

THE MISSING LINK

THE FORGOTTEN POET

# ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

DECEMBER 29, 1994

*Before I Go...*

[ Miriam Wood—  
Chronicler of  
Church Life ]





### Heavenly Assistance

There are many times when I feel the United States Postal Service can use a bit of supernatural help to deliver the mail, like when they get weeks behind in delivering the *Review*. However, I never expected to have heavenly assistance in the matter.

That's the only way I can explain the September NAD issue. This issue traveled across the country to Grants Pass, Oregon, with no address on the cover. My mail carrier knows I am an Adventist, so there was no problem once the magazine arrived at the local post office. It just had to have heavenly guidance the rest of the way.

I have received mail in the past with only a partial address, but never before with none at all. I thought you'd find this one interesting.

*Russell B. Hoffman, Pastor  
Rogue River, Oregon*

*The writer enclosed a copy of the cover of the issue; it has no mailing information.—Editors.*

### Encouraging the Saints

Regarding Brian Jones's article on the message to Laodicea ("An Awesome Privilege," Oct. 20), I think we have spent too much time castigating ourselves for being the Laodicean church and overlooking the wonderful promises to us.

When Jesus says "Buy of me gold tried in the fire, . . . and white raiment," we can look back to Isaiah 55:1, where He says "Come, buy wine and milk without money and without price," and be assured that when He counsels us to buy of Him, He even supplies the purchase price. Let's accept it and open the door to this wonderful association promised us. Can we have more articles and sermons to encourage us?

*Robert A. Dexter  
Porterville, California*

### Unsung Heroes

I was deeply impressed by the editorial "For the Love of Christ" (Nov. 17), by Stephen Chavez.

This moving tribute to those volunteers in our churches who donate their time and effort to keep our churches operating smoothly and efficiently caused me to think of others in our society who likewise are not always recognized for what they do for us on a continuing basis—janitors, garbage removal personnel, newspaper deliverers, mail carriers, gas station attendants, firefighters, meter readers, and a host of

tal or educational status. Most male faculty and staff in certain positions are addressed as "Dr." regardless of educational achievement.

This habit reflects a tendency, in both Adventist and secular society, to define women by their relationships, while recognizing men for their accomplishments, academic and professional. I believe that only the Holy Spirit can bring about the basic attitude changes that will be necessary to break this habit.

*Alice C. Williams, Ph.D., R.D.  
Associate Professor of Nutrition  
Andrews University*

### Coming in 1995

■ "The Challenge of the Middle East." *Review* editor William Johnsson reports from Egypt, Lebanon, and Cyprus on one of the most difficult areas for the work of the Seventh-day Adventist Church. In three parts.

■ **Bulletins of the 1995 General Conference session.** Daily issues with the news, speeches, actions, and inspiration of the Utrecht convocation. Subscribers to the weekly *Review* will receive the 10 *Bulletins* at no extra cost. The *Bulletins* can also be ordered separately from the *Review* and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740.

**Only in the weekly *Review*!**

others. All of these deserve our continued appreciation and accolades for what they individually do for us collectively.

*Robert E. Osborn  
Associate Treasurer  
General Conference*

### Titles

The letter to Miriam Wood (Oct. 20) about the practice of referring to men by title and women by first name struck a responsive chord with me. A similar problem persists in Seventh-day Adventist institutions, at least those with which I have been associated. Frequently female faculty members are addressed as "Mrs." regardless of mari-

### Priceless Paragraph

Paragraph 6 of "To Strengthen Our Homes" (Oct. 27) is worth the subscription price of the *Review*. When a loving, gentle, perceptive father is on hand at a crisis moment, his heaven-directed touch is worth worlds more than only "quality time" to that little one who needs help just then to reverse "humanity's basic . . . nature." Thank you, Elder Folkenberg! *Alice G. Marsh  
Professor Emeritus of Home Economics  
Andrews University*

### Stewards

Someone has probably thought of this before, but while trying to come up with an acronym to help me remember the eight principles that govern health, I thought of the word STEWARDS.

The S would stand for self-denial, T for trust in divine power, E for exercise, W for the use of water, A for pure air, R for adequate rest, D for a proper diet, and S for sunlight.

STEWARDS seems to be an especially appropriate word for something as valuable as our health.

*Andrew Yurchak, Jr.  
Wynantskill, New York*

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



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Cover photo by Dennis Crews

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# 1994—What a Year!

This was the year that we stayed glued to our televisions watching the carnage unfold in Rwanda, the horror of ethnic cleansing in Bosnia, the destruction caused by the powerful earthquake in Los Angeles, and the signing of the once-thought-impossible peace treaty between Israel and the Palestine Liberation Organization.

Certainly this year has been momentous for our world—from the havoc wreaked by nature to political joustings, oustings, and triumphs.

And for the Seventh-day Adventist Church, 1994 has been momentous too. This was the year we topped 8 million members, baptized nearly 700,000 people, and entered the unreached country of Yemen.

And it was a year of mixed emotions. We joyously commemorated 150 years of God's leading since our roots in the disappointment of 1844. But yet we could not shake the sense of *present* disappointment, for after 150 years of preaching the end-time gospel we are still here; we have not yet entered through those shining pearly gates.

## Highlights to Remember

Reflecting for a few moments upon this year brings to mind only a sampling of the innumerable highlights that impacted our church's progress. And I begin where almost all personal ministry occurs—in the local congregation.

**Laypersons at the Center.** So many times we hold up what the corporate church has done administratively to herald the church's yearly triumphs. But we must never forget that it is you and I, one or two or groups of us, who make the greatest impact for the Lord when we personally share the gospel.

Indeed, we pay professionals to do pastoral work and to be resource per-

sonnel, but it's the laypersons on the front lines that keep this movement going forward with baptisms!

Of the hundreds of stories that I hear every year about our work, I cannot forget one that represents so well the dedication of so many laypersons.

At the Festival of the Laity in Mexico, Reymundo Ruiz described to the General Conference president how he took the gospel back to his hometown—even though he knew that every missionary and convert had been run out of town for 30 years.

He began giving Bible studies, and soon he and his seven Bible students were grabbed, tied up, and left for 20 hours on a fire ants' nest. But nothing could deter Reymundo. He started giving Bible studies at night, when "the assassins sleep." He left his home at 6:00 p.m., walked for four hours to the village, and began studies at 10:00 p.m. Then he started for home at 2:00 a.m.

As tears ran down his cheeks, he said that a friend told him that he should be peacefully sleeping as everyone else does at night. He responded that the peace that comes from being an instrument in the hands of God is better than resting peacefully in bed.

Amen! God has been using Reymundo and other men and women around the world to take the gospel fearlessly to people dying without its saving grace.

**Global Mission.** In 1990, 30 countries made the list of countries yet unentered by the Adventist Church. As of this year, most of the 30 countries now have some type of church activity within their borders, often humanitarian work by the church through Adventist Development and Relief Agency.

And within the other countries in which we already have established con-

gregations, we have pushed our work even further, reaching more people.

But great challenges remain—North Africa, the Middle East, Central Asia, northern India, China, Southeast Asia, and Indonesia. These are dominated by Islam, Hinduism, Buddhism, atheism, or spirit worship, and have often been impervious to attempts by Christians through the years. Some even have laws demanding the death of citizens who convert to another religion.

**GC Session.** Sometimes years are judged by what the church leaders vote into church policy, but this year will be known for what they have recommended, not voted.

Items voted and now waiting for final action by the General Conference business session next summer include these major items:

- A request by North America that ordination to the gospel ministry be gender-inclusive, opening the way for qualified women to be ordained.

- A recommendation to reduce significantly the size of the General Conference Executive Committee.

- A proposal to dismantle the current Church Ministries Department and return to nearly the same separate departmental structure in place in 1985.

Other highlights include the official visit of church leaders to China, major relief efforts (from Los Angeles to Rwanda), our church's first baptisms in Mongolia, a major financial squeeze, and rapid membership growth in such formerly difficult places as Russia, Cambodia, Cuba, and Albania.

And if you want to discover more, reread the 1,408 pages of this year's *Adventist Review*!

**MYRON WIDMER**





# Manaus and Mugonero: How Does Providence Work?

When I visited the Brazilian city of Manaus in the heart of the Amazon rain forest in the early part of 1994, I was taken to see the Sambodromo, a large outdoor stadium built for the 1994 carnival celebrations. And I remember South American Division president Joao Wolff telling me that that was the venue selected for a mission-wide rally scheduled for April 19, with 15,000 members expected to attend.

But on April 18, just one day before the scheduled convention, the 100-metric-ton structure collapsed. "The Lord saw fit to bring it down upon itself," said Wolff in a memo to me, "intervening . . . [to prevent] the loss of many lives." According to Wolff, "even the governor of the state of Manaus . . . expressed his gratitude to the Lord for preventing a much greater catastrophe." "Praise the Lord," concluded Wolff's memo, "for His constant care and keeping."

Indeed!

## On the Other Hand

But at the very moment that our believers in South America were savoring this powerful evidence of divine providence, the tragedy of Rwanda was unfolding, a mind-numbing savagery that would see more than 1 million people brutally slaughtered, and millions more thrown into total physical and economic chaos.

As I write this editorial in the city of Abidjan, capital of the Ivory Coast and headquarters of our work in the Africa-Indian Ocean Division (AID), of which Rwanda is a part, I'm picking up first-hand reports regarding the enormity of the tragedy. In an interview with me, AID president Jacob Nortey referred to the horrifying incident that took place

at an Adventist church on the grounds of our Mugonero Hospital in Rwanda, where thousands of our Tutsi members—men, women, and children—had fled for safety.

As our people prayed and sang, soldiers, accompanied by an armed mob, invaded the premises, tossing grenades into their midst. Hundreds were killed instantly. Those who survived the initial attack were brutally hacked to death. In one hour more than 2,000 were murdered there in the sanctuary. The final toll at the Mugonero Hospital compound (some members were killed in the hospital itself) rose to more than 3,000, a figure that included 99 of our 100 Tutsi workers in the area! Their bodies were dumped into five mass graves on the hospital grounds.

## Puzzling

As it happened I was carrying Elder Wolff's memo with me on my trip, intending to use it as the source for a ringing year-end declaration of God's providence in the life of His church. Now I was forced to grapple with the tragedy at Mugonero. How could one explain the providence of Manaus against the slaughter of Mugonero?

As every reader knows, such contradictions can be multiplied around the world. Every passing year fills up its toll of blessing and woe, triumph and defeat, sunshine and shadow. On the one hand, the shout of joyful ecstasy rises to the very heavens. On the other, the groan of excruciating agony shatters the human spirit to the ground. The life-long vegetarian dies of cancer, while the flesh-consuming hedonist comes up negative for the dreaded disease. The careful teetotaler is killed behind the wheel, while the reckless drunk walks away unharmed—to drink again. The

drug-free mother sees her baby born retarded and deformed, while the heroin addict gives birth to an immaculate angel. The child of the godly parent goes bad, while the kid who never once heard the mention of God's name inside his house turns out to be a paragon of virtue in the community.

No, it doesn't always happen that way, as we all know. But it happens often enough to give us pause. In fact, to make us wonder. How can we reconcile such contradictions? Why does tragedy strike one person again and again, while another escapes scott-free every single time? How does providence work?

My understanding of providence is that what happened in Manaus *represents what God delights to do*. And what happened in Mugonero *represents what God sometimes does not prevent*. We must not allow what He permits in a Mugonero to stifle our appreciation and celebration of what He prevents in a Manaus. And only the incorrigibly cynical would deny that the ecstasy in the world far outweighs the agony, the triumph far outdistances the tragedy, and the joy supersedes the sorrow.

Even so, however, the contradictions confound us.

Unless we live in a random universe, we have to believe that there are reasons behind it all. In our human limitations, however, such reasons prove intractable, incomprehensible—buried deep in the inscrutable wisdom of God.

But through it all, our knowledge of God's unchanging goodness helps us face the future unafraid—in the calm assurance that someday we'll understand. Someday He'll make it plain to us.

ROY ADAMS



## WORLD CHURCH

### Who Says Sabbath Schools Aren't Evangelistic?

As a result of evangelistic work by Sabbath School Action Units in Nigeria, 2,891 persons joined the Adventist Church in 1994, says Janice Emanuel, associate director of church ministries for the Africa-Indian Ocean Division.

First implemented in the Michigan Conference in 1987, Sabbath School Action Units use small groups of members (six to eight) to plan and implement outreach activities in local churches. Often the Sabbath school lesson study time is used to apply the lesson to daily witnessing experiences, says Emanuel.

"We don't want to change the action plan one bit," says Nigeria Union Mission secretary D. O. Babalola. "We are seeing great results!"

**Papua New Guinea Helps Adventist Church.** The government of the island nation of Papua New Guinea, where 150,000-plus Adventists live, presented the Adventist Church with approximately US\$45,000 to use in completing a church building for the fiftieth anniversary celebration of the church's work in the Enga province.

Approximately 30,000 people were expected to gather at the rural, mountainous Rakamanda Mission Station on December 18 for anniversary celebrations—the largest celebration in the history of the church in Papua New Guinea.

## Two South African Entities Merge

In a historic action, constituents of a Black conference and a White conference in South Africa voted to merge their entities immediately.

The November 14 vote to merge the Natal Field and the Orange-Natal Conference—two organizational units that shared the same territory but were divided principally on racial lines—is part of a special task force's plan recommended and voted in 1991 to consolidate the church in South Africa.

This merger of *local* fields follows the 1991 merger of the church's two unions in South Africa to form *one* union conference for all Adventists (Blacks, Coloureds, and Whites) in South Africa—the Southern Africa Union Conference. Matthew Bediako, a general vice president of the General Conference, says that another merger of *local* fields is expected in February.

The separate votes by constituents to dissolve and merge their local organizations came after more than a full day of intense debate, negotiation, and sessions of prayer, reports Adventist News Network of the General Conference.

The new entity, temporarily named the Kwa-Zulu-Natal Free State Conference, has nearly 10,000 members and 70 churches. Newly elected officers include president C. F. Venter, former president of the Orange-Natal Conference; vice president-secretary A. N. Nzimande, former treasurer of the Trans-Orange Conference and a former president of the Natal Field; and treasurer W. M. Mason, former treasurer of the Orange-Natal Conference.

According to the General Conference Communication Department, provincial minister Nathan Piari says the government recognizes the Adventist Church for its commitment to youth, welfare, health, and education. "No other church or group in Enga [province] has been able to match those achievements."

### AWR Expects Record Mail.

Preliminary totals show that mail received from listeners to Adventist World Radio (with nearly 1,000 hours of broadcasting

weekly) will set a new record in 1994, according to AWR officials.

"If current trends are an indication of the year's total, we may reach a total of 125,000 pieces of mail," says Allen Steele, AWR program director. The largest segment (100,000 letters) comes from the former Soviet Union, followed by India and China.

"About 30,000 letters request enrollment in Bible or health courses. For our staff and donors, this is the most rewarding part of the ministry," Steele says.

## NORTH AMERICA

### LLUMC to Collaborate With NASA.

Personnel from the church's Loma Linda University Medical Center and the U.S. National Aeronautic and Space Administration will soon be teaming up to conduct experiments aimed at protecting astronauts and scientific equipment from the effects of radiation in space.

The research will make use of LLUMC's Proton Treatment Center and focus on how live organisms respond to radiation exposure, reports LLU's *Today* newspaper.

Under a signed agreement, NASA researchers will contribute to LLU research projects, and LLU students and residents will participate in NASA experiments. The LLUMC Proton Center is the only hospital-based treatment center of its kind in the United States.

### New York Series Sets

**Record.** Abraham Jules, pastor of the Kingboro Temple church in Brooklyn, New



Abraham Jules

York, recently set the highest baptismal record by a pastor-evangelist for a single series

in the Northeastern Conference.

At the end of his seven-week New Beginnings series in Brooklyn's Flatbush district, 265 persons joined the Adventist Church, says Clement A. Murray, conference communication director.



## College and University Enrollment Increases Slightly

**F**ull-time-equivalent enrollment in North America's 14 Adventist colleges and universities increased by 304 students, or nearly 2 percent in the 1994-1995 school year, reports Gordon Madgwick, secretary of the North American Division Board of Higher Education.

While Loma Linda University reports a significant enrollment increase, three other schools report decreases of 10 percent or more for the year. However, the 1990-1995 trend is different (see chart). According to Dr. Madgwick, contributors to the enrollment decreases included

the downsizing of programs, large graduating classes, and depressed area and regional economies.

This month all 14 North American Adventist colleges and universities joined together to start a new marketing program called CollegeNET. This cooperative effort begins with the mailing this month of a magazine to approximately 10,000 academy and high school seniors. Additional copies can be obtained from the NAD Board of Higher Education, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600.

### Full-time-Equivalent Enrollment

	1990	1991	1992	1993	1994	% Increase/Decrease 1993-1994	1990-1994
Andrews University	2,373	2,512	2,442	2,305	2,349	1.91	-1.01
Atlantic Union College	647	580	697	644	552	-14.29	-14.68
Canadian Union College	235	277	296	309	331	7.12	40.85
Columbia Union College	864	738	751	657	641	-2.44	-25.81
Florida Hospital College of Health Sciences			120	184	160	-13.04	N/A
Kettering College of Medical Arts	479	515	462	481	396	-17.67	-17.33
La Sierra University	1,201	1,214	1,232	1,331	1,357	1.95	12.99
Loma Linda University	2,082	2,261	2,291	2,577	2,932	13.78	40.83
Oakwood College	1,187	1,155	1,238	1,294	1,320	2.01	11.20
Pacific Union College	1,533	1,451	1,358	1,434	1,459	1.74	-4.83
Southern College of Seventh-day Adventists	1,289	1,297	1,257	1,293	1,360	5.18	5.51
Southwestern Adventist College	563	604	660	681	722	6.02	28.24
Union College	543	520	486	497	496	-0.20	-8.66
Walla Walla College	1,489	1,492	1,607	1,648	1,564	-5.10	5.04
<b>TOTALS</b>	<b>14,485</b>	<b>14,616</b>	<b>14,897</b>	<b>15,335</b>	<b>15,639</b>	<b>1.98</b>	<b>7.97</b>

### Douglas Batchelor Becomes *Amazing Facts* Speaker.



Douglas Batchelor

Douglas E. Batchelor, a pastor and evangelist in the Northern California Conference, recently was named director-speaker of the *Amazing Facts* television ministry, based in Frederick, Maryland. He replaces Joseph Crews, who died on

October 10.

Ordained in 1990, Batchelor has pastored four churches, authored three books, and established the *A New Revelation* television series on the Three Angels Broadcasting Network.

In January Batchelor's 32-part Revelation series will be airing weekly as a new *Amazing Facts* television program. He will also record 15- and 30-minute

radio programs, and plan a call-in radio broadcast, says Debra J. Hicks, managing editor of the ministry's *Inside Report*.

### CHURCH CALENDAR

- Dec. 31** GC Session Offering for Global Mission—Hands Across the World Offering
- Jan. 7** Soul-Winning Commitment Sabbath
- Jan. 14** Religious Liberty Emphasis Week begins
- Jan. 28** Health Ministries Day
- Feb. 4** Bible Evangelism Emphasis
- Feb. 11** Christian Home and Marriage Week



### North America Calls for a Day of Prayer on January 7.

Adventist leaders are inviting members throughout North America to make January 7, the first Sabbath of the new year, a day of prayer and intercession.

In some churches the entire Sabbath morning service may be built around the theme of intercession. Some will wish to meet in small groups. Others may even wish to make this a time of partial or complete fasting, says a North American Division leader.

Suggested prayer themes include our children, pastors, schools, neighbors, friends, and the church's first satellite evangelistic meeting, NET '95. The day of prayer starts at sunset Friday and ends at sunset Sabbath evening.



# Before I Go . . .



By Miriam Wood

**F**orty years is a long time—a whole lifetime for some unfortunate people whose lives are cut short. But that's nearly the number of years I have been writing for the Adventist Church.

I have been a columnist for years, and "in between times" I've written 16 books. I can scarcely believe that this column has been running for 12 years. But one cannot argue with the calendar.

I must say, however, that during that time the Adventist Church has done far more for me than I have done for the church. I am so grateful for the values that the church—through its leaders—instilled in me from the time I was a child. I can't begin to imagine how my life might have been without the church.

Now I have made a difficult decision that the time has come for me to say goodbye to Dear Miriam. Thankfully, I don't have to say farewell to all the wonderful friends I have made far and wide.

These 12 years have been fascinating, for I've had a kind of window on the church—actually, many windows. As I have gazed through them I have come to some conclusions that may or may not be shared by all my readers. But I want to share them with you—along with my concerns for the future.

## Judge Not

First, I wish all of us could be kinder to one another. I've received so many letters full of bitterness and anger over little slights and misunderstandings, to the point that these incidents simply blot out the full, beautiful message of the church.

We must all accept the fact that any group of people living and working together in close proximity—as church members do—are bound to have some unpleasantness now and then.

Yes, we have members who are tactless. Yes, we have members who are inclined to be harsh. But can we get to the point in our Christian commitment when we are able to overlook these things and enjoy the full radiance of our Saviour's love? The person who made the unkind remark or did the tactless thing will be held accountable by Jesus, not by us.

Another large area of concern to me is the tendency we all have to set up our own list of do's and don'ts and condemn vigorously anyone who deviates from this list. In other words: "Sin as I do or don't sin at all."

In many cases we may not even be talking about sin, but simply differences in background, culture, and customs that vary from one part of the world to another. Here again, we are all personally accountable to God, not to other members of the church.

I realize that what I have said is fraught with a great deal of peril, however, for sometimes we draw up a "D and D" list that contradicts the established doctrines and standards of the church. Of course, there is room for varying interpretations in minor things that do not affect the basic doctrines of our church. But more and more voices at present are being raised in defense of conduct that is really not in harmony with our church and its teachings, and that concerns me.

You may say that some of our pastors and other leaders construct their own standards. I know this is sometimes true, and it requires a great deal of courage and commitment to oppose others in leadership positions. But remember that we are saved individually, not corporately, and we are never safe to see how close we can get to "the edge of the cliff" without falling off.

There is an ancient African proverb I suggest we memorize and repeat to ourselves when we are uneasy about a proposed course of action: "Before a man gives up his good customs and the beliefs that have served him well, he must first make sure that he has replaced them with something of value."

## To Be a Better Church

Our church today is caught in a tremendous whirl of world and societal upheavals that could not even have been imagined just a few years ago. Young people especially are so bombarded on every side with sexual innuendos, alcohol in varying forms, drugs, and violence both real and depicted on television that it is a very serious thing to guide these young lives.

It is imperative to start when children are babies to build a foundation that can protect them. They must have their own clearly established value system if they are to survive as Adventist Christians in today's world. So it is of top importance that Adventist homes be kept strong and secure, forming a bulwark against Satan's machinations. And it is equally important that parents show understanding rather than condemnation.

As conditions and customs change, we have to decide what really matters and what is not of earthshaking importance. Take forms of worship, for example.

I have been fortunate enough to travel over most of the world, and have worshiped with our members in many countries. I have observed and participated in worship services that were totally different in a variety of ways. But the worshipers were just as devout as those of my dearly loved home church. In the Western world we need to ask in every worship situation, Is Christ being uplifted?



I am not, I confess, completely clear on the issue of worship myself, and sometimes I'm troubled by what I see. But I don't want to be so rigid in my beliefs that I drive younger people away from the church. Neither do I want to endorse a worship style that is really not worship at all, but rather a noisy, "feel good" experience.


### Finally

I want you to know how wonderfully cooperative and helpful the editor

and staff of the *Adventist Review* have been during these 12 years. I have never been told what to write or what not to write. The editor has always expressed glowing appreciation of my efforts. This has made things so much easier!

When I sit down at my typewriter (I am still a computer illiterate) I often think of heaven. For it is a real place, not something imaginary. I picture myself and my wonderful husband sit-

ting outside our little "mansion." We are full of joy and eternal happiness. I see my children and grandchildren and many friends coming across the flower-studded meadow. We all greet each other and talk about the wonders of heaven. And try as we might, the trials we have undergone in this old world cannot even be remembered. Let's make it all come true.

For now, though, Dear Miriam bids you goodbye. 

## The Adventist Ann Landers

Sometime ago I received a letter from someone whom I have long admired—Miriam Wood.

"Dear Bill," she wrote, "this is not an easy letter to write, but I think it is something I must do. I am learning that time has a way of marching along, diluting one's strength and taking as much energy as can be gleaned from the protesting victim. I am fully in accordance with the poet who wrote:

"Time, you old gypsy man,  
Will you not stay,  
Put up your caravan  
Just for one day?"

"But of course, the 'old gypsy man' just smiles and moves ever faster.

"You know why I am indulging in all this philosophy, I am sure. I have now authored the Dear Miriam column for more than 11 years and have enjoyed it more than any other writing I have ever done. But I find that more and more I feel apprehensive lest I miss a deadline or mistakenly send in the same column twice (even though I supposedly have systems that are designed to prevent slips of any kind)."

In my reply I told her my first impulse was to send her letter back, as in those British government situations where the prime minister refuses to accept a resignation. But reluctantly I put feeling aside and honored her decision.

I invited Miriam Wood to write a question-and-answer column as soon as I became editor of the *Adventist Review*. Dear Miriam was an instant hit, and throughout 12 years and nearly 150 columns it never flagged, never fell into clichés, never turned predictable or sour.

Dear Miriam was quintessential Miriam Wood: wise, balanced, courageous, good-humored, and Adventist Christian through and through.

Remember, all those columns came about *in retirement*,

after a long and busy life as an English teacher, minister's wife, and writer. Yet the freshness of Miriam's mind bridged the gap between the generations, kept her writing at the top of readers' evaluations in our periodic surveys of subscribers and nonsubscribers. Thus, even while longtime *Review* readers kept letting me know that they hoped Dear Miriam would continue indefinitely, an Adventist "yuppie"—a boomer holding down a top executive position—was urging me to run the column every week instead of monthly.

Miriam Wood is the Adventist Ann Landers. She has all the qualities that have made Ann Landers and her twin, Abby, so successful—and more. Because for Miriam, the ultimate goal isn't entertainment or interest—it is the glory of God and the building up of His people.

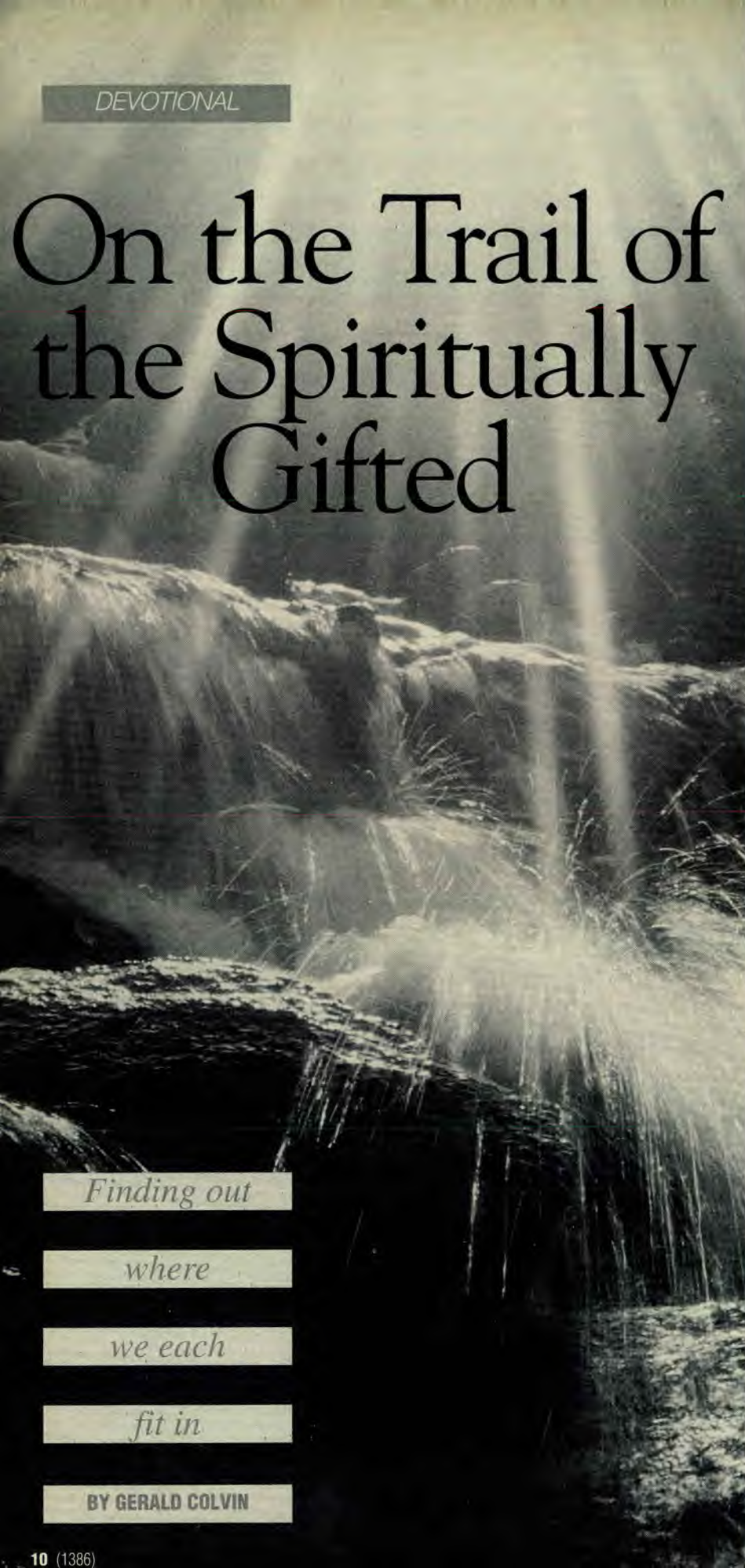
Miriam Wood is a Seventh-day Adventist whose faith permeates life. Dear Miriam sought to marry religion with life and succeeded admirably; but this had long been her hallmark. Miriam Wood is *real*, Miriam Wood is herself. Among her 16 books and numerous earlier columns, you can read her frank account of growing up Adventist, struggling with grace and guilt, in *Reluctant Saint, Reluctant Sinner* (Review and Herald, 1975); or the joys and trials of a minister's wife (she married Kenneth Wood, later editor of the *Adventist Review*) in *Two Hands, No Wings* (Review and Herald, 1968).

This lively, animated, nimble-minded friend has made a major contribution to Seventh-day Adventists. Apart from the students influenced by her teaching, her writings have helped shape a more gracious, balanced, and compassionate church.

Hearing that Miriam was calling it quits, someone asked me about a "replacement." But there'll be no replacement—no one can replace Miriam Wood.

**WILLIAM G. JOHNSON**





# On the Trail of the Spiritually Gifted

*Finding out*

*where*

*we each*

*fit in*

BY GERALD COLVIN

W

hat is it with tools, anyway, that they are never there when we need them?

After failing to locate a chisel, have you ever ended up notching a doorframe with a screwdriver? Or at other times have you found yourself using a chisel to open a paint can and using a screwdriver for stirring? Or an old nail as a punch, and a level for a trowel?

How long has it been since you remembered that *we* are the only earthly tools God has? And have you ever wondered if He gets as frustrated with the whereabouts of His tools as we do over ours? Bob Prouty muses, "Imagine facing a job that calls for a Paul and having to tackle it with a Jonah. Or one that calls for a Joshua and only a Samson is around."<sup>1</sup> God has frequently had to do just that in fashioning the church. True, the foundation is solid, but the finish reveals a multitude of *human* imperfections.

As we note those unfinished edges and unplumbed walls in many of the religious "edifices" about us, should we blame the building or the Builder? The problem might just be that we were not in God's "toolbox" at the precise moment needed. How frustrating for God to be reduced to pounding nails with a crowbar!

## What Kind of Tool Are You?

How shall we serve the Lord?

Some years ago while I was teaching at Union College, my wife and I developed a vague feeling that there had to be something more to Christian service, that somehow we were not *doing* enough.

One Sabbath a young professor at the college asked if he could drop by to talk with us. Imagine our surprise that afternoon when he said, "I've noticed that you two seem to be so active in church work and school life, and, well, I just want to ask your advice about how I might serve better." And all the time we had been deeply concerned that there was something more important or special we should be doing.

Looking back now, I realize that we were sponsoring the college Sabbath school division. And I had just been appointed advisor to the college MV Society. My wife was busy completing her college



degree for Christian teaching while caring for our two children. The young professor thought us remarkably active in our service; we thought ourselves remarkably deficient in service. Which of us was right?

After leaving his post as a renowned European organist and philosopher to bury himself in medical service to Africa, Albert Schweitzer stated in his autobiography that he had been approached for his opinion and advice by many people who wanted to make a similar venture. Only rarely, however, did he give encouragement to such people. "I often had to recognize," wrote Schweitzer, "that the need 'to do something special' was born of a restless spirit. Such persons wanted to dedicate themselves to larger tasks because those that lay nearest did not satisfy them."<sup>2</sup>

He advised that: "only a person who can find a value in every sort of activity and devote himself to each one with full consciousness of duty has the inward right to take as his object some extraordinary activity instead of that which falls naturally to his lot. Only a person who feels his preference to be a matter of course, not something out of the ordinary, and who has no thought of heroism, but just recognizes a duty undertaken with sober enthusiasm, is capable of becoming a spiritual adventurer such as the world needs. There are no heroes of action: only heroes of renunciation and suffering."<sup>3</sup>

How shall we serve the Lord? What have we been given that can be used of Him? *Charisma* is God's gift through Jesus: "The wages of sin is death; but the gift [*charisma*] of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Among the spiritual gifts from God is eternal life, as well as the abilities necessary for service to the church. Living faith is not itself a human acquisition! "We do not pick up 'believing,'" advises Powell, "as we would learn . . . to play the piano. We must be touched by the Spirit of God."<sup>4</sup>

Nevertheless, Paul urged Timothy to stir up the charisma within him by exercising strength, love, and good judgment (2 Tim. 1:6, 7). "To let our spiritual gifts go unused is to place ourselves in opposition to the work of God."<sup>5</sup>

### To Match Our Individuality

A prerequisite for using our spiritual gifts is the realization that the very nature

of charisma is specialized. There are, indeed, differences among us. In worth we are equal, but in talent we are unequal—created that way, you know. But these differences are based on spiritual gifts, rather than on national, racial, or cultural biases.

Romans 12:6-8 lists seven of these gifts: prophesying, service, teaching, exhortation, contribution, aiding, and caring. A church that understands spiritual gifts is a church that seeks employment of the awesome potential of each member. But it is

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also a church that realizes it is a tragic miscarriage of talent to pressure members into assignments for which they are not suited.

Someone with the spiritual gift of caring may flourish quietly in exercising his or her gift behind the scenes, though perhaps terrified at delivering a speech. One member may excel at evangelistic canvassing, while another may be gifted in giving or administration. "Respecting the variety of gifts God has placed within His church will help us avoid the mistake of trying to force all Christians into the same mold—to involve them all in the same form of service."<sup>6</sup>

Since no one monopolizes charisma, there can be no room for boasting. All credit must go to God, the giver of all good gifts, which gifts join together like an inexhaustible waterfall to generate a dynamic force for the church.

Sometime ago my wife and I visited

Colorado (U.S.A.), where we badgered onlookers into snapping our picture at the crest of Pikes Peak, and straddled the Continental Divide. Although both the views and experiences were superb, the rush of the snow-fed rivers probably fascinated us most. And the second day as we took a narrow back road up to the alpine tundra of Fall River Pass, we were continually amazed at how snow and glacial meltings could ever combine in sufficient quantity to create the thunder of mountain torrents and canyon rapids.

Any one of us alone is just a trickle—perhaps just a drop! But joined together we contribute all the necessary droplets for God's "waterfall," for the body of His church! "In God's divine plan He has bestowed upon His church spiritual gifts that it may serve Him and be identified with its gracious and loving God."<sup>7</sup>

### Is There Room for Me?

What about creativity among Christians? The Holy Spirit plays the primary role in the distribution and development of our spiritual gifts. Not just the seven mainline gifts of Romans 12, but also vocational insight, scientific acumen, and artistic genius are vitalized by the Spirit of God.

A major task for each of us, then, is to find an acceptable place where our gifts may be used to optimum benefit. Nowhere are we commanded to seek greater honor for ourselves, or to find more comfortable jobs with higher pay. Rather, we are admonished to develop all of our powers in harmony for the benefit of others and the honor of God.

The church needs Christians who will apply their creativity to transcend the ordinary ways of conducting church business, to test new styles of evangelism, to seek better solutions to perennial problems. Taylor expressed the idea beautifully: "Like varicolored threads in an elegant tapestry, the creative gifts of various church members interweave to present a complete picture. By capability, development, and experience some are suited for a particular profession or trade, but all are essential. No two Christians are exactly alike in skill or manner of working, yet each person is a special thread in the complex pattern."<sup>8</sup>

But often we foolishly aspire to be someone or something we are not. Since each of us possesses a highly original spiri-



tual "footprint," our individual church role will be unique also. As it turns out, however, Christians are constantly human! We are always comparing ourselves and becoming envious of the others' gifts.

### Brighten Your Corner

A common observation regarding spiritual gifts runs: "I realize our pastor isn't the only minister in our church—that I'm also a minister, after a fashion. But come on, when do I have time for ministering? After all, I've got to earn a living. I don't have time to chase about the countryside preaching and teaching."

How would you answer such a challenge? Well, how about this? "God has given each of us a special combination of spiritual gifts, and we can use these gifts wherever we are. Your ministry, my ministry, should be a natural and spontaneous

part of our total lives. Yes, of course, the major preoccupation for most of us must be our daily employment. But if Christ has no part in that, then He is the Lord of only the margins of our lives—of our down times, the leftovers."

We can share the good news around a watercooler or over lunch, we can bring hope to others while carpooling, and we can step into a side room to pray with an acquaintance fighting despair. Nor do we need a doctorate in theology to tell our colleagues or neighbors or relatives or friends what Jesus has done—and is doing—in our lives!

It makes no difference what specific roles are enabled by our particular gifts. In the end, one assignment is as significant as any other assignment. "If you are a Christian," McFarland concludes, "God has especially gifted you to play one or

more positions on His team."<sup>9</sup>

<sup>1</sup> Bob Prouty, "Tool Little, Tool Late," *Insight*, Dec. 7, 1985.

<sup>2</sup> Albert Schweitzer, "I Resolve to Become a Jungle Doctor," in Hung-min Chiang and Abraham Maslow, eds., *The Healthy Personality: Readings* (New York: D Van Nostrand Co., 1977), p. 208.

<sup>3</sup> *Ibid.*

<sup>4</sup> John Powell, *Fully Human, Fully Alive* (Niles, Ill.: Argus Communications, 1978), p. 184.

<sup>5</sup> Sim Chor Kiat, "Gifts for Service," *Adventist Review*, September 1985, p. 5.

<sup>6</sup> Ken McFarland, "Christianity Is Not a Spectator Sport," *Signs of the Times*, February 1985.

<sup>7</sup> Kiat.

<sup>8</sup> Morris Taylor, "Creativity Among Christians," *Adventist Review*, July 12, 1984.

<sup>9</sup> McFarland.



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## If You Didn't Get a Horse

BY LEN RYAN

Ten-year-old Kevin lived in the country in western Canada with his dad. Tree-covered mountains surrounded his home, and a river ran nearby. During the week he rode the school bus into town.

Kevin had coppery-red hair, and sometimes the older boys would tease him. There is nothing wrong with having beautiful red hair, but nobody else at school had hair that color, and Kevin felt different. Kevin got good grades, but in sports he felt clumsy and was the last chosen. This made him feel shy and sad.

For five years Kevin had a dog,

Mickey. But when Mickey died, Kevin told his father, "I never want another dog—he would die just like Mickey."

One December day Dad took Kevin to the doctor for a cold. The doctor noticed how sad Kevin looked and said to the boy's father, "Your son needs a companion—like a horse. I have seen horses do wonders for a boy!" He got out a prescription pad and wrote in big letters "one horse."

Kevin was excited. He had dreamed of having a horse. "Dad," he said, "I want a horse for Christmas."

On the way home Dad said, "Son, we

don't have the money for a horse."

But Kevin remembered the prayer stories he had heard in church. "I will pray," he said to himself. "And God will send me a horse for Christmas." So Kevin prayed many times every day.

But Christmas came and went, and no horse appeared. Kevin came home from the holiday dinner at his aunt's house and cried himself to sleep. God hadn't answered his prayers.

Several days later Dad came home and told Kevin, "Come with me; the neighbors have a new puppy."

"I don't want a dog," Kevin replied.

"Well, look at him anyway," said Dad. And so he did.

The puppy had red hair just like Kevin's. Kevin took him home and named him Fritz, and they became fast friends all the rest of Kevin's boyhood, into his teenage years, and even through college. Fritz lived more than 20 years. When Fritz died, Kevin was married and had a boy of his own. He never had to worry about losing Fritz all those years.

God answered Kevin's prayer, not with a horse, but with the greatest dog pal a boy could have. If you didn't get the Christmas present you wanted this year, just wait—one day you will get something much better!

Len Ryan is a pseudonym.





# The Missing Link?

*How should Christians respond to the recent discovery of fossils declared to be 4.4 million years old and a missing link between apes and humans?*

BY ELAINE KENNEDY AND EARL AAGAARD

**R**ecent news headlines have boldly declared that the origin of humans is now one step closer to the apes. Have you seen these headlines?

"Fossils Reveal Oldest Known Ancestor of Human Beings—New Species Closer to 'Missing Link' With Apes"—*Washington Post*, Sept. 22, 1994.

"One Less Missing Link—Bones From the Ethiopian Desert Prove That Human Ancestors Walked the Earth 4.4 Million Years Ago"—*Time*, Oct. 3, 1994.

These are not sleazy publications, but respected news journals reporting the concepts of paleoanthropologists who have accepted the theory that humans evolved from a primitive apelike creature that lived in Africa millions of years ago.

For those of us who accept a recent, literal, seven-day Creation by God, such claims seem unreasonable. But they do prompt the inquiry: How should Christians interpret these fossil finds, particularly the latest discovery of teeth and bones that scientists say belong to a new missing link, *Australopithecus ramidus*? The link is supposedly a 4.4-

million-year-old apelike creature that has been interpreted as ancestral to humans.

Are there any *good* answers? Or must we just sit quietly and learn to listen to stories about having chimps and gorillas as relatives?

Well, truthfully, such stories won't go away anytime soon. Why? Simply because no one can *prove* divine Creation. Christians must accept it by *faith* from the Word of God.

Yet before we give up too easily in defending our faith in Creation, we must remember that scientists can't *prove* evolution, either. It too is a theory.

So how *do* we interpret such ancient fossil finds that paleoanthropologists believe are the "missing links" between some ancestral ape and modern humans?

Perhaps the best way to answer that question is to begin with a look at the *current* scientific thinking regarding human origins. We emphasize *current* because the story constantly changes as new bones are found. The changes in interpretation are often small ones, but as the number of discoveries increases, the changes become significant.

## Current Scientific Thinking

The scientific thinking may be a bit "heavy" reading for some, but stay with it, as it provides a good basis for an understanding of the theories regarding the fossil records.

As paleoanthropologists have studied fossils from around the world, several types of fossil remains have been classified in the same group as humans, all because they have similar skeletal characteristics.

This group of two-legged primates and modern humans, called hominids, includes such major fossil discoveries as those named Neanderthal, *Homo erectus*, *Homo habilis*, and the australopithecines. Some of the australopithecines are found in deposits with radiometric dates older than 4 million years.

The latest teeth and bones found in Ethiopia, associated with rock that radiometrically dates to 4.4 million years, represent a new type within the oldest group already named *Australopithecus*.<sup>1</sup>

The find in late 1992 has provoked quite a stir in the scientific community and the public press. Named *Australopithecus ramidus*, the teeth of this supposed prehuman creature have more of the significant differences that convince researchers they are one step closer to the ancestral link between modern apes and humans.

## How It All Began

To see how researchers arrived at their conclusions, let's quickly look at the four significant groups of fossil finds that supposedly gave rise to modern humans. (See chart.)

■ **Early *Homo sapiens*.** In the mid-1800s some odd-looking skeletons began turning up in Europe and the Middle East. These were named Neanderthal, after the Neander Valley in Germany, where they were first found. They were breathlessly announced as the "missing link," a form halfway between humans and their apeish ancestors.<sup>2</sup>

However, Neanderthal is now believed by some to be the same species as ourselves—*Homo sapiens*. The original skeletons were simply aged and diseased individuals, giving them a



stoop-shouldered, “primitive” look, which met the expectations of many who thought prehuman ancestors would look like “cave dwellers.”

■ **Homo erectus.** Similar fanfare announced the discoveries of fossils on Java, near Peking, and many other locations. It was only quite recently that researchers gathered together fossils from three continents with dozens of different names into a single species, *Homo erectus*.<sup>3</sup> This species, said to have lived from 300,000 to 1.8 million (radiometric) years ago, is touted as the direct ancestor of modern humans.<sup>4</sup>

■ **Homo habilis.** It wasn't until the 1960s that another supposed “link” surfaced. Louis Leakey dug up bone fragments from several different individuals and named them *Homo habilis*, or “skillful human,” since the fossils were found near stone tools.

■ **The Australopithecines.** For many years another skull was thought to be part of the direct human ancestry, but scientists no longer consider it to be so. In the 1920s a young anatomist in South Africa, Raymond Dart, discovered the skull called the Taung child and named it “the southern ape from Africa,” *Australopithecus africanus*. One rather expressive scientist, Robert Broom, got down on his knees the first time he saw the Taung child, saying he was paying homage to his ancestor.<sup>5</sup>

A second species, *Australopithecus robustus*, with large grinding molars and bigger, stouter bones, was soon added; however, both are no longer considered ancestral to either humans or modern apes.<sup>6</sup>

In the mid-1970s a sensational find—older than *Homo habilis*—was made in Ethiopia by a young scientist named Donald Johanson. The find became known as “Lucy,” after the Beatles song that played all night while the group stayed up and celebrated the fame they could see coming because of their find.

The fossil find was 40 percent of a complete skeleton, an unheard-of coup in a field in which a single tooth or finger bone is a treasure.

Lucy was named *Australopithecus afarensis*. She had a skull with many

unexplained and troubling overlapping. *Homo erectus* overlaps with the species that is supposed to be its ancestor—*Homo habilis*. And *Homo erectus* overlaps the entire life span of the creature that is supposed to be its offspring, early

humans. The validity of the ancestral relationships of these specimens is legitimately in question.

As you might guess, the details of the skeletons and the family trees are indeed a subject of constant argument among researchers, although very little disagreement leaks out into the popular press.

One thing we can be sure of is that there will be another “missing link.” Why? Because humans want to know their origin, and the story of a “recent” Creation is

not believable to many.

## A Time for Interpretation

Now, how shall we interpret all of this? And how should a Christian relate to the mixture of data and interpretation that bombards us so frequently? We'd like to offer four suggestions.

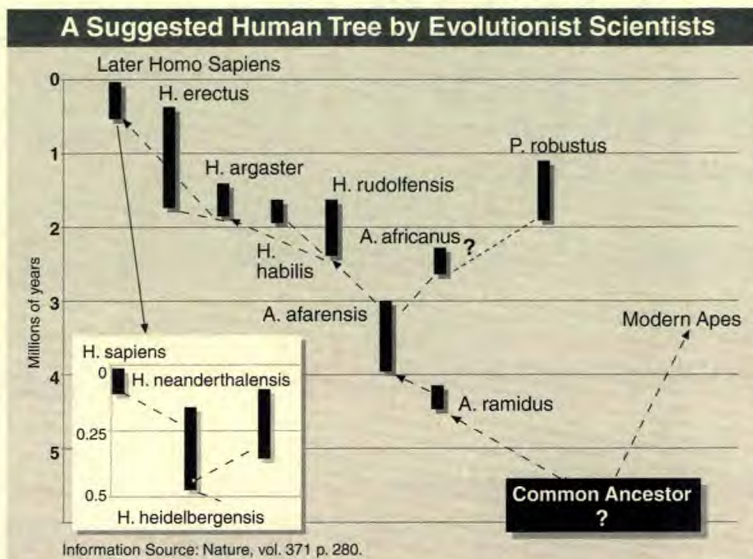
**First, no one really knows what these bone fragments and partial skeletons mean.**

What we have so far is only the “best guess” of individuals who are committed ahead of time to the proposition that humans evolved from apelike creatures in the remote past.

The science of paleoanthropology (the study of ancient humans) was not founded on a lot of evidence that needed interpretation. Instead, Darwin and others concluded that humans had evolved just like all the other organisms, and that the evidence (bones and teeth) *must* be in the fossil record. So they went out looking, and someone has been looking (and finding) ever since.

**Second, realize and accept that in a scientific discussion no one knows how things originated.**

Our belief in God and His creative acts is strong, but we cannot *prove* the



similarities to our modern apes, but a body indicating that she walked upright without using her knuckles. Dated at almost 4 million years, she was announced as the oldest hominid fossil, as well as the most complete, in the direct line of human ancestors.<sup>7</sup>

It took 16 years—until 1992—for another “missing link” to show up. Named *Australopithecus ramidus*, this one was found in Ethiopia, overlain by an ash bed radiometrically dated at about 4.4 million years.

Detailed and elaborate stories of this creature are now being told, all based on “teeth, arm bones, and parts of a skull and jaw that turned out to belong to 17 individuals.”<sup>8</sup> Fifteen of the 17 specimens found are cranial remains, and teeth dominate that material.<sup>9</sup> Mating preferences, courtship procedures, food-gathering strategies and child-raising techniques are all part of the speculation of those who study these old teeth and bones.

Currently the most popular view (as reported in *Nature* [371 (1994):280]) of the supposed evolutionary pathway that they say leads to you and me is shown on the accompanying chart.

Notice the branching, and the yet-



truth of our beliefs scientifically. As we said earlier, we need to be perfectly honest about this point: Creation is a faith position, and there are aspects of Creation that cannot always be demonstrated empirically. We also might point out that naturalistic philosophies are worldviews that also require faith and whose claims are not subject to proof.

### Third, be informed.

If you are going to talk about evolution with people who read newspapers and magazines, you don't have to be an expert to be credible, but you do need accurate information. When someone accepting the conventional wisdom makes a glaring error, people say, "What a fool that person is." But when a creationist does the same, they say, "What fools creationists are."

We cringe every time we hear someone say "Lucy is nothing but an extinct chimp [or (worse yet) a monkey]" or "Natural selection works, but it can never produce new species" or "They have found dinosaur tracks along with human tracks down in Texas somewhere."

All of these statements reveal a shallow knowledge of the scientific evidence and elicit deserved derision if the person making them pretends to know what he or she is talking about.

An excellent source for general information about evolution is Access Research Network (P.O. Box 38069, Colorado Springs, CO 80937). In addition, a great new book specifically about human evolution is *Bones of Contention*, by Marvin Lubenow.

The pattern he has found in the anthropological literature is both unexpected and comforting (for creationists). Professor Lubenow tells us that, contrary to what we keep hearing, there is *plenty* of fossil evidence about human origins. He believes that such evidence does *not* support the evolutionary theory. We can't think of another book currently in print that gives a better introduction—from a creationist's point of view—for interpreting the supposed fossil evidence for human evolution.

**Fourth, anything dealing with origins is at best a historical science, and there is room for anyone's worldview**



Various skulls show the variety that exists among the hominid group. From the left: a modern chimp and *Australopithecus africanus* are compared to *Homo erectus*, the Neanderthal, and a modern human.

### to get in the way when interpreting the data.

Current interpretations of human origins are direct outgrowths of a naturalistic worldview. Paleoanthropologists are not trying to deceive anyone or falsify the data. They are simply trying to make sense of the fossils they find in terms of their own worldviews.

### What Now?

So how should we understand all of these fossil records? What's the "real story"?

We believe there is sufficient evidence to eliminate some possibilities, though not nearly enough to be positive about many others. Here are some conclusions and points to ponder:

First, we do not accept the theory of human evolution.

Second, we believe that "Lucy" and her relatives are extinct primates.

Third, recent research on inner ear structures suggests that the oldest group, the australopithecines, may *not* have had "erect posture,"<sup>10</sup> making them simply apes and not "prehumans."

Fourth, *Homo habilis* does not appear to be ancestral to *Homo erectus*.

Fifth, *Homo habilis* and *Australopithecus afarensis* are controversial with some scholars,<sup>11</sup> who maintain that they are imaginary species consisting of the bones of more than one form. This is especially true of the more fragmentary material.

Sixth, author Lubenow speculates that there was a "worldwide pathology"

(probably rickets) brought on by the Flood, accounting for the wide variation in morphology of human skulls, including *Homo erectus*, found as fossils. The validity of his theory may be tested as new skeletal material is discovered.

Seventh, we believe it is premature to draw any definite conclusions about how the australopithecines, *Homo habilis*, and *Homo erectus* fit into our understanding of Creation. Many more fossils and much hands-on research are needed before Adventist scientists (or anyone else) will be justified in making positive statements about the status of these fascinating fossil bones.

Both creationists and evolutionists find these ancient fossils an intriguing puzzle. However perplexing they may be, we do not have to abandon our belief in a recent, literal, seven-day creation by God in the face of the current scientific interpretations.

<sup>1</sup> Tim White, Gen Suwa, and Berhane Asfaw, "Australopithecus ramidus, a New Species of Early Hominid From Aramis, Ethiopia" *Nature* 371 (1994): 306-312.

<sup>2</sup> John Reader, *Missing Links* (Boston: Little, Brown and Company, 1981), p. 25.

<sup>3</sup> Marvin Lubenow, *Bones of Contention* (Grand Rapids: Baker Book House, 1992), p. 120.

<sup>4</sup> *Ibid.*, p. 131.

<sup>5</sup> Reader, p. 122.

<sup>6</sup> Bernard Wood, "The Oldest Hominid Yet," *Nature* 371 (1994):280.

<sup>7</sup> Tim D. White, Gen Suwa, William K. Hart, Robert C. Walter, Giday WoldeGabriel, Jean de Heinzelin, J. Desmond Clark, Berhane Asfaw, and Elisabeth Vrba, "New Discoveries of *Australopithecus* at Maka in Ethiopia," *Nature* 366 (1993):261-265.

<sup>8</sup> Sharon Begley, "Out of Africa, a Missing Link" *Newsweek*, Oct. 3, 1994, pp. 56, 57.

<sup>9</sup> Wood, p. 281.

<sup>10</sup> Fred Spoor, Bernard Wood, and Frans Zonneveld, "Implications of Early Hominid Labyrinthine Morphology for Evolution of Human Bipedal Locomotion," *Nature* 369 (1994):645-648.

<sup>11</sup> Dean Falk, "Cerebral Cortices of East African Early Hominids," *Science* 221 (1994):1073. Also, Richard G. Klein, *The Human Career: Human Biological and Cultural Origins* (Chicago: University of Chicago Press, 1983), pp. 155, 156, 158, 182.



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# The Fargo

*An outstanding evangelist, preacher, teacher, and administrator, Robert Hare was also one of the Adventist Church's most prolific poets.*

BY EDWARD A. STREETER AND VERA L. STREETER

Poetry has been called the highest form of language. Noah Webster refers to poetry as a literary "experience . . . that stirs the imagination or gives a sense of heightened and more meaningful existence."<sup>1</sup>

Henry Thomas and Dana Lee Thomas saw the poet as a creator and prophet and more: "He is something even beyond that—a teacher. He not only sees the light but he also guides our steps in its direction. The great poets try to eliminate the injustices of the world and to perpetuate its beauties. They form the closest link between the men of today and the supermen of tomorrow. They are 'our loftier brothers' who take us by the hand and lead us over 'the world's altar stairs that slope through darkness up to God.'"<sup>2</sup> It has also been said that poets are born, not made.

On August 20, 1953, Robert Hare died at the age of 94. Now, more than 40 years later, few remember one of the most prolific and best-loved poets of the Seventh-day Adventist Church.

## The Journey of a Lifetime

Robert Hare was born in Northern Ireland, December 21, 1858. At the time, Ireland was still recovering from the blight that had ruined the potato crop during the 1840s. During the crisis, 750,000 people had died of starvation and disease, and hundreds of thousands migrated to Australia, Canada, New Zealand, or the United States to begin a new and better life.

After selling their farm in the early summer of 1863, the Hare family bought passage on the sailing ship *Lancashire Witch*. A journey of 112 days brought them to Auckland, New Zealand.

Father Joseph Hare was able to purchase 40 acres of land 160 miles north of Auckland. Mr. Hare and his two oldest sons secured employment in a local lumber mill. For a few months the 12 members of the Hare family lived in

three tents until they built a home there.

Their first New Zealand child, Martha, was born in Kaero. But soon Mother Hare became sick because of complications at Martha's birth. The illness ended in Mother's death, and plunged the family into incomprehensible grief. Young Robert walked as if he were lost. Once Father Hare found Robert sitting by his mother's grave, weeping for her to come back. Robert never forgot his mother, and several days after her death he wrote his first poem about her and showed it to his father.

Hannah Skinner, a missionary physician, had attended Mother Hare at Martha's birth and while Mother Hare was sick. She helped in the care of the children and a year later married Father Joseph Hare. Two lonely hearts found comfort in each other and brought into one family 19 children—11 Hares and 8 Skinners. Five more children were born into the Hare family, making Father Hare renowned throughout the country as the man with 24 children.

As a young boy Robert was different from the other children. He was often found in deep thought. When asked what was troubling him, he would embarrassingly admit that he was work-

ing on a poem. At the age of 15, after passing through a sad experience caused by a fickle friend, he wrote a poem expressing his feelings. He submitted it to an Auckland newspaper, and it became his first published poem.

## Lean Hard

Often the heart is weary,  
The spirit crushed and low.  
Often the way is dreary  
We feel compelled to go.

Often our footsteps falter,  
O'ercome by crowding fears,  
Earth's fickle friendships alter,  
And pave life's path with tears.

But through them comes a-calling,  
By silent grief o'erheard,  
Like angel voices falling—  
"Lean, weary child, lean hard."

His family now recognized him as a poet! This was the beginning of a new experience for Robert. He read, he studied, and he wrote poems. At the age of 21 Hare was invited by the Methodist church in Whangaroa to be their preacher.

## Rising to the Challenge

But with the arrival of Stephen Haskell, an Adventist evangelist from America, life in the Hare family changed. Bible studies





# My Father Poet

and serious conversations led the entire family to join the Adventist Church.

After Robert preached about the changeless Sabbath in the Methodist Church, he was asked not to return. His wedding engagement to a young woman in the congregation broke off just as suddenly. He was forced to choose between marrying a woman he loved and honoring the Lord by keeping the "Jewish" Sabbath.

At Haskell's suggestion, the 27-year-old Robert sailed for America and Healdsburg College in California. There he had ample opportunity to study, write poems, and meet a lot of friendly young people, including a young faculty member named Henrietta Johnson.

On May 22, 1888, at the end of two years at Healdsburg College, Robert married Henrietta. Just hours before the wedding he was ordained to the ministry. The next day he and his bride sailed for New Zealand. The young couple celebrated their honeymoon on the voyage.

The next few years were busy ones. Robert conducted evangelism throughout New Zealand. In March 1890 he was invited to Australia, where he held evangelistic efforts in many cities across that continent.

Writing poems was still an important part of his life, and he chronicled the major events of his life and ministry with poems suitable for the occasion. Wind, lightning, thunder, storms, noonday, eventide, bird-songs, flowers, gentle dew, and a host of other elements of nature were motifs that found their way into his poems. Above all was his hope for the soon return of his Lord, and the urgent need to be ready. A recurring theme was "Will you meet me there?"

But preaching the Adventist message in Australia was not easy. Adventist evangelists encountered bitter opposition. Criticism came from newspapers and pulpits. It was hard work, and Robert became discouraged and depressed.

During a particularly dark period an encouraging letter arrived with the message "God wants you to stand at your post

as a faithful sentinel. . . . [He] will strengthen and bless you if you will make Him your trust." It was signed "In much love, Ellen G. White."<sup>3</sup> As he and Henrietta read and reread the letter, tears filled his eyes, and another poem came from his pen, entitled "I Know Not Why."

I may not tell why He permits the  
storms to blow,  
But still I rest upon the changeless  
word.  
That sometime, in His fullness, we  
shall know.  
When day smiles radiant in the after-  
glow,  
And faith beholds its Lord—  
'Tis then we, too, shall know!

I may not see through all the mists  
that float around,  
Hiding the distant hills and lofty  
skies,  
But still the skies are there; no sight  
or sound  
But meets His knowledge; all pro-  
found  
The stars shine on, the mountains  
rise,  
And faith has solid ground.

I cannot tell why He permits the bitter  
blast  
To wreck, with wintry hands,  
love's templed shrine,  
Why buds the fairest, sweetest, and  
the last  
Shattered upon the heath are cast—  
But still a Hand that is divine  
Will hold till storms are past.

## Never a Dull Moment

Life for Robert and Henrietta seemed one endless round of activities—conducting evangelistic efforts in various places; raising a family that brought much joy to them, Robert's becoming editor of the *Bible Echo*, and then going back to public evangelism.

In 1907 Robert was invited to teach

Bible at Avondale College. But four years later Hare was again conducting evangelistic campaigns. Those were great years, happy years. In spite of all these busy activities, Robert continued to write articles and compose poems. In 1916 he returned to Avondale for a second term as Bible teacher.

In 31 years the Hares moved 51 times. Life was full, but the pressure of the work was taking its toll. As their children grew up and were married, the family began to move away. Soon one son was an ordained minister in Adelaide, South Australia; another son was an ordained minister-missionary in Burma. One daughter was in Fiji as a missionary wife; another was in China, also the wife of a missionary.

The president of the Australian Union Conference invited Robert and Henrietta to come to Wahroonga, where the union office was located, to be "field secretary" for the union. The Hares found a house and named it Beth Shan, house of peace. Hare was able to preach in the local churches and at camp meetings, but above all, he had time to write poems.

## Always a Poet

The urge to write poems seemed to possess him. Once Henrietta gave Robert a list of items she wanted from the store. Several hours later she asked him where the groceries were. He didn't remember going to the store. The grocery list was still in his pocket, but on the reverse side of the list was a poem he had composed.

Often the sound of Robert chopping wood for the stove would be punctuated by long periods of silence. That's when the poet would lay aside his ax, take up his pencil, and put into words the thoughts going through his mind.

When his granddaughter sent him a poem she had composed, Hare's reply revealed the appeal poetry had for him: "I think you must have great courage to start writing poetry. Poetry is the highest form of language. It may take the deepest thought. I began to write when I was 6 years old, and



# Counting Hare's Poetry

Robert Hare's poetry has been published in Adventist journals around the world. A total of 1,635 poems have been located and stored on computer discs.

Eight volumes of Hare's poetry are on file in the Heritage Rooms at Andrews University and Avondale College.

At Hare's funeral the officiating minister mentioned that Robert Hare had published 2,000 poems. We're not certain if that means he wrote 2,000 poems or that his poems had been published 2,000 times. (We found that many poems had been published in five or six different journals.)

If you have a collection of poetry, we would appreciate knowing about any by Robert Hare so we can check them against our collection. There may be some that are still unpublished.

You may send correspondence to: Edward and Verna Streeter, c/o Andrews University, Berrien Springs, MI 49104.

I have been writing ever since. I have had many ups and downs, and my work has often been rejected. But my love for writing sweet thoughts has carried me through."

In 1948 *Along Life's Journey* was published, containing 92 of Hare's best-loved poems. When the Mark Twain Literary Society, in Washington, D.C., received a copy of this publication, they made him an honorary member in recognition of his literary skill.

At 91, when he felt he was unable to preach anymore, Hare wrote a farewell message that was published in the *Australasian Record*:

"The readers of the *Record* will not be surprised to learn that a deep feeling of sorrow fills my mind as I look over my 64 years of ministerial work. During this period I have preached more than 10,000 sermons, given thousands of Bible readings, published seven books, and written more than 1,500 poems. I have enjoyed every moment and I wish I could keep on going, but younger men must now carry the burdens. I have seen your sons and daughters grow up and become loyal hearts and true men and women. May the Lord bless you all and make His message and His service your delight."

In December 1952 Hare celebrated his ninety-fourth birthday with several of his children. He was now all but completely bedridden. But his thoughts were in heaven, where they always were. And though he could no longer write legibly,

he composed his last poem. Line by line he constructed it. One of his children wrote the lines as he whispered the words faintly to them.

At last it was done, and Henrietta typed it and then read it to him.

## Meet Me Over There

Will you meet me in the kingdom  
When the days of toil are past,  
Where the light immortal lingers  
In the Promised Land at last?  
There to join the angel chorus  
In their holy jubilee,  
And to walk in perfect gladness  
By the crystal sea.

Will you meet me in that city  
Where the streets are paved with  
gold,  
Where goodbyes are never spoken  
And the dwellers grow not old?  
Nevermore to weep in sorrow,  
Nevermore to sigh in pain,  
But in love's eternal homeland  
Ever to remain.

There all heartaches are forgotten,  
And each opening scene is fair,  
Where the light of glory lingers,  
Will you meet me over there?


Father smiled. "It is done, Mother," he whispered faintly. "I'm ready to go now."<sup>4</sup>

A. G. Stewart, in his "Life Sketch of

Pastor Robert Hare," remarked: "Few workers in the cause of God have made such a contribution to the spiritual life of the church in this field [Australia] as Robert Hare, who by pen, voice, and deportment, has ever inspired God's people. Monuments to his ministry are found in many places. His books, his articles, his poems, live on in the lives of many."<sup>5</sup>

Each of Robert Hare's poems is a little sermon in itself. They all speak of a love and a desire that he had for the church and its members to "meet me over there." Forty-one years after his death, Robert Hare is almost "the Forgotten Poet."

Very few poems now appear in our church journals. Part of the reason is that most of us today are so busy that we don't have the time or the interest to read and enjoy poetry.

But even if we forget the poet Robert Hare, let us never be too busy for "thinking deep thoughts" and longing for "that home over there." 

<sup>1</sup> "Poetry," *Webster's Third New International Dictionary of the English Language*.

<sup>2</sup> Henry Thomas and Dana Lee Thomas, *Living Biographies of Great Poets* (Garden City, N.Y.: Blue Ribbon Books, 1941).

<sup>3</sup> Eric B. Hare, *An Irish Boy and God* (Washington, D.C.: Review and Herald Pub. Assn., 1965), p. 73.

<sup>4</sup> *Ibid.*, pp. 188, 189.

<sup>5</sup> A. G. Stewart, "Life Sketch of Pastor Robert Hare," *Australasian Record*, Sept. 21, 1953.



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# Brave New World

*Adventist youth around the world are poised to make a difference. Indeed, they already have.*

No wonder they're an enigma to most adults. Youth and young adults seem to have so much more energy than we had when we were their age. They've traveled more, been given more options, been exposed to more of

promise as we wait for the Lord to return.

## Taking Jesus to the Streets

"A Call to the City" was the first major event for the youth and young adults in south Florida since Hurricane Andrew stomped the region just two years ago. The event drew some 1,300 youth to Greater Miami Academy for a weekend of outreach, awareness, and fellowship.

The theme song for the weekend was written by East Los Angeles-raised Jose Rojas, director of youth ministries for the North American Division. The song—"A Call to the City"—was made into a music video and was played and sung several times during the weekend. In it was a challenge for youth to do something to ease the pain, hunger, and suffering of those who live in urban areas.

On Sabbath morning the youth watched—by way of video hookup—a group of non-Adventist young people being interviewed in a separate room by a professional marketing firm. The "focus group" was asked 50 questions about church, such as: What do you like in a church? What kind of church would you attend? What do you know about Seventh-day Adventists? What

would make you go to church?

A general discussion followed the presentation, and the Adventist kids were asked what they would do to reach their unchurched peers. It was just one of the many times during the weekend that they were challenged to become involved in taking Jesus to people where they live.

To get a feel for the types of opportunities for service available to them, several projects were planned for the youth on Sabbath afternoon.

Twenty youth went to the South Florida AIDS Coalition. They toured the facility and became aware of the reality of AIDS and the need for education to halt the disease's advance, and support for those who already have the disease.

About 50 kids took part in a worship service at a local youth detention center. Sixty more helped the Bradmore Spanish Seventh-day Adventist Church distribute food baskets to 100 families



Adventist youth challenged at "A Call to the City" weekend helped provide summer recreation for these underprivileged young people.

what's good and bad in society (and the church). They have talents that many of us only dream about. And just when we begin to think that we understand their "language" and what's "in," the next new wave is carrying them on to other adventures.

Fortunately, the Adventist Church is blessed with people of vision who are channeling the remarkable energy of its youth.

The following stories reveal an aspect of Adventist Church life that makes the future look bright with

*Correspondents for this article were Amy Cotto, Cindy Kurtzhals, Thierry Lenoir, Flavie Jackson, Sylvia Vedder, and Jon Dalrymple.*



Providing practical demonstrations of Christianity is an important part of taking the gospel to these Florida youth.



in a low-income mobile home park.

Two seminars—"How to Survive in Public High School and College" and "Designing a Church for Your Unchurched Friends"—were also conducted Sabbath afternoon. Seminar presenters were Adventist youth who attend public schools. They shared their own personal attempts to make witnessing appeal to their peers.

One of the most dynamic events of the weekend was the singing of a 100-member mass choir. The choir contained youth from throughout south Florida. "They practiced together several times," said weekend coordinator Sergio Torres. "It was an opportunity for them to sing *their* music, in the context of *their* way of expressing love for the Lord and other people."

As a result of their performances at "A Call to the City," the choir was invited to sing at the national

### Hope Unites

To be honest, it was a crazy gamble. First, because the last international youth congress was only five years past. Then rumors circulated that costs to produce it would be prohibitive.

One month before the congress was to begin in Lausanne, Switzerland, registrations to the event were running far less than anticipated. John Graz, associate director of church ministries for the Euro-Africa Division and congress organizer, began to worry.

At nearly the last minute the trickle of registrations became a tidal wave. Finally 2,200 young people from more than 20 countries, speaking 10 languages, registered to attend the congress. Sabbath attendance at the congress peaked at 4,000.

The congress center itself, the Palais de Beaulieu, offered exceptional and unique advantages. The comfortable buildings were surrounded with shrubs, flowers, wide lawns, and a fountain that was floodlit in the evenings. Dormitories that housed 1,800 people and a dining hall were a two-minute walk from the auditorium. A sports field was just a 15-minute walk away. And then there was Lake Geneva...

Add to this Germans talking to Romanians; Italians speaking to Spaniards; Swiss conversing with Belgians; French, Tahitians, Australians, Czechs, Austrians... The theme for the congress? "Hope Unites." What else?

Each morning of the congress Jacques Doukhan, of Andrews University, brought the delegates a message about hope. The morning sessions also contained reports from different countries about the evangelistic, social, and humanitarian efforts carried out by the youth in their respective countries.

Afternoon seminars on current events, spiritual life, and ethics were conducted by youth ministry professionals from Europe and the United States.



Delegates to the "Hope Unites" congress in Lausanne, Switzerland, were entertained and challenged at the open-air stage near the main auditorium.

Friday evening was one of the spiritual highlights of the weekend congress. Following a baptismal service, Richard Barron, of the General Conference Department of Youth Ministries, invited forward those who wanted to prepare for baptism themselves. Three hundred thirty young people responded.

Three youth ministry professionals were honored on the last night of the congress. Thierry Lenoir, associate director of church ministries for the Swiss Union Conference, was given a certificate of appreciation. Jose Figols, youth director of the Franco-Belgian Union, and Gerard Eiteneier, youth director for the North German Union, received awards for excellence in youth ministry. The latter two have a combined total of 54 years of experience in working for the youth of the Seventh-day Adventist Church.

Some of the most revealing comments heard after the congress came from the personnel of the Palais de Beaulieu, who said, "Usually, when 3,000 young people come to our campus we have complaints from the neighbors, and our landscaping has to be redone. But your youth are completely different!"

Said another, "Your youth were fantastic. What a message of hope you're leaving with us!"



Richard Barron interacts with some of the young people who responded to his invitation for baptism in Lausanne.

Neighborhood Crime Watch Night Out at the James L. Knight Center in Miami the following month.

Follow-up activities from "A Call to the City" included a six-week summer day camp at the Northwest Miami Spanish church for low-income kids, and summer basketball and volleyball leagues at Greater Miami Academy. "These activities attract many young people from the area—Adventist and non-Adventist," said Torres. "They provide a good outreach opportunity." Torres is director of youth/young adult ministries for the Florida Conference.



For the participants of this congress, unity became much more than a slogan. Clearly their hope in a soon-coming Saviour makes unity a way of life.

### Looking Forward to the Harvest

Hearing reports of hundreds or thousands of youth attending a weekend congress may lead some to believe that these congresses happen more or less spontaneously.

In fact, a youth conference is the result of months of planning. What begins as an idea takes many hours of coordination and hard work.

Late summer 1994 was the culmination of planning that began a year earlier. That's when youth from the Seychelles in the Africa-Indian Ocean Division hosted youth from Reunion and Mauritius at the International Conference Center. (Because of a shortage of funds, youth from Madagascar had their own mini-rally at home.)

The opening meeting of the Seychelles Youth Congress was inaugurated by Sylvette Frichot, minister for government, youth, and sports for the Seychelles.

Workshops and seminars during the congress focused on personal spiritual development and practical suggestions for being more active and involved in the Adventist Church.

On Sabbath the youth were joined by members of the island's four Adventist

congregations for a Sabbath school and worship service. After the morning services, 23 individuals sealed their covenant with Christ by being baptized in an outdoor ceremony at the Roche Caiman Sports Center.

(Another baptism two weeks after the congress saw 65 people demonstrate their loyalty for Christ. It was the result of evangelistic meetings held simultaneously with the youth congress. And it was the largest number of people baptized at one time in the Seychelles.)

Despite the frustrations and the long, tedious hours of planning, no one who attended this youth congress had any regrets (except, perhaps, that it didn't last longer). It accomplished what the planners hoped it would: giving area youth an opportunity to fellowship with each other and cultivate a deeper religious experience with their Redeemer.

### Quality, Not Quantity

It certainly seemed unusual. When 35,000 Boy Scouts and their counselors attended a jamboree in Virginia recently, 16 Adventist Pathfinders were there as well.

No, they weren't there because they took the wrong turn off the interstate. They were present because the consul general of Indonesia asked them to attend the jamboree and represent Indonesia. In the process—like Daniel and his three friends—these Adventist



Oscar Sianturi (right) and Sean Vedder prepare a vegetarian meal for their Pathfinder Club and the Boy Scouts that visited their camp.

youth represented a "higher" authority.

The Pathfinders came all the way from southern California by way of Indonesia (where they had traveled to learn to play *angklungs*—instruments similar to handbells made out of bamboo). Then there was the matter of earning money for the trip to the East Coast. They performed throughout southern California and were supported in their efforts by church members and non-members.

Once they arrived at the jamboree, the differences between the Pathfinders and the Boy Scouts became more pronounced. Things that set Adventists apart made a big impression on those who observed them. The Pathfinders had morning and evening worship, they studied their Sabbath school lessons, they ate vegetarian food, they didn't participate in secular activities on the Sabbath. Each of these generated more than a little discussion between the Pathfinders and the Scouts they associated with.

The camp was set up so that Scouts from different units—one adult counselor and one Scout—visited the Pathfinders on a rotating basis. When the blessing was offered before meals, the Pathfinders quickly stepped forward to lead out in this premeal ritual. When a Scout was invited to pray, a common response was that he wasn't prepared, or



Tropical beauty framed this scene just prior to a baptism in the Seychelles at which more than 60 people were baptized.



that he hadn't memorized his prayer.

The jamboree took place on an "enclosed campus." For security reasons participants weren't allowed to leave the camping area once they arrived. But Boy Scout officials made it possible for the Pathfinders to have the use of two minivans so they could attend Adventist services in a nearby community.

On the last day of the jamboree the Pathfinders performed in the open arena. They played the angklung, sang Indonesian national songs, and did their close-order drills. They took part in other Scouting activities, such as scuba diving, air rifle target practice, "jungle camping," and so forth.

But their greatest thrill came from being able to be unique witnesses for the Lord and the benefits of the Adventist lifestyle.

### The Right Stuff

Giving young Adventists a "piece of the pie" is more than just a slogan at the Upper Columbia Conference in Spokane, Washington. Since 1990 the percentage of conference office staff under the age of 30 has risen from 4 to 14 percent. Of these, 57 percent are full-salary, midmanagement workers or departmental directors.

Robert Folkenberg, General Conference president, first outlined his objective of making young adults active in the church during one of his first

speeches as president. And in the Upper Columbia Conference it's clear that more young Adventists are dedicating their lives for service to the church in nonpastoral, nonteaching roles. While these young professionals gain career experience, the UCC is helping to reinforce their Christian work ethic should they choose to work outside the church.

"The employment of these young professionals is part of a very intentional strategy," says Jere Patzer, conference president. "We want to capture their energy, creativity, and enthusiasm for the mission of the church."

Task force positions are another way the Upper Columbia Conference is giving youth a piece of the pie. As a conference department grows and takes on greater responsibilities, more professional assistance is needed. In order to accommodate these needs (while keeping salary budgets to a minimum), the conference provides college graduates and undergraduates a year of professional experience for a



Jere Patzer, president of the Upper Columbia Conference (right), sits with six of the seven workers who work in the conference office and are under the age of 30. They are (from left) Cheryl Wren, development director; Shelly Lunt, trust services records; Julian Miranda, computer network operations assistant; Herman Schreven, assistant ABC manager; Tawnya Keele, accountant; and Jon Dalrymple, communications assistant. Not pictured is Ron Rasmussen, Youth Department promotion and marketing.

small stipend and often college credit.

Upper Columbia Conference made its task force position in communications more permanent through the General Conference internship program. In it, the conference pays 55 percent of the intern's salary, and the union conference and General Conference team up to pay the other 45 percent. Thus, the conference provides the experience, gets the needed assistance, and keeps its costs low. "It definitely works to our mutual benefit," says Patzer.

### What About the Future?

It really is a brave new world. Because even though world social and political conditions are disintegrating, Adventist youth are making a positive influence in their homes, churches, communities, and beyond.

They have the talent, they have the energy, and they have a relationship with Jesus. They are riding the crest of the wave that's expecting Christ's return. Look around; there are probably youth in your church who are looking for ways to be involved.



Pathfinders from Azusa, California, performed Indonesian music with angklungs before thousands of Boy Scouts at an international jamboree in Virginia.



This index, for July to December 1994, includes the articles, editorials, and columns in the list of abbreviations below. Children's Corner stories and poems are not included. The index has four sections: Authors, Titles, Subjects, and News. Indexing is prepared by the *SDA Periodical Index*, James White Library, Andrews University, Berrien Springs, MI 49104-1400.

## List of Abbreviations

AN	AnchorPoints
CI	Current Issues
CS	Cover Story
D	Devotional
DM	Dear Miriam
E	Editorial
ER	Editor's Report
F	Feature
FA	Faith Alive
FH	From the Heart
FI	Faith in Action
GE	Guest Editorial
H	Health
HS	History
L	Lifestyle
R	Reflections
ST	Story
T	Theology
TP	Turning Point



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ENCYCLICALS, PAPAL: The "Splendor" of the Pope (CI). Clapham, Noel. Sep 8: 944.

END OF THE WORLD: Apocalypse Now! (E). Johnsson, William G. Sep 11: 900.

ENTITLEMENT ATTITUDES: Entitlement (R). Doran, Sandra Finley. Sep 11: 927.

ESCHATOLOGY: Apocalypse Now! (E). Johnsson, William G. Sep 11: 900.

ETIQUETTE: [Why Are Men Introduced by Their Titles and Women by Their Given Names?] (DM). Wood, Miriam M. Oct 20: 1127.

EVANGELISTIC WORK—BULGARIA: More Good News From Bulgaria. Patterson, Gary B. and Rae. Jul 28: 784.

EX-CHURCH MEMBERS: Dare We Put Out the Welcome Mat? (E). Widmer, Myron. Oct 20: 1116.

[Should a Nonmember, or Ex-Member, Teach Sabbath School?] (DM). Wood, Miriam M. Oct 20: 1127.

EXPATRIATE WORKERS: From Everywhere to Everywhere (E). Adams, Roy. Dec 15: 1332.

EYE—RELIGIOUS ASPECTS: Immortal Eyes (R). Whidden, Phillip. Dec 8: 1327.

FAILURE (PSYCHOLOGY): Is There Life After Failure? (ST). Marston, Marie pseud. Jul 7: 700.

FAITH: Doesn't God Hear the First Time? (R). Schomburg, Linda. Sep 22: 999.

What Does God Want? (R). Burke, Ann Cunningham. Nov 3: 1191.

FALL OF MAN: Where Are You? (GE). Baptiste, Harold W. Jul 7: 693.

FAMILY: The Adventist Family (Week of Prayer). Ranzolin, Leo. Oct 27: 1122.

Being There for Our Children (Week of Prayer). White, Ellen G. Oct 27: 1138.

Confessions of a Yuppie Lawyer (L). Hansen, Kent A. Sep 11: 912.

The Discipleship of Marriage (Week of Prayer). Flowers, Ron and Karen. Oct 27: 1126.

Goals of Parenthood (Week of Prayer). Garcia-Marenko, Emilio and Ada. Oct 27: 1136.

Help for Mothers in a Modern World (Week of Prayer). Kuntarad, Kathleen and Jonathan. Oct 27: 1130.

A Message From the President (Week of Prayer). Folkenberg, Robert S. Oct 27: 1152.

Pulling Together Against the Odds (Week of Prayer). Thompson, G. Ralph and Imogene. Oct 27: 1132.

We're Losing Our Daughter-in-Law (DM). Wood, Miriam M. Sep 11: 915.

What God Expects of Fathers (Week of Prayer). Youngberg, John and Millie. Oct 27: 1128.

When Your Parents Get Old (L). Ruckle, Shirley Schneider. Sep 15: 968.

FAMILY-CRISIS: See PROBLEM FAMILIES.

FAMILY—RELIGIOUS ASPECTS: To Strengthen Our Homes (Week of Prayer). Folkenberg, Robert S. Oct 27: 1123.

FAMILY—RELIGIOUS LIFE: An Octave of Grace Notes. Duersen, Brenda and Richard. Aug 4: 804.

Trouble in Paradise (DM). Wood, Miriam M. Nov 24: 1263.

FAREWELLS: Before I Go. (DM). Wood, Miriam M. Dec 29: 1384.

FASTING: [Would Prayer and Fasting Mean Greater Church Growth in North America?] (FA). Rock, Calvin B. Aug 25: 887.

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FEEDING OF THE FIVE THOUSAND (MIRACLE): Pursuing the Utilitarian Jesus (R). Reid, George W. Sep 8: 951.

FELLOWSHIP—RELIGIOUS ASPECTS: Singles in the Family

of God (Week of Prayer). Johnson, Audrey. Oct 27: 1134.

FINANCE, PERSONAL—RELIGIOUS ASPECTS: Stewardship—Sensitive but Vital (AN). Reid, G. Edward. Nov 3: 1170.

FITCH, CHARLES, 1805-1844: William Miller's Helpers (Heritage). Strayer, Brian E. Jul 28: 776.

FOOT WASHING (RITE): Do as I Have Done to You (WW). Nix, James R. Aug 25: 891.

FORGIVENESS OF SIN: The Feast at Max's House (R). Burke, Ann Cunningham. Aug 11: 847.

FREEDOM OF RELIGION—RELIGIOUS ASPECTS—SEVENTH-DAY ADVENTISTS: Small Organization, Big Impact. Coffin, James. [Oct 6]: 1044.

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The Nondelegate's Guide to the GC Session (Countdown to the GC Session). Chavez, Stephen. Sep 8: 947.

Speak Up Now, or Hold Your Peace (E). Widmer, Myron. Dec 11: 1276.

Why a General Conference Session? (Countdown to the GC Session). Johnsson, William G. Jul 7: 706.

Why Utrecht? Bahar, Karl H. Jul 7: 707.

GIFTS: A Fire Truck for Christmas (R). Lincoln, Eugene. Dec 22: 1375.

GIFTS, SPIRITUAL: On the Trail of the Spiritually Gifted (D). Colvin, Gerald F. Dec 29: 1385.

GLOBAL MISSION—CHILE: To Reach Every Culture. Adams, Roy. Aug 18: 860.

GOD—KNOWABLENESS: The Hope Burns Bright (FH). Folkenberg, Robert S. Nov 3: 1178.

GOD—LOVE: Immortal Eyes (R). Whidden, Phillip. Dec 8: 1327.

GOD—OMNIPOTENCE: Summer's Corn Patch (E). Widmer, Myron. Aug 25: 877.

GRACE (THEOLOGY): Is There Life After Failure? (ST). Marston, Marie pseud. Jul 7: 700.

Love's Incentive (E). Johnsson, William G. Nov 24: 1252.

Where Are the Miracles? (R). Wieder, Timothy P. Nov 17: 1247.

GRACE (THEOLOGY)—STUDY AND TEACHING: An Octave of Grace Notes. Duersen, Brenda and Richard. Aug 4: 804.

GREAT CONTROVERSY THEME: Children of the Light (E). Johnsson, William G. Sep 8: 932.

Life's Puzzles (AN). Shepherd, Tom. Dec 8: 1312.

GREAT CONTROVERSY THEME—STUDY AND TEACHING: Explaining the Great Controversy to Children (AN). Johnsson, Noeline. Dec 8: 1314.

GREECE: Making the Apostle Proud (Global Mission update). Taylor, Charles R. Dec 8: 1321.

GYPSIES—MISSIONS: More Good News From Bulgaria. Patterson, Gary B. and Rae. Jul 28: 784.

To Reach Every Culture. Adams, Roy. Aug 18: 860.

HANDS—RELIGIOUS ASPECTS—CHRISTIANITY: Bringing Power, Blessing, Healing (D). Chalfant, Morris. Jul 21: 766.

HAPPINESS—RELIGIOUS ASPECTS: The Happiest People. White, Ellen G. Aug 11: 832.

HARE, ROBERT, 1858-1953: The Forgotten Poet (HS). Streeter, Edward A. and Verna L. Dec 29: 1392.

HEALTH CARE—SEVENTH-DAY ADVENTISTS: The Healing Touch—2 (E). Widmer, Myron. Jul 21: 748.

HEALTH EVANGELISM: The Healing Touch—2 (E). Widmer, Myron. Jul 21: 748.

HEALTHFUL BEHAVIOR: Like Music to My Ears (E). Adams, Roy. Jul 7: 692.

HEALTHFUL LIVING—RELIGIOUS ASPECTS—SEVENTH-DAY ADVENTISTS: Small Organization, Big Impact. Coffin, James. [Oct 6]: 1044.

HEART—EFFECTS OF ALCOHOL: Alcohol and Your Heart (CI). Mutch, Patricia B. Sep 11: 908.

HIMES, JOSHUA VAUGHAN, 1805-1895: Where to Wait? (WW). Nix, James R. Sep 29: 1022.

William Miller's Helpers (Heritage). Strayer, Brian E. Jul 28: 776.

HISPANIC AMERICAN SEVENTH-DAY ADVENTISTS: Living the Dream (CS). Chavez, Stephen. Nov 3: 1174.

HISTORY: The Vanished Library (E). Rydzewski, Ella. Sep 15: 957.

HOLIDAYS: Kwanzaa and Christmas (E). Medley, Carlos. Dec 22: 1357.

HOME: I'll Be Home for Christmas (GE). Jacobsen, Donald. Dec 11: 1277.

HOPE—RELIGIOUS ASPECTS: The Feel of Hope (D). Willsey, Steven. Aug 25: 880.

The Hope Burns Bright (FH). Folkenberg, Robert S. Nov 3: 1178.





A Movement of Hope (E). Widmer, Myron. Aug [4]: 796.  
The Power of Hope. McClure, Alfred C. [Oct 6]: 1082.

**HOSPITAL PATIENTS—PSYCHOLOGY:** When You Visited Me (L). Doran, Sandra Finley. Nov 17: 1232.

**HOSPITALS:** The Healing Touch—2 (E). Widmer, Myron. Jul 21: 748.

**HOSPITALS—ADMINISTRATION:** Taking a Stand (FA). Rock, Calvin B. Nov 17: 1243.

**HUMAN EVOLUTION:** What Do Missing Links Mean? (CI). Kennedy, M. Elaine; Aagard, Earl. Dec 29: 1388.

**HUMILITY:** The Amazing Apology (R). White, Mildred J. Nov 24: 1271.

**HYMNS:** The Song I'll Never Forget (R). Earnhardt, Crystal. Jul 7: 719.

**IMPOSTERS AND IMPOSTURE:** Wolves in Sheep's Clothing (WW). Nix, James R. Jul 28: 778.

**INDEPENDENT MINISTRIES:** Not Funny (E). Johnsson, William G. Dec 22: 1356.

**INDIA:** The Miracles Continue (Global Mission update). Skariah, Joseph; Arockiasamy, V. M.; Justin, Ety D. Sep [1]: 924.

**INDIVIDUAL DIFFERENCES:** God's Rainbow Family. Thompson, G. Ralph. [Oct 6]: 1058.

**INFANTS—DEATH:** Grand Reunion Coming (D). Woods, Susan S. Jul 28: 780.

**INSCRIPTIONS, ARAMAIC:** The House of David (F). Hasel, Michael G. Jul 14: 730.

**INTERFAITH MARRIAGES:** Learning From Our Mistakes (DM). Wood, Miriam M. Oct 20: 1127.

**INTERPERSONAL RELATIONS:** Don't Buy It (E). Chavez, Stephen. Dec 15: 1333.

Love's Incentive (E). Johnsson, William G. Nov 24: 1252.

**INTERSTELLAR COMMUNICATION:** The Sounds of Space (CI). Javor, George T. Dec [1]: 1290.

**JESUS CHRIST:** Two Images of Christ (E). Medley, Carlos. Sep 22: 981.

**JESUS CHRIST—ADVERSARIES:** Pursuing the Utilitarian Jesus (R). Reid, George W. Sep 8: 951.

**JESUS CHRIST—ASCENSION:** Bringing Power, Blessing, Healing (D). Chalfant, Morris. Jul 21: 766.

**JESUS CHRIST—CRUCIFIXION:** There Is Room (D). Jensen, Sven H. Dec 22: 1360.

**JESUS CHRIST—MIRACLES:** Pursuing the Utilitarian Jesus (R). Reid, George W. Sep 8: 951.

Where Are the Miracles? (R). Wieder, Timothy P. Nov 17: 1247.

**JESUS CHRIST—NATIVITY:** There Is Room (D). Jensen, Sven H. Dec 22: 1360.

**JESUS CHRIST—PARABLES:** Dealing With Sinners (FH). Folkenberg, Robert S. Jul 7: 699.

**JORDAN—ANTIQUITIES:** Digging Up the Past (ER). Widmer, Myron. Dec 15: 1341.

A Look at the Major Discoveries. Geraty, Lawrence T. Dec 15: 1343.

**JOY—RELIGIOUS ASPECTS:** Discovering Joy (GE). McClure, Alfred C. Aug [4]: 797.

**KELLOGG, JOHN HARVEY, 1852-1943:** Kellogg Revisited (E). Johnsson, William G. Oct 13: 1092.

**KWANZAA:** Kwanzaa and Christmas (E). Medley, Carlos. Dec 22: 1357.

**LAODICEAN MESSAGE:** An Awesome Privilege (D). Jones, Brian. Oct 20: 1122.

**LATALI, YATI:** A Feast of Art, a Time for Friends (E). Watts, Kit. Nov 24: 1253.

**LAW AND GOSPEL:** People Who Love God's Law (AN). Londis, James J. Aug [4]: 800.

**LAW (THEOLOGY):** People Who Love God's Law (AN). Londis, James J. Aug [4]: 800.

**LEADERSHIP:** Leaders for These Times (CS). Folkenberg, Robert S. Sep 22: 984.

**LEADERSHIP—RELIGIOUS ASPECTS:** What Kind of Leader Are You? Part 1 (L). Habenicht, Donna J. Dec 8: 1316.

You Can Change Your Leadership Style! Part 2 (L). Habenicht, Donna J. Dec 15: 1336.

**LEBANON—DESCRIPTION AND TRAVEL:** Singing Is Power (D). Wentland, Violet. Nov 24: 1256.

**LEMMINGS:** The Lemming Syndrome (R). Lee, Gina. Sep 29: 1023.

**LEWIS, C. S. (CLIVE STAPLES), 1898-1963:** Learning From Shadowlands. Marshall, David N. Sep 15: 965.

**LIFE ON OTHER PLANETS:** The Sounds of Space (CI). Javor, George T. Dec [1]: 1290.

**LITCH, JOSIAH, 1809-1886:** William Miller's Helpers (Heritage). Strayer, Brian E. Jul 28: 776.

**LOST SHEEP (PARABLE):** Dealing With Sinners (FH). Folkenberg, Robert S. Jul 7: 699.



**LOVE—RELIGIOUS ASPECTS:** Love's Incentive (E). Johnsson, William G. Nov 24: 1252.

**LUBAVICH-CHABAD (JUDAISM):** A Movement of Hope (E). Widmer, Myron. Aug [4]: 796.

**MADABA PLAINS ARCHAEOLOGICAL PROJECT:** Digging Up the Past (ER). Widmer, Myron. Dec 15: 1341.

A Look at the Major Discoveries. Geraty, Lawrence T. Dec 15: 1343.

**MADAGASCAR—DESCRIPTION AND TRAVEL:** From Everywhere to Everywhere (E). Adams, Roy. Dec 15: 1332.

**MAN—ORIGIN:** What Do Missing Links Mean? (CI). Kennedy, M. Elaine; Aagard, Earl. Dec 29: 1388.

**MARRIAGE—RELIGIOUS ASPECTS:** The Discipleship of Marriage (Week of Prayer). Flowers, Ron and Karen. Oct 27: 1126.

**MEANING (PHILOSOPHY):** The Search of Significance. Robinson, Glen. Jul 7: 696.

**MEDVED, MICHAEL:** My Gripe With Hollywood (CS). Medved, Michael; Swanson, Gary B. Jul 7: 702.

**MEIER, CHRISTIANA TREFZ—BIOGRAPHY:** An Affair of the Heart. Meier, Christiana Trefz; Conrad, Ruth. Jul 28: 782.

Back in the U.S.A. Meier, Christiana Trefz; Conrad, Ruth. Aug 18: 858.

Colegio Adventista de Chile. Meier, Christiana Trefz; Conrad, Ruth. Aug 11: 834.

**MEIER, CHRISTIANA TREFZ—FAMILY:** Mother Wins Big. Meier, Christiana Trefz; Conrad, Ruth. Jul 14: 736.

**MEIER, CHRISTIANA TREFZ—MARRIAGE:** Marriage in the Mission Field. Meier, Christiana Trefz; Conrad, Ruth. Aug [4]: 812.

**MEIER, JACOB:** An Affair of the Heart. Meier, Christiana Trefz; Conrad, Ruth. Jul 28: 782.

**MENTALLY ILL:** Jerry, the Wanderer (TP). Shields, Bonita J. Dec 22: 1363.

**METAPHORS FOR GOD:** Images of God (R). Pearson, Michael. Oct 20: 1135.

**MIDDLE EAST COLLEGE:** Singing Is Power (D). Wentland, Violet. Nov 24: 1256.

**MIDNIGHT CRY:** The Midnight Cry (Heritage). Maxwell, C. Mervyn. Sep 8: 940.

**MILLER, WILLIAM, 1782-1849:** The Right to Remain Silent (WW). Nix, James R. Aug 11: 845.

Still Looking (Heritage). Nix, James R. Nov 17: 1234.

The Upward Way (WW). Nix, James R. Sep 15: 961.

**MILLER, WILLIAM, 1782-1849—HOMES AND HAUNTS:** God of the Unlikely (E). Watts, Kit. Sep 22: 980.

**MILLERITE MOVEMENT:** Bound for Glory (Heritage). Pearson, Walter L., Jr. Dec [1]: 1280.

The Countdown Begins (WW). Nix, James R. Sep 8: 946.

Do as I Have Done to You (WW). Nix, James R. Aug 25: 891.

An Encouraging Word (Heritage). Poirier, Tim. Dec 22: 1366.

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The Midnight Cry (Heritage). Maxwell, C. Mervyn. Sep 8: 940.

More Present Truth (WW). Nix, James R. Sep 22: 991.

October 22, 1844. Nix, James R. [Oct 6]: 1028.

One Man, Two Stories (WW). Nix, James R. Jul 14: 735.

Only Hours Left! (WW). Nix, James R. Oct 20: 1129.

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A Spy in the Camp (WW). Nix, James R. Jul 7: 705.

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The Upward Way (WW). Nix, James R. Sep 15: 961.

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Where to Wait? (WW). Nix, James R. Sep 29: 1022.

Wolves in Sheep's Clothing (WW). Nix, James R. Jul 28: 778.

**MILLERITE MOVEMENT—GREAT BRITAIN:** Millerism—With an Accent (WW). Nix, James R. Aug [4]: 814.

**MILLERITE MOVEMENT—HISTORY:** William Miller's Helpers (Heritage). Strayer, Brian E. Jul 28: 776.

**MIRACLES:** In Times Like These (ST). White, Mildred J. Dec 22: 1364.

Where Are the Miracles? (R). Wieder, Timothy P. Nov 17: 1247.

**MISSING LINK:** The Missing Link (CI). Kennedy, M. Elaine; Aagard, Earl. Dec 29: 1388.

**MISSION OF THE CHURCH:** Defining a Congregation's Mission (FH). Folkenberg, Robert S. Aug [4]: 807.

The Future Shape of the Church. Douglas, Walter. [Oct 6]: 1072.

A Heritage to Be Proud Of (FH). Folkenberg, Robert S. Sep [1]: 911.

How God Prepares Us for Mission (D). Patterson, Rae. Sep 8: 938.

Human Tragedy: How Would Jesus Respond? (Disaster Response). Adams, Roy. Nov 10: 1194.

The Land That Remains. Dybdahl, Jon. [Oct 6]: 1064.

Possibilities Unlimited. Duerksen, Richard. [Oct 6]: 1077.

Today and Tomorrow (Disaster Response). Nov 10: 1223.

Turning the World Upside Down (D). Bietz, Gordon. Aug 18: 856.

**MISSIONARIES:** From Everywhere to Everywhere (E). Adams, Roy. Dec 15: 1332.

Marriage in the Mission Field. Meier, Christiana Trefz; Conrad, Ruth. Aug [4]: 812.

**MISSIONARIES—BULGARIA:** The Song I'll Never Forget (R). Earnhardt, Crystal. Jul 7: 719.

**MISSIONS:** The Amazing Apology (R). White, Mildred J. Nov 24: 1271.

The Land That Remains. Dybdahl, Jon. [Oct 6]: 1064.

**MISSIONS, MEDICAL:** Disaster Response: A History (Disaster Response). McDowell, Lena. Nov 10: 1197.

**MISSIONS, MEDICAL—BRAZIL:** On to Brasília and Manaus. Adams, Roy. Aug 11: 839.

**MISSIONS—FINANCE:** The Power of Being Specific (E). Watts, Kit. Jul 14: 725.

**MODESTY:** ["Can You Give Me a Clear Definition of Modest Clothing?"] (DM). Wood, Miriam M. Jul 28: 779.

**MOONLIGHTING:** Moonlighting Minister (FA). Rock, Calvin B. Aug 25: 887.

**MORMON CHURCH—DISCIPLINE:** The Church and the Truth (E). Johnsson, William G. Jul 28: 772.

**MOTHERHOOD—RELIGIOUS ASPECTS:** Help for Mothers in a Modern World (Week of Prayer). Kuntarar, Kathleen and Jonathan. Oct 27: 1130.

**MOTHERS AND DAUGHTERS:** My Daughter Treats Me Like a Child (DM). Wood, Miriam M. Jul 28: 779.

**MOTION PICTURES—MORAL AND ETHICAL ASPECTS:** My Gripe With Hollywood (CS). Medved, Michael; Swanson, Gary B. Jul 7: 702.

**NEW MEXICO:** Native American Center Takes Shape (News issue). Thomas, Jean. Jul 21: 759.

**NINETEEN NINETY-FOUR, A.D.:** The Year in Review—1994. Widmer, Myron. Dec 29: 1379.

**NORTH AMERICAN DIVISION, EXECUTIVE COMMITTEE, YEAR-END MEETING (1994):** SILVER SPRING, MARYLAND: A Perspective on North America's Year-End Meeting (GE). McClure, Alfred C. Nov [3]: 1165.

**NURSING HOMES:** [How Can I Convince My Sister-in-Law That Her Husband Needs to be Placed in a Nursing Home?] (DM). Wood, Miriam M. Sep [1]: 915.

**OBEDIENCE—RELIGIOUS ASPECTS:** The Seas Beyond Fair Havens (R). Jones, Brian. Oct 13: 1111.

The "Splendor" of the Pope (CI). Clapham, Noel. Sep 8: 944.

**OPEN AND SHUT DOOR:** From So Small a Dream. Strayer, Brian E. [Oct 6]: 1035.

**OREGON:** A New Vision for Community Health Care (News issue). Benton, Patricia. Jul 21: 753.

**OXNARD CHURCH (CALIFORNIA):** For the Least of These (FI). Weitzel, Lynn. Nov 24: 1264.

**PAPUA NEW GUINEA:** A Feast of Art, a Time for Friends (E). Watts, Kit. Nov 24: 1253.

**PARENT AND ADULT CHILD:** My Daughter Treats Me Like a Child (DM). Wood, Miriam M. Jul 28: 779.

[Parents Who Talk About Their Grown Children's Mistakes to Their Grandchildren] (DM). Wood, Miriam M. Nov 24: 1263.

**PARENTHOOD—RELIGIOUS ASPECTS:** Being There for Our Children (Week of Prayer). White, Ellen G. Oct 27: 1138.

Goals of Parenthood (Week of Prayer). Garcia-Marenko, Emilio and Ada. Oct 27: 1136.

**PARENTING:** Loose Among the Dragons. Bragan, Jeris. Oct 20: 1131.

**PATHFINDER CLUBS—CAMPOREES—COLORADO:** A High Five for Pathfinder Leaders (E). Widmer, Myron. Sep 8: 933.

**PATTERSON, RAE:** How God Prepares Us for Mission (D). Patterson, Rae. Sep 8: 938.

**PAUL, THE APOSTLE, SAINT:** Goodbye to a Hiking





Companion (E). Watts, Kit. Dec 8: 1309.

PAUL, THE APOSTLE, SAINT—JOURNEYS—ROME: The Seas Beyond Fair Havens (R). Jones, Brian. Oct 13: 1111.

PAUL, THE APOSTLE, SAINT—VIEWS ON JESUS CHRIST: Two Images of Christ (E). Medley, Carlos. Sep 22: 981.

PEER PRESSURE: The Lemming Syndrome (R). Lee, Gina. Sep 29: 1023.

PERFECTIONISM (PERSONALITY TRAIT): I Used to be Perfect (CS). Zalabak, Wilma. Jul 14: 733.

PERIODICALS—TRANSLATIONS: And Now—The Review in Russian! (E). Johnson, William G. Jul 14: 724.

PERU—DESCRIPTION AND TRAVEL: Peru. Adams, Roy. Aug 25: 888.

PHILIPPINES: Filipino Youth Give "One Year to God" (News issue). Ng, Gan Theow. Jul 21: 755.

PIETY: Real Reverence (E). Chavez, Stephen. Aug 11: 829.

POETS: The Forgotten Poet (HS). Streever, Edward A. and Verna L. Dec 29: 1392.

POLYGAMY AND CHRISTIANITY: [Does the Church Have a Double Standard Concerning Polygamy?] (FA). Rock, Calvin B. Nov 17: 1243.

PRAYER: Learning the Science of Prayer (D). White, Ellen G. Sep 29: 1014.

Trouble in Paradise (DM). Wood, Miriam M. Nov 24: 1263.

[Would Prayer and Fasting Mean Greater Church Growth in North America?] (FA). Rock, Calvin B. Aug 25: 887.

PRAYER, ANSWERS TO: Doesn't God Hear the First Time? (R). Schomburg, Linda. Sep 22: 999.

Mother Wins Big. Meier, Christiana Trefz; Conrad, Ruth. Jul 14: 736.

PRESENCE OF GOD: Breakthrough! Pitrone, Margo. Nov [3]: 1176.

PROBLEM FAMILIES: Adventists and Family Crises: Part 1: Mything the Point. Kasischke, Fred; Johnson, Audrey. Aug 11: 836.

Adventists and Family Crises: Part 3: Finding the Help We Need. Kasischke, Fred; Johnson, Audrey. Aug 25: 884.

PROBLEM FAMILIES—RELIGIOUS ASPECTS—SEVENTH-DAY ADVENTISTS: Adventists and Family Crises: Part 2: Getting the Facts. Kasischke, Fred; Johnson, Audrey. Aug 18: 863.

PROPHECY: A People of Prophecy. Folkenberg, Robert S. [Oct 6]: 1032.

PROVIDENCE AND GOVERNMENT OF GOD: Discovering Joy (GE). McClure, Alfred C. Aug [4]: 797.

The Forgotten One (D). Wood, Virchel E. Nov 17: 1238.

God of the Unlikely (E). Watts, Kit. Sep 22: 980.

Preserved for a Purpose (ST). Grissier, Daniel B. Sep 22: 992.

PUBLIC WORSHIP: Real Reverence (E). Chavez, Stephen. Aug 11: 829.

QUESTIONNAIRES: Dealing With Denial (E). Watts, Kit. Aug 18: 853.

RECONCILIATION: Agents of Reconciliation (D). Park, James. Dec 15: 1339.

REFUGEES: This One Has a Name (Disaster Response). Byrne, Teresa. Nov 10: 1206.

REFUGEES—RWANDA: Rwanda Refugee Situation (Disaster Response). Wilcox, John. Nov 10: 1210.

REJECTION (PSYCHOLOGY): [Her Children Are Being Tormented at Church School by Their Classmates] (DM). Wood, Miriam M. Aug 18: 869.

REMARriage—BIBLICAL TEACHING: Held Hostage? (FA). Rock, Calvin B. Sep 8: 943.

REMNANT (THEOLOGY): A People of Prophecy. Folkenberg, Robert S. [Oct 6]: 1032.

RESPECT: [Parents Who Talk About Their Grown Children's Mistakes to Their Grandchildren] (DM). Wood, Miriam M. Nov 24: 1263.

REST: Living in a Powder Keg (R). Swanson, Gary B. Aug [4]: 823.

RESURRECTION—BIBLICAL TEACHING: Graves Will Open (AN). King, Greg A. Oct 13: 1096.

RETREATS: Breakthrough! Pitrone, Margo. Nov [3]: 1176.

REVENGE: What a Deal! (R). Kohls, Tom. Dec 29: 1407.

REVERENCE: Real Reverence (E). Chavez, Stephen. Aug 11: 829.

REVIVAL: An Awesome Privilege (D). Jones, Brian. Oct 20: 1122.

Unloving Critics or Uncritical Lovers? (E). Adams, Roy. Oct 13: 1093.

When Nobody's Watching (E). Johnson, William G. Sep 15: 956.

RWANDA: In His Hands (Disaster Response). Wilcox, Carl. Nov 10: 1211.

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SABBATH SCHOOL TEACHERS: [Should a Nonmember, or

Ex-Member, Teach Sabbath School?] (DM). Wood, Miriam M. Oct 20: 1127.

SALVATION: Smells Like Salvation (R). Tripp, Lee R. Aug 18: 871.

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The Midnight Cry (Heritage). Maxwell, C. Mervyn. Sep 8: 940.

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SCHNEERSON, MENAHEM MENDEL, - 1994: A Movement of Hope (E). Widmer, Myron. Aug [4]: 796.

SECOND ADVENT: Grand Reunion Coming (D). Woods, Susan S. Jul 28: 780.

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I certify that my statements above are correct and complete.

Gilbert Anderson  
Vice President, Operations



# What a Deal!

When our family of six outgrew our dependable, economical 1986 station wagon I sold it, without first finding another vehicle.

"Don't worry," I assured my wife, "the papers are loaded with cars and vans for sale." But after two weeks of borrowing our neighbor's car—to go look at vans, to take the kids to the school bus, to do the grocery shopping, to run errands, and to get to church on Sabbath—I was getting desperate.

As I looked through the Sunday morning classifieds, I spotted this ad: "FACTORY CUSTOMIZED VAN 1978. V8, auto, loaded. \$695 or best offer. 321-0123."

Not exactly what we were looking for, but still I called. "Do you have a van for sale?"

"Uhh. It's my brother's . . . in Portland . . ."

"What's the mileage?"

"I think it's around 40,000 . . . that's original. It was owned by a handicapped friend . . ." My thoughts started to race—a van with low mileage, for a low price. What a deal!

I wrote down the directions. On the way we prayed that God would "work all things out for our good."

The van looked pretty good; it had a little rust but a real nice interior, and options like air-conditioning, cruise control, a tilt wheel, and a bed in the back. After being assured twice that the mileage was accurate, we bought the van for \$650.

## Bad News

That evening a neighbor stopped by to look over my purchase. He pointed out a worn brake pedal and a spot where the paint had been rubbed off on the driver's-side window. "This van's got to have more like 140,000 miles," he declared. I tried to call the seller before we went to bed—no answer.

The next day I took the van to get it inspected. "It needs both front tie rods and a muffler bracket; all four brakes, a caliper, and rear drums; and rust holes repaired." Rough estimate: more than \$1,000. It failed the inspection.



*When my neighbor*

*looked at the van*

*I'd bought, he*

*figured it had, not*

*40,000 miles on it,*

*but 140,000!*

What a deal! After work I called the Portland number again. The wife answered, and promised that her husband would call back. The phone never rang. That night my angry thoughts boiled like a teakettle: *I'll take him to court . . . I'll go back and slash his tires . . . or scratch the paint on his new truck . . . or shoot his windshield out!* This would have been difficult to do since I don't own a gun; but my bitter rumination continued on past midnight. Finally I got up, dialed his number, let it ring 10 or more times until someone answered, then hung up the phone.

## No Revenge?

As I stumbled downstairs the next morning, my wife and children were already having family worship. The story was about a little girl who had built a snowman, only to find out later that someone had kicked it over. She wanted revenge; but her father read the story of the cross, and told how Jesus prayed for the people who hurt Him, and asked God to forgive them.

At the end of the story my children knelt and waited for me to offer prayer. Momentarily I was dumbstruck: my anger was still unvented and unresolved; yet I realized the lesson was for me.

I began to pray: "O God, forgive us for when we have done wrong to others, and forgive others for doing wrong to us." The anger over the used-car deal began to drain away, and I realized God was answering more than one prayer. God was working things out for my good.

Now I see a similarity between myself and the old van: the problems first have to be diagnosed before the skillful Mechanic can begin to fix each one. God wants to restore my broken-down heart; it's not my condition, but the price He paid, that makes the difference. What a deal!



*Tom Kohls is a freelance writer living in Brunswick, Maine, with his wife and four children.*

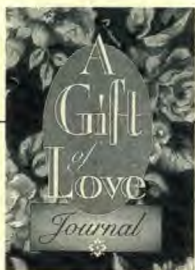
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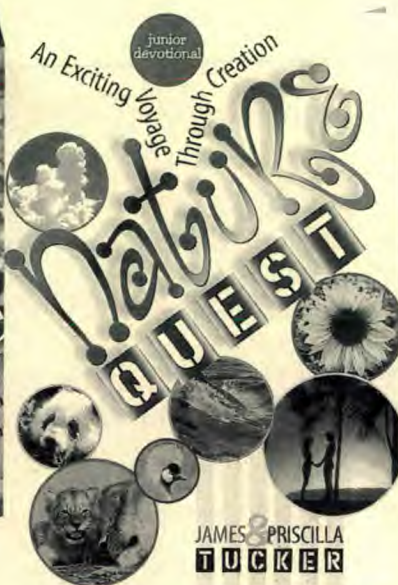
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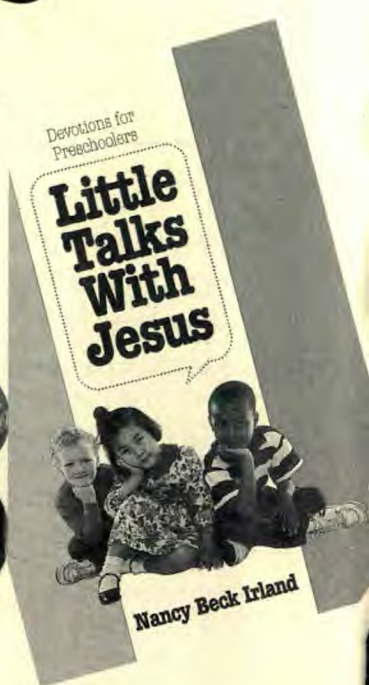
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