature to approach God and religion this way. I do not see the great plan of salvation as a legalistic formula, but rather as a manifestation of divine love that causes us to honor God in all that we do. In religion, the easiest thing in the world is to conform to an imposed list of "do's" and "don'ts." If you obey it, you're righteous. Correct?

When God gave the Ten Commandments, that was about as much of a list as He considered the human race needed. We are not speaking, of course, of the rules necessary to operate nations, communities, schools, and the like. I am afraid, though, that in times past we have been far too prone to take the "list"

approach, and we have reaped some bitter fruit in the loss of souls as a result.

This does not mean, however, that a Christian's conduct is unimportant; no thinking person could read God's Word and subscribe to that kind of sophistry. But the genius of Bible religion is the personal relationship between each soul and God, the personal accountability without having to use other human agencies for intercession. This genius also places heavy responsibility on the believer.

As for "worldly," this term has pretty much come to mean highly visible, external actions not approved by the person looking on. And yet we must realize that what is worldly to one person may not be so to another. There are many factors: age, background, status of Christian growth, ability to internalize saving truth, even commonly accepted ideas—although I don't want anyone to misunderstand this last item.

For example, when I was a student at a California academy too many years ago, a girl who cut her hair was regarded as worldly, and it was not tolerated.

But the whole concept of "worldly" carries with it an aspect that is truly distressing to me; I refer to the "monitoring" or "policing" of the conduct of others, the obsession with what others wear or where they go or what they eat or what they view. This should be left up to God.

However, on second thought, I will give you a list of what I would consider "worldly": (1) living by the

goals and values of secular society, the "me first" and "I'll get mine" philosophy; (2) being more absorbed in this present world and its pursuits than in the perfecting of Christian character; (3) acting with selfish unconcern for the welfare of others, exhibiting a critical and unloving spirit; (4) saying or knowingly doing anything to cause the spiritual shipwreck of a weaker Christian; (5) giving less than all of ourselves to God.

Does our church believe in the importance of good manners for young people? We are relatively new Adventists, with our children now in Adventist schools. It seems to me that their Adventist friends are boorish, ungracious, untaught in the niceties of social life, and generally rude. They make no effort to greet the adults in the home when they visit; they almost never say "thank you" for beverages or food served to them; they lounge in the furniture as though we had bought it at a yard sale; and they do not acknowledge the adults when they take their departure. By contrast, the non-SDA friends whom my children have had all their lives are just the opposite of the picture I have painted. What can be done to change this depressing and discouraging condition?

To generalize about an entire segment of the church on the basis of an extremely limited number of people is unfair. But I am sure no church, society, or group of any kind can claim that every member is perfect. It may be that somehow you have fallen into a "nest" of ill-mannered young people.

Of course our church believes in the importance of good manners. However, if this vital part of growing up is being neglected anywhere, I hope all parents and teachers will pay more attention to it. While we are preparing to be citizens of another world, we have to live in this one. We need to be as winning and as mannerly as we can in order to represent Christ well.

THE BREAKTHROUGH



Third-grade Eric stared at the Iowa Test of Basic Skills manual. Every noise and movement made him squirm and look around the classroom. Finally he raised his hand.

"What's the matter, Eric?" I whispered as I knelt by his desk.

"I've looked at this page so long it's turned red."

I glanced at his paper. In 30 minutes he had answered only two questions. "Just close your eyes and rest your head on the desk," I told him. "We'll go to recess soon."

But 20 minutes of fresh air didn't solve Eric's problem. Following recess he struggled with the spelling part of the test and did no better.

After school I pondered Eric's situation. By the end of the first week of school I had noticed a wide gap between his verbal skills and reading ability. But he was new at our church school, and his cumulative folder hadn't arrived. I needed more information. So I called his mother, and we agreed to meet the following evening.

Unusually Bright

In our meeting I learned that Eric was an only child whose parents read to him every day and provided him a rich learning environment. His mother and I agreed that Eric seemed unusually bright and creative.

Eric had previously attended an overcrowded neighborhood school. But the open-concept structure had not meshed well with his short attention span—it was hard to concentrate in a room with 60 students. Eric's mother decided the self-contained situation at our church school might serve her son better.

But Eric's father was not pleased

JULIE SIMMONS

BY SANDRA VINCENT

with the decision to change schools. Not being a church member, he found it difficult to understand her choice. "How does your husband feel about Eric's struggle with schoolwork?" I asked.

"He thinks Eric isn't trying," she replied. I told her I would do some testing.

A few weeks later I met with both parents. "Eric's tests show none of his skills are past first-grade level. I'm surprised they promoted him last year."

"What do you suggest?" asked the father.

"Eric is smart," I told them, "but he's the youngest child in the class and has an extremely short attention span. Right now he likes school and is eager to learn. But encountering repeated failure could change that attitude."

Eric's mother suggested putting him back a grade—a suggestion Eric, his father, and I agreed to. He made a smooth transition into second grade, making friends and joining the program enthusiastically.

Come September

The following September Eric, by his own request, returned to my third- and fourth-grade classroom. Seeing his hand shoot up during lively classroom discussions delighted me. And his smile made my day.

But when we started our fall testing, I realized Eric was still unable to take the Iowa Test of Basic Skills. I gave him another test that required less reading. He scored at the first-grade level in all the language areas.

I invited a teacher to give my entire class the Slingerland Test to spot possible learning disabilities. Eric's test showed numerous areas of concern. I discussed the situation with his parents and suggested they consult a specialist for a thorough evaluation.

A few weeks later the psychologist came in to discuss the results. "I've never tested a child with such a high IQ who had learning disabilities," she said. "He really should be in a gifted program, but his reading problems make that impossible."

"What can we do for him?" I asked.

I've never tested a child with a learning disability who had such a high IQ," the psychologist told me.



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"He loves this school and your class," she said. "Moving him to a learning disabilities classroom at a public school might make him think he isn't smart and cause him to give up. Above all else, we've got to keep him positive about school. I believe, with time to mature, he'll make the breakthrough by fifth grade."

Mainstreaming

Eric and I had a good time that year. I implemented a phonics program that used a kinesthetic approach. He wrote the sounds in finger paints on large sheets of paper, and with a squirt bottle on the sidewalk. I included other children so he didn't feel singled out.

I individualized reading for the entire class and scoured the library to find books with low vocabulary and high interest. Eric fell in love with the "Boxcar Children." And he considered it a privilege to "tutor" several of the first graders. His classmates begged to help, but Eric would just smile and say,

"Not till I get fired."

An excellent speaker, Eric led out in classroom skits and role playing. When I started teaching the fourth graders basketball on Wednesdays after school, I let third-grade Eric join us, hoping it would help him develop his coordination. We became close friends. I missed him when he went to fourth grade.

The new teacher gave the required tests. Eric was still at the first-grade level.

Angry Father

When Eric's father saw his son's first fourth-grade report card, he exploded.

Eric's mother wrote the teacher: "Eric's father is mad. He's ready to take his son out of church school. He doesn't think Mrs. Vincent taught him a thing last year. Please pray that Eric can stay in our school. I want him to have a Christian education."

When I saw the note I felt angry,

I individualized reading for the class and scoured the library for low-vocabulary, high-interest books.



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later hurt. I had spent more time, energy, and prayers on Eric than on any other student; I had done all the psychologist suggested and more; I had loved Eric like my own—and this was my reward. But I put myself in the father's place and hurt gave way to understanding.

Eric's father let him finish the school year, and he attended Eric's baptism the following summer. I wondered if Eric would be back the next school year, especially when his father realized I would be teaching fifth grade. I prayed about it.

I was delighted when Eric walked through my classroom door that fall for his first day of fifth grade. He jumped up, slapped the ceiling beam, and asked, "Are we going to play basketball again this year?"

"Yes, Eric. It's going to be a fun year," I said as I surveyed this tall, smiling kid. It was going to be hard not to have a teacher's pet.

Fall testing showed a slight

improvement; I'd hoped for more. Would things ever knit together as the psychologist had said? I determined to give Eric my best effort.

I individualized my students' work as much as possible, giving them many creative, hands-on projects. Eric's mother worked long hours after school with him.

The first parent-teacher conference worried me. Would Eric's dad be critical of my teaching? I shook as I explained the program I had set up for Eric, trying to be optimistic about his slight progress.

Eric's dad shifted in his chair as he silently listened. *Is he still upset? Does he trust me with his only son?* I wondered. I sighed when the parents left. "Lord, help me keep Eric positive about school," I prayed. "And somehow help find a way to ease the situation with Eric's dad."

Progress

One evening my husband and I took

a group of students out to eat. We picked up Eric at his house. "Eric's dad has invited you to stop by the fire department after dinner," said Eric's mom. "He'd like to show you their new medical-aid unit."

Eric's dad gave us such a royal tour of the fire station that I invited him to help us on another field trip. When he accompanied us on the tidewalk, I discovered he enjoyed marine biology as a hobby—both he and Eric had a lot to share with the class. The evening I took a group of students skiing, Eric's dad showed up for the fun. I learned to appreciate his ability to relate to the class. And he began to understand my love and concern for my students.

Eric moved on to sixth grade and into the classroom across the hall from mine. Nearly every day he came in to say hi, discuss the latest news, or give me a rough time. Sometimes he even ate his lunch with me. He continued to play basketball and liked it best when we were on opposite teams so he could guard me. I was no match for his speed and endurance, but we had a good time and laughed a lot.

When the test results came into the office that fall, I sorted through them before anyone else did—looking for Eric's scores. He had made a big leap in his physical and social maturity; had he likewise matured academically? I knew I had given my best to help him, as had his mother. If he didn't show improvement on his test scores, I felt his dad had every right to take him out of church school and get him help elsewhere. But his mom and I so wanted him to remain in a Christian environment.

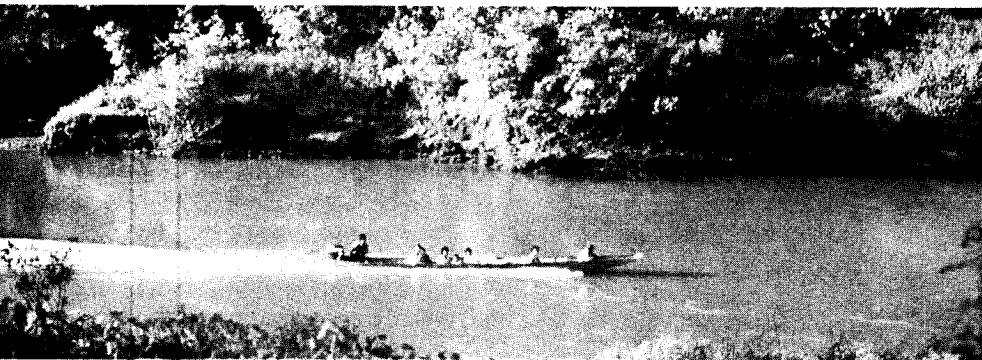
I found Eric's test results and scanned the grade-level equivalents. I nearly shouted for joy as I saw scores above grade level in all areas. My heart was filled with thanks to God; Eric had made the breakthrough. □



Sandra Vincent teaches elementary school in Washington State.

Gospel Pushes Darkness Upstream in Sarawak

Answers to prayer impress villagers.



A dugout canoe, powered by an outboard motor, heads toward new churches.

Not long ago I had the opportunity to visit two of five churches planted in recent years along a river in Sarawak on the island of Borneo near the capital city of Kuching.

On this trip I met Mr. Abom. Thirteen years had passed since he found Jesus as his personal Saviour. Then one day he heard the *Voice of Prophecy* on the radio. The preacher said that the seventh day of the week is the Sabbath of the Lord. In 13 years of Christian living Mr. Abom had never heard anything like this. He carefully checked each text in his Bible and found that the preacher was right.

Mr. Abom enrolled in the Bible correspondence course. Since he served as lay leader of the Christian church in his village, his people soon noticed a change in his thinking.

As he shared the new teachings from the Bible, they joined him in Sabbathkeeping. Today Mr. Abom is the lay leader of a strong Adventist church in Nanga Luau.

During the fall of the year the villagers search for wild nuts. Families

leave their homes and wander through the jungle, camping together.

During their travels one year, the Adventists came across people from the village of Nanga Ejil. As the two groups camped together, the people of Nanga Ejil noticed that the people of Nanga Luau were different. When Mr. Abom explained how the Bible had changed their lives, he and his friends were invited to come upstream and start a branch Sabbath school. About six months later, 12 of the 40 families in Nanga Ejil were baptized and started a new church.

A Baby Causes Insomnia

Then one of the babies in Nanga Ejil became ill. For three months it cried every night. When the witch doctor brought no relief, the family sent for the chief of all the witch doctors along the river. Though this cost them a great deal of money, he too gave no relief. In the close quarters of a longhouse the nightly crying continued to disturb the entire village.

In desperation, the parents asked Mr. Abom, "Please come and pray for us." Our lay leader read a text from his Bible, claimed the promises of God, and prayed.

That night the members of the 40 families retired, expecting the wailing to start as usual. But silence continued throughout the night! The God of Mr. Abom was powerful. Today 37 of the families are members of the Seventh-day Adventist church in Nanga Ejil.

A few months later, as the people of Nanga Ejil were out hunting, they came across people from Ng Ejit. Before they parted company, they made an appointment to begin Bible studies in Ng Ejit, whose people were attracted by the lifestyle of those changed by the gospel.

Casting Out Fear

One of the converts in Ng Ejit, Mr. Plawan, free from the superstitions that had filled his life with fear, thought of his sister, whom he had not visited for eight years, living in the next village upstream.

Mr. Plawan told the people of Ng Lijay, "I have found a new and happy way to live. Jesus is more powerful than the spirits of the jungle. He loves me and died for me. How many of you would like to learn about Jesus and a new way to live?" Eighteen families responded.

Mr. Plawan promised that someone would come to teach them. But after several months went by and no one had come, the villagers sent a request letter to the mission office in Kuching. A pastor was sent, and the entire village gathered to listen.

The people thought of their ways of living. If a small black bird crosses in front of him, a man must



On a gospel itinerary, travelers moor canoes to the roots of a balete tree.

By J. H. Zachary, ministerial secretary, Far Eastern Division.

return to his home. The farmer must change his field if a little brown bird sings in the field where he is working. In this Iban culture man is subservient to the animals.

The pastor spoke of God's plan to make the world anew. Men and animals will live in harmony, and there will be no death.

Eighteen families responded to the call to become Christians. In three months they would plant seeds for a new crop. They would also start a new life in Jesus. "During the seedtime we always bring gifts to our gods. Now we will bring a gift, ourselves, for the Christian God."

Three months later, at a joint service in the village rice paddies, the pastor asked God's blessing on the seeds and the gospel seed that had started to grow in Ng Lijay village.

The Earth Opens Up

Just an hour's boat ride farther up the river lies the village of Ng Lijan. One day the 45 families living there were terrified when the earth cracked open, exposing a large cave under their longhouse.

Snakes and other wild animals began to enter their homes from the cave. At times they could hear fearful noises issuing from underground. They called for their witch doctor, but his incantations made no difference.

Then someone mentioned the people of Ng Lijay who worshiped the God who made heaven and earth. The people sent a delegation to Ng Lijay, pleading, "Please come and help us."

A few days later Pastor Hardy Anton arrived. He told the people about the God who answers our cries, and invited the villagers to kneel in prayer. The noises stopped; the animals did not return.

But the story does not end here. God would like to push the darkness all the way upstream to the last village at the river's source. He would have all people in every tribe and nation hear the story of the power and love of the God of the Christians.



Students Conduct Outdoor Worship

Towering pines provide an inviting atmosphere for worship at the rustic Greyback Amphitheater in the San Bernardino National Forest, where students and alumni from Loma Linda University (LLU) present nondenominational services on Saturday and Sunday mornings from Memorial Day through Labor Day.

Herbert Giebel, a senior medical student at Loma Linda, and his wife, Gail, a graduate biology student, organized the outdoor worship program more than a year ago. Gail recalls, "We held our first service on Memorial Day weekend a year ago. No one came except the people on the program. We didn't give up, but continued holding services, and each week attendance improved. By the end of the summer, Sabbath attendance had reached 75, and Sunday attendance around 35." Herb adds, "This year we were happy to see 85 people in attendance at our opening service on Memorial Day weekend."

Herb and Gail abide by Park Service regulations that restrict public religious activities in the park. However, they are thankful for the personal contacts they have made through their outdoor church ministry.

Gail relates, "One morning the speaker arrived early and noticed a man on the hillside above the

amphitheater taking pictures of the sun rising above San Gorgonio. The pastor introduced himself and learned that the photographer was an atheist. After a lengthy discussion the speaker convinced him to stay for the service. Afterward he told us he really appreciated the program.

"Another Sabbath morning we met a lady who had attended an Adventist Pathfinder Club as a child. She had practically forgotten about Seventh-day Adventists, but the service reawakened her interest in Christianity."

Friends and classmates from LLU plan and participate in the programs each week. A song service, usually accompanied by guitar, begins the service. Often the music attracts people from nearby campgrounds. Opening prayer is followed by informal introductions, during which campers and students tell their names, where they're from, and why they've come. Christians and non-Christians alike express their enjoyment at worshiping God surrounded by His creation.

Then the audience is invited to read aloud from Scripture. One Sabbath sophomore medical student Jay Neil read the familiar psalm, "I will lift up mine eyes unto the hills, from whence cometh my help," words especially meaningful with San Gorgonio's 11,000-foot peak rising nearby under a deep blue sky.

Students also provide music, which is often punctuated by the tap-tap-tap of woodpeckers drilling holes in trees overhead.

The sermon, sometimes presented by a student, other times by a pastor, is followed by closing prayer. Herb and Gail provide punch afterward, giving an opportunity to get better acquainted with visitors.

Linda Page, an LLU School of Nursing graduate and one of the program coordinators, says, "There is something beautiful about worshipping God outdoors. Our desire is to share our joy in the Lord with as many people as we can."



Children listen intently as Mary B. Lapaz and Felomina Seda lead out in a children's branch Sabbath school near Davao del Norte, Philippines. Pictured above are the books and picture roll they received through the Literature Requests column in the ADVENTIST REVIEW. After Sabbath school the leaders distribute magazines and greeting and Christmas cards they received from the U.S. through readers' help.

To New Posts

Nationals Returning

Michael Phillip Abraham, to serve as ministerial intern, Guyana Conference, Georgetown, Guyana, **Cheryl Patricia Abraham**, and one child left May 27.

Regular Missionary Service

Elvira Fernandes Ferreira, to serve as English teacher, Solusi College, Bulawayo, Zimbabwe, of Berrien Springs, Michigan, left May 16.

Robert Allen Jamison, to serve as theology professor, and **Judith May (Verlo) Jamison**, to serve as teacher, Inca Union University, Lima, Peru, of Keene, Texas, left April 9.

Albert Gordon Lui, returning to serve as staff physician, Hong Kong Adventist Hospital, Hong Kong, **Janet (Eng) Lui**, and one child left May 13.

John William Norton, to serve as pilot/mechanic, Pucallpa Air Base, East Peru Mission, Pucallpa, Peru, and **Bonnie Ruth (Duerksen) Norton**, of Bryant, Alabama, left April 29.

Reuben Albert Sprengel, to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, and **Helen Jane (Tarasenko) Sprengel**, of Fresno, California, left May 20.

Volunteer Service

Elmer Lee Becker (SOS), to serve as instructor for auditors' seminars and as financial consultant for hospitals, Far Eastern Division—Singapore and Seoul, Korea—and **Buena Pearl (Slater) Becker**, of Loma Linda, California, left May 13.

Elizabeth Letitia Blair (Special Service), to serve as laboratory technician, Tsuen Wan Adventist Hospital, Tsuen Wan, Hong Kong, of Beltsville, Maryland, left May 10.

Neville Gordon (Special Service), to serve as college developer, Thailand Mission, Bangkok, Thailand, of Redding, California, left January 6.

Weldon James Hagan (Special Service), to serve as dentist, Seventh-day Adventist Health Centre, Blantyre, Malawi, of Stockton, California, left May 27.

Darrel Gene Lindensmith (Special Service), to serve as evangelistic and pastoral worker, West Japan Conference, Nishinomiyu, Japan, and **Karen Ann (Peterson) Lindensmith**, of Berrien Springs, Michigan, left March 24.

Julie Robin Ralls (Medical Elective Service), to serve as medical assistant, Ottapalam Seventh-day Adventist Hospital, Ottapalam, Kerala, India, South India Union Section, New Delhi, India, of Loma Linda, California, left last of December 1986.

Norbert Schwer (Medical Elective Service), to serve as medical assistant, Mwami Adventist Hospital, Chipata, Zambia, and **Christine Diane (Kagels) Schwer**, to serve as teacher, of Loma Linda, California, left May 21.

Francis Soper (Special Service), to serve as teacher, temperance evangelism, Newbold College, Bracknell, Berkshire, England, and **Eunice (Butterfield) Soper**, of Stanley, Virginia, left June 3.

Brian Russell Soule (AVSC), to serve as communication technician, Valley of the Angels Hospital, Valle de Angeles, Francisco Morazan, Honduras, of Watts Bar Dam, Tennessee, left Evensville, Tennessee, April 16.

Leon Trupp (AVSC), to serve as ADRA worker, Uganda Union Mission, Central Uganda Field, Kampala, Uganda, of Foxboro, Ontario, left March 2.

Diane Faye (Johnson) Vyskocil (Special Service), to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, of Ferndale, Washington, left June 21.

Tami Kathleen White (AVSC), to serve as nurse, ADRA project, Calbayog Sanitarium and Hospital, Calbayog City, Philippines, of Angwin, California, left July 1.

Student Missionaries

Ryan Dean Counsell (WWC), of Milton-Freewater, Oregon, to serve as teacher, Thailand English Language Centers, Bangkok, Thailand, left June 14.

Geoffrey Alix Dean (AU), of Indianapolis, Indiana, to serve as English teacher, Japan SDA English Schools, Osaka, Japan, left June 14.

Daniel Delgado Drapiza (SC), of Lakeland, Florida, to serve as teacher, Thailand English Language Centers, Bangkok, Thailand, left June 14.

Dong Hyun Kim (SC), of Apopka, Florida, to serve as English language teacher, Korea SDA Language Institutes, Seoul, Korea, left June 14.

Earl Evans Kittleston (CUC), of Glenelg, Maryland, to serve as teacher, Thailand English Language Centers, Bangkok, Thailand, left June 14.

Edgardo Santana (SC), of Clinton, Massachusetts, to serve as English teacher, Korea SDA Language Institutes, Seoul, Korea, left June 14.

Tina Marie Scurry (OC), of Tampa, Florida, to serve as teacher, Taiwan San Yu English School, Kao-hsiung, Taiwan, left June 14.

Glady Barrientos Velasco (PUC), of Glendale, California, to serve as teacher, Thailand English Language Centers, Bangkok, Thailand, left June 14.

Jerome Nelson Youngberg (PUC), of Redlands, California, to serve as teacher, Thailand English Language Centers, Bangkok, Thailand, left June 14.

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WISDOM OF THE BUTTER CHURN

I still get hungry thinking about my aunt Lida's cooking. She always had a dozen things going at once in her kitchen, but she maintained order by presiding over her meal preparations like a Prussian general: nothing was left to chance.

"Today you're going to help me make some butter," she said as I stood with my nose pressed against the window, looking forlornly out at a wet, gloomy day.

Making butter sounded like fun, and the day suddenly seemed exciting as I watched her pour the mildly sour milk into a brown churning bucket.

Enigmatic Riddle

The mahogany-stained churn was an enigmatic riddle to me. I wondered how sour milk could be transformed into the rich, sweet yellow butter that made fresh biscuits and jam taste like cake.

"All you have to do is slowly turn this crank," she explained after setting the bucket on the table in front of me.

That seemed easy. Slowly turning the crank while I enjoyed the smell of bread dough mingling with other delicious kitchen smells was fun—for the first 30 minutes. The next half hour became more tedious with every turn of the hand on the kitchen wall clock!

"When do we get butter?" I asked.

"You just keep churning and the butter will come in time."

So I kept churning, churning, churning. But nothing happened. I began counting the number of times I turned the handle in a minute. "At least a zillion times!" I grumbled.

When my aunt left the kitchen, I quickly opened the bucket and peered skeptically inside. No butter!

It's tough to stick with those who have hurt us.

After an hour my arm felt like it would drop off. Still, nothing happened. I was beginning to dislike butter intensely.

"We aren't gonna get any butter out of this. There's gotta be something wrong with the milk," I protested.

"You will get butter if you keep churning long enough and quit worrying about it," my aunt cheerfully replied. She could afford to be cheerful. Her arm wasn't about to fall off. I knew I'd be a grandfather before any butter showed up in that churn.

Just when the elusive butter was about to become my mortal enemy,

when I was certain I couldn't turn the handle one more time, I felt something: slight resistance to my churning. My bored despair was replaced by growing anticipation as I churned faster. Within minutes the handle wouldn't move. I opened the bucket and looked at a solid chunk of golden-yellow butter.

Later when Aunt Lida gave me two slices of piping hot bread, smothered in fresh butter and jam, the two hours of turning that crank handle when it seemed pointless didn't matter much. Those were the two best slices of bread I've ever eaten in my life.

Like milk, human relationships can turn sour for a variety of complex reasons. It's tough sticking with others when they have hurt us in some way. And in an increasingly mobile, disposable world, where illusions of immediate and egocentric gratification are the norm, it often seems easier to exchange a problematic husband, wife, friend—even a church—for another.

The wisdom of the butter churn is this: don't give up. Keep churning. The sweet butter of reconciliation evolves, when least expected, from a faithful resolve to struggle and persevere. It's worth the effort. □

Jeris E. Bragan writes from Nashville, Tennessee.

BY JERIS E. BRAGAN



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Paul have
asked only for
parchments
if
he could
have had cassette
tapes as well?

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