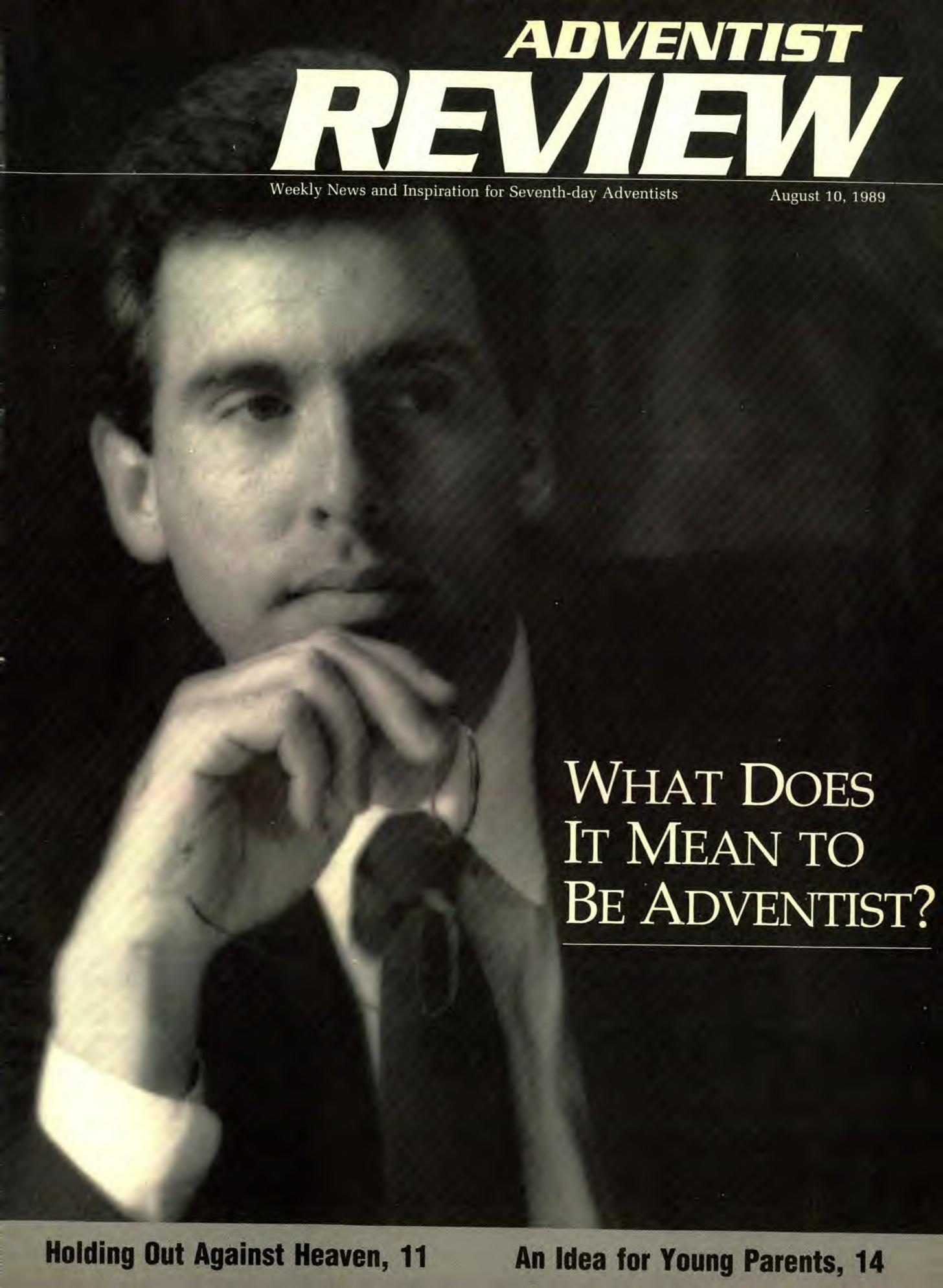


ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

August 10, 1989



WHAT DOES
IT MEAN TO
BE ADVENTIST?

Holding Out Against Heaven, 11

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Raise a Standard

Every Adventist, young and old, should read and reread "Time to Raise a Standard" (June 1), and everyone should do his part to save our people from falling into the trap of alcohol and chemicals.

I was connected with the temperance work in the Southern Asia Division for many years, and found temperance to be one of the effective means of reaching the upper-class communities. I addressed scores of meetings, such as Lions and Rotary clubs, on this topic.

PETER K. PETERSON
Riverdale, Maryland

The problem goes much deeper than just chemical abuse. It stems from what we eat, the quality of the product, proper combinations, the timing of meals, etc. Overly spicy foods and wrong combinations will lead to a hunger or thirst for stronger and yet stronger substances. Without control of our intake of foods and substances, we fall easy prey to Satan's temptations to use stronger things.

LLOYD SEAMAN
Tonopah, Nevada

The editorial, perhaps inadvertently, identifies one of the greatest deterrents to our success in dealing with church problems—condescension. Several times in the article the phrase "reach down" pops up with its holier-than-thou innuendo. A wise and saintly old surgeon once advised, "Quit getting angry with the other fellow because he doesn't sin like you do."

May God teach us humility and give us the ability to deal compassionately, reaching out rather than judgmentally reaching down as we all prepare to meet our Maker.

LUELLA MILLER
Enterprise, Oregon

The editorial stated that "many today seem undecided about whether abstinence from alcohol rests on a

biblical foundation." Ironically, this very uncertainty was implicitly repeated in the three feature articles on this topic in the same issue. One article calls the SDA stand on total abstinence "the historic denominational position." Another refers to our abstinence values, for which there now exist "abundant scientific and social reasons." The only article that mentions the Bible says that the SDA position is based "on Scripture and the writings of Ellen G. White," thereby insinuating that our position cannot be supported by the Bible alone.

While it is true that a superficial reading of certain passages in an English translation of the Bible can be construed to support moderation, a thorough linguistic, syntactical, contextual, methodologically sound exegesis compellingly demonstrates the consistent biblical position on total abstinence.

RON DU PREEZ
Berrien Springs, Michigan

Paternalistic

As someone still at the edges of being an "Adventist youth," I appreciated the Gillespies' insightful look at the challenges of ministering to the Adventist youth ("Mating, Materialism, and Mobility," June 1).

Many of the youth in our church today are intensely desirous of working with and through the church organization to fulfill the gospel commission. The problem is that when the youth come to the church with an awesome potential of creative energy, they are greeted with a paternalistic attitude by church leadership. The church talks about youth, programs are designed for youth, studies are conducted on youth, and seminars are given to youth . . . and all the while the youth are poorly entertained by spiritual parenting the church "knows" that the youth need.

It is time that the church stops treating the youth as if they are outsiders. The church needs to talk with youth, offer programs designed by youth, conduct studies side by

side with youth, and listen to seminars that come from our youth.

MARK FULOP
Loma Linda, California

Abuzz

I hope that the readers of "Amen" (June 22) do not fail to read the section entitled "Behavior in the House of God" in *Testimonies*, volume 5, pages 491-500. Then they might wisely balance the suggestion that "our churches should be abuzz with words of greeting and caring and concern and encouragement" with proper decorum and reverence in coming into God's presence to worship Him.

As a church organist I am only too well aware of how much "abuzz" our churches really are. While trying, through the medium of music, to set the atmosphere for worship and bring the emotions into an attitude of solemn, reverent awe as people assemble for the worship service, I am distressed with loud greetings, interchanges, and laughter. The place for the communications that set the air "abuzz" is the narthex or foyer of a church before and after the service.

"Amens" and enthusiasm rather than "drowsy indifference"—yes, by all means. But please, not to the exclusion of that quiet, solemn time to come into God's presence to bow and focus the mind on Him to the exclusion of interpersonal exchanges.

MARTHA FORD
Greenwich, New York

Handy Use

Please, please, please, put Hans K. LaRondelle's eight-part series ("A People of Prophecy," commencing June 1) into book form. It would be handier and thus more useful.

ADA C. HOLMAN
Mena, Arkansas

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

ADVENTIST REVIEW

August 10, 1989

General paper of the
Seventh-day Adventist Church

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COMING NEXT WEEK



◀ **“The Humanizing of the Church,”** by Warren Banfield. Church structure should aid in the development of people rather than hinder it.

■ **“Killing the Giants in Your Life,”** by Jeris E. Bragan. The story of David and Goliath gives us four principles for defeating our own “giants.”

■ **“Showers of Blessing,”** by Suzette Catalon. When she remembered those testimonials on tithing, she repented of being so cynical.

■ **“The Pine Warbler,”** by Virchel E. Wood. The fire-fighter thought the mother bird would leave her nest when the fire came, but he was wrong.



GOOSE DOWN AND THE GOSPEL

People who complain that Christians are too heavenly minded to be of any earthly use should consider Robert and Treva Burgess.

The Burgesses were comfortably settled in California, where Bob, 60, served as assistant treasurer and trust officer for the Northern California Conference. Having worked overseas for many years—Korea, Taiwan, Sri Lanka, and Pakistan—the Burgesses could coast toward retirement.

So when an opportunity opened up last year for Adventist Development and Relief Agency (ADRA) to commence activities in China and the call came to Bob and Treva, what did they reply? Yes. They would leave home, children, and work to be the first official Adventist representatives from abroad in mainland China.

"We looked for a person with background in business," said Ralph Watts, Jr., president of ADRA, in explaining the choice of the Burgesses. "Bob has his Ph.D. degree and has taught business courses at Pacific Union College. We also wanted someone of maturity—age is an asset in China—and with experience in the Far East."

ADRA, working with the China International Center for Economic and Technical Exchanges (CICETE), selected four initial projects, all in Shandong Province, between Beijing and Shanghai:

1. Drilling deep wells for two mountain villages. About 2,300 people benefit from this project.

2. Beekeeping for seven villages. Honey is very expensive in China—"liquid gold," Bob calls it.

ADRA supplied 400 beehives; the people grew plants with pollen-bearing flowers.

3. Improving the yield of an apple orchard. Not your average orchard—this one covers 400 acres and has 20,000 trees. Its Red Star apples help support 28 villages. The ADRA project provided funds to pump water, as well as 1,500 hand units for pest control. In the first year apple production increased 5 percent, and the quality of the apples also improved.

4. Starting a goose down industry. ADRA gave 40,000 geese to farmers in 22 villages—19 goslings per farmer. Geese lay 50 eggs a year as well as giving four or five pluckings of down. The Chinese built a factory to process the down and make down jackets. The factory employs about 200 people, and opened its showroom last October.

Funding the Projects

For all these projects, the farmers put up 25 percent of the cost. ADRA provided the seed money, and the villagers agreed to pay back 80 percent into a revolving fund for new projects during the next 10 years.

Robert Burgess' role was to supervise these projects, ensuring that they were done according to the contract. He also supervised the implementation of additional projects funded by Canadian International Development Agency (CIDA) through ADRA Canada.

He and Treva also held posts at the University of International Business and Economics in Beijing. Bob taught accounting; Treva, English and journalism.

The Burgesses left Beijing June 9

in the exodus of foreigners from China. The ADRA administration is evaluating current developments, and Bob and Treva hope they will be able to return. They want to expand the current projects and develop new ones.

Bob and Treva recall the warmth of their reception in China. Farmers involved in the projects erected signs saying "Thank you, ADRA." Students at the university expressed deep appreciation for their classes. Their biggest difficulty? Loneliness, especially on Sabbaths. They eagerly awaited copies of the *Adventist Review*, airmailed in packages of four once each month.

But what does goose down have to do with the gospel? Red Star apples with religion?

Much in every way. We are followers of Jesus of Nazareth, "who went about doing good, and healing all that were oppressed of the devil" (Acts 10:38). And, said James, "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

While all Christians say amen to good works, in the Adventist understanding of religion they assume a heightened place. Our study of Scripture points us to *wholeness*—wholeness of mind, body, and emotions; wholeness by virtue of creation and of redemption. We believe the Lord calls us to help men and women find this wholeness.

For this reason Ellen White, in a statement that would mystify most other Christians, could affirm: "There is more religion in a loaf of good bread than many think" (*The Ministry of Healing*, p. 302).

So goose down and Red Star apples bring Jesus close to people at the point where they most feel a need. And Adventists like Bob and Treva Burgess—may their tribe increase!—show us all where the Nazarene's steps may lead today.

WILLIAM G. JOHNSON



WHEN EVERYTHING'S NEW

"Behold, I make all things new"
(Rev. 21:5).

"No man putteth a piece of new garment upon an old. . . . No man putteth new wine into old bottles"
(Luke 5:36, 37).

"But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping" (Ezra 3:12, 13).

What's it like when everything's new?

Since we moved into the new General Conference office during the last days of June, I have found myself pondering the above texts. The new seems to bring both joy and trauma.

Boxes bulging with books and files sag against the walls. Piles of discarded cardboard clutter the hallways. An electric drill drones in the atrium while a workman installs directions signs among the library shelves. Lost visitors drift by my cubicle asking directions to places I've not yet been. (I have located the important things: xerox machine [far], drinking fountain [farther], and restroom [farthest].)

Over the partition I can hear Carlos Medley sigh into the telephone as he tries to sniff out a late-breaking story for Newsbreak. From another

cubicle I hear Eugene Durand sneeze—15 times! The furniture is new but white with dust.

New sounds, new patterns, new places; I am tempted to rephrase the words "Behold, I make all things new" to read "Behold, I make all things difficult."

Mixed Feelings

Recently, a group of friends and I were studying Luke 5 where Jesus talks about the inevitable trauma between new and old. Our leader in-

Will going to Heaven be like starting a new job, getting married, or moving to the new GC?

vited us to tell how we felt when we had deliberately done something new. I heard astounding stories.

"I learned to swim after I was 65," Loretta said. "Scary. But satisfying."

"Getting married. Definitely new," said Alice. "You choose it; you want it. But there's so much you don't know and can't anticipate." She then unfolded the story of how her husband of eight weeks suddenly slumped over, stricken with

the strange, paralyzing disease Guillain-Barré. "We couldn't predict either the course of the illness or the outcome of our marriage for many months," she said. "It was frightening."

Paula explained that she'd grown up having a fresh towel every day. "When I packed for my first archaeological dig in Jordan, I took 14 towels—seven for me, seven for my husband. Then we had a water shortage. We had all we needed to drink. But for everything else we were rationed to two buckets of water per week—hardly enough for baths, much less washing clothes and seven towels. Talk about new!"

Two years ago I looked forward to a new job and returning to Takoma Park after a nine-year absence. But many things had changed. People had changed. I had changed. For weeks I felt disoriented. The new can bring both joy and trauma.

Heavenly Shock?

For some reason I find myself thinking about heaven in all this. Will going there be like starting a new job, getting married, or moving to the new GC? In heaven all things will be new; *all* things. We'll take no baggage and no souvenirs; nothing will be familiar. Our very bodies will be new, mysteriously "changed in a moment, in the twinkling of an eye" (1 Cor. 15:51, 52). Even our names will be changed to something "which no man knoweth saving he that receiveth it" (Rev. 2:17).

We can gladly do without sin and suffering, but what will it be like to have *all* former things pass away?

I realize I'll need to trust God both to save me and to keep me sane when I get there. Trusting that besides giving me a new body God will also give me a new spirit.

God is, after all, the Creator of user-friendly things. For God, quality has always been job 1. In the beginning what God did and what God made was good. Very good.

And it was all new.

KIT WATTS

LLU Commission Readies Governance Options

A select commission formed by the Loma Linda University board of trustees is currently exploring seven governance models for the university, in preparation for the board's three-day session August 27-29.

The models under study include totally separate administrations for the Loma Linda and La Sierra campuses, a consolidated campus, two models featuring a single administration with two campuses, and two models that tie Pacific Union College and La Sierra together. In exploring the seven models, the commission sought input from faculty members, administrators, alumni, trustee members, and Student Association members at the La Sierra and Loma Linda campuses, says Augustus Cheatham, LLU vice president for public affairs.

At its last meeting on June 22, the board faced decidedly different mandates from the Loma Linda and La Sierra campuses regarding the future structure of the university. Several officials at the Loma Linda campus believe the university should become two separate entities, while La Sierra representatives recommended the university remain a single entity with two campuses.

WORLD CHURCH

Uplift '89 Crusade Yields 406 Converts. The Uplift evangelistic crusade, which ended July 9 in Linden, Demerara River, Guyana, resulted in 406 baptisms, reports Gershom G. Byass, Guyana Conference president.

The crusade, conducted by Earl Baldwin of the South Caribbean Conference, was held in three tents pitched side by side. A team of 12 workers assisted Baldwin.

Philippines Crusade Features Women Speakers. A Bible seminar conducted by five women evangelists in Barangay Pines, in west Mindanao, Philippines, resulted in 86 converts (some of which are pictured below) joining the Adventist Church May 13, reports Jemima Lacson, Western Mindanao Mission family life director.

The evangelistic series included Bible studies, health, family life, and children's ministries.



AFM Starts New Ministry in Papua New Guinea. Adventist Frontier Missions (AFM), a privately funded mission agency that works closely with the Adventist Church to start new work among previously unreached peoples, initiated a new ministry in the upper Sepik River area of Papua New Guinea on July 5.



Spearheading the mission will be John and Belinda Kent (pictured with their children), of New York City.

The New Guinea project marks AFM's fourth initiative, reports Clyde Morgan, director. In the past two years AFM sponsored mission projects in Northern Luzon, Philippines; Mindoro, Philippines; and Thailand.

Solusi Opens New Administration Building. Dozens of church leaders from the Eastern Africa Division and Zambesi Union converged at Solusi College May 11 to celebrate the opening of the schools' new administration building.

With donations from the NCR International corporation, the building took only three months to build, says Dr. Joel Musvosvi, assistant to the principal for public relations. Future plans for the building include installation of new computers, telephone switchboard, and fax machine.

ADRA Awarded Grant for Colombian College. On June 9, the Adventist Development and Relief Agency (ADRA) in Denmark completed arrangements for a \$475,000 grant from the European Economic Community to develop the Llanos Agricultural College in Colombia.

Last year the Norwegian International Development Agency gave a three-year \$440,000 grant for the college, reports Helge Anderson, ADRA-Denmark/Norway director. The college will serve 300 boarding students when completed in 1991.

Middle East College Starts Summer Classes. After closing last March because of military skirmishes between the Christian Lebanese Army and Syrian forces in Beirut, Middle East College started a limited summer session, reports Maurice Battle, an associate General Conference secretary. The six-week session opened with 20 local students.

To New Position. Moises Velazquez, formerly education director of the West Puerto Rico Conference, was elected president of Antillian College in Mayaguez, Puerto Rico.

Velazquez, who replaces James Unger, has also served as a mathematics teacher and principal of West Adventist Academy in Puerto Rico.

Correction. Adventist missionaries started their ministry in Vanuatu in 1912, when the territory was called the New Hebrides. The June 22 *Newsbreak* incorrectly listed the island nation among those where the church's work started between 1978 and 1987.

NORTH AMERICA

SDA Chaplain Makes Army Colonel. The United States Army recently selected the first Adventist chaplain to serve as a colonel, reports Clarence Bracebridge, director of Adventist Chaplaincy Ministries at the General Conference.



In his new assignment, Lieutenant Colonel Richard Stenbakken (left), a Union College graduate, will assume the post of installation/command chaplain at Fort Richardson, Alaska.

He will supervise all Army chaplains and their ministries in Alaska starting in September.

AU Receives Federal Drug Prevention Grant. On July 24, the United States Department of Education awarded Andrews University a \$118,543 grant to develop a comprehensive drug prevention program on the campus.

The grant was issued through the Fund for Improvement of Postsecondary Education, reports Dr. Patricia Mutch, director of the Institute of Alcoholism and Drug Dependency at Andrews.

The Andrews program will seek to train students and faculty in drug prevention, and develop an expanded intervention system for substance abusers.

GENERAL CONFERENCE

Construction Work Continues at GC Complex. Even though more than 400 General Conference staffers are settling into their new office complex, a number of areas remain unfinished, reports Charles O. Frederick, construction coordinator.

The main auditorium heads the to-do list, with a projected completion date of August 21. Contractors expect to finish the video theater and prayer chapel by August 25, and the audiovisual studios should be on line by September 30. There is no completion date available for the visitor's center.

Construction workers will probably continue working in the building for six months, Frederick says.

FOR YOUR INTEREST

Greek-Speaking Bible Worker Needed. General Conference officials are currently seeking a Bible worker for Cyprus. The candidate must speak fluent

Greek. Interested parties may write Maurice T. Battle, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-1608, or call 301-680-6663.

Recovery Celebration Comes to Maryland. Celebration of Recovery, a family-oriented retreat for recovering alcoholics, addicts, and their significant others, will be held October 20-22 at the Potomac Conference branch office in Takoma Park, Maryland, near Washington, D.C.

Presented by the Association of Adventist Parents for Drug-free Youth and the Potomac Conference, the seminar offers a two-step recovery program like Alcoholics Anonymous, but with a spiritual emphasis. The retreat costs \$25 per person, or \$30 per family sharing materials. For more information, call Beverly Gilmore at (301) 840-9032.

ALSO IN THE NEWS

London Crusade Becomes Graham's Largest. Evangelist Billy Graham's Mission '89 from London's Earls Court is the largest single outreach of Graham's 50-year ministry, reports crusade officials. His message was carried live by satellite (picture below) on large television screens to 250 centers throughout the British Isles and to 30 countries of Africa on prime-time television.

More than 6,800 churches in the British Isles and 16,000 in Africa participated in the meetings through prayer, door-to-door visitation, and training of counselors.



CHURCH CALENDAR

- Aug. 12 Oakwood College Offering
- Sept. 2 Lay Evangelists Day
- Sept. 9 Missions Extension Offering
- Sept. 9 *Adventist Review* Emphasis starts
- Sept. 23 Family Togetherness Week begins
- Oct. 7 Health Emphasis Week begins
- Oct. 14 Voice of Prophecy Offering

BEING ADVENTIST

The new generation
seeks compelling reasons
for its faith.

B Y D I C K W I N N

No amount of wishful remembering or earnest longing will change the fact: within the Seventh-day Adventist Church diversity and plurality are here to stay.

From a church that has prized individuality among its members, that has opened its doors to multi-ethnic and international members, and that has then warned them all against unquestioned compliance to authority, we could expect no other outcome. We have established the world's second largest private educational system, at least in part so that our youth might be "thinkers, and not mere reflectors of other men's thought" (*Education*, p. 17). Our church, then, could hardly be a melting pot of uniformity.

The young adults now completing their education and pondering the style of their life within the church have been profoundly shaped by this image of mature spirituality. The prizing of individuality also flows powerfully in the thought currents outside the church. Should young adults invest themselves into the life of the church at all, they will not likely do so for the identical set of reasons that prompted their parents to join.

While we find evidence of increasing interest in personal spirituality, we also note marked decrease in respect for institutional religion. Many conclude that being a committed Christian and being an Adventist

Church member are not automatically the same thing. If the church and its young adults are to walk together into the next century, together we must seek the foundational reasons for choosing to be Seventh-day Adventist in an era when many decide not to belong to anything.

Identity Crisis

Even now as the children of the baby boom generation move through our colleges and universities and ponder the nature of their commitment to the church, we taste the beginnings of a serious identity crisis. As long as some view the church as positioning us over against Christians of other persuasions, and others celebrate the common ground that we share with persons of all faiths, tensions arise over which view is more authentically Adventist.

For example, many seasoned Adventists typically define their Adventistness in terms of adherence to certain distinctive doctrines and lifestyle standards. For these people the church is a vehicle for assuring the continuation of these forms that they view as definitive for Adventists. Thus, when some young adults define their spirituality in ways other than through compliance with these norms, yet still wish to count themselves as Seventh-day Adventists, there is the pain of uncertainty over the church's fundamental identity.

The church can respond to this crisis in one of three ways:

1. We can resist even the hint of change, assuming that in making the past permanent we have saved the heart of true righteousness. This assumes, as well, that the church sees with utmost clarity its highest and best reason for being, and that this vision sensibly pervades every aspect of church life. The young adults who question these assumptions would feel no welcome within this response.

2. We can simply drift with social convention, embracing the uncritical whims of the noisiest voices among us. In so doing we will lose any distinctive identity as a church, any compelling reason to exist, much less win the loyalties of our most discerning young minds.

3. The crisis can become the occasion to discover anew the central genius, the enduring essence, of Adventism. In joining together in such a quest, we are more likely to discern the differences between the founding principles that are enduring and the specific forms that are shaped by circumstances of time and culture.

For example, Seventh-day Adventists cherish the gift of the Sabbath—that deepening of the soul in sacred moments shared with our Creator. Without it, we become materialistic, superficial, and live without reference to the eternal and the transcendent. The essence of Sabbath observance is the time spent in fellowship with God; this is enduring, this is the purpose behind the form.



JOEL D. SPRINGER

But form may be open for modification as life circumstances change. One of the specific ways in which our founders protected that "sanctuary in time" in the nineteenth century was by taking their weekly baths on Friday. In this way they shielded the Sabbath hours from the hassle of drawing extra water from the well, building a fire in the wood stove, hauling in and filling a large tub, bathing, and then emptying the tub. The modern Adventist who merely turns on the shower faucet as a part of Sabbath morning preparations may not be in violation of the essence of Sabbath-keeping, though the form has changed.

Form or Essence?

In all religious families, forms are more readily passed on to the children than the essence. They learn *what* to do on the Sabbath much sooner than they learn *why* to do it. Sadly, for many the *why* is never mastered. For this reason, each generation must be enticed anew to find the essence upon which its forms have been grounded. Each generation must own the responsible freedom to make certain that the forms they hold dear are in fact relevant and authentic expressions of the essence. Churches that do not engage in this process may survive, but they do so as an empty shell.

Many contemporary young Adventists seem open to continued

church involvement. In an anonymous survey in my upper division doctrinal studies class at Pacific Union College, 86 percent of the students indicated that they fully intended to be active, loyal Seventh-day Adventists upon graduation. Yet we must be alert to the self-chosen perceptions of the meaning of church membership that these bright young saints may bring with them, for they will not leave the church unchanged. They are bringing very specific expectations.

To begin with, these young adults insist upon relevance! No more empty God talk; no shuffling of religious phrases or realigning of pious adjectives cut off from full engagement with the human experience as it is. They will care about 1888 only after 1989 has been adequately unpacked. Christ's activity in the heavenly sanctuary will entice them only after they see appealing signs of what Christ does in their local church.

They long to see a religion that is reconciling and life-affirming, rather than one that is alienating and depreciating of one's personhood. They are suspicious of forms of religion—both inside and outside the church—that divide the human family into us-versus-them categories. They sense that the line between righteousness and unrighteousness runs, not between us and them, but through our own camp, our own hearts. They long for a religion that announces and enables

reconciliation between ourselves and God, among ourselves and the human family, and even with our own inner selves, that we might fully claim our freedoms and enjoy our capacities.

Interest in Quality

At least at a preconscious level, our young adults are asking a question that takes on this form: "As typically practiced, does the Adventist faith produce people who are markedly superior in their capacities to be caring, authentic, responsive, spontaneous, and life-affirming?" They measure the plausibility of the system by its aggregate impact upon the adult members. While seldom driven by any external sense of "oughtness" to join the church, they are willing to be enticed by the inherent quality and vision that must flavor the whole denominational experience. They are bringing a very pragmatic test to a decision many of their parents made because they were doctrinally convicted.

In a world where religion has as often been a detriment as it has been an ally, young adult Adventists are pressing any religious institution fully to justify its claims to legitimacy. They study history and find that religion has spawned more wars than it appears to have prevented. They study psychology and find that the worst kinds of psychoses are religious ones. They are perplexed at how often the arts and sci-

DOES THE CHURCH STIFLE OR ENABLE?
ARE ADVENTISTS ADDRESSING THE GREAT ISSUES OF OUR TIME?

ences have been "owned" or otherwise inhibited by religion. They study Christianity, only to discover that misperceptions of God are rampant even in the best of religious movements. And they ask a question many of their parents seldom dared to ask: "Does the human scene really *need* religion anyway?"

Unlikely to become recruits in a holy war, today's young adults are weary of doctrinal combat. They are far less likely than their parents to align themselves with the church simply because of its claims to biblically accurate doctrine. They are turned away from some whom they see as more concerned with doctrinal rectitude than with compassion and relevance. Unless they can see in a doctrine a compellingly appealing portrait of God's character and plan, that doctrine will remain on the margins of their attention.

As Seventh-day Adventists, our reason for being a part of the human scene is not to harangue societal problems ("The divorce rate— isn't it just dreadful!"); nor is it to exploit statistics to prompt evangelistic zeal ("The mounting drug problem proves the end is near!"); nor is it to reassure ourselves of our capacity to discern sin in others ("All those Sabbathbreakers— don't they know what the Bible says?"). Our reason for being here is to minister to a broken and confused planet, because our loyalties have been captured by a God who came to heal the wounded and liberate the captives.

If the understanding of God that comprises our heritage clearly enhances our capacity to minister and gives us a motivating vision to serve, then we need seek no further to find our essential core. If our young adults long for that very enabling, yet conclude that they must seek it elsewhere, then we will at that point encounter our most profound need for repentance and renewal.

Getting to the Core

Very few of this generation come from rigidly autocratic homes. Few of them have been fed a diet of externalism centered in threats and rules. They more often stand somewhat detached from the institutional church, neither passionately committed nor angrily protesting. And they ask more pragmatic questions: Does the church stifle or enable? Is the God I met in childhood relevant to the concerns of adult life? Would I like to spend eternity with the people in the pews on Sabbath morning? Are Adventists addressing the great issues of our time? Has this church helped me grasp just what those issues might be?

In responding properly to these questions, we need not become any less Adventist in our basic beliefs. But we may position ourselves in a different manner toward those beliefs. The Second Coming, for example, will still stand tall on the horizon of our minds. But we may be less likely to see it as a private

rescue from an annoyingly dissolute bunch of strangers. Rather, we will see it as the ushering into eternity of people who are even now builders of the kingdom of peace and justice—and thus who are safe to have there!

At its best, to be a Seventh-day Adventist is to be bonded to a Saviour who came to serve rather than to dominate. Thus, we are a servant people who shun every form of domination, of unequal relationships among us.

To be an Adventist means to announce to the world a God who desires to come to us as a wise teacher and nurturing friend rather than as a punitive judge or power-broking master. Therefore, in our desires for each other we appeal to the highest motives, employ the most enduring methods, entitle the highest sense of personal freedom.

To be an Adventist should mean being embraced by a God whose love is entirely unconditional, setting us free from frantic endeavors to impress Him with our works, and from fear of His rejection should we fail. Coming to Him who will in no wise cast us out, we are enabled to hold close the turbulent, abrasive hearts of those who can be healed only by unconditional love.

Our compellingly attractive understanding of God and His methods of dealing with the sin problem not only gives the Seventh-day Adventist Church its distinctive contribution to the world but provides the core incentive for its own young adults to participate in living that message. □



Dick Winn taught religion at Pacific Union College when he wrote this article. He recently joined the development staff of St. Helena Hospital and Health Center, Deer Park, California.

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HOLDING OUT AGAINST HEAVEN

The power—and the limitations—of prayer

BY BEATRICE S. NEALL

Daniel, the aged prophet, was in deep agony. For 70 years he had prayed toward a desolate city and a ruined Temple (see Dan. 6:10). He had pleaded with God to forgive the sins of his people and restore their city and sanctuary (see Dan. 9:17-19). Now the time had come for God to bring His ransomed people back to Zion with songs and rejoicing, to rebuild Zion's walls and lay her foundations with sapphires (Isa. 35:10; 54:11).

But just then the purpose of God was frustrated by a hostile prince. A new vision of the future revealed only more conflict. The prophet responded by searching for God so earnestly that he lost interest in ordinary food and comfort. For three full weeks he devoted himself to fasting and prayer. (See Daniel 10:1-3.) What Daniel's prayer did and did not accomplish is both thrilling and sobering. It provides an amazing example of both the power and the limitations of prayer.

Unexpected Opposition

The "great conflict" that distressed Daniel appears to be related to the struggle of Gabriel with the kings of Persia—Cyrus and his son Cambyses (verses 1, 13 [margin], 20, RSV). Apparently Cyrus had yielded to pressure from the enemies of the Jews to suspend the reconstruction of the Temple. And if we regard the "prince of Persia" (verse 13) as a human, rather than a satanic being, then it probably points to Cambyses, Cyrus' son, as the center of opposition to the rebuilding effort. History records, in fact, that Cambyses, who might have been a vassal king over Judea at this time, was noted for his iconoclastic hatred of foreign cults.*

In response to the "great conflict"

over the rebuilding of the Temple, Daniel fasted for three weeks. His fast coincides so exactly with Gabriel's 21-day struggle with the prince of Persia that it seems reasonable to conclude that Gabriel went into action in response to Daniel's fast. (Heaven responded often to the entreaties of this beloved man [see Dan. 2:17-19; 9:20-23].)

What happens in response to the "effectual fervent prayer" of a righteous person? If Daniel's story is any indication, all the forces of heaven go into action. Angels are sent to wrestle with the one in question. Michael—Jesus Christ Himself—becomes involved in the spiritual struggle.

The picture of heavenly forces going into action at the request of wrestling saints is wonderfully encouraging. How many Christians would gladly fast and pray for three weeks or three months if they could thereby receive assurance that a marriage would be saved, a lost child reclaimed, an evil purpose stopped! A three-week prayer marathon seems like nothing compared with years and years of unanswered prayer. Why is help so slow in coming sometimes?

Some prayers are easy for God to answer, such as prayers for temporal needs. But there is an area in which the sovereign God has limited His own sovereignty—He has given each human being sovereignty over his own will. He has drawn a circle around each person that He will not cross without permission. And in this respect, God is limited. Note the striking restrictions on divine power: "The prince of the kingdom of Persia withstood me twenty-one days; but Michael, one of the chief princes, came to help me, so I left him there with the prince of the kingdom of Persia"

(Dan. 10:13, RSV). "But now I will return to fight against the prince of Persia; and when I am through with him, lo, the prince of Greece will come" (verse 20, RSV).

Behold the mightiest beings in heaven frustrated by human will! Neither Gabriel nor Jesus Christ Himself could force the will of Cambyses. They were obliged to continue the conflict throughout the rule of Persia, and into the rule of Greece!

Still Effective and Powerful

Daniel's three-week prayer marathon was not lost, however. Though death prevented his continued effort in the spiritual struggle, God registered those prayers. After the hostile prince, Cambyses, met his end, God found a cooperative king to carry out His purpose—Darius I. Fifteen years after Daniel's fast, his prayer was answered—the Temple was rebuilt.

What can we conclude from the evidence in Daniel? Without question, effectual fervent prayer has powerful results. It calls into action the greatest forces in the universe. It unleashes the power of angels and of God Himself.

Yet it seems that in matters of human will we cannot expect instantaneous answers. It may take many years of persistent supplication for results to come. We cannot even be sure that x amount of effort will yield a particular result. Some, like Judas, resisted the personal efforts of even Jesus. But we can pray with assurance that every earnest prayer is heard in heaven, that our prayers unleash the greatest powers of heaven, and that through prayer we cooperate with God Himself in His struggle against evil. □

*See William H. Shea, "Wrestling With the Prince of Persia: A Study on Daniel 10," *Andrews University Seminary Studies* 21 (Autumn 1983): 225-250.



Beatrice S. Neall is an associate professor of religion at Union College, Lincoln, Nebraska.



ON PRESERVING THE TRUTH

BY TIM CROSBY

Recently a group of religion teachers from a conservative denomination held a conference in which they read various papers. One of the papers, "The Church Faces Modernity," argued that we shouldn't be so literal in our interpretation of Scripture. The authors of Scripture, it said, were concerned with the *meaning* of the historical events they wrote about, not whether or not they actually happened. The scholar who wrote this paper did, at least, maintain that he believed in the bodily resurrection of Christ.

A scholar from a major university, a spokesman for liberal Christianity, responded to this paper. He said he was surprised that the conservative scholar maintained a belief in the bodily resurrection of Jesus, because this sort of literalism was out of harmony with the gist of the rest of the paper. Then he made a highly significant point: "You seem to be going in a very liberal direction, and you should think twice about that, because liberal churches today are losing members."

Thinking twice is usually a good idea. Thinking only once often leads to a sort of revisionist mentality that will bankrupt the faith if such a mentality is allowed to flourish. God's counsel is to "hold fast" to the truth. We must not think we have to be always revising and improving. Sometimes the most difficult task is not forging new paths through the underbrush of error, but simply clinging to something from which the spirit of the age seeks to pull us away.

In an age such as ours, which worships the new and ridicules the old,

one important function of the church is to be an island of stability in a sea of change, a staunch defender of timeless verities in an age when defenders are few. In some areas change is necessary, but this does not involve central dogmas. We discard the abacus for the computer, but we do not revise the principles of addition and subtraction. Over the years Coca-Cola has updated its containers and vending

As long as the church preserves the truth, the truth will preserve the church.

machines; but should Coca-Cola stop selling Coke and switch to selling orange juice, the company would lose its relevance and its market. Even a minor change of formulas a few years ago proved traumatic to the company and disillusioned many once faithful customers.

Thus, to remain relevant, it is also necessary to resist change, for the only relevance that most organizations have lies in their differences from society. As soon as the organization comes to resemble its contemporary society too closely, it becomes irrelevant. Many mainline Christian churches are losing members in droves because they have been modernized into irrelevancy.

Everybody wants to be original, to come up with something new. It is

part of human nature. But Scripture calls the church, not to theological creativity, but to doctrinal faithfulness. I was surprised to discover that nowhere in Scripture are creativity and originality praised as a virtue. Jesus Himself clearly disclaims any originality in John 5:19, 30; 8:26, 28; 12:49; instead, He claims to be a faithful copier of His Father.

Luke mentions that the Athenians spent most of their time "doing nothing but talking about and listening to the latest ideas" (Acts 17:21, NIV). But Paul urged his followers not to strive for originality, but to be imitators of himself and others (1 Thess. 1:6; 2:14). His followers were to "stand firm and hold to the teachings we passed on to you" (2 Thess. 2:15, NIV), and to keep away from those who did not (2 Thess. 3:6). He praised the Corin-

thians because they "hold firmly to the traditions" (1 Cor. 11:2, NASB) that he delivered to them.

In Revelation Christ counsels the Christians in Thyatira and Philadelphia to "hold on to what you have" (Rev. 2:25; 3:11, NIV), and those in Sardis to remember what they have received and heard and obey it (Rev. 3:3).

Preservation of the truths of the past is an essential New Testament value. It is also the secret of a church's vitality. As long as the church preserves the truth, the truth will preserve the church. □

Tim Crosby serves at the Voice of Prophecy office, Thousand Oaks, California.



LET'S TRY THESE

BY REO M. CHRISTENSON

Any institution that remains closed to fresh perspectives and new strategies for fulfilling its mission is headed for decline. Based on my personal observations, the Adventist Church is more receptive to new ideas than it has been for nearly a century. In this atmosphere, I offer the following proposals, which if adopted could help the church play a larger and more effective role in the world.

1. Call to Youth. We should urge our 18- to 19-year-olds to devote a full year of service to the work of the church or the community—either local or national. This would be a year of sacrifice, with no expectation of financial reward beyond what is necessary for maintaining life and health. Well-to-do church members might be urged to help meet the basic expenses of youth engaged in church or community service who come from financially strapped families.

I am thinking of work with nursing homes, mental health institutions, nonprofit day-care centers, Operation Headstart, environmental agencies, municipal social service agencies, etc. Many young people might also assist church enterprises that lack the necessary personnel to carry out their tasks adequately.

A year of service following graduation from twelfth grade would give students a welcome break after 12 years of schooling—before they embark on many additional years of study in college and university. The greater maturity they would then bring to their future study would almost certainly improve their academic work.

We need to appeal strongly to the potential idealism of young people. A church that makes rigorous but constructive demands upon its youth is more likely to win their loyalty than one that does not. And think of the large amount of favorable publicity that might result from such a service program!

2. Call to Adults. While calling on our youth to sacrifice, the church should be giving higher priority to a call for sacrifice from older members, as well.

The lure of materialism dominates the secular world today and is making serious inroads into our church. Ours should be a church in which the higher the income, the higher the percentage of giving. If even only a fraction of the most successful professionals in our church opted to live more austere and use their prosperity to bless others (rather than pursue the deceits of consumerism), what a powerful witness for Christianity this would be! I can think of nothing that would cause others to take us more seriously.

3. Call to Families. Let us ask each family to set aside one evening a week as family night. With the TV turned off, the family can engage in pleasant activities designed to promote greater family intimacy and solidarity.

Today, alas, centrifugal forces and career aspirations tend to pull families apart and often make the home little more than an eat-sleep base from which family members pursue their separate interests. Establishing a family night would help reverse this trend. If this means borrowing an idea from the Mor-

mons, let us be humble and large-minded enough to do so.

4. Call to the Church. Let us become known as a church that unabashedly practices Jesus' admonition to love our enemies. This principle underlies our support for a noncombatant role in military service.

Since all men are our brothers, even in wartime, we should always be willing to help those who are wounded in battle. We should make clear our unwillingness to kill or mutilate or render homeless or make widows or orphans those we should love, those for whom Christ died. Our church has been much too reluctant to proclaim this belief, one in which we should take pride and joy. Let us hide it under a bushel no longer.

All these proposals are compatible with the teachings of Jesus and the fundamental tenets of the church. Establishing or emphasizing them would, I believe, inject fresh vitality into the church and impress others that we are a dynamic, developing church.

Of course, we should continue to stress a personal relationship with Christ. What could be more important? We should continue to make known our belief in a literal Second Coming. We should emphasize the Sabbath, an invaluable heritage at a time when busyness virtually consumes people's lives, crowding out those things that matter most. And we should continue to maintain a conservative moral stance. Sexual irresponsibility and alcoholic consumption, after all, produce more human tragedy than any social practices known to man (including war).

But if we added the innovations and emphases I described, they would help our youth to be proud of their association with a church that is faithful to its best heritage, while demonstrating renewed relevance to the special concerns of our age. □

Reo M. Christenson writes from West Carrollton, Ohio.

Partners in Adventure

By Jane Thayer

*How
(and why)
a mother
introduced
her preschool
boys to
art, original
manuscripts,
and you-pick
strawberries.*

Everywhere I go, I carry in my billfold a credit-card-size map of the Boston subway system. I haven't been to Boston for years, but I can't throw away the map because it is the only tangible reminder I have of special times spent in that city.

My first trip to Boston was a gamble. My traveling companion and I were going for different reasons. As a new resident of New England, I was going on a long-anticipated pilgrimage to walk the streets where poets, patriots, and artists had walked. I wanted to visit their homes, see original manuscripts, and examine original paintings and silverwork.

My traveling companion, however, did not share my interests. He was my 4-year-old son, John. He had not read Emerson, Hawthorne, or Holmes, nor had he heard of John Adams or Gilbert Stuart. He did, nevertheless, bring with him a sincere interest in throwing rocks into ponds, and an uncanny ability to locate gumball machines.

Although neither of us would get exactly what we wanted from a visit to Boston, I felt that the compromises were worth the gamble and the effort. And it did take effort. For the first day's trip I packed a lunch, a bag of miscellaneous supplies, and a collapsible stroller, which, not being the little umbrella style, took up most of our Datsun's trunk.

We drove into Cambridge, one of Boston's suburbs, to catch the subway. Although the parking spot I

found was nearly a mile from the station, John cooperated by staying in the stroller as long as it was moving.

Then, with our considerable gear in tow, we hurried underground to the trains. For John, the subway rides would be the highlight of the day.

Reaching the Park Street station, we climbed the long stairs and came into the bright light and city sounds of Boston Common. John chased pigeons and stared at the Hare Krishna chanters while I got my bearings.

Trip for Two

Outdoor places are the easiest with children. I would not have to worry about John being too noisy, and most of the sculptures and other fixtures are childproof. The biggest problem a park presents is in being too interesting. Once John got to the Frog Pond, he did not want to move on. It tried my patience to know that priceless historical things were right at hand, while we spent time splashing in the water. But I knew this was a trip for two, and my partner wanted to splash. So we splashed.

"Are there any fish in there?" I asked him.

"No," he said.

"How would you like to see a really big fish? A gold one?" I had his attention. And that's how I got him up the hill and into the State House, where we found the Golden Cod and looked at it from every angle.

Then I whisked John down to the

basement archives. It was a difficult place for us. He did not want to stay in his stroller, and he soon lost interest in old, yellowing pieces of paper.

I held him up to see the original copy of William Bradford's *History of Plymouth Plantation*. "Look, John, at this big old notebook. It's a journal. Governor Bradford wrote all those words himself. He was one of the Pilgrims who came here, and he wrote this book about their story. We'll go to Plymouth Plantation someday, and you can see what their colony looked like."

Why Bother?

How much John would remember of this commentary I did not know. But I was confident that taking him out of his daily routine on these adventures would accomplish two things: (1) it would increase his vocabulary, and (2) it would give him experiences to build on.

After this introduction to original manuscripts, I knew we had to find something fun—and quickly. That was easy, and in this case, downhill, a boon to be appreciated by this time of day. Within a few minutes we boarded a charming swan boat in Boston Public Garden. While the boatman paddled, I tried to picture the neighboring Common when women found guilty of witchcraft were hanged

there and when troops drilled on its 45 acres (British regiments of *Johnny Tremaine*) and when young Benjamin Franklin grazed his family's cow on that public property.

John frequently interrupted this reverie, alerting me to every submerged pop can and the antics of the resident ducks. I was pleased to see the ducks, for they had a literary

significance that John could understand. In Robert McCloskey's classic for children, *Make Way for Ducklings*, a pair of mallards had brought their brood to live on the island and to follow swan boats all day long and eat peanuts thrown to them by the passengers. We had read the book several times. The ducks we saw seemed like old friends.

The rest of the day we followed the red-brick markers of the Freedom Trail, not progressing very far.

you're going to adventure school?" To our weekly trip to the outstanding children's room of Leominster Public Library, we added one day for an adventure.

We made at least a dozen day trips to Boston and Cambridge, and several to Concord. We also ventured to Lexington, Salem, Plymouth, Cape Cod, and Amherst, always seeking out the historical and literary places of interest.

On each trip it was one for him, one for me: the New England Aquarium for him, the Museum of Fine Arts for me; the *Minuteman* statue for him, the Thoreau Lyceum for me. We each learned from the other. And that's how we occupied John's preschool years to keep us both happy.

Round Two

I had planned to resume my teaching career when John began school. But I encountered a detour. On John's first day of first grade, his little brother, Scott, was born. Adventure school began again.

The adventures, however, would not be the same. Before Scott was old enough for a trip to Boston, we moved to Berrien Springs, Michigan. Berrien Springs is a long way from Boston.

It is also a long way from Chicago, but not an impossible distance. When Scott was 6, I decided it was time to take

him to the City of the Big Shoulders. On the great day we got up early, drove to South Bend, Indiana, and took the South Shore train for a two-hour ride to downtown Chicago.

Our first stop was the Art Institute of Chicago. By a stroke of good fortune, Parker Brothers had selected from the Art Institute all 24



Although taking a 4-year-old to downtown Boston was a gamble, it paid off. It kept us both happy.

But the gamble of getting a small child to enjoy the cultural treasures of the big city had paid off. We made many other trips into Boston.

Adventure School

When John was 5 and people began saying to him "I suppose you'll be going to kindergarten this fall," I said, "Why don't you tell them

works of art for its Masterpiece: The Art Auction Game. For several days before our trip, Scott and I had looked through these postcard-size reproductions, trying to memorize their names and content. I took with us a typed list of the paintings.

Wait! It's Rembrandt!

When we arrived, I explained that we were going to see how many of the game's paintings we could locate. The plan worked well. Too well, perhaps. Scott raced from one gallery to the next in search of a familiar painting. Most of the time he would spot one before I did and disappear into the next gallery.

I tried to slow him down. "Now wait, Scott. Look. That is a Rembrandt. He was a great artist. That's a painting of his father. See how the light shines on his face and how dark his hat and cloak are?"

But his taste was not for Rembrandt. He preferred Georgia O'Keeffe's *Cow Skull With Calico Roses* and modern three-dimensional pieces with working parts.

Most of all, he preferred to move on. We did the Art Institute in an hour and a half, locating all except two of the paintings on our list.

Next we raced to Dearborn Street. There we stared at Calder's *Flamingo* and walked around Chagall's great mosaic, and I waited while Scott slid on Picaso's 163-ton unnamed sculpture. At nearby Marshall Field's we each had a dish of outrageously expensive ice cream in the store's charming old-fashioned Crystal Palace. Then on to City Hall and down to the Board of Trade and finally back to Union Station for the ride home.

That long day has been the only trip the two of us have made to Chicago. There was no practical way to replicate with him the cultural adventures I had had with his brother.

Country Treasures

Instead, the countryside of Michigan became our adventureland. We let the seasons determine our schedule. On an early spring walk we discovered wildflowers blooming on the floor of the leafless woods that adjoined our neighborhood. Since I

cherries, apricots, blueberries, melons, peaches, pears, apples, and finally grapes. In all these pickings are the lessons of planting and reaping, of work well done, of the cooperation of God and the planters. No lesson is more impressive than the sweet taste of a successful harvest.

Doors of Discovery

Enough time has passed since the adventure days with John that it is tempting to evaluate their lasting influence on him. To my knowledge, he still has not read Emerson, Hawthorne, or Holmes. He prefers J.R.R. Tolkien or Douglas Adams. From his interest in computers one would think we had spent our New England days visiting high-tech plants along Massachusetts Route 128.

As for Scott and his trappings through the woods and fields, one might expect him to be an introverted loner. But that child's favorite question is "Mom, can I have a friend over?"

What did we accomplish? There are many anecdotes to show how the boys' early adventures continue to influence them, but nothing quantifiable, as their father would prefer. Together we had simply pushed open a few doors of discovery. And we had done it as partners. □



Together we had simply pushed open a few doors of discovery. And we had done it as partners.

could not tell Scott the names of all of them, we bought a book and began a treasure hunt that lasted throughout the summer and fall. That first year we identified 68 wildflowers.

We also traveled the countryside harvesting fruit at the you-pick farms. In June we picked strawberries. Then came tart cherries, sweet



Jane Thayer is associate director of public relations at Andrews University, Berrien Springs, Michigan.

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Kenneth R. Wade

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of the

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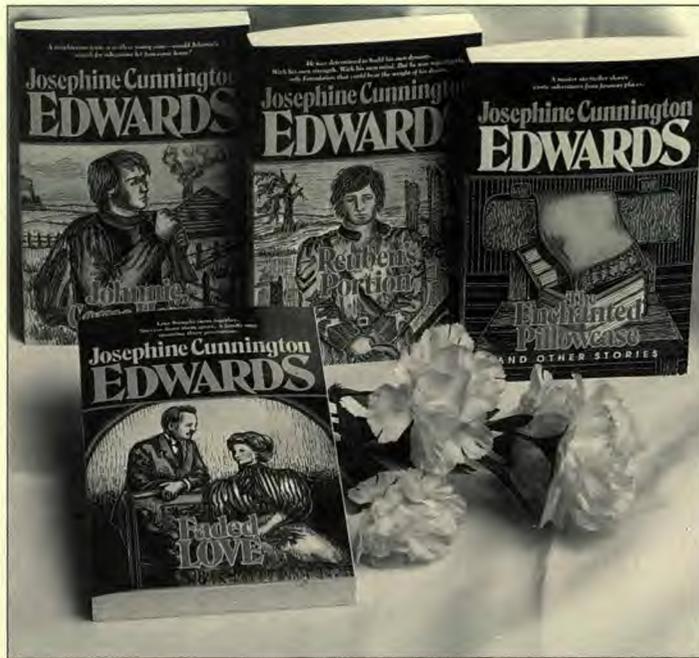
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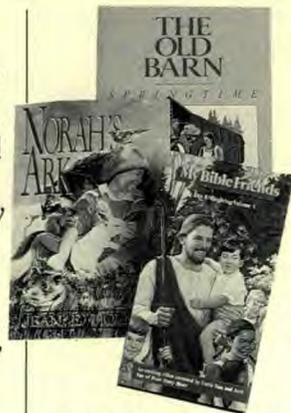
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Church in Burma Thrives on Obstacles

Needs and restrictions fail to halt growth.

The story of Adventists in Burma may be told in three chapters. The first began in 1902, when the Adventist message entered Burma, and continued until 1948, when World War II had ended and Burma gained its independence.

The second chapter, between 1948 and 1962, was a period of peace and freedom when the Adventist mission grew rapidly. Foreign missionaries entered Burma and helped to establish institutions and a strong organization. During this period many national workers were trained and aided greatly in the progress of the work.

The third chapter began in 1962, when the country adopted a socialist political system. Between that year and 1967 all foreign missionaries left Burma, as did most of the leading church members. All Adventist hospitals and schools were nationalized, and the organization lost practically all its assets and establishments.

Under very restricted freedoms, the work was carried on by national workers who generally had little education. However, the Lord blessed with an ever-increasing number of souls won year after year. In spite of many difficulties and obstacles, both the membership and work force increased.

With its students unable to study abroad, the Burma Union Mission upgraded its very small Bible seminary from junior high school level to a full-grade institution, today known as Burma Union Bible Seminary.

In spite of its inadequacy, the Burma Union Mission has tried to improve the school and has seen a little progress made year after year. This year saw the ground floor of the

boys' dormitory made ready for the school year beginning in June. The girls' dormitory is also in process of enlargement. The 1988-1989 school year ended with more than 220 students in the Union Bible Seminary.

Besides Union Bible Seminary, the Burma Union has five other "seminaries": a 10-grade school in the Upper Burma Mission and four junior Bible seminaries at the eight-grade level. These provide the main support for the Union Bible Seminary.

Membership Doubles

Since 1962 Adventist Church membership more than doubled, as did its force of workers. This period became the brightest hour in gospel ministry. When the mighty and the rich were reduced to the level of ordinary people in the streets, they became more receptive to the gospel.

Although Adventists may worship freely in their churches and hold meetings in halls, public evangelism—even after permission is obtained from the authorities—may be stopped at any time.

Since the massive antigovernment demonstrations of August 1988, the country has been under curfew. Public meetings are not allowed, thus effectively halting public evangelism. Meetings may be held in private homes and in churches, however. So the Burma Union Mission has resorted to cottage meetings. In 1988 more than 816 people were won to Christ. As restrictions became heavier during the last part of the year, soul winning declined by approximately 300 to 400.

Government restrictions are not the only thing preventing aggressive ministry. Prices have risen by 200 to 500 percent on various commodities, including transportation. Travel by air, boat, car, bus, and

train has all doubled in cost, with the result that Adventist pastors and evangelists are very much restricted in their travels.

Public universities, colleges, and schools, as well as other kinds of institutions, have been closed since last year, and no one seems to know how long they'll remain closed. However, in the midst of this turmoil and confusion, all of Burma's SDA Bible seminaries remained open throughout the year, except for the Junior Bible Seminary of Rangoon, which closed for two months during the height of the crisis in that city.

All our students took their final exams and returned home safely. We have received no report of any Seventh-day Adventist suffering death or torture. In fact, Adventists did not get involved in any political extremes, although they believe in the right to make known their desires to the authorities.

A Miracle to the Rescue

During the period of crisis this past October, much confusion existed as to what should be done to feed the students in the Adventist Bible Seminary. However, when school authorities approached the town's supply depot, the rice merchant agreed to give them a large supply of rice on credit. It was hard to imagine that the rice merchant, during a period of crisis, would give such a large supply of rice to the seminary, thereby risking the loss of a huge profit. Clearly, God was working on behalf of the seminary. The supply lasted until the new harvest arrived in the latter part of December.

A few mission workers have left Burma for economic reasons. However, difficulties during the past 26 years have made many workers accustomed to hardships and taught them to live under severe condi-

By V. Rual Chhina, associate director, Church Ministries Department, Burma Union Mission.

tions. God's work in Burma is strong enough to withstand any problem. Many dedicated workers struggle to win souls for God's kingdom under severe pressures—and indeed, they have won a considerable number under the circumstances.

Hope for a New Day

Adventist students have tried in every way to get a Christian education. They have completed their schooling and entered the organized work of the church. A large number have become strong supporters of the cause as laymen. Tithes and offerings have greatly increased because of their consecrated support to the work for the past eight years.

The future of Burma remains un-

known. We hope that the present struggle will soon be past and a new day will dawn.

Since the overseas missionaries left, the church and its ministry have become more Burmese. Although the conduct of the work has been limited economically, yet when the religious expression becomes more the Burmese church's own, people find Christianity more acceptable.

Yet the methods of past missionaries—love, education, and medical and welfare work—are still the most effective instruments in the evangelization of Burma. The union mission looks forward to a period of greater freedom to accomplish the divine commission of the gospel in Burma.

as the Far Eastern Division considered the needs of its changing office staff, both concluded that this school still played an essential role in the future of the Far East.

The academy board struggled to determine FEA's future direction. It considered government authorization for amendments to the constitution of the academy to enable the school to play an even larger role than before in educating Adventist students from countries outside Singapore. Educational goals of many students and parents indicated the need for an international curriculum, with emphasis on the study of English. Potentially, this could open many doors that otherwise would remain closed.

Missionary children from other divisions can now also choose to study here. A truly international student body will add a new dimension. The board has taken steps to maintain the high quality of the academic program and the strong spiritual tone that has been the school's heritage.

Well-rounded Education

Achievement tests and college entrance scores of the senior students have consistently been significantly higher for Far Eastern Academy than for most of its sister academies in the United States. The spiritual environment also has remained a chief concern of the administration and faculty.

Far Eastern Academy will continue to be a small school where individual needs can be met, where students can have warm interaction with faculty who desire to bring about character development, where Adventist youth can know one another, and where international concerns of the church can demonstrate brotherhood. Students who attend from the developed parts of the world will get a new look at the work of the church and receive a mission awareness that could come in no other way than by living, working, and studying in a country at the crossroads of the Far East, in a school made up of students from many cultures.

Far Eastern Academy Experiences Transition

School adapts to become more international.

Far Eastern Academy (FEA) in Singapore is a secondary school in transition. Born in the center of China in 1926, the school was established to care for the educational needs of missionaries' children from all over the Far East. Political disruptions within the country closed the school in the late forties. It came back into existence in 1949, when it held classes in one of the back hallways of the Far Eastern Division office.

Factors Affecting Enrollment

FEA has kept many a missionary in the field because the educational and spiritual needs of a son or daughter were cared for by the school.

Right after World War II, the work of the church began to grow in the Far East. More missionaries arrived; enrollment at FEA increased. But around 1971 the number of missionaries peaked, and the tide began to

change. With the development of colleges in many unions, qualified local workers entered the field. As they gained experience, they gradually began to take the place of foreign missionaries, whose number consequently decreased. The enrollment at FEA fell in direct relationship to the decrease in number of missionaries.

As the division office personnel changed from an almost entirely missionary group to national leaders, FEA began to take on the same complexion. Among the students enrolled were Thais, Japanese, Koreans, Filipinos, and Indonesians. With these changes and with dropping enrollment, the board needed to take a new look at the mission of the school and at its financial problems to determine its future.

A New Direction

A recommendation to close the school was considered. However, as the General Conference looked at the needs of several divisions, and

By Ottis C. Edwards, chairman, Far Eastern Academy board. Adapted from the Far Eastern Division Outlook.

ADRA Makes Major Contribution in Rwanda

Adventists lead out in roads, construction, farming.

A road system 1,450 miles (2,300 kilometers) long; a construction program of 550 buildings comprising schools, hospitals, clinics, and rural community centers; 15 miles (24 kilometers) of water supply lines and canals; and a literacy program involving 43,000 adults. This list of accomplishments represents only a part of the contribution made to the small Central African country of Rwanda by the Adventist Development and Relief Agency (ADRA) in partnership with USAID, the U.S. government overseas aid organization.

Caring Highways

Considering that Rwanda is among the smallest and most densely populated countries of Africa, this development program has made a major contribution to the quality of communal life. Rwanda's total road system is 3,780 miles (6,100 kilometers) in length. The ADRA development, therefore, represents more than one third of this system. Road development in this entirely mountainous country is a laborious operation. Carving a highway out of steep mountain slopes involves hewing solid rock, filling in ravines, and bridging mountain torrents. Many rural villagers have good reason to bless ADRA for putting their communities on the map.

One cannot travel very far in this beautiful land of mountains and lakes without encountering abundant evidence of ADRA's building activities. These public buildings embody a high standard of craftsmanship and utilize materials of durable quality and aesthetic appearance. They become utilized centers for health and education programs.

By Jack Mahon, communication director, Africa-Indian Ocean Division.

The program known as Food for Work began modestly in 1984 and rapidly increased in volume and complexity until terminated by the government of Rwanda in 1988.

So widespread are the public utilities created by the Food for Work program that it would be difficult to list their benefits or assess their value in millions of dollars. Why then should such a productive program be terminated?

The program was supported by large imports of surplus cereals from the United States. This food made an important contribution to the nutrition of a population swollen by many political refugees. ADRA's role in distributing the food involved serving deprived sectors first and using the remainder to recruit labor for a wide variety of public service programs. In exchange for daily labor the worker received food to support his family, plus a surplus he could turn into cash. In the long run, however, such a program led to increased dependence upon imports, with an inevitable erosion of the nation's own food production. The country had also begun to develop a taste for rice, which cannot be grown effectively in Rwanda.

After a further influx of refugees in August 1988, the government of Rwanda requested a resumption of the Food for Work program in November. So far ADRA/Rwanda has not responded to this invitation, but it has operated a variety of agricultural and reforestation projects.

Since much of the food produced

in the country grows on acutely sloping terrain, ADRA has set up 30 demonstration farms to illustrate the benefits of terracing. Farmers visiting the demonstration areas can see that most crops grow better on level ground, and can also see that the use of compost has a dramatic effect on yield. A 1986 training session at Rwanda Adventist University featured Adventist horticulturist Jim Rankin, from Zimbabwe. His composting methods are used on the demonstration grounds.

Green-Step Pyramid

A visit by a representative of FED, the overseas development agency of the European economic community, to the ADRA demonstration terracing in remote Nyrwngo province brought interesting repercussions. Africa-Indian Ocean Division communications director Jack Mahon, who visited Nyrwngo in February, reported that the terracing there stands out from its mountain setting like an enormous green-step pyramid. Before, no one had attempted to grow anything on that steep slope. Now all kinds of vegetables grow luxuriantly. The FED official reported



These buildings form a small part of the ADRA construction project.

what he had seen to his directors, who promptly voted 300 million Rwanda francs (US\$20 million) for a major terracing scheme in another prefecture. They have recruited 40 ADRA-trained "terrancers" and are paying them double the rate of their other workers to impart their skills. According to Lars Gustavsson, director of

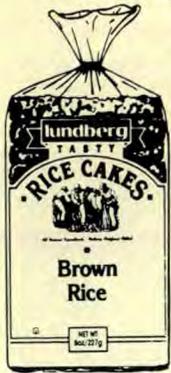
RICE CAKE LORE

Did you know that rice cakes originated in Japan? It's true. They used to be made and sold by street vendors, one-by-one. After World War II, as processed and refined food became popular, rice cakes practically disappeared from Japan.

Lundberg Rice Cakes are made in the traditional spirit, here in our modern bakery. We actually use twice as much rice as other rice cake brands, hence you get twice the nutrients...twice the satisfaction.



Of course, Lundberg Brown Rice, grown in the fertile Sacramento Valley of Northern California is what Lundberg Rice Cakes are made from. Our rice is freshly milled for our precision rice cookers. Each cake is individually made and inspected before we pack it. Perhaps that is why East-West Magazine called Lundberg's the "best line of rice cakes," finding them "crunchy fresh."



For more information on Lundberg Family Farms brown rice products, please write to us, we'd love to hear from you.



P.O. Box 369 Dept. B 7
Richvale, CA 95974

ADRA/Rwanda, the Adventist agency received full credit for its work in the FED official report.

A major building project nearing completion at Mugonero Adventist Hospital greatly increases its inpatient accommodation. Funds for this 70-bed unit, with its operating theaters and sterilization plant, were donated by the United States government. ADRA has superin-

tended the building operation.

Second only to the Roman Catholics, Adventists represent the largest Protestant Christian community in Rwanda. Union president Robert Peck reports a record accession of 21,859 new members in 1988. Rwanda's 188,202 Adventists are proud of the contribution their church makes to the health and progress of the nation.

Students Study Community Service

Nearly 100 student leaders from 12 Seventh-day Adventist colleges and universities explored the challenges of community service and student leadership at the Adventist Intercollegiate Association (AIA) convention at Columbia Union College in Takoma Park, Maryland, April 5-9.

AIA has sponsored a convention for student association executive officers, social directors, and publication editors every year for the past 39 years on one of the Adventist college campuses.

Noted Guests

Kenton Abel, AIA president, chose the theme of community service because the issue is timely and correlates with the role of student leaders. "The community service theme was appropriate because it's an underemphasized aspect of student government," explained Marvin Karlow, a physics and math major from Loma Linda University. "Christian youth should be aware of issues such as homelessness so we can bring about change," said Cherie Jones, yearbook editor from Union College. Keynote speakers Neal Wilson, president of the General Conference, and Wintley Phipps, pastor of the Capitol Hill SDA Church, and other national and

local community service leaders spoke about community services programs.

Convention chairpersons Kenton Abel and Cheryl Sobremisana, CUC Student Association president, believe that Columbia Union College provided an ideal location to host a convention on student leadership and community service because it has a reputation for Christian service. Through CUC's campus ministries program, college students feed the homeless, tutor youngsters, and share time with elementary school children through the big brother/sister program. CUC's business department has made 100 hours of community service a requirement for graduation.

As part of the convention, Kendra Haloviak, director of campus ministries, took AIA delegates on a tour of Christian outreach establishments in Washington. They visited Community of Hope, a Christian outreach facility that provides 24-hour clinical care, housing for single parents, and legal services; Christ House, a clinic for the homeless; and the Piney Branch Elementary School, featuring the Teach-a-Kid program. "Delegates were amazed at the Christ House outreach ministry. They were also impressed with CUC's involvement in solving the problems of the inner city," reports Robert Hernandez, CUC theology and psychology major.

By Valerie Ferguson, public relations assistant, Columbia Union College.

THE ANIMAL TRAP

BY SYBIL A. WALKER

Jason came running into the kitchen, calling, "Mother, Mother! Look what Tom gave me!"

"Slow down a bit, dear, and tell me about it. What is the cage for?" Mother asked.

"See this trapdoor? When a rabbit or squirrel or other little animal goes in to get the bait I place in there, the door falls down and it can't get out."

"Do you think the little animal would be very happy to be caught in your trap?" Mother asked.

"Mother, you know I wouldn't hurt it. I only want to see if it works like Tom said it would," Jason answered.

Mother allowed him to set the trap if he would check on it often so an animal wouldn't be left in it for long.

Jason got a carrot and carried the trap up the hillside just behind his home. When he had put in the bait and set the trap, he watched it for about half an hour and then went off to play.

He went to the trap three times a day for three days and found nothing. The fourth day he forgot about it until late in the afternoon.

When he neared the trap, he could hear a low crying sound. "Oh, oh, there's something in it this time."

It was a little scary, and he wished he had a friend with him, but he crept closer, listening to the animal's cry. He had never heard an animal cry before, and it made him sorry he had set the trap.

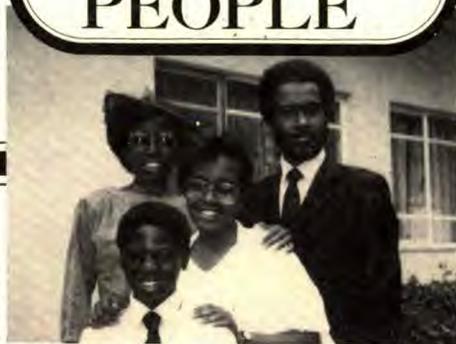
He went closer. The cries were weaker now, and hoarse. The animal had been crying a long while. When he finally dared to look into the trap, he was shocked to see his own cat, Thomas.

Now it was Jason's turn to cry.

He was glad now that he had come alone. He vowed that such an experience would never happen again.

Jason took the door of the trap off and kept it for Thomas to play in, but it was a long time before Thomas would even go near it.

SPECIAL PEOPLE



William L. Burns III, Cynthia, Vileeta, William L. Burns IV

Why Did We Go?

"I accepted a call because it has been my personal desire to be a missionary since I first came to Africa at the age of 12 with my uncle and aunt, Dr. and Mrs. J. D. Johnson. When I returned to North America I promised myself that I would return to Africa someday—and I did in 1971. We have since then had the privilege of serving a little more than six years in the Côte d'Ivoire, Rwanda, and Ethiopia.

"My degree in modern languages with emphasis in French proved to be my ticket to French-speaking Africa. There my eyes were opened to the real need for practical education. My students responded enthusiastically to this branch of education."

Would We Go Again?

"We are eager to fill the need of African young people for practical skills by returning to mission service to teach industrial arts."

If you wish further information about mission service, please write to: **G.C. SECRETARIAT INFORMATION SERVICE**
6840 Eastern Avenue NW., Washington, D.C. 20012.

Please indicate your (1) profession and years of experience, (2) highest academic degree and/or licensure, (3) marital status, (4) type of service interest (regular employment or short-term volunteer service).

**G.C. SECRETARIAT
INFORMATION
SERVICE**

GREAT POSSIBILITIES

TTrue education is missionary training. Every son and daughter of God is called to be a missionary; we are called to the service of God and our fellowmen; and to fit us for this service should be the object of our education.

This object should ever be kept in view by Christian parents and teachers. We know not in what line our children may serve. They may spend their lives within the circle of the home; they may engage in life's common vocations, or go as teachers of the gospel to heathen lands; but all are alike called to be missionaries for God, ministers of mercy to the world.

God Loves Energetic Youth

The children and youth, with their fresh talent, energy, and courage, their quick susceptibilities, are loved of God, and He desires to bring them into harmony with divine agencies. They are to obtain an education that will help them to stand by the side of Christ in unselfish service.

Of all His children to the close of time, no less than of the first disciples, Christ said, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18), to be representatives of God, to reveal His Spirit, to manifest His character, to do His work.

Our children stand, as it were, at the parting of the ways. On every hand the world's enticements to self-seeking and self-indulgence call them away from the path cast up for the ransomed of the Lord. Whether their lives shall be a blessing or a curse depends upon the choice they

make. Overflowing with energy, eager to test their untried capabilities, they must find some outlet for their superabounding life. Active they will be for good or for evil.

God's Word does not repress activity, but guides it aright. God does not bid the youth to be less aspiring. The elements of character that make a man truly successful and honored among men—the irrepressible desire for some greater good, the indomitable will, the strenuous application, the untiring perseverance—are not to be discouraged. By the grace of God they are to be

Make the world better for having lived in it.

directed to the attainment of objects as much higher than mere selfish and worldly interests as the heavens are higher than the earth.

With us as parents and as Christians it rests to give our children right direction. They are to be carefully, wisely, tenderly guided into paths of Christlike ministry. We are under sacred covenant with God to rear our children for His service. To surround them with such influences as shall lead them to choose a life of service, and to give them the training needed, is our first duty. . . .

Next to the angelic beings, the human family, formed in the image of

God, are the noblest of His created works. God desires them to become all that He has made it possible for them to be, and to do their very best with the powers He has given them.

... God looks into the tiny seed that He Himself has formed, and sees wrapped within it the beautiful flower, the shrub, or the lofty, wide-spreading tree. So does He see the possibilities in every human being. We are here for a purpose. God has given us His plan for our life, and He desires us to reach the highest standard of development.

Grow and Excel

He desires that we shall constantly be growing in holiness, in happiness, in usefulness. All have capabilities which they must be taught to regard as sacred endowments, to appreciate as the Lord's gifts, and rightly to employ. He desires the youth to cultivate every power of their being, and to bring every faculty into active exercise. He desires them to enjoy all that is useful and precious in this life, to be good and to do good, laying up a heavenly treasure for the future life.

It should be their ambition to excel in all things that are unselfish, high, and noble. Let them look to Christ as the pattern after which they are to be fashioned. The holy ambition that He revealed in His life they are to cherish—an ambition to make the world better for their having lived in it. This is the work to which they are called. □

Selections from *The Ministry of Healing*, pp. 395-398.

BY ELLEN G. WHITE