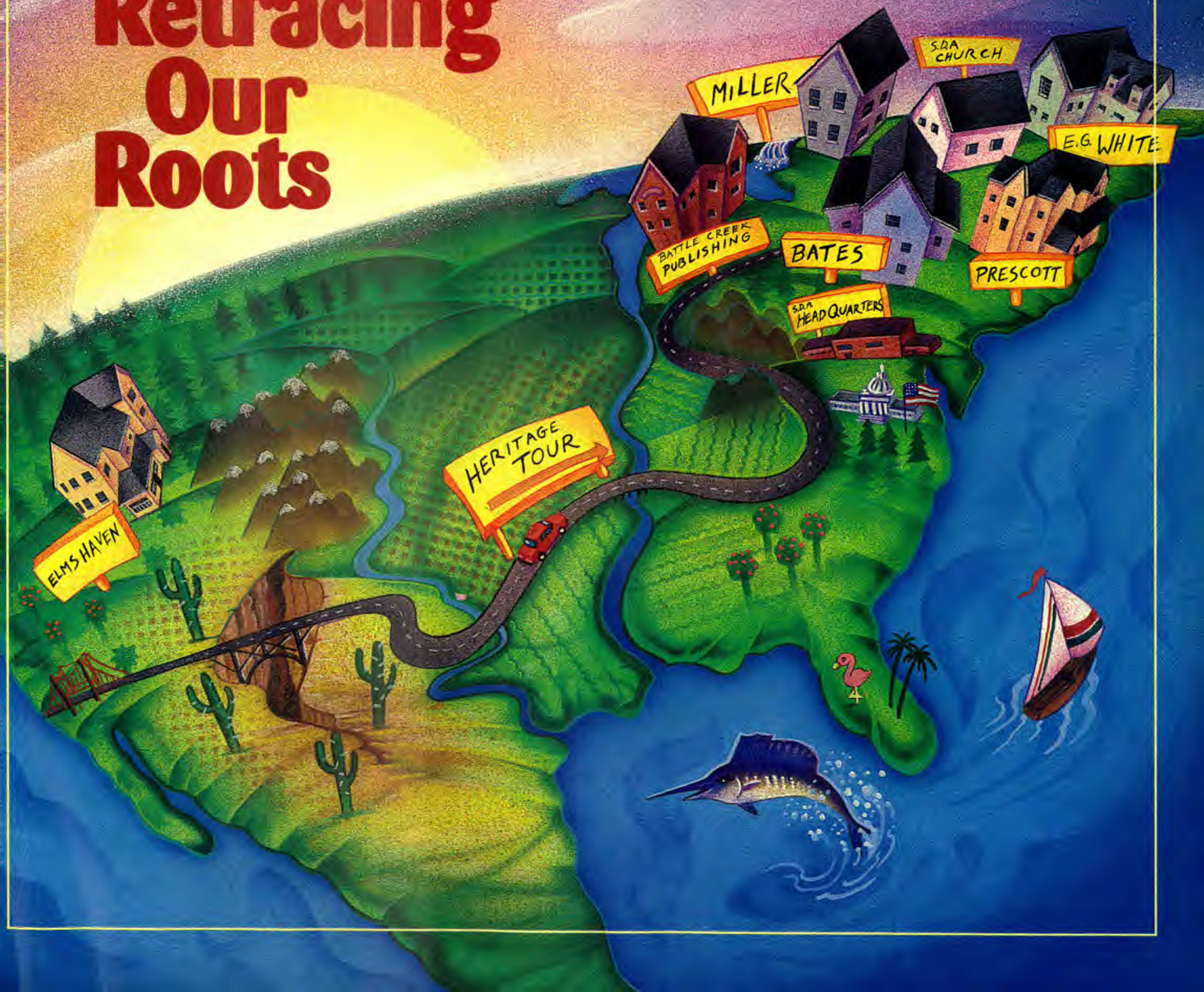


ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

MARCH 10, 1994

Retracing Our Roots



New Directions

Many compliments for "New Directions" (Dec. 30). I praise God for the 1993 Annual Council and the development of this report and recommendations. I have been an Adventist since 1961 and think this is truly one of the most important documents on church growth that I have ever read.

The only thing I might add would be methods to implement recommendations. My prayer is that we the church may be able to do these things. I myself am making a new commitment.

Harvey A. Michel
Reno, Nevada

"New Directions" is a significant document worthy of study and implementation, for it is but a call to leaders and all members toward a sense of mission, faith, and action.

But a vital part was not addressed—the essence of the third angel's message, which comes as both saving and warning.

The warning aspect is no more to be neglected than is the saving, for God's mercy is also embraced in the warning. Indeed, hearing the warning could be a cause in God's plan to direct attention toward His saving grace and coming kingdom. Let us then reword the Global Mission introduction to read: "The last saving and warning message of salvation and preparation for Christ's return."

Ernest H. J. Steed
De Bary, Florida

The new self-study most certainly does indicate "new directions"! When an average of 63 percent say they have an "intimate relationship with Christ" and 73 percent report "they have assurance of eternal life" yet only 34 percent study the Bible daily and 33 percent have family worship, one wonders upon what is this "intimate relationship" and "assurance" based. Without the guidance of the Holy Spirit in a daily study of God's Word, we are all apt to flounder in a sea of apostasy, making Christ in our own image,

after our own likeness, customized to fit the demands and clamorings of the carnal nature. If this report is valid, then what we have on our hands is the serious possibility of a direct fulfillment of Matthew 7:21-23.

Jan S. Doward
Ferndale, California

With interest I read and reread the 1993 Annual Council report "New Directions." Of the many issues presented, several lend themselves more productively to ongoing dialogue rather than to sporadic, even if lengthy, counsel. I envision using the general letters of the *Review* or some small, regular section devoted to appropriate letters on a given topic.

For instance, a "strategic plan" for "personal and family devotions" could be almost continuous, with succinct letters from readers, even children, on "my favorite family/personal worship."

Carol Ann Marlow
Iowa City, Iowa

How thrilling to see the dawning awareness on the part of Adventist leaders that there is a famine in the church for the simple gospel of salvation!

Though the page 15 reference declares that only "a significant minority" of SDAs have this problem, it seems sure that far more of us would have great difficulty adequately presenting the simple gospel on a personal level.

Thieves and adulterers will assemble regularly in churches that teach them only the gospel, that love them just as they are, that offer constant role model patterns and on-call encouragement, but once in a while charge them to be honest with the Holy Spirit as He leads them into scripture that grows them up into Christ.

Do we think that the Holy Spirit signs off on their new case as soon as He can stamp *baptized* on it and turn them over to the tender mercies of Laodicea? Who is it that is promised to lead them into all truth?

Gael Hoyt
Tehachapi, California

The massive worldwide survey of church members that led to the recommendations in "New Directions" took 18 months and was coordinated by retired General Conference vice president Charles B. Hirsch, with Monte Sahlin, North American Division church ministries director, serving as research director.—Editors.

Contemporary Heroes

I knew George Brown (see interview, Dec. 16) in the late 1940s when he was a theology major in his teens at Caribbean Union College, Trinidad, West Indies. His sermons even then were striking in their grasp of the subject, flawless delivery, and passion of the message, all of which flowed from the exemplary lifestyle of this dedicated man, whose destiny in future denominational work, we all felt, was secure.

We are told that our youth search for the example of contemporary heroes. May I suggest they look no further than George W. Brown? With a vision for the work that lifted him above his contemporaries, his legendary fairness and absence of prejudice must place him among our denomination's great leaders.

In commenting on his plans for retirement, there comes to mind a superlative English word—"balderdash"! George will be storming the gates of heaven with his last breath. Thanks, George. See you there!

R. F. Dunlop, M.D.
Hongkong Adventist Hospital
Hong Kong

Classic

Kit Watts's "The Snows of Redemption" (Jan. 20) is a truly inspiring classic.

A. D. Chilson
Angwin, 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.

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Subscription prices: US\$36.97 for 40 issues. US\$48.97 for 52 issues. Add \$10.20 postage for addresses outside North America.
To place your order, send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, MD 21741. Single copy, US\$2.25. Prices subject to change without notice.

Subscription queries and changes of address:

Call toll-free 1-800-456-3991 or 301-791-7000, ext. 2436.
The *Adventist Review* (ISSN 0161-1119) is published 40 times a year, each Thursday except the first Thursday of each month. Copyright © 1994 Review and Herald® Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Second-class postage paid at Hagerstown, Maryland 21740. **Postmaster:** send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

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Cover illustration by
Bob Lynch

Vol. 171, No. 10.



The Church's Solid Center

I flew into Sydney, Australia, to a city ringed by fire. All roads out of the city were cut off, including the F3, the freeway to the north and Avondale College, where a division-wide meeting of church elders was scheduled to begin the following day.

Ron Craig, retired church leader and an old friend, met me at the airport. "We can't get through to Avondale," he said, "so we are to go to Wahroonga [division headquarters] and await instructions." We traveled by a long, circuitous route, skirting streets blocked off by police and firefighters.

Along the way he described the terrifying day before, a Sabbath. He and his wife had spent anxious hours as fierce, hot winds brought the fires to within blocks of their home.

The South Pacific Division had planned an innovative "first"—a week-long summer session for elders at Avondale College. With the division, unions, and conferences picking up the tab, elders would have daily sessions on the art of preaching, conflict management, and church administration. My area was theological issues, with classes each morning and evening and a discussion hour every afternoon.

At the urgent request of the division officers, I canceled other appointments to make the trip. But how would the session ever take place? The coordinator, Pastor Graeme Bradford, had fled from his home two days earlier and had not been able to return to retrieve his notes; and his secretary was still in Sydney with all the materials for the session.

But the Lord came through yet again. At 7:30 that evening I received a telephone call: the police had reopened the F3 on an experimental basis, and would we make a dash? We did, and, with only one stop along the way, got

through that night to Avondale College.

That the conference opened Monday morning on time with almost all invitees in attendance seemed miraculous to us all. We sensed, I think, that the Lord had something special for us, something that the evil one had tried to thwart. And indeed He did—the week was a spiritual high, one of the most unforgettable of my life.

■ A wonderful audience

I have never seen a more highly motivated group of men and women. They had taken out a week from their work, and they were determined to get to Avondale, fires or no fires.

One group traveling across the continent by car ran off the road and totaled the vehicle, but continued by bus. They arrived scratched up and with arms in slings!

The elders were determined to get all they could from the meetings. Although days were packed—8:00 a.m. to 8:30 p.m.—and we had no air-conditioning to alleviate the summer's heat, they came to all meetings on time, took notes, questioned, and discussed.

■ The church's solid center

The wisdom and sound common sense of these lay leaders impressed me greatly. They keep the wheels turning as pastors come and go; they preach often as pastors visit other congregations; they deal with problems and practical concerns.

They love the Lord, and they love His church. Old and young; men and women; Caucasian, Fijian, Tongan, Samoan, Cambodian; sheep farmers, doctors, accountants, homemakers, and lawyers—they give themselves to build up the kingdom of God.

I fell in love with them.

We shared with each other candidly. We talked about the inroads of false teachings and offshoot movements. We named names and listened and shared in a spirit of undivided oneness.

David North, elder of the Murwillumbah church on the coast up from Avondale, related how his congregation had dealt with dissidents. "Thirty years ago [at the time of the Brinsmead faction] we had to disfellowship both our head elder and head deacon," he said. "In addition, the pastor left for other reasons. But ever since, our church has grown and prospered, and the dissidents haven't had a chance with us." David, by the way, ran an evangelistic effort himself in Albania last year.

■ A grand final meeting

The final meeting, on Sabbath afternoon, turned into a festival of music, testimony, and commitment.

Bronwyn Reid Konz, a "hippie" before her conversion and now a professional in government service and a church elder, organized an impromptu concert. I was overwhelmed by the fine vocal and instrumental items that came from the group. Men and women from all walks of life, some with weather-beaten exteriors, sang and played to the glory of God.

What a picture of God's grace!

■ And for the world church . . .

Any lessons here? Indeed!

Trust the laity. Make them full partners in the work of the church. Give them information. Build them up. Let them know how special they are.

The church is safe in their hands. They are the church's solid center.

WILLIAM G. JOHANSSON



The Final Days— Arrogance

“Now this was the sin of your sister Sodom: She and her daughters were arrogant” (Eze. 16:49, NIV).

Most Adventists, most Christians, if asked to identify what they consider the most offensive sin in the eyes of God, would not list arrogance. Yet that precisely is what it is. And according to the passage before us, it was arrogance that helped bring down the roof on the heads of the ancient inhabitants of Sodom.

Arrogance. In this context it connotes an attitude of rebellious insolence. The complete opposite of humility, arrogance shakes its fist in the face of God in brazen, willful defiance.

The Bible does not reveal a God who asks us to grovel, to crawl before Him. God created us (male and female) in His own image and appointed us stewards, proprietors of the planet. But we had not gone far down the stream of time before we wanted more. “You will be like God,” the tempter said (Gen. 3:5, NIV). And we fell for the bogus promise.

Ever since that day, this perverse human penchant to deny our creatureliness and flaunt our bumptious egos in the face of God has been with us. This was the madness that produced the Tower of Babel, the insanity that inflicted the inhabitants of Sodom in its final days, and the malady that poisoned the psyche of Samaria in its countdown to chaos.

Why So Serious?

You may well ask yourself: What’s with arrogance, anyway? What makes it so egregious in the eyes of God? The answer is that arrogance represents a direct affront to the Creator.

Sitting on his high throne, the proud

Egyptian pharaoh looked down his nose at the humble Hebrew shepherd standing before him and spat out his contempt of God: “Who on earth is the Lord that I should obey Him and let Israel go? I do not know the Lord—and if I don’t know Him, He must not be very important. I will not let Israel go” (Ex. 5:2, paraphrase).

Weeks later, as the corpses of Egypt’s best and brightest washed up in their thousands along the shores of the Red Sea, the message was clear: “Pride goes before destruction, a haughty [read arrogant] spirit before a fall” (Prov. 16:18, NIV).

The great neo-Babylonian king Nebuchadnezzar, looking out at Babylon’s resplendent beauty from the vantage of the palace roof, thrilled at its brilliance and exclaimed in selfish vanity, “Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?” (Dan. 4:30, NIV).

The words were still on the king’s lips, the Bible says, “when a voice came from heaven, ‘This is what is decreed for you, King Nebuchadnezzar: Your royal authority has been taken from you.’” This condition will stand, said the messenger, “‘until you acknowledge that the Most High is sovereign’” (verses 28-32, NIV).

Years later Daniel excoriated Belshazzar for not learning from the experience of his grandfather, who, “when his heart *became arrogant* and hardened with pride, . . . was deposed from his royal throne and stripped of his glory” (Dan. 5:20, NIV).

And this same pattern of pompous arrogance would finally wreck the kingdom (see Isa. 13:19, 20, NIV).

When certain theologians in the 1960s came out with the startling asser-

tion that “God is dead,” one of the many messages they meant to send was that the God of traditional Christianity—the God who calls for obedience and surrender, and upon whose strength we need to rely—had become passé. We’ve come of age now. We don’t need crutches any longer.

Have We Learned Anything?

The outrageous excesses that followed this open abandonment of the supernatural did shock many back to their senses. But we need to ask whether our generation has fully learned the lesson—or whether our defiance has merely changed tactics. The movers and shakers of today’s art and entertainment industry—an industry that holds our generation captive in its spell—operates with hardly disguised contempt for our Judeo-Christian heritage and for the gullible simpletons (as they see it) who espouse such antiquated superstitions. Today we see in certain sectors of contemporary society a new boldness in the defiance of God, a new brazenness, an intelligent willfulness. Like Nebuchadnezzar of old, we gloat and glory in the most hair-raising technological wizardry this planet has ever seen, and we feel no shame to contemplate a universe without God.

Has our civilization reached the critical level of arrogance that characterized Egypt, Babylon, and Sodom? We cannot know that. But I think we have sufficient warrant to say that the time may not be long before God pronounces once again: “Like ancient Sodom, they’ve become arrogant.”

For the first article on this theme, see our February 17, 1994, issue.

ROY ADAMS

WORLD CHURCH

Adventist Growth in Cambodia. In the past 18 months the Adventist Church in Cambodia has grown exponentially, reports M. Daniel Walter, director of the Cambodia Attached District.

The recent Adventist work



started 18 months ago with two Adventist Development and Relief Agency workers. However, today there are 185 baptized members worshipping in 36 companies throughout the country. Total average attendance on Sabbath is more than 1,000. Walter is training 36 lay church leaders to give leadership in various companies.

One lay leader, Pho Kheng (right, above), a former army commander who had his legs blown off by a land mine, has 50 people worshipping in his home, of whom 23 have been baptized.

SDA Family Loses Home in Indonesian Earthquake.

The Far Eastern Division reports that the home of an Adventist family in Jailolo, north Moluccas, was destroyed when two earthquakes erupted in eastern Indonesia on January 22.

An Adventist church in

More Baptisms in Southern Mexico

When 10,000 Adventists and guests gathered by the lake in Catemaco, Veracruz, Mexico, for a baptism on January 16, you would have thought a new city had emerged overnight.

Pathfinders guided the visitors to various sites. Medical personnel from a local Adventist hospital set up clinics in tents, and area police directed the heavy traffic. However, the high point of the day was the 614 persons, selected randomly from all parts of the conference, who joined the Adventist Church.

The baptism was the result of outreach programs held throughout the conference. More than 20 pastors took part in the ceremony. Earlier in the month, local pastors baptized 1,226 persons. Since 425 baptismal candidates arrived late, they were baptized on the subsequent Sabbaths of January.

Baptisms during January for the conference totaled 2,265, says Jaime Castrejon, Inter-American Division ministerial secretary. The total represents 50 percent of the conference's baptismal goal for 1994.

Kusu was totally destroyed and most church properties in the area were damaged, reports Akinori Kaibe, FED communication director. The temblors measured 6.8 and 5.6 on the Richter scale, respectively.

Norwegian Sanitarium Sold.

The Norwegian Union has sold Jeloy Sanitarium, a 70-bed rehabilitation center in Jeloy, Norway, about 35 miles south of Oslo.

Daniel Joensen, an Adventist physiotherapist who bought the sanitarium, guaranteed continual employment for sanitarium workers and said that the institution's Adventist atmosphere will be maintained, says Ray Dabrowski, General Conference communication director.

Opened in 1938, Jeloy Sanitarium became a church-owned institution in 1971. The Norwegian

Union sold Jeloy because of the considerable financial commitment necessary to maintain the hospital's class one accreditation.

Second Ordination Service Conducted in Sudan.

John Moi (extreme right) and John Pel (center, left) were ordained into the gospel ministry on January 24 in the second Adventist ordination service ever held in Sudan. The ceremony was conducted in Khartoum.

"Several young men from Sudan are in various schools



preparing for the ministry to care for the fast-growing church here," says Svein B. Johansen, Middle East Union president.

NORTH AMERICA

Central States President Dies.

After a long struggle with cancer, Central States Conference president J. Paul Monk, Jr., died on February 22 in Shawnee, Kansas. He was 54.



Monk served the Adventist Church as a minister, journalist, and administrator

for 30 years, nine of them as conference president.

In 1971 Monk became one of the first Black Adventist chaplains for the United States Army. After seven years of active duty he served in the Army Reserves, National Guard, and finally the U.S. Air Force, retiring as a lieutenant colonel.

Monk (above) also served as the tenth editor of *Message* magazine, the oldest Black religious journal in North America.

NAD Membership Reaches the 800,000 Mark.

Adventists in North America total 803,015 as of September 30, 1993, reports Monte Sahlin, assistant to the North American Division president for ministries.

The North American Division has the sixth-largest membership of the Adventist Church's 11 world divisions. Three divisions—Eastern

Africa, Inter-American, South American—each have more than 1 million members. The church's worldwide membership totals 7,846,372.

To New Positions. Dwight L. Hilderbrandt, former Southwestern Union Home Health and Education Service treasurer and the union Adventist-Laymen's Services and Industries director, was elected secretary-treasurer of the North American Division ASI, effective March 20.

Hilderbrandt replaces G. Edward Reid, who became NAD stewardship director.

ESD says "Thank You, North America." North American Division president Alfred C. McClure has received a letter of thanks from the Euro-Asia Division for the many pastors, evangelists, doctors, nurses, and volunteers who have traveled to the division and assisted in evangelistic outreach programs.

ESD evangelism coordinator Valery I. Ivanov, who also expressed thanks for the thousands of persons who contributed their prayers and financial support, says some 600 people from North America have participated in outreach activities.

"Dear brothers and sisters of North America, may God abundantly bless you in 1994," he says.

Religious Broadcasters Honor VOP. The National Religious Broadcasters, a society of more than 700

GC, NAD Go On-Line With CompuServe

The General Conference and North American Division will soon be taking a drive on the information superhighway.

The two entities recently voted to sign a contract with the CompuServe on-line computer service and establish a Seventh-day Adventist forum called SDAs On-Line.

With a projected start-up within 60 to 90 days, the new service will offer up to 18 message areas or bulletin boards; 18 databases or libraries, where files can be downloaded; and 18 conference rooms, where real-time (live) conversations are held.

The forum will be operated by Ralph Blodgett, former editor of *Vibrant Life* and *These Times* magazines, who has written many computer books and articles.

With 1.6 million members worldwide, CompuServe is one of the largest on-line computer services, says Robert Dale, NAD vice president and vice chairperson of the SDA on-line committee. The service is accessible in 95 percent of the United States, in 230 Canadian cities, and in 115 countries.

broadcast ministries, honored the Voice of Prophecy with the group's Milestone Achievement Award for the program's 50-plus years of Christian service.

VOP speaker Lonnie Melashenko (right) received the medallion and plaque at the NRB's annual convention in Washington, D.C., on January 31.

The NRB award is significant because for many years the ministries of the Adventist Media Center, where

VOP is based, were not invited to be a part of the National Religious Broadcasters membership. Doctrinal differences as perceived by the largely evangelical leadership of NRB prevented full Adventist involvement. However, a continuing dialogue led to the 1993 invitation for all Adventist broadcast groups to join as full-fledged members.

Correction: The Vacation Bible School workshop via satellite will be held March 6 at 1:00 p.m., EST. The telecast is on galaxy 7 (C-band), channel 18.



ALSO IN THE NEWS

Episcopalians Trim 43 From National Staff. The Episcopal Church's top administrative unit approved nearly \$4 million in budget cuts on February 3, including the elimination of 32 jobs on the church's national staff.

The restructuring plan, approved by the church's 38-member Executive Council, comes in the wake of a \$5 million projected shortfall in 1995, says Religious News Service.

The shortfall comes as a result of a proposed fiscal plan that allows regional dioceses to pass on fewer funds to the national headquarters, with the expectation that these funds will be invested in expanded grassroots ministries. The proposed plan still must gain final approval.

Religious News Service Sold. Religious News Service (RNS), the United States's only wire service devoted to reporting world religious news and a source of non-Adventist news items for the *Adventist Review*, will start its seventh decade under a new owner.

The United Methodist Reporter has sold the 60-year-old RNS to Newhouse News Service, a subsidiary of Advance publications.

CHURCH CALENDAR

- Mar. 12 Adventist World Radio Offering
- Mar. 19 Adventist Youth Day
- Mar. 19 Adventist Youth Week of Prayer begins
- Mar. 26 Sabbath School Community Relations Day
- Apr. 2 Missionary Magazine Emphasis
- Apr. 9 Andrews University Offering

Formula for a Happier Marriage

What religious factors help couples stay together longer and enjoy it more?

BY MARGARET G. DUDLEY

I came to know the Lord four years ago. Our marriage at that point was less than happy because of my ill temper and lack of patience. The Lord came into my life and helped me to overcome many of my drastic faults. Since that time our marriage has been truly a heaven on earth because Jesus stepped in and took the wheel.

"It has made us stick together when things get rough. . . . I do not see how—without religion—people stay married. Being married is hard work, and you need God on your side—it makes it much easier.

"If it weren't for my strong faith in God, I wouldn't have a marriage. I would have been divorced long ago. Our marriage is a happy one now, but it has been through a lot of trials. God has been good to us." Thus wrote one Adventist member in response to a comprehensive study on the relationship between religion and marital happiness.

Religion and Marital Happiness

Love lies at the very heart of the Christian religion. Jesus, when asked about the greatest of all the commandments, replied that we were to love God with all our heart, soul, and mind and to

love our neighbors as ourselves (Matt. 22:37-40). But can we assume that people who are very religious will make kind, loving, and understanding husbands, wives, and parents?

What about rigidly religious persons who beat their children for minor infractions? How about those "righteous" Christians who constantly criticize the spiritual failing of their mates? Would you rather take your chances with a happy agnostic or a judgmental Christian?

Does religion have a negative or positive effect on matrimony? How can we find out?¹

Why Are We Religious?

We can begin to answer these questions if we understand that religion is experienced in different ways by different people. This helps explain why some writers (Freud, Marx, O'Hair) have declared that religion is divisive and destructive, while many other researchers find that religion is a significant predictor of marital happiness.²

Religious beliefs can make a person rigid and dogmatic. Religious beliefs can *also* make a person caring and thoughtful of others. On the one hand, David Koresh's brand of religion

brought disaster to the Branch Davidians in Waco. On the other hand, Mother Teresa and the Missionaries of Charity bring compassion to the poor and dying. What makes the difference?

G. W. Allport³ pioneered a theory on how religion affects human behavior. He saw religion as two kinds—intrinsic and extrinsic.

Allport said, "While there are several varieties of extrinsic religious orientation, we may say that all point to a type of religion that is strictly utilitarian: useful for the self in granting safety, social standing, solace, and endorsement for one's chosen way of life. . . .

"By contrast, the intrinsic form of the religious sentiment regards faith as a supreme value in its own right. . . . A religious sentiment of this sort floods the whole life with motivation and meaning. Religion is no longer limited to single segments of self-interest."⁴

As we might expect from this insight, those who experience an intrinsic form of religion tend to build good relationships, including good marriages. People whose religion is more intrinsic or mature can see beyond their own personal needs. They are aware of the needs of their marriage partner and of other people who touch their life space.

The marriage relationship should encourage us to think of others—it is a sharing of life's experiences.⁵ Marriage is a real-life laboratory in which religious beliefs and values can be tested.⁶ It seems possible that couples who share religious beliefs and practices may have a common bond, and that provides a positive effect on marital satisfaction.

Ellen White describes this type of religious experience as follows: "True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor a partaker of the purity and holiness of heaven. . . . It enters into all the acts and relations of life, and gives us the 'spirit of a sound mind,' and the result is happiness and peace."⁷

An Adventist Study

While numerous studies had been



undertaken to discover how religion affects marriages of those in mainline churches,⁸ none had been done on Seventh-day Adventists. Since Adventist values and religious practices differ from other Christians in such areas as day of worship, diet, dress, and recreation, the question of how these values affected Adventist marriages remained to be answered.

A randomized study was set up to examine the relationship between religion and marital satisfaction among 228 persons who were Seventh-day Adventists and currently living with their spouses. These individuals lived in Illinois, Indiana, Michigan, and Wisconsin, and each completed a 63-item questionnaire.

Their overall marital satisfaction was assessed by the Locke-Wallace Short Marital Adjustment Test. Factors that were compared with these couples' marital satisfaction were religious beliefs, church attendance, witnessing, financial support, prayer, Bible reading, family worship, feeling of closeness to God, importance of religious faith, and a measure of their intrinsic or extrinsic orientation to religion.

closeness to God; and an agreement between spouses on spiritual matters and church attendance.

3. The study showed that among all these factors the strongest relationships existed between marital satisfaction and

satisfaction scores than those who did not share these religious experiences.

4. Of the 189 who stated what effect religion had on their marriages, 86 percent reported it had a positive effect, 9 percent felt it was divisive, and another 3 percent declared that it had no effect (see Table 1).

5. Of the 21 persons in the study who volunteered that they were married to nonmember spouses, 54 percent said they were unhappily married. This compares to 18 percent who were assumed to be married to Adventist spouses and said they were unhappy.



Since the Adventist lifestyle influences virtually all aspects of life, it is not difficult to see why a shared religious experience related significantly with marital happiness. These findings lend support to the concept that a couple who shares life's experiences and religious beliefs develops a common bond

shared religious activities. Those who said their marriage partners were equally religious, attended church as often as they did, and who engaged in family worship together were more likely to score higher on their marital

that has a positive effect on marital happiness.

Family Worship

One of the key shared religious experiences a couple can have is family wor-

Happiness Is . . .

The findings revealed a number of significant relationships between marital satisfaction and a religious lifestyle.

1. The great majority of respondents in this study (77.2 percent) indicated that their marriages ranged between "happy" and "perfectly happy."

2. The factors that best predicted happiness in marriage were: intrinsic religious orientation (religion becoming the main motivator in life, rather than being held for what one can get out of it); church attendance and involvement; devotional practices (particularly family worship); the importance accorded to religious faith; one's personal feeling of

Table 1
Summary of Responses to an Open-ended Question Concerning the Effect of Religion on Marriage Relationship

Effect	Happy	Unhappy	Total
Married to non-SDA			
Positive effect	12	9	21
Divisive		5	5
No effect	1	1	2
Married to SDA			
Positive effect	127	15	142
Divisive		12	12
No effect	3	1	4
Neglect of religion		3	3
Total	143	46	189

Note: Respondents were *not* asked if they were married to SDAs. Those listed here volunteered this information. Thirty-nine of the 228 did not respond to this item.

ship (see Table 2). Family worship appears to affect other attitudes and behavior.

The study shows that as a group the "regular" family worshipers (those who participated on a daily basis [31 percent] or at least weekly [23 percent]) scored higher on marital happiness, both in self-ratings and on the marital adjustment scale. This group also reported a greater percentage who were having private devotions and were more involved in church leadership. Finally, a greater percentage of these said they believed in the inspiration of Ellen White, recognized the importance of religious faith, and had a certainty of their conversion or born-again experience.

Ellen White encouraged family worship. She wrote that "there are homes where this principle is carried out—homes where God is worshiped and truest love reigns. From these homes morning and evening prayer ascends to God as sweet incense, and His mercies and blessings descend upon the suppliants like the morning dew."⁹

Overall, how did respondents to this study say that religion affected their marriages?

The main themes expressed were that their religion made them more tolerant and strengthened their marriages by helping them to think of the needs of

others, be more loving, be more forgiving, treat each other with respect, and resolve conflicts. A number said that without religion their marriages would surely have ended in divorce.

Such responses support Allport's theory of contrasting religious orientations. These are the very qualities that individuals with an intrinsic orientation would possess.

Even among those who said they were not happily married, three fourths testified that their religion had had a positive effect on them and helped them cope with difficulties.

One man commented: "I am more committed to my wife than I would be without [my religion]. I strive to bring her into the faith. She has leanings toward [it], but not yet. Please pray for me, that I may better exemplify my faith to her."

Of the six individuals who said that religion had *no* effect on their marriages, none attended church regularly. Three others mentioned that their marriages had deteriorated as their religious experience waned.

Though unhappily married, one respondent said: "Although I have stated we seldom go to church, religion has had a large effect on our marriage relationship. And barring no more trouble, we will be going back to church after the first of the year on a more regular basis."

Table 2

Comparison Between "Irregular Worshipers" and "Regular Worshipers" With Other Attitudes and Behaviors

Statement	Percent of Irregular Worshipers	Percent of Regular Worshipers
Happily married (self-rated)	67	86
High marital satisfaction score (Locke-Wallace Marital Adjustment)	23	43
Pray privately daily	67	84
Study Bible daily	32	58
Read religious literature daily	23	46
Hold church office	59	77
Believe Ellen White inspired	67	83
Religious faith extremely important	55	79
Certain of born-again experience	56	75

Note: Worshipers are grouped as follows: "Regular" worshipers include "daily" (31 percent) and "at least weekly" (23 percent). "Irregular" worshipers include "less than weekly" (15 percent) and "seldom or never" (31 percent).

In Summary

Seventh-day Adventist couples who are united in religious beliefs, share religious activities together, and possess an *intrinsic* religious orientation appear to have discovered a formula for marital happiness. This centers in worshiping together, both at church and in the family, because of a sincere longing to include God in every aspect of life.

Of course, this research cannot prove that sharing religion *causes* happy marriages. But it does demonstrate that the two tend to go together. Given this fact, it seems very worthwhile for Adventist Christian couples to put these principles into practice.

¹ The material for this article is based on Margaret Dudley, "Selected Dimensions and Orientations of Religiosity Related to Marital Satisfaction as Perceived by Married Seventh-day Adventists in the Midwest" (Ph.D. dissertation, Andrews University, 1988). A scholarly version was published with F. A. Kosinski as "Religiosity and Marital Satisfaction," *Review of Religious Research* 32 (September 1990): 78-86.

² R. G. Carey, "Religion and Happiness in Marriage," *Review of Religious Research* 8 (1966): 104-112; S. F. Hartley, "Marital Satisfaction Among Clergy Wives," *Review of Religious Research* 19 (1978): 178-191; R. A. Hunt and M. B. King, "Religiosity and Marriage," *Journal for the Scientific Study of Religion* 17 (1978): 399-406; N. D. Glenn and C. N. Weaver, "A Multivariate, Multisurvey Study of Marital Happiness," *Journal of Marriage and the Family* 40 (1978): 269-282; L. Gruner, "The Correlation of Private, Religious Devotional Practices and Marital Adjustment," *Journal of Comparative Family Studies* 16 (1985): 47-59; A. B. Hendershott, "Religiosity and Marital Satisfaction: A Further Exploration of the Relationship" (paper presented at the annual meeting of the Society for the Scientific Study of Religion, Washington, D.C., 1986).

³ G. W. Allport, *The Individual and His Religion* (New York: Macmillan, 1950).

⁴ ———, "Religious Context of Prejudice," *Journal for the Scientific Study of Religion* 5 (1966): 455.

⁵ J. McFarlane, "The Meaning of Marriage," *Newsweek*, Aug. 17, 1987, p. 8.

⁶ Hunt and King.
⁷ Ellen G. White, *Counsels on Health* (Mountain View, Calif.: Pacific Press Pub. Assn., 1951), pp. 629, 630.

⁸ P. R. Kunz and S. L. Albrecht, "Religion, Marital Happiness, and Divorce," *International Journal of Sociology of the Family* 7 (1977): 227-232; E. E. Filsinger and M. R. Wilson, "Religiosity, Socioeconomic Rewards, and Family Development: Predictors of Marital Adjustment," *Journal of Marriage and the Family* 43 (1984): 855-863; H. M. Bahr and B. A. Chadwick, "Religion and Family in Middletown, U.S.A.," *Journal of Marriage and the Family* 47 (1985): 407-414.

⁹ E. G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1913), p. 144.



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Elmshaven

Home of Ellen G. White
From 1900 to 1915

BY PAUL A. GORDON



If you are making travel plans for this summer, why not plan to visit some Adventist historical sites and relive the era of our church's pioneers? To assist you, we are beginning a seven-part series on some of the more significant sites. We hope you will find these travel guides helpful.—Editors.

When Ellen White returned in 1900 from a nine-year sojourn in Australia, she immediately began looking for a quiet home where she could continue her work. She was 72 years of age and desired a mild climate and a less strenuous travel schedule, with opportunity to finish several writing projects.

Within a week of her arrival in the United States, she found a seven-room, two-story Victorian home, located on nearly 74 acres, for sale by Robert Pratt, a retired railroad man. This home was located in the Napa Valley about 60 miles north of San Francisco, close to

St. Helena, and a 15- or 20-minute walk from the St. Helena Sanitarium. The sanitarium bought 8.7 acres, and 5.5 acres were sold for a food factory. For these two pieces of land and half interest in a spring, \$3,000 was subtracted from the \$8,000 price, leaving \$5,000 to be paid by Ellen White for the remaining 60 acres. This was less than what she had sold her Australian home for.

The house was completely furnished, including carpets. The property grew nectarines, figs, cherries, apricots, and pears. There was also a half acre of olive trees, five acres of grapes, and 2,000 prune trees. The property included a small cottage, a cow, and a few chickens. There were carriages and wagons, plows, harrows, and other farm tools.

Soon after occupying the home, Mrs. White added a writing room on the second floor, with a special corner where windows faced all directions, providing light for her writing. Later she had a separate office building constructed, as well as a library room and vault.

We are not sure who named the home, but shortly after Ellen White occupied it, letters sent from there carried the heading "Elmshaven." Ellen White believed the Lord had directly provided this haven among the elm trees for her last years.

But the 15 years at

Elmshaven were not to be idle ones. While there she completed 10 books: *Testimonies for the Church*, volumes 6-9; *Education*; *The Ministry of Healing*; *The Acts of the Apostles*; *Counsels to Parents and Teachers*; *Gospel Workers*; and *Prophets and Kings*. She was also active in the reorganization of the church in 1901 and the establishment of medical facilities at Loma Linda in 1905.

She received many visions in this home, often in the night. As was her custom, early morning found her writing in her second-story writing room long before others in the house had awakened. She died at this home on July 16, 1915, at age 87.

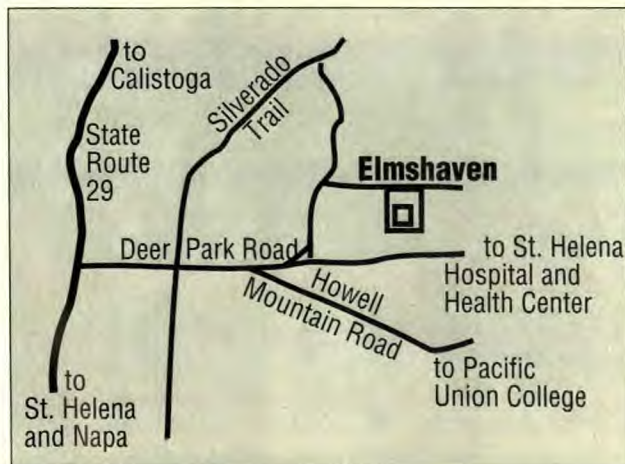
The Elmshaven property today has only four of the original acres and is owned by the Pacific Union Conference, which provides a resident tour guide. There is no admission charge. For further information, call (707) 963-9039, or write Elmshaven, Route 1, Box 577, St. Helena, California 94574.

While you are in the area, you could also visit St. Helena Hospital and Health Center or Pacific Union College.

Next week: Joseph Bates' Home

Complete information on Adventist historical sites in New York and New England appears in the publication *In the Footsteps of the Pioneers*, available for \$4 (with shipping) from the E. G. White Estate, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

Paul A. Gordon is the director of the Ellen G. White Estate, General Conference, Silver Spring, Maryland.



Just Ordinary People

*Doing the extraordinary
through Christ*

BY GARY D. GIBBS

When he was just a young lad, his parents told him that according to competent authorities, human flight was impossible. Today the company bearing his name rakes up millions of dollars each year building aircraft and conducting research.

I'm speaking about Igor Sikorsky, the world-famous aeronautical engineer. An ordinary 12-year-old boy at the time, Sikorsky refused to allow his creative dreams to evaporate with the word "impossible." Shaking off the shackles of limitations, he went on to build the world's first helicopter. His philosophy for success, captured in his own words, appears on a sign posted in one of his plants:

"According to recognized aerotechnical tests, the bumblebee cannot fly because of the shape and weight of his body in relation to the total wing area. But the bumblebee doesn't know this, so he goes ahead and flies anyway."

"Impossible" Does Not Exist

It is a universal truth: success belongs to those who refuse to accept the impossible. Like Caleb and Joshua (see Num. 13:30; 14:6-9), they break away from the doubting majority to achieve great things.

In the Christian life we often encounter obstacles that seem too big to surmount. And like the defeatist Israelite spies, we are tempted to give up. "We be not able to go up against [them]," we lament, "for they are stronger than we" (Num. 13:31). But there is hope for those Calebs and Joshuas who possess genuine faith in God and confidence in themselves—who believe that God is bigger than the obstacles in their way. "The Lord is with us," replied Caleb and Joshua. "Fear them not" (Num. 14:9).

People usually achieve their expectations, whether high or low. And almost invariably, significant inventions occur as people dare to challenge the limits of possibility. When auto magnate Henry Ford challenged his tried and tested





engineers to develop a safety glass for use in one of his new models, all 130 of them knew too many reasons it could not be done. Finally a young engineer—too young to know any reason it couldn't be done—set to work and developed it.

Achievers overcome difficulties. They handle situations.

Our churches are full of ordinary people. But each one of us has the potential to accomplish the extraordinary. Each one can overcome—however serious the liabilities we face.

In the spiritual realm the goal is high: "But as he which hath called you is holy, so be ye holy in all manner of conversation" (1 Peter 1:15). Says Ellen White: "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached" (*Education*, p. 18).

The Propelling Force

In the face of such lofty expectations, some are tempted to feel as small as grasshoppers. Victory is an elusive dream, they think. "Impossible. No one can do it." But let's never forget the words of Him who is the Author and Finisher of our faith: "With men it is impossible, but not with God: for with God all things are possible" (Mark 10:27). "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh" (Rom. 8:3, margin).

It is God who gives us power to overcome the love of sin, of which our degenerate, corrupt natures are so prone. Said Jesus, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). Ordinary people like you and me can do all that God commands. The Word is clear: "All things are possible . . ." But how?

"*Whatsoever is born of God,*" says the apostle, "*overcometh the world: and this is the victory that overcometh the world, even our faith*" (1 John 5:4). This is the believer's powerhouse: *faith!*

Faith is a powerful thing. Even as small as a grain of mustard seed, said Jesus, it can move mountains (Matt. 17:20). Faith in God healed the sick, caused the blind to see, made the lame

to walk, and even raised the dead to life. Surely such faith can give us victory over sin.

But if faith is the propelling force, how do we get it? The answer comes in Romans 10:17: "Consequently, faith comes from hearing the message, and the message is heard through the word of Christ" (NIV). We need, as never before, to return to the practice of daily Bible study. Through the Word, faith looks to the person of Jesus as its focus. And the more we study His life, the more we learn to love and trust Him. God becomes real to us. And as we see what He did for others in Bible times, assurance builds that He will do the same for us today.

Sometimes the fear of failure can hold us back from personal victory. We feel we've tried so many times and failed. Defeat has dogged our lives. What we need to know is that "with [God] there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us" (*The Desire of Ages*, p. 490).

Never Give Up

Faith sees hope in the face of apparent defeat. To be successful in our spiritual warfare, we must cultivate the attitude of hope. We must see failure as stepping-stones to success.

Thomas Edison, had his attitude been otherwise, could probably have been considered the greatest failure in the history of invention. Pronounced "too stupid to learn" by his grade school teacher, he probably failed more times and lost more money in unsuccessful experiments (in terms of the currency of his day) than any other inventor in modern history.

As he helplessly watched his plant burn one day, taking his costly experiments up in flames, Edison said to his son philosophically: "There go all our mistakes. Now we can start over afresh."

It is said that Edison experimented and failed 10,000 times in his attempt to develop the incandescent bulb. The leading scientists of the day, seeing no future for an electric bulb, called him crazy.

Asked by a young journalist after his five thousandth failure why he was wasting time on such foolish experi-

ments, Edison replied, "Young man, I've not failed at all. In fact, I've successfully identified 5,000 ways that will not work. Which puts me just 5,000 ways closer to the way that will work."

Remaining optimistic 5,000 experiments and "failures" later, Edison finally found what worked. He had turned apparent failure into success by his persistence and his faith. Defying the impossible, he has lighted the world.

As Christians let's not be afraid of failure. Let's regard our stumbles and our falls as part of the learning process. "We shall often have to bow down and weep at the feet of Jesus because of our

shortcomings and mistakes, but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected by God. . . . If you will but yield yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ. Pray more fervently; believe more fully" (*Steps to Christ*, p. 64).

Get up after you're knocked down. Repent. Brush off the dust. And go on again—your confidence in Christ unshaken. "He whose trust is in God will with Paul be able to say, 'I can do all things in him that strengtheneth me' (Phil. 4:13, RV). Whatever the mistakes or failures of the past, we may, with the

help of God, rise above them" (*The Ministry of Healing*, p. 516).

Ordinary people all of us, we can each—through the power of God—accomplish the extraordinary. Through faith we may overcome every obstacle, we may climb every mountain before us.



Gary D. Gibbs is the church preparation director for Amazing Facts in Montgomery, Alabama.

March 1844

The very last month that the Millerites expected to be on earth was now here. By Miller's calculations, the 2300-year prophecy of Daniel 8:14 would end by March 21 at the latest.¹ The accelerated pace of activities anticipating the long-hoped-for event was reflected by the large number of meetings reported in the Millerite papers.² William Miller, Joshua V. Himes, and Josiah Litch rushed from Philadelphia south to Baltimore, Maryland.³ There both Himes and Miller spoke to a large, appreciative crowd on the evening of February 19.⁴

While in Baltimore, one of the prominent Black ministers of the city embraced Millerism. It was reported that from then on, he would "devote himself wholly to the proclamation of it. The people of color, therefore, will have a congregation where the Advent doctrine will be fully proclaimed."⁵

From Baltimore, Miller, Himes, and Litch traveled on to Washington, D.C.⁶ Summing up people's reaction to Miller's preaching on this trip, Joshua V. Himes wrote, "The lectures of Brother Miller are like a galvanic battery: they electrify the whole body, political and ecclesiastical. It is not a matter of choice whether they will hear the warning, and consider the word of the Lord to this generation, but a necessity. They cannot put it out of their minds or conversation, if they try. It follows them day and night. It is all the talk when awake, and, if we are to believe many, even of the wicked, it is the chief subject of their dreams when asleep."⁷

Ten thousand copies of a new paper, the *Southern Midnight Cry*, edited by Josiah Litch, were printed. The first two issues were published in Washington, D.C., with subsequent issues being printed in Baltimore.⁸

Many reports critical of the Millerites were also being circulated, and the *Advent Herald* devoted several pages of this



week's issue refuting some of the charges.⁹

Reports from the New York *Sun* of a "shower of flesh and blood" in Jersey City on February 21 were reprinted in the *Midnight Cry*. This unexplained phenomenon, though localized in only one or two blocks, was seen by Millerite Henry Jones, who went to Jersey City to investigate the event as a possible practical fulfillment of Joel 2:30, 31 and Acts 2:19.¹⁰

Although the Millerites expected Jesus to return sometime prior to March 21, an article by Samuel S. Snow in the February 22, 1844, issue of the *Midnight Cry* suggested "that the prophetic periods do not terminate till the autumn of the present year."¹¹ His views were not accepted by the Millerites at this time, but they would resurface again in August and would then form the theological and historical basis for October 22, 1844, as the termination point of the 2300-day prophecy.¹² William Miller himself had been the first to hint that the end might not come until the fall of 1844, but his article published in May of 1843 was largely forgotten until Samuel Snow again picked up the idea.¹³

¹ *Signs of the Times*, Jan. 25, 1843, p. 147; *Midnight Cry*, Feb. 22, 1844, p. 242; *Advent Herald and Signs of the Times Reporter*, Feb. 28, 1844, p. 28.

² *Midnight Cry*, Feb. 29, 1844, pp. 249-251.

³ Sylvester Bliss, *Memoirs of William Miller* (1853), p. 253.

⁴ *Midnight Cry*, p. 249.

⁵ *Ibid.*

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*

⁹ *Advent Herald*, pp. 28-30.

¹⁰ *Midnight Cry*, pp. 249, 250.

¹¹ *Ibid.*, p. 243.

¹² F. D. Nichol, *The Midnight Cry* (1944), pp. 220, 221, 229, 230; George R. Knight, *Millennial Fever* (1993), pp. 190, 191.

¹³ Knight, p. 191.

Compiled by James R. Nix, associate secretary, Ellen G. White Estate.

PEOPLE IN THE PAST: Easy for Ellen?

BY BRIAN JONES

As Susan and Tiffany were cleaning their room one Friday, they began fighting over their chores.

"Girls, can't you clean your room without quarreling?" Mom asked, sounding more tired than annoyed. The girls' bickering made Sabbath preparation a dreary burden in their home.

"I'm sorry, Mom," Susan said. "I don't like arguing with Tiffany either, but everything seems so stressful."

"We don't want to fight," Tiffany added, "but it's hard to remember to be a Christian when we have so much to do!"

Susan sighed. "Why can't we be like Ellen White, who was always a happy Christian?"

Religion and good behavior came automatically to her."

"You may be very surprised, Susan," Mom said. "Ellen actually found it a challenge to be a Christian when she was young. She had terrible fears about her standing with the Lord."

Pulling the *Youth's Instructor Articles** from the girls' bookshelf, Mom began reading, "I can recollect, when very young, of feeling the necessity of having my sins forgiven and washed away, lest I should be forever miserable.

"I had praying parents, who felt great anxiety for the welfare of their children. I remember . . . trying to appear perfectly indifferent before them, for fear they would think I was under conviction, while I bore an aching heart, and night and day was troubled, fearing death might come upon me while in sin. When thunderstorms would arise, O what dreadful

suffering I passed through in my mind."

"In another place," Mom continued, "Ellen told of how depressed she

became, as a child, when she read stories about perfectly behaved girls who never said or did anything wrong, because she wasn't that way herself and knew it."

"Amazing!" said Susan.

"I never knew that," said Tiffany.

"Now let's finish cleaning your room, before the sun goes down," said Mom.

*See *Youth's Instructor*, December 1852.



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6,000 Miles to Jesus

How a Japanese family found Christ

BY MARIO A. COLLINS

Kenji and Kaoru Bamba— from Sapporo, Hokkaido, Japan—share not only their love and respect for their family and each other, but also a deep passion for travel and adventure. Early in 1992 they sold their house, pooled their savings, and bought plane tickets for the whole family, bound for Seattle, Washington.

An atheist by choice, 39-year-old Kenji was interested in nature. His wife, Kaoru, 31, inclined toward spiritual matters—she had received some Bible studies from Jehovah's Witnesses—and shared his admiration for natural beauty. Together with their children—daughter Eriko, 17; son Ryuhei, 9; daughter Maya, 5; and son Daiki, 3—they decided to explore the North American continent as much as they could, on bicycle!

The itinerary they chose involved traveling east from Vancouver through southern Canada to Montreal. At that point their route would turn south and then southwest to Laredo, Texas. After crossing the Mexican border, they planned to travel through

Mexico to Cancún and Chetumal.

But the Lord was waiting for them in Montemorelos, a picturesque town of Nuevo León, not far from the mountains. Pastor Juan Negrete spotted them first—a small Japanese family caravan on bicycle wheels, cruising the main



(Left to right): Kenji and Kaoru Bamba with Dr. and Mrs. Matsumoto

street. It was Sunday, November 29, 1992, around noon.

"Dr. Matsumoto, you must come quickly," he said to young Dr. Seiji Matsumoto, a Japanese alumnus of the School of Medicine, Montemorelos University, who is presently teaching public health at the same institution. "I just saw a Japanese family, or so they looked to me, in town. They appear to be traveling, but they go on bicycle! Please go and see."

Dr. Matsumoto found the Bamba family on their way out of town. He greeted them in Spanish. No answer. He kept driving at their pace and tried greeting them in English. Silence again. The third time Kenji Bamba responded to his greeting, but only because the doctor addressed him in Japanese.

After conversing for several minutes, Dr. Matsumoto invited the Bambas to visit his home, rest awhile, and enjoy a warm shower. Then he excused himself because he had several patients waiting for him at an out-of-town church clinic. Mr. Bamba promised not to leave before the doctor could return home.

That evening the travelers accepted the Matsumotos' hospitality and consented to stay the night. But now Jesus began "speaking" to them, not with an audible voice, but in a series of unusual ways: the courteous manners of newfound friends; the tactful silence of their hosts, who did not push the subject of religion on their visitors; the casual suggestion of little Yukiko Matsumoto, 6, who taught the Bamba children to pray before meals; the fact that all the Bamba family got sick, one after another, except Kenji, the father, a circumstance that forced them to delay their departure from Montemorelos until March 9, 1993. Yes, the Lord was there, carefully, tactfully, lovingly preparing them for a bolder encounter with Him.

Meanwhile, on December 31 the two families had gone by car to McAllen, Texas, to buy several items the Bambas needed to continue their bicycle trip to southern Mexico on New Year's Day. It was night when they returned. For

the first time, after one full month at their friends' house, Kenji Bamba, the atheist, asked a question with religious connotations: "Why are there so many wars among Christian countries?"

A sudden toothache affecting one of the children postponed their departure, and early in January Kenji Bamba requested Bible studies from Seiji Matsumoto. Now God began talking to them from the pages of His written Word. On Friday evenings and every Sabbath the Bambas attended church. Meanwhile Seiji and his wife continued earnestly praying, "Lord, help us to witness for You."

Mrs. Matsumoto felt impressed to tell them about her own experience of being converted to Christianity through Bible studies given to her by a Seventh-day Adventist pastor when she was a member of the Unification Church. This was followed by an extensive talk about religion that continued until 4:00 in the morning. Mr. Bamba's interest grew visibly as he avidly read five of the outstanding books by Ellen White in Japanese: *The Great Controversy*, *The Acts of the Apostles*, *Christ's Object Lessons*, *Child Guidance*, and *Patriarchs and Prophets*. They also read the Japanese *Signs of the Times* and *Adventist Life* from Japan, with deep interest.

The trip to southeast Mexico was an adventure in faith. The Christ they had met in Montemorelos was beginning to be their friend now, and they longed to experience His presence daily. The family sang together, studied the Bible, and prayed together every evening, and felt a closeness they had not known before. Every weekend as they entered a city they first inquired where they might find a Seventh-day Adventist church. The members received them with loving hospitality and were always helpful. Practical Christianity was an eloquent argument in favor of Seventh-day Adventist teachings and lifestyle.

"Before, I couldn't pray openly or study the Bible," commented Mrs. Bamba, "but after our trip to Cancún and Chetumal we study and pray together. This makes me happy!" But at the same time she harbored serious doubts about accepting the newfound



Kenji and Kaoru Bamba and their children get ready to resume their bicycle journey through the Americas.

faith. Some friends from Japan wrote to her advising extreme caution.

Nevertheless, one Sabbath Kenji asked the pastor of the University church in Montemorelos, "Do you think I could be baptized just as I am?" The pastor encouraged him to study some more with Dr. Matsumoto. The Bambas spent two months working through a series of Bible studies.

Despite a very tight schedule, Dr. Matsumoto dedicated plenty of time to study with the Bambas. It seemed as if God gave him extra hours each day. As he searched the Scriptures with the Bambas, God opened his eyes and he perceived its spiritual content as never before. God gave him words to say at the opportune time. Although he had been baptized at age 14, he had never before shared his faith through Bible studies.

At church many families were praying for the Bamba family. As soon as they returned from Cancún and Chetumal, they were eager to proceed with their long bicycle adventure via the southern United States to California, San Francisco, and finally Seattle. Nevertheless, once again they decided to stay to assist Mrs. Matsumoto, who had suffered a broken clavicle as a result of an accident. Now it was the Bambas' turn to repay their hostess' kindness.

Meanwhile daughter Eriko, 17,

decided it was time for her to continue her interrupted education. She chose to attend Valley Grande SDA Academy, at Weslaco, Texas.

Eight days before they mounted their bikes again to leave Montemorelos and head west toward California and then north to Seattle, Mr. and Mrs. Bamba were baptized at the University church in Montemorelos. It was the happiest day of their trip and of their lives! After traveling by bicycle more than 6,000 miles, they met their Saviour, who had been waiting for them. And seven months after that encounter, and 3,000 extra miles of pedaling, they surrendered their lives to Him.

Kenji and Kaoru Bamba, young and athletic, are now motivated by the redeeming love of Jesus and are anxious to return to Japan and share their Saviour with their neighbors, relatives, and friends.

As they left Montemorelos, the Christ who had waited for them at this remote Mexican town now was the welcome guide of their small bicycle caravan, riding upon the throne of their hearts! ☸

Mario A. Collins is the editorial director for the Inter-American Publishing Association.

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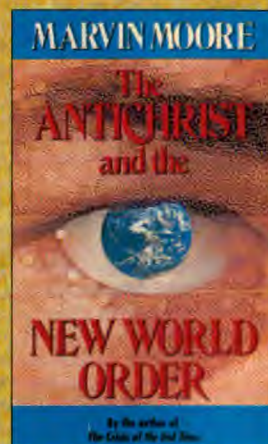
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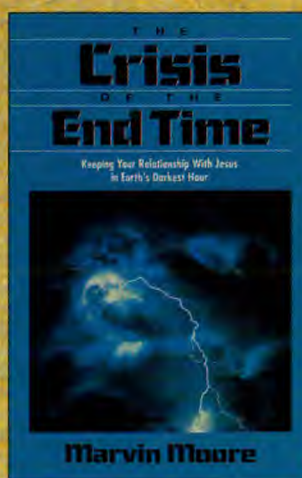
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■ MONGOLIA

History-making Baptism Held in Mongolia

In spite of the cold climate and reserved people, warm rays of hope shine through.

Brad's head pushed hard against the back of his seat as the plane's giant engines battled to overcome the forces of gravity determined to keep it on the

lessly from a tiny porthole as all that was familiar and comfortable shrank and disappeared over the horizon.

Missionaries are supposed to be brave people charged with faith to move mountains, he thought. But as the reality of what he and his 27-year-old wife, Cathie, were doing slammed into his consciousness, any faith within him seemed purely coincidental.

As the hours passed, however, his panic subsided. Brad was relieved to find a quiet peace in his confidence that God was calling them to go. It was a confidence built upon his experience with God during the last year and a half since He had first called them to serve with Adventist Frontier Missions. Their mission was to pioneer a new work among the unreached people of Mongolia. Indeed, God had not only called them, but would sustain them and finish this work He had begun.

Seventy years had passed since the Adventist

Church sent a missionary to this frozen, desolate place. For all effective purposes, it was completely untouched by Seventh-day Adventists—one of the few countries on earth considered closed to the work.

No Easy Task

Brad and Cathie found many hardships in Mongolia. Some shook the very foundations of their faith. Cold and hunger, ever-present companions, were never

far away. The land is frozen over most of the year, and with little knowledge of food preservation, the people live almost entirely on potatoes and mutton. Perhaps most discouraging for the strangers to Mongolia was the rejection they felt from the people.

Undaunted, Brad and Cathie worked to break down the barriers. They adapted to the life of the Mongolians and learned to speak in their tongue. Careful not to arouse the suspicion of neighbors who might report them to the authorities at any time, they met privately in their small flat with a constantly fluctuating group of young people. At times their apartment could hardly contain the group, as many eager faces passed through their doorway. At other times the silence would cause Brad and Cathie to wonder why they ever came.



General Conference president Robert Folkenberg prepares to baptize a young Mongolian.

ground. The weight of his body pressed deep into his seat. But a far more violent battle was waging inside the 28-year-old seminary graduate that was causing his soul to revolt against what was now unavoidable.

He longed to be a spectator safely inside the airport, watching the sleek silvery craft catapult from his homeland without him. Instead, he watched help-

By John Peralta, director of development for Adventist Frontier Missions, Berrien Springs, Michigan.



The newly baptized Adventists sing praises to God for their newfound faith.

■ WASHINGTON, D.C.

Adventist Scholars Meet in Washington, D.C.

This past November about 200 Adventist scholars met for studies in religion in the Washington, D.C., area. These scholars belonged to one or both of two professional associations that Adventists have formed—the Adventist Society for Religious Studies (formerly known as the Andrews Society for Religious Studies) and the Adventist Theological Society. We asked the president of each group to describe the history and purposes of the respective societies.—Editors.

The Adventist Society for Religious Studies

More than 100 Seventh-day Adventist religion scholars and friends gathered in the Omni Shoreham Hotel in Washington, D.C., for the annual meeting of the Andrews Society for Religious Studies (ASRS). The meeting, which ended with a special worship service on Sabbath in the Sligo Seventh-day Adventist Church, was devoted to the theme "Adventists and Environmental Responsibility." The sessions included the presidential address, by Warren C. Trenchard of Canadian Union College, and papers by A. Josef Grieg, of Andrews University; Sheryll Prinz-McMillan, of the Southeastern California Conference; and Donald Ortner, of the Smithsonian Institution. One or more persons responded to each paper.

The ASRS sessions preceded the joint annual meeting of the American Academy of Religion (AAR), the Society of Biblical Literature (SBL), and the American Schools of Oriental Research, attended by more than 7,300 scholars. Adventists have attended the

Then on October 16, 1993—two years to the day Brad and Cathie arrived—three young Mongolians stepped forward to acknowledge the change that had taken place in their lives. In spite of great pressure from their families and their country, they determined to join the Seventh-day Adventist Church. They are the first ever known to do so.

So remarkable was this breakthrough that General Conference president Robert Folkenberg traveled to Ulan Bator, Mongolia—touted to be the coldest capital city on earth—for the service.



Brad and Cathie Jolly accepted the call to work in Mongolia, a cold, desolate country in which the last Adventists worked 70 years ago.

About 40 people, most under the age of 25, stood by as two young women were lowered beneath the waters of baptism and raised into newness of life. Another, a young man, joined them by profession of faith. Folkenberg later called it one of the most moving baptisms he has ever attended.

Perhaps under ordinary circumstances this simple service, performed in an indoor swimming pool in an insignificant corner of the world, would pass unnoticed. But these are not ordinary circumstances. Perhaps we can actually see the day when the gospel really *will* go to every unreached nation, kindred, tongue, and people. Maranatha!

annual meetings of these professional organizations for more than 40 years, but at the New York meeting in 1979 they officially organized, selected the name Andrews Society for Religious Studies, and elected officers. The first president was William Johnsson, then professor of New Testament at Andrews University and now editor of the *Adventist Review*. The name complied with the restrictions imposed by AAR/SBL. To the societies, the name inferred Andrews University, suggesting an organization with some relationship to that institution. However, to the members, "Andrews" referred to J. N. Andrews, considered by many to have been the first Adventist religion scholar. Of course, the university is named after that pioneer.

Since that time, ASRS has grown to more than 130 members in various countries, though predominantly in North America. Most are religion teachers in Adventist colleges and universities. Others come from the ranks of educational and church administrators, editors of Adventist publications, pastors, and graduate students in religious studies. Membership is open to anyone who is interested in the objectives of the society and pays the small annual dues.

The focus of the organization has always been centered in its annual meetings, held in conjunction with those of AAR/SBL. It exists to provide fellowship, worship, and scholarly discussion among Adventist scholars who attend the meetings of the larger associations. At these sessions the society explores themes particularly relevant to Seventh-day Adventists. Recently these have included "Adventist Worship" and "Adventists and Social Responsibilities." The only publication of the society is an occasional newsletter. Members are also entitled to receive copies of the papers presented at the annual meetings.

At the 1993 meeting the society unanimously voted to change its name to the Adventist Society for Religious Studies (still ASRS). This was possible because

AAR/SBL and the organization that manages their meetings no longer have restrictions on satellite groups using denominational identifiers in their names. Undoubtedly, the organization would have chosen a name with the word "Adventist" in it at the beginning, had that been possible. Adoption of the new name enables the society to be properly identified and to accurately reflect the most common characteristic of its members.

The officers for 1993-1994, led by the president, Madelynn Haldeman, of La Sierra University, are planning for the 1994 meeting to be held in Chicago. At that meeting the society will address issues related to the sesquicentennial commemoration of 1844.

For more information, contact the secretary-treasurer, Ernest Furness, Anaheim Adventist Church, 900 South Sunkist, Anaheim, CA 92906.

Warren C. Trenchard is vice president for academic administration at Canadian Union College and past president of the Adventist Society for Religious Studies.

The Friday session was held at the General Conference headquarters, and the Sabbath session at the Spencerville Seventh-day Adventist Church, with Athal H. Tolhurst, undersecretary of the General Conference, presenting "The Role of the Authority of the Bible in Preaching" during the worship hour.

The ATS holds two major meetings annually: the scholars' meeting in November and an international convention each spring. In 1994 the international convention will meet at Southern College, April 14-16, considering the theme "Issues of Faith and Life." With a membership approaching 1,500 (including Bible teachers; pastors; administrators; business, medical, and legal professionals; students; and interested laypersons), ATS perceives its major goal as upholding the historic doctrines and faith of the Seventh-day Adventist Church. In fulfilling that goal, the society publishes two issues of the *Journal of the Adventist Theological Society* each year, which includes many of the papers and sermons presented at the public meetings,

together with an occasional papers series, a monograph series, and a dissertation series.

During the first six years of its existence ATS has contributed funds to assist in the construction of our seminary in Prague. It has also made donations to the Geoscience Research Institute and to Griggs University—both operated by the General Conference. In addition, the society has purchased Ellen G. White CD-ROMs for schools in Africa and Eastern Europe. Scholarships have been awarded to students doing doctoral work in religion/theology, and a scholarship fund has been established for Hispanic doctoral students.

For information concerning membership, activities, or publications of the society, write to: Adventist Theological Society, P.O. Box 86, Berrien Springs, MI 49103.

C. Raymond Holmes, Adventist Theological Society president, is a professor at the Seventh-day Adventist Theological Seminary, Andrews University.

The Adventist Theological Society

The annual scholars' meeting of the Adventist Theological Society (ATS), held every year in conjunction with other professional scholarly societies such as the Society of Biblical Literature and the Evangelical Theological Society, convened November 18-20, 1993, in Washington, D.C. Papers by such Adventist scholars as Bruce Norman, Gregory King, Roy Gane, Gerhard Hasel, Richard Davidson, Mario Veloso, Miroslav Kis, Norman Gullely, Alberto Timm, Gerard Damsteegt, Angel Rodriguez, Randall Younker, John Baldwin, and C. Raymond Holmes focused on the subject of biblical inspiration and revelation.

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■ BRAZIL

8,000 Pathfinders Attend Camporee

Because of the young soldiers for good and peace, 400 people accepted Christ.

On January 10 through 15, 8,000 Pathfinders from Argentina, Bolivia, Brazil, Chile, Ecuador, Paraguay, Peru, and Uruguay participated in the second South American camporee in Ponta Grossa, Brazil, a beautiful tourism city in the South Brazil Union Conference.

The central theme of the camporee was "The Pioneers' Trail." Each part of the program was associated with the name of a church pioneer. Each trail represented one life of service, reminding the Pathfinders of them every time they demonstrated their abilities to overcome obstacles, handle emergency situations, open roads to progress, and complete jungle survival requirements.

Supermarkets, a data processing center, a press booth, a post office, phone booths for local and international calls, and many other facilities were set up around the central pavilion. Special prominence was given, in the exhibit center, for the culture of South America, Adventist Church history, Pathfinders' history, and the Adventist Youth (AY) ideals, which were creatively presented.

Several schools and institutions were present to get the public interested in their education and services.

By Assad Bechara, director of communication, South American Division, Brasilia, Brazil.

The Pathfinders also distributed tracts, magazines, and books by the thousands throughout the community.

It all happened in the 240,000 M² Events Center in the city and included participation from the Brazilian Army.

Thus, our Pathfinders, small soldiers for good and peace, carried the missionary spirit, a constant reminder of the Global Mission challenges—an event worthy of the "church leaders for the year 2000."

A Large Force

There are 1,800 clubs in South America with more than 80,000 Pathfinders. They are a considerable evangelistic force. During the camporee alone 111 members were baptized and 293 decisions were made for baptism. Twelve years ago, at the first camporee, 4,000 young people attended. This year, despite the distance and crises in several countries, attendance doubled.

Stories about the camporee were on the front pages of 11 newspapers. Some even wrote editorials about the example of the Seventh-day Adventist Church as they care for the new generations.



Jose Maria B. Silva (left), youth director for the South American Division; Silvano Borges (center), youth director for the South São Paulo Conference; and Malcolm Allen (right), General Conference world Pathfinder director, stand in front of the events center in Ponta Grossa, south Brazil, where the division's second Pathfinder camporee was recently held.

The city's mayor, the cabinet, a general from the Brazilian Army, and other officials attended the programs.

After the spectacular Pathfinder parade, one education minister sought out a Pathfinder and said, "I want to belong to your church." Many others expressed the same desire. One lady confided to a Pathfinder: "When you passed during the parade, I saw two nuns weeping with emotion. What must I do to belong to your church?"

Elder Jose Maria B. Silva, youth leader at the South American Division, was the camporee director.

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Confessions of a Pack Rat

"But if any of you is lacking in wisdom, ask God, who gives to all generously and ungrudgingly, and it will be given you" (James 1:5, NRSV).

It's the paper that gets to me. Old clothes, furniture, and broken appliances find their way to the Goodwill. Aluminum cans make it to the recycling center. Yesterday's salad goes down the garbage disposal. But junk mail is forever.

Will I ever learn to throw it away without reading it first? Will I ever learn that, having read it, I should make a decision to buy, give, vote, or ignore and then get on with my life? Will I ever learn to recognize garbage at a glance?

*"Do not store up riches for yourselves here on earth. . . . For your heart will always be where your riches are" (Matt. 6:19-21).**

But recognizing paper garbage isn't the heaviest of my burdens. My mind is filled with the clutter of wrongs and past grievances. Like my junk mail, I seem to revel in sifting through it. What did they say? How did I respond? Should I have said or done things differently?

What is hard for me to recognize is the fact that the past is past and I cannot change it. It is over and done with, and needs to be pitched in the nearest dumpster.

"But the Lord says, 'Do not cling to events of the past or dwell on what happened long ago'" (Isa. 43:18).

There are all these fears lurking in the corners of my mind—all those nagging little "What ifs?" What if I lose my wallet, my credit cards, my house? What if I get fired? What if I get attacked by killer bees?



*Throwing out
paper is easy
compared with
throwing out my
beloved faults.*

"So do not worry about tomorrow; it will have enough worries of its own. There is no need to add to the troubles each day brings" (Matt. 6:34).

I've decided I'm not going to live with all this garbage. There's far too much clutter for one little human being to cope with. Life is too short for me to be weighed down by possessions.

Throwing out paper is easy compared to throwing out my beloved faults, but I intend to do it. I highly recommend a thorough spring cleaning to all other pack rats out there.

"Remove my sin, and I will be clean; wash me, and I will be whiter than snow" (Ps. 51:7).

After all, in the end, what can we take with us in our journey to heaven? Not our cars or houses or clothes or even—alas!—our paper. We cannot be loaded down with such trivia.

Likewise, all our petty jealousy, our willful attitudes, and our impatience must be left behind. In order to take up the cross, we must first lay down our burdens. As for our garbage—goodbye and good riddance!

"Come to me, all of you who are tired from carrying heavy loads, and I will give you rest" (Matt. 11:28).

* Unless otherwise noted, texts in this article are from the Good News Bible (TEV).



Gina Lee is a freelance writer living in Burbank, California.

BY GINA LEE

FROM
OUT OF THE NEWS...

A New Adventist

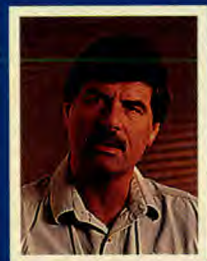
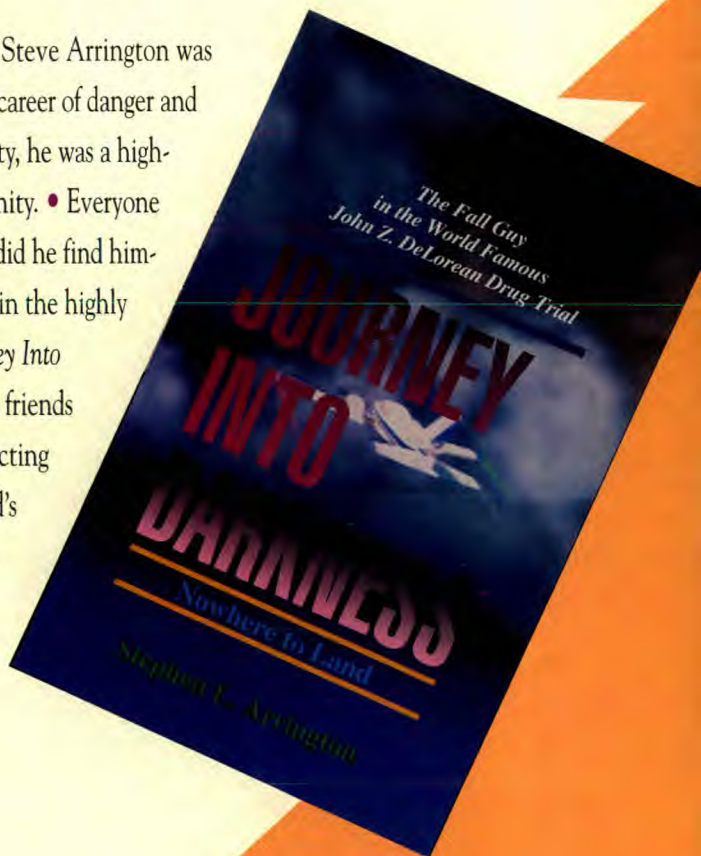
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