

ADVENTIST Review

August 1996

NORTH AMERICAN DIVISION EDITION

**We
Made It!**

**How
Adventist Families
Are Paying for
College**

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LETTERS



Meeting Ellen White (cont.)

Congratulations! Your special issue "Meet Ellen White for Yourself" (June 30) was very good. I especially enjoyed

the testimonies of those discovering her emphasis on Jesus.

All the details you gave regarding her life give me more confidence in God's power and control over His church in these last days.

—**Brenda Morris**

LOCUSTVILLE, VIRGINIA

I've read it over and over again. Tears spring to my eyes almost every time I read Michelle Nash's poignant story ("Why Didn't You Tell Me?") of her atheist father's life being changed by *The Desire of Ages*. I covet the same experience for one of my relatives.

The whole Ellen G. White issue is a keeper. I also appreciated so much Alex Bryan's and Andy Nash's contributions. I have enjoyed the new Review immensely. How can one afford not to subscribe?

—**Dorothy Davidson**

BERRIEN SPRINGS, MICHIGAN

I read with interest George Knight's "Joseph Smith, Ellen White, and the Great Gulf." As a convert to Adventism from Mormonism, I have the confidence that God's Word is the same today, tomorrow, and in the

future—a confidence a member of the Church of Jesus Christ of Latter-day Saints does not have with Mormon prophecy. The president has the power to change something previously considered sacred doctrine.

As I was studying the Bible and checking out the Ten Commandments (which they feel binding), I wrote to several LDS Church leaders. As many letters as I wrote, the same number came back with different opinions as to why they observed Sunday instead of Sabbath. Also, in converting, it took 25 years to have my name removed from their records, and I find this is not unusual.

I am proud to be a Seventh-day Adventist among a long lineage of Mormon ancestors and have asked myself and my Lord many times, "Why was I the fortunate one to find this message?" And I also ask, "Why cannot they all see it as I saw it?"

—**LaDene Snowden**

ESCANABA, MICHIGAN

I received a rich blessing from the couple hours it took me to read through this special issue. Juan Carlos Viera's "The Dynamics of Inspiration" reinforced my faith in a God who didn't stop sending messages to His people after the death of the apostles. And Joe Engelkemier's "The Use—and Misuse—of a Precious Gift" shows clearly the end result of a lifetime of reading these special messages from God.

I pray for you regularly as you select articles and arrange them. The work you do will play a large part in

molding our church, either for better or worse, as we rapidly approach the closing events of this earth's history.

—**Homer W. Trecartin**

102555,677

U.N. Dangerous

As a former member of the U.S. Marine Corps I can appreciate the delicate balancing act that Adventists have when trying to serve God and country (June NAD Edition). I enjoyed reading about the health ministry of Major Elliot Pinero. It is good to see that there are opportunities to spread God's last-day message, even in places like Bosnia.

However, I am bothered with many aspects of the United Nations, including their coercion of soldiers to renounce all other loyalties except for their allegiance to the U.N. Does Major Pinero know that as an officer in the U.S. Army assigned to the U.N. he serves at the pleasure and direction of the U.N., and no longer for the U.S.?

—**William Flatt**

PORTAGE, INDIANA

Touching

"The Wedding Dress," by Barbara Frye (June NAD Edition), was so touching. What a story! I hope Barbara continues to share her experiences in print.

—**Cindy Paris**

GALLATIN, TENNESSEE

The Vegemeat Commission?

In all my 27 years I've never once felt it necessary to write a letter to the editor—until now.

After reading "The Meat of the Matter" (Take a Stand, June NAD Edition) I was left thoroughly disgusted. Then I reread my version of Matthew 28:19, which, amazingly enough, said, "Therefore go and make disciples of all nations, teaching them everything there is to know about vegemeat." I realized right then that you guys were really on to something. Why should we waste time talking about saving lost people for an eternity when we can talk about Big Franks, Shrimette, near beer, and Wham?

—Garren J. Carter, youth specialist
ASHEVILLE, NORTH CAROLINA

Relevant Review

The *Review* is dealing with current, meaningful issues and ideas that relate to today's life. I appreciate your dealing with problems in the news, such as William Johnsson's "Jessica and Joy" and Pamela Harris' "Learning From Bob Dole's Resignation" (June 20).

The graphics, newer vocabulary, and layout are super. The *Review* has never been finer than now.

—Marilyn Christian Smith
LOMA LINDA, CALIFORNIA

Fishing Tips

Are readers to conclude that Doug Batchelor's "Going Fishing?" (June NAD Edition) is still the "bait-and-gotcha" method for growing our church? Maybe it is. Note the word "net" in NET '96.

Batchelor's ideas about sharing the gospel are tarnished by two faulty assumptions: (1) believing one can spiritualize all the facts of a biblical account without diminishing the main idea or reaching erroneous conclusions, and (2) equating actions and methods leading to church growth with fulfilling the gospel commission.

These concepts overlap, but are not inclusive.

—Robert Carruthers
STONEHAM, MASSACHUSETTS

Let's not think that it is our job to act like the sport fisherman in the spread of the gospel. Our task is not to lure, set the hook, and kill. Our task is to serve God by pointing to the net in which everyone is surrounded by His love.

—Mark Fishel Carr
74617,1106

GC Mouthpiece?

I am writing to clear in my mind a rumor that the General Conference has taken complete charge of the *Adventist Review* and that all articles must be approved by the General Conference for publication. Is this correct? Is the *Review* the mouthpiece of the General Conference?

—Maria Schulte
PATTERSON, CALIFORNIA

The rumor is not correct. There has been no change in the General Conference's role in the editorial processes of the Review—the General Conference does not approve articles or any other material before printing. We have received a couple of inquiries along these lines and expect that they originate from an "analysis" that appeared in a recent issue of a private Adventist publication. This analysis, commenting on the January NAD edition of the Review, wherein we reported structural changes, confused the marketing of the Review with editorial arrangements. We have informed the editor of the publication of the false conclusion drawn in the analysis; in the interest of trust and fairness we would expect a correction to be forthcoming.—Editors

ON THE COVER: YESENILLA (JESSIE) ZORILLA JUST GRADUATED FROM ANDREWS UNIVERSITY WITH MAJORS IN SPEECH PATHOLOGY AND SOCIOLOGY. SHE COMES FROM NEW YORK CITY AND ATTENDS THE SPANISH CONVENT ADVENTIST CHURCH IN NEW YORK, WHERE THE MEMBERS CONTRIBUTE 1 PERCENT OF THEIR INCOME TO SUPPORT STUDENTS IN ADVENTIST SCHOOLS. PHOTO BY DAVE SHERWIN.

ADVENTIST Review

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In Castro's Cuba she was one of the bright stars in the Communist Youth League. Then she met Jesus.

ADVENTIST Review

"Behold, I come quickly . . ."

Our mission is to uplift Jesus Christ through stories of His matchless love, news of His present workings, help for knowing Him better, and hope in His soon return.

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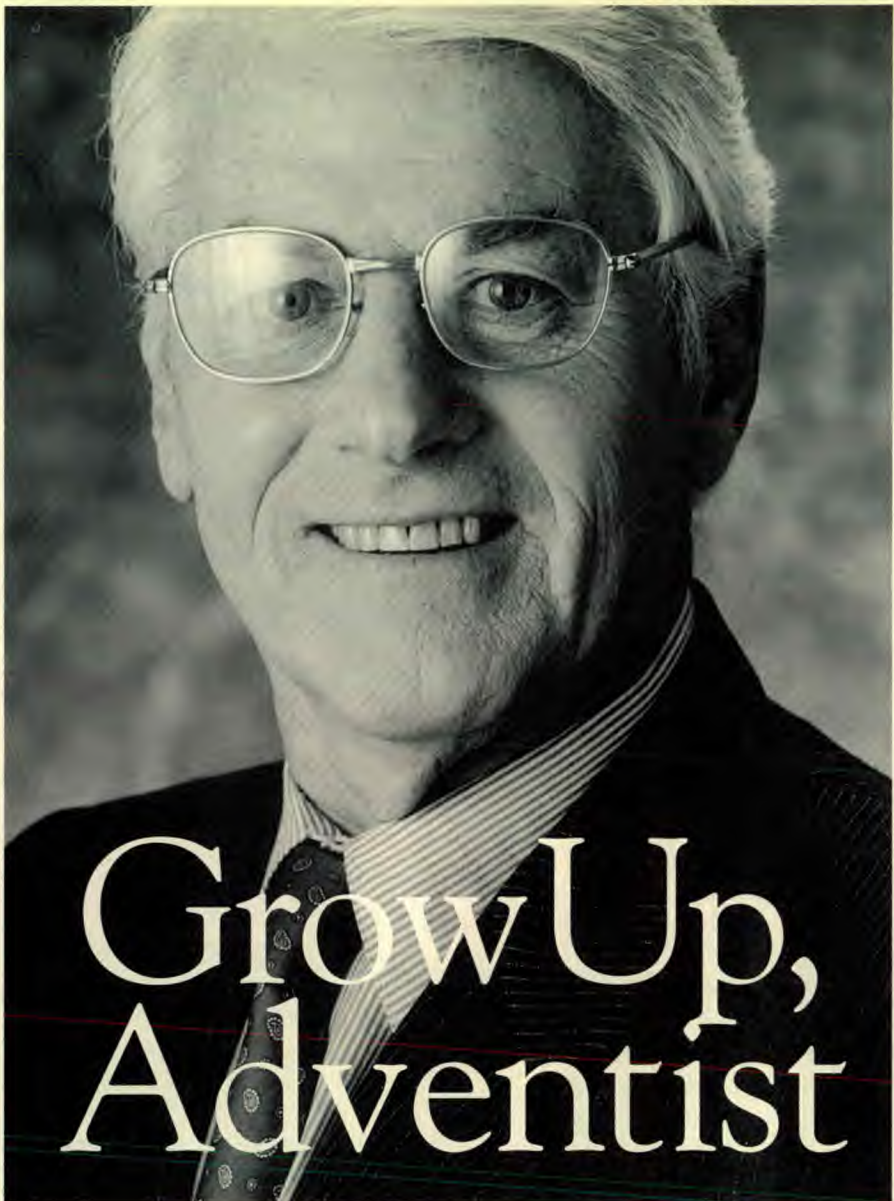
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Grow Up, Adventist

I can't remember when I haven't taught a weekly Sabbath School lesson. Even back when there were only about four of us in the class. But now my church is larger and its membership more diverse. The group has changed, and I guess I've changed, too. But one thing hasn't changed: We still come together each week. We still open our Bibles. We still seek the guidance of the Spirit. And we are always blessed.

ADVENTIST
Review

NEW

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Tabloid Theology

Tabloid newspapers have become a regular staple near the checkout counters at supermarkets in the United States and Canada. The same is true, I suspect, in many other countries around the world. Catering to the gullible members of the public, they herald the most fantastic happenings that fertile imaginations can concoct, tapping into the pervasive human penchant for the sensational.

Can Adventists fall victim to the same trend?

For some time now I've been paying attention to what's being served up in some of our books, magazines, sermons, and conversations around the dinner table. And I sometimes wonder whether some among us are not dangerously close to a kind of tabloid theology, catering to a certain sensationalist mentality within the church.

Nowhere is this more manifest than in the area of end-time events. It's almost as though we've learned nothing from the past. As though we've not yet grasped the fundamental truth that God does not alter His timetable to suit our own private interpretation of Scripture or current events, however sincere we might be. If that weren't so, then Jesus certainly would have returned in 1844, sparing those fervent, godly Millerites the humongous embarrassment resulting from their misinterpretation of Scripture.

The approach of the year 2000 could well lead to the same kind of mass hysteria that broke out in Europe in 999. Believing that the end of the world would come at the stroke of the year 1000, "fearful Christians publicly flagellated themselves for their sins, gave away their earthly possessions and headed for monasteries or the Holy Land."¹ The panic came to a head on December 31, with hordes of people crowding into churches to make reparations for their sins. "In Rome, mobs filled St. Peter's Basilica and fell on their knees as a grim-faced Pope Sylvester II celebrated Mass. When it ended, the crowd knelt silently, listening to the ticking of the cathedral clock. The fateful hour arrived and the chimes rang—*bong . . . bong . . .* and then . . . nothing. The world remained, life went on. Sylvester smiled and blessed his flock, which rose to sing a heartfelt 'Te deum.'"²

Today as we head toward the end of the second millennium,

we find some Adventist writers and speakers floating conspiracy theories and manipulating statements in the Bible and in Ellen White, in an almost deliberate attempt to whip up excitement among our people. Living in a world of their own creating, they seem to forget that other generations before us were equally convinced that the events of their time were the final ones. Such tactics are unworthy, and ultimately do severe damage to our credibility. That's why Ellen White has indicated somewhere that we should never use time as a motive to frighten people into getting ready for the Second Coming.

Only God can accurately interpret the mixed signals of our turbulent times. We must never allow our eagerness for the Advent to make us softheaded in our interpretation of current events. I can shut myself up in a room and psych myself into believing the worst about everything, but this can have no effect whatsoever on the plans and purposes of a sovereign God. It's a tough truth. But we must learn it. All who have attempted to play God or prophet in the past have been wrong. All. So what makes us think that our prognostications will be any different?

If you think I'm being skeptical about end-time events, think again. I remain committed to the belief that we are in a "holding pattern"³ and that it could be *any time now*. It is true that some of the events prophesied are hard to imagine. "But as the restraining Spirit of God shall be withdrawn from men, . . . there will be strange developments."⁴

We have sufficient biblical warrant to proclaim the soon return of Jesus, and I never want to stop doing that. After all, we are closer to that event than any other generation in history. So *why stop now?* The problem comes only when we pretend to know *how soon is soon*. When we fall once again, however cunningly, into setting time for the great event. When we succumb to tabloid theology.

¹ See Peter Carlson, *Washington Post* magazine, Jan. 1, 1995, pp. 8-13.

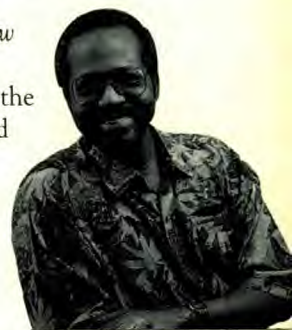
² *Ibid.*

³ See Rev. 7:1-3; 2 Peter 3:8, 9.

⁴ *The Great Controversy*, p. 608.



J. EDWARD WINES



What's an Interloper?

A man recently said to me, "I own several apartments, and every once in a while someone will get so far behind in their rent payments I have to evict them. At that point they become squatters who have no business on the property."

He continued, "I see the devil the same way. He is a squatter, an interloper, an undesirable tenant, and I can't wait for the day when he will be permanently evicted."

A bit of homespun philosophy, I thought, but also pretty good theology.

But it got better as he went on: "I simply contact my attorney and he takes my case to the judge. Both the attorney and the judge are on my side, and they work together to see that I get back what is rightfully mine."

Aha, here is a man who understands how judgment works. In fact, I think I have seldom heard a more helpful description of the judgment than that. Somehow the picture has become skewed in the minds of many, so that the Judge takes on an adversarial role. He becomes someone to fear. The judgment becomes a frightening anticipation. While I believe God is interested in *justice*, I know that what I really need is *mercy*.

I have a friend who was taught as a youngster that when we do something good God puts it on one side of the balance scale, and when we do something bad He places it on the other. In the judgment, whichever side of the scales is heavier determines our eternal destiny. In that scenario it is no wonder we might fear the Judge.

But to discover that the Judge is on our side is indeed a liberating discovery. It paints a totally different picture of the judgment. In our Sabbath school lessons for last quarter we studied the stories of the judges, and the point was made inescapably that the role of the judges was not to *condemn*, but to *deliver*.

So with the Judge. He is working with all diligence, not to get us convicted, but to have restored to us that which is rightfully ours—that which an interloper has stolen. The devil is the culprit; the Judge is our friend.

In fact, may I reverently suggest a somewhat different perspective on the judgment? In the great controversy, *who* is on trial?

It's God. You will recall that Satan accused Him of being

unfair and unjust. (There are several very interesting paragraphs describing his accusations in *The Great Controversy*, pages 495-497.)

*God and I are in
this together.*

So then questions arise: Is *He* really fit to be our judge? Is *He* able to serve as our deliverer? Can we trust *Him*? Are Satan's accusations just?

There is one way to tell: look at the lives of those who claim to be His followers. Do they, in His strength, live godly lives? Is *He* able to make them

victorious? Can *He* transform them from carnal to spiritual? Can *He* change their hearts and baptize their priorities? Can *He* keep their hearts pure in a dreadfully decadent world?

The dramatic thing about this scenario is that God moves from Judge to Defendant and we move from being defendant to being key witness. This makes the judgment picture feel entirely different.

And there is another sense in which Satan is the *accuser* and *God is on trial*—in the lives of His people. Maybe that's why Revelation says "The hour of *His* judgment is come" (14:7).

Is this to suggest that we will not be held accountable for our actions? Scripture is absolutely clear that "man is destined to die once, and after that to face judgment" (Heb. 9:27, NIV). But I am appealing for us to paint the picture larger than our own selfish interests and see the bigger issue, that God, as our Judge, our Deliverer, is on trial in the *lives* of His people. He and I are in this together. He and I are on the same side. Satan is an unwelcome intruder who is soon to be evicted forever, and because of God's *amazing grace*, you and I have the privilege of testifying in His behalf.

That changes how I feel when faced with temptation—how can I respond in a way that brings glory to God?

It also changes how I feel about the judgment. It will be a day of exonerating God before the universe, and you and I will have the privilege of testifying in His behalf. So with David we can say "Shout for joy to the Lord . . . for He comes to judge the earth" (Ps. 98:4, 9, NIV).

Alfred C. McClure is president of the 840,000-member Seventh-day Adventist Church in North America.



GIVE & TAKE

"THANK YOU"— YOUR CHANCE TO SAY IT

Aside from family, who in the church influenced your life for the better? An old academy teacher, a pastor, a neighbor? Would you like to publicly thank this person? (Maybe you never got the chance.) The *Review* would love to help.

Send your brief tributes (30 words or less) to "Thank You" at the Give & Take address below. Be sure to include your city, state/country, phone number, and the category of person you're thanking.

Beginning late November we'll print all the thank-you's we can.
—idea by William A. Iles, Longwood, Florida

WE NEED YOU

Give & Take is your page. Send your "Adventist Quotes," top-quality photos, "Adventist Life" vignettes, "Readers' Exchange" items, and prayer requests to: *Give & Take*, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904; Fax: 301-680-6638; CompuServe: 74532,2564.



ADVENTIST LIFE

At a recent workshop I showed 12 kids a picture of Jesus for three minutes and then covered it. Asked "What was Jesus like?" the children replied that He was kind; He loved people; He healed the sick; He died for us; He rose from the dead; He is coming again.

I uncovered the picture and asked, "Is this Jesus?"

"Nah," they said. "That's not Jesus. Somebody just made a picture." Then one smart little fellow, about age 9, piped up: "In math, X may equal Y. The picture is only a symbol."

Sometimes adults are concerned about the color of Jesus. But children see His character, not His color.

—Arthur Morgan, Sabbath school director, Northeastern Conference



Illustration by Harry Anderson © RSII

ADVENTIST QUOTES

"Pray for the wisdom
of Solomon and
the stubbornness
of Paul."

—Pastor Terry Pooler, to the Forest Lake church, Apopka, Florida

"A man who washes another man's feet at church and doesn't wash the Sabbath dinner dishes at home is a hypocrite."

—Dr. Sam Ketting, Kennewick, Washington

"The largest room in the world is our own room for improvement."

—Pat Nordman, Deland, Kentucky

"God doesn't call people who are qualified. He calls people who are willing, and then He qualifies them."

—Elder Richard Parker at an Upper Columbia Academy Week of Prayer

HOOP DREAMS?



GC PICNIC: Think General Conference workers lack personality? Meet Marguerite Thygeson. At the annual picnic held Wednesday, June 12, at Smokey Glen Farm, Thygeson, a microcomputer specialist at Information Systems Services (ISS), traded in her business suit and programming manual for some bright colors and an afternoon of Scattergories, retrieving volleyballs, and a sport new to her—croquet. Coached by her mother, Pearl Ballard, Thygeson raced through the wickets against Marie Seard, wife of plant services director Melvin Seard. Thygeson and Seard split their two games and called a truce. "We decided to part as friends," says Thygeson, adding that her croquet mallet

might come in handy when working on temperamental computers.

Elsewhere at Smokey Glen, GC employees and their families ate corn on the cob and potato salad, played softball and miniature golf, and took their chances in the dunk tank. (No, President Folkenberg couldn't take his turn; he was traveling.)

—photo by Kay Onoda

No Condemnation

What happens when my name comes up in the judgment?

BY CLIFFORD GOLDSTEIN

MY WIFE, RAISED IN THE Adventist Church, once described how she had been taught the investigative (or pre-Advent) judgment.

"Well," she began, her words tinged with sarcasm, "they tell you that the judgment is going on in heaven right now, and that you never know when your name comes up, but if you're not perfect when it does—then you're blotted out of the book of life forever. But you don't know that this has happened, and thus you're still trying to be perfect, although it's already too late. Your probation is closed—and you are eternally lost."

However accurately depicting what many Adventists believe, that concept perverts not only the doctrine of the judgment, but the cross as well. No wonder many Adventists struggle for assurance, or have joined other churches, or have rejected Christ entirely. With beliefs like that, who

could blame them? As a church we have reaped—and will continue to reap—a bitter harvest until we teach the judgment in light of the gospel.

To begin, the key verse for understanding the pre-Advent judgment isn't in Daniel, Leviticus, or Revelation, but Romans. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). In one sense, the verse itself alludes to judgment (after all, how could there be even the question of condemnation if there wasn't some kind of reckoning?), but it also gives the outcome, and that is—no condemnation.

Why this acquittal, especially when "all have sinned, and come short of the glory of God" (Rom. 3:23), when "there is none that doeth good, no, not one" (verse 12), and when "all we like sheep have gone astray; we have turned everyone to his own way" (Isa. 53:6)? You might need faith to believe in the Resurrection, the Second Coming, and the Trinity, but not our inherent sinfulness and evil. Our depravity is the most empirically verifiable of all Christian teachings.

This acquittal is even harder to understand when compared with human courts, where the verdict of "no condemnation" comes (ideally) only if the accused is innocent. In the cosmic drama, however, our guilt or innocence isn't in question: we have committed everything that we've been accused of. We can be sure, too, that if "the very hairs of [our] head are all numbered" (Matt. 10:30), our sins are as well.

Why, then, "no condemnation" for those who



unquestionably deserve condemnation? Because the condemnation of our sins has already fallen on Jesus Christ. We're acquitted, not because we're innocent, worthy, or perfect, but because Jesus Christ is—and the judgment against our sin was poured out upon Him at Calvary. Jesus was condemned so that we—in the judgment—won't be.

"Now is the judgment of this world," Jesus said, just prior to His death. "Now shall the prince of this world be cast out" (John 12:31). The

world as a whole was judged at the cross, and the verdict was—guilty. Yet the penalty was poured out at the cross as well, on Christ, which is why when His true followers face judgment as individuals, there is "no condemnation."

Paul wrote, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). God poured out His righteous wrath against sin, and because Christ "became sin for us," God's wrath was poured out upon

Him so that we never have to suffer the wrath that we deserve.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). The law brings a curse because it points out sin, and because all have sinned, all are under the curse. The good news is that at the cross Christ became that "curse for us" so we don't have to face the penalty that the curse would otherwise bring.

One doesn't have to be a Seventh-day Adventist, with an understanding of what happened in 1844, to believe in a future judgment. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14). For "the Lord shall judge his people" (Heb. 10:30). The difference is that truly repentant Christians (unlike those who must meet their Maker alone, with every past act laid out accusingly before them) have a substitute, Jesus Christ, who—having already paid the penalty for their sins—stands in their place when their names appear in judgment.

Ellen White depicts what happens in the investigative judgment: "While Jesus is pleading for the subjects of His grace, Satan accuses them

before God as transgressors. . . . He points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as his subjects.

"Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying: I know them by name. I have graven them on the palms of My hands."¹

No matter how many good works we do, no matter how sanctified our character, no matter how obedient to law—we're still not good enough to stand before God alone in judgment. Isaiah wrote that all our righteousness is "as filthy rags" (Isa. 64:6). No wonder that in order to get through the judgment, we must have someone standing in our stead who has never transgressed, who has never broken the law, and who has spotless garments. We do—Jesus Christ, upon whom the condemnation of our sins was poured out 2,000 years ago. Because of Christ alone there is "no condemnation" for us, both now and in the judgment.

This crucial aspect, that of Christ as our substitute, is not usually explained in teachings about the pre-Advent judgment. Yet you can no more understand that judgment without the cross than you can understand the earthly Day of Atonement without the sacrifice of the animal. During the typical Day of Atonement, to go into the Most Holy Place without blood would lead to physical death; during the antitypical one, to teach the judgment without blood, Christ's blood, leads only to spiritual death.

Perhaps for many Seventh-day Adventists the biggest cause of perplexity and discouragement regarding the judgment has been selected Ellen White quotes regarding the character of the final generation, those who are alive when the judgment ends.

First, no matter who these people are or how purified they have become, even by the sanctifying power of the Holy Spirit, each one has still broken God's law. They are all sinners, and thus none of them have any righteousness, in and of themselves, to be able to stand successfully in the judgment. Their good works—even those done under the unction and power of the Holy Spirit—can't save them. To teach anything else is to teach that everyone is saved by grace except the final generation, which gets there by works.

"God has only one criterion for

salvation," wrote Beatrice S. Neall, "faith in the merits of a crucified Savior. Justification alone is our title to heaven. For God to change the requirements on the last generation would be unjust."²

What saves those living at the end of time is what saves all of Christ's true followers in every generation: Jesus lifting His wounded hands before the Father and saying, "I have graven them on the palms of My hands." Christ, as their substitute alone, is the only hope of everyone, including the final generation.

But what about a statement like this? "Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of the sprinkling."³ Doesn't that contradict the idea that it's Christ alone as their substitute who gets them through the judgment?

No! Look at the time element in that quote. Christ's intercession has ceased. This means that the names of these people have already come up in judgment. Jesus, having been judged in their stead at the cross, has already stood in their place and pleaded His blood in their behalf. By this time their sins have been blotted out in the same way that the sins of every generation are blotted out—Christ standing before the Father and presenting His perfect righteousness in place of their "filthy rags." We mustn't confuse the means of salvation (Christ as our substitute) with the results (Christ in us). Whatever the character of the final generation is, whatever standard of obedience and biblical perfection they reach, what saves them in the judgment is what saves the thief on the cross (or anyone else, for that matter), and that is Jesus Christ as their perfect substitute.

Some, of course, want to use this good news as an excuse for sin, which perverts the gospel just as much as, if not more than, teaching the judgment

without the cross does. Every sin we commit—even those we repent of—leaves an opening through which Satan can enter and deceive us. The more we sin, the more we fall, and the more opportunities the enemy has to turn us away from Christ. Satan knows that the only way he can destroy us is to lure us into sin and leave us there, for by so doing he will surely sever us from a saving relationship with Christ. Sin hardens us and desensitizes us to good and evil, right and wrong, and sooner or later Satan can use our sin to turn us away from Christ, whether we ever realize it or not. Satan succeeded so well with Judas—who was so deceived by his sin that he thought he was helping Christ by betraying Him—that he is using the same tactic on each of us as well.

Part of the good news, however, is not only pardon but also power. The key is a daily total surrender of self to Christ, claiming His promises of strength when tempted, His promises of forgiveness when betrayed, the whole time leaning only upon the merits of Christ, who 2,000 years ago faced the condemnation of our sins so that we—sinful, fallen transgressors—don't have to face that condemnation in the judgment.

Here is the essential truth, both of the gospel and the judgment. For the sake of untold thousands, maybe millions, among us, the judgment must never be taught without the cross at its foundation. To learn one without the other is to pervert both.

Sadly, as my wife's words showed, it's a lesson that we haven't yet learned. ■

¹ *The Great Controversy*, p. 484.

² Beatrice S. Neall, "Sealed Saints and the Tribulation," in *Symposium on Revelation—Book 1*, ed. Frank Holbrook (Silver Spring, Md.: Biblical Research Institute, 1992), p. 267.

³ *The Great Controversy*, p. 425.

Clifford Goldstein is editor of *Liberty*, a magazine of religious freedom.



Gay Adventists— The Ultimate Oxymoron?

GINA SPIVEY BROWN and
LORETTA PARKER SPIVEY



GINA: There is no such thing as a “gay” Seventh-day Adventist.

While browsing the Internet recently I came across the expression “gay SDA.” This was—and is—very disturbing. I’m a third-generation Seventh-day Adventist, and I’ve never heard the words “gay” and “Seventh-day Adventist” presented together. To my mind, these words go together like “demons who love Jesus.” Anyone in their right Christian mind knows that demons *do not* love Jesus. The Bible says in James 2:19 that demons tremble and fear Him, but they *do not* love Him.

It appears to me that if someone wants to be an Adventist and wants to live a homosexual lifestyle, that person has a choice to make: *either change your lifestyle or change your name.*

I don’t believe there are degrees of sin, or that one sin is greater than another. But I do think that sin affects one so strongly that one starts to think that right is wrong and wrong is right. The Bible clearly states that to those who stay in sin, God will send a “strong delusion, that they should believe a lie” (2 Thess. 2:11).

You may say that a homosexual lifestyle is no worse than adultery, murder, or lying. True, sin is sin. However, a term that describes an inherently sinful act *cannot* be used to describe God’s people. Is it possible to be an adulterer and an Adventist? Or a murderer and an Adventist? My point remains the same: *either change your lifestyle or change your name!*

You may think I’m being especially hard on the gay community. Not so. It’s the Bible that says that no one who commits such sins “shall inherit the kingdom of God” (1 Cor. 6:9, 10).

Straight up, the Bible clearly states that a homosexual lifestyle is not acceptable in God’s eyes. In other words, if you’re gay, you’re on the HOV [high occupancy vehicle] lane to hell. It’s just a matter of how many others are going along for the ride.

If the “gay SDA” group on the Internet was formed for the purpose of “getting over it”—such as Regeneration, which helps those recovering from various addictions—my reaction would be totally different. But to form a group that perpetuates sin *and* has the audacity to use the name Seventh-day Adventist is a travesty and should not be tolerated.



LORETTA: Jesus died so that all sinners might become part of God’s family.

Girl, you are something else. How can you say that it’s impossible to be gay and Seventh-day Adventist? Even if you do believe that homosexuality is an abominable, horrible sin, you must still acknowledge that Christ died for *all* sinners—I repeat, *all* sinners.

I could spend valuable time and space debating the issues of lifestyle versus heredity. Instead, let’s deal with the fact that there are people who call themselves Seventh-day Adventists who are gay. They are a part of a growing population in the Adventist Church. And that, my friend, is a fact!

Why at this point would we want to drive them away? After all, we do believe that “all have sinned, and come short of the glory of God” (Rom. 3:23). Is one sin greater than another?

You say that there are no degrees of sin, but it seems as though you may be making an exception for homosexuals. Are you saying that those who smoke, drink, commit adultery, or struggle with drugs and other addictions shouldn’t call themselves Seventh-day Adventists? What about those who cheat on their taxes? Or those who eat intemperately or break the Sabbath? Our churches would be pretty empty on Sabbath mornings if everyone with problems stayed away.

By the way, many people have changed their names to Baptist, Methodist, even nondenominational. Other religious organizations might not embrace and accept the lifestyle any more than Adventists do, but at least they are willing to accept the individual.

Yes, Seventh-day Adventists have the truth; there’s no doubt about that. Too bad people like you use it as a tool of imprisonment instead of allowing the Holy Spirit to convict and bring true freedom through a life with Christ. Maybe after enough people change their names (and addresses) you’ll recognize that God is the ultimate judge and that He commands us *to love*, not *to judge*.

When you come to that realization, then, and only then, will you be worthy of being called a Seventh-day Adventist. Until then, *maybe you should consider a name change.*

What do you believe? And why? Gina and Loretta challenge you to read your Bible, live your convictions, and take a stand . . . for Jesus!

Mr. Dad!

*Real men just did not do housework
or deliver Avon.*

BY LEN MC MILLAN

A MAN IN OKLAHOMA WAS cleaning the house while his wife was in town shopping. Decked out in his cleaning apron, he was busy vacuuming when he heard the doorbell ring. Pulling the vacuum with him to the door, he was confronted by a burly ranch foreman, battered cowboy hat pulled low over his eyes, with faded jeans and worn boots.

"I was just cleaning the house for my wife," the homeowner offered in a weak, apologetic voice.

Looking relieved, the rancher replied gruffly, "I understand completely. I'm delivering Avon!"

How times have changed since I was a boy. The thought of my father vacuuming or delivering Avon was incongruous with his perceived role as a man. Quite frankly, real men just did not do housework and certainly never delivered Avon; at least, they would never admit it to their peers if they did.

But we live in a different world today. Ozzie and Harriet left suburbia more than 30 years ago; their home has since been owned by a two-income family, a single parent with



PHOTO BY TONY STONE IMAGES/ROSEANNE OLSON

two children, and most recently by a working mother and unemployed father. Today's family configurations are challenging to the male who may have been brought up to view child rearing as a feminine responsibility.

The old saying that boys are a "chip off the old block" is often a perpetuated truism by the transfer of information and misinformation from one generation to the next. We learn how to be fathers from our fathers. (From them we learn the good, bad, and ugly, and we transfer that same information to our sons.)

Fathers are a paradox to their sons. Their sons both love them and hate them. They bond with them and form barriers to prevent intimacy. They share in both camaraderie and competition. Inevitably, a power struggle is

brought on by feelings of inferiority in the son and emotional distance by the father. Most father-son relationships go through stages of reverence, revolt, and eventually reconciliation.

Fathers often are not all they appear to be at first glance by a child. To the small child a father is initially a hero; later he may be viewed as a hoax, then finally a healer.

Father-son relationships are a microcosm of how males often relate to each other. Men do not simply enter into manhood; they must *earn* it. There must be a rite of passage that separates men from their parents and from their fathers in particular. Only then can they join the brotherhood of *men*. The final rite of passage usually involves their relationship with their father.

Stages of Fatherhood

The first stage of fatherhood is that of a *hero*. To a young boy, his father is a giant from whose shoulders the world can be viewed, and he feels safe. One poet described the father-hero this way:

*A dad is a mender of toys,
A leader of boys.
He's a changer of fuses,
A healer of bruises.
He's a mover of couches,
A soother of ouches.
He's a pounder of nails,
A teller of tales.
He's a dryer of dishes,
A fulfiller of wishes.**

To a young boy, father is superman. All-powerful! His interest in violent contact sports reinforces the emotionless, competitive, "traditional" male character that is handed down from generation to generation, from father to son. Fathers can move mountains, or at least excel as Monday morning quarterbacks.

The hero dad can solve any problem. One glance from the hero dad can heal or create a hurt. It is during this time of hero worship that fathers often absent themselves from fatherhood. Playing the roles of the greatest, biggest, and best is too heavy for some fathers to carry. Lost fathers withdraw into their work under the guise of doing it for their family. Some substitute gifts to make up for lost time with their family. Others withdraw emotionally and physically, and the son feels abandoned and betrayed. Sons expect the same from other men and learn to withdraw into their own unemotional shell, which will protect them as a man.

The hero dad may also be a stranger whom some sons never quite get to know. I cannot remember my father ever holding me, although I am told he did. One recent study indicates that 50 percent of men cannot recall being hugged by their fathers. My father didn't have time to play with me. I assume it was because he was a farmer and there was always too much work to do. As I got older, he taught me how to hunt by going with me three or



PHOTO BY TORY STONE IMAGES/KEN FISHER

four times. He taught me to never shoot anything I did not intend to eat. Later he taught me how to drive a car by going with me two or three times. When I turned 14, he bought me a car. I know it was his way of saying he loved me and was proud of me, but I sure wish he could have told me in person or hugged me more as a child.

Where was my hero dad when I was a little boy? Why didn't he have time to play with me?

Where was he when I wanted to play at his feet or sit on his shoulders? I have a picture of me sitting on his shoulders once. It was mocking evidence of the only time I can recall. The role of hero was transferred to my grandfather and uncle. They shared with me the time my father never seemed to have.

Absent fathers leave permanent scars. Fathers who withdraw their emotions tend to foster the same patterns in their sons. Fathers who withdraw their

physical presence may actually influence the social behavior of their sons. Studies indicate that sons of *lost* fathers are less assertive, more dependent, more submissive, and less secure in their role as a man. *Gang culture* is society's method of filling the void left by the absentee father. One study of 300 seventh and eighth graders asked them to keep a careful record of time they spent alone with their fathers during a two-week period. The average boy in the study spent 7.5 minutes alone with his father each week.

The second state of fatherhood is usually to be the enemy. Sons learn that the first duty of man-

hood is a declaration of independence. It is much easier to rebel against an enemy than a hero. Mark Twain summed it up quite well when he wrote, "When I was a boy of 14, my father was so ignorant I could hardly stand to have the old man around. But when I got to be 21, I was astonished at how much he had learned in seven years."

A declaration of independence is especially important if the greatness of

Finally he signed the papers for me to join the Air Force at the age of 17. I needed my independence to become a man. Unfortunately, the fractured relationship never fully healed.

Even if a son decides to follow in his father's footsteps, he will usually attempt to pass him on his path to success. Beating dad at his own game is another form of rebellion and separation that is all part of becoming



PHOTO DISC

the father is overshadowing the son. In his shadow, the son may be not able to grow. When I turned 15 there was a tremendous power struggle between my father and me. We argued over the momentous issues of life, such as hair length, curfew, and my work habits (or lack of them).

By the time I turned 16 I was spending more time away from home than I was at home. The car my father gave me at 14 had given me mobility, and I fantasized about making it on my own. I did not want to follow in my father's footsteps. I wanted to create my own path. He felt I was degrading him and proclaiming that his life's work was not important.

Our relationship fractured badly.

independent. For some, the process is never completed.

The third stage of fatherhood is friend. For many men the struggle to come out from under the shadow of their father takes a positive turn when they too become a father.

I worried that our son might find it intimidating to compete with me in the same college. Having started college at the age of 32, I knew my son would attend the same classes less than seven years later. How would he feel having to compete with my 4.0? Would he feel inferior? pressured? angry? As it turned out, he created his own path through college and even worked for one of my

favorite professors as a reader. Ultimately he chose a different direction in both lifestyle and career.

No matter how old fathers become, their sons still feel like little boys in their presence. It's as though sons stop growing, in comparison to their fathers, at the age of 7. My best male friend on this earth is my son, Mitch. I can talk to him about my successes and failures, my dreams and aspirations,

wish in order to get out from under his domineering control. Others feel fearful, because they are now on their own and must prove themselves as men and fathers. No matter what the reaction to their father's death, most men feel they have now attained the full stature of a man. With the death of their father comes the responsibility to become family elder or patriarch. Sons must now show that they can indeed fill their father's shoes.

We can conceive of father as the cement that binds together the "family house." It is the father's responsibility to provide intimacy, discipline, love, and worth. Failure of the "family house" provides opportunity for cults and gang cultures. It is not coincidental that the most successful rehabilitation centers for delinquent teens are those that most closely approximate family life in a family house. Fathers must make their children feel as though they belong to the family and are an important part of their everyday experience. It is not the father's responsibility to make all of his children's decisions for them, but rather to let them see him make his.

Fatherhood is the act of losing one's life and finding it, all at once. To be a father, to be a man, is to give your all to your children—all your energy, all your manhood, all your power; put everything to work to make them successful—and then, when it's time, to give still more by surrendering all and letting go. Jesus provided a working model for fathers in one succinct sentence: "For whoever would save his life will lose it, and whoever loses his life for my sake will find it" (Matt. 16:25, RSV). ■

* Heidbreder

Len McMillan was family life coordinator for the Potomac Conference, Staunton, Virginia, when he wrote this.

This article originally appeared in the Columbia Union Visitor and is used by permission from the author and the Visitor.



Position Available

Dean, School of Pharmacy

Loma Linda University, a Seventh-day Adventist Health Sciences University, announces a search for a Dean of the proposed School of Pharmacy at the University. Loma Linda is currently proceeding through the preaccreditation review process with the American Council on Pharmaceutical Education with the intention of opening the School in the Autumn of 1998. The position will be available commencing on or after October 1, 1996.

Responsibilities: The Dean is the chief administrative officer of the School and reports directly to the President of the University. The Dean has responsibility for the overall management of the School, resource allocation, personnel and program development and implementation for the proposed Doctor of Pharmacy degree and other future programs of the School. The Dean represents the School within the University and to external constituencies.

Qualifications: Candidates should preferably hold a doctoral degree in pharmacy or in related disciplines such as pharmaceutical chemistry, medicinal chemistry, biochemistry or pharmacology. Candidates should have experience and/or interest in developing an innovative educational program which, along with flexibility in preparation, will educate pharmacists for service as members of health care teams devoted to competent whole-person care in whatever models of health care develop in the future. Candidates should possess the ability to work well with faculty, staff, and students and to articulate a vision for the future of the School and for the professions in the pharmaceutical sciences.

Applications and nominations: Applications (letters of interest, resume, names and addresses of three references) or nominations should be submitted by August 12, 1996 to:

B. Lyn Behrens, MB, BS
President, Loma Linda University
Loma Linda, California 92350
president@ccmail.llu.edu

Individuals interested in faculty appointments in the proposed School are also invited to apply in the same manner. Nominations of possible faculty are also welcome at the same address.

Loma Linda University is an equal opportunity, affirmative action employer. Women, minorities, and persons with disabilities are encouraged to apply. The University does reserve constitutional and statutory rights as a religious institution and employer to give preference to Seventh-day Adventists.

Today's family configurations are challenging to the male who may have been brought up to view child rearing as a feminine responsibility.

and anything else that comes to mind. We support each other in time of need. We share candidly. He has seen me at both my best and my worst. Through it all he still calls me Dad, even though we have a deep and meaningful friendship. I try very hard not to play the role of a power dad and interfere with his life, but I must confess that I really love it when he calls me Dad.

The final stage of fatherhood—and the final rite of passage—is the death of the father. Some men become angry when their father dies, because he is abandoning them once again. Others feel guilty by the realization of their repressed death

Suffer the Little Children

Thirteen months after the Oklahoma City bombing, they can still use a shoulder to cry on.

BY ANDY NASH, ASSISTANT TO THE EDITOR, ADVENTIST REVIEW

"Somebody killed our building—did you hear that?"—Meah Opbe

They're not your typical companions. Meah Opbe, 3, lights up the night, her shiny yellow dress and matching barrettes the perfect complements to her sparkling eyes and smile. Andrew Kosko, 10 years older and three times Meah's size, checks in with less fanfare, his striped polo-style shirt buttoned all the way up, his hair slicked straight back the way any "cool" seventh grader might slick his hair back.

But it's Sunday evening, May 19, at the Arabian Knights dinner theater in Orlando, Florida, and here they are, sitting side by side, laughing at the arm-flailing cowboy being dragged through the dirt,

eating cake, drinking Coke, brought together by a—
Pow!

Meah lurches forward, her eyes probing, her smile fading, her ears ringing. She hasn't heard anything that loud since—"It's OK, Meah," says Andrew. "It's just a gun. It's OK."

He's right—it is OK. No children screaming. No day-care windows crashing. No glass slicing into her head. This time it's just a harmless cap gun. This time everything's fine.

They're not your typical companions. But then again, Meah and her "big brother," Andrew, aren't your typical kids. They—and the 20 others seated all around them—have things on their minds that no kids should have to have. And that's why *they*, child victims of the Oklahoma City bombing, are here: to rest their weary minds, to have some good clean fun—and if need be, to cry their little eyes out.

As guests of the Seventh-day Adventist Church, they're spending the week with some old friends—the summer camp staff of the Wewoka Woods (Oklahoma) Adventist Center. They



COMFORTED: Vanessa Thompson, whose grandmother was killed in the bombing, found a new friend on the Florida trip: Traci Pendergraft, summer camp counselor at Wewoka Woods and senior sociology major at Oklahoma University in Norman. "Hopefully," says Pendergraft, "this trip will help the kids to have more faith in the people around them."



BETWEEN RIDES: The weeklong Sooner Camp '96 included two days at Disney World. First row, left to right (known impact of bombing in parentheses): Lisa Reily, staff; Angel Greenidge (church destroyed); Jayme Jones (lost father); Billy Thompson (lost father); William Edwardsen, staff member's son; Chris Greenidge (church destroyed); Lafayette Locus (lost grandparents). Second row, left to right: Jeanne Edwardsen, staff; Aymee Rainwater, staff; Tyrell Maten-Opbe; Vanessa Moran (lost father same day in separate incident); Mark Burns; Joey Slaughter (lost five family members); Andrew Kosko. Back rows, left to right: Karen Jones (lost husband); Kelly Jones (lost father); Joshua Cooke (lost grandmother); Ferdi Sastropawiro, staff; Joshua Barrett, staff; Justyn and Adam Parent (mother in building); Julie Dybdahl, staff; Brett Thompson (lost father); Jason Barrett, staff; Stephanie Ailey, staff; Jim Cheeks, staff; Sharla Francisco, staff. Not pictured: Meah Maten-Opbe (injured); Patricia Maten-Opbe; Latress Enoch (lost father); Jonathan and Jovonne Smith (father injured); Billy Thompson (lost father); and Vanessa Thompson (lost grandmother).

won't be converted this week; they'll just be loved a lot. "Our objective," says Pastor James Rainwater, camp chaplain, "is to reestablish trust. People have let these kids down."

It's been a year since Rainwater and the other summer camp staff members—mostly young Adventists—last saw these kids. Following the April 19 bombing—the one that collapsed or damaged two dozen buildings, blew the windows out of 300 more, killed 168 people (19 of them children), and sent expressions of horror and disbelief across the face of most every American, save the person or persons who packed a Ryder truck

with 4,800 pounds of death and parked it 30 feet from a day-care center—following *that* bombing, there was a huge need for crisis counseling, especially for children.

Learning of the need, Jack Francisco, special project coordinator for the Oklahoma Conference of Seventh-day Adventists, contacted the Red

Cross and offered the use of the Wewoka Woods facilities. Letters were mailed to more than 100 families, inviting children severely impacted by



PALS: Meah and Andrew, here enjoying a wagon ride at the Arabian Knights dinner theater, met last summer. "This camp she came up and gave me a hug," says Andrew. "We sat together the whole time on the plane." Meah's mom, Andrella; brother, Tyrell; and sister, Patricia, also came.



HURTING INSIDE: At her father's funeral service, Jayme Jones (left) sang her dad's favorite song: "Daddy's Hands." Kelly Jones (center) had written a letter to his dad, but was unable to read it. Karen (right) and Larry Jones (deceased) would have been married 20 years this month. "I keep looking for this closure thing," she says. "I guess I don't know exactly what I'm supposed to be looking for."

(Andrew, for example, didn't see his mother, a rescue worker, for most of two months. "The first time she came home," he says, "she was in a pair of scrubs and there was blood all over them and her hair was just black. She has beautiful blond hair, and it was just black.")

During this week of healing the kids and the staff members grew close. They cried together. They sang "He's Able" together. They sat up at night and watched the stars together. "We wanted them to be able to see that there are good people in the world too," says Julie Dybdahl, camp nurse.

"The friendships started forming," says Rainwater. "The kids thought, *We're alone here; we're safe here.*"

Safe from bombs, safe from questions. Sheriff's deputies patrolled the front gate 24 hours a day, with

the bombing to Sooner Camp '95 for a week of healing. Of the 25 who came, most had lost at least one parent. Others were affected differently.

Be part of the biggest satellite event in Adventism

NET '96 Reignites Evangelism.

Jamestown, North Dakota: 50 Years Is Too Long

Lyle Frishman started on the path back to God and to membership in the church when he attended the NET '95 satellite evangelistic meetings at the church in Jamestown, North Dakota.

"I left the church 50 years ago, and that's too long—and I'm coming back," he said.

The church members enjoyed his quick and ready smile at each meeting. After further Bible studies he was baptized by Pastor Stan Teller when some of his family could be present.



WET & WILD: Even with a 40-minute wait, Splash Mountain was still one of the kids' favorite rides. In the 95 humid degrees it certainly felt the best. From front to back (left to right): Lafayette Locas, Joey Slaughter, Stephanie Alley, Sharla Francisco, Vanessa Thompson, Jim Cheeks, Angel Greenidge, and Lisa Reilly. After each day's excursion the children returned to a waiting Forest Lake Academy bus, driven voluntarily by academy staff members Jack Jansen, David Swinyar, and Terrill Dietrich.



INTERVIEW: Meah Opbe, 3, talks to channel 6's Nicole Smith about the April 19 bombing. At the time Meah was playing at a sand table in the YMCA day-care center. "The wind blew a needle in my face," says Meah, who was cut by broken window glass and later received eight stitches. No children at the YMCA day-care center were killed. (Across the street at the Alfred P. Murrah Federal Building, 18 of 24 children at the America's Kids day-care center were killed.)

orders not to admit any news media. No mention was made of the church's response. "We were there to do a job and not seeking publicity for it," says Francisco. "We simply wanted to help."

At first Francisco had no plans for a second Sooner camp, but as the children and their parents expressed such a desire, he began to develop the idea with Jeanne Edwardsen, a California media consultant helping the North American Division with Adventist involvement in the Olympic torch relay (see *Adventist Review*, July NAD Edition).

Before long, Edwardsen was in touch with Disney, Continental Airlines, and Florida Hospital, all of whom agreed to share the cost of the proposed Sooner Camp '96: a five-day stay in Orlando that would include plenty of fun and games (Magic Kingdom, Epcot Center, Wet-n-Wild, Cocoa Beach, the Kennedy Space Center), but also continued counseling sessions, including an extended evening session with chaplains from Florida Hospital.

Notified about Sooner Camp '96, all but three of the Sooner Camp '95

kids registered to return. "For the parents to let them come with us," says Edwardsen, "for the kids to leave Oklahoma for the first time—this was a big deal."

Along with their vote of confidence in the Adventist staff, many of the parents sent a surprising request: let their children's stories be told. "The parents felt that so much press had been given to the alleged perpetrators," says Betty Cooney, Greater New York

Conference communication director, who helped Edwardsen with media contacts. "They said, 'These kids have been shattered. They've had to pick up the pieces and go on—and nobody says anything.'"

And so it was on this trip to Florida that the stories began to surface once more. Press releases were distributed, and at least two Orlando network affiliates covered the trip. (Both mentioned Seventh-day Adventist involvement.)

But what no affiliate could do in a 90-second news slot was to explore the deep, permanent scars these children carry with them wherever they go—even into the Magic Kingdom...

—strolling in front of Cinderella's Castle: Vanessa Thompson, 10, whose grandma—credit union worker during the week, fudge brownie maker on the weekend—

was the last body pulled out of the Murrah building.

—waiting in the Splash Mountain line: Vanessa Moran, 11, who carries in her backpack a pink baby blanket, the one in which her dad, now dead, carried her home from the hospital.

—waiting right behind her: Joey Slaughter, 11, who carries nothing but the memory of five dead family members he refuses to discuss.

—huddling together at the main entrance, the way they've huddled since disembarking the plane: the Jones family—minus one special man.

"It's kind of hard today," says Karen, who joined daughter Jayme, 11, and son Kelly, 19, on the trip. "The kids have always wanted to go to Disney World, but it was something that they and their dad were going to do together."

Dad had worked on the fourth floor of the Murrah building as a computer programmer-analyst for the federal highway department. Until April 19, 1995.

That morning Karen, a nurse, received a page from her best friend.



"MY FAITH IS BEING RENEWED": Bitter after losing three babies in childbirth and all three siblings, Edwardsen (a sixth-generation Adventist) credits her rejuvenated interest in the church to the Adventist young people she's worked with in the Olympic torch relay and Sooner Camp '96. "I know that so many Adventists are stuck in neutral like I was," she says. "But to see pure Adventism at a real level is just amazing. I'll never be the same after it." Edwardsen has another baby due in November.

"She never pages me or anything," says Karen, "but she wanted to know if I knew what was going on. I said, 'No, I'm taking care of patients; I haven't heard anything.' Then she told me that there was a bomb downtown, and I said, 'Where?' And she said it was at the Murrah building. Then she asked if that was close to where Larry works. I said, 'Well, probably. All those buildings down there are close.'"

"He never called it the Murrah building. He just always called it the federal building."

It was 9:50 when Karen arrived at son Kelly's school. "I went in to look for him, but no one said anything. They all just looked at me so funny. I was walking down the hall, and all of a sudden I heard this terrible scream. Somebody was yelling, 'Mom!' and I turned around and it was him. He was in tears and all white. He said, 'Mom, what are we going to do? Dad's dead.'

And I said, 'No, he's not.' Then he took me to a TV and said, 'That used to be Dad's office, Mom.'"

Eight days later the medical examiner's office called and the Joneses found out for sure: they would have to live without their favorite man in the world.

Thirteen months later the Joneses still hurt. Older brother Michael (not on the trip) leaves the room anytime he hears his dad mentioned. Jayme calls home from the roller skating rink every hour—just to make sure someone's still there. The other night she burst into her mom's room, crying. "Mommy," she said, "it's not fair that Daddy isn't going to get to see me grow up."

Karen understands the emptiness. "To me, it's harder now than it was six months ago," she says. "I'm not good at being alone."

Then there are the secret sorrows, the ones the children share only with

each other—and with the Adventist counselors they have come to trust. They share them at night, in the motel room where it's quiet—quiet as a Wewoka Woods cabin. This summer, as last, the listeners have no easy answers, no magic words that can make it all go away. Only extended hugs and a few thousand silent prayers. "You just take what you have," says Rainwater, "and do the best you can."

Meanwhile Andrew, more counselor than kid this week, slips down to the motel lobby pay phone and dials some familiar numbers. He shouldn't have to feel guilty about making this call—yet he does.

"When I go to call my mom and dad," he says, "it's kind of hard, because most of the other kids lost their parents. It's just kind of sad." ■

NEWS BREAK

Adventists Assist Victims of Black Church Fires

The Seventh-day Adventist Church is taking an active role in demonstrating that violence against churches should never be part of the North American culture, where freedom for religious beliefs and practices is a cherished tradition.

"Adventists deplore the burning and defacing of churches or any other houses of worship," said Alfred C. McClure, president of the Seventh-day Adventist Church in North America. "We also deplore the attitudes that generate violence. And we want to help."

Adventists are assisting victims in at least three ways. Individual churches are offering their worship facilities to congregations who have lost their own houses of worship to fires. Since Adventists worship on Saturdays, their worship facilities are available on Sundays.

Adventist Community Services, the church's disaster response agency, is setting up a warehouse for donated building supplies for organizations rebuilding burned churches. "This is every bit as much a disaster for America as tornadoes or earthquakes," said Monte Sahlin, director of Adventist Community Services in North America. "Our hearts go out to those whose

congregations have been traumatized by fires."

People or organizations who wish to donate building materials or set up a collection center for donations can call (800) 253-3000 to offer help. The 800 number acts as a clearinghouse, coordinating offers of help with the needs of relief workers on location.

"Materials needed include lumber, drywall, roofing materials, nails, tools, plumbing supplies, and other materials. People should call to confirm what we need," Sahlin said. "Sometimes people send a lot of unusable materials, and that creates negative publicity about disaster relief."

The Adventist Youth Services Network is willing to organize volunteers to help rebuild churches as well. These volunteers are available to help recognized relief agencies who are rebuilding the burned churches.

"Attacks on churches of any denomination cannot be tolerated in our nation," Sahlin said. "We support efforts by all Americans who want to bring positive responses to these violent attacks."

More than 60 churches, most of them Black Southern churches, have burned under suspicious circumstances in the past 18 months. On July 2, United States president Bill Clinton called for an emergency transfer of money to help combat the attacks.—*Adventist News Network*.

Guilty, but Not Responsible

BY MYRNA TETZ, VICE PRESIDENT FOR COLLEGE ADVANCEMENT, CANADIAN UNION COLLEGE

He was happy with the verdict. Well, not really. Andre Dallaire was found guilty of attempting to murder Prime Minister Jean Chrétien. The June 29 *Calgary Sun* reports the judge ruled that "his schizophrenia makes him not criminally responsible." That was the happy part. Dallaire's *not-really* part is that he must remain at a group home for 45 days until a panel assesses his mental condition and rules on further treatment. "I was hoping for more freedom," he admitted.

In November Dallaire scaled the fence and broke into the PM's official residence through a side door. He encountered Chrétien's wife in a hallway, whereupon she ran to her bedroom and called security. The intruder was found guilty of "attempted murder, breaking and entering, being unlawfully in a home, and possessing a dangerous weapon—a knife he intended to use to slit Chrétien's throat," reported the *Sun*.

It was called "guilty, but not responsible."

NEWS COMMENTARY

Not all Canadians are happy with the verdict. Paul Jackson, a columnist in the June 30 *Calgary Sun* writes: "Think up some excuse, a good explanation, or get a smooth and slick lawyer and you will get off scot-free." He calls it "the soap opera banality of our nation."

One has to wonder if that is the kind of verdict some of us are hoping for when the judgment-to-end-all-judgments takes place.

"My 2-year-old was really cranky, and I guess I did lose my cool. But I was very tired."

"I probably shouldn't have looked at my friend's test on the next desk. But I needed a good grade."

"The person was there and seemed willing, and I just couldn't help myself."

"I'm sorry he died. I know I should have helped him, but yesterday was such a bad day."

Guilty, but not responsible? I don't think so.

NEWS BREAK

Conejo Students Get a Unique Geography Lesson

When the first- and second-grade students at Conejo Adventist Elementary School in Newbury Park, California, started their geography project, who would have known that the project would end with a visit from a distinguished church leader.

A teddy bear given to leaders by the Conejo students traveled with the North American Division staff whenever they traveled. Staff members then sent postcards from those places, and students marked the

places on a map. North American Division president Alfred C. McClure brought the teddy bear back to the school in May. He spoke to the students for worship, telling about the worldwide nature of the Adventist Church.—*North American Division*.

Hispanics Stunned by Deaths of Teens

The Hispanic community in San Francisco is saddened by the death of two Adventist teens shot in Precita Park on Sunday, June 23.

The *San Francisco Examiner* reported that more than 300 persons took part in a community vigil for Carlos Hernandez, 18, and Sylvia Menendez, 15, on June 26. Teachers, relatives, friends, and loved ones paid their last respects to the beloved couple. Carlos, a member of San Francisco Latin American Adventist Church and a recent high school graduate, was preparing to attend Montemorelos University. Sylvia was a member of the South San Francisco Latin American Adventist Church.

"The whole city was shocked by the incident. We are deeply saddened. However, friends, neighbors, and church members were very supportive," said Daniel Escamilla, Central California Conference Hispanic ministries director.



NURTURING FUTURE LEADERS: NAD president Alfred McClure talks to Conejo students about the Adventist Church's worldwide presence.

For Your Good Health

Get Up and Move. As many as 12 percent of all deaths—250,000 per year—in the United States may be attributed indirectly to lack of regular physical activity, according to the Centers for Disease Control and the American College of Sports Medicine. Only about one in four Americans exercises enough to be considered physically active, according to the government's guidelines. All it takes is moderate activity, such as brisk walking for 30 minutes five times a week, or strenuous exercise for 20 minutes three times a week.—*UC Berkeley Wellness Letter*



Like Parent, Like Child. A long-term study of more than 5,000 adults ages 18-30 revealed that those growing up in homes where at least one parent smoked were, depending on their ethnicity and gender, 50 to 80 percent more likely to be adult smokers themselves. Because most adults know the health dangers of smoking, it seems unlikely they would encourage their children to smoke. But

while parents may actively discourage their children from smoking, this study shows that parental example may be more important than what they say.—*American Journal of Epidemiology*

De Truth About Decaf: A number of studies have been published recently showing an association between caffeine and increased coronary heart disease risk. Now several large-scale epidemiological studies have also shown a link between decaffeinated coffee and heart disease. In one study, reported by Dr. H. Robert Superko at an annual session of the American Heart Association, decaffeinated coffee drinkers showed an average 7 percent increase of low-density lipoprotein cholesterol (LDL) and apolipoprotein B (apo B). The changes in LDL and apo B were associated with a 12-14 percent increased risk for coronary heart disease. Apparently caffeine is not the only chemical culprit in the coffee bean that has an adverse effect on plasma lipids. So when it comes to coffee drinking and decreasing the potential of heart disease, decaf may not be "de" answer.—*Internal Medicine News*, as quoted in *Fast Facts*

—Compiled by Larry Becker, editor of *Vibrant Life*, the church's health outreach journal. To subscribe, contact your ABC or call 1-800-765-6955.

NEWSBREAK

Old Providence Outreach Marks Breakthrough

When Pastor Glen Samuele conducted a recent evangelistic series on the Colombian island of Old Providence, 41 persons were baptized.

Local church leaders say the baptisms mark a breakthrough for the church because there have been no baptisms on the island for several years.—*Inter-American Division Contact*.



Adventist Communication Network Broadcasts

Many programs are planned. These are a few of this month's programs. Call (800) ACN-1119 for program, time, and channel information. All times shown are Eastern time.

Sept. 4	First Wednesday, 7:30-8:30 p.m., Galaxy 9, channel 1.
Sept. 7	Reclaiming Roundtable, 4:30-6:30 p.m., satellite to be announced.
Sept. 14	Doing the Work of Prayer, satellite prayer conference, 4:00-6:00 p.m., Galaxy 9, channel 2.

What's Coming!

Aug. 10	Oakwood College Offering
Sept. 7	Men's Day of Prayer
Sept. 7-14	<i>Adventist Review</i> emphasis
Sept. 14-21	Family Togetherness Week
Sept. 28	Hispanic Heritage Sabbath

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“Come and Die”— The Life of Discipleship

When Christ calls a man, He bids him, come and die.”

These words become even more powerful when we realize that they were

chiseled out by a young German theologian named Dietrich Bonhoeffer, who was murdered by the Nazis in the late days of the Second World War.

Though he could have enjoyed a safe, comfortable professorship at some American seminary, Bonhoeffer instead lost his life fighting a regime

he viewed as antithetical to every principle of Jesus Christ. Arrested for his anti-Nazi activity, Bonhoeffer sat in a gestapo prison for two years before he was hung by his neck in early April 1945, a week before the Allies liberated the camp. Better than most, Bonhoeffer understood the meaning of his own words “When Christ calls a man, He bids him, come and die.”

In this statement Bonhoeffer captured the essence of Christian discipleship, which is death to self and complete surrender in faith and obedience to the will of God.

In his book *The Cost of Discipleship*, Bonhoeffer stressed that discipleship isn't just believing in Christ, a mere intellectual assent to the truths of the gospel, nor is it even following a Christian lifestyle, in which one adheres to and obeys biblical creeds or doctrines. Instead, discipleship is “single-minded obedience” to Christ and His cause, not in our own way, but only in the way that Christ Himself commanded—the way of the cross itself.

When Christ bids us take up our cross, to “come and die,” He calls us away from our old life of sin, of being loved and accepted by a world that neither loved nor accepted Jesus Christ. No one can be a Christian unless at some point, in some manner or another, that person has chosen to be crucified, to submit his or her life—dreams, goals, hopes, desires, everything—and dedicate himself or herself completely to Christ and all that He demands. Anything less, wrote Bonhoeffer, is “Christianity without discipleship, and Christianity without discipleship is always Christianity without Christ.”

Of course, we can't crucify ourselves, which is why we need the Holy Spirit to give us a new life. “You must,” said Jesus, “be born again” (John 3:7),* which includes dying to our self-centered ways. Baptism represents a radical choice to crucify self and live for God. “Don't you know that all of us who were

baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life” (Rom. 6:3, 4).

A life of discipleship is a life in which one follows, not his or her own rules, principles, or standards, but the rules, principles, and standards of Jesus Christ. It's sometimes a life of self-denial, of suffering, and of hardship similar to the life that Christ Himself lived when He was on earth.

But it's also a life of joy, peace, acceptance, and assurance of God's love through the atoning ministry of Jesus Christ, in whom we have redemption and the forgiveness of our sins. “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

The difference between discipleship and mere religion is the difference between what Bonhoeffer called cheap grace and costly grace. “Cheap grace,” he wrote, “is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.”

In contrast, costly grace is the only grace that saves, the only grace that one would sacrifice all to obtain. “Such grace is costly,” he wrote, “because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justified the sinner. Above all, it is costly because it cost God the life of His Son.”

True discipleship, then, is the experience of costly grace in the life of the believer. Without it, there is no Christ, no cross, no death, no rebirth. And without these, there is no salvation, only vain words, forms, and traditions. And though our path of discipleship might not lead us to the end of a rope, as it did this young German pastor and theologian, if we are to be Christ's disciples, we too must “come and die.”

*All texts in this article are from the New International Version of the Bible.

“Cheap grace is
grace without
discipleship.”

Robert S. Folkenberg is president of the General Conference of Seventh-day Adventists.



We Made It!

*How parents are coping with the sticker shock
in Adventist college tuition costs*

BY KERMIT NETTEBURG

WHEN TRAVIS Patterson wanted to enroll at an Adventist college in 1990, his sister had been in college for a year, and his parents didn't know how they could afford to have two children in college.

"We just didn't think we could afford to send him to Southern College," confides his mother, Brenda Patterson. "But Travis really wanted to go. He was insistent. So we applied for financial aid and said we would try one year at a time. We went on faith."

The Pattersons aren't wealthy. Brenda is a public school teacher; Travis's father, Harry, was an industrial engineer before a disabling back injury.

But as it turned out, the finances worked out OK and they got an unexpected bonus. Travis enrolled as a broadcast journalism major, but soon changed to a religion major. Before graduating in 1996, he had served two years as a

student missionary on the Pacific Island of Majuro. "This couldn't have happened if he had enrolled at the state university near our home," Brenda says joyfully.

As they almost always do at Adventist colleges, the finances came through at the right times. Travis worked hard on different jobs—maintenance crew, at the college press, and as a resident assistant in the men's dormitory. He also earned good enough grades to receive scholarships. Finally he applied for and received student loans backed by the U.S. government.

Travis's case illustrates how many Adventist families are coping with the sticker shock of Adventist higher education. A \$13,000 price tag could scare anyone. And headlines like the recent one in *Newsweek*—" \$1,000 a Week for College!"—exacerbate the situation. Only in the body copy did the article say that the weekly cost figure was for a 28-week school year at the most expensive colleges in America.

Tuition at American Adventist colleges ranges between \$8,000 and \$11,000 a year. Toss in another \$3,000 to \$4,000 for room and board (for the hot water and food you might be buying in any case), and that adds up to \$11,000 to \$15,000 for one year. While that's quite an amount, it's relatively inexpensive for private colleges, where the average cost is \$17,631. Schools in the Ivy League may be \$28,000 and more.

Want a real bargain? Try Canadian Union College in College Heights, Alberta, where annual tuition is about Cdn\$7,842—or about US\$5,500.

Enrollment Up

Despite prophecies of gloom, sticker shock hasn't dampened enrollment at Adventist colleges in North

America. Last year they had one of their highest enrollment levels—19,205 people attended. That's the most students in the past 15 years. How do students and parents do it?

Raelene Brower believes that “parents and students who handle the finances of college best don't think of tuition as an expense. They think of tuition as an investment.” She's the assistant director of enrollment management at Andrews University, in Berrien Springs, Michigan, and helps hundreds of students attend college.

Even someone like Christian Stuart, who graduated from Union College this past May, needed to figure on the investment angle. Stuart had a trust fund from a relative, but that wasn't enough to pay for his entire education. He worked, he got some scholarships, and he took out some small loans.

“The education and the money spent were definitely worth it,” Stuart says. “I got the good experience of an Adventist education.”

The investment pays off in the long run, statistics show. A college graduate earns an average of \$4,500 more per year than someone who started working immediately after high school. Over a 40-year career that works out to \$180,000 more in earnings. “It's a good investment,” Brower says.

Another key to avoiding sticker shock is to get a complete financial



PHOTO BY DAVE SHERWIN

ON THE COVER: Yesenilla (Jessie) Zorilla just graduated from Andrews University with majors in speech pathology and sociology. She comes from New York City and attends the Spanish Convent Adventist Church in New York, where the members contribute 1 percent of their income to support students in Adventist schools.

package together before making a decision. “Students who want to go to college often look at the price tag and decide they can't afford to attend,” says Cassie Ragenovich, director of student financial services at Walla Walla College in College Place, Washington.

But they haven't seen the full financial package a school can put together. “Many parents and students have discovered they pay less for college than they did for academy. Last year \$15 million was provided [in grants, loans, and scholarships] to Walla Walla College students alone,” Ragenovich says. “The average award was more than \$10,000.”

Ragenovich's advice: “Don't give up before you get all the facts.” Ask the Adventist college of your choice to explain what aid will be available and what money is needed from parents

faith to send Charnee to college,” she remembers.

An Idea That Doesn't Work

One thing seems quite clear: working your way through college isn't the answer. Virtually no student earns his or her way through college anymore. Costs have risen more than wages, especially the minimum wage generally paid by colleges.

One exception is Brian Adams, a Southern College student who has earned more than the average. But he also is an example of the difficulty of earning one's way through college. Brian works 12-hour days during the summer and four-hour days during the school year, carries a full load of classes, and maintains a B average.

He worked nearly 800 hours and earned \$8,000 last year. And that

and students. Then decide about a college.

Charnee Houser is one of the Walla Walla College students who typify that principle. She applied for all the financial aid she could, her parents helped her financially, and she worked vacations and holidays.

“If you really want to go to an Adventist school, you can do it. You may have to give up some of your free time, but if you're willing to do your part, you can make it,” Houser explains.

Her mother agrees. “It takes the school and everyone working together. It was a gigantic step of

A Place That Nurtures Personal Spirituality

BY SCOTT MILLER

Evaluating the past helps us learn and mature so that we don't keep making the same mistakes. When I consider things that have made an impact on my relationship with God during this past year, I am convinced that going to an Adventist college has had one of the greatest effects. However, at the beginning of the year I didn't feel that way.

You see, last summer I came back from working in the Philippines as a student missionary with Adventist Frontier Missions. It was a spiritual high for me. I had been away from all the temptations, distractions, and comforts that life in the United States provides. Because I was living a simple life in the jungle, it was easy to focus on my relationship with God and grow closer to Him. In some ways I dreaded coming back, because I knew that it would be tough to stay close to God while I was back at school. This may seem shocking, because it should be easy to stay close to God at an Adventist college. But Christian education today is not what many people make it out to be. As I readjusted to life in the U.S., I was bombarded with doubts and struggles. I couldn't depend on people or institutions to keep me close to God. Going to an Adventist school in no way ensures one's salvation. Many times too much confidence is placed in the ability of our Adventist schools to make future saints. Let's face it—if students want

to party, they will. Making Christians of every person who attends an Adventist college is something that is beyond the capability of any institution.

Since our colleges admit only humans, every student is a sinner. Thus I found it all too easy to look at people around me and see how lukewarm they were, not realizing how lukewarm I was myself. Compared to the mission field, everyone in the U.S. seemed so vain. I grappled with many questions: Why are people spending so much money on fancy cars and clothes and unnecessary things when there are people who haven't been reached for lack of money? Could the money I was spending on an Adventist education be better used elsewhere to further the advance of the gospel? Are Adventist colleges anything more than just expensive match-making services?

I believe they are that and much more. Although Christian schools can't force beliefs upon anyone, they can provide a place that encourages a relationship with God and nurtures spiritual growth. When I stopped looking at the weaknesses of my fellow students and Christian education, I realized that most of our students are here because they feel a need to be close to God. If they are given an avenue to express their feelings, they do it with all their heart. At a weekly Bible study, a group of us were able to share with and encourage one another. It is nice to know there are others who have the same struggles and temptations. I noticed certain faculty who give devotional talks before each class and who are genuinely concerned with the spiritual welfare of each of their students. These teachers fulfill their mission, their calling, by devoting their life and talent to Adventist education.

wasn't enough. His church sent \$500 his freshman year, and the college has found \$4,500 in scholarships.

Financing college generally involves building a package that includes student work earnings but also includes parent payments, scholarships and grants, and loans. Eddie Braga, associate vice president for enrollment services at Columbia Union College, in Takoma Park, Maryland, expands on each of these:

Student work earnings: This includes both summer and school year jobs. Most schools plan on \$1,500 or more from student earnings. And jobs on campus seem plentiful. Doris Burdick, media relations director at Southern College, says they could have used 25 more students in campus industries this summer.

Parent payments: This is essential, according to Braga, but almost no parents pay the entire bill. Instead,

parents and students apply for financial aid, and the federal government calculates what the expected parental contribution should be. Colleges then try to find financial aid to meet the rest of a student's financial package.

The amount of the parental payment is unrelated to the cost of the college. Ragenovich explains that students attending a lower-cost school are usually eligible for less financial aid. "Also, private schools have many alumni-sponsored scholarships and institutional grants that aren't always available at public schools," she says.

Sherrie Cash demonstrated that. The junior nursing student at Union College received a scholarship from the Adventist nurses association and a Max Pumphrey scholarship awarded to graduates of Nebraska high schools/academies.

"Spending the money has been worth the education I'm getting at

Union College," Cash affirms. "Union has the strongest nursing program in the area. I'm here for the quality of the education."

The bottom line: parents actually could end up paying as much in tuition to a cheaper college as they would for an Adventist school that has seemingly higher tuition.

Scholarships and grants: This is gift aid, money that students do not have to pay back, Braga explains. They come from many sources: school funds, government money, scholarship contests, excellent scores on standardized tests, matching funds from summer work, etc.

These funds also include support from local churches. Yesenia Zorilla graduated from Andrews University this past June. She received \$500 every year from her local church, Spanish Convent in New York City. She said the members there contribute 1

percent to education, and the church helps all its students get through college.

"It was very special," Zorilla says of the funds she received. "It demonstrates that they care."

Zorilla also thinks getting through college was a miracle. Her father died during her sophomore year. Her mother is on disability income. She says she prayed, and God answered every time. "People don't take that seriously," she said. "It's a miracle. It really is."

Loans: Like most other college students, Zorilla also took out loans, the last piece of the financing puzzle. She owes about \$15,000, mostly in government-backed loans. Her monthly payments will be less than \$200.

Zorilla owes more than the average. A survey of 1995 graduates at Andrews University showed that 75 percent owed less than \$10,000 and many

owed nothing at all. A \$10,000 loan means a payment of less than \$120 a month for 10 years.

Zorilla says paying for college was a faith-building experience. She remembers praying the week before graduation about a balance left on her account. She said, "Lord, You've pulled me this far. You're going to have to pull me the rest of the way."

The element of faith and prayer is a common theme among students and parents. Lillian Detwiler had a family friend who was planning to help her with college expenses, but he died shortly before she was to enroll at Walla Walla College.

"It was important for me to get an Adventist education," Detwiler says. The college's financial aid office helped her create a new financial package, which included funds from her church. "It seemed impossible, but I knew that if God wanted me at Walla Walla, He'd find a way to keep me there."

Sticker shock isn't as big a factor as faith for families that find Adventist college education affordable. Brenda Patterson agreed. "The Lord does provide. I don't mean that it will be easy, but the Lord does provide."

Now that he has graduated, her son Travis will be chaplain and youth pastor in Guam this fall. "I really liked having him in the States," she said. "The Lord and I had to come to grips on that." But it's clear that nothing is more important to her than that Travis really loves the Lord and is willing to go wherever He leads—to Southern College, to Guam, and then to . . . ■

Kermit Netteburg, Ph.D., is assistant to the president for communication of the Seventh-day Adventist Church in North America.



Information for this story was provided by Doris Burdick, Joanne Reinking, and Eric Stenbakken.

So Strong, Yet So Tender

BY CHRISTINA CERVANTES

This past year at Southwestern Adventist College has proved to be probably one of the best years of my life. It hasn't been because I won a brand-new car, or because I was able to travel around the world. It's been because my heavenly Father and I have grown closer, or should I say, I've grown closer to Him.

It actually started last summer. I was reflecting on my relationship with God and how it seemed fake. I have always said "I love You" in my prayers, but I never really felt it. It wasn't in a tangible way as I feel with my family or really close friends. So I mentioned this in another of my prayers, and God began to answer this request.

As a great majority of college students can testify, one of the greatest hurdles we must face is finances. I am no different. It seems as if every registration I sit there at the finance table, wondering how my bill will be paid. Well, as I have learned, God uses whatever way He can to speak to us—the way that we will understand best. The area of finances left me wide open to hear His voice.

Near the end of the first semester of this school year, I still had roughly \$1,200 to pay, with less than one month to do it. I felt that there was no answer. In my single-parent family, there is seldom any extra money. I went to talk this over with one of the sweetest financial counselors anywhere, Mrs. Beth Lowry. She has been dealing with student plights for years and knows

what it's like to feel lost. She went over a few details with me to make sure that I was working as much as I could and then left me with seven small yet very encouraging words, "Let me see what I can do."

Several days later I received a letter in the mail stating that I would be receiving a scholarship totaling \$1,000. My paycheck would cover the remaining \$200. It was all I could do to keep from crying in the lobby of my dorm as I read it. All I could think was that God and His people sure love and care for me.

The second semester wasn't really much better. After registering I was faced with \$1,900, to be paid off in four months. But God knew it even before I began. I began sorting out all my options, and after talking it over with God, I decided that moving off campus would probably be my best bet.

As of March 1 of this year I am debt-free at college. The exciting thing is that it hasn't stopped there. God already has begun providing a substantial amount of next year's tuition through loving people back home and caring people associated with my college. All this time I've been cultivating a better, stronger spiritual life. And the neatest part is that I can *feel* my love for God. I know it's real now.

Sometimes I feel guilty because of the monetary blessings I've received. But He knows that I didn't say "OK, God, if You give me money, I'll love You." He touched my life where He knew He'd get the most attention.

Our God is so strong, yet so tender. I'm grateful that He has allowed tough times to come my way. Otherwise, I might never have fully realized His love.

Making Bread



ROSY TETZ

Have you ever made bread? You take flour and yeast and water and other stuff. You mix them together in the right order and in the right way, then bake it, and you get bread. While it's baking, bread makes the house smell real good. And if things work out, the bread is good to eat, too.

It's not like making mud pies. (Well it's a little like making mud pies, but not much.) When you make mud pies, you mix the dirt and the water, and you play around with it and squish it

and pat it. (I guess that part is a lot like making bread, except for the different ingredients.) But then there is a big difference (besides the fact that you cannot eat your mud pies). After you quit playing with your mud pies and go inside and wash your hands really good, the mud pie sits there in the sun and dries out. After a day or so, it just turns back into dirt.

That's the difference. If you mix dirt and water, eventually the water will evaporate, and you'll just have dirt again. The ingredients come apart.

But when you make bread and you mix the flour and yeast and water and other stuff, they stay mixed. It would be impossible to take them apart again. When you mix those things together, they change into something new. They are not flour and yeast and water anymore. They have become bread.

Every day we do stuff, and things happen to us. Sometimes they are "mud pie" kinds of things, and

sometimes they are "bread" kinds of things. We do lots of ordinary "mud pie" stuff, such as sleep and eat and comb our hair. It's important stuff, but it doesn't usually change us much.

But some things change us. We can't go back to being as we were before, just as bread can't separate back into flour, yeast, and water.

Getting to know Jesus is something that changes us. The Bible says, "If anyone is in Christ, then he is made new. The old things have gone; everything is made new!" (2 Corinthians 5:17, ICB).

It's not something that just happens once. We need to be made new every day. We can't stay the same. So now when we pray "Give us this day our daily bread," we can think about real bread, which is important. And we can think about how God is changing us every day into His children.

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Reaching Tuva

We are Vladimir and Olga Dolmatov, Global Mission pioneers in Kyzyl, Tuva. Tuva lies north of Mongolia and is a primarily Buddhist republic of nearly 500,000 people and no Adventists.

We moved here in 1995 to bring Jesus to the people of this unentered area. For eight months we worked, with no results. But three months ago the seeds we continue to plant began to bear fruit. We now have a group of 12 people meeting in our home to study the Bible. And we have a group of eight, which we call our “church of the real truth.”

This is the beginning of the Adventist Church in a nation of unreached people. Please keep us and the people that we are here to serve in your prayers.



My name is Almira Sharfulina. I am a student at the Zaoski Theological Seminary in Russia. I recently discovered the freedom that Christianity offers after I graduated with high honors to become a primary school teacher.

Though my Muslim parents were bitterly opposed to my baptism at first, they are beginning to appreciate the Adventist message. My father is beginning even to attend church!

I want to go back home and take my newfound faith in Christ to my people in Bashkortostan—where 4 million people live. This country is a republic associated with the Russian Federation. I will do so when I finish my seminary education.




GLOBAL MISSION INFO

Tuva is located on the northern border of Mongolia, and Bashkortostan lies west of the Ural Mountains that divide Europe and Asia. Both are Global Mission priorities. Knowing there is Global Mission work in these areas brings great joy to many Seventh-day Adventists who have prayed for these two

groups of unreached people.

If you would like to have an active part in helping Global Mission reach the unreached around the world, call us at 1-800-648-5824, or write to Global Mission, General Conference of SDA's, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

Chicken Logic

BY AMI L. HENDRICKSON

I can't say that I found the initial situation all that inspiring, but I was soon to learn an important spiritual lesson.

I stood perched on a ladder in a horse stall, rather ineffectively wielding a lawn rake in an attempt to rescue a chicken. The stall walls are about five feet high and built so that they stand away from the barn siding by about eight inches. This space makes a natural insulator during our Michigan winters. But it was now a frustrating poultry trap.

While I had been doing chores that morning, the animals were amusing themselves as usual. After a complex series of actions

comprehensible only to other chickens, one of my hens had erupted in a fit of squawking. Suddenly, in a flurry of feathers, she vanished between the walls.

Chickens are the animal world's embodiment of "I'd-lose-my-head-if-it-weren't-attached." If one becomes trapped and is not being pursued by a predator, it shuts down. It simply sits and waits for the end to come. Chickens are not known for finding creative solutions.

I knew that if I didn't help the hen out of her predicament, she wouldn't succeed on her own. Since it was winter, she'd probably freeze to death if left alone too long.

First Try

That's why I stopped everything, set up the ladder, grabbed the rake, and set out to save my chicken. All the hen needed to do was walk up the rake handle that angled to the top of the stall wall, and she would have been free. Instead, she jumped nervously away whenever the handle came near her. The space she had fallen into was so narrow that it took enormous effort, fluttering, and clucking for her to turn around—yet she chose to change directions rather than walk to safety. The other chickens watched the goings-on and added their two cents' worth, but evidently nothing they said translated into rescue instructions.

I tried another approach. Outside the barn at the approximate location of the trapped bird I began to dig at

the foundation. (Fortunately, our barn is a pole building, which made this line of attack possible.) Soon I had a chicken-sized hole scooped away. I could see the feet and

the lower two thirds of my bird trying desperately to avoid stepping into the little depression I had dug. I walked away, reasoning that if I left her alone she would duck her head under the building and escape.

Fifteen minutes later I checked on her. She hadn't moved. Again I climbed the ladder with rake in hand. When I gently pushed her down so that she could see under the barn wall, she finally understood the concept. She scurried through the opening I'd dug, ran around the barn, and rejoined the rest of her

feathered friends. I finished my chores, chuckling over my bird and appreciating anew Christ's repeated use of animal behavior in His teaching.

In a flurry of feathers she vanished between the walls.

The Temptation

The past year had been a particularly trying one: from my wonderful husband being diagnosed with a brain mass to a leaky roof on our 100-year-old farmhouse; from career setbacks to the inevitable financial drain that medical specialists and household repairs put on a budget. Many times in those months I too was tempted just to shut down.

I want to remember this morning for a long time. Since I can't see the big picture, it's entirely possible that what seems like another obstacle is really an avenue of escape. Some of our problems could be God's way of asking me to take steps toward Him. Yet with my "chicken logic" I tend to prefer making a lot of noise about the mess I'm in. I'm glad God won't give up. I believe God is always looking for ways to set us free. Even if it means rocking our foundation and pushing us down so that we can see the light. ■

Ami L. Hendrickson is a freelance writer living in Coloma, Michigan.



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