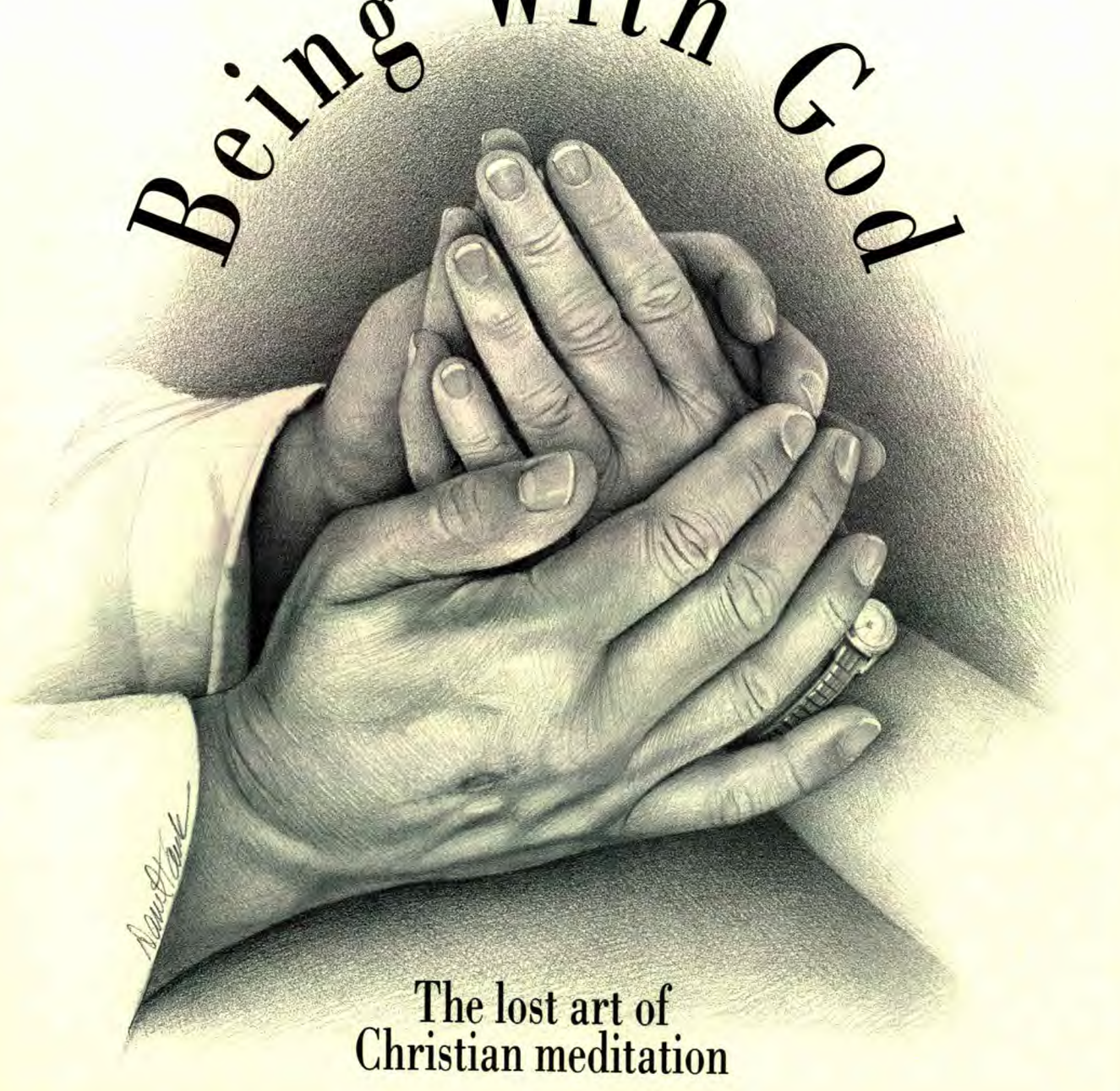


ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JULY 25, 1991

Being With God



The lost art of
Christian meditation

Rejuvenating Sabbath School (cont.)

The series of articles on the Sabbath school in the North American Division (May 2, 9, 23, 30) was both sobering and hope-filled. I was struck by the main desire to go beyond the surveying and analyzing to returning the Sabbath school to its intended purpose—winning, holding, and training people.

Is it a sign of the times that *missions* was not mentioned, or was it an oversight? An important ingredient in the revitalization of the Sabbath school is both reaching out to former members and neighbors as well as keeping overseas missions before the members. Thrilling chapters of the modern book of Acts are being written every day. An informed and inspired church is a supportive church.

Michael H. Stevenson

*Director, Senior Youth Ministries
General Conference*

I am from a Southern Baptist background where small, caring Sunday school classes consisting of people who officially belong, rather than just attend, are the norm. Each class has a specific identity and meets in its own room or nook. To maintain this integrity, the church coordinates the various classes. In addition, the individual members instinctively reach out to make the visitors feel welcome and wanted. Southern Baptists' growth and youth retention attest to the wisdom of their methods.

I have been trying to encourage the leaders of my church to adopt some of these ideas, but with little success. However, the series of articles on our Sabbath school program that appeared in the May issues of the *Adventist Review* gives real encouragement.

I have a special interest in improving our Sabbath schools. If my Baptist wife ever becomes interested in our church and visits a typical Sabbath school class, she very likely will be sent running back to her warm and caring Sunday school class—and I wouldn't blame her! When she recently spent two weeks in the hospital, approximately half her class individually sent her cards, and the whole class sent her a potted plant. This type of

caring is not unusual for Baptist classes.

We have a beautiful biblically based message to share with the world. Let's see to it that these people have a warm home to welcome them.

Henry C. Miller

Greenbelt, Maryland

"Should We Abandon Sabbath School?" (May 30) states that "the beginning program is often done so poorly that it is neither interesting nor stimulating." This is no doubt true, but I think we should be tolerant. How else can many of our church members have a chance to develop the ability to speak in public? I am forever grateful for the opportunity I had. The first time I presented the mission story I was scared to death and likely did poorly, but with further opportunities, I was able to improve and feel more at ease. I have enjoyed watching others also develop their talents along this line.

I like to see a variety of people take part in the Sabbath school program, even if some do not do too well, rather than to have a perfect program performed by only the few who could do it perfectly.

Laura M. Drown

West Boylston, Massachusetts

I am a lifetime teacher and Bible student. In response to your recent articles on declining Sabbath school attendance, I suggest that:

1. We should remember that the Sabbath school is the heart of the church, and that the lesson study is the heart of the Sabbath school.

2. Each Sabbath school lesson needs to impact the daily lives of each teacher and each class member.

3. As important as scholarship is, lessons should be prepared by teachers with wide successful experience in communicating with common people.

4. Regardless of how erudite and theologically correct a lesson may be, unless it strikes a responsive chord and inspires a change in the hearer's thinking, it is lost.

5. We do not try to cover too much territory. A prime requisite of successful

teaching is first to cover minimum essentials and add to them only as interest can be inspired to grow.

6. Each lesson needs to be a unit with a strong central core or idea, having the study organized around it with such enrichment that the unlearned can learn and the learned can be satisfied.

Earl M. Hill

Montgomery, Texas

Stand and Be Counted

I wish "Speaking to This Generation" (May 2) could be preached from every pulpit in every congregation in our midst. Charles Bradford has stripped away all the garbage that has been placed on our Lord's beautiful message to this generation. The pen of inspiration has warned us many, many times that we would follow in the footsteps of the Jews in Christ's day. We as a people must stand up and be counted on the Lord's side. "They will show the people their transgressions, and the house of Jacob their sins" (*Testimonies to Ministers*, p. 411).

Lindsey E. Greene

Orange, California

Prayer Healing

"Prayer for Healing" (May 30) opened a new revelation to me. Again and again I have wondered why prayers of faith for physical healing were not answered. When I stopped to think, I realized I had prayed for physical, mental, and spiritual healing but had focused almost entirely on the physical dimension. It did not occur to me that it was possible for healing to take place in answer to prayer in one of the other components of our being. I am grateful to Dr. Sloop for pointing out so clearly how God keeps His promise and always answers prayers for healing by choosing, in His wisdom, to heal the area of our human frailty that needs it the most.

Laurice Durrant

Hanford, California

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

JULY 25, 1991

DEPARTMENTS

- 2 Letters
- 6 Newsbreak
- 17 Senior Scene
- 18 World Report
- 22 Children's Corner
- 22 Bulletin Board
- 23 Reflections

EDITORIALS

- 4 No Icy Igloos Here
- 5 Where Past and Future Meet

NEXT WEEK

"The New World Order" A new Catholic book and *The Great Controversy* give a similar message.

"Mirror, Mirror on the Wall" If you found a mirror for the soul, what would you find if you looked into it?

Cover illustration by Darrel Tank

ARTICLES

COVER STORY

8 Being With God

Wholehearted, meditative prayer should be at the center, not simply on the edges, of our Christian life.

by Diane Dunlap Forsyth

LIFESTYLE

10 Lighten Up! Laugh!

In the midst of our often grim search for righteousness and truth what most of us need is more laughter and joy.

by Jeris Bragan

DEVOTIONAL

13 God's Unconditional Love

While Heaven's love is infinite and absolute, as proven by Calvary, we dare not abuse it by making a sentimental lullaby of the gospel.

by Brian Jones

BOOKS

14 The Best From the Press

A review of some new and recommended books by Adventist authors for your summer reading.

by William G. Johnsson



10 Good medicine



18 East Norway broadcasts live radio shows.

General paper of the
Seventh-day Adventist Church

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No Icy Igloos Here

We normally do not publish appeals asking members to move to particular areas to pioneer Adventist work or boost the current work. But when an appeal for such volunteers recently arrived from Harley Hurst in Homer, Alaska, I could not resist sharing it.

Maybe it's because I know the Hursts. Harley is an 84-year-old retired engineer and professional gardener; Bettie is a retired schoolteacher. And maybe because I know they are deeply committed to mission in a community no one could ever call an "Adventist ghetto."

The town of Homer lies nestled on the shores of Kachemak Bay—at the end of the road four hours southwest of Anchorage. In this "banana belt" of Alaska, most of Homer's 4,500 residents earn their livelihood from fishing or tourism.

During a trip to Alaska last September, I had the privilege of visiting the Hursts and viewing the spectacular glaciers across the bay from their front yard. Harley even shared some of the picture-perfect tomatoes he grows; and we knelt together in prayer seeking God's blessing on the ministry in Homer.

Beyond This Appeal

I share Mr. Hurst's appeal here for volunteers for two reasons—beyond the hope that someone might catch a vision for this mission field and respond.

First, Homer is a fitting example of the tens of thousands of towns, villages, and cities around the world that have no, or limited, Adventist work and that need missionary-minded Adventists.

Second, the Hursts are a worthy example of members who refused to move, upon retirement, to large Adventist ghettos and take up comfortable living. Instead, they chose a mission field where the presence and active witness of one or two Adventists make a significant difference in the sharing of the three angels' messages.

Here are some excerpts from Mr. Hurst's letter.

"We have about 13 Protestant and Catholic churches in the Homer area, with members quite satisfied with their church homes. Many others, though, profess no need of Christ, but are crying out for a better life.

"By nothing short of a miracle, we have been able to build a beautiful church building that seats 70 persons. However, we are just a handful now. The church is almost empty. Our hearts bleed.

"After much prayer I have sat down and written this plea for help, an appeal for members to come and help us fill the Homer church with persons who love the Lord. We do not seek to fill the church with transferring members, but we seek those who will work actively to bring in others from the community.

"The town has a very good hospital that might be able to use a good Adventist physician or other professionals. Others might find work among the many industries here.

"We are not asking anyone to come and live in icy igloos and subsist on frozen fish and seal meat—though seal meat is a part of the diet for many persons in other parts of Alaska. This is not a call from the Alaska Conference with a free plane trip and a secure position. This is not from the North Pacific Union for full-time, paid workers. And this is not a call for missionaries to a foreign land where you might have a beautiful home with servants.

"This is a call for self-supporting laypersons who have a burning drive to finish this great work and hasten the return of our Saviour to this sin-sick world. Bettie and I are running out of time, and we want to see our little church filled with beautiful people looking forward to Christ's return. And He is coming soon!

"If you write, I'll try to answer all the questions in my power. My address is

P.O. Box 2249, Homer, Alaska 99603."

Mr. Hurst's appeal is straightforward: Come and help share Christ's message.

The Hursts never heard such a direct call in 1979 when they retired and moved to Homer from their homestead in North Pole, Alaska. Their desire to find a suitable place for both retirement and a missionary project led them to Homer—with its milder temperatures and only one active Adventist, Doris James.

Since then the group of Adventists has grown into an organized company, the original church building built in 1944 was burned down (on purpose because of its age and because it had become a "hippie haven"), and a new one has been built with the help of Maranatha Volunteers International. A pastor regularly flies in now from nearby Kenai.

Widespread Need

Homer is not alone in the need of active, witnessing Adventists. When I toured Mexico more than a year ago, I learned that in west Mexico there are more than 50 cities of 50,000 people each with no Seventh-day Adventists.

Then there are the Soviet Union, China, the Muslim countries, India, and yes, North America—town after town without active, witnessing Adventists.

I commend the Hursts for their dedication to ministry in an out-of-the-way place. And while I hope someone will feel the call to accept the mission in Homer, I would suggest that a great field for evangelism exists *wherever* we live.

Evangelism is a *lifestyle*, not a location. Yet for some, a location—such as Homer—might prompt a greater sense of responsibility for witnessing, since it won't be done by sitting back and "letting someone else do it." There isn't anyone else to do it!

MYRON WIDMER



Where Past and Future Meet

A run-down New York farmhouse, a rocky hilltop hidden by undergrowth, and a gravestone at the end of a country lane hardly seem like the stuff that would set people's hearts on fire or change their lives—especially not teenagers, especially not in North America.

That was conventional wisdom 10 years ago. It was dead wrong. But only a handful of people had a hunch that it might be.

One of them was Garth "Duff" Stoltz, an Adventist historian who had led dozens of tours of crumbling Adventist landmarks in Battle Creek for young and old alike. One day he learned that yet another landmark was about to be wiped out—the house that James White's parents had once lived in. Duff telephoned Jim Nix at the Loma Linda University Heritage Room. Jim begged \$1,000 from his grandfather. They bought the house.

Soon Jim dreamed of a Battle Creek "Advent Village." The dream led to organizing a group that could hold property and solicit funds for restoration. In May 1981 Adventist Historic Properties, Inc., became official, with a board of representatives from the General Conference, the Lake Union, the Ellen G. White Estate, Andrews University, Loma Linda University, and several Adventist lay members. *

Fictional Characters?

"Ellen White, John Loughborough, and our other church founders always seemed so ancient to me," wrote Miriam Verduzco, a 1989 senior at San Gabriel Academy. "They were fictional characters that I could never relate to." Then Miriam, 26 of her classmates, and four teachers flew to Battle Creek, Michigan.

How did they spend their spring vacation? Yes, they saw Kellogg's corn flakes in the making, dropped in on an Amish auction in Shipshewana, Indiana,

and toured Greenfield Village near Detroit.

They also worked hard on the homes once owned by Ellen and James White, John and Mary White, and John Loughborough. They trimmed trees, cut brush, and hauled away truckloads of garbage. Their gusto even attracted Battle Creek news reporters and TV crews to the scene.

But the big news took place inside kids' hearts. For Miriam Verduzco it

Touching the past is

changing kids' lives.

happened while she was dusting furniture in Ellen White's bedroom. "I could imagine Mrs. White sitting in her chair, with the light of a small oil lamp to illuminate her small desk. It felt almost sacred in that house. [I felt] the angels were there."

Rick Wright, a junior, said, "Not only did I become closer to the history of the Adventist Church, but I also became closer to my fellow students, the teachers, and to God. I am proud to say that not only is the history of the Adventist Church a part of me—I am part of it."

Adventist History for Sale

Meanwhile, William Miller's farm had come on the market in Low Hampton, New York. There, almost 175 years ago, this Baptist layman had begun an intensive study of the Bible that led him to unravel the meaning of Daniel's 2300-day prophecy. That led Miller to believe that Christ would come soon—in his lifetime.

And that led . . . well, that led to

preaching and revivals, to tent meetings and publications, to the Midnight Cry and to October 22, 1844. On that day Miller is said to have waited quietly in the old farmhouse for Christ to come. Other believers may have stood on a nearby rock that overlooks the wide valley that slopes toward Vermont.

Now, in 1984, the house and 25 acres of Adventist history were for sale. Paul Gordon of the White Estate took several deep breaths and began writing fundraising letters. So did others. The vision was taking focus. But would spending \$110,000 on a ramshackle farm (and the hundreds of thousands more needed for restoration) be an act of faith or a wild gamble?

During the summer of 1988, 17 Pathfinders from Florida pitched their tents on William Miller's farm. Every morning for a week they rebuilt rock walls, set out trails, and cleared undergrowth off Ascension Rock. In the afternoon they toured or took a swim. But in the evening they worshiped together in the William Miller chapel. Jim Nix told them stories of the pioneers. They sang early Advent hymns. They celebrated a Communion service together. They stood by William Miller's grave.

And lives changed. So much so that this past week the Florida Conference brought 40 more Pathfinders to the Miller farm. Pathfinder director Jack NeSmith testifies that he's taken kids on all kinds of projects, even overseas. But he told Nix, "I've never done anything with them that had as much spiritual impact as this."

Investing in our past. Strangely enough, this may be one way to capture the hearts of our youth and link them to the future, and to eternity.

* For information about coming projects and tours, write to Adventist Historic Properties, Inc., P.O. Box 494, Loma Linda, CA 92354.

KIT WATTS

WORLD CHURCH

British Constituency

Convenes. Constituents of the British Union elected Cecil R. Perry, Donald W. McFarlane, W. Southcott, and Marcus R. Dove to five-year terms as president, secretary, vice president, and treasurer of the union, respectively. The elections highlighted the four-day constituency session in Yorkshire, England, July 3-7.

Perry, a Jamaican and former South England Conference president, becomes the first Black to head the union, says Ray Dabrowski, Trans-European Division (TED) communication director. He replaces Martin L. Anthony.

Southcott, formerly North British Conference president, assumes the new post of vice president; and Marcus R. Dove, associate TED treasurer, replaces Basil J. Powell, who is retiring. McFarlane was re-elected to his post.

The constituents also formed a new Scottish Mission, and A. Robert Rodd, a district coordinator, was elected president. The mission has approximately 300 members.

AWR Celebrates 20 Years of Broadcasting.

For two decades Adventist World Radio (AWR) has beamed the Adventist message to millions of listeners. The shortwave network now covers 90 percent of the globe with broadcasts from four radio stations.

To commemorate this milestone, AWR stations

Tight World Budget Faces Further Cuts

Because current tithe income is not keeping pace with budget projections, directors of each General Conference department and service center have been asked to take the initiative in reducing their operating budgets for 1992. The planned round of adjustments follows the previous downsizing of many GC functions after the 1990 General Conference session and the six-month deferral of salary increases until January 1992.

To implement the process, three-member teams will evaluate each department and service center, and recommend ways to reduce operating costs between 5 and 15 percent. These recommendations are to be completed by July 31 and will be used in drafting the church's 1992 world budget.

In addition to the operating cost reductions at the GC headquarters, appropriations to GC institutions and overseas divisions will be reduced by an average of 5 percent. If this reduction takes effect in 1992, it will be the first time in years that appropriations to GC institutions will have been reduced. Appropriations to overseas divisions have already been reduced in recent years.

Don E. Robinson, GC undertreasurer, says this new round of cuts is necessary because of two reasons: 1. Proposed spending limits are scheduled to take effect in January 1992. To channel more money back to local conferences in North America, a spending cap was proposed at last April's Spring Meeting of the General Conference Executive Committee. It will be voted upon by this fall's Annual Council. 2. Income is not keeping up with projections so far this year. Even with its downsizing, the church's world budget is experiencing a shortfall of \$5.6 million as of June 30.

"When we drafted the 1991 budget, it was based on a 4 percent increase in tithe income," Robinson says. "However, this year's increase has averaged only 2.3 percent."

will launch the anniversary in October during the Annual Council session in Perth, Australia. The events will continue until March 14, 1992, when the annual AWR offering is collected. The donations received will fund station operations.

During the celebration,

AWR stations will strengthen their evangelistic potential by distributing enrollment cards for Bible courses. All broadcasts will encourage listeners to make decisions for Christ, and regular broadcasters will hold public evangelistic meetings, says Walter R. L. Scragg, AWR director.

1992 Youth Congress to Convene in Budapest.

"Youth for a Better World" is the slogan of the Trans-European Division Youth Congress that will convene in Budapest, Hungary, July 28-August 1, 1992.

Initially chosen for Novi Sad, Yugoslavia, the congress venue was changed to the capital of Hungary because of civil tensions in Yugoslavia.

"The event could be the biggest ever to be held in the Trans-European Division," says Ole Kendel, TED youth leader. "We already have indications from several countries that many participants are planning to join in the festivities."

NORTH AMERICA

Publicity Pays Off in

Florida Evangelism. When the Adventist church in Lake Wales, Florida, conducted its Revelation Seminar, church members went the extra mile to get the word out.

To publicize the event, 20 commercials a day aired on three radio stations over four days. Eight paid newspaper ads ran, and 35,000 brochures were mailed to residents. The meetings, conducted by lay evangelists Art and Margo Swanson, culminated with 10 baptisms, says Cindy Kurtzhals, associate communication director for the Florida Conference.

Pastor Lucas Diaz then sustained the interest by coordinating a Daniel Seminar, cooking school, and Vacation Bible School.

The Quiet Hour Broadcast Starts Fifty-fifth Year.

From its beginnings on KEX radio in Portland, Oregon, in 1937, *The Quiet Hour* radiobroadcast has blossomed into an international ministry.

Entering its fifty-fifth year, the weekly radiobroadcast is now heard in 10 countries around the world. The ministry also airs the daily *New Way of Life* program on 40 radio stations in North America and the weekly *Search* telecast on 20 stations and two satellite networks, says LaVerne Tucker, speaker-director.

Maryland Hospital Sponsors Camp for Asthmatics.

More than 40 children who have severe cases of asthma and normally cannot go to summer camp received this privilege, thanks to Shady Grove Adventist Hospital's support.

The two-week day camp, held June 24-July 5, was co-sponsored by Shady Grove, the Young Men's Christian Association, and the Maryland Lung Association.

Campers participated in sports such as swimming, basketball, and volleyball, says Tamara Russell, hospital public relations director. The hospital also conducted asthma education classes to help children cope with their condition and to prevent asthma attacks.

FOR YOUR INTEREST

EGW Compilation Targets Jewish Outreach. A new pamphlet compiled and edited by Adventist member Sanford Howard lists all Ellen G. White references



Ohio Volunteer Retires at 91

Very few people can tell Elizabeth Dawson about serving others. After serving 20 years as volunteer treasurer for Cincinnati Junior Academy, Dawson (center) is ready for quieter life. However, the 91-year-old Adventist claims that she'll still be busy working with a local senior citizens' center.

Dawson's selfless service has been recognized nationally. She recently received commendations from President Bush, Ohio governor George V. Voinovich, Deer Park mayor Frances R. Healy, the North American Division Education Department, and General Conference president Robert S. Folkenberg.

on the work for the Jewish community.

The 20-page pamphlet, titled *Ellen Gould White Speaks Out Regarding the Work for the Jewish People*, is approved by the E. G. White Estate and is available from Sanford Howard at P.O. Box 623, Thorsby, AL 35171. And if you wish a free comprehensive packet on how to witness to Jews, write to Clifford Goldstein, North American Division Director of Jewish Evangelism, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

AR Needs Names of Professional Associations.

The *Adventist Review* is compiling a comprehensive list of Adventist professional associations in North America. If you know of any new associations or ones that possibly might be overlooked, please send the name and address of the association and of a contact person to the *Adventist Review*, Professional Associations, 12501

Old Columbia Pike, Silver Spring, MD 20904-6600; or call (301) 680-6560; or fax (301) 680-6638.

ALSO IN THE NEWS

United Church of Christ Endorses Euthanasia. The 1.6-million-member United Church of Christ (UCC) has become the first mainline denomination to take a stand in favor of active euthanasia.

Delegates to the General Synod of UCC voted a resolution July 1 which states that seriously ill persons have a right to take their own lives, and that their families have a right to withhold life-support systems or terminate the patient's life.

CHURCH CALENDAR

- Aug. 3** Global Mission Evangelism
- Aug. 10** Oakwood College Offering
- Sept. 7** Church Ministries Day
- Sept. 14** Missions Extension Offering
- Sept. 14** *Adventist Review, Insight, Guide, Primary Treasure, Our Little Friend* Emphasis begins.

The synod resolutions are not binding on UCC congregations and national church bodies but are viewed as recommendations, reports Religious News Service.

Cuban Seminary Coming to Life. Although Cuba has been a little slower than some of its Communist sisters in democratic reforms, Cuba's new attitudes are seen in the country's only seminary.

In the 1970s, enrollment got down to three students, but now 34 students from varied backgrounds attend, reports Religious News Service.

Oden Marichal (below), an Episcopal priest who heads the seminary, says that religion was once viewed as an opponent of the state, but now is viewed as an ally with the ability to attract tourists and trade.



Being With God

This article is a condensation of a devotional presented at the North American Division materials and marketing committee in San Diego in 1989.

Paul said, "Examine yourselves to see whether you are in the faith; test yourselves" (2 Cor. 13:5).^{*} This admonition includes examining our prayer experience. And this article is intended to lead you to just this kind of examination. The important question to ask is not

whether God is "answering my prayers," but rather: "What do my prayers typically include and exclude?" "Is prayer a balanced or whole experience for me?" "What is prayer for me?"

As you examine your prayer experience, be very aware of this fact: Prayer is a time to *be with* God. Mark said, "[Jesus] appointed twelve—designating them apostles—that they might be with him and that he might send them out . . ." (Mark 3:14). "Being with" and being "sent out" are two fundamental characteristics of the life of an apostle.

What have we done about "being with"? The psalmist understood and cherished "being with." "Whom have I in heaven but you? And earth has nothing I desire besides you. . . . As for me, it is good to be near God" (Ps. 73:25-28).

Cut the Hurry

Prayer is time to be with God. Notice how the following statement by Ellen G. White emphasizes this point:

"An intensity such as never before was seen is taking possession of the world. In amusement, in moneymaking, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and *commune with Him*. 'Be still, and know that I am God' (Ps. 46:10).

"Many, even in their seasons of devotion, fail

of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work.

"These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. . . .

"Not a pause for a moment in His presence, but *personal contact with Christ, to sit down in companionship with Him—this is our need*" (*Education*, pp. 260, 261; italics supplied).

Many praying Christians neglect being with God. Many are not really acquainted with this side of prayer.

To help yourself imagine what this side is, draw a picture of a heart, with a vertical line dividing it in half. In the left side of the heart write "I talk. *My initiative.*" In the right side of the heart write "I listen. *God's initiative.*" Beside the left half of the heart, write words like praise, thanksgiving, requests, complaints, confession, intercession. Remember, of course, that the initiative we take to pray in this manner is possible only because of God's original initiative. So in a sense these are all responses, or "answers," to God.

Beside the right half of the heart write words or phrases like silence, attention, God-centered, receptive, listening, waiting on God.

Consider your prayer experience in the light of that heart. Is your prayer experience all on one side, or all on the other? If so, it is unbalanced.

Need for Balance, Wholeness

There are reasons to believe that Adventist Christians need much more experience in *whole-hearted* prayer. This can be seen, to mention one example, in what we teach about prayer. The *SDA Periodical Index* for January 1985 to June 1989 listed more than 100 articles under "Prayer." It also listed, for the same period, more than 150 articles under the heading "Prayer, Answers to."

*Is our prayer
life one-sided?
Are we in too
big a hurry
to meditate?*

BY DIANE DUNLAP
FORSYTH

But there were only five articles under the heading "Meditation." In that four-and-a-half-year period there were no listings under "Contemplation"—the very concept that describes the "being with" kind of prayer.

This finding is, of course, not conclusive as to the importance of meditation or contemplation for us. But it does raise some questions. For example, do we Adventists believe in and experience the "being with" kind of prayer? How many of the 250-plus articles we've published about prayer in the period in question teach and testify to prayer on the right side of the heart in our diagram? How much do the articles teach about silence, attention, receptivity, waiting on God? Or do they focus, primarily, on the "I talk, my initiative" side of prayer experience?

Do we Adventists believe "answered prayer" is the most important part of prayer? Are there realities about prayer, other than answers, that deserve another 150 articles in a four-and-a-half-year period? Do we as individual Adventists live as if getting God to do what we want done is the primary, or ultimate, purpose of prayer? Can we enjoy and benefit from *being with God*, regardless of any "answers" to prayer?

There is even evidence that our need may be even more fundamental than this. I once had occasion to examine "Pastor's Success Secrets," a bound thesis presented to the Seventh-day Adventist Theological Seminary in the 1950s. Its nine-page table of contents contained five chapters (or sections), in addition to the introduction and conclusion.

These five chapters were about the roles of the pastor as administrator, soul winner, shepherd, campaign promoter, and the person in charge of church programs. The 182 subsections of these five chapters dealt with a variety of topics such as church board meetings, finances and budget, church officers, Ingathering, and the like.

In the introduction I found two thirds of one page about the "need of prayer and the Holy Spirit." After citing one Bible text and one *Desire of Ages* quotation, the author of the thesis said that the methods he collected in his thesis were no substitute for spirituality. Progress, he said, happens when spirituality and leadership exist together.

Invitation to Prayer and Meditation— A Responsive Reading

We are invited to pray, and we know this means talking to God—
saying what we are thinking,
expressing what we are feeling,
telling what is wrong,
asking for help and gifts,
praising God for being wonderful,
thanking God for being kind and generous.

We are invited to pray, and we know this means talking.

But we are equally aware that we are also invited to be still—
to meditate,
to be receptive
and responsive,

to listen,
and wait.

God invites us to be still—to meditate, receive, listen, and wait:

**"My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:
When I remember thee upon my bed,
and meditate on thee in the night watches"** (Ps. 63:5, 6, KJV).

"Wait for the Lord; be strong and take heart and wait for the Lord" (Ps. 27:14).

**"I wait for the Lord, my soul waits, and in his word I hope;
My soul waits for the Lord
more than those who watch for the morning,
more than those who watch for the morning"** (Ps. 130:5, 6, NRSV).

With that, he proceeded to develop five chapters with 182 subsections about all kinds of "success secrets," without mentioning prayer.

With due respect to this author's thoroughness and scholarly ability, I need to offer his work as an example of a widespread need. And it is a need in the 1990s as much as it was in the 1950s. It's the need for "wholehearted," or balanced, prayer at the center—not at the edges of our Christian experience. We need this whether we are pastors or not. A prayer at the beginning of the day, or at the beginning of a committee or Bible study, is not enough. Prayer ought to be the breath and center of it all.

When this becomes the case, then who we are and what we do will flow from that center, making the whole different. We won't even tabulate "success secrets" in the same way. We will have different assumptions, different goals.

Frank Peretti's book *This Present Darkness* illustrates this well. "Not since *The Screwtape Letters* has there

been a novel with as much insight into spiritual warfare and the necessity of prayer," says an endorsement for the book. Sure enough, this spiritual warfare thriller makes one aspect of prayer—the intercession aspect—absolutely essential. In the process, however, it not only neglects but casts a shadow on the silent, God-centered aspect of prayer—meditation, contemplation.

If we review what we've heard and read about prayer in recent years, we will discover which dimension is being neglected. Our great need is for "wholehearted," balanced prayer. May we each sense this urgent necessity.

* Unless otherwise noted, Bible texts in this article are from the New International Version.



Diane Dunlap Forsyth was an associate pastor of the University SDA Church, Loma Linda, California, when she prepared this presentation.

Lighten Up! LAUGH!

If you're happy and you know it, share a smile.

BY JERIS BRAGAN

When Sarah was 90 years old, she got pregnant for the first time. "God has brought me laughter," she said, "and everyone who hears about this will laugh [for joy] with me" (Gen. 21:6, NIV).

Sarah then devised a strategy for keeping a reminder of what God wills for His people around her: she named her baby Isaac—the Hebrew name for laughter.

In the midst of our often grim and unsmiling search for absolute obedience, strict righteousness, and correct belief, Sarah's strategy puts things in perspective. What most of us need today more than anything else is more laughter and joy! These qualities add a rich color and flavor to our lives.

■ *Laughter produces health and strength.*

An old retired professor of church history at Yale is best remembered for the last words he ever spoke. He was on his deathbed. Waiting relatives gathered anxiously around him.

A Preacher's Nightmare

One Sabbath in South America I arrived at a small rural church in the district I pastored, only to find that I had brought my wife Evie's identical Spanish Bible instead of my own. No problem, except that mine had my sermon notes in it, and we were two hours from home!

The service was about to begin. What to do? (The stuff preachers' nightmares are made of!)

Looking at a flyleaf of the Bible, I noticed Evie had copied a chain-reference study from my Bible into hers. The subject: the Bible. With a sigh of relief and desperation, I proceeded to preach from those familiar texts, exhorting the members to study the Good Book every day.

At the close of the service a member confided to me that there was only one small problem with that sermon. Most of the members in that congregation couldn't read!

Eugene F. Durand

After a time of silence one man quietly said, "I think he's gone."

Another relative, standing at the end of the bed, felt the old man's feet and said, "No, his feet are still warm. No one ever dies with warm feet."

The eyes of the old professor blinked open. He raised his head up from the bed and looked around at his family. "Joan of Arc did!" he whispered. He gave a little chuckle and died.

Laughter produces great emotional strength, even in the face of death. Exactly how this works may be uncertain, but the saying is indeed true: He who laughs lasts! Gloom gobbles up strength. Joy multiplies it. The clinically depressed person hardly has the strength to begin each day.

At age 50 Norman Cousins suffered from a chronic debilitating disease of the connective tissue that involved severe inflammation of the spine and joints, making it painful even to turn over in bed. In *Anatomy of an Illness* he described how laughter and joy relieved his pain and helped him move



toward health again.

Intrigued by Cousins' theory, researchers at UCLA's prestigious medical school invited him to join their staff in 1979. After 10 years of the most rigid scientific testing of "the laughter connection" in maintaining health, Cousins published *Head First: The Biology of Hope and the Healing Power of the Human Spirit*. In this work he marshaled compelling laboratory evidence that showed how love, hope, faith, will to live, festivity, purpose, and determination make a radical difference in how many patients recover from serious illness.

Today some hospitals for chronically ill patients have "laugh rooms" in which humorous magazines, books, and movies can be used by patients—with remarkable results.

Consider this modern development in medicine and then read this 3,000-year-old verse from Proverbs: "A cheerful heart is good medicine, but a downcast spirit dries up the bones" (Prov. 17:22, NIV).

When things go badly, when no one is very happy with anyone else, when all is tension and despair, what we often need is what God offers us in abundance—more joy, more laughter.

■ **Laughter makes life worth living.**

Laughter and joy make life worth living. Yet how persistently they elude us.

One of the most frequently violated commands of Scripture in the entire Bible is found in Psalm 118:24: "This is the day the Lord has made; let us rejoice and be glad in it" (NIV).

Ironically, the more earnestly some people take religious faith, the more they violate this scripture. When some

And the Fourth Beast Came Up . . .

An evangelist expounding the beasts of Daniel 7 had prepared elaborate visual effects. A long painted sea ran across the stage, and on cue ferocious-looking beasts cranked up by a hidden assistant rose from the water.

One by one they came up—the lion, the bear, the leopard. Then the evangelist graphically described the fourth beast about to appear—how ugly, fierce, and terrible it was—and pressed the cue button. Nothing happened.

He further described the ferocious beast about to come up. He pressed the button. Nothing. He pressed again.

Suddenly the expectant audience saw the head and shoulders of a man rise up from the sea. "The machine's broken down," the evangelist's assistant called out.

William G. Johnsson

My Daughter, the Officiating Minister

We had attended a friend's wedding with our daughter Camille, who was 6 at the time. She was fascinated with the entire ceremony. A few days later she and her friends were playing in our family room with her Ken and Barbie dolls while my husband, Dan, and I read the newspaper. We noticed that a wedding ceremony was in progress, with our daughter officiating as the minister.

We watched as they made Barbie march down the aisle and join Ken at the altar. Soon Camille turned to the bride and asked, "Do you take Ken as your husband?" to which one of her friends answered, "I do." She then turned to Ken and asked, "Do you take Barbie as your wife?" Again one of her friends replied, "I do."

We watched as Camille solemnly looked at the Ken and Barbie dolls and said, "Now you are joined in holy macaroni!"

Chitra Barnabas

people first begin to think seriously about Jesus Christ and His claim on life, they turn into sour-faced searchers for evil in the world who behave a lot like the Peanuts character Lucy.

After suffering through one of her abusive harangues, Charlie Brown asked Lucy what he could do about his problem. Lucy's reply: "I don't give advice—I merely point out the trouble."

Lucy's cousins in the world are legion! Some of the most dedicated Christians apparently believe that God has appointed them spiritual high sheriffs in charge of pointing out the trouble. Like those immense black holes in space that absorb even the light nearby, these grim-faced folk capture and stifle any stray joy that happens near.

One day in Washington, D.C., I saw a panel truck with flashing lights roaring down Sixteenth Street. The company name on the side: T & L Pigeon Eliminating Company. Imagine that! A whole company designed to eliminate pigeons! As the truck sped past, I knew somewhere a crisis existed and a pigeon was about to be eliminated.

In Jesus' day some religious leaders had informally organized themselves into the Joy Eliminating Company. Imagine their gloomy anger when Jesus came along saying, "These things I have spoken to you, that my joy may be in you, and that your joy may be full" (John 15:11, RSV).

It's not hard to understand why they quickly reorganized themselves into the Jesus Eliminating Company, and Calvary came near.

Christians need to work in the other direction, becoming the Joy Producing



Company—at home, in school, at church, at work.

■ *Laughter is biblical.*

"Rejoice, and be exceedingly glad," Jesus told His disciples (Matt. 5:12). And Paul commanded Christian believers to "rejoice in the Lord always" (Phil. 4:4). Such claims exist again and again in the Bible. For example, listen to the recurring theme in the Psalms:

"Make a joyful noise to the Lord, all the lands! Serve the Lord with gladness!" (Ps. 100:12, RSV). "Break forth into joyous song and sing praises! . . . Let the floods clap their hands; let the hills sing for joy together" (Ps. 98:4, 8, RSV). "Our mouths were filled with laughter, our tongues with songs of joy" (Ps. 126:2, NIV).

Jesus echoed that same spirit: "You will be sorrowful [now], but your sorrow will turn into joy" (John 16:20, RSV). "Ask, and you will receive, that your joy may be full" (verse 24, RSV). And when Jesus described the faithful entering into heaven, He put it like this: "Well done, good and faithful servant; . . . enter into the joy of your master" (Matt. 25:21, RSV).

No one who takes the Bible seriously should apologize for making life joyful and laughter-filled, because the Bible continually describes this as one of the characteristics of God's people.

Laughter and joy give us strength for the journey; they enable us to run the race to its end.

An Onion of Laughter

I love the way Erma Bombeck describes her strategy late in the afternoon when she knows her husband

Double Dip

I can only visualize what I would have suffered had I been attending the little Southern Baptist church in back-country Georgia during a morning they had scheduled a husband-and-wife immersion.

From what I was told, it was one of those cozy arrangements in which the deacons have to move the pulpit and lift the floorboards to expose the baptistry. Sheets were hung over wires to form a "dressing room" on each side of the baptismal tank. The husband had already been baptized and had returned to change into his clothes when his overweight wife descended the rickety stairs to the water. But the last step cracked and collapsed under her. As she lunged forward, staggering past the pastor, her arms wildly flailing out for something to grasp, she caught the sheet on the opposite side and tore it down, exposing her shocked husband to the whole congregation. As he stood there without his robe, he made a quick and stunning decision. Diving headfirst into the baptismal pool, he disappeared for safe hiding.

Jan Doward

Jesus Doesn't Have a Hip Pocket!

Whenever I come home with some change in my pockets, I often divide it up among my children. This particular day I handed 5-year-old Joel and 2-year-old Christina a quarter each. Joel quickly stuck his in his hip pocket, and Christina held on to hers.

Then off the cuff I asked Christina, "Do you want to give some of it to Jesus?"

Without skipping a beat, she replied, "No!" It had such depth of feeling that I instantly doubted our Christian child-rearing abilities.

Shocked but curious, I meekly asked, "And why don't you want to give any money to Jesus?"

Raising her right arm in a wide sweep that landed her hand on her hip, she replied, "Because Jesus doesn't have a hip pocket!"

Myron Widmer

will be home soon. She knows the first thing he'll do when he comes in the front door will be to take a deep sniff to see what's cooking in the kitchen. So when he's due home in 20 minutes and she hasn't the faintest notion what's for dinner, she turns the oven on and plops an onion inside.

Do you know what happens? In about 15 minutes the house is filled with the wonderful aroma of that onion in the oven. When her husband comes in the front door, he takes a deep sniff. He smiles in satisfaction and heads for the evening news while Erma has time to figure out what she's going to have for dinner that evening.

Sarah and Abraham named their child Laughter. Although there's no other reference to laughter in Isaac's story, it must have flavored that family's life together like Erma's onion in the oven.

We all need an onion of laughter in the oven. Then as people first come through the front door of our lives, they can sense the fragrance and warmth immediately. This is a joyful place. There is a family here. Here is a community of faith that has produced joy and laughter.

Then Jesus' prayer will be fulfilled: "I have spoken all this to you so that your joy may be full."



Jeris Bragan writes from a prison in Tennessee.

God's Unconditional Love

*We dare not
make a
sentimental
lullaby of the
gospel.*

We hear much today about God's unconditional love, and rightly so. His love toward us is unfathomable, infinite, absolute. This is proved beyond all question by the universal proclamation "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Calvary is the purchase of our salvation and the verification of God's declared love to us. He commends "his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). He loves us with an everlasting love, therefore with lovingkindness He draws us to Himself (Jer. 31:3).

Yet this beautiful truth may be abused. For while it is true that God's unconditional love means that He cares with measureless mercy for all (including the most rebellious and depraved), this does not imply unconditional blessings of every kind. Nor does it mean unconditional salvation. And neither does it mean unconditional acceptance of everyone's character and conduct. To be sure, He accepts us as we are (John 6:37; Matt. 11:28), but He does not leave us that way. If we are willing, He renews us in His own image, and re-creates us in righteousness and true holiness (Eph. 4:23, 24).

If we would understand the conditions to God's salvation, we must closely examine His Word. Christ is the author of eternal salvation to all who believe; therefore, He is the final authority relative to its terms. Jesus said to those "which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32).

While Christ was on earth, many came to Him physically. But some went away sorrowful, because they would not accept the conditions of discipleship. The rich young ruler, for example, came running to Jesus and, kneeling before Him, said: "Good Master, what good thing shall I do, that I may have eternal life?" (Matt. 19:16).

Moments later he left in sorrow, put off by the call to unconditional surrender.

Said Jesus: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). This is a call to renounce all selfish claim to things and possessions. We cannot value life's gifts above the Giver. "And he said to them all, If any man will come after me, let him deny himself, take up his cross daily, and follow me" (Luke 9:23).

Notice the word "if" in that last reference. Throughout the Bible it is used to introduce a condition to right relationship with God. Thus Christ says, "Ye are my friends, *if* ye do whatsoever I command you" (John 15:14). And if we don't . . . ?

When Judas came to plant the kiss of betrayal upon his Master's cheek, Jesus asked, "Friend, wherefore art thou come?" "Betrayest thou the Son of man with a kiss?" (Matt. 26:50; Luke 22:48). Christ called him "friend" because *He* stood in that relation to Judas; but *Judas* was no friend of Christ's. Rather, he was an enemy. That was his response to Christ's unconditional love—a response that sealed his doom.

Christ's unconditional love calls for something nobler than eulogies, truer than kisses, deeper than declarations and ceremonial displays. It calls for the unbounded devotion of heartfelt obedience and the unstinting service of love.

We must not make a sentimental lullaby of the gospel, letting Satan rock us in the cradle of carnal security while we coo about the unconditional love of God. Our response should ever be characterized by an unswayable loyalty to Christ, an undying gratitude to the One who so richly loves us, though we are undeserving.

Unconditional love? Yes! A love that inspires our unconditional surrender to the sovereignty of His grace, our unreserved obedience to the majesty of His law. To offer Him less is to exploit His mercy.



Brian Jones writes from Auburn, Washington.

BY BRIAN JONES

Ordination in Perspective

Myth and Truth About Church, Priesthood, and Ordination, by V. Norskov Olsen; Loma Linda University Press; 180 pages plus 11 pages of references; foreword by B. B. Beach; second foreword by Arthur F. Glasser; \$12.95.



Throughout the past decade, Adventists have debated the role of women in ministry, especially vis-à-vis ordination. To several thinkers these discussions put the cart before the horse; Adventists first needed to arrive at a clear understanding of ordination itself.

Indeed, one can find wide differences of opinion among Adventist ministers themselves. For some, ordination to the gospel ministry is clothed in holy light similar to the Roman Catholic view of the priesthood. Others, stressing the priesthood of all believers, see ordination in significantly lesser terms. The view of ordination varies widely among Adventists from one culture to another.



The Best From the Press

New and recommended books by Adventist authors

BY WILLIAM G. JOHNSON

Adventist publishing houses in North America will print 72 new titles in 1991. What does each consider its most important book this year? We asked the vice presidents for editorial services.

For the Review and Herald Publishing Association it is *Inspiration*, by Alden Thompson, professor of theology at Walla Walla College. The Pacific Press Publishing Association selected *Adventist Hot Potatoes*, by Martin Weber, director of prayer ministries for It Is Written. Each publishing house supplied a review of its book of the year; we print a condensation below.

One of the most important Adventist books, however, didn't come from the publishing houses. *Myth and Truth About Church, Priesthood, and Ordination*, by V. Norskov Olsen, historian, theologian, and former president of Loma Linda University, is a landmark work. It deserves widespread, careful study. I wrote the review for this book.

At last—the study we have needed! Dr. Olsen's book is not a polemic for or against women's ordination; he refuses to take sides. Nor is the book in its presentation even

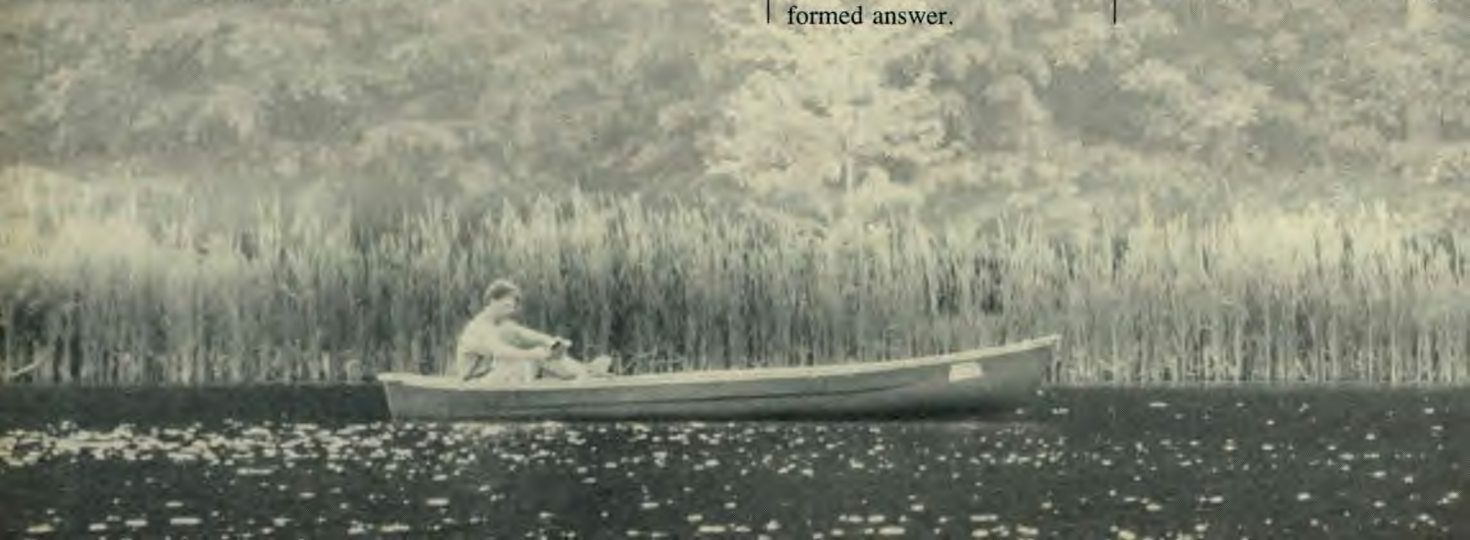
shaped by this question. Rather, it lays out the broad canvas of theology and church history against which contemporary discussions need to be placed if the church is to arrive at an informed answer.

Olsen builds his study step by step in five areas: "The Church—Its Biblical Foundation," "The Priesthood of Believers," "The Ministry—New Testament Perspectives," "The Ministry—Historical Theological Observations," and "Ordination—A Biblical Historical Inquiry."

I was most enlightened by Dr. Olsen's research into the Reformers' attitude to ordination. Luther did not require ritual ordination for the ministry; he accepted the requirement of ordination only as a concession to the state. And Calvin and Melancthon were never ordained.

This book is for the serious reader. The writing is careful and restrained, depending on thorough research rather than scintillating prose. Don't expect to be entertained; but if you seek a solid resource for understanding church, ministry, priesthood, and ordination, this is the one.

Myth and Truth is the end result of the author's presentations to the Commission on Women's Roles in 1989, made at the request of then General Conference president Neal C. Wilson. At that time various members of the commission requested Olsen to hone the study into a book manuscript. I am glad he stayed with the task and that the Loma Linda University



Press took the initiative to publish the completed work.

Hard Questions

Inspiration: Hard Questions, Honest Answers, by Alden Thompson; hard-cover; Review and Herald; 332 pages, US\$15.95, Cdn\$19.91.



Dr. Thompson's new release, *Inspiration: Hard Questions, Honest Answers*, is one of the most significant book acceptances during the past 20 years.

Why?

First, Thompson's style is lively. The book is full of personal anecdotes to drive home salient points. His chapter titles also pique curiosity: "The Skeptical and the Scared; the Wistful and the Surprised," "Amram's Brothers Were Really Prolific," and "Two Ways to Die: The Slippery Slope or the Rehoboam Principle." His writing is particularly lucid—no scholarly jargon here to put readers to sleep. The book is readily understandable.

Second, the topic is crucial. Other denominations have

fractured into warring factions over the dynamics of scriptural inspiration. Fundamentalists, conservatives, moderates, progressives, and liberals cannot seem to agree on the nature or extent of divine inspiration. They argue over whether or not the prophetic writings reflect God's vocabulary. They hassle over the possibility that a Bible writer might have included a factual error.

Adventists could easily fall into the same pitfalls. Fortunately for Adventists, Ellen White has herself addressed the issue, and who should have better insight into the process of inspiration than our own prophet?

In the theoretical section of the book, the author discusses such matters as the need for a practical approach to inspiration; the different nuances of *inspiration, revelation*, and *illumination*; the meaning and historical formation of the canon; the manuscript evidence supporting Scripture with its additions and omissions; the need for translations and how to live with the plethora of versions at our disposal; using Scripture as a casebook or a codebook.

Do some of the numbers in

Scripture sound strange—overdrawn, perhaps? Does some of the language in the Psalms sound a bit raw? What about the various versions or translations? Is the King James Version the most accurate? And those laws in the first five books of the Bible—did God really legislate all of them? Why, in Samuel-Kings and Chronicles, do some stories have widely divergent details? Why does one writer say that God did something when another writer indicates that Satan was responsible for the very same event? Can a biblical chronology be constructed from the genealogies? Can an editor "correct" the output of an inspired author? The issues go on and on.

The book ends with seven appendixes, an autobiographical note, references cited, an index of biblical passages cited, an index of Ellen White references quoted, and a general index.

As Dr. Thompson shares his solutions to some of the "difficulties" careful readers find in Scripture, he always does so with the concern of a pastor as well as with the in-

cisiveness of a scholar. You will find the entire book challenging yet uplifting. You may not agree with all of Thompson's suggestions, but you surely cannot afford to ignore the issues.

Reviewed by Richard W. Coffen

Hot Questions

Adventist Hot Potatoes, by Martin Weber; Pacific Press; 125 pages; \$7.95, Cdn\$9.95.



Should you eat out on Sabbath? Are celebration churches of the devil? Is the church lowering its standards? Who's right, the liberals or the legalists? Are we God's final remnant, or are we Laodicea?

All around the Adventist world these questions and others like them fill the air during fellowship potlucks, Sabbath school classes, and living room chats. With his *Adventist Hot Potatoes*, Martin Weber enters the discussion with conviction and courage.

Weber evenhandedly examines both sides of the issues he addresses. But more important than that, he urges





that some issues have more than one acceptable solution. While expressing his own opinions or practices, he leaves each of us the right to follow what we feel is right.

The controversies addressed in *Adventist Hot Potatoes* threaten our church because they threaten our unity. We spend our time and energy fighting to defend our positions instead of communicating God's love to a dying world. Weber urges patience, understanding, and love as the solution to our arguments over issues.

In the book you will confront "Khomeini Christians," who intimidate church members and leaders into line with their fundamentalist, legalistic positions. Knowing the destruction and alienation they cause, you will welcome Pastor Weber's advice on standing up to their anger and inquisitions. Then there is "Sister Stern" and the "holy weaklings" like her who so carefully follow every rule but inside have no joy, no assurance of salvation.

Have we made the Sabbath a day of "wrest and sadness"? Weber has some insights into the gift of Sabbath rest and what it should mean. He points out Moffatt's better translation of Isaiah 58:13: "If you refrain from doing your *business* upon the Sabbath . . ." You will be refreshed with his suggestions on how to find pleasure in the sacred hours of rest.

Weber also deals with the important issues of Ellen White's role and inspiration, God's love and His wrath, and the church's fate in the last days. In his treatment of these and other topics in the book, we are reassured that in spite of the loud, unreasonable voices of some, Adventism is a religion of love, an expression of

God's power to meet the needs of the real world.

Martin Weber's *Adventist Hot Potatoes* is a significant book because of its emphasis on tolerance and unity. The issues it raises will not burn us if we approach our differences with trust in the God who leads us and with love for those we walk beside.

Reviewed by Jerry D. Thomas

The Best of the Rest

Before I Was a Kid, by Reta Spears-Stewart; illustrated by Mary Rumford; Pacific Press; 32 pages; \$5.95, Cdn\$7.45.

Whether as children or adults, many of us struggle in our quest for identity. A wonderful read-aloud book for you and your child.

Christ's Way of Reaching People, by Philip G. Saamaan; Review and Herald; 160 pages; US\$9.95, Cdn\$12.45.

Have you ever wished that you could more effectively share with others your deepest spiritual convictions? Here's a book that will rekindle your zeal by reigniting your love for Christ and for others.

Four on the Edge, by Heidi Borrink; Pacific Press; 160 pages; \$5.95, Cdn\$7.45.

Heidi Borrink's true-to-life story of friends, parents, sports, sex, drugs, responsibility,

and God could be the story of someone you know—or it could be yours.

I Will Die Free, by Noble Alexander, as told to Kay Rizzo; Pacific Press; 128 pages; \$9.95, Cdn\$12.45.

Noble Alexander survived 22 years under some of the most inhumane and brutal conditions on earth: Fidel Castro's prison system. From a place where death is often preferred to life comes a stunning testimony of faithfulness under persecution.

My Feet Need Washing Too, by Timothy N. Sharpe; Review and Herald; 96 pages; US\$6.95, Cdn\$8.70.

Pastors come and go. Although we see a lot of our pastors, we do not usually have the privilege of getting to know them intimately. Timothy Sharpe changes that through these 21 poignant episodes in his own life as an Adventist pastor.

My Grieving Heart, by Joyce Rigsby; Review and Herald; 95 pages; US\$6.95, Cdn\$8.70.

What do you say to people who are grieving? How do you relate to your own profound loss? Joyce Rigsby writes from experience—compassionately, compellingly, offering no pat answers.

My Tortured Conscience, by Martin Weber; Review and Herald; 127 pages; US\$6.95, Cdn\$8.70.

Martin Weber confesses to being a backslidden legalist.

He recounts a highly personal story of amazing grace.

Paint the World With Love, by Jeannette Johnson; Review and Herald; 158 pages; US\$9.95, Cdn\$12.45.

Can we really make a difference in the face of astronomical distress? Jeannette Johnson relates the moving stories of ordinary people who have indeed made an extraordinary impact.

Righteous Rebel, by W. W. Fordham; Review and Herald; 141 pages; US\$8.95, Cdn\$11.20.

Elder Fordham, ever the kind, bighearted gentleman, relates his experiences as a Black Adventist leader. His story will make you laugh, weep, perhaps even irate; but it will make you thankful that you're a member of the remnant church.

Sometimes I Don't Like My Kids, by Candace Schap; Pacific Press; 128 pages; \$7.95, Cdn\$9.95.

An honest look at the frustrations of mothering and the dangers of the supermom syndrome. More than a book of parental woes, *Sometimes I Don't Like My Kids* is a manual of recovery—of joy in the Lord and in your family.

When You Walk Through a Storm, by Jeris Bragan; Pacific Press; 128 pages; \$7.95, Cdn\$9.95.

Since September 15, 1977, Jeris Bragan has lived in "the shadow of death" behind the walls of the Tennessee State Penitentiary. *When You Walk Through a Storm*, which offers genuine help for anyone who is hurting, is written by someone uniquely qualified to write about faith under stress.

The Futility of Things

By Rebecca Gardner

A man's life consisteth not in the abundance of the things which he possesseth," said Jesus (Luke 12:15). Our Lord here pinpoints a condition in which life becomes filled with trivia to the extent that spiritual realities are swallowed up in materialistic pursuits. The danger lies not in things themselves, but in allowing "the abundance of things" to occupy center stage in one's life.

Jesus also cautioned us to avoid "the lusts of other things" (Mark 4:19). I once knew a couple who had amassed treasures, an abundance of them. The man owned a small factory, which, when he reached retirement age, he sold for a large sum of money. *Now*, he thought, *I'll build a fine home and furnish it with the many beautiful things I've acquired.* So he erected a splendid mansion and filled it with choice furniture and everything he felt he would need for his personal enjoyment.

Since he wanted to collect antique cars, he constructed a huge garage to hold the fabulous automobiles he planned to accumulate. *Now I'm set to enjoy these things for many years to come*, he mused.

Faded Dream

But his dream retirement began to fade when he developed serious trouble with his hip. This was followed by extensive surgery, a short period of relief, and then more surgery. Before long it was all over. When he died, only one antique car sat in his huge garage.

He left his wife all alone in their dream house. She was a skilled artist who painted ceramics and tile. Her husband had prepared for her a room fully equipped for her artwork, as well as a sewing room and a neatly furnished apartment for her mother when she came to visit. In addition, there was an elab-

orately furnished living and dining room, and a sumptuous kitchen with all the latest equipment. Life seemed to flash a green light and say "Go forward and enjoy it."

But all these luxuries proved powerless to keep sickness from either husband or wife. Soon after he passed to his rest, she followed him in death.

Now who would inherit all these luxuries? They had no children, so the property passed to a cousin, who immediately

All these luxuries

proved powerless to

keep sickness from either

husband or wife.

sold it.

One lady of my acquaintance lived in a lavishly decorated apartment furnished with antique rugs, magnificent wall hangings, and fine furniture. Everything pleased the eye and the senses.

But her eyes began to fail, and in a short time only 10 percent vision remained. She could no longer enjoy her gorgeous apartment, and had to move into a small nursing facility. All the grandeur she had enjoyed was now only a memory.

Museum Apartment

Then there was a creative little lady who could knit, crochet, paint pictures, copy photographs, and make animals and dolls. These stunning creations filled her apartment. People called the place a

museum and told her she should charge admission! The peak of her genius involved two life-sized dolls, one male and one female, made of good quality cloth and stuffed, their faces cleverly embroidered and painted. The lady adorned them in her husband's clothing and her own lovely dresses, then sat them up in chairs.

But problems arose in her mind over the big dolls. *Will God consider them idols?* she wondered. As she rationalized the situation she concluded, *I don't worship them. God is still the only one I worship.*

But was He? How much time did she give Him? Did she spend more time making things than communing with the Lord, the Creator of all things? How much time was left for Him and for witnessing to others?

Looking Back

Now this lady sits quietly in a rest home, looking back on a life occupied with an abundance of things. She asks herself, *Where are they today?* Some were given away. A few were sold. The largest share went into the trash bin.

One good thing about her present situation: she has lots of time to read the Bible and more time to pray than she ever had before. When she prays now, she thinks about her preoccupation with an "abundance of things" and realizes that she overdid it.

"Lord, forgive me for wasting my life on so much trivia," she prays. She makes up for lost time by working for the Lord, helping as much as she can to spread the tidings of salvation in the days that remain to her in this world.

Rebecca Gardner is a pseudonym.

■ SCANDINAVIA

Adventist Radio Stations Reach Many Listeners

Members volunteer at studios in numerous towns.

The story of Adventist broadcasting in Scandinavia began 10 years ago almost simultaneously in Sweden, Denmark, and Norway. Today it forms a powerful ministry with more than 30 studios regularly preparing broadcasts on community radio.

The Danish Experience

Walder Hartmann, communication coordinator for Denmark, is probably the best known Seventh-day Adventist in broadcasting circles in his country. Currently he leads the Danish Christian Listeners' Association and was recently selected as one of six to present the value of Christian radio around the country. The other five are Lutherans.

In Denmark the Adventist Church operates radio studios in Nestved, Odense, and Vejle, and at its junior college, Vejlebjerg, where the local church and the school own a station. Hartmann is responsible for the radio ministry of Vejlebjerg. This studio is seven years old, and much of its programming is also used by other stations.

A few years ago this station successfully presented a Revelation Seminar in a radio format. It produces 19 hours of programming every week, and its Religious News Kaleidoscope is a well-received Christian news service throughout the country. Six non-SDA stations also use it every week. Some of the studio work involves Vejlebjerg students. For several years the studio has received help from a student missionary from abroad.

"If you want to see a well-operated studio, you must visit Vejle," says Walder. The Vejle studio, located in the Adventist church, since September 1983, has created a favorable climate for the church. Ejvind Kjoller, supported

by his wife, Herma, as well as by Gert Jansen and Laila Abrahamsen, says that their radio program has 15,000 listeners. In his home Kjoller has a private studio to supplement the one at the church. They use the same FM frequency as other local stations and produce programs for children, a worship hour, a health magazine, a nature program, and a local history review. Among their recent achievements was a health conference organized by the producers and attended by listeners.

In Odense the studio is directed by a retired pastor, Borge Olsen, 81. He has asked the Lord to let him live until he is 90 so he can continue with the radio work. Olsen coordinates nine hours of programming every week with the help of 12 church members.

Adventist radio in Odense has 10,000 listeners. It was the first community radio station in the city known for Hans Christian Andersen, who was born there. "We have several people attending programs in our local church who heard about them on the air. People outside the city also respond," says Pastor Olsen. He adds, "There are people in the church who do not believe in using radio. But I tell them we will see thousands in heaven who listened to our programs."

In Nestved, several miles from Copenhagen, three or four people are especially dedicated to Adventist radio ministry—a factory worker, a lab assistant, a teacher, and an unbaptized student. Their FM frequency is the most listened-to one in town, even though most people are not interested in religion.

This radio studio may have to close because of inadequate finances and because these local producers will not be able to continue doing the work all by themselves.

Adventures in Norway

The Norwegian radio ministry dates back to 1982, when the first programs were produced by three young men in Stavanger—Terje Jacobsen, Gunnar Jorgensen, and Yngvar Borresen. Today Terje is program director of Adventist World Radio-Europe, Gunnar coordinates communication ministries in Norway as well as running the Tyrifjord Junior College radio station, and Yngvar is a conference communication leader as well as the manager and chief producer of Omega Radio in Oslo.

About that same time, Herold Olsen and his brother Werner, both experts in electronics, experimented with radio programs in their bedroom in Trondheim. When Werner was 17 he built his own 20-watt transmitter at home.

Today the radio ministry in Norway is also conducted in Sandefjord, Bergen, Haugesund, Lillehammer, Tromsø, and Bodo. More than 100 people are involved in regular programming throughout the country.

In Bergen five people run the radio station that dates back to 1983. Every week they produce three and a half hours of programs, including a health magazine and a program for children. Every Tuesday night they present



Laila Abrahamsen spreads the gospel from the Vejle studio.

By Ray Dabrowski, communication director, Trans-European Division.



Per Age Kolnes oversees live programs at the Trondheim studio.

a live one-hour religious broadcast. Thursdays the Bergen studio airs a Spanish program produced in Oslo, since the city has the highest density of Spanish-speaking people in Norway.

The studio in Lillehammer is located in the basement of the SDA sanitarium, Skogli. It produces one hour of programming a week, which has a mixture of health, social, and children's segments. The producers aim to have a daily broadcast. To assist them in their objective, Gunnar and Yngvar conducted a mini-workshop for local radio people. Gunnar's studio at the school was run during his absence by a dozen students who are training as future producers.

Tyrfjord radio serves the local rural community and is on the air 24 hours a day, with some of the programs repeated. "We are serving not only the church but the community," explains Gunnar.

Haugesund, located south of Bergen and hidden within the multitude of islands on the western coast of Norway, has an active Seventh-day Adventist community that is also involved in broadcasting. Organized by Terje Karlsen and Kjell Lindtner, the studio produces a couple hours of broadcast material a week and relies for the rest on the programs produced by Omega Radio in Oslo. Like most of the Adventist radio producers in Norway, the Haugesund group is composed of volunteers who spend long hours in the studio after they finish their professional duties.

In Trondheim the East Norway Confer-

ence Communication Department recently organized a weekend radio get-together for local producers. There the station is run on a daily basis by Jan Egil and supported by a dozen or so enthusiastic people. This studio has a part-time coordinator, Laila Jakobsen, and is financed by the local church and conference. Five hours of airtime are devoted to the Sabbath worship service.

Other programs include radio magazines dealing with health, religious issues, and ethics.

As at Skogli Sanitarium, the local radio studio of the Seventh-day Adventist church in Tromsø, located well beyond the Arctic Circle, is organized at a church health institution, Nord-Norges Kurbad. There are 50,000 people in the potential audience and 10 involved as radio program leaders, with 20 more supporting the 10 hours per week of broadcasting.

According to Atle Nilsen, who directs the work, the studio runs a successful youth program in the middle of the night. During only one hour they receive an average of 20 phone calls. Children enjoy the *Bible Story Hour*, music, and quizzes coordinated by Vibeke Nordhal, a student missionary who is giving one year to the radio ministry. The studio finds a mixture of music and talk successful. Sermons are also well received. Those involved are all volunteers.

Bodo is about 200 miles (320 kilometers) southwest of Tromsø. The local pastor, Torgeir Johansen, hopes to revive regular radiobroadcasts from a small studio located at the local church. The plan is to use the program bank coordinated by Gunnar and Yngvar from the Oslo area.

Oslo's Omega Radio, located on the top floor of the once-active Adventist health institution Kurbadet, in the center of the city, is a truly professional media center. The bulk of the programming is done by Yngvar, along with his able assistants Wera Woie and Charley Sjostrom. Together they

produce nine hours every week.

Omega Radio is recognized as one of the best Christian radio programs. Much of their programming is offered to other Adventist studios throughout Norway.

The Oslo studio offers its facility for the recording of programs for the Spanish-speaking community. These are produced by Tito Correa, a coordinator of immigrant city outreach in the West Nordic Union, and have received many meaningful responses. "Sometimes the telephone rings so often that at times we would like to have more people working at the station," says Yngvar.

The local church in Sandefjord, just south of Oslo, is also operating a studio and broadcasting one hour a week. They hope to expand soon.

The Impact

Listeners call in, write for literature of offers, and request Bible correspondence courses. "Our radio work creates a positive image of our church, dismantles prejudice, and invites others to consider spiritual values," comments one producer.

The radio ministry in Scandinavia, which includes scores of Adventist producers in Sweden, is also creating a radio culture in the Adventist Church, saying to those among the members who are not convinced of the value of media ministry that today it has more to offer than the old methods of evangelism. It can become truly successful when supported with other methods.

Yngvar Borresen explains: "There must be many more people out there listening to us than those who call. We don't know how many listeners we have, but I am sure that there are many more than we think. Only eternity will reveal the impact of what we are doing."

Plans in the West Nordic Union call for the creation of media centers in both Denmark and Norway. "We would like to coordinate our press, Bible correspondence, and broadcasting work in order to make the contemporary methods available to our church. Media work is crucial to our image and to effective evangelism," says Walder Hartmann. The church is slowly learning to use the media to its advantage.



These world leaders hold the solemn responsibility of advancing much of the Adventist Church's outreach throughout the world.

■ GENERAL CONFERENCE

Church Ministries World Advisory Meets

Division representatives study ways to strengthen church.

Fifty-seven representatives from church ministries departments in the 11 world divisions and three attached unions met at church world headquarters in February to study ways to strengthen the work of church ministries around the world.

General Conference church ministries director Israel Leito organized a daily program based on the theme "Looking to Jesus: the Making of a Spiritual Leader," which placed emphasis on personal spiritual growth, then on working together to meet the needs of the church. Daily devotionals by Delmar Holbrook, the first GC church ministries director, emphasized the need for Christ-centered leadership. The week culminated in a Communion service and agape supper.

By Patricia Habada, curriculum specialist, Church Ministries Department, General Conference.

Divisions and attached unions presented reports highlighting church ministries activities in each territory. Ivan

Gumenyuk, church ministries director from the U.S.S.R. Division, told of a strategy for reaching every Soviet population center with the gospel through groups of five people. At the close of his report, Gumenyuk said, "In the Soviet Union we have no slide projectors, no overheads, no videos, but we have ourselves and love for the gospel, and we will reach our people."

North American Division church ministries director Lynn Martell proposed that the delegates contribute "to purchase a slide projector for our Soviet brother to take home." They responded with a generous offering, and Gumenyuk received a quality projector.

Delegates placed heavy emphasis on the role of church ministries as it relates to the local church and the needs of members, and agreed that nurture, worship, fellowship, stewardship, and outreach activities must be fostered on that level.

Needs Studied

Small groups of specialists met to study the needs of Sabbath school, stewardship, lay activities/personal ministries, families, children, and youth. Each group focused on actions to meet those needs, then reported their recommendations to the larger group. The needs of youth and the revitalization of Sabbath school received extensive consideration.

All groups recognized a need for training and education. Consequently, heavy emphasis was placed on education and certification programs for church ministries personnel at all levels, including the local church. For example, one group proposed a training and certification program for Sabbath school teachers and leaders. They also called for the implementation of adult Sabbath school class action units and revision of the *Sabbath School Manual*, a handbook for Sabbath school



CM leadership past and present: Israel Leito (left) and former directors Delmar Holbrook (center) and George Knowles have headed the GC Church Ministries Department since its inception in 1985.

leaders and teachers in the local church.

Substantive recommendations made by the world advisory will be forwarded to the General Conference Spring Meeting for consideration and action. Members will prepare and implement action plans to follow through on all recommendations and will issue regular reports to the divisions and attached unions.

■ **DENMARK**

Adventists Contribute to New Bible Translation

Fifteen years ago the Danish Bible Society decided that the time had come for a new translation of the Bible in Danish. The Authorized Version of the Old Testament goes back to 1939 and the New Testament to 1948. During 15 years of work on a new version, the translators, as well as various groups of theologians and linguistic experts, realized that some expressions should read differently. As samples of the new translation were published, a number of conservative and fundamentalist churches initiated study groups of their own.

The Adventist Church in Denmark was approached by some of these groups soliciting financial support for their work with the new translation. Adventists responded positively, but soon realized that their own scholars ought to contribute. An Adventist study group formed and after almost five years of work has now handed over suggested changes in the new translation.

Henning Jacobsen, chairman of the Adventist group, states that the Bible society apparently greatly appreciated the work. Certain parts of the Old Tes-

tament and the book of Revelation have been scrutinized by the Adventist scholars, as such parts are crucial for the right understanding of Adventist doctrines.

Jacobsen reports that editors from the Danish Bible Society are now working their way through these reactions from

the various groups. Members of the Adventist study group include Henning Jacobsen, Gunnar Pedersen, Richard Muller, Villi Rasmussen, and Frank Rechter. The new version of the Danish Bible is expected to be ready by the autumn of 1992.

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*By Walder Hartmann, communication
director, West Nordic Union.*

Literature Requests

Each name below is in need of the following: **Bibles, Spirit of Prophecy books, devotional books, periodicals (Adventist Review, Guide, Insight, Liberty, Message, Ministry, Our Little Friend, Primary Treasure, Signs, Vibrant Life), hymnals, songbooks, sermon ideas and illustrations, audio/visual aids, cassette tapes, Picture Rolls.** Specific requests (in addition to items listed above) follow the address, unless otherwise specified.

Brazil

Pastor Yozaburo Bando, Rua Santa Joaquina de Viedra 1337, CEP 87105, Maringa, PR, Brazil: **Modern translations of the Bible.**

Ghana

Seth Asare-Tawiah, Mid-West Ghana Mission of SDA, P.O. Box 727, Sunyani, Ghana, West Africa: **Public address system.**

Edward Jones Boadi, SDA Church, P.O. Box 12, Kikam, Axim, Ghana, West Africa.

Phillip Dwomor, P.O. Box 2, Goaso Brong, Ghana.
J. E. Gyimah, communication director, SDA Church, P.O. Box 6, Agona, Ashanti, Ghana.

Afriyie Johnson, SDA Church, P.O. Box 2834, Kumasi, Ashanti, Ghana, West Africa: **Bibles, pens, hymnbooks.**

Elizabeth Mensah, SDA Church, P.O. Box 127, Winneba, Ghana: **SDA Bible Commentary.**

Baffoe Samuel, SDA Educational Unit, P.O. Box 16, Sunyani, B/A, Ghana, West Africa.

Greece

Cerise Margaronis, Milies (Pelion), Greece 37010: **Notebooks, pencils, pens, hairpins, bows, dress materials, patterns, embroidery materials, needles, thread.** Mail in manila envelopes (not packages) to avoid custom taxes.

India

Elder C. Aitawna, Coordinator, Global Mission Department, Northeast India Union, "Santana," Laitumkrah, Shillong 793003, Meghalaya, India.

P. V. Jesudas, Ministerial Secretary, Southern Asia Division, P.O. Box 2, HCF, Hosur 635110, T.N., India.

Kenya

Joseph Miroro Sangoi, Ibacho Seventh-day Adventist Church, P.O. Box 626, Keroka, Kenya.

Myanmar (Burma)

Pastor Victor Kipzanang, 68 U, Gisara Road, 977 Post Box, Langon, Myanmar.

Pastor Thang Pu, SDA Mission, 9-A Old Court House Road, Mawlamyine, Mon State, Myanmar.

Nigeria

Sunday Adldmola, SDA Church, P.M. Bag 5559, Ile-Ife, Oyo State, Nigeria, West Africa.

Akanni Olayinka, Seventh-day Adventist Church, P.O. Box 2, Odo-ga Street, Otun-Ekhi, Ondo State, Nigeria: **A Bible only.**

Moses Oladele Taiwo, Theology Department, Advent-

ist Seminary of West Africa, P.M.B. 21244, Ikeja, Lagos State, Nigeria, West Africa: **SDA Bible Commentary, Bible Dictionary.**

Philippines

Gina B. Achuela, SDA Church, Kiamba, South Cotabato, Philippines.

Elmer M. Acopio, Southern Mindanao Mission, P.O. Box 152, General Santos City, Philippines.

Tito J. Allosa, Southern Mindanao Mission, P.O. Box 152, General Santos City, Philippines.

Faning Angcap, Buluron, Midsalip Zamboanga del Sur, Philippines.

Pastor Joel A. Arroyo, President, Northeastern Mindanao Mission, P.O. Box 77, Butuan City 8600, Philippines.

Ananias Binoya, Sr., c/o Casiano Studio, Pigcawayan, Cotabato, Philippines.

Bernabe Caballero, Jr., Northeastern Mindanao Mission, P.O. Box 77, Butuan City 8600, Philippines.

Mrs. Rebecca T. Carrera, Southern Mindanao Mission, P.O. Box 152, General Santos City, Philippines.

Jerry and Virgilio C. Catolico, 50 Mansanita St., General Santos City, Philippines.

Wilson C. Catolico, Southern Mindanao Mission, P.O. Box 152, General Santos City, Philippines.

Lolito De La Cruz, Department of Social Welfare and Development, Roxas East Ave., General Santos City 9500, Philippines.

Jeremias J. Emverda, Education Director, Northeastern Mindanao Mission, P.O. Box 77, Butuan City 8600, Philippines.



The Three-leafed Bouquet

BY MARIAN BRINCKEN FORSCHLER

When I was a child, I poked around the riverbank near our farm one lazy Sunday afternoon in early fall. Delighted, I discovered a low-growing plant with bright, shiny leaves arranged in a pattern of three on each stem.

Mother will like these, I told myself as I carefully picked a generous bouquet. I garnished my gift with other pretty leaves as I got closer to home.

When I got to the house, I burst through the door with my bouquet, expecting to hear Mother's joy and appreciation. Instead, she spoke with alarm, "Get that stuff out of here! That's poison ivy. Stop right there and don't touch anything!"

I was told to take the offensive twigs

to the burn barrel out by the garden and set them on fire. "Then come back to the house and take a bath," Mother directed.

Deflated, I did what she said. Soon I carefully scrubbed with soap and cold water.

"If you wash off real well soon after getting into poison ivy," Mother said, "sometimes you can prevent the rash."

The next morning my first waking act was to check for a rash on my body. *Was the bath sufficient to protect me?* I wondered.

Before long I discovered my face was swollen and my skin weeping from the rash. Horrified, I realized I hadn't washed my face after the incident. *After all,* I reasoned, *I hadn't touched my face with the*

poison ivy, so it didn't need washing.

But Mother explained, "You may have gotten the plant's oils from being close to the plant or from the smoke when you burned the leaves."

I had to go to the doctor and miss a week of school. Four times a day I had to put cloths on my face that I soaked in a special solution the doctor prescribed. My eyes nearly swelled shut, and I was miserable.

Sometimes we think we know what we're doing when we don't follow directions completely. But as my rash from the poison ivy shows, we can become very miserable. I would have saved myself quite a lot of torture had I followed Mother's instructions completely.

You Can Make a Difference

The inventor of the refrigerator probably never dreamed that this household wonder would be an affirming force in the lives of thousands of children. Today, scarce is the child who hasn't gone through an age of artistry and had multiple gallery showings of school papers tacked on the refrigerator. A simple act on a parent's part—but encouragement of the highest order for youngsters.

Priceless Freebie

Every person of any age needs encouragement. Encouragement is one of life's freebies—yet it's priceless!

When we give positive encouragement to someone, we're pronouncing a blessing on him or her. *To encourage is to take the opportunity to make a difference.*

Pulitzer Prize-winning *Roots* author Alex Haley is a practicing encourager. He sums up his personal philosophy in these six words: "Find the good—and praise it."

Anyone who meets Haley can immediately discern that he offers praise not as an ego-inflating experience, but rather as an enhancing quality. He takes time to encourage others.

I recently observed him at a bookstore where he was scheduled for an autograph session. Haley got close to those who stood in line, some clutching well-worn editions of *Roots*, others with new editions of his other books. Rather than just sitting to autograph, he first walked close to the queue of admirers, thanking them for being there to encourage him. He reminisced with them about how he yearned to have some recognition for his ability when he was a struggling writer. He truly appreciates his audience's appreciation.

A few years ago I was fortunate enough to have a private interview with Alex Haley in Los Angeles. I'd chosen him as my subject when I was taking journalism classes in mid-life at Pasadena City College. Later he wrote to my professor. "Not only does she closely listen to one's re-



*Giving
encouragement
is like lighting
a candle in a
pitch-dark
room.*

sponses, but she also *hears*, and that's really important!" He wrote with enthusiasm. It gave me confidence!

'Tis a Gift to Encourage

Encouragement is a gift, according to Paul. He wrote, "If it is encouraging, let him encourage" (Rom. 12:8, NIV). Encouragement brings unity to the body of Christ. By encouragement we strengthen one another.

One never knows how far-reaching our encouragement will be. A seasoned writer once expressed how she was encouraged by a novice she was helping. The new-fledged journalist said, "You are my inspiration." All of us need to be at least one person's inspiration.

Best of all, any of us can be an encourager. It takes only one person to initiate the process. But, like lighting a candle in a pitch-dark room, the glow is cheering. One person can truly change the world around him or her.

Encouragement also has a spiritual aspect because it includes the element of compassion, a caring about another. Henry David Thoreau referred to the ability as "the highest art of living."

Sometimes, giving encouragement may be a time-consuming experience, maybe years long. At other times, it may simply mean putting a gentle hand on a drooping shoulder. But whenever we encourage one another, we help another person's significance to blossom, we brighten the lives of others. And for some it all starts with school papers displayed on the kitchen refrigerator.



Betty Kossick is a free-lance writer living in Kettering, Ohio.

BY BETTY KOSSICK

Here's the Word

On Our Missionary Magazine
for Youth.

INCREDIBLY SUPERB!

—Jana
Riverside, California

I was very
impressed.

—John
Ewa Beach, Hawaii

A good
witnessing
tool.

—Gary
Silver Spring, Maryland

It's Great!

—Tom
New Salem, North Dakota



Good News

This may be news to you, but the Seventh-day Adventist Church publishes an outreach magazine aimed entirely at youth. In fact, Review and Herald Publishing has been printing *Insight/Out* every month for almost three years.

Youth send it to other youth—like Tom, who wanted us to send a subscription to Tana. He asked us to start with the special issue on romance and love. Adults send it to youth—like Mrs. Seams, who sponsors subscriptions to the six public high school students she tutors.

What Do Youth Get From *Insight/Out*?

Through the ministry of our church's best writers, *Insight/Out* brings a bright ray of hope. It gives readers good reasons to make a courageous stand on issues such as honesty, substance abuse, breaking bad habits, the New Age, getting along with parents, and trusting God totally.

Youth have urgent questions about life, and the editors, who also produce the award-winning *Insight* magazine, give the soul-satisfying answers.

Can You Think of a Young Person Who Needs Jesus?

It's not easy to talk to youth about spiritual things, is it? But they are interested. They just want to learn on their own. Give an *Insight/Out* subscription to the teenagers you are concerned about. Especially in their private reading time, they can make discoveries that will change the direction of their lives.

Think for a minute of those you want to share your hope and your faith with. A niece or nephew? A student? The young neighbor who mows the lawn or watches your dog during your vacation? A youth who hasn't been coming to church lately? Give it some thought, but don't delay. Reach out with *Insight/Out*.

I'm thinking of a youth I want to receive *INSIGHT/OUT*

Write his or her name here:

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Is there another youth you want to reach out to?

Name _____

Address _____

City/State/Zip _____

Your Name _____

Address _____

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Please mail this coupon, along with US\$8.50 for each subscription, to your local Adventist Book Center or: *INSIGHT/OUT*, P.O. Box 1119, Hagerstown, MD 21741

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