

ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

October 15, 1987

The Sufferings of Christ:

~ A S o l i l o q u y ~

Most of us harden ourselves against the hurts of life, the pain of others. He did not.

BY ROBERT M. JOHNSTON



Studying the Psalms one day I came across Psalm 31:5, "Into thy hand I commit my spirit,"* one of the last things Jesus said on the cross. As I read through the psalm I saw it was a psalm of submission. Carrying my thoughts to a verse in the letter to the Hebrews, it set off a chain of meditation that now haunts me. ♦ *Why does Hebrews 5:8 say of the sinless Jesus, "He learned obedience through what he suffered"?* ♦ We use discipline to teach our children to obey us, but that is not the meaning of this verse. One writer expressed it well:



(continued on page 9)

Poverty

We do not have to look beyond our own shores or even our own community to see the faces of the poor ("The Faces of Grinding Poverty," Aug. 27).

My work at the SDA Community Services center (sponsored by the Silver Spring, Sligo, and Takoma Park churches) puts me daily in touch with people facing poverty conditions. I have found that many of the families and individuals facing these difficulties have not brought them on themselves because of drunkenness, laziness, or irresponsibility. As a rule, the people we work with are victims of circumstance, such as poor background, low education, poor job skills, and extremely low self-confidence.

Our needy neighbors are just like us. They enjoy entertainment and new clothes, and delight in buying gifts for their children. They are subject to the same human frailties we all face. Sadly, though, they lack the margin of error we enjoy. Too often we refuse to get involved. The work ethic, rags-to-riches stories, and our memory of our own sacrifices dominate our thinking and prevent us from communicating God's healing and forgiveness to the needy.

Seventh-day Adventist Community Services centers are indeed active in short-term and long-term development projects both in this country and abroad. Community Services volunteers are working with ADRA, and in many places are the work force behind their development projects.

JOHN GAVIN, Director
SDA Community Services
Center
Silver Spring, Maryland

Standards

Re "Standards: Readers' Response" (Aug. 27).

My family has invested 59 years in Adventist education. There was never any question that our teachers might not be teaching standards by

word and example.

I believe we have two alternatives—educate and motivate, or mandate and alienate. Sometimes in our zeal to "save," we do the latter and thus deny our young people the privilege and responsibility of making an intelligent choice.

ELLA MAY MITCHELL
Lawrenceburg, Tennessee

Teaching the love of Jesus as being the only standard necessary is fraught with danger. The love of Jesus is the most important thing, but there are many interpretations of love. To one, love may be in just letting a person go with no restrictions or inhibitions; to another, it is in using a strict code of behavior that teaches obedience, morality, and Bible standards. There are, of course, many in-betweens. The Bible and the Spirit of Prophecy give us good guidelines.

We need to revive the leaders of our conferences, and they in turn will teach and revive the pastors under their supervision. Then when the pastors are taught and renewed, send them back to the churches to persuade and teach the members. When the members have taught their children and the children are sent to school, they will already know what the standards are.

Let's not give up. Let's hold the line. Let's teach, preach, and live for Christ.

D. R. MARSH
Portland, Tennessee

The differences of opinion over church standards are a part of the polarization of the Adventist Church. I see no way for a solution short of Christ's return.

I believe our chances of survival, however, will be enhanced as we unite and become of "one accord" by being together "in one place" often and benefit from that fellowship and support. When we do this we will not be in the position of standing on one end of the spectrum and being critical of those on the other end, but will rather be concerned

about our relationship to Christ and using our influence to draw others to Him, and, as a natural consequence, enjoy fellowship with believers.

Our priorities change through life, and consequently our lifestyles change to a certain extent. Young people are faced with many challenges, not the least of which is sorting out and designing their lifestyle. I believe that if the spiritually mature members of the church are willing to be disciplined in their lifestyle and to follow in the steps of Christ, this will have a great impact on the next generation.

HELEN E. DURICHEK
Collegedale, Tennessee

AHS Review

I applaud Elder Wilson's perspective on the Adventist Health System (Aug. 6), and particularly the fact that the General Conference has set up a special Financial Review Commission so "we will not be confronted with surprises." The commission members should visit on-site offices of at least the flagship hospitals for short periods of time to ascertain the pulse of these institutions.

RICHARD COOK
Hinsdale, Illinois

Praying Church

Thanks for publishing Lindy Chamberlain's tragic-triumphant story (July 2, 9, 16, 23, 30). We in the Bangalore Central church prayed for her and the family. In fact, we also signed the petition to the Crown to reopen and reconsider her case after her seemingly final judgment was pronounced and she was sent to jail.

JANET CALEBS
Bangalore, India

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

October 15, 1987

General paper of the
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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* Subscription Desk, Box 1119, Hagerstown, Maryland 21741. Single copy, 90 cents U.S. currency. Prices subject to change without notice.

To Writers We welcome unsolicited manuscripts. 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 Publishing 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.

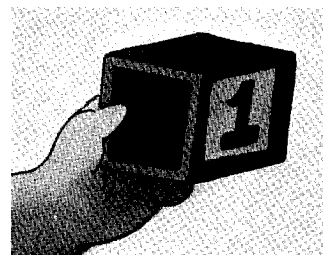
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Soliloquy, cover



Adventist people, p. 12



Money and kids, p. 18

EDITORIALS

4 Last-Day Loyalty

A look at the true-blue patience of the saints.

by William G. Johnsson

5 Cross Road

Why would anyone spend a fortune erecting crosses cross-country?

by Eugene F. Durand

THE CHRISTLIKE LIFE

1 The Sufferings of Christ: A Soliloquy

Most of us harden ourselves against the hurts of life, the pain of others. Jesus did not.

by Robert M. Johnston

ADVENTIST PEOPLE

12 A Thousand Times Over

The stories of three Adventist people who live heartily for the Lord.

by Kit Watts

POETRY

17 These Are My Thoughts of October 3

Lord, What's heaven like? Do the crows and owls fuss? Does the cream lay thick on the pans?

by Richard Norman

LIFESTYLE

18 Teaching Children About Money

How to foster healthy attitudes and fiscal responsibility in offspring.

by Deborah Anfenson-Vance

NEWS

6 Newsbreak 24 Worldview

DEPARTMENTS

21 Speaking Out 22 Dear Miriam 30 Children's Corner 31 Reflections

COMING NEXT WEEK

◀ *Adventist Review* presents the annual Week of Prayer issue: Reaching the Unreached for God.

- "Harvest 90," by Neal C. Wilson.
- "Preparing the Soil," by Nancy Vyhmeister.
- "Planting for Harvest," by Delbert Baker.
- "Watering for Harvest," by H.V.A. Kuma.
- "Reaping the Harvest," by P. G. Damsteegt.
- "Reclaiming the Scattered Harvest," by John W. McGraw.
- "Maintaining the Harvest," by Floyd Bresee.
- "Refining the Harvest," by Ellen G. White.
- Children's messages by Pat Bailey.





LAST-DAY LOYALTY

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."—Rev. 14:12.

Loyalty is still a good word. Loyalty to spouse, to family, to country, to church, and above all to God—loyalty is the bedrock of society.

Of course, the word and the concept have fallen on hard times. Today many people have little regard for solemn promises; they see right and wrong, truth and justice, in relative terms; they mock at old-fashioned virtues that would value anything other than self-interest and self-gratification.

But as the world rushes on to its close, God will have a people who make Him first, last, and best in everything. In the face of pressures to conform, in spite of the worldwide adoration of the beast power (see Rev. 13), they will stand rocklike in loyalty to the only true God.

Last-day loyalty is a landmark of Adventism. It permeates Revelation 14:6-12, the passage that more than any other encapsulates Adventist identity. Here we find a people who keep the commandments of God and the faith of Jesus, a people who eagerly await His glorious return (see the previous editorials in this series: "The Landmarks of Adventism," Oct. 1; "To God Alone Be Glory," Oct. 8).

This landmark meant much to our believers in the past century. They saw a vital part of their mission to be a prophetic call to men and women everywhere to return to God's law, so long neglected.

The Sabbath became the litmus

test of last-day loyalty. The Seventh-day Adventists forfeited jobs and careers, endured scorn and charges of Judaizing, gave up relatives and pleasures, because their reading of Scripture pointed to the perpetuity of the Decalogue—in all 10 of its precepts.

Annie Smith, sweet singer of the pioneers, captured their spirit:

"Long upon the mountains weary,
Have the scattered flock been torn;
Dark the desert paths, and dreary;
Grievous trials have they borne.
Now the gathering call is sounding,
Solemn in its warning voice;
Union, faith, and love, abounding,
Bid the little flock rejoice.
Now the light of truth they're seeking,
In its onward track pursue;
All the Ten Commandments keeping,
They are holy, just, and true."

Sabbath Observance

For most of us, the Sabbath no longer cuts across careers and plans. Most people work a five-day week, and employers try to accommodate religious preferences. By and large, and especially in North America, Adventism has become accepted in the mainstream of modern churches. Gallup polls show that we have fairly high name recognition among the populace, and that most people list observance of the Sabbath as our dominant feature (unfortunately, they know little else about us!).

Is loyalty to God, shown especially by commandment-keeping, still a landmark of Adventism?

Yes—now more than ever.

We face new dangers. Our acceptance in society and ease of Sabbath observance are making us spiritually sluggish. Many of us have

grown up in the church and, spared the battles with relatives or employers, have weak religious convictions. We have become cultural Adventists, going to church on Saturday instead of Sunday, but more from habit than from conscience.

And so, while the world rushes on to its close, we hardly notice what is happening. The United States appoints an ambassador to the Vatican with scarcely a whimper of protest heard; the current pope, one of the most popular and powerful in history, traverses the globe; leaders of the Religious Right plot a political strategy to make the U.S. a "Christian nation"; New Age thinking permeates Western society. And Adventists slumber on.

But the last-day loyalty of Revelation 14 embraces more than the Sabbath, although it focuses on that test. The people of God who, living in every country and tribe of earth, await the Second Coming also keep the commandments of God—all of them—and have the faith of Jesus.

They are men and women whose lives show the transforming grace of Jesus, their Saviour and Lord. In the midst of a crooked and corrupt generation, they cannot be bought or sold. In an age of shifting morality, they are true and upright in their inmost souls. At a time when truth seems relative, their conscience is as true to duty as the needle to the pole. When all around them people are swept along with the crowd, they stand for the right though the heavens fall.

Whence their strength? How can they resist the popular tide?

The "everlasting gospel" (Rev. 14:6) has won their hearts. They have fallen in love with Jesus, and His love has set them free to stand for Him alone.

Next time, in the concluding editorial in this series, I will show the significance today of the final landmark of Adventism identified by Ellen White—the nonimmortality of the wicked.

WILLIAM G. JOHNSON



CROSS ROAD

Traveling north on U.S. Highway 15, I came upon a dramatic sight. Standing on a small hill close to the road, silhouetted against the sky, stood three giant crosses. The center one—the tallest—was a creamy gold color; the others, a light blue. A nice idea, I thought; but who had put them there, and why?

Some months later I read the answer in a local newspaper. Five years ago Bernard Coffindaffer, a middle-aged West Virginian and self-made millionaire, had a vision that inspired him to contact lumberyards in Alabama and California about delivering hundreds of telephone poles. These he would make into 25-foot crosses—painted gold, for royalty and majesty, or blue, considered a lucky color by Jews and Muslims. Long nails would protrude from the center cross to represent those used to crucify Christ.

Coffindaffer hired several crews of mainly unemployed coal miners to help him search the highways for appropriate sites for his crosses. The first he erected in the center of West Virginia on Interstate 79.

On a Hill

A year and half later a woman came to him weeping and told him what she had seen. She said that a few months earlier a man, a woman, and their three children had climbed the hill where those first crosses stood. The five of them knelt around the crosses, holding hands. "It was a beautiful sight," she sobbed. Relates Coffindaffer, "They were not Christians when they walked up the hill, but they were when they came down." They had

never knelt together and held hands before. Afterward they visited a local church. "I get lots of reports like that," he says.

At last count the crews had erected 931 cross clusters in 15 states and the District of Columbia. Probably 15 million drivers see these crosses every day. You may have seen them yourself. Just this past Sabbath I saw a new set on 15 South. The owner of the farm on 15 North says that saints and sinners

Why would anyone spend a fortune erecting crosses cross-country?

stop to climb her hill and take pictures of the crosses or just touch them. A photographer will soon publish a book of photos of the crosses.

The cost of this project has been enormous. Coffindaffer has invested more than a third of his \$3 million fortune, and says he will continue planting crosses until he reaches at least the Mississippi River or his money runs out. His ultimate goal, "if I should live and have funds enough, is to put crosses in every Christian nation and every

other nation that will permit it until Jesus Christ comes." He and his wife run this Cast Thy Bread Ministry, as he calls it, from their home. He sometimes drives 900 miles a week visiting farms in search of new locations for the crosses.

Cross Purpose

Why would anyone spend a fortune erecting crosses cross-country? "The sole reason for putting up the crosses is to remind people . . . that Jesus Christ was crucified . . . for our sins and He soon will be coming again," Coffindaffer explains. "I know my work is being blessed by the Holy Spirit. . . . And it's a beautiful feeling."

"Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world" (*Gospel Workers*, p. 156).

I once read of a sculptor who placed beneath his statue of Christ on the cross, erected in a public square, the words of Lamentations 1:12: "Is it nothing to you, all ye that pass by?" We should not for a moment disparage the crusade of the millionaire cross-planter, for his idea has called the attention of multitudes to our Saviour's sacrifice. Anything that can do this in an appropriate manner deserves our appreciation. God will use this unique idea to His glory. Would that many of us could come up with new methods of reaching the masses with the gospel.

But what is the best way for us to uplift Christ's cross before the world? Paul knew the answer: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). When our thankfulness for the cross leads us to renounce every tendency out of harmony with God's will, then our lives will point others to Jesus even more compellingly than three crosses by the roadside.

EUGENE F. DURAND

Charting the Future of Adventist Media Outreach

GC president reports on the Adventist Media Center Study Commission

In an attempt to strengthen the operations of the Adventist Media Center in Thousand Oaks, California, and ready its ministries for the 1990s, the center's board of trustees asked the General Conference to appoint a study commission in early 1986.

The Adventist Review printed a Current Issues article on the Adventist Media Center detailing the joys and difficulties Adventist media face (see Myron Widmer's "Adventist Media—At Risk?" in the September 4, 1986, issue).

After the study commission's August 1987 meeting, the Review interviewed General Conference president Neal C. Wilson, who chaired the study commission.

Review: How did the study commission begin its work?

Wilson: Each of the five current components of the Media Center—Voice of Prophecy, La Voz de la Esperanza, Faith for Today, It Is Written, and Breath of Life—presented detailed information in both printed form and verbal summaries before the commission about their histories, viewer demographics, financial trends, basic goals, outreach statistics and evangelistic successes, and dreams for the future.

The commission retained the services of a nationally known television consultant firm, Frank N. Magid Associates, Inc., of Marion, Iowa, for professional assistance.

The commission also appointed subcommittees to develop (1) an Adventist media plan and (2) an Adventist Media Center operations plan. The first plan concerns outreach. The second will deal with how the Media Center operates internally. The Adventist media plan subcommittee was composed of Robert W. Nixon, director of the General Conference Communication Department; W. Augustus Cheatham, Loma Linda University's vice president for public rela-

tions and development; and Robert S. Folkenberg, president of the Carolina Conference.

The Adventist media plan subcommittee worked with the consultants to develop two surveys: a comprehensive survey of more than 330 Seventh-day Adventist laypersons, pastors, and ad-



Neal C. Wilson

ministrators; and a telephone survey of 1,000 non-Adventists.

What are some of the more interesting survey results?

In general, the surveys indicate exciting opportunities and tremendous needs for Seventh-day Adventist radio and television outreach. And they show our existing programs have been more successful than some might imagine.

For instance, the survey of non-Adventists, on a projected basis, indicates that 22 million Americans are familiar with *Voice of Prophecy*, 20 million with *It Is Written*, 18 million with *Christian Lifestyle Magazine*, 10 million with *Breath of Life*, and 3 million with *La Voz de la Esperanza*.

How do those figures compare with those for well-known television programs featuring Oral Roberts, Pat Robertson, and Jimmy Swaggart?

About 180 million have seen Oral Roberts; 170 million, Pat Robertson; and 160 million, Jimmy Swaggart. Those figures show the tremendous challenge we face.

Do that many people regularly watch or listen to religious programs?

Probably not on a regular basis. But the survey indicates that about 60 million people have favorable feelings about religious programming. Another 25 million are neutral. But an astound-

ing 150 million have unfavorable feelings.

Why such unfavorable feelings?

One indication is that 50 percent of those surveyed think religious programs take advantage of gullible people. Thirty percent think such programs are insulting to intelligence. Almost 40 percent think the Jim Bakker and Oral Roberts controversies are typical of all religious programs.

In general, how did Adventist radio and television programs fare with the various age groups?

It Is Written's familiarity percentages peaked in the 35 to 49 age group, followed by the older groups (50 to 64, and those over 65). *Voice of Prophecy*, *La Voz de la Esperanza*, and *Breath of Life* in general had their major strengths in the older age groups. *Christian Lifestyle Magazine* was just the opposite, having its most recognition in the younger groups.

When the survey asked how much people knew about Adventists, how did we compare to Roman Catholics, Baptists, and other denominations?

Prepare yourself for a shock! When the list of denominations was read, Roman Catholics, with 36.4 percent, topped the list when people said they "know a lot" about a particular church. We came in last with 3 percent.

And we topped the list when people answered they know "nothing at all" about a church. More than 51 percent said they know "nothing at all" about Adventists.

Those figures should shake some of us out of our complacency. We have a great challenge and work to do through the electronic media. We have a great opportunity when 51 percent say they don't know anything about us. We have a clean slate to write on.

We should rise to the challenge and say we've got to find ways to reach all those young people, all those adults who aren't very interested in religious programs, all those people who think religious programs are an insult to their intelligence.

This article was written by Robert W. Nixon, General Conference Communication Department director, for the Adventist Review.

What interesting facts surfaced in the survey of Adventists?

Generally Adventists give Adventist programs good marks. Though from 36 to 60 percent of our members financially support Adventist programs with which on a regular basis.

Our members think our programs should be reaching younger adults, non-members, Spanish-speaking and Black persons, and teenagers. They tend to think we have too many programs aimed at current church members. They suggest we need television spot advertisements and perhaps home video programs and programs focusing on personal religious practices and our humanitarian outreaches.

And a challenging thought—more than a quarter of our members thought the church should *totally* financially support certain programs.

How did the study commission respond?

I think *astounded* is the best word to describe commission members when they heard the results of the survey of non-Adventists. The commission voted to accept the basic concepts and philosophy of the Adventist media plan that had been developed by the subcommittee.

That plan, of course, was based on input from all the radio and television ministries and the administration at the Adventist Media Center, plus the results of the two surveys, plus discussions at the various commission meetings, plus letters and position papers from about 100 concerned laypersons, youth groups, pastors, church communicators and administrators, and others who responded to a request for opinions by the commission secretary in the *Review* and various union-conference and other publications.

What are the main parts of the Adventist media plan?

The first part concerns a mission statement for the Adventist Media Center. The mission statement is based on Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The mission statement is this: "The mission of Seventh-day Adventist media outreach is to communicate in an effective and cost-efficient way the saving grace of Christ, to improve perception of the Seventh-day Adventist Church so that ultimate understanding and acceptance increases measurably among all target audiences, and to nurture church members to bring greater cohesiveness and identity to local congregations."

The primary goal of our radio and television outreach, of course, must be evangelism. We must show and tell others the good news of the gospel. We must increase understanding and acceptance of the unique truths that distinguish us as a church. Our secondary goal must be to increase the positive, accurate perception of our church in general as Christian, prophetic, progressive, humanitarian, responsible, respectable, friendly, personally helpful, growing, and global.

What a challenge! The church stands at a crucial crossroads in its media ministry. Perhaps never before has the population of the North American Division been more ready to hear the Adventist message. Never before has the church had so many promising resources available to make the message heard.

Will new radio and television outreaches be created?

Probably. The first concept in the Adventist media plan calls for spot announcements to make people aware of the church. Such spots are likely to be the most effective way of communicating with young adults, many of whom are not interested in regular religious programs.

The second calls for three new radio programs to reach teens in general, teen-

age Blacks, and Spanish-speaking teenagers.

The third is to fine-tune our existing traditional programs—which have laid a great foundation through the years—to reach significant audiences even more effectively.

The fourth recommends development of a television program for young adults between the ages of 20 and 35.

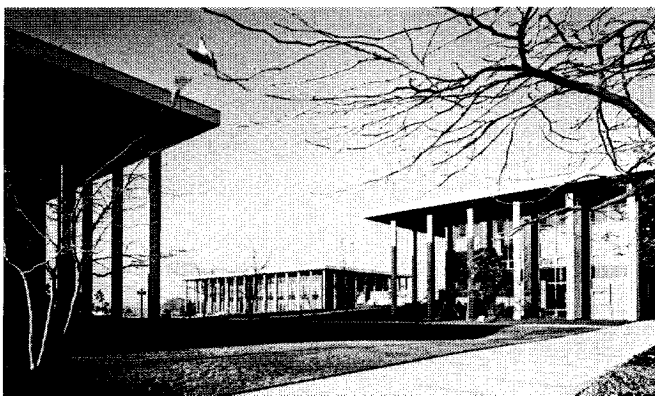
When will all this happen?

The study commission has not yet completed its work. At its August meeting I appointed a new subcommittee to develop the Adventist Media Center operations plan. The members are: Lowell L. Bock, chairman; Dale Bidwell, Bob Jacobs, Shirley Maxwell, Tom Mostert, and Robert W. Nixon. This subcommittee will study the center's organizational structure and recommend administrative and personnel changes in light of the media plan. The subcommittee will submit its draft to the commission on January 5, 1988. On January 13 the commission will make its recommendations to the Media Center board. With both the Adventist media plan concept and philosophy and the operations plan in hand, the church hopes to embark on a five-year time frame that will result in an exciting radio and television outreach that will make people in North America aware of the Seventh-day Adventist Church and will lead multitudes to accept Christ and the teachings of His remnant church.

I challenge every member in North America to catch the spirit and the excitement that the study commission members have for expanded, coordinated, yet creative radio and television ministries that will reach the multitudes, especially those who know little—or nothing at all—about the Seventh-day Adventist Church.

With your prayers, with the Lord's continued blessings, with the mighty work of the Holy Spirit to move human minds and hearts, with the increased financial support of our members, the Adventist Media Center and its radio and television ministries will have a glorious future in proclaiming the gospel.

The Adventist Media Center complex





“I opened up the Review and there he was!”

“I remember sitting with him in one of my college classes. He would lean in my direction and whisper comments on the lecture that usually started me laughing.

“Six years later I opened up the REVIEW and there he was! His name was under a letter to the editor.

“It feels good to see people in the REVIEW who have shared in my spiritual growth. Teachers who patiently answered my questions about God. Pastors who opened up my understanding of His love.

“And then there are denominational workers I have known since my academy days. I remember the times we talked about God—the times we prayed together. If they are missionaries, I look to see what country they are going to next.

“But I didn’t expect to see him in the REVIEW.

“His letter was a witty comment on the jewelry issue. And just like old times, I laughed.”

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709-03-0

The Sufferings of Christ:

A Soliloquy

(continued from the cover)

Christ's experience was not a change from disobedience to obedience, but a maturing into the task. ♦ *But how did suffering accomplish that?* ♦ Nothing worthwhile is easy. Becoming a first-rate athlete, earning a degree in chemistry, parenting, becoming a master violinist—all such things require suffering and



sacrifice, discipline. So does learning to serve God in a rebellious world. ♦ *Why is Jesus called "a man of sorrows" in Isaiah 53:3?* ♦ Most of us harden ourselves against the hurts of life, especially the sufferings of others. I suppose we could scarcely endure life if we knew and felt keenly the pain and tragedy of everyone we meet. But Jesus did not so protect Himself. That is

why He was a man of sorrows. "Surely he has borne our griefs and carried our sorrows" (verse 4). ♦ *Is that an example for us?* ♦ We can never bear what He bore. But we can be much more sensitive, even though it means suffering. That is how we too learn obedience, learn how to serve God in a rebellious world.

Like Jesus, we are called to be genuine lovers in an often loveless world. But to love is to be vulnerable. Jesus made Himself vulnerable—and we crucified Him. ♦ *Was that to be an example for us, or a substitute for us?* ♦ A sharp question! First of all, to be a substitute for us, to save us. Just as we must first

receive love before we can give it, so must we be rescued before we can work to rescue others. If Jesus were primarily my example, there would not be much hope for me or for anyone. Who has perfectly followed Him? And who would take up his cross if Jesus did not attract so powerfully? ♦ Besides, He *was* different. He was the Son of God; He was divine. ♦ *But are we not also sons and daughters of God?* ♦ By adoption. We are born of the Spirit by the second birth (John 3:3, 5). But He was born of the Spirit from His mother's womb

(Matt. 1:18; Luke 1:35). ♦ *There were lots of other ways in which Jesus was different from me! He never married. He was Jewish. He owned no house. He could heal people and walk on water.* ♦ True. We can't really say Jesus was our pattern in all things. But He calls us to be obedient in our sphere, just as He was obedient in His. First, we must accept that He paid our debt. So now our obedience is not for earning God's love. We have that already. We obey *because* we know God loves us. He gave His Son for us. ♦ *But how can we ever do what He did for us? Not only did He*

feel our pain; He took our punishment, bore our sins, died our death. Can I bear the

sins of others? ♦ No. Only weep for them, and tell them what Jesus



feel our pain; He took our punishment, bore our sins, died our death. Can I bear the sins of others? ♦ No. Only weep for them, and tell them what Jesus

did. ♦ *Let's look more at what Jesus did. Why was He crucified, and who crucified Him? If He was so good, it must have been bad people who did that.* ♦ No, strange to say. The people who wanted to trap Jesus and get Him out of the way were respected leaders. ♦ *But why?* ♦ They perceived Jesus as a threat. He was too unconventional and too influential. ♦ *How did they perceive Him as a threat?* ♦ Paradoxically, they gave a clue to that when they tried to trick Jesus. Listen to their ironic words in Matthew 22:16: "Teacher, we know that you are true, and teach the way of God truthfully, and care for no man; for you do not regard the position of men." That was strange flattery, because it was the truth. In fact, that was why they perceived Him as a threat.



The people who wanted to trap Jesus were good people, respected people, leaders.

He was not a political person. He could not be bullied or intimidated. He did not care about tradition if it was wrong. He did not follow authority if it was wrong. I guess people, even respected people, can't stand too much truth. ♦ So He was a dangerous man. And they crucified Him. ♦ *Is there a lesson there for us?* ♦ Probably. But it's not the kind you learn from Dale Carnegie. ♦ *Are you saying that Jesus went around upsetting people?* ♦ He didn't try to upset people. And He didn't try to undermine leaders just because they were leaders. But He had an unsettling way of looking truth straight in the eye and articulating it memorably. That meant exposing conventional thinking when it was crooked and wrong. With a well-turned phrase or a surprising parable He could shatter an ancient prejudice, for He knew that a falsehood doesn't become true just because people have believed it for a long time. Even more unsettling, He showed that what was once appropriate can become inappropriate. ♦ *What do you mean?* ♦ Like taking "an eye for an eye and a tooth for a tooth" (Matt. 5:38; cf. Ex. 21:24), or like giving a bill of divorcement (Matt. 19:7-9; cf. Deut. 24:1). Sometimes the line between truth and error is only a line between good and better. But He could draw that line razor-sharp. ♦ *So they crucified Him.* ♦ Precisely. ♦ *They did it. But we wouldn't do it, would we?* ♦ We do it all the time. But He loves us anyway. And He loved them.



He prayed, "Father, forgive them; for they know not what they do" (Luke 23:34). ♦ Human nature is still the same. Religious people are the same. We love our traditions. We are prone to paranoia. When someone comes along with unsettling ideas that threaten what we are used to, we think to do God a service by putting such a dangerous person away. ♦ *Are you saying that every nonconformist or agitator is a follower of Jesus, and that it is wrong to oppose such a person? Is every rebel right?* ♦ I wish the matter were so simple. Some rebels are right, and some are wrong. Some nonconformists really are crazy. Look at the Bible. Moses was a rebel against Pharaoh; but Korah, Dathan, and Abiram were rebels against Moses. One was right, and the others were wrong. Amos and Jeremiah were rebel prophets, but Zechariah upheld the leadership. So I guess it isn't rebellion per se that makes one right. It is truth. ♦ *Wasn't Jesus very popular?* ♦ He knew what it was like to have

the crowd with Him one day and against Him the next. He knew peaks and pits. He was a celebrity. But when He really needed friends, He was alone. Psalm 69:20 expresses it: "I looked for pity, but there was none; and for comforters, but I found none." ♦ He was on the receiving end of both applause and cursing. But no matter; He did not need the applause and was not surprised by the curses. He only needed His heavenly Father, and the consciousness of doing His will. ♦ *It's hard to endure rejection. Was it easy for Him?* ♦ Of course not. But



misguided popularity was no easier. "Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself" (John 6:15). ♦ *I guess Jesus knew what it is to feel lonely in a crowd.* ♦ Remember, Jesus was not hardened, but very sensitive. He did not build up defenses the way we do; He was vulnerable—"a man of sorrows." At the same time, He knew

human nature and understood mob psychology: "Now when he was in Jerusalem at the Passover feast, many believed in his name when they saw the signs which he did; but Jesus did not trust himself to them, because he knew all men and needed no one to bear witness of man; for he himself knew what was in man" (John 2:23-25). How would you like to be a veterinarian whose mission in life is to cure sick rattlesnakes? ♦ *And who wept over their hurt? I remember Luke 19:41: "And when he drew near and saw the city he wept over it."* ♦ Truly "a man of sorrows."

He did not rejoice at wrong. Wrongdoing brings disaster, but Jesus took no pleasure in anticipating the retribution. He wept. "A man of sorrows." ♦ *Yes, but He could endure it all if He had His Father.* ♦ But the time came when He lost even the sense of His Father's presence, when He cried, "My God, my God, why hast thou forsaken me?" (Matt. 27:46). That also was from the Psalms—Psalm 22:1. ♦ And so His sensitive, vulnerable soul was stripped of everything. Every defense, every comfort, every solace, every satisfaction, was gone. Other martyrs, when clothing and dignity and the esteem of fellowmen have all been stripped away, at least have the consoling assurance of God's presence and approval. But now, for Jesus, even that was gone. He had nothing left. Nothing—except the black hole. ♦ And He felt it all keenly. No stoic resignation here. That would have been trivial by comparison with His Passion. He was in every way "a man of sorrows." ♦ *Is His suffering now finished? Is He no more rejected?* ♦ By our pride and stubbornness, by our self-centeredness, and by our well-intentioned cruelty, we still crucify Him. ♦ The Man of sorrows is still a dangerous man. Just when we think we have domesticated Him and made Him at home, He scandalizes us again with more truth than we can stand. We can't manipulate Him. Just when we want Him to laugh, He weeps. □



*Jesus had
an unsettling
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it memorably.*



Robert M. Johnston is professor of New Testament at the SDA Theological Seminary, Berrien Springs, Michigan.

*Scriptural quotations in this article are from the Revised Standard Version.



In 32 years, Nelly Enns helped deliver 7,000 babies at Hialeah Hospital.

A THOUSAND TIMES OVER

The stories of three Adventist people who live heartily for the Lord

BY KIT WATTS

Some people grab headlines as they risk and succeed at a once-in-a-lifetime adventure. Others spend a lifetime immersed in a job or pursuing a mission that absorbs

their energy, their devotion, their very lifeblood. One day they emerge from their round of activities puzzled that, after what they supposed was an ordinary life, they should be found notable.

Nelly Enns, P. V. Jesudas, and Arabella Williams are such people. There is something compelling in the substantive, cumulative effect of people who do things well, again and again, even thousands of times over. What follows are the stories of three Seventh-day Adventist people whose lives reveal cheerful perseverance and disinterested faithfulness. They live, not for an audience or a media event, but "heartily, as to the Lord" (Col. 3:23).

Nurse Nelly Enns—7,000 Babies

After assisting in the delivery of nearly 7,000 babies, Nelly Enns, for 32 years a labor and delivery room

nurse at Hialeah Hospital in Florida, retired this year.

Did she actually keep track of the babies? "No," she admits as she laughs. "But when you've worked almost every week for 32 years and averaged four or five babies a week, I think 7,000 is a pretty reasonable estimate."

"Eventually I began to realize I was delivering babies of babies of babies," Enns adds. "Three generations! After 32 years it can happen."

Nelly comes from a family of long service. Just after the turn of the century her mother and father, Martha and Abraham C. Enns, pioneered as medical missionaries in Africa. They gave simple treatments under primitive conditions. Later the family relocated in São Paulo, Brazil. Nelly, whose accent still betrays the culture in which she spent her early years, studied for her RN there. When she and her two nurse sisters, Louise and Esther, moved to the United States, they found jobs at Hialeah Hospital—and stayed.

The sisters each spent more than 20 years at Hialeah. When Nelly, the youngest, retired early in 1987, she had worked at the hospital longer than any other current employee.

To Nelly that is not so remarkable. The hospital "has a nice atmosphere. I enjoyed my work. It was home." Like the babies she's helped to deliver, the institution has grown over the years. She joined the staff when it was a nearly new 21-bed facility; it now has 400 beds.

Work has been her life. Yes, she and her sisters have had a few hobbies—walking on the beach, picking up shells, collecting a few stamps. But the babies and the mothers—they make her voice lively with memories.

"Today mothers usually aren't so sedated during labor and delivery," she explains. "I had more chances to get acquainted. Some of them were frightened, some were not well. Others faced an instant tragedy when a baby was stillborn or had a birth defect. Mothers welcomed a word of hope and encouragement." As an afterthought she

suggests, "I guess doing all this was a kind of mission experience."

Fellow workers are quick to make the association between her faith and her actions. "She was a beloved nurse," says Sidney Kelly, director of marketing at the hospital. "Everyone knew her and liked her. Her farewell party was unusual. Even physicians turned up in scores! People took pictures and brought pictures. We had special food. Of their own free will, folks contributed \$3,500 so she could have a special trip as a retirement gift."

Nelly took her oldest sister, Louise, with her on a two-week trip to Europe, where they toured Holland, Switzerland, Germany, France, and England. She's glad to be home again—if not at the hospital, at least in the town where some of the thousands of grown-up babies and their mothers know her and call her by name.

Evangelist P. V. Jesudas— 4,000 Baptisms

Born into a Hindu priestly family that ministered in a famous temple called Amankoil, P. V. Jesudas grew up seeing witchcraft and magic. Through a succession of unlikely events, he has become the ministerial secretary of the South India Union and a persuasive evangelist. W. H. Mattison, president of the union, credits Jesudas with baptizing at least 1,000 Hindus and 3,000 from other Christian faiths.

Jesudas was one of eight children. The best education available to them as Hindus was in Christian boarding schools. "At school we were nominal Christians, and at home, Hindus," Jesudas remembers, "though I was attracted to Christianity."

But when he went to college he met Siva Sidanandha people, members of a highly devoted and educated Hindu sect. "Their devotion and wisdom drew me away from Christianity; nominal Christianity was no match for their intellectual dogmas," Jesudas says. Joining them, he vigorously preached these Hindu teachings for four years.

"But I was not satisfied," he states. Seeking peace of mind, Jesudas turned to Islam and Buddhism. "Not until I picked up a Voice of Prophecy card in a friend's house and began taking lessons did light break into my darkness." Still, he had questions. When he discovered Voice of Prophecy lectures being given nearby, he went to hear

My life has been threatened many times. I always turn to the story of David and Goliath."



**Once a Hindu evangelist, P.V. Jesudas
has raised up 55 Adventist churches.**

Pastor S. Thomas speak. "He cleared up my doubts. I became an Adventist!"

As a consequence of keeping the Sabbath, Jesudas missed two important examinations; he failed the courses and lost a scholarship to an engineering college. A furious father drove him away from home.

Penniless, he sat under a tree and wept. A schoolmate comforted him, then took him to his parents' farm for three months. Eventually A. E. Rawson, the Voice of Prophecy director, sponsored Jesudas through his first year at Spicer College. Fittingly, when he completed his studies, Jesudas began working for the Voice of Prophecy correspondence school in Poona.

But at heart Jesudas was a preacher. When church leaders finally set him to work as an evangelist, his natural ability blossomed. Soon the union section sponsored him to Philippine Union College for his master's degree.

Of course, while there Jesudas preached. As the result of one effort, he baptized 12 Buddhists and 12 Christians.

"Over the past 30 years he has raised up an average of almost two new churches a year—making a total of 55 churches," reports union president Mattison. "The tithe from these members is one of the main supports to the church in Tamil Nadu."

What motivates him? "It is the Lord's doing," Jesudas says simply. "He implanted an urge in me to win others. I want only to be an evangelist and bring as many people to God as possible."

Like Paul, Jesudas has not lived an easy life as an evangelist. "My life has been threatened many times," he says matter-of-factly. The story of David killing Goliath is one to which Jesudas often turns for inspiration, convinced that "in the name of the Lord we can triumph over terrible difficulties."

But even he has been surprised at some of the Lord's triumphs. While he held meetings for six months in one area, his father came to visit. He looked after the children while Jesudas preached, but secretly was listening to the messages. When he witnessed a baptism, his heart was finally turned toward his son, and toward the Son.

Jesudas was astounded when his father asked to be baptized, but he wasted no time arranging for his fa-

ther to have Bible studies with a local pastor. It was not necessary; his father had listened well.

When Jesudas asked for a union president to conduct the baptism, he was surprised again. The father who had driven him away from home years before objected. "No," his father said, "I want to be baptized by you, my son." There are some baptisms that even a man who has led 4,000 to Christ will never forget.

Volunteer Arabella Williams—4,000 Hours

In 1958, after she and her husband retired to Escondido, California, Arabella Williams joined up as



Since 1958 Arabella Williams has been a regular volunteer for the Palomar Memorial Hospital in Escondido, Calif.

a volunteer at Palomar Memorial Hospital. Nearly 30 years later, at age 91, she still runs the gift shop on the first, third, and fifth Sundays of the month. "It's hard for them to find Sunday volunteers, so I work two shifts," she explains brightly. "That's the Adventist advantage I can give to my community."

She continues, "It seems in perfect harmony with Adventist teachings. I want to help people and be involved in my city." At last count she had accumulated 3,885 hours of volunteer service. She usually adds another 20 to 30 hours per month. When she's in town, that is. Arabella Williams leads many lives.

In April, for example, she went to Andrews University (formerly Em-

Sunday volunteers are hard to find. That's the Adventist advantage I can give."

manuel Missionary College) to attend her class reunion. It was her seventieth! She received a bachelor's degree in English in 1917. Later she earned an M.A. in Spanish from Stanford University.

She also speaks Portuguese and German, reads French, and has had a career teaching language courses on the college level.

But Arabella may be most widely known as a zealous advocate—and example extraordinaire of healthful living. She cheerfully talks up vegetarianism—and shares samples of her savory cooking with the reporters who beat a path to her door. Since Ripley's Believe It or Not named her the oldest woman water skier in the U.S. when she was 86, all kinds of newspapers and national magazines have featured her prowess—*Modern Maturity*, *The Water Skier*, and *New Woman*, being among them.

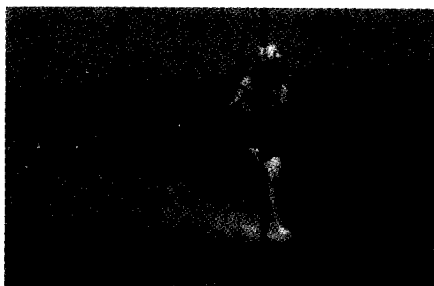
While even in San Diego most people dress in warm, sensible clothes on New Year's Day, she appeared with her slalom ski at the Penguin Day contest, zipping around Mission Bay in her bathing suit. From the time she was 78 until she retired from the sport last year, she missed the event only when it fell on Sabbath. Thirteen times she won trophies for being the oldest participant. Besides having a good time, Arabella was always ready to tell her story and share her faith.

Being an intrepid member of Maranatha Flights International, Arabella also witnesses with a hammer in her hand. In August she worked on her thirty-third project, helping to erect a Portuguese church in Lowell, Massachusetts. She has carried bricks for masons, climbed ladders to help install suspended ceilings, and put cap tiles on roofs.

The woman with the ruddy cheeks and snapping blue eyes explains to reporters, "I do these things because I'm physically fit. Others who go along might not be in such good health, so they may help in the kitchen." She's been to Ireland, the Azores, Alaska, Canada, and even back to Brazil.

For it was in Brazil and other areas of South America where Arabella first ventured out as a volunteer for the Lord. She and her first husband were missionaries there. He eventually became president of the Inca Union. Meanwhile, with a few medical courses, Arabella became a midwife and delivered scores of babies.

Before she left South America she buried her husband, Ennis V. Moore, in Peru and a son in Brazil, both victims of tropical diseases.



Mrs. Williams holds the record of being the oldest woman water skier in the U.S.

When she remarried, it was to W. H. Williams who'd also been a missionary. She's been alone now more than 20 years. But it might well be said of her, as it was of Moses, that her eye is not dim, nor her natural force abated. □

Kit Watts is an assistant editor of the Adventist Review.

Linda Hernandez loves to baby her patients.



Meet Linda Hernandez, registered pediatric nurse, storyteller and part-time big sister at Porter Memorial Hospital in Denver.

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The joy of seeing a really sick child get better is my reward for working here, and I know my colleagues feel the same. Together, we're living Christ's words, 'If you have done it unto one of the least of these, you have done it unto Me.'"

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The inside story about people and events that shaped our history



A. T. Jones (left) and Uriah Smith (right) verbally fought each other for the duration of the 1888 General Conference session. In one argument over the tenth horn of Daniel 7, Jones declared to the assembly, "Elder Smith has told you he does not know anything about this matter. I do, and I don't want you to blame me for what he does not know."

legislative battles over Sunday laws. He would emerge as a champion defender of righteousness by faith. Later he stepped in as editor of the *Review* and would even be a candidate for GC president.

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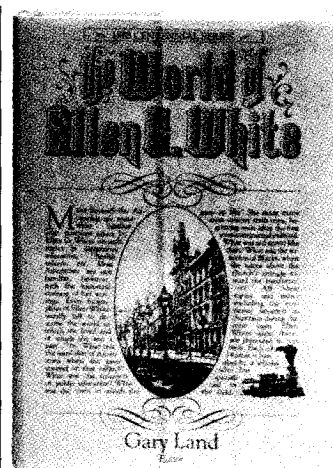
ment, and Foy's relationship with Ellen White. Photographs and engravings complete our view of his environment.

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Vaudeville was a refined version of burlesque that made the theater a center of family entertainment.



THE WORLD OF ELLEN G. WHITE

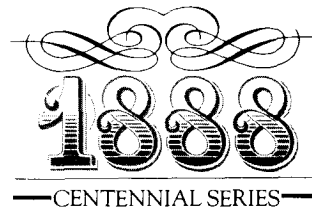
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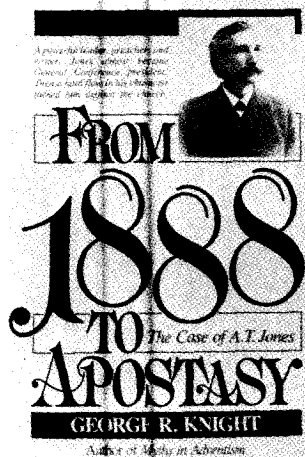
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FROM 1888 TO APOSTASY

Looking back at the 1888 General Conference session, Mrs. White described it as the "most incomprehensible tug-of-war we have ever had among our people." And on one side of the conflict stood a talented young preacher who boldly challenged the most powerful men in the church.

Alonzo T. Jones was already an unrivaled hero in

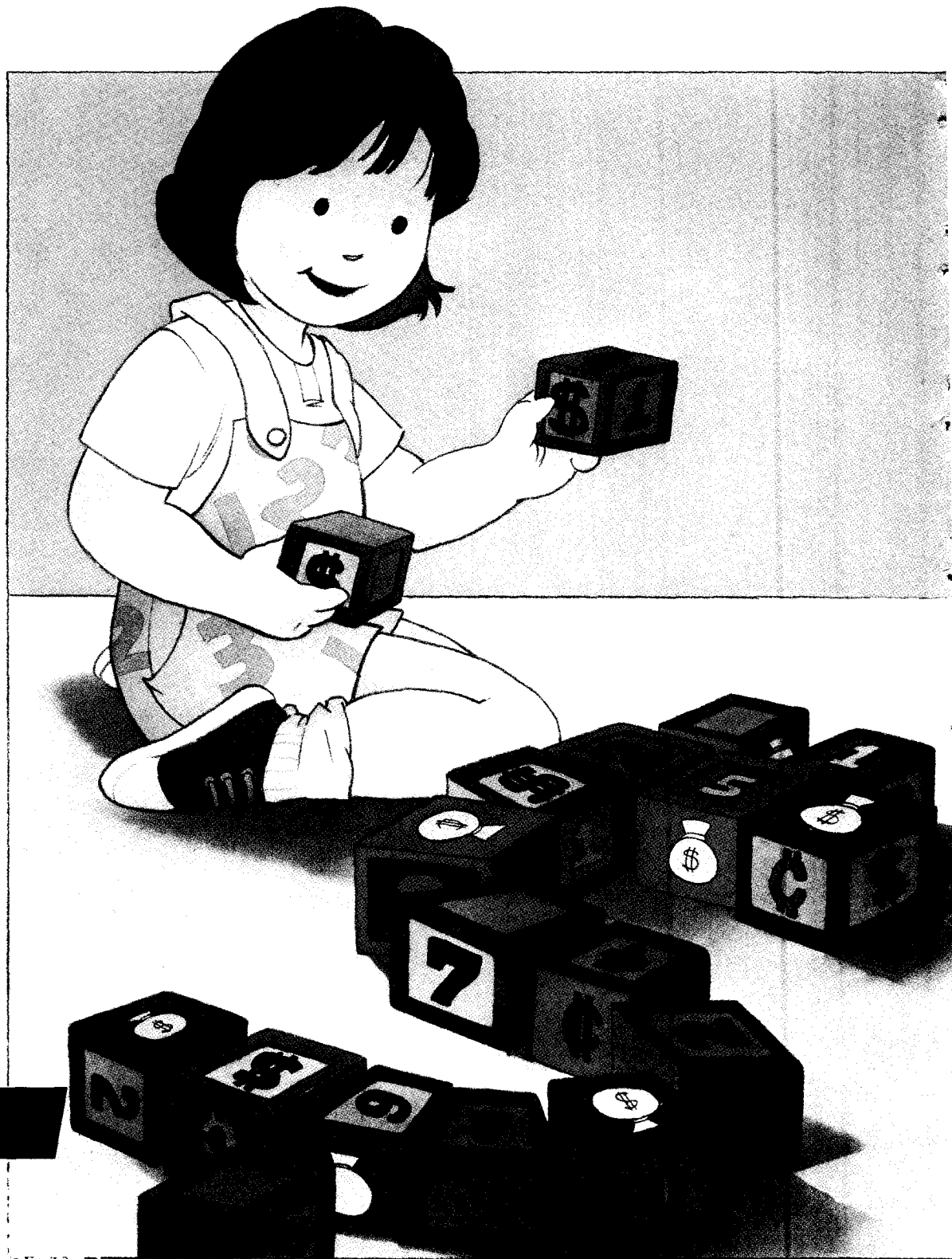
These Are My Thoughts of October 3

By Richard Norman



*The cherry trees gone
Sound of the windmill
The taste of ripe pears
Lord, what's heaven like
Say, can i have my dog back
The one with the short tail
How about my white cat
Will the river flow cool
Warm straw piles too
Can angels cook like Grandma
Can i go swimming at night
Will the crows and owls fuss
Does the cream lay thick on the pans
Lord, do You have a place like that
i really don't need wings
i'd rather walk barefoot
Is the mud sticky and cool
Do i need my glasses
Can i have recess just with You
i'll wash the boards and empty the trash
Teach me to read the stars*

How to
foster
healthy
attitudes
and
practices



Teaching kids about money

BY DEBORAH ANFENSON-VANCE

STEPHANIE BRITT

My daughter is not yet 3, but she already knows about getting into Mom's wallet. "This is money," says my little princess as she unfetters my change purse and upends it onto the queen-size bed. Then, for the love of sound effects, she flings dimes, nickels, and pennies to the hardwood floor below. She doesn't worry where they might land. That's my problem.

To Chelsea, fiscal responsibility means not putting quarters in her mouth. She hasn't the dimmest notion of individuals, marriages, and societies built and broken over the likes of the shiny-but-dirty stuff in Mommy's purse, or why it could possibly be that important. My girl has never written a check, paid a bill, earned a nickel, or known a financially tense moment.

But she will. And she will learn. The life of the pocketbook may not be the noblest of our human aspects, but for better or for worse, it is with us till death do us part. My happy task as a parent is to teach her about it.

Getting Money

Since one of the best ways to learn is by *doing*, it stands to reason that children learn to handle money by handling money. The tricky part, of course, is how an unemployed 7-year-old can gather cash enough to polish his financial management skills.

We parents morally opposed to stealing usually see two basic solutions to the "my own money" problem children face: (1) make them work for it and/or (2) give them an allowance.

On the surface, making your second grader toil for a paycheck may seem like the all-American Protestant Work Ethic answer. After all, earning your way is just part of the reality of life. But if a young child is going to have a regular income, Mom and Dad will likely end up as employers, "an arrangement that both distorts family relationships and gives money too much meaning," says financial writer Grace W. Weinstein.¹ "If you've ever scolded a child for not performing a chore when she preferred to play, you probably realize that it's best to keep money out of the equation."

That is not to say that parents and children should never enter into labor-for-cash exchanges. But monetary agreements are best reserved for special, one-time-only kinds of jobs (cleaning the basement, painting the porch) or jobs you normally hire someone else to do (perhaps mowing the lawn or washing windows). And business should be business, which means that if parents want to pay for a job, the child has the option to refuse the money—and the job. Routine household chores like clearing the table, making beds, and putting out the garbage should not be viewed as earning opportunities but as part of family responsibility. In this vein, child psychologist Lee Salk observes, "Paying kids robs them of feeling important as family members."²

So if they're not going to work for a regular in-

come, how are they going to get it? Some parents, liking to maintain a certain amount of control over their children, have them ask for money for specific items. That way, the decision of whether Salinda buys \$35 sunglasses or Mikey gets bubble gum really rests with Mom and Dad. But this method not only shields kids from financial responsibility and choice-making opportunities; it teaches them to be manipulative. And, of course, *we* are the ones they are learning to manipulate.

But since I prefer that my daughter and I learn to control *ourselves*, and not each other, I would shrink from offering her any more opportunities at Mommy-wagging than she already has. That leaves me but one avenue of approach—*giving* her regular, consistent amounts of no-strings-attached income. If I think this sounds too much like a free lunch, I need to decide whether I believe there is grace in the world, and if so, how far I think I would have gotten without it.

Making Allowances

When it comes to doling out allowances, three questions immediately come to my mind: How old? How often? and How much?

How old? Children can begin handling money "as soon as they have the maturity to keep from losing it," says Purdue University professor Flora L. Williams.³ The consumer newsletter *Moneysworth* suggests that age 3 or 4 is not too young for a child to begin receiving an allowance.⁴

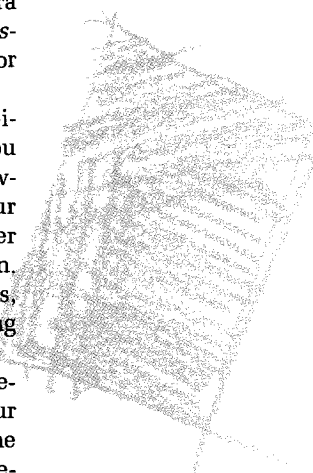
How often? Whether you settle on a weekly, bi-weekly, or monthly stipend, it is important that you be as regular and prompt with your child's allowance as you expect your employer to be with your paycheck. Generally a young child manages better with small amounts of money given more often. The older and more responsible the child becomes, the more capable he or she might be of budgeting larger amounts of money given less frequently.

How much? Start small, advises Weinstein. "Determine the allowance amount together with your child," she says. "Ask him how much he thinks he needs and what he wants to spend it on, then decide which expenditures you think are appropriate."

Before finalizing on an allowance amount, you need to consider a number of factors, including: (1) the child's age, (2) the child's financial responsibilities, (3) what the child's friends are doing, (4) area cost of living, and (5) inflation (yesterday's 10-cent ice-cream cones can cost near to a dollar today).

Also remember that the learning tool in your child's allowance is the discretionary portion—the part you have not already preallocated for lunch, pencils, and school clothes. "An allowance that is solely a pipeline for parental spending quickly becomes a source of frustration with little value as a learning tool," says Weinstein. "No one can learn to make decisions if all the decisions are already made."

Children can begin handling money "as soon as they have the maturity to keep from losing it."



Once you have established an allowance figure, regularly review the amount with your child to make sure it is in keeping with his or her current needs and responsibilities. *Moneysworth* tells of one Connecticut family who reviews allowances semiannually. The parents disclose the family's income, taxes, expenses, and general financial situation to their teenage children. This helps the children understand the overall financial picture and to moderate their monetary requests and spending to fit the family's financial capacity.

Spending and Sharing

Watching your child blow a week's allowance on rides at the fair or a toy destined to self-destruct in 12 minutes may not be easy. But, says Weinstein, "a child who is allowed to spend freely and to make mistakes—as long as those mistakes aren't physically, mentally, or morally harmful to the child—will learn valuable lessons about spending and saving." Parents need to view allowance money as an investment in their child's financial education—and perhaps nothing more.

As the child makes spending decisions, he or she will discover what money can (and can't) do. The child will not only become a better judge of quality and price, but will learn to understand and prioritize wants and diminish impulsive spending. "Television commercials have a significant impact on children's ideas about spending," write David and Barbara Bjorklund.⁵ They suggest parents evaluate commercials with their children, pointing out the manipulative and often exaggerated qualities of TV ads, particularly those targeting young audiences.

While parents should curb the impulse to tell children what to buy, they can seize other opportunities to teach wise spending practices. "Take your children shopping," suggest the Bjorklunds. "Explain your decision to buy a large box of cereal rather than a small one." But *Moneysworth* reminds parents, "Your good advice and instruction will be useless if your kids see *you* spending extravagantly, living on credit, or placing undue importance on material acquisitions."

Part of a child's financial education involves learning to *share*. While parents can and should teach principles of Christian stewardship and generosity, they must always realize that giving cannot be forced. One of the best ways for children to learn to give—to family, to friends, to less fortunate people, to worthwhile projects, and to God—is to grow up in a generous and giving environment, where parents have learned to give not only of their money but of themselves.

Saving

Once children have spent, they can learn to save. Maybe this sounds backward. But if kids don't learn to value money for what it *does*, they will become hoarders, not savers. "When we save, we save for a reason," says Weinstein. "Children need

a reason too." Encourage them to save toward an end—a purchase that exceeds the amount of the weekly allowance, for example.

Start small. Save quarters in a slotted card, or coins in a piggy bank or clear container. When the child has amassed a significant amount (*Parade* suggests \$25,⁶ though it could be less), have the child personally deposit the money in his or her own passbook savings account. "Some of the mysticism about money and banking is removed," the Bjorklunds suggest, "when children experience for themselves how the system operates."

What about checking accounts? *Moneysworth* suggests that "by 14 or 15, there's no reason why your child, if he's reasonably mature in his spending habits, cannot open and handle his own checking account. . . . The checking—and/or savings—account should be his *own*. He should be taught how to reconcile it."

Punishment and Reward

Money is power. Unfortunately, too many parents try to use money to manipulate, motivate, or penalize children.

In an August 1985 *Redbook* article entitled "Money Games," Grace Weinstein identified some inappropriate ways parents use money to influence their children.

1. Restitution. Through carelessness Clare breaks a family heirloom vase. Her mother's first impulse is to make her pay for it. But Weinstein points out that (a) the child cannot afford to pay for it; (b) even if she could, the heirloom is irreplaceable; (c) demanding payment gives the child the impression that cash can compensate careless habits; (d) money becomes the focal point, not the child's behavioral needs. "To develop a conscience," she says, "children must internalize right and wrong and acquire values; their moral growth is spurred by remorse at misbehavior, not by paying off the 'debt' in cash."

2. Misbehavior. Sometimes parents resort to fining children for infractions of family rules. Besides the fact that the punishment doesn't fit the crime, fining usually doesn't work. "It takes a lot more ingenuity—and thoughtful reactions—to come up with appropriate punishments," says Weinstein.

3. Rewards. "For every A I'll give you a dollar," says Dad. Or "If you're good at the pediatrician's, I'll get you an ice-cream cone," coaxes Mom. But, says Weinstein, "used in this way, money soon develops complicated emotional connotations." She quotes child psychologist Lee Salk, who says, "I don't believe in using material objects at all as reward or punishment. It's a way of associating feelings of love and acceptance with 'things' and leads some children to desire more and more things, to become acquisitive when they feel unloved or neglected."

Of course, sometimes a fine thread exists between gift and bribe, between tangibly celebrating

Part of a child's financial education involves learning to share.

your child's success and trying to manipulate him or her toward that success. "There is nothing wrong with treats," writes Weinstein. "An 'un-birthday gift,' after all, can be the nicest gift of all."

4. Substitutes. Placating children with things when what they need is parental attention only reinforces their confusion of love with material objects, says Weinstein. She quotes a family therapist who talks about parents' using money as a "buffer zone" to avoid personal involvement with their children.

Children see through the money games parents play. "They see what we are doing if we always offer to pay them . . . to get what we want," says Weinstein. "If we are honest with them, they will understand that sometimes we're too busy, sometimes we can't be home, sometimes we're just too tired to give them our undivided attention. Children would rather have attention, but they are happy to have gifts as well—gifts that are tokens of our love, not a substitute for it."

Values

I have a lot to teach my daughter about money—where to find a bargain, what to check for quality, how to make the dollars go far. She's not quite 3 and doesn't know any of these things.

What she knows is that a ride on Daddy's shoulders beats a \$10 bill any day. That she'd rather see Grandma than Grandma's wallet. That it's better to tickle, tease, and play in the park than to work for \$30 an hour. That it really is fun to see silver hit the floor, to hear the pennies dropping. In which case, she lives nearer to financial truth than I do.

She will sometime learn to take dollars and cents a little more seriously; that's something you have to do to get by in this world—to get an education, to care for a love, to eat. But from time to time I must remind her and myself that money is neither the best we have nor the most we have to give.

Maybe tonight Chelsea will prowl into my wallet again and pave the wood floor with a little change. Maybe tonight I should leave it there. For I've heard it is heaven where such a thing happens. Where gold lies underfoot and nobody cares. Where nobody thinks to pick it up. □

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Deborah Anfonson-Vance is assistant editor at the Adventist Review.

SPEAKING OUT

DECISIONS, DECISIONS!"

BY VIOLA KAISER

I am bothered when I hear suggestions that God has invested His church with the power to make decisions for its members. Might we not just as well be robots or automations? Would we prefer a pope to hand down directions for our every major move?

We say we want the church to take a stand, but the church is the people who make up its membership. Each member bears a sacred responsibility to God, family, and society to make his own choices and accept the consequences.

Is it not wiser for the church leadership to educate each member concerning its teachings, then leave the response to the individual?

Ellen White once wrote: "Many come to us with the inquiry: Shall I do this? Shall I engage in that enterprise? Or, in regard to dress, Shall I wear this or that article? I answer them: You profess to be disciples of Christ. Study your Bibles. Read carefully and prayerfully the life of our dear Saviour when He dwelt among men upon the earth. Imitate His life, and you will not be found straying from the narrow path. We utterly refuse to be conscience for you. If we tell you just what to do, you will look to us to guide you, instead of going directly to Jesus for yourselves" (*Testimonies*, vol. 2, p. 119).

Each person who enters the por-

tais of eternity must have cultivated the power to choose his own destiny. I am grateful God made it that way.

So, thank you, my church, for the freedom to choose our unique doctrines, while not having them crammed down my throat; for the privilege of paying tithe and offerings, while not being forced to do so against my will. Thank you for recommending a vegetarian diet, while not commanding what I must eat, and for suggesting a manner of dress, but not picking at my style. Thank you for expecting me to speak in a manner becoming to my religious profession, but being patient with me when I don't.

Thank you for loving me even when I choose wrongly, for leaving room for the Spirit of truth to guide me into all truth.

Viola Kaiser writes from Mosier, Oregon.



WHEN A CHURCH LEADER LETS YOU DOWN

BY MIRIAM WOOD

I have been an Adventist for more than 20 years. There are several ministers I have admired deeply and in whom I have had total confidence. Now I find that one of these men has been proven to be financially dishonest. I feel as though the foundation has been knocked from under my life. If he could not live up to our Adventist principles, what chance do I have? I am considering giving it all up. How do you feel when a leader you have trusted proves false?

I feel sad and disappointed. But my essential reaction is quite different from yours. I have never had the least inclination toward hero/heroine worship, and I regard all human beings—leaders and laity alike—as subject to the same weaknesses and temptations as I am.

I remember a conversation I once had with a friend. Mentioning the name of someone who had failed to live up to his Christian standards, he remarked, "Well, I think I can weather this, but if Elder _____ ever did such a thing, I would know my case is hopeless and would stop trying." But that means that instead of looking at our perfect Example, Jesus, we are looking at fellow humans.

Of course, we all agree that leaders have a greater responsibility to exemplify the high standards to which we all subscribe. But when from time to time a leader fails, this does not change the beauty of Christ or His message, or His power to keep from falling anyone who totally surrenders his or her life to Him. The Lord takes a serious view of leadership, but nowhere in the Bible do we read that leaders are ultimately

responsible for the salvation of others.

Perhaps my view of this subject is influenced by my experience with my grandparents who brought me up. My grandfather was a pastor and one of the most fiercely dedicated Adventists I have ever known. But he was also quick-tempered and exceedingly domineering, and had a few other negative traits of character that I won't enumerate. But he threw every fiber of his being and every moment of his life into God's work. I grew up respecting him, but never expecting him to be flawless. Somewhere along the line, I absorbed the fact that Christ's righteousness would cover his mistakes, which were not deliberate, ever. He loved his Saviour dearly.

Please let me encourage you not to let the incident you mentioned change your relationship to God or to the church. As you think of your own weaknesses, you will feel more charitable and will not be overly disturbed by the devil's efforts to make God's standards seem unrealistic and doomed to failure. Christ did not fail.

I can't understand how Adventist parents can let their children go out for trick or treat on Halloween. The children grow up with the idea that to get what they want they can threaten and even involve themselves in vandalism. Your opinion, please.

I have always felt that there is a strong suggestion of blackmail in the custom of trick or treating, though tiny children do not, of course, realize that. Even if no tricks are involved, it seems poor judg-

ment to allow children to beg from door to door, to say nothing of the dangers in recent years of poisoned candy or fruit with razor blades embedded in it.

However, a negative situation can be turned into a positive one, such as taking our children out in groups to distribute literature, or to solicit canned food or money for the poor or for worthwhile school projects. The children's politeness and different slant would surely prove an excellent neighborhood witness. I think many of our parents and schools are already in the habit of doing this kind of thing.

A relative of mine is soon to be married and wants his favorite cousin as his best man. Another family member says this is improper, since the cousin is married. What is your opinion?

I have never heard or read in any etiquette book that it is obligatory for a best man to be single. In fact, in second marriages, sometimes a married son officiates as best man for his father! And how about the matron of honor, who must be married to qualify for the role? Your family member should do some backtracking on his opinion.

Note to readers who have asked for confidential help because of marital abuse, sexual and otherwise. Please write to Church Ministries, Family Life Department, General Conference, 6840 Eastern Avenue NW., Washington, D.C. 20012. Request the list they have compiled of counselors from all over the United States. Perhaps one of these people will be located in your area. If not, check your phone book for a Family Services listing under your local county government. This agency often gives help free of charge.

Miriam Wood, author of 16 books, is a retired English teacher whose lifelong hobby has been "observing human nature in all its complexity."

1988 Devotional Books

For Youth

If you want to get a kid's attention at family worship, introduce him to heroes—heroes like Babe Ruth, Robert E. Lee, and "Wild Bill" Hickok.

The new junior devotional, *Stepping Stones*, provides a year's supply of kings, athletes, musicians, explorers, and inventors. And every one of them is featured in a short, gripping story filled with en-

ergy and action.

Dorothy Eaton Watts, who also wrote *This Is the Day*, has uncovered little-known events that catch most readers by surprise. Like the time Thomas Edison made \$37,000 by keeping his mouth shut.

Each story opens up the mind to a new idea about God, who turns out to be the real hero of this book. Hardbound, 384 pages. US\$8.50, Cdn\$11.90

For Adults

Each morning, as alarm clocks sound off across the country, millions linger in bed and wonder if it's worth the effort to get up. *Such Bright Hopes*, by Walter R. L. Scragg, can cure this early-morning apathy.

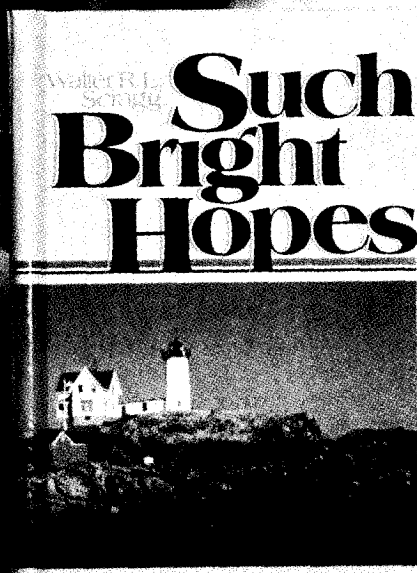
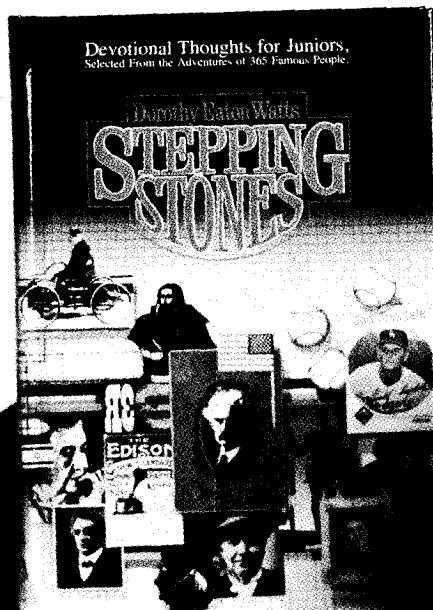
Each page in this devotional is a dose of optimism because it reminds us of the victories and joys that Jesus has ready for us.

King David praised God by saying, "All my springs of joy are in you."* *Such Bright Hopes* gives you a refreshing drink at these springs for every day of the year.

Hardbound, 384 pages. US\$8.50, Cdn\$11.90



*Ps. 87:7. From the *New American Standard Bible*, © The Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977.

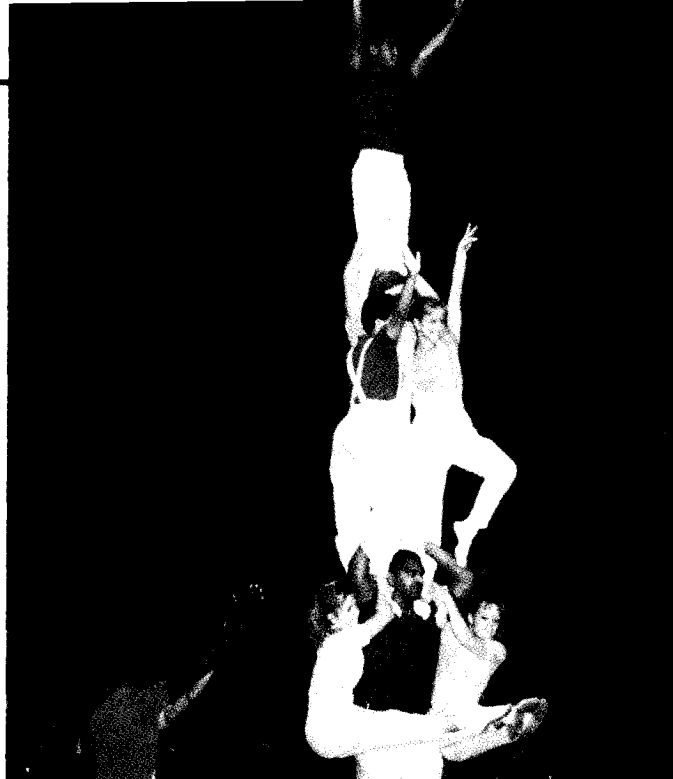


Adult devotional readings that renew your sense of hope each day.

The Andrews University Gymnics directed and coordinated the Sports Spectacular '87 program for the International Summer Special Olympics in South Bend, Indiana, on August 5.

During the three-hour program approximately 13,000 Special Olympics athletes, members of their families, and friends watched more than 15 sports acts. These included Matt Plendl, world hula hoop champion; Spud Webb, five-foot-seven National Basketball Association slam dunk champion for 1985-1986; and the Gymnics themselves, who performed several balancing routines.

Bart Conner and Mary Lou Retton, medal-winning gymnasts from the 1984 Olympics in Los Angeles, served as masters of ceremonies along with Jack Lloyd, an-



A capacity crowd watched the Gymnics perform stunts.

Andrews Gymnics Direct Special Olympics Program

Students perform, witness, before 13,000 at Notre Dame University.



Michelle Kalua, daughter of the Gymnics coach, presents lei to Jack Lloyd.

nouncer for Notre Dame basketball.

Besides coordinating acts and performing, the Gymnics provided all technical support, including

By Laurie Stankavich, public relations newswriter, Andrews University.

staging, lighting, and sound. Two other Andrews students provided the sound track for the night's theme song, "The Magic Is There," written and sung by a local policeman.

"Love in Any Language"

As part of the show's finale, Richard Dower, former instructor of technology education at Andrews, and William Mutch, associate professor of chemistry, with Jon Anderson, an Andrews alumnus, filled two giant screens with slides of Special Olympics athletes accompanied by the song "Love in Any Language." To Bobbie Kalua, son of the Gymnics coach and sophomore at Andrews, that symbolized the entire program. "It tied the magic of love in with what we're all about," he said.

At the end of the program Robert Kalua, coach of the Gymnics and associate professor of physical ed-

ucation at Andrews, arranged for Michael Stevenson, associate director of the Church Ministries Department of the General Conference, to say a few words. "I wanted him to say that as a church we support what the Special Olympics people are doing for the handicapped," Kalua said. "I also wanted him to evaluate this as a possible new dimension to witnessing."

"Who Are SDAs?"

"After the performance some dignitaries came up to me," related Bobbie Kalua. "They asked, 'What has this Andrews group been up to for so many years? Where is Andrews? Why haven't they been booked before?' A lot of them also wanted to know who Seventh-day Adventists are."

"Many people said it was the best show of the week," said Vicki McIntire, who works for the county prosecutor's office in South Bend and serves as chairperson of the Special Olympics sports nights.

After reading an article in the South Bend *Tribune* about the Gymnics' home show this past spring, McIntire invited them to perform for the sports night. She met with



The block-balancing routine demands concentration and physical strength.

Kalua and learned that the Gymnics orchestrate technical effects with gymnastic routines for their own shows. As a result, she asked them

to coordinate the entire Sports Spectacular program.

The program drew a reported record-breaking crowd to the Notre Dame athletic convocational center. Local television stations ran clips of the show, and ABC's *Wide World of Sports* shot footage that was aired August 16.

The International Special Olympics, founded in 1968 by Sargent



RICHARD SANTANA

Gymnic Roland Graham catches himself in a handstand after flinging aside an eight-high stack of wooden blocks.

and Eunice Kennedy Shriver, drew 4,700 handicapped athletes from 50 states and 70 countries. Formal organization of the Special Olympics began after an investigation commissioned by the Joseph P. Kennedy, Jr., Foundation showed that mentally retarded people were completely neglected when it came to organized physical-fitness activities.

To Perform in Korea

The Gymnics have been invited to perform in Korea in the fall of 1988, according to Coach Kalua. Previous tours have included the Bahamas and Hawaii. Kalua cofounded the Gymnics with Dr. Gene Wilson in California in 1959 and moved the troupe to Andrews in 1968. Currently, the 40 gymnasts are students

at the university, Andrews Academy, and surrounding elementary schools.

Andrews also participated in other aspects of the Special Olympics. Twenty physical therapy students volunteered to treat minor injuries and to aid athletes coping

Perfect in Christ

Some authorities say that we must become perfect before probation closes.

Can we do it?

Perfect in Christ shifts attention from the question of what we can do, focusing instead on Christ's work for us in heaven. We see Jesus as a powerful mediator who is able to remove our filthy garments and cover us with the robe of His righteousness.

Dr. Helmut Ott finds that the teachings on righteousness by faith found in the Bible and the Spirit of Prophecy have one encouraging theme: If we trust Him, Christ will present His perfection to the Father as if it were ours—even at the end of time.

Hardbound, 160 pages. US\$14.95, Cdn\$20.95

Now and Not Yet

Jesus startled people by announcing that His kingdom had already come. John Brunt shows that being a citizen of this kingdom changes our response to poverty, hunger, political oppression, legal disputes within the church, sexual behavior, and even building programs.

Discover how we can make the kingdom a part of the here and "now," even though we are "not yet" in heaven.

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Angels: We Never Walk Alone

What do angels do for us? Walton Brown opens our eyes to their mission by bringing scattered references from the Bible and the Spirit of Prophecy into one connected narrative.

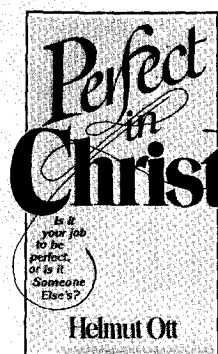
We see the part angels have in preparing God's leaders on earth, their involvement in Christ's ministry, and their encounters with Ellen White.

Paperback, 173 pages. US\$7.95, Cdn\$11.15

with field temperatures of nearly 100° F (38° C).

"You really come out with more than you went in with," observed Rodney Hahn, physical therapy graduate student. "It seemed just like a big family down there, with more caring than winning."

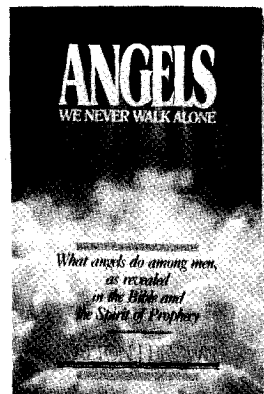
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NOW & NOT YET

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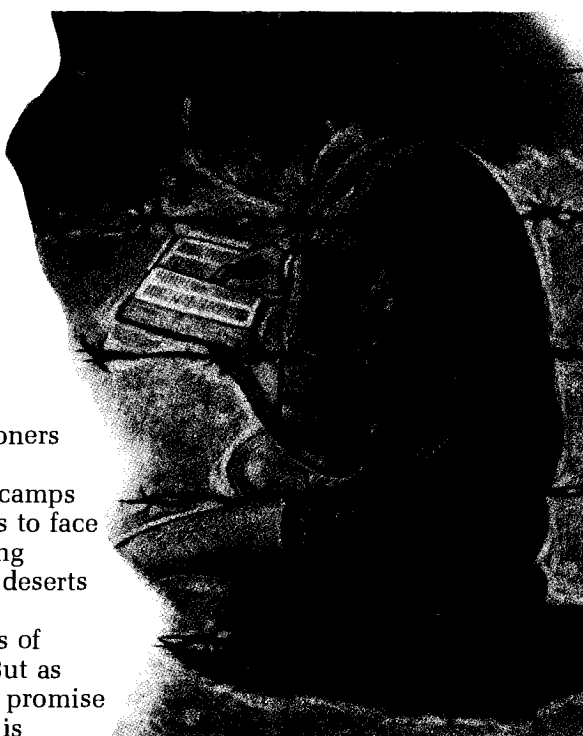
MaryBeth grew up with a mother who was an Adventist and a father who was not. Remembering the tension in her home, she vowed never to marry outside the Adventist faith.

But the vow weakened in the company of Jim, a confident premed student with green eyes and a staunch belief in the Catholic Church.

Ironically, Jim had also sworn not to give up his church. But do either of them have the emotional strength to break off the relationship?

The author of *Lucky in Love* tells this true story with sympathy and warmth.

PROMISE



Sitting on a concrete slab surrounded by barbed wire, Siegfried Horn finds a Bible promise: The Lord sets prisoners free.

But he remains in prison camps year after year. He continues to face starvation and mind-wreaking boredom in the jungles and deserts of the Far East.

The most productive years of Horn's life appear wasted. But as God pauses in fulfilling His promise to set the prisoners free, He is preparing this humble missionary for a brilliant new career.

The



Dan Jarrard answered God's call to the ministry at age 15. Ten years later his study led him to question the very beliefs he preached in his Pentecostal church.

He went to his congregation and asked them to choose between God's light and the traditional teachings of the church. To his despair, the answer was: "Follow the teachings of the church."

Read how he found a people who *did* share his new beliefs.

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PHOTOS BY JOHN TREOLO

Five members of the van ministry team (above) received use of a Community Services van while waiting for buses to be refurbished. Lee Crawley (upper right) checks blood pressure. Lower right, the converted bus speeds to a new location.

Students Operate New Kansas City Van Ministry

Health witness reaches up to 170 a day.

When a group of concerned laypersons brainstormed about methods of spreading the gospel among the 1.4 million people in metropolitan Kansas City, their conclusion proved unanimous: begin a van ministry emphasizing better living. One of the laymen purchased two retired 1980 Chevrolet metro buses from the city. Five students—two from Union College, one from Oakwood College, one from Howard University, and the other an academy student—were hired this summer to pilot the project.

Patterned after the successful Greater New York Conference's van ministry, which began in 1975 with one converted motor home and now has five vehicles serving New York City, the Kansas City program began small but has large growth potential, according to coordinator Roger Graham, associate pastor of the Kan-

sas City Central church.

"Our goal was to get a van program started to let people know Seventh-day Adventists are here and that we are interested in what happens," Graham explains.

Since the Kansas City region crosses boundaries with three local conferences—Central States, Iowa-Missouri, and Kansas-Nebraska—a cooperative effort emerged, with area pastors serving on the operating board and laypersons from all three conferences pledging financial support and volunteer labor.

Housed at a former Augustinian monastery obtained a year ago by the Central States Conference, the five students shared equally in the daily operation of the program, including scheduling, cooking, cleaning, and leading out in morning worship. While screening for hypertension, they overlooked no area of the city, from the ghetto sections to the business hub.

"Today we're in a predominantly Black neighborhood, but we work

all areas," noted Eddie Cabrera, a senior theology major at Union. "We aim to show people that we honestly care about them, for that formed a very important part of Jesus' ministry."

Operating Monday through Friday, the group screened as many as 85 in each van per day. Besides hypertension testing, the students distributed literature about Seventh-day Adventists, handed out Bible lessons, and offered prayer for all who were receptive.

"I experienced all types of reactions—surprised, happy, skeptical—but most were positive," said Carol Browning, senior elementary education major at Union. "Praying with each person proved rewarding. One lady told me, 'That's the first time anyone has prayed with me.'"

According to Glenn Brown, a former Oakwood student now attending Howard University, that's what the van ministry is all about. "When we sat down, held hands, and let people know we are a Christian organization, it put them at ease," Brown explained. "Our main concern was not their blood pressure but their spiritual needs."

Lee Crawley, a sophomore at Oakwood, added: "Working with this program has meant more than earning a little extra college money. Personally, I placed my emphasis on reaching souls."

The youngest of the group, Mary Kincaid, 16, who lives in Kansas City and attends Pine Forest Academy in Mississippi, indicated her surprise at how few knew their eating, smoking, drinking, and lack of exercise contributed to high blood pressure. "We witnessed to the people, but also tried to help them learn how to take care of their health. Many didn't know their blood pressure was so high they were 'walking time bombs.'"

Graham indicates that future goals include obtaining a full-time director and working with volunteers in Kansas City to continue this outreach throughout the year.

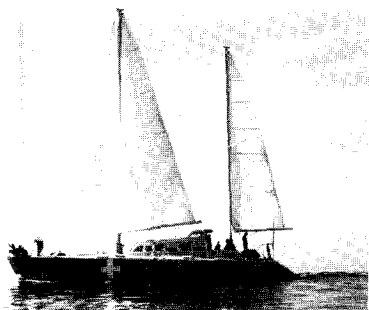
By John Treolo, communications director, Kansas-Nebraska Conference.

Canvasback Sails Home From First Medical Tour

Hospital ship treats 1,000 in two months.

Canvasback, one of the world's largest twin-hulled sailing catamarans, recently returned to the United States following her first tour in the Marshall Islands. The 71-foot aluminum vessel is fully equipped as an Adventist floating medical and dental clinic, powered by sails and two 150-horsepower engines.

Staffed by a pool of volunteer physicians and dentists, the ship provided free services to more than



1,000 islanders. *Canvasback* will remain in the United States for restocking, maintenance, and repairs until December, when it will return to the Marshalls for a six-month tour.

Performing the clinical services on the first tour were five general-practice physicians, seven ophthalmologists, four dentists, one medical records coordinator, two medical records assistants, and one optician. These 20 health-care professionals, as well as the ship's non-medical crew, donated their time to provide these desperately needed services. A rotating pool of about 1,000 medical professionals staff the floating hospital as volunteers.

In addition to routine examinations and immunizations, the medical teams did extensive diabetes

screening. A nine-person ophthalmology team saw 400 patients in two days. In addition, they performed laser eye surgery on two Marshallese schoolteachers. Upon examining the two teachers, the team determined that they required surgery for diabetic retinopathy. Unfortunately, they had no laser equipment on board the vessel. A search of the government hospital on Majuro turned up the equipment, but no one on the island knew how to operate it.

The ophthalmology team dusted it off, hooked it up, and discovered that it worked. Surgery was a success, and the team was able to instruct the hospital staff in the proper use of the sophisticated laser equip-

Okinawa Town Tramp Becomes New Man

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

In the Pacific Ocean south of Japan lies the little island of Okinawa. On the southern portion of this island is a town called Itoman, where several years ago a man named Eigin Kinjo lived. He had a wife and several children, but after he began drinking heavily, they left him.

Soon Mr. Kinjo was living in a broken-down shack under a bridge, a filthy place with rubbish and junk everywhere and with rats and vermin scurrying around. He went about the city collecting discarded bottles and selling them.

Kinjo's clothes were rags; often he wore no shirt, only ragged, torn trousers. He never shaved and hardly ever bathed. He had become the town tramp. Drinking heavily, he often was seen carrying his bottle while staggering down the road.

While Eigin Kinjo appeared pen-

ment. Delicate eye surgery was also performed under a microscope on a 17-year-old boy with Peter's anomaly. He left the operating room exclaiming, "It's a new world!"

The dental teams performed more than 900 fillings and root canals during the two months. A typical dentist living in the Marshall Islands might perform only 40 such procedures in one month.

Canvasback was built almost entirely by skilled volunteers. They selected the catamaran design because it can navigate in as little as three and a half feet of water, making it virtually the only vessel able to reach most of the outer Marshall Islands.

Most of the equipment on board was donated or sponsored by individuals and major corporations. It includes a dental chair, a portable dental unit, X-ray equipment, and other medical apparatus.

The vessel has received extensive media coverage throughout the United States.

nilless, in actuality he had a large sum of money, which he hoarded, always carrying it under a wide belt on his person. He never left any money in his shack for fear that thieves would walk away with it. And he never spent any of his money. For food he searched garbage cans and scrounged around town. He even ate dogs or cats that had been killed on the road.

One day the Seventh-day Adventist pastor of the Itoman church held evangelistic meetings in the town. Mr. Kinjo, drunk again and carrying his bottle, became curious when he heard singing coming from the tent. He went in and sat at the back. Some of the people moved away from him when they saw him come in.

But Kinjo kept coming back to the meetings each night, and gradually began sitting closer to the front. He no longer brought his bottle of whiskey with him. As the meetings progressed he became more interested. Soon he bathed, shaved, and

By Sandra Wachter-Van, Diamond Bar, California.

changed his dirty, ragged clothes.

During the final meetings he sat right up front. On the last night when the minister asked who wished to be baptized, Mr. Kinjo raised his hand. He was baptized and became a Sabbath observer.

Faithfully he studied his Bible and memorized verse after verse. He carried his Bible with him to share his new knowledge with others. He not only gave liberal offerings, but shared his money with the needy.

By James S. Miyashiro, a credentialed missionary on Okinawa.

Pastor Visits Jail Following an Arrest in Church

The members of the Perris, California, Fifth Street Seventh-day Adventist Church were getting ready for a youth program one Sabbath afternoon when a man walked into the church with tears flowing down his face. A member of the church escorted him to my office.

"Pastor, I need help!" he cried. "I'm tired of the life I'm living. I'm tired of doing wrong."

Moments later, just as we were getting ready to pray, we heard a knock on the door. Outside stood three policemen.

"Is Charles inside there with you?" the law officer asked.

"Well, I have a man who came seeking help," I replied.

The police followed me into my study; he was the man they had been looking for. They handcuffed him and took him to the squad car.

I learned that Charles (not his real name) had gotten into a fight and committed a felony while drunk. He was on his way to a liquor shop to purchase another bottle when sud-

denly a voice said, "Go inside that church."

Bible Course

I went to the city jail to see him. I told him I wanted to be his friend, that I'd do everything possible to help him. Then I told him of a Friend I'd like him to meet. I left the book *Steps to Christ*. He promised he would read it through.

After visiting Charles in jail a few more times, I enrolled him in a Bible course. A little later he was released, but only during the week. The court required him to return to jail on weekends.

A couple of weeks later we were to have a prison ministries seminar at the church, conducted by two of the foremost prison ministry experts in the country—Richard Bland and Harry Williams of United Prison Ministries. I wanted Charles to attend this meeting so he could speak with Harry Williams, a former inmate who spent 21 years in and out of prison.

On Friday morning, the day Charles was to return to jail, I talked to the judge. "If you see that he reports to my office Monday morning, I'll let you have him," he said.

Charles and his wife attended church the following day, and Harry Williams got to speak with him. In Harry's sermon he told of his life as a ringleader who controlled most of the drugs and prostitution in north Philadelphia. "But there's nothing the devil can put you on that the

Lord can't take you off," he declared.

That afternoon we had a baptism. As I appealed to those who ought to turn their lives over to Jesus, among the ones who rose to their feet was Charles. I knew then that it was not happenstance that he had been arrested in my office several weeks before.

Today both Charles and his wife are taking Bible studies and preparing for baptism.

Answers to "Job's Troubles," p. 30

Job had *seven* sons and *three* daughters, *7,000* sheep, *3,000* camels, *500* yoke of oxen, and *500* she asses.

Satan caused Job to have "*boils* from the *sole* of his *foot* unto his *crown*."

Job's wife suggested that he "*curse* God, and *die*."

"Wherefore I *abhor* myself, and *repent* in *dust* and *ashes*."

God told Job's friends to sacrifice *seven* bullocks and *seven* rams, and said Job would *pray* for them.

After Job *prayed* for his *friends*, "the Lord gave Job *twice* as much as he had before." Now Job had *14,000* sheep, *6,000* camels, *1,000* yoke of oxen, and *1,000* she asses.

God gave him *seven* sons and *three* daughters. The daughters' names were *Jemima*, *Kezia*, and *Keren-happuch*. Job lived another *140* years.

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By Donald G. King, pastor, Fifth Street SDA Church, Perris, California.

To New Posts

Regular Missionary Service

Sherry Karon (Read) Shrestha, returning to serve as family practice physician, Montemorelos University, Montemorelos, Nuevo León, Mexico, **Prakash Taujale Shrestha**, and two daughters left August 28.

Edward George Simanton, to serve as music teacher, Colombia-Venezuela Institute, Medellín, Colombia, of Spokane, Washington, left June 18.

Daniel Eugene Snider, to serve as director, ADRA-Peru, Inca Union Mission, Lima, Peru, **Fern Kathleen (Perrin) Snider**, and two children, of Juneau, Alaska, left August 3.

Charles Emmet Stout, to serve as pastor/evangelist, Beverley, to serve as church school teacher, Irish Mission, Galway, Republic of Ireland, and three children, of Wahpeton, North Dakota, left June 8.

Volunteer Service

Jay F. Flory (AVSC), to serve as construction worker, ADRA project, Paluan Village, Mindoro Island, Philippines, of Lemoore, California, left July 1.

Steven Kiyoshi Furukawa (AVSC), to serve as teacher, Japan English Language Schools, Osaka, Japan, of Gardena, California, left June 14.

Vanderley Granados (Special Service), to serve as physician, Malamulo Hospital and Leprosarium, Makwasa, Malawi, of Athens, Ohio, left June 23.

Cheryl Beth Hickethier (AVSC), to serve as worker, ADRA project, Calbayog City, Philippines, of Loma Linda, California, left July 1.

Carrie Ann Lambert (AVSC), to serve as worker, ADRA project, Calbayog City, Philippines, of Loma Linda, California, left July 1.

Ed R. Meelhuysen (AVSC), to serve as worker, ADRA project, Calbayog City, Philippines, of San Bernardino, California, left July 1.

Jay Lee Neil, Jr. (AVSC), to serve as worker, ADRA project, Calbayog City, Philippines, of Loma Linda, California, left July 1.

Deborah Diane Weemes (AVSC), to serve as worker, ADRA project, Calbayog City, Philippines, of Loma Linda, California, left June 29.

Sylvia Joy Wegh (AVSC), to serve as worker, ADRA project, Calbayog City, Philippines, of Redlands, California, left July 1.

Steven Ernest Zane (AVSC), to serve as worker, ADRA project, Calbayog City, Philippines, of Loma Linda, California, left June 29.

Student Missionaries

Charles Soonkyu Ahn (AU), of Berrien Springs, Michigan, to serve as English teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, left June 21.

Joseph Allen Ellsworth (SC), of Alpine, Alabama, to serve as teacher, Taiwan San Yu English School, Kaohsiung, Taiwan, left June 14.

Robert Leo Fournier (CUC), of Sykesville, Maryland, to serve as teacher, Thailand English Language Schools, Bangkok, Thailand, left June 14.

Rodney John Grabinski (SC), of Richmond, Virginia, to serve as teacher, Japan English Language Schools, Osaka, Japan, left June 14.

Sandi Renee Klein (WWC), of Spangle, Washington, to serve as nurse's aid, Roundelwood (Good Health Association), Tayside Region, Scotland, left June 21.

Deborah Diane Mock (WWC), of Winston, Montana, to serve as teacher, Japan English Language Schools, Osaka, Japan, left June 14.

Tanya Sharon Simril (OC), of Huntsville, Alabama, to serve as teacher, Taiwan San Yu English School, Kaohsiung, Taiwan, left June 14.

John Dahunan Verzosa (PUC), of Santa Rosa, California, to serve as teacher, Thailand English Language Schools, Bangkok, Thailand, left June 14.

CHILDREN'S CORNER

JOB'S TROUBLES

BONNIE MOYERS

Job was a very wealthy man. God blessed him in all he did. Naturally Satan became jealous and wondered if God hadn't unfairly protected him. So God allowed Satan to do some very unpleasant things to Job in order to prove to Satan that Job would remain faithful to God.

Read Job 1 and 2 and fill in the blanks that tell how rich Job was.

Job had _____ sons and _____ daughters and many hired servants. He also had _____ sheep, _____ camels, _____ yoke of oxen, _____ she asses, and a very great household.

Job lost all of his riches in one day. At a later date, God allowed Satan to afflict Job's body, but made him spare Job's life. So Satan caused Job to have "_____ from the _____ of his _____ unto his _____."

Job's wife wasn't much comfort. She suggested that he "_____

God, and _____."

And Job's friends were miserable comforters as well. They accused Job of forgetting God or of committing some great sin, causing God's displeasure to fall on him. Job himself had quite a bit to say about all that had happened.

But God listened to everything Job and his friends said. Then He responded, answering them from a whirlwind.

Job realized that his knowledge and righteousness were nothing compared to what God knew and could do. He admitted, "Wherefore I _____, and _____ in _____ and _____" (Job 42:6).

After the conversation between God and Job, God told Job's friends to sacrifice _____ and _____, and said Job would _____ for them (verse 8).

After Job _____ for his _____,

"the Lord gave Job _____ as much as he had before" (verse 10). Now Job had _____ sheep, _____ camels, _____ yoke of oxen, and _____ she asses (verse 12).

God also restored his family, giving him _____ sons and _____ daughters (verse 13). The daughters' names were _____, _____, and _____ (verse 14). They were very beautiful girls. They, also with their brothers, received shares of Job's estate. Usually the inheritance was given only to the sons in the family, but Job felt so blessed that he wanted to share it with his daughters, as well.

After all his troubles Job lived another _____ years (verse 16). Not only did he see his children grow up, but he also saw his grandchildren, great-grandchildren, and great-great-grandchildren.

When life treats you badly, remember Job and how God took all the bad things that happened to him and changed the experiences into good. He wants to help you with your problems, too.

Answers on p. 29

TRUST

By the time my oldest grandson, Herbie, was 3 years old, we had already developed a strong bond of affection. While he and his parents were at our house for dinner one night, he asked, "Grandpa, tell me a story."

He held up a little picture book he wanted me to use. One double-page spread showed a picture of a traveler on a lonely road and fierce men hiding behind a rock nearby. It was the story of the good Samaritan.

Having spent much of my time as a pastor working with young people, I told the story to my grandson with a lot of vigor, describing the beating the traveler received, the priest and the Levite who ignored his pitiful condition, and the Samaritan who finally came to his rescue.

The next night Herbie and his parents visited us again. "Grandpa, I had a bad dream last night," Herbie told me.

"I'm sorry," I replied. "What did you dream about?"

He looked up at me trustingly. "About those mean men behind that rock," he said.

"Oh, Herbie," I exclaimed, "I didn't mean to frighten you with that story! It's a story Jesus told because He wants us to help people when they are hurt. Your daddy is a doctor. He helps people when they are hurt. Do you understand?"

"Yes, but if Daddy gets hurt, someone has to help him."

"I know," I replied.

He paused, deep in thought. Then, with arms outstretched, he proclaimed happily, "But grandpas can't be hurt by anybody anytime."

I was astonished. Ellen White's

words sprang to my mind: "Parents stand in the place of God to their children" (*The Adventist Home*, p. 320). Perhaps grandfathers are viewed in the same way. Maybe in the rough-and-tumble romps we'd had, Herbie came to assume that I was indestructible. For him I represented stability and permanence. He trusted in me.

Faith in God begins with a child-like trust, the kind Herbie had in me. Hebrews 11:6 describes this experience: "And without faith it is impossible to please God, because

In our rough-and-tumble romps Herbie came to assume I was indestructible.

anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him."*

Thousands of years ago the Bible recorded a dramatic scene in ancient Babylon when three young Hebrew men were brought before mighty King Nebuchadnezzar after they had refused to bow down to his golden image.

The king looked at them incredulously. He offered them another

chance, adding the warning that if they failed to comply they would be thrown into a blazing furnace. He added scornfully, "Then what god will be able to rescue you from my hand?" (Dan. 3:15).

There was a pause. Shadrach, Meshach, and Abednego replied, "O Nebuchadnezzar, we do not need to defend ourselves before you in this matter. If we are thrown into the blazing furnace, the God we serve is able to save us from it, and he will rescue us from your hand, O king. But even if he does not, we want you to know, O king, that we will not serve your gods or worship the image of gold you have set up" (verses 16-18).

Though this earthly king raged in frustration, they courageously stood by their convictions. Ultimately they were delivered. But their trust in God was based not upon deliverance but upon faith—a faith that they said could not be shaken even if God chose *not* to deliver them.

Our trust will be complete when we believe that God is able and willing to act in our best interest. "We know that in all things God works for the good of those who love him, who have been called according to his purpose" (Rom. 8:28). □

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



Charles G. Edwards pastors the Seventh-day Adventist church in Wenatchee, Washington.

BY CHARLES G. EDWARDS

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