

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

FEBRUARY 21, 1991



Greatest Biblical
Archaeological
Find of 1990:
The
**Silver
Calf**
From
Ashkelon

LETTERS

AIDS

I am thoroughly impressed. After a five-year absence I have recently resumed attending the SDA Church. Kit Watts' article "AIDS: Adventists Take Another Look" (Dec. 6) reflected a deep and concerned attitude of love and acceptance, without condemnation—a mature and responsible attitude toward education. When the church takes hold of God's grace and reflects His mercy and responsible compassion toward all, then we will not be able to contain the flood of people who come in! They will come to us.

I believe the time is now. And I see the growth after five years' absence. I left because I could see His face. And He is so beautiful. Now, I hear His righteousness offered freely. Please believe me when I tell you, once His righteousness is accepted, you won't have to worry about enforcing His law. He will woo us to His heart with His powerful love and grace and conform us to His will. Continue to pray—He's got plans for us!

*Joni Mantle
Ashland, Oregon*

I was excited to read about the AIDS conference held at Union College. As a student at a sister college, I am very encouraged that our denomination, if only in pockets, is slowly becoming willing to address and acknowledge some important though sometimes emotion-filled issues.

May God continue to bless us as we follow Him in addressing human needs.

*Marcus Stringer
Walla Walla, Washington*

Alternatives

We read the "Kid Vid" articles by Carlene Will (Nov. 1, 8) for worship at school. The author suggested that families plan some activities for spending time together rather than television. Here are some alternatives our class would like to share with your readers.

1. Family game night. One person gets to pick the favorite game.

2. Start a family project: crafts, building something, or baking.

3. Family interest night. Each person

in the family has a night in which everyone gets involved in that person's interest. It can be reading, music, or computers.

4. Take a class together as a family, such as a computer class.

5. Puzzle relay night. Family members keep track of how many pieces each team puts in the puzzle. The losers have to make root beer floats for the winners (and clean up the mess).

6. For older kids, make a special meal for the family—pizza.

7. Supper picnic at a park. Play ball, roast marshmallows, tell stories.

8. Kids put on a circus with their pets and friends.

9. Make a family video or photo album.

10. Have a nature scavenger hunt on a family nature walk.

*Fifth-Grade Students
Midland Adventist School
Shawnee, Kansas*

Daring

How dare you print such an article as "I Wonder . . ." (Dec. 6). It faced my failings too squarely. It peeled off my make-do's and revealed my complete failures—my naked self-sufficiencies. It touched a raw nerve that has been troubling me. May the Lord forgive me for the many mistakes I've made during my lifetime. His promise of forgiveness as I reach out to Him is my only comfort.

Thank you, Jeff. May you encourage many to seek His loving face.

*Virginia Tuchalski Hastings
Ceres, California*

Framed

The December 13 issue of the *Review* was outstanding. At least two of the articles deserve to be framed:

1. "Deliverance," by Terry Eastland, is by all odds the most heart-warming I've read in years. I'm still rejoicing over it.

2. Dwight Nelson's "I Will Go to Spain" leaped off the pages and into my soul with power and authority. It pinpoints with courage and clarity the awesome, immediate, sensitive challenges facing the remnant. We must not delay or

make excuses. Every second counts today. In the pastor's words, "we must sail for Spain" at once and we cannot fail, for "we shall not sail alone." Amen and amen!

*Bill May
Fort Worth, Texas*

Pathfinder Float

This year I was most impressed to see the Seventh-day Adventist float in the 1991 Tournament of Roses Parade win the Lathrop K. Leishman Trophy for most beautiful float entered by a noncommercial sponsor.

In today's television market \$200,000 will not buy a 30-second commercial during the *Cosby Show*, viewed by an estimated 35 million people. But for a little less than \$200,000 we received nearly 60 seconds of international television exposure, with a viewing audience estimated to be 400 million in 85 countries. I hope this will be an annual commitment.

*DeWitt S. Goulbourne
Loma Linda, California*

After reading several items about the float the Pathfinders would enter in the Tournament of Roses Parade and seeing a picture of it in one of our church papers, we looked forward to seeing it on television. I called neighbors and church friends to remind them to watch the parade. We were disappointed that it was on view for only a few moments on the channel we watched. They did tell the name of the church and the award the float had won.

Our hearts were overjoyed the next day when we heard Paul Harvey describe it on his newscast and add his own comments. Most assuredly, through his many broadcasts, thousands more were aware of the Adventist Church—not just those who watched the parade.

*Colon and Dolores Durham
Kinston, North Carolina*

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.

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Cover photo by Carl Andrews, courtesy of Leon Levy expedition

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"We Interrupt This Program"

For more than five months the world had been following the developments of what came to be known as "the Gulf crisis." With every new resolution of the United Nations Security Council against an unyielding Iraq, the tension heightened. Finally the Security Council voted to authorize member states to take all necessary measures to enforce the voted resolutions if Iraq refused to comply by January 15.

The clock started ticking, and a flurry of international diplomatic activity commenced, ending in an unsuccessful last-ditch eleventh-hour effort by U.N. secretary general Javier Pérez de Cuéllar.

Instinctively everyone knew at this point that war in the Gulf was virtually inevitable. Strong warnings from United States government officials became even more ominous: We appeal to all Americans to leave Baghdad. January 15 is a serious deadline.

Suddenly

But the fifteenth came and went. Nothing happened. People breathed easier—I among them. Then, the sixteenth.

I had stayed late at the office, leaving in time to catch up on the day's news while driving home. Not too much had happened during the day. The United States government was even making what sounded like peace overtures: the door to peace is still open, said State Department spokeswoman Margaret Tutwiler, but it's up to Iraq to take advantage of it. I relaxed a bit. The fateful moment is postponed.

Then suddenly, on National Public Radio: "We interrupt this program . . ."

I don't know about you, but that sentence never fails to get my attention. As I followed the preliminary accounts of the outbreak of war, I felt a strange nervousness and apprehension come over

me. And what surprised me was that something so well publicized, so long anticipated, could yet have had such an unnerving effect.

This brings to mind Jesus' warning in regard to His second coming. "Be on your guard," He said, "that your hearts may not be weighted down with dissipation and drunkenness and the worries of life, and that day come on you suddenly like a trap" (Luke 21:34).*

Surprise

Perhaps, like me, you have wondered at some point—even if momentarily—how an event so widely announced and so long expected could overtake Christians "suddenly like a trap." The situation leading up to the Gulf war might offer some explanation. In the Gulf crisis, we were not dealing with years or millennia, but rather with weeks and months, well within our attention span. And we had, moreover, a well-publicized target date: midnight, January 15, Eastern Standard Time. Surely everyone should have been on the alert for something.

Notwithstanding, the attack, when it came, caught many people by surprise. Among these, the well-known international Cable News Network (CNN). Hanging on to false hope created, apparently, by diversionary U.S. government statements earlier in the day, three CNN reporters had lingered in Baghdad, intending to catch an arranged charter flight out on January 17. But that was too late. They were caught!

As I look back on the international debate preceding the outbreak of hostilities, I think I can understand a little better God's predicament—if indeed God has predicaments—as regards the timing of the final wrap-up of human history.

In the United States, for example,

public opinion was deeply divided as the January 15 deadline approached. Some people felt that the Allied Forces should immediately engage Iraq in battle if it continued to refuse compliance with the United Nations resolutions past the deadline. Others held that more time should be given for diplomacy and/or sanctions to work.

God Waits

This kind of tension, magnified to the cosmic scale, has implications for God's timing of the Advent. He "delays" for us. He holds things up for us. In the words of Peter, He is "patient" toward us, "not wishing for any to perish but for all to come to repentance" (2 Peter 3:9). He would make absolutely clear before an observing, intelligent universe that—to put it in terms of the crisis we have been discussing—every possible avenue of "diplomacy" had been exhausted, that every opportunity had been given, and that nothing positive could be gained by any further delay.

But just as in the days of Noah, we squander time. We succumb to the tyranny of the ordinary and the everyday. We eat and drink, we marry and give away in marriage, we immerse ourselves in one mad round of activity, forgetting that we live on borrowed time. We chart our own course. We pursue our own agenda. We do our own thing.

Yet we know full well that the judgment hour is here. We've heard the siren's warning. The major signs have run their course. The deadline is behind us. Any moment now the ominous sentence could be spoken: We interrupt this program for a special announcement: "Behold, He is coming . . ." (Rev. 1:7).

* All scriptural quotations in this article are from the *New American Standard Bible*.

ROY ADAMS



Going to War

As I write these lines, the Allied Forces' attack on Iraq is only a few hours old. Since last evening, January 16, the television, radio, and newspapers have talked of little else. For the first time in memory a large-screen TV has been set up in the darkened General Conference auditorium for the day so workers can drop in and catch up on the news.

That which the world hoped would not happen has happened. The U.S. is again at war. The "peace dividend" supposed to result from the demise of Communism has evaporated before a new threat. Fulfillment of Christ's prophecy of "wars and rumors of wars" continues unabated.

Unrealistic Hope

None hoped more fervently that war would not come than those in the military. Last week I watched a story on TV in which a young man in the U.S. Army Reserves found he was being shipped to Saudi Arabia. He had joined the army to repay his country for what it had given him, as well as to receive the benefits the service offers. He never dreamed he would have to go to war, and now he wanted an officer friend to get him out of it. I thought to myself, *Didn't you know you risked going to war when you signed up?*

Just this week I read a thought-provoking piece by Ardis Stenbakken in *For God and Country*, the paper of the Adventist Church for its members in the service. She says, "It was with great amazement that I watched and listened to media reports of the Middle East buildup as family members and even active duty and reserve military personnel admitted that they had joined the military but had never thought that they might have to go to war. What did they think the military was for?"

Stenbakken was reminded of the apostle Paul's declaration that "our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph. 6:12, NIV). In other words, we are in "a war between the followers of Christ and the followers of Satan."

*Many signed up expecting
they'd never go to war.*

"We joined His army. But are we surprised when there is war or when we find ourselves in a deadly conflict?" she asks.

The Bible refers to the godly life as a fight, a war. Paul told Timothy to "war a good warfare" and "fight the good fight of faith" (1 Tim. 1:18; 6:12). He himself could say at the end of his life, "I have fought a good fight" (2 Tim. 4:7). Satan makes war against God's people (Rev. 12:17), and our own lusts war against us (1 Peter 2:11).

From our hymnal we sing, "Stand up! stand up for Jesus! Ye soldiers of the cross," "Christian, rouse! fight in this warfare, Cease not till the victory's won," and "Onward, Christian soldiers! Marching as to war."

Peace Talk

But these days we Adventist preachers would rather talk about peace and love, about what God does for us instead of what we should do for Him, about justification rather than sanctification. We push the struggle aspect of Christian living into the background and carry our

members along "on flowery beds of ease." We have trained them to ask not what they can do for their church, but what their church can do for them. Thus the "me generation" has come of age in the church.

No wonder, as Stenbakken notes, our people expect trouble in the last days, "but they seem unable to handle trouble now. Somehow they don't think Christians should have trouble. If there is peer pressure, they surrender. If it is difficult to get to church, they fall out. If they don't like something said or done in church, they go AWOL. If they get discouraged or have problems, they desert. These Christians never recognize that they are part of an army and this is war."

Desert Storm Syndrome

We suffer from our own Desert Storm syndrome: "Lord, I joined for what I could get out of it, and now You're asking me to go to war? I didn't sign up for this!" We echo the sentiments of Peter: "We have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19:27). Jesus told them what they would have, their future reward; but He also told them they would have plenty of trouble first (Matt. 24:9).

Did you recognize what you were getting into when you signed on to follow Jesus? If so, you won't quit when the going gets tough. Remember, you have more than a Desert Shield; you have with you the One who said to Abraham, "I am thy shield, and thy exceeding great reward" (Gen. 15:1). Our Captain promises peace in the midst of war and sure victory if we endure to the end.

EUGENE F. DURAND

Major Changes Take Shape at Faith for Today

In a major effort to reposition its contemporary interview-oriented television ministry, Faith for Today (FFT) changed *Christian Lifestyle Magazine* to *Lifestyle Magazine* as of January 1 and plans to begin a new health series this fall. With the new name, the weekly TV program is expected to be more attractive to commercial nonreligious television stations and have broader audience appeal, says Dan Matthews, FFT director.

"Our ministry has received a lot of mail from viewers who believe the values we express are positive influences to our Jewish and Muslim friends also," Matthews explains. "Therefore, we felt it wise to eliminate any labels that could alienate our un-churched viewers."

"Another reason for the name change is that consultants in the media field have advised us that without the Christian label the program would give us better broadcast times on commercial stations," Matthews says. "It will also give more opportunity for selective commercial sponsorship."

In addition to the name change, the current programs will have six minutes earmarked for announcements, as compared with three minutes in prior shows.



Dan Matthews and Lena Nozizwe co-host *Lifestyle Magazine*.

"This puts us in line with industry standards," Matthews says. "It gives the stations more latitude in generating commercial sponsorship."

In the fall FFT will release a special series of *Lifestyle Magazine* programs focused on health issues and features, says Jim Wood, FFT public relations director.

Initial plans call for the production of 13 half-hour telecasts designed to appeal to a general audience. "The programs will communicate all the major principles of positive living known to Seventh-day Adventists," says Matthews.

Matthews and Dr. Walter Thompson, an Adventist surgeon and health educator from Hinsdale, Illinois, will be co-executive producers of the new program. The new health series is scheduled to air at the beginning of the fall 1991 television season and will be seen in hundreds of communities throughout the North American Division.

The health series, like the revised *Lifestyle Magazine* series, also will carry six minutes of commercial time, which will usually be filled with Adventist image spots, free offers to viewers, and public service advertising.

GENERAL CONFERENCE

GC Committee Honors Religious Liberty Leader.

The General Conference Executive Committee honored Neville Matthews (left), who served in the



Public Affairs and Religious Liberty Department until the General

Conference session, for his 10 years of service as the Adventist Church's liaison to the United Nations.

The award of merit, a plaque, was presented to Matthews on January 24 by Bert Beach, director of the Public

Affairs and Religious Liberty Department. Matthews will take up new duties in March as president of Spicer Memorial College in India.

To New Position. Richard N. Wilcox, vice president for finance at the Adventist Media Center, was appointed special assistant to the General Conference president for Soviet Development at the January 31 meeting of the General Conference Executive Committee.

WORLD CHURCH

Iraqi Update. Despite the heavy air strikes on Iraq, all of the approximately 140 Adventist Church members

and 3 church employees in the country are safe and all church property remains intact as of February 5, according to Maurice T. Battle, an associate General Conference secretary.

Global Mission Update. The first report of the Adventist Church's Global Mission thrust shows 118,673 baptisms for the quarter ending September 30, 1990, reports Carlos E. Aeschlimann, an associate secretary of the General Conference Ministerial Association.

The total represents an increase of 29,364, or 33 percent, over the first quarter of the five-year Harvest 90

evangelism project that ended June 30, 1990, at the General Conference session in Indianapolis. An overall goal for Global Mission has not been set yet, Aeschlimann says.

Uganda Prime Minister Reassigned. Uganda prime minister Samson Kisekka, an Adventist Church member, has been reassigned by President Yoweri Museveni to vice president in the government, according to Francis Katana, of the Uganda Embassy. Kisekka will be replaced by George Adyebo, an economist and principal of the Uganda College of Commerce.



conversational English. During the afternoons the Korean students visited tourist sites like Disney World, Epcot Center, Sea World, Gatorland Zoo, Kennedy Space Center, and Daytona Beach.

ALSO IN THE NEWS

Pope Calls for Evangelism in the Third World. Pope John Paul II has called for mass mobilization of Catholics to spread church teachings in a new wave of missionary activity, particularly to the Third World and in countries where proselytizing is forbidden by Islamic law, reports Religious News Service.

In a 153-page encyclical letter released January 22 the pope says, "The mission of Christ the Redeemer, which is entrusted to the church, is still very far from completion. The mission must continue with the conviction that the Roman Catholic Church alone possesses the fullness of the means of salvation."

Titled *Redemptoris Missio*, the encyclical is the church's first major statement on missionary work in a quarter century.

cluded Islamic theology, history and practice, and the approach to evangelism. Special attention was given to publishing tracts, writing Bible correspondence school lessons, and planning for radio programs.

With a population of 25 million people, Yugoslavia has 10 percent Sunni Muslims. This is the highest concentration of Islamic people in Europe, Schantz says.

NORTH AMERICA

Record-breaking Baptisms in Southeastern California.

More new members joined Southeastern California Conference churches in 1990 than in any previous year, reports Robert Tom-

lin, the conference's outreach ministries director.

Accessions for 1990 totaled 2,486, or 547 (22 percent) more than 1989, bringing the year-end membership to 51,203. Tomlin says, "Members, pastors, and conference evangelists worked together enthusiastically to set this record."

Proton Center Receives

Another \$600,000. The Proton Cancer Center at Loma Linda University Medical Center recently received \$100,000 from the Hearst Foundation and a \$500,000 commitment from the Del E. Webb Foundation, reports Albin Grohar, LLUMC executive director of advancement.

Foundations gave a total of \$1.1 million to the Proton Cancer Center project in 1990, reports Don Prior, vice president for advancement.

South Koreans Visit Forest Lake Academy.

The staff and students of Forest Lake Academy (FLA), in Orlando, Florida, shared a new experience January 8-18 with the visit of 29 South Korean students. This was the first time the South Korean government had allowed academy-aged students to tour outside their country, academy officials say.

Every morning the Korean students paired off with FLA students to study

Southern College Symphony to Tour Spain

The Southern College Symphony is one of two youth orchestras that will tour Spain this year, says Orlo Gilbert, symphony director.

Southern's orchestra will be touring under the auspices of the Spanish government in May and developing young orchestras in the country. In addition to giving nine concerts, Southern students will participate in workshops and provide artistic support to Spain's growing youth orchestra program.

"We can be proud that we have talented Christian young people chosen from all the potentially available youth orchestras in America," Gilbert says.



CHURCH CALENDAR

- Feb. 23** Health and Temperance Emphasis
- Mar. 2** Tract Evangelism Day
- Mar. 9** Adventist World Radio Offering
- Mar. 16** Youth Week of Prayer begins

Another Pentecost

*The church's
greatest need*

After the Resurrection, Jesus commissioned the disciples to go into all the world preaching and teaching the gospel, promising that He would be with them always (Matt. 28:19, 20). He assured them of the presence of the Holy Spirit, explaining that "he lives with you and will be in you" (John 14:17, NIV).

The disciples for their part were to tarry in Jerusalem until they received the promised power of the Spirit (Acts 1:4, 5). After the King of glory entered the everlasting doors (see Ps. 24:7-10), the enthronement of Christ took place in the presence of the jubilant angels, who sang, "Rejoice, ye heavens, and ye that dwell in them" (Rev. 12:12), for "this is the hour of victory for our God, the hour of his sovereignty and power, when his Christ comes to his rightful rule!" (verse 10, NEB).

The Holy Spirit's descent upon the disciples marked the completion of Christ's enthronement. The coming of the Spirit was "heaven's communication that the Redeemer's inauguration was accomplished." The Comforter descended upon Christ's waiting followers, bringing the gifts and authority that Christ had promised. Christ—the King, Priest, Saviour, Intercessor—had received authority in heaven and on earth.¹ "Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear" (Acts 2:33, NIV).

These words of Peter on the day of Pentecost indicate he was conscious of the majesty of the occasion. Victory was assured; Satan had been conquered. Now nothing on earth or in heaven could block the progress of the gospel. This absolute conviction transformed the dispirited disciples into an invincible, powerful force. Clothed with the Spirit's might, they went forth to smash the rampant disillusionment of their day. "The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief, overcoming Satanic agencies and magnifying the Lord as possessing supreme power."²

What a moment! The whole universe was on tiptoe with expectancy!

Scripture records the supernatural signs that accompanied the arrival of the Spirit, not necessarily all on the day of Pentecost. 1. There was what could be interpreted as an earthquake a few days, at the most, after Pentecost. "The place where they were meeting was shaken" (Acts 4:31, NIV). 2. There was the sound of a mighty rushing wind (Acts 2:2). 3. There was the fire, as the burning, cleansing symbol of the Spirit, divided into separate tongues, rested upon each of the disciples (verse 3). 4. There was a holy reverence and awe that fell upon all present. Literally, "fear came upon every soul" (verse 43).

Familiar Symbolism

The symbolism of these four signs was readily understood by all who were familiar with the Hebrew Scriptures. At a time of deep discouragement for Elijah, God came to him. And the manner of His coming relates to what we see here at Pentecost.

A great, strong wind rent the mountains and broke in pieces the rocks. A rushing, noisy, tearing wind. One could expect a storm to announce God's presence, for in the words of the poet, "He plants His footsteps in the sea and rides upon the storm." But God was not in the stormy wind. (See 1 Kings 19:11.)

"And after the wind an earthquake." The very ground was shaken. "But the Lord was not in the earthquake" (verse 11). Then there was a searing, scorching, burning fire. "But the Lord was not in the fire" (verse 12).

"And after the fire a still small voice"—literally, a solemn stillness (verse 12). God was in the solemnity of that moment.

The deeper meaning of Elijah's experience became evident at Pentecost. Christ the king was now enthroned in heaven. Christ the Lord was now taking possession of His people on earth. The signs of wind, earthquake, and fire, used in the Elijah experience and repeated at Pentecost, were like the blast of trumpets or the roll of drums used to announce the arrival of an important dignitary. God was not in the wind, God was not in the earthquake, God was not in the fire. These

**BY CHARLES D.
WATSON**

were simply the wrappings of God's Gift, or—to change the figure—the fanfare to announce His arrival.

This teaches that miracles are incidental. They may accompany the gifts that God gives to us, but we must not mistake the wrappings for the gifts. The Spirit is the gift, and the Gift is to be forever. Says Jesus: He shall be in you and abide with you forever (John 14:17, 16).

When the Spirit possessed the church, the world took notice and asked questions. A crowd gathered, absolutely amazed, asking, "What does this mean?" (Acts 2:12, NIV).

And God's church was ready with the answers. Under the unction of the Spirit, Peter's proclamation was clear, unequivocal, and delivered with conviction. "The whole nation of Israel," Peter said, "must know beyond the shadow of a doubt . . ." (verse 36, Phillips). There were no expressions such as "It is reasonable to suppose" or "As far as I can see." No. Peter gave the gospel with a sense of certainty.

Some are of the opinion that the day of authoritative sermons has passed, that we must present our message in terms acceptable to the questioning temper of our age. But a lost world is not seeking qualified propositions. It seeks a word of real authority. The word of the Lord is the word from the Lord and the word about God. The Holy Spirit does not bring conviction to the minds of the hearers when there is no conviction in the mind and word of the preacher. One of the greatest needs in the church today is the need for conviction on the part of our preachers and teachers.

Waging War

When Peter was ordered to stop, he went right on preaching and teaching. That's conviction! When Paul was stoned, he went right on proclaiming the good news. That's conviction! The church today has used Peter's great dictum "We ought to obey God rather than men" to support the doctrine of non-combatancy. But Peter was preaching combatancy! In some places the church is so thoroughly noncombatant that it has not won a single battle in years.

We each have received the sword of the Spirit. Let us go out to battle. "The

Son of God goes forth to war, a kingly crown to gain." In their time of difficulty, the early church did not retreat. Rather, they prayed, "O Lord, observe their threats and give thy servants courage to speak thy word fearlessly, while thou dost stretch out thy hand to heal, and cause signs and wonders to be performed in the name of thy holy servant Jesus." When they had prayed their meeting-place was shaken; they were filled with the Holy Spirit and spoke the Word of God fearlessly" (Acts 4:29-31, Phillips). The power of the Holy Spirit came

*In some places the church
is so thoroughly noncomb-
atant that it has not won a
single battle in years.*

in response to that prayer. The content and spirit of that prayer need to be repeated in the prayers of the church today.

Result

What was the result of the proclamation of Jesus? The audience was *convicted*—literally, stung in the heart. "What shall we do?" they asked (Acts 2:37). The Spirit, who had clothed the disciples, now moved among the multitude. "Those who welcomed this message were baptized, and on that day alone about three thousand souls were added to the number of disciples. They continued steadily learning the teaching of the apostles, and joined in their fellowship, in the breaking of bread, and in prayer. Everyone felt a deep sense of awe" (verses 41-43, Phillips).

The baptism of the Spirit was both individual and universal. It was poured out upon the disciples who began a new ministry of interpreting Christ to the world. The Spirit was poured out upon all flesh, convicting the world of sin and of righteousness and of judgment. The ministry of the church became the instrument through which the Spirit

brought conviction and reconciliation. "Among the large number who had become believers there was complete agreement of heart and soul. . . . A wonderful spirit of generosity pervaded the whole fellowship" (Acts 4:32, 33, Phillips). "They continued steadily learning the teaching of the apostles, . . . and in prayer" (Acts 2:42, Phillips).

Note the order and sequence of the events. 1. The Spirit came to abide with His church forever. 2. Onlookers were amazed and astonished. 3. The world inquired. 4. The preacher proclaimed the gospel with conviction and relevance. 5. Conviction fell upon the hearers. 6. Instruction and teaching prepared the listeners for baptism. 7. The response was miraculous and plenteous.

So it was—so it always will be.

Speaking of the end time, Ellen G. White says: "The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. . . . Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides."³

Testing the Resources

We cannot test the resources of God through the Holy Spirit until we attempt the impossible. In Old Testament times the ark moved forward on the shoulders of the priests until their feet touched the water of the Jordan. Then the miracle occurred. Faith produced the miraculous.

"If ye have faith . . . , ye shall say unto this mountain, Remove hence to yonder place; and it shall remove" (Matt. 17:20). Miracles are not given to produce faith; it is faith that produces miracles. As in faith we move forward into our respective spheres at the command of God, we will receive the promised Gift for the finishing of the work.

However, we must not move presumptuously. "For it is not you that work the Holy Spirit, but the Holy Spirit must work you."⁴ "We cannot use the Holy Spirit. The Spirit is to use us."⁵

But the power of God "awaits our demand and reception."⁶ "Pure spiritual power is fresh every morning and new every evening. It lifts men."⁷

In closing, I leave with you these arresting words, written many years ago:

"The Lord is now dealing with His people who believe present truth. He designs to bring about momentous results, and while in His providence He is working toward this end, He says to His people: 'Go forward.' True, the path is not yet opened; but when they move on in the strength of faith and courage, God will make the way plain before their eyes. . . .

"There are times when the Christian life seems beset by dangers, and duty seems hard to perform. The imagination

pictures impending ruin before, and bondage or death behind. Yet the voice of God speaks clearly above all discouragements: 'Go forward.' We should obey this command, let the result be what it may, even though our eyes cannot penetrate the darkness and though we feel the cold waves about our feet.

"The Hebrews were weary and terrified; yet if they had held back when Moses bade them advance, if they had refused to move nearer to the Red Sea, God would never have opened the path for them. In marching down to the very water, they showed that they had faith in the word of God as spoken by Moses. They did all that it was in their power to do, and then the Mighty One of Israel

performed His part, and divided the waters."⁸

God is speaking to His church today: "Go forward."

¹ *The Acts of the Apostles*, pp. 38, 39.

² *My Life Today*, p. 61.

³ *The Great Controversy*, p. 612.

⁴ *Gospel Workers*, p. 405.

⁵ *The Desire of Ages*, p. 672.

⁶ *Christ's Object Lessons*, p. 121.

⁷ *In Heavenly Places*, p. 236.

⁸ *Testimonies*, vol. 4, pp. 26, 27.



Charles D. Watson, until his retirement in 1990, was an associate secretary of the General Conference.



The Black Bear

BY MARIAN MAGNUSON

In 1902 Theodore Roosevelt was president of the United States. People called him by a nickname, Teddy. On a hunting trip one day he found a tiny black bear cub. He didn't shoot it. Someone later drew a cartoon of the president and this bear cub.

When Morris Michtom, a Brooklyn toymaker, saw the cartoon, he made a toy bear and called it Teddy's bear. Since many people wanted to buy this toy, stuffed bears began to be made in a factory.

Many tourists in national parks hope to see black bears. The tourists may try to feed them. When these bears stand on their hind legs and reach for food with their front paws, they look like harmless teddy bears.

If people get too close to mother bears or their cubs, the mothers may hit them with their powerful paws. When bears moan or say "Woof" or pop their jaws, they may be annoyed. It is time to get away from them.

Average adult black bears are about five feet from their snout to the end of their tail. Their coarse, glossy fur may be black, brown, or cinnamon color. Their snouts are tan. Full-grown males average 250 to 350 pounds. Adult females and year-old males weigh about 120 to 180 pounds.

Even though black bears have disappeared from some Eastern and most Midwestern states, they are the most numerous of bears in North America. Alaska, Maine, Washington, and Oregon still have thousands of these bears. They usually live in forests. Bear cubs begin to climb trees as soon as they can walk.

In the wilderness bears may look for food most of the day. All season they eat insects, caterpillars, fish, mice, frogs, and toads. In spring they often eat clover, grass, buds and leaves of trees, roots, and bulbs, and suck sap from evergreen trees. Sometimes they eat dead animals. And in summer and fall they eat berries and nuts.

When they can't find enough food to eat in fall, they hibernate (or go to sleep for the winter). In the north they may sleep from November to April in a cave, a hole in a large rock, or a tree hollow. Some bears sleep in tree branches or on the ground in a bed of sticks and leaves.

Mama bears have from one to three cubs, which are born usually in January or February. They weigh only about eight ounces and are eight inches long. Their eyes open when they are six weeks old. When they leave their den in April or May, they may weigh five pounds. Mother bears stay with their cubs for a year and a half.

Zoos are the best places to watch black bears. There they may look harmless and cuddly—like a toy teddy bear—but they are not. After Jesus comes again, we might play with real bears like we play with teddy bears now. No animals will harm us in the new earth.



By Gary M. Ross

Church Schools and the Government

The respected evangelical journal *Christianity Today* recently claimed to have discovered a "startling" change in the Seventh-day Adventist Church: declining fervor for separationism in regard to the role of government in religious education. I enter this thicket neither to speak for the church nor to exhaust the subject, but rather to offer one religious liberty advocate's response to something increasingly discussed among us.

That, in fact, is the main observation: *parochialism is being discussed*. Whether the sometimes animated discussion heralds change or simply marks a search for continuity amid changing circumstances remains to be seen.

For the time being, several aspects of the discussion bear noting:

1. The discussion seems wholesomely premised on the fact that ours is a world church and that within such a large entity nondoctrinal variations may occur. Parties to the discussion acknowledge, for example, that the corporate church has been, and probably always will be, more permissive on government aid to religion outside the United States than within. One immediately recalls the largess of the British South Africa Company in 1894: a grant of 12,000 acres in Rhodesia (now Zimbabwe), on which an Adventist school and dispensary still operate. To what was, in effect, a transaction with the colonial government, Ellen White, of course, gave her consent.

Separate From Religion

2. Even in America, few members view our position as founded exclusively on the Constitution. True, it is the Constitution as amended in 1791 and interpreted by Thomas Jefferson in 1801 that prompts the government aid aversion that A. T. Jones bequeathed to Adventism a century ago. Rather than "establishing"

religion, government separates itself from religion, restrained from helping or hindering it by a metaphorical wall.

Even absent such a barrier, which just now seems diminished by the Supreme Court, *the protection of our mission* would erect something similar. "Money comes with strings, and strings entangle," Roland Hegstad wrote in 1973. And, we might add, entanglement jeopardizes identity and purpose—in Adventism's case the all-consuming aim to proclaim the gospel.

Also, the *fear of overdependence* should render us separationist to a degree. Times of austerity doom institutions that accept too much money in times of plenty.

3. "Separationist to a degree" suggests something else that pervades today's discussion of parochialism: Adventist separationists in the United States are strict but not absolute. For most of us, complete disestablishment of religion has not happened, and should not.

Rather, one must distinguish (a) between *levels of education*, with aid to higher education *perhaps* being more justified than aid to child-care centers, elementary schools, and academies; and (b) between various *forms of aid*, with aid to the student (textbooks, public health, and school lunch program) or parent (transportation) *perhaps* being more justified than a direct subsidy of money, materials, or equipment to the school itself.

4. This brings up the dynamics that fuel today's discussion, such as the departure of the Supreme Court from a strict separationist line followed for more than 50 years, the alleged policy shifts of religious groups such as the Southern Baptist Convention and National Association of Evangelicals, the bicentennial anniversary of the First Amendment and its guarantee of religious freedom, the

increasing cost of education, and the fading memory of the problems that grow out of church/state entanglement.

And the clincher: *new forms of aid that are cleverly promoted*. I refer to government vouchers that parents can use toward tuition in schools and the cost of child-care centers, and tax credits and deductions for tuition. Actually old devices, these reappear now because Roman Catholics and some evangelicals appealingly equate them with *parental choice*.

Educational Choice

Intended to generate taxpayer support for sectarian religious instruction, educational choice connotes freedom and opportunity—something everybody wants. Even better, it speaks to the traditional American regard for public education.

When government puts tuition money or its equivalent in the hands of parents, thereby enabling them to choose costly private education, it forces the public system to improve, for it must now compete in order to survive. Precisely there the parochialism advocates enlist George Bush, whose manifest desire is to be the "education president."

5. Whereas for a while it seemed our church officials would discuss government aid only informally, some requested a formal airing of the issues by Adventist educators and religious liberty personnel. A meeting for that purpose convenes at Walla Walla College in June. The outcome will be reported here or elsewhere in the *Adventist Review*.

Pray for divine wisdom and share with us the thoughts you may have on this very important subject.

Gary M. Ross serves as an associate director of the Public Affairs and Religious Liberty Department and congressional liaison for the General Conference.

Luis Drapiza: Miracles for a Meek Man

*Prayer
sustained him
in a World War
II prison camp
and energizes
his faith today.*

BY DEENISE BRADLEY

Chances are you have never heard of Luis Drapiza, a quiet man who minds his own business. His business is painting, and he is good at it. If you have visited the Smithsonian Institute, you may have seen his work. It's hard to miss. First of all, it's a painting of a U.S. president, and second, it is enormous.

The reason the likeness of former President Ronald Reagan is so much larger than life is that Luis painted it as part of a billboard. In 1983, learning that the U.S. president planned to visit Orlando, the chamber of commerce decided to welcome him in a big way. They hired Peterson Outdoor Advertising (POA) to do a special billboard.

When President Reagan saw the huge sign, he was so pleased he arranged to buy it from POA. Luis knew nothing of the purchase until someone

asked him to sign the portrait. Asking why his signature was needed, Luis discovered the painting had been bought for \$6,000 and was about to be shipped to Washington, D.C.

How did all this make him feel? Luis laughs and says, "If I had known the painting would end up in a museum, I would have spent more time on it!" He did the painting in less than two days. Just another job, according to Luis.

Although he is the master artist for POA, Luis doesn't take himself too seriously. One day he paints the face of a president, the next it may be King Kong for Universal Studios.

How did he learn his art? He paints the way his father, Egmedio Drapiza, taught him as a young boy. His father, a well-known artist in the Philippines, died during World War II. Luis believes he inherited his father's gift for painting. Several of his own six children are artistic too. Daughter Melinda and son Elymer both work with him at POA. Two other sons, Alde and Armendo, are successful in painting as independent contractors. Even his youngest son, 6-year-old Junior, likes to draw.

At home Luis paints on a smaller scale, doing portraits of family and friends. He also has done paintings of Jesus, and of church pioneer Ellen G. White.

Who Can Find a Virtuous Man?

But painting is only part of his story. Friends in his home church affectionately characterize him as sweet, kind, and modest. There is no false pride in him. When he receives a compliment, he is genuinely embarrassed. Any praise is met with a humble "Thank you very much." Getting him to talk about himself is a challenge. Finally he admits, apologetically, "I don't like being in the spotlight."

Nevertheless, his 10 brothers and sisters, six children, wife, and mother are more than willing to talk about his virtues.

His mother, Blandina Drapiza, remembers that in 1929, when Luis was 4 years old, she became a Seventh-day Adventist. That choice affected the way she and her husband raised Luis and their other children.



In less than two days Luis Drapiza produced a billboard-size portrait of Ronald Reagan.

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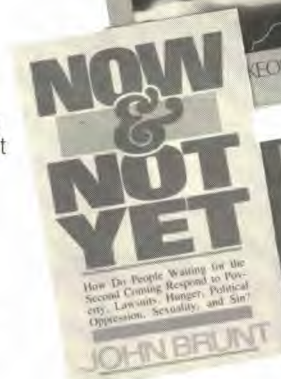
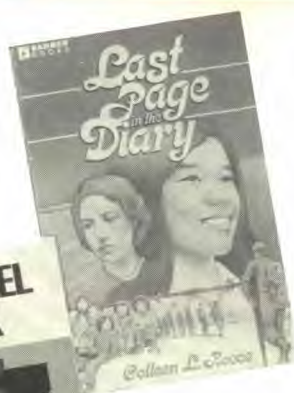
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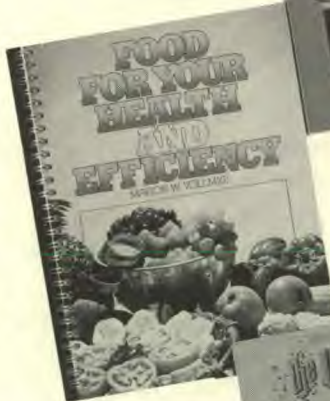
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“Even during the war the Sabbath was a delight for us,” Mrs. Drapiza says. “We couldn’t always get to church, but we always had worship together.” All the children loved to sing and the house was full of music.

Mrs. Drapiza would tell Bible stories and her husband would draw or paint little pictures to illustrate them, keeping the children spellbound. “We loved the Sabbath, especially during the war, because it was a day we could forget the problems around us and focus on God’s love,” she recalls.

Prayer was an important element of Drapiza family worship. They prayed with each other and for each other. (To this day Mrs. Drapiza prays daily for each of her 11 children, 40 grandchild-



One day Drapiza may paint the president, and the next day, King Kong.

prayer. Fellow prisoners mocked him, saying Luis was waiting for the executioner. (Kneeling with bowed head was a common position for execution.)

One day Luis found himself in that

many years of living and working in the Philippines, he and his wife of 28 years decided to move to America. Just after they made these arrangements, tragedy struck. A flash flood took the life of his beloved wife, leaving him and five children devastated. His eldest daughter, Loida, remembers the close, loving relationship her parents had shared. “They did ev-

erything together—from shopping errands to household chores.”

In 1973 Luis and the children arrived in Orlando, Florida. He had no trouble finding work as an artist. But he found himself floundering as a single parent. He felt alone and isolated in a country in which he couldn’t speak the language. At work some days his tears flowed along with his paints. Time heals all wounds, as they say, but for Luis it was a very long time.

Slowly his brothers and sisters began arriving in America, as did his widowed mother. It wasn’t long before they were all singing together again, just as they had when they were young. But now they were joined by a chorus of new voices, the voices of their own children. Eventually Luis remarried.

Although his family has been an important source of strength and comfort throughout his life, Luis has no doubts about what God has done for him. As a prisoner of war, fearing for his life, he never imagined that one day he would be a celebrated artist whose work would be bought by the president of the United States.

Today, even though he has had more than his fair share of heartache and suffering, Luis would tell you never to lose your hold on Christ. He should know. God has rewarded his quiet, courageous faith in many ways—sometimes with miracles.



President Reagan was so impressed with the billboard portrait that he bought it.

dren, and 30 great-grandchildren. “She prays for hours!” her children say.)

Prisoner of War

These early Bible lessons and the prayerful example of his parents gave Luis the strength and courage to survive two hellish months as a prisoner of war.

In 1943, while the Philippines was engulfed by World War II, Luis, 17, and two of his cousins were captured by Japanese soldiers. In a typical understatement, Luis describes it as “being in the wrong place at the wrong time.”

Death was on every hand. He saw many innocent people killed, including both his grandparents. A night didn’t pass that he wasn’t on his knees in

very position with the blade of a sword on the back of his neck. He turned his head to look at the executioner, believing it would be the last face he would ever see. Then, for some unknown reason, the soldier drew back the sword and put it into its sheath.

Luis does not know why he wasn’t killed. “The Lord must have had a reason for sparing my life,” he says. He is convinced that the prayers of his family and church friends are what got him through the war alive.

Personal Tragedy

Luis has come a long way since his youthful days in the Philippines, but not without heart-wrenching setbacks. After



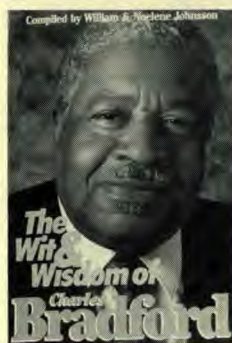
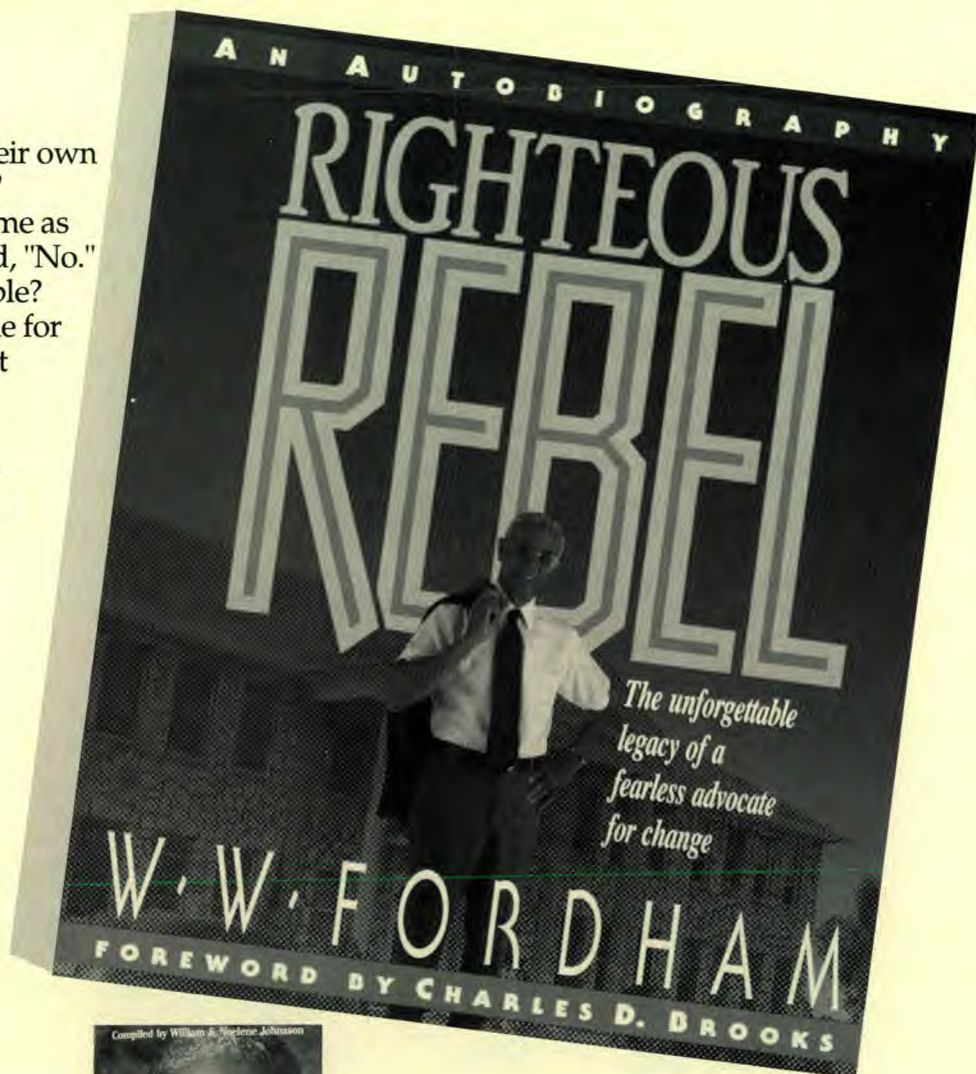
Deenise Bradley is a free-lance writer living in Orlando, Florida.

Let Blacks administer their own college? They said, "No." Pay Black pastors the same as White pastors? They said, "No." Eat at the same lunch table? "No!" The time had come for a revolution in Adventist race relations, and W. W. Fordham stood boldly on the front lines. He recalls the intriguing confrontations that caused each "No" to become a "Yes." Paperback, 141 pages. US\$8.95, Cdn\$11.20.



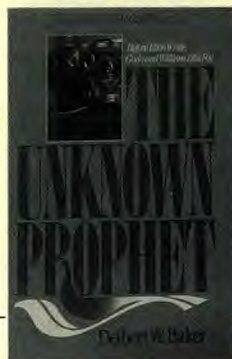
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An Inter-American Perspective

By Loron Wade

There is an enormous amount of good news to be told about the situation of the church in Mexico and in the rest of Inter-America. Our enthusiastic laypeople and the high accession rates are well known throughout the church. Mentioned less often is the development of outstanding national leadership, the rapidly maturing faculties at our colleges, and a growing sense of being full partners in a world church.

We focus on the good news, and to a certain point this is the way it should be. However, this natural tendency can cause us never to examine our problems until they become overwhelming and much more difficult to solve.

Preserving Unity

It appears to me that here in Inter-America, as well as elsewhere, one of the most critical problems we face today is that of maintaining unity as a world church. In our area this problem often manifests itself in a tendency toward factionalism and division.

For example, there is considerable talk that the Spanish-speaking unions of Meso-America need to break away from the Inter-American Division and form a separate division, leaving the Caribbean fields to fend for themselves. It is questionable whether those who are pursuing this goal may not have in view certain regional and/or personal interests rather than the good of the church as a whole.

Looking beyond the Mexican horizon, we hear of similar rumblings to the south, that Brazil is planning to become a division by itself. And rumors say that the north Brazilians are not sure they want to be a part of it, suggesting that leaders from the southern state of Rio Grande do Sul dominate church leadership positions and don't give enough attention to the special needs of the less-developed north.

Looking in the opposite direction, we see a tug-of-war between liberal and conservative factions in North America. This is seen from here and occasionally is met with expressions of consternation, while the stresses and tensions nearby are overlooked.

The way I see it, the North American Division (NAD) has always been the dog, and the rest of the world divisions the tail. The NAD leadership has always said, "Church unity is very important. Therefore, you must go along with what we say. When we say 'Wag!' you must wag."

*A church in which everyone
does what is right in his
or her own eyes is hardly
a unified body.*

Now the world field is rapidly becoming the dog, and it is interesting to watch what is happening to the NAD insistence on loyal submission for the sake of unity.

I was at a meeting in 1989 where a well-known NAD thought leader accused one of the African leaders of "passive aggressive" behavior because he did not agree that it was all right for the NAD church to go its own way on women's ordination, even though the rest of the world church had not yet made up its mind.

I don't pretend to be a prophet, but it seems to me this tension and this trend are likely to grow stronger in this decade. In view of this, it might be good for us to ask ourselves some questions.

How much do we value unity?

How much latitude can we afford to allow?

If we value unity enough, we may be willing to overlook some of the things that now seem to divide us. We will ask ourselves which issues are really cultural and traditional and which are Bible principles that must not be tampered with.

After the Managua, Nicaragua, earthquake, I observed that the concrete buildings suffered the heaviest damage. The wooden ones were spared, apparently because they were flexible enough to survive the violent shaking. It is my conviction that the purpose of unity as a world church will be served by allowing greater flexibility in some areas to the different sectors of the world field, and greater flexibility to individuals within these fields on some issues.

Flexibility vs. Disunity

At the same time, it is clear that too much flexibility would lead the church structure to a rapid collapse. There is a point at which the path of flexibility turns around and heads back toward disunity. So our valuing of unity must be played against our valuing of doctrinal purity and divinely approved standards. A church in which everyone does what is right in his or her own eyes is hardly a unified body.

If I observe correctly, those who carry the heavy burden of church leadership are trying very hard already to strike this balance. Some of the rest of us need to spend more time praying for them, and less time criticizing. And we need to spend time reexamining our own thinking and our divinely inspired sources on the issues that are dividing us, and by God's grace draw together in Christian love for the finishing of the work.

Loron Wade is chairman of the Theology Department, Montemorelos University, Montemorelos, Nuevo León, Mexico.

BY LAWRENCE T. GERATY

Biblical Archaeology's
Greatest Discovery of 1990:

The Silver Calf From Ashkelon

Without a doubt, the greatest archaeological find from Bible lands last year was the silver calf from the ancient Philistine city of Ashkelon.

The accompanying pictures and information about the as yet officially unpublished find of the silver calf I owe to the professional kindness of Dr. Lawrence E. Stager, director of the Leon Levy expedition to Ashkelon, and a Harvard University professor, former graduate school classmate, and friend.

During six seasons of archaeological excavation at the Philistine port site of Ashkelon, now located in southern Israel just north of the Palestinian Gaza Strip, Dr. Stager has added much to our understanding of ancient biblical culture.

But none of his finds has so caught the imagination of the public press and biblical archaeologists as has his spectacular discovery of a small silver calf on the outskirts of the Canaanite city. The calf dates to what archaeologists call the Middle Bronze IIc Age, about 1600 to 1550 B.C., thought to be contemporaneous with the sojourn of the Israelite tribes in Egypt.

Some newspaper accounts referred to the nearly 3,500-year-old metal statuette as a "golden calf," yet its body actually was made of bronze (about 2-5 percent tin and the rest copper). Once, however, it had been completely covered with a thick overleaf of pure silver. Deep grooves, running along the back and underside of its bronze body and around its neck, contain remnants of the silver sheet that once joined the silver that still remains on its legs, head, and tail.

According to Stager, the metal statuette was nearly complete when found. Only one horn was missing and the right foreleg was detached from the rest of the body. Just four and a half inches long and about that high, it weighs a surprising 14

calf, yet old enough to have developed horns. It was cast solid, except for the right foreleg and the left hind leg. Both had been cast separately and joined to the rest of the calf by tenons in-

serted into the body and riveted in place. Tenons extending below the hooves probably were used to mount the statuette on a small platform or dais. The remaining horn, ears, and tail were of forged copper and inserted into the body.

This superb example of Canaanite craftsmanship was found together with the pottery shrine that originally housed it. Cylindrical in shape, it had a beehive roof and a knob on top with a flat bottom. A doorway above the floor is just large enough for the calf to pass through. Hinge scars on the jambs indicate a separate clay door had once been fitted into place.

Largest and Richest Seaport

Because of Stager's extensive excavation at the site, we know the silver calf was just one of the many splendors of Ashkelon during the Middle Bronze Age, known to be the apex of Canaanite culture. During the first half of the second millennium B.C., we know that Ashkelon was among the largest and richest seaports in the Mediterranean. Its massive, protective ramparts extended for a mile and encircled a port city of at least 150 acres and an estimated 15,000 persons.

Merchants, approaching the Canaanite city from the sea road, would have been dwarfed by the imposing earthen wall and towering fortifications on the northern side. Some 330 feet along their ascent from the sea, they might have paused to make an offering at the sanctuary of the silver calf, just off the roadway to the right and nestled in the lower flanks of the rampart.

Continuing east up the road, the mer-



Ashkelon's silver calf, with its pottery shrine restored, is dwarfed in lilliputian fashion by Dr. Lawrence Stager, director of the Leon Levy expedition to Ashkelon. (Photo by Ben Ami Newman, courtesy of the expedition.)

ounces, nearly a pound.

The delicate and naturalistic rendering of the features of the piece leaves no doubt about the quality of the craftsmanship or about the age and sex of the small animal: it was obviously a young male



The silver calf and sanctuary were found in Ashkelon's Middle Bronze Age ramparts, near where the three people are standing together on the bottom left. (Photo by Carl Andrews, courtesy of Leon Levy expedition to Ashkelon, Lawrence Stager, director.)

chants would have entered the vast metropolis of Ashkelon through the city gate on the north.

All of this was destroyed, probably by the Egyptians, around 1500 B.C. The destruction possibly coincided with Egypt's expulsion of the Hyksos, the foreign rulers of Egypt, during what historians call the Second Intermediate Period of Egyptian history. Because at least some of the Hyksos Pharaohs were Semites, many biblical scholars think that their reigns in Egypt provided an opening for the acceptance and favorable treatment in Egypt of the biblical Joseph, because after all, he was Semite too, and not Egyptian.

Joseph's Time

Thus we can think of this striking silver calf as coming from about the same time as Joseph. You remember that Joseph interpreted a dream for Pharaoh in which the king saw cattle coming out of the Nile (Genesis 41). While calves were often specifically mentioned in the Bible, they were usually used either for food (e.g., 1 Sam. 28:24) or for sacrifices (e.g., Lev. 9:2).

Aaron's Golden Calf

But the great public interest in Stager's discovery relates rather to the biblical stories of the golden calves associated with Aaron (Ex. 32) and Jeroboam (1 Kings 12), both of whom lived after the date of the Ashkelon calf. What Stager's find clearly adds to biblical understanding is the Canaanite/E-



The silver calf and its clay shrine were uncovered by archaeologists excavating in Ashkelon this past summer. (Photo by Carl Andrews, courtesy of Leon Levy expedition to Ashkelon, Lawrence Stager, director.)

gyptian context and background for the biblical custom of a calf as an aid to worship.

Throughout the Semitic world, the bull and calf (and also the sun) were symbols of fertility in nature and of physical strength. This was true from

Crete in the west to Mesopotamia in the east, from Anatolia in the north to Egypt in the south. In the latter locale, the Israelites may have become acquainted with the Apis bull of Memphis or the Mnevis bull of Heliopolis, though there were bull cults closer to the land of Goshen.

But the Israelites certainly were not dependent on the Egyptians for their iconography. We now know that the bull, cow, and calf were all ordinary symbols for the most popular deities worshiped by the closer race relatives of the Hebrews. In Canaan itself, El and

Baal were most often represented by bovine symbols.

Eighty years ago, during the Harvard excavation of Samaria, an ostrakon (broken potsherd with writing on it) was found that mentioned a personal name meaning either "the calf of Yahweh" or "Yahweh is a calf." This ninth-century B.C. find would suggest that people actually considered the calf to represent Yahweh, the God of Israel.

On the other hand, there is other evidence to suggest that the bull images of Israel were not regarded as *images* of Yahweh but merely as *pedestals* for the invisible Yahweh, perhaps an alternative version of the vacant mercy seat on the ark of the covenant.

Abraham Biran, the modern excavator of Dan—one of the two sites where King Jeroboam erected his golden calves for Israelite worship—believes he has unearthed the platform where the calf once stood. It measures some 60 feet square and is built of dressed stone with a sur-

Want to Dig?

Interested in contributing to or participating in a similar archaeological dig planned for this summer? Join the Madaba Plains Project just south of Amman, Jordan, June 18 to July 30, 1991. Please contact (by March 15, 1991):

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Once regarded as symbols, these calves had clearly become idols.

rounding wall. But no calf was found. Stager's find at Ashkelon gives us an idea (in miniature) of what the calf itself may have looked like and the function it served.

The biblical prophet Hosea lived at a time when he could trace the history of what happened to Jeroboam's experiment (which obviously had its inspiration in what Aaron did at Sinai). Nearly 200 years later he clearly could see that these symbols had not helped, but hindered, Israel's grasp of what Yahweh's intentions for Israel were: "When Ephraim spoke, men trembled; he was exalted in Israel; but he incurred guilt through Baal and died. And now they sin more and more, and make for themselves molten images, idols skillfully made of their silver, all of them the work of craftsmen. Sacrifice to these, they say. Men kiss calves! Therefore they shall be like the morning mist or like the dew that goes early away, like the chaff that swirls from the threshing floor or like smoke from a window" (Hosea 13:1-3, RSV).

Even if at Aaron's time and Jeroboam's time these calves had been recognized as *symbols*, by Hosea's time they clearly had become, for many, *idols*. Another illustration of this phenomenon would be the images found in Roman Catholic churches; at first considered aids to worship, they became little more than idols to the sixteenth-century Protestant reformers.

The history of religion reveals many such examples in which the visible or even verbal symbol that had originally been intended as an aid to worship eventually became a stumbling block to it.

Perhaps this unparalleled archaeo-



Ashkelon's silver calf was housed in a cylinder-shaped beehive-roofed pottery shrine. (Photo by Carl Andrews, courtesy of Leon Levy expedition to Ashkelon, Lawrence Stager, director.)

logical discovery from Ashkelon will prompt us to look at our own inherited symbols, both visible and verbal. Do

they still serve their original intent? Or is it possible that certain of them hinder rather than enhance our understanding of the truth "once delivered unto the saints"? Perhaps we need a modern Hosea to help us answer that question!

In the meantime, we can be thankful that biblical archaeology helps us understand our own time by helping us to understand better the issues of the past.



Lawrence T. Geraty, Ph.D., is president of Atlantic Union College and

senior project director of the Madaba Plains Archaeological Project in Jordan.

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Left: Pam Sadler, Dave Sherman, and Nancy Steely cut the fiberglass to be used for installation in one of the "bundle up blitz" homes. Right: Patti Wilson-Short and Pam Sadler fit fiberglass against the outer walls to protect from cold outside air.

■ MICHIGAN

Battle Creek Students "Blitz" Community

Media features academy's work for needy citizens.

"I'm calling from the chamber of commerce," the woman's voice said. "You people at Battle Creek Academy are really in trouble!"

It was August 28, 1990, two days before the academy was to host a "member mixer," where business executives and professionals gather to socialize and get better acquainted with the host organization. Battle Creek Academy (BCA) had waited more than a year for the opportunity to host this monthly event.

"Yes, you're in trouble," the lady continued. "Usually about five people return an RSVP for these mixers and about 25 or 30 show up. This month, we've received 35 RSVPs! You'd better get ready, because you'll probably have 75 people stampeding your campus!"

Indeed, nearly 80 community business leaders and professionals showed up for muffins, fruit salad, campus tours, and fellowship.

"It was a crowd," says Pam Sadler,

director of development at Battle Creek Academy. "As Adventists, we don't realize how many people are interested in us—who we are and what we stand for."

Reputation for Work

One reason business leaders of Battle Creek, Michigan, were so interested in Adventists was that they had heard about the many things BCA students were doing for their community.

In the fall of 1989 the students and

teachers, with some parents and church members, worked in a daylong "bundle-up blitz," helping to weather-proof the houses of elderly and poor people. Last spring the students and teachers also did a "paint blitz," painting homes for needy people. They plan another paint blitz this spring.

A local social service agency coordinates the "blitzes" and provides supplies. These events normally come on Saturdays, but the agency arranges for Battle Creek Academy to do its work on Fridays.

This has led to some favorable publicity for the academy. The weekly *Battle Creek Shopper* has run front-page photos of BCA students working at the blitzes, with reminders to the rest of the community to do their part the following Saturday.

Channel 3, a local television station, interviewed several academy students for the 6:00 p.m. and 11:00 p.m. news. "I can do my own thing anytime," one BCA student said on camera. "But I don't always have the chance to do something for someone else. I really like doing this."



BCA students Christy Boothby, Lori Wright, and Michael Covarrubias help paint one of the homes done in the "paint blitz."

By Curt Dewees, assistant director for communication, Philanthropic Service for Institutions, General Conference.

Hello Award

Last year the seniors turned their class trip into a missionary project. They traveled to Monument Valley Adventist Hospital in Utah, where they helped build porches for housing units. When they returned, a channel 3 television camera crew met them at the airport to give them a Hello Award in recognition of their work.

Recently BCA students spent more than 40 hours in volunteer labor at a local nursing home, sorting through 25 tons of outdated hospital records for old X-rays that could be recycled. "I'm very impressed with Battle Creek Academy," says Shirley DeRuiter, part owner and advertising manager for *Scene*, a monthly Battle Creek business magazine. "Obviously they're promoting a Christian influence; and al-



Students Jamie Eldridge, Dan Shin, David Dick, Pam Davis, and Chris Yoeman find that teamwork makes the task more fun.

though it's a small school, they provide an excellent education."

Free Tickets

The students' reputation has opened doors. In May 1990, Miss America 1988 came to Battle Creek as part of the Town Hall series of special events. Tickets were \$27.

"There's no way our students could afford that," said Pam Sadler. "I went to the event organizer and asked if there was any way they could see Miss America. The lady said, 'Well, your students do so much for our community . . . I'll

bring it up at our next board meeting.' " The board voted to let all Battle Creek Academy students attend the event free of charge.

The students were in the audience as Kaye Lani Rae Rafko, Miss America

1988, began her talk. "I understand we have a great group of high school students here tonight," she said. "Tell me about yourselves." With the entire audience watching, one student stood up and began, "Well, we're Seventh-day Adventists."

■ BRAZIL

Youth to Youth Radio Surmounts Challenges

Station covers 12 states with 28 programs.

Please find my mother," began a letter from Anselmo Parode, a prisoner in the southern state of Rio Grande do Sul, Brazil. In jail he learned that he had been adopted as a child. Now his greatest dream was to meet his birth mother, Doralina Parode.

Soon Amilton Luis de Menezes, director and speaker for the radio program *Voz da Mocidade* (Voice of Youth), read the letter on the air, appealing to Doralina to go to the jail and meet her son. The news astounded one listener. *This is impossible!* he thought. *How can this prisoner's mother have the same name as my mother?*

Next morning he went to the jail and discovered the prisoner was his twin brother. Neither had known of the existence of the other.

Voz da Mocidade, produced by Miragui Seventh-day Adventist youth, was first transmitted in October 1981 by the municipal radio station from Tenente Portela. The story of the program presents many examples of faith and sacrifice.

The program won the largest audience in the region with its Christ-centered message; its campaigns against tobacco, alcohol, and drugs; its promotion of principles for a happy, healthy life; and its help given young people of many religious faiths. More than 20,000 letters have been received so far.

The first broadcasts were live. As the station was 11 miles (18 kilometers) from Miragui, the youth covered the distance on an old motor scooter, by bi-

cycle, or on foot. Rain, scorching sun, dust, and mud could not dampen their enthusiasm.

Many were the difficulties. In 1983 the program almost stopped for lack of financial support. A member of the staff saved the situation by giving one of his two cows.

Their Own Building

In 1984, though facing financial difficulties, staff members decided to construct a small broadcasting center. All kinds of donations were received. Some gave bricks, others soybean sacks, and a dressmaker did sewing. Broadcasting equipment was donated by commercial radio stations. After much faith, prayer, and work, a small building was inaugurated in 1985, giving birth to Maranatha Radio Programs Network (RMPR), which aims to help young people all over Brazil produce radio programs like those of RMPR.

Supported by volunteer donations alone, the undertaking grew until today there are 28 radio programs in 12 states of Brazil, heard by thousands of people. Many listeners have quit smoking, alcohol, and drugs, while others have accepted Jesus as their Saviour and become Adventists.

RMPR's new challenge is enlargement of its broadcasting center, acquisition of better equipment, and installation of an FM broadcasting station. This will cost more than \$50,000, an astronomical amount for these youth.

To New Posts

Regular Missionary Service

Gary Lynn Affolter, returning to serve as principal, Far Eastern Academy, Singapore, **Dianne Elaine (Humpal) Affolter**, and three children left August 5.

John Taylor Allen, returning to serve as maintenance manager, Gitwe College, Nyabisindu, Rwanda, **Anne Shirley (Wallace) Allen**, and one child left August 26.

Charles Donald Arnett, returning to serve as dentist, Adventist Dental Practice, Bulawayo, Zimbabwe, and **Janet Edna (Smith) Arnett** left September 3.

Leonard Eugene Atkins, returning to serve as communications/religious liberty/personal relations director, South-East Africa Union, Blantyre, Malawi, **Ann Ilene (Wilson) Atkins**, and two children, left September 4.

Gerald David Christman, to serve as theology professor, Latin-American Theological Seminary, Chile College, Chillan, Chile, **Ellen Marie (Clark) Christman**, and two children, of Calhoun, Georgia, left August 27.

Kenneth Lee Colburn, returning to serve as family practice physician, Adventist Medical Center, Okinawa, Japan, **Sandra Ann (Bartlett) Colburn**, and two children left September 2.

Gasper Francisco Colon, returning to serve as health and temperance director, Africa-Indian Ocean Division, Abidjan, Côte d'Ivoire, West Africa, **May-Ellen (Netten) Colon**, and two children left September 5.

Louis Loron Dale, returning to serve as dentist, Saipan Adventist Dental Clinic, Saipan, Mariana Islands, **Cherie Lynne (Follett) Dale**, and two children left August 26.

Gloria Jeanne Davy, returning to serve as nursing instructor, Mugonero Hospital, Kibuye, Rwanda, left September 11.

Sergio Benedito Ferrer, returning to serve as secretary/treasurer, Egypt Field, Heliopolis, Egypt, **Mercedes Nomus (Mostrales) Ferrer**, and two children, left September 4.

John Allen Goley, to serve as professor of public health, Montemorelos University, Montemorelos, Nuevo León, Mexico, **Kathy Jo (Scheideman) Goley**, and two children, of Weimar, California, left August 19.

Geraldo George Grant, returning to serve as business manager, Solusi College, Bulawayo, Zimbabwe, **Joan Elaine (Bradshaw) Grant**, and one child left August 19.

David Dean McFadden, returning to serve as physician/internal medicine, Youngberg Adventist Hospital, Singapore, **Karen Mae (Weaver) McFadden**, and three children left August 20.

Doyle Ryan Nick, returning to serve as dentist, Taiwan Adventist Hospital, Taipei, Taiwan, **Rosa Angela (Cruz) Nick**, and three children left August 31.

David Wayne Olson, returning to serve as assistant secretary-treasurer, Middle East Union, Nicosia, Cyprus, **Cathy Jean (Hartman) Olson**, and two children left August 28.

Michael Scott Peterson, to serve as assistant ADRA director, ADRA/Nepal, Kathmandu, Nepal, **Sherilyn Ann (Van Ornam) Peterson**, and two children, of Riverside, California, left August 25.

Donald Mark Pettibone, returning to serve as director/General Conference Auditing Services/Eastern Africa Division, Harare, Zimbabwe, **Marion Susan (Butler) Pettibone**, and three children left August 22.

Thomas Michael Porter, returning to serve as ADRA director, Sri Lanka Union, Colombo, Sri Lanka, **Karen JoAnne (Schwartz) Porter**, and two children left September 3.

Ernest Stacy Priddy, returning to serve as press manager, Haitian Adventist College, Port-au-Prince, Haiti, and **Dorla Jeanne (Roberts) Priddy** left September 2.

Ruby Faye Ratzlaff, returning to serve as education department director, Kamagambo High School and Teachers' College, Kisii, Kenya, left September 3.

Dale Vance Rhodes, returning to serve as music teacher, River Plate College, Entre Rios, Argentina, and **Beverly Eileen (Vieau) Rhodes** left August 13.

Edward Riley Russell, returning to serve as dentist, Adventist Dental Practice, Bulawayo, Zimbabwe, **Linda Ann (Benson) Russell**, and two children left August 16.

Larry Glendon Sibley, returning to serve as English/Bible teacher, and **Irene (Hecox) Sibley**, to serve as home economics teacher/food service director, Maxwell Adventist Academy, Nairobi, Kenya, left August 21.

Leo Dwight Taylor, returning to serve as ADRA director, Mozambique Union, Maputo, Mozambique, and **Betty Jane (Luke) Taylor** left August 30.

Daniel Allen Thompson, returning to serve as pastor/pilot, Irian Jaya Mission, Jayapura, Irian Jaya, Indonesia, **Linda Marie (Sherman) Thompson**, and two children left August 29.

Loron Talbott Wade, returning to serve as theology professor, Montemorelos University, Montemorelos, Nuevo León, Mexico, and **Ruth Ann (Hagen) Wade** left August 23.

Keith Martin Wallace, returning to serve as farm manager, Adventist University of Central Africa, Gisenyi, Rwanda, and **Joan Yvonne Wallace** left August 26.

Leonard Alden Westermeyer, returning to serve as business manager, Los Angeles Adventist Academy, Los Angeles, Chile, **Linda Jeanette (Meier) Westermeyer**, and three children left August 29.

Jerald Wayne Whitehouse, returning to serve as ADRA director, Bangladesh Union Mission, Dhaka, Bangladesh, **Judith Elaine (Dietrich) Whitehouse**, and two children left September 5.

Charles Leonard Wical, returning to serve as medical director, Yuka Hospital, Kalabo, Zambia, and **Crystal Lucile (Stevick) Wical** left August 28.

Adventist Volunteer Service

Beverly Jeanne Benson, to serve as cook/ABC snack shop, Guam-Micronesia Mission, Agaña Heights, Guam, of Collegedale, Tennessee, began service in August.

Tito Guillermo Correa, to serve as Spanish-speaking worker to Oslo, West Nordic Union Conference, Oslo, Norway, and **Lillian (Rosa) Correa**, of Corona, New York, left July 29.

Laura Kathleen Downing, to serve as English teacher, Hubei Institute, Hubei Province, China, of Santa Ana, California, left August 12.

John Lance Fritz, to serve as lecturer, Newbold College English Department, Bracknell, Berkshire, England, and **Dawn Estelle (Pettit) Fritz**, of Ellicott City, Maryland, left August 30.

Rowland Hsu, to serve as business manager, Hong Kong Adventist College, Kowloon, Hong Kong, of San Francisco, left August 15.

Diane Lim, to serve as English teacher, Hubei Institute, Hubei Province, China, of Angwin, California, left August 12.

Eda Beryl (Goldberg) Medford, to serve as elementary teacher, Taiwan Adventist College, Yu Chih, Nantou County, Taiwan, Republic of China, and **R. Foster Medford**, of North Fort Meyers, Florida, left August 12.

Joelle Lyn Reed, to serve as English teacher, Hubei Institute, Hubei Province, China, of Camarillo, California, left August 12.

Adventist Youth Service

Richard John Beam, of La Mesa, California, to serve as teacher, Japan Seventh-day Adventist English Schools, Yokohama, Japan, left September 3.

Heidi Melissa Chaney (PUC), of Ukiah, California, to serve as English teacher, Central Amazon Mission, Manaus, Amazonas, Brazil, left August 8.

Jon Kent Clayburn (AU), of Pontiac, Michigan, to serve as English conversation teacher, Korea Seventh-day Adventist Language Institutes, Seoul, Korea, left August 15.

Leroy Corkum (CaUC), of Oshawa, Ontario, to serve as assistant dean, Iceland Secondary School, Olfusi, Iceland, left September 4.

Ruth Nola Gifford (SC), of South Lancaster, Massachusetts, to serve as assistant girls' dean, Stanborough Secondary School, Stanborough Park, Watford, Herts, England, left August 30.

Wendy S. Goodman (CUC), of Centerville, Ohio, to serve as teacher, Polish Spiritual Seminary, Maja, Poland, left August 26.

Jonathan Halford, of Charleston, South Carolina, to serve as nurse, Central Amazon Mission, Manaus, Amazonas, Brazil, left August 22.

Krista K. Hutchens (PUC), of Martinez, California, to serve as mathematics and English teacher, John Loughborough School, London, England, left August 29.

Rhonda Adrienne Kendall, of Veradale, Washington, to serve as nurse, Scheer Memorial Hospital, Kathmandu, Nepal, left August 27.

Stella Kwang-hee Kim (PUC), of Cloverdale, California, to serve as piano teacher, Montemorelos University, Montemorelos, Nuevo León, Mexico, left August 20.

Karen Krause (CaUC), of Lacombe, Alberta, to serve as kindergarten/nursery assistant, Stanborough School, Stanborough Park, Watford, Herts, England, left August 30.

Trevor John Nawalkowski, of Calgary, Alberta, to serve as history teacher, Pohnpei Seventh-day Adventist School, Kolonia, Pohnpei, Caroline Islands, left September 4.

Carmen Lisa Nioso, of National City, California, to serve as English teacher, Hong Kong Adventist College, Kowloon, Hong Kong, left August 29.

Darena Lei Nioso (LLU), of National City, California, to serve as English teacher, Hong Kong Adventist College, Kowloon, Hong Kong, left August 29.

Shama Laurene Roderick (PUC), of Martinez, California, to serve as elementary teacher, Hyland House School, London, England, left August 29.

Volunteers Needed

Volunteer for adventure with Maranatha Volunteers International. Maranatha provides people of all ages the opportunity to serve Christ around the world and in the United States in the construction of urgently needed buildings. Skilled and unskilled workers are always welcome.

Look over the future projects (below), and if you see one you would like to join or know more about, contact Maranatha Volunteers International, 5240 Garfield Avenue, Sacramento, California 95841:

Feb. 15-Mar. 1, 1991
June 2-15, 1991

Manaus, Brazil: SDA church
Edmonton, Alberta, Canada: Riverview SDA Church

Saved by Jealousy

Most Christians learn quite early that we are saved by God's grace. Most don't stop to think that we are also saved by His jealousy.

"For I the Lord your God am a jealous God" (Ex. 20:5).^{*} Upon initial exposure, these are not the most comforting words. Jealousy is not the most admirable virtue. "For jealousy makes a man furious" (Prov. 6:34). It is as "cruel as the grave" (S. of Sol. 8:6). Paul talks of it as a sure sign of an unredeemed human nature and a cause for strife (1 Cor. 3:3). How can God use the term *jealousy* in a positive way? Is it different from our jealousy?

Human jealousy is rooted in two emotions: insecurity and a sense of need. God is not insecure. Omnipotence is the cure for that! Neither does God *need* us. God's life is self-contained. God could live without us. If the whole world were to perish, God could speak the word and begin the process of creation anew. Herein lies the wonder of the word *jealousy* when applied to God. God could live without us, yet Jesus chose to die in person so that we might live.

Graphic Language

So what is God's jealousy really like? Ezekiel 16 provides a powerful illustration. In this parable of salvation, God rails like a scorned and jealous lover, using terms of passion that are familiar to us. The words grab our attention and give us a window into God's heart: They show us how God feels.

Ezekiel portrays apostate Israel as a harlot and God as a spurned husband. If I were to summarize and contemporize Ezekiel's story, it might go something like this:

"Your mother was a drug addict and your father ran off before you were born. Not long after your birth you were tossed in a trash bin and left to die. I found you, took you into my home, and took tender care of you. I supplied you with everything you could have possibly needed, and you grew up to be not only healthy, but wealthy and beautiful.

"Being young at heart (I neither grow old, nor do I die), I fell in love with you. And when you were mature enough I proposed marriage to you, and we were wed. You could have had a story-book life and 'lived happily ever after.' But in-



*God is not
insecure. And
God does not
need us. So
why is God
jealous?*

stead you became vain and proud.

"You took the gifts I'd given you and gave them to other lovers! . . ."

Ezekiel 16:16 and forward begins the jealous railing of the God/lover. In language both powerful and graphic, the Lord through the prophet Ezekiel tries to shame Israel by equating her apostasy with the most disgusting forms of prostitution. If you haven't read this chapter recently, you may have forgotten the strong language. It is white-hot!

Surprise Ending

But it has a surprise ending. In this sin-scarred world stories of jealousy and betrayal often end with violence and even death. This story has a different ending.

"I will establish my covenant with you, and you shall know that I am the Lord, that you may remember and be confounded, and never open your mouth again because of your shame, when I *forgive* you all that you have done" (verses 62, 63).

God's jealousy is that aggressive, searching-for-the-lost love that sends the Good Shepherd searching for the sheep. God could live without us, but we couldn't live without God. The opposite of God's jealousy would be indifference, which would mean death for us. God isn't threatened by gods that are no gods. The threat is to us. The Author of life knows that our only hope for life is in union with the Divine.

So God fights for us. God will not let us go "gentle into that good night," but will passionately plead with us, demonstrating how valuable we are. God wrestles with us as He did with Jacob. It is as if God is saying, "I will not let you go until you bless and love Me."

Thank God for feeling jealous. It is our salvation.

*Bible texts quoted in this article are from the Revised Standard Version.



William McCall is a pastor in Jonesboro, Arkansas.

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