



ADVENTIST Review

SEPTEMBER 26, 1996

AnchorPoints

**Nazis
in the Park**

**Jesus: Friend
of the
Downtrodden**

**Stranded in
St. Louis**

LETTERS

Right On

Amen, Becky Lane ("What My Church Did Right," July 25). And thanks for expressing the sentiments of so many of us. I had to wipe the tears from my eyes as I read your letter to the church in which you were raised.

Maybe your article will start a new trend—one of looking at what was done right, or at least at the loving motives that prompted what was done "wrong."

You have given us the courage to keep on loving even though some might perceive us as not doing it correctly.

—**Homer W. Trecartin**
VIA E-MAIL

Seven Deadly Delusions

I appreciate William Johnsson's "Seven Deadly Delusions" (July 25) because hard truth is truth nonetheless. While Hollywood offers up truth on the altar of carnality, the church needs with one voice to say "Not with my life you don't."

Thank you for having the courage to speak out against these delusions. Even the most broad-minded among us can clearly see the enmity that the Beverly Hills offspring of Babylon carries for the Word of God.

—**Gerry C. Wagoner**
PIQUA, OHIO

How unfortunate that Mr. Johnsson singled out women in his admonishment about trying to have both a family and a career.

He says he supports equality for women but continues to place responsibility for making these difficult choices squarely back on women.

The true deadly delusion is that it is up to women to wrestle with resolving this delicate balance while men can only stand by and empathize with how hard women have it, meanwhile continuing to have both a family and a career.

Mr. Johnsson's warning would have been better served if he had directed it equally toward both men and women.

—**Barbara Sickler**
DAYTON, OHIO

Alleged "deadly delusion number 5" is another repressive message aimed at women. For men, wanting both career and family is encouraged as natural and proper. Having both, however, is accomplished through the sacrifice of women, which enables men to avoid making "wrenching choices."

But for women, having both career and family is discouraged as deadly and delusional. That this insidious double standard is legitimized and clothed with the moral authority of the church by publication in the *Review* is deplorable, but sadly, not surprising.

—**Theodore A. Hamer III**
DAYTON, OHIO

Seven is the perfect number, but I believe at least one more delusion is prevalent now: suicide is an acceptable alternative to living with chronic challenges.

—**Betty Cooney**,
COMMUNICATION DIRECTOR
GREATER NEW YORK CONFERENCE
VIA E-MAIL

In Times of War

I was troubled by Calvin Rock's simplistic defense of war as an activity Christians can support in good conscience (Faith Alive! July 25).

Yes, Romans 13 does say that "the powers that be are ordained of God" and "whosoever therefore resisteth the power, resisteth the ordinance of God." But these verses must be interpreted with caution, and of course apply to governments past and present—not just to twentieth-century America. Were Hitler, Stalin, Mussolini, and Mao Tse-tung ordained by God to exercise their nefarious power? Were the sixteenth-century Catholic (or Protestant) rulers who conducted the shameful religious wars exercising an authority approved by God, which loyal subjects should have obeyed?

It is a sad fact that throughout history residents of a given country almost always think that *their* country is morally right in conducting its wars, while the enemy is an evil aggressor.

So should Christians use their personal judgment in deciding if a war is just and worthy of support? Or

should they heed the morally beautiful teaching of Jesus that we should love our enemies and do good to them that despitefully use us?

I am glad the Adventist Church urges a noncombatant role for our youth, and only wish it stressed this truly Christian position more vigorously.

—**Reo M. Christenson**
W. CARROLLTON, OHIO

Proper Responses

To the White male who asked Dr. Calvin Rock "Why don't Blacks just help themselves like everybody else?" (Faith Alive! July 25), my response is "Because 'everybody else' is not just helping themselves. They are being helped by their mother, father, grandparents, and great-grandparents, who were helped by my grandparents and great-grandparents, my great-uncles, aunts, and other relatives who came over on slave ships. No one is where they are today by their own bootstraps."

When affirmative action is carried out for 200-plus years with the same fervor as was slavery and when Blacks receive a place in society just like "everybody else," then we can begin to entertain the question.

—**Barbara Hall**
MIFFLINTOWN, PENNSYLVANIA

As a church and as a country, we need to reach out to the "underprivileged of any group." As Calvin Rock said, "it is economic wisdom and morally just."

But let our reaching out be based on need, not on race. Let us not let the color of the hand reaching for help influence our aid and compassion.

I despise being stereotypically blamed, regardless of when my ancestors came to this country, for "400 years of oppression." I reject the idea that because of my skin color [not Black] I should not complain about being discriminated against in the

interest of "reparations" based on race.

Racism and racial stereotyping are still prevalent in our country. They also exist within our church. Let us work to eradicate them, not just change the group that reaps their benefits.

—**Earl Furman**
VIA E-MAIL

Not All Bad

I read with interest Miriam Wood's "This Is Living?" (July 25). I hope people don't get the impression that all teachers of that period lived under the described conditions.

My sister started teaching church school at just the time mentioned (1941) in the article. She received a regular salary, had a nice room in the home of church members, and had good meals. She had pleasant times with the family and with the other church members. I don't remember hearing of any other teachers in the conference living under the conditions described, though there may have been such.

I think those conditions prevailed quite a few years prior to 1941.

—**Laura M. Drown**
WEST BOYLSTON, MASSACHUSETTS

Letters Policy

The Review welcomes your letters. Short, pointed letters are the most effective and have the best chance at being published. Letters will be edited for space and clarity only. Send correspondence to Letters to the Editor, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Internet: A11111AREAT@attmail.com; CompuServe network: 74617,15; Prodigy network: VRUN29B.

ADVENTIST Review

COVER STORY

8 Stranded in St. Louis

Alone in a big city, she didn't know how she was going to get back to school, or who would meet her if she did.

BY JESSLYN ICE JOHNSON

ARTICLES

12 The Son of God With Power

If you know all about the gospel, but you don't know Jesus, you don't know the gospel.

BY IVAN T. BLAZEN

16 Jesus: Friend of the Downtrodden

Old, young, rich, poor—Jesus' ministry reached them all.

BY ELLEN G. WHITE

18 The Leaf From My Mother's Bible

A mother's counsel to her son, and the Spirit's counsel to the mother.

BY XAVIER BUTLER

24 Bells and Whistles

Basic education was barely attainable, yet Adventist teachers did what they could to do more than expected.

BY MIRIAM WOOD

DEPARTMENTS

- 2 Letters
- 7 Give & Take
- 20 World News & Perspectives
- 26 Children's Corner
- 27 Faith Alive!
- 28 Bulletin Board
- 29 Clifford Goldstein
- 30 Reflections

EDITORIALS

- 5 Out of the Salt Piles
- 6 Keep It Simple

NEXT WEEK

Assurance in the End-times

It's time to know what people are talking about when they use this term.

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.

The Adventist Review (ISSN 0161-1119), published since 1849, is the general paper of the Seventh-day Adventist Church. It is published by the General Conference of Seventh-day Adventists and is printed 40 times a year each Thursday except the first Thursday of each month by the Review and Herald Publishing Association. Periodicals postage paid at Hagerstown, MD 21740.

Publishing Board: Robert S. Folkenberg, chair, Phil Follert, vice-chair, Lowell Cooper, William G. Johnson, A. C. McClure, Rose Ottis, Martin Ytreberg; Robert Nixon, legal advisor

Executive Publisher and Editor William G. Johnson

Associate Editor Roy Adams

Associate Editor Myron K. Widmer

News Editor Carlos Medley

Assistant Editor Stephen Chavez

Assistant Editor Kir Watts

Assistant to the Editor Andy Nash

Editorial Assistant Ella Rydzewski

Administrative Secretary Chitra Barnabas

Editorial Secretaries Mary Maxson, Jean Sequeira

Art Director Bill Kirstein

Designer Byron Steele

Design Assistant Alan Forquer

Desktop Production Stephanie Kaping

Ad Sales Melynie Tooley

Subscriber Services Steve Hanson

Director, Periodical Sales Ginger Church

Consulting Editors: Robert S. Folkenberg, Matthew Bediako, Phil Follert, Robert J. Kloosterhuis, A. C. McClure, Jan Paulsen, Leo Ranzolin, R. F. Rawson, Calvin B. Rock, G. Ralph Thompson

Special Contributors: Bryan Ball, M. E. Cherian, P. D. Chun, L. T. Daniel, Ulrich Frikart, Lee Huff, Israel Leito, Ruy H. Nagel, L. D. Raelly, Bertil Wiklander

To Writers: We welcome unsolicited manuscripts. (Please query before submitting long articles.) Include address, telephone number, and Social Security number, where available. Address all editorial correspondence to 12501 Old Columbia Pike, Silver Spring, MD 20904-6600. Editorial office fax number: (301) 680-6638.

E-mail: Internet: A11111AREAT@attmail.com; Compu-Serve network: 74617,15; Prodigy network: VRUN29B

Subscriptions: US\$38.97 for 40 issues, US\$50.97 for 52 issues. Add \$10.20 postage for addresses outside North America. To order, send your name, address, and payment to your local Adventist Book Center or Adventist Review Subscription Desk, Box 1119, Hagerstown, MD 21741. Single copy, US\$2.50. Prices subject to change without notice.

Subscription queries and changes of address: Call 1-800-456-3991 or 301-791-7000, ext. 2439.

Postmaster: Send address changes to Adventist Review, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

Scriptures credited to ICB are quoted from the International Children's Bible, New Century Version, copyright © 1983, 1986, 1988 by Word Publishing, Dallas, Texas 75039. Used by permission. Texts credited to NIV are from The Holy Bible, New International Version. Copyright © 1973, 1978, 1984, International Bible Society. Used by permission of Zondervan Bible Publishers. Bible texts credited to Phillips are from J. B. Phillips: The New Testament in Modern English, Revised Edition. © J. B. Phillips 1958, 1960, 1972. Used by permission of Macmillan Publishing Co., Inc. Bible texts credited to RSV are from the Revised Standard Version of the Bible, copyright © 1946, 1952, 1971, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.

PRINTED IN THE U.S.A.
Vol. 173, No. 39

NET '96: CATCH THE VISION

it is written TELETALK

"I was the 'blind leper' healed at NET '95 meetings. Drinking (\$40 per day), smoking, drugs, etc. Today, baptized, head deacon, and it's like I never had any of these habits. Praise God! I was healed overnight!"

During NET '95 thousands accepted Christ and shared testimonies like this.



• NET '95 was downlinked to about 700 sites in North America.

• NET '96 will be downlinked in 12 languages to about 5000 sites internationally.



- Mark Finley's "Discoveries in Prophecy: 2000 and Beyond" sermons will be uplinked via satellite to South & Inter-America, Europe, & former Communist countries: Poland, Hungary, Yugoslavia, and Rumania
- Over 20 million handbills are being sent this week to homes across North America: 1 in every 6 homes will receive a handbill
- Hundreds of radio, television, and newspapers ads will cover the country

Expect Miracles!

You can be a catalyst for miracles - join thousands of others who are...

- intercessors earnestly praying for the meetings
- praying for specific names
- clearing their schedules so they can attend "Discoveries in Prophecy" Oct. 5 - Nov. 9
- inviting people to attend the meetings with them.

*As you pray - as you invite
- as you attend...*

"If ever there was a moment in history that demanded the attention of thinking Christians who believe in the nearness of Christ's coming, it's now."

-- Mark Finley

You Can be Part of Something Big for God!

NET '96: OCTOBER 5 - NOVEMBER 9

Begins 7:15 p.m. ET on Galaxy 9, Channel 1

For the location of a site near you, call 1-800-253-3000

It Is Written - 40 Years of Changing Lives... Healing Hearts.

Out of the Salt Piles

MYRON K. WIDMER

Do you remember when your children first began using a saltshaker? Their little hands would reach out and grab it and start shaking it energetically. Soon they'd have a whole pile of white stuff cascading down their corn or string beans.

Then, of course, they'd never touch the food. And at times you even got the subtle feeling that they somehow thought you were responsible for their disaster. Well, maybe we were. I remember the times that I wasn't quick enough to prevent such a disaster, so I ended up going to the sink and rinsing off the salt.

And that wasn't always easy or profitable. The spaghetti and green beans never appeared any worse for the wear, but those homemade patties, mashed potatoes, and macaroni salads just didn't take well to a water bath.

In the right quantity, however, salt adds sparkle to a downright boring meal. But piles of salt? No thank you.

Yet as I look around I wonder how many of us Adventists often act like those piles of cascading salt. We get so comfortable and insulated in Adventist ghettos that we've hardly become the "salt of the earth" that Jesus desired for His followers (Matt. 5:13). We're more like "salt piles of the earth," whose cloistered concentration is so unpalatable that it can never fulfill its purpose.

And before we get tempted to cast stones at others—possibly those who actually live in crowded "Adventist" communities—let's realize that "salt pile" mentality is a state of mind, not locality. So many Adventists in the midst of absolutely nowhere can act just like so many within an Adventist ghetto.

Jesus' whole concept of being the "salt" revolves around how much we want to be "in the world but not of the world," how much we truly want to be a witness for Christ in the marketplace.

Certainly we don't want to become so identified with the secular community that we lose our way. But to be effective spokespersons for Christ, we cannot sit in piles or in the saltshaker. We must become involved in our communities—with our neighbors. We must tear down the walls of insulation and be

willing to accept some personal discomfort as we venture—for Christ—into acceptable areas of community life. How else will we ever reach our fellow residents where they live, work, and play?

*We venture forth,
grab strangers,
and drag them to
our castles.*

When we look at our church, we have done a great job of providing spiritual nurturing environments at our churches, and of providing Adventist alternatives for almost everything in society—alternatives that keep most of us from interfacing and working with (and getting contaminated by?) other community residents. We have our own churches, schools, Pathfinder Clubs, socials, summer camps, retirement centers, hospitals, sports

teams, professional business associations, and mission endeavors. You name it, and we've created our own version of it.

Now, there's nothing wrong with these, unless their comfortableness prevents us from interacting and becoming friends with the general public—the first step in becoming the "salt of the earth."

Too many times we act out what has been labeled the "castle model." We live in walled-off societies—geographically or mentally—and venture forth to grab strangers and bring them back into our castles to save them.

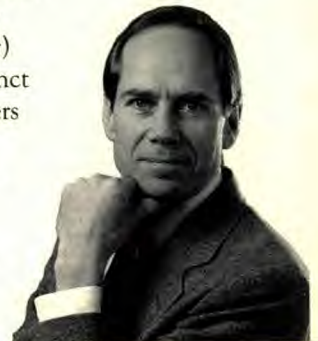
What a change would come to our church if, instead of being isolated from the community, most of us would become integral players of our communities.

Our faith would have an audience, a *receptive* audience, greater than simply Adventists.

Our faith would grow stronger through our being challenged to think through and express what we believe.

Our success in sharing the Adventist message and mission will be greater (always *with* the Holy Spirit's power) because we will be sharing our distinct faith with friends, no longer strangers who see us only when we want to witness to them—"to drag them to our castles."

To those who already are doing this, you are the "salt of the earth." You've come out of the saltshaker. And we need to support you.



Keep It Simple

STEPHEN CHAVEZ

One of the chief criticisms of public evangelism is that sometimes people are baptized who haven't been thoroughly "grounded in the truth." It's disappointing when new believers don't immediately embrace all the lifestyle issues that many of us have struggled with for decades.

I wish those responsible for integrating new members into the church as a result of NET '96 and other outreach strategies would remember that changes in belief and behavior are best accomplished incrementally. Sometimes I get the impression that our established members expect instant sainthood from the newly baptized (just add water, and presto . . .!).

But stop and think how a new belief system affects people. They may have to choose between keeping the Sabbath and losing a job. They may be choosing biblical truth over the desires of family members. They will certainly have to make lifestyle changes in terms of what they wear and eat and on which day they worship.

Recently I had the wonderful privilege of preaching at a worship service that honored the teacher who taught me in first and second grades. Marjorie Muir Wichman was retiring after teaching for 40 years in the same school!

As soon as I received the invitation, all kinds of delicious memories came back to me. There was recess (my favorite subject), playing with my friends, eating lunch out of my Zorro lunch box, learning how to read, write, and count—what a blast!

I'll never forget learning to write the alphabet. Miss Muir handed out those pieces of paper lined with a broken line in the middle of two solid lines. To make an *a*, she explained, draw a circle between the bottom line and the broken line and draw a vertical line on the right side of the circle. To make a *b*, draw another circle, but draw a vertical line on the *left* side of the circle, from the top solid line all the way to the bottom solid line. To make a *c*, draw part of a circle. I remember thinking to myself, *Writing is just drawing circles and lines. This is easy!*

Miss Muir then taught us how to put *letters* together and make *words*. The first one was o-h. The next one was l-o-o-k. Before I knew it, I was reading about Dick and Jane, their dog Spot, and their little sister Sally. First grade just flew by.

I remember the first day of second grade. Miss Muir blew

the whistle to call all the first and second graders into the classroom. From the playground I ran toward the classroom. The picnic tables where we ate our lunches sat directly in my path, and instead of running around them, I ran up and over them.

When I got to the door, Miss Muir put her arms around me and whispered, "You know you're not supposed to run on top of the tables. Now that you're a *second* grader, you have to be a good example to the *first* graders."

The idea that someone might be looking up to me was absolutely startling. I suddenly realized that others were indeed affected by what I did. In the years since, I've had the good fortune to see Christ's character reflected in the

lives of family, friends, neighbors, church members, teachers, and pastors. And I've tried to remember that more powerful than what I know is how I live.

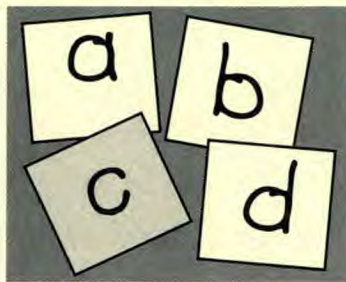
The apostle Paul makes a rather cheeky statement in his first letter to the saints in Corinth: "Follow my example, as I follow the example of Christ" (1 Cor. 11:1). I've never been comfortable setting myself up as an example to be emulated. I still struggle daily with issues of my own.

But on closer examination, Paul isn't so much saying that people should look to him as the epitome of Christlikeness; rather he's recommending that they personally pattern their lives after the character of Christ, just as he has.

It takes time to live up to "the whole measure of the fullness of Christ" (Eph. 4:13). The challenge is to gently nurture and guide our new believers as they "grow up into . . . Christ" (verse 15). This is accomplished primarily by lifting up Christ in our sermons and our studies and in all our public and private conversations.

And beyond that, it happens when people see the difference that Jesus makes in our lives—as well as the areas in which Jesus is still in the process of forming our characters.

Remember that the Truth (capital T) is a Person. And only a simple trust relationship with Jesus—for members new and old—will accomplish the results He desires in all His disciples.



GIVE & TAKE

ADVENTIST QUOTES

"Every day I am
getting closer to being
younger forever."

—Philip W. Dunham, Canyonville, Oregon

"Those who like everything they have
are happier than those who try to
have everything they like."

—Gary Dodge, Idaho Conference treasurer, to the
Eagle Point, Oregon, church

"When Jesus comes—and only then—
will all those seemingly unanswered
prayers receive a spectacular
revelation in the wisdom of eternity."

—Leslie D. Louis, principal at Greater Nashville
Junior Academy, during a Week of Prayer at
Highland Academy

"The greatest commodity in the world
isn't computers or software. The
greatest commodity is ideas."

—William Loveless, at the Takoma Academy alumni
weekend

ADVENTIST LIFE

As budding ministers during World War II, some of us were tempted to use somewhat exaggerated claims and statements on our handbills. After all, we had a war to compete with.

One of my college friends envisioned himself as an "Adventist Billy Graham." Full of vitality, he attempted to say profound things—even on his handbills.

On one handbill he intended to say "Messages That Will Grip You!" But when the handbill came out, it read "Messages That Will Gripe You!"

A poor choice of words? Or was it prophetic?

—Dick Rentfro, Ellensburg, Washington



122 YEARS AGO . . .

Sailing from Boston to Europe on the Cunard liner *Atlas* in September 1874, John Nevins Andrews radically redefined Adventist mission.

Described by Ellen White as "the ablest man in all our ranks" and by James White as "tall, with slender chest and massive brain, requiring a seven and three-fourths hat," the former General Conference president became the Adventist "Christopher Columbus." His children, Charles and Mary, sailed with him. (His wife had died two years earlier.)

In 1864 Michael Belina Czechowski had independently sought to establish worldwide views of mission and raised several Sabbathkeeping congregations in Switzerland, but the church as a body was then unready to embrace such a worldwide program.

In 1871, however, Ellen White urged, "Missionaries are needed to go to other nations to preach the truth." Several years later she remarked that Adventists weren't doing "one twentieth" of what they should.

"I have been shown," she said, "that, as a people, we have been asleep as to our duty in regard to getting the light before those of other nations. . . . There is a fearfulness to venture out and to run risks in this great work."

With Andrews' Atlantic voyage, that fearfulness ended and a new era of mission began.

—compiled by Bert Haloviak, GC Office of Archives and Statistics



WE NEED YOU

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



STRANDED IN ST. LOUIS

A series of small “coincidences” added up to an unforgettable trip.

BY JESSLYN ICE JOHNSON

IT WAS LATE AFTERNOON IN downtown St. Louis. I sat, tense and worried, in a taxi weaving its way through heavy traffic.

Anxiously I clutched the back of the front seat with both hands, my feet pushing hard against the floor, as if that would make the car go faster. I wanted to scream at the driver, “Hurry! Hurry!”

I had heard stories about taxi drivers. I had expected a wild, fast, even dangerous ride to the train station, but instead we seemed to be *crawling* through traffic. Why is it taking so long? Is he going to get me there on time, as he promised?

I began to pray, and my thoughts rose frantically heavenward: *Dear God, please, please, help me get to the station on time. I have to catch that train! What will I do if the train leaves without me? I'm afraid to be stranded in the big city with nowhere to spend the night and no one to turn to. Dear God, help me.* As I prayed, the driver calmly made his way through the rush-hour traffic.

On My Own

I was just a girl, almost 15, returning to school after

Thanksgiving vacation. I was a sophomore, spending my first year away from home at Sunnysdale Academy, a Christian boarding school in Centralia, Missouri. The school was more than 300 miles from home, and St. Louis was about halfway there.

I had arrived by bus from Poplar Bluff, Missouri, my hometown. My parents had taken me to the bus station and bought me a ticket to St. Louis. They gave me money to buy another bus ticket in St. Louis during the half-hour layover. I wondered why they didn't get me a ticket all the way to Centralia, since that was where I was going, but I was too timid to ask. They kissed me goodbye, and we all expected my uneventful return to school.

It was midafternoon when the bus arrived in St. Louis, a few minutes behind schedule. As soon as I could, I went to buy my ticket for the trip to Centralia.

“That bus just left,” said the woman at the ticket window. “There was no one waiting to get on, so the driver decided to make up some time, I guess.”

“Oh, why didn't he wait for me?” I asked.

She shrugged.

“When's the next bus to Centralia?”

“Tomorrow.”

“Tomorrow? But I have to be back at school this evening!”

“I'm sorry” was all she said.

A teacher from school was to meet me at the station and take me the last six miles out into the country, where the school was located. Surely I would be missed if I wasn't on the bus. Would the school call my parents to find out why I

wasn't there? I thought of my parents being worried and upset. They'd have no idea where I was. I decided not to call them yet. It would be a few hours before I would be missed, so why worry them needlessly? Besides, I couldn't think of anything my parents could do for me from so far away.

What to Do Next?

I needed a place to sit and think, so I picked up my suitcase and went to the waiting room. It wasn't very inviting. There was nowhere to sit, except on hard, uncushioned wooden armchairs. They were all fastened together so they couldn't be rearranged. There was no way to lie down or make myself comfortable for the long night ahead. I had money for a bus ticket to Centralia, with some to spare; but no one had thought of the possibility of needing a hotel room or extra meals.

I felt so helpless and alone, yet I had been taught since childhood that we are never really alone. Heaven is always near. *Dear Father, I prayed, please help me. I don't know what to do.*

That's when I thought of the train—maybe I could catch a train for Centralia that day. I looked in my purse for a nickel to call the train station. I couldn't find one. To get the needed change, I bought a bag of corn chips; these would be my supper.

I went to the phone, dropped in a nickel, and dialed the depot. Yes, there would be a train leaving for Centralia in a half hour. I would get back to school in time after all! Or would I?

There wasn't enough time to walk to the train station—even if I knew the way and didn't have to carry a heavy suitcase. I wondered about waiting for a city bus and decided there probably wasn't time. I didn't know which one to take anyway. The very thought of a taxi filled me with fear, but it seemed the only choice for quick transportation. Could I trust a stranger to take me where I needed to go? Would I have a safe ride? This would be my first experience in a taxi. I looked up the

number, dropped another nickel into the phone, and dialed. "Hello, I'm at the bus station. I'm in a hurry to catch a train," I said. "Can you send someone right away?"

I took my suitcase outside to the curb and waited impatiently, anxiously looking up and down the street. Presently a taxi arrived. As I got in I told the driver that I was in a hurry to catch a train that was leaving very soon.

"I'll get you there on time," answered the pleasant man in the driver's seat. As he pulled away from the curb, he asked me where I was going, and I told him that I was returning to Sunnysdale Academy. He said he knew the place. I was very

*"I'm giving you
an extra nickel,"
he said.*

timid, but I didn't feel frightened anymore. I just wished that he would drive faster. He was so calm and matter-of-fact, while I was so worried and anxious.

At last the driver said, "We're here," as he came to a stop at the curb right in front of the depot door. By the time he stopped, I had my fare ready. I didn't want to waste a moment. I gave the driver the money and held out my hand for the change. As he placed the coins in my hand, he said, "I'm giving you an extra nickel." Briefly I stared at the nickel, wondering why he would do such a thing, but he offered no explanation.

I didn't offer him a tip. I had to be careful with my money, because I didn't know how much my train ticket would cost. I didn't want the taxi driver's nickel, but I didn't have time to discuss it—I had a train to catch. So I just mumbled a thank-you, grabbed my suitcase, and ran as fast as I could into the station. As I went through the

door, I heard a loudspeaker: "Last call for Centralia on track 8!"

I hurried down the steps and to the ticket booth. Fortunately, there was no one else in line.

"I need a ticket to Centralia," I breathlessly told the woman at the window.

"You'd better hurry," she said. "That was the last call!"

I hadn't asked the price of the ticket, so while she was getting it ready I simply laid all of my money out on the counter, including the nickel the taxi driver had given me.

Soon the woman returned and picked up my money and took it to the cash register. When she came back, I held out my hand for the change. She dropped one penny into my palm. When I saw that a penny was all I had left, I briefly felt very weak. I realized that without that extra nickel I could not have bought my ticket.

What Does It Mean?

How did the taxi driver know that I would need a nickel more? I felt very thankful for a heavenly Father who looks after His children and sends help even before they know they have a need! I breathed a prayer of thanks to heaven and wished that I could thank the taxi driver, but surely he was long gone. With my ticket in hand I picked up my suitcase and hurried down the long corridor to track 8, all the while thinking about the miracle that had just happened.

At track 8 the conductor took my ticket and said, "The train is still here, but you'd better hurry!"

What a relief when I finally stepped onto the train. I found a comfortable double seat and was able to relax at last. I sat wondering at the marvelous love of God in sending someone with a nickel to help me get my train ride. And what a blessing that the bus teller didn't sell me the ticket I had ordered. I couldn't have ridden the train with a bus ticket. And how did my parents know to buy a ticket for only halfway and give me cash for the rest of the trip? They

couldn't have known that the second bus wouldn't be there.

Grateful for all that the Lord had just done for me, I desperately needed *one more blessing*. When the train arrived in Centralia, I still had to get to school. I couldn't walk six miles in the dark, down a narrow country road, carrying my purse and suitcase. I was sure that no one would be waiting for me at the train station, especially so late in the evening. And a penny wasn't enough even to make a phone call.

Well, worrying ahead of time wouldn't help, I decided. Certain that the Lord had just performed a miracle for me, I was equally sure that He would not forsake me now. With these thoughts in mind I began to relax, waiting to see what He would do for me at the end of the line.

At last the train began to move, very slowly at first, then gradually it picked up speed, and I was on my way. What a relief it was to be leaving the city! Just a few more hours, and I would be in Centralia. I had nothing to do, and the time passed slowly. I munched on my corn chips till they were all gone, then I settled into my seat as comfortably as I could for the long ride ahead. It was evening by the time we neared Centralia, and I was tired and sleepy.

When the train pulled to a stop, I got my suitcase and waited near the door, thinking again about my only penny and silently praying for help in getting to school.

Thank You, Thank You, Thank You

Finally the door opened and I started down the steps. Suddenly a hand reached up and took my suitcase.

"Hello, Jesslyn," said Mr. Jones. "Just follow me."

Oh, what a relief to see a face I recognized. I had my ride. My prayer was already answered. The promise from the book of Isaiah came vividly to my mind: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24).

Quietly I followed Mr. Jones, my heart filled with thankfulness that I

had arrived while he was at the station to pick up some other students. I wouldn't have the problem of finding a way to call, then waiting for someone to make a special trip just for me.

I kept glancing around, expecting others to join us as we walked away from the station, but no one did. When we came to Mr. Jones's car, he opened the back door for me to get in. I did, half expecting to see someone else waiting inside. But no one was there. Mr. Jones lifted my suitcase in beside me, got into the driver's seat, and started the engine. I thought surely he would pick up another student from somewhere, but it wasn't long before I noticed that we were traveling away from town and toward the academy. Then it dawned on me that I was the only person he had come out to meet—the only one! What a blessing—more than I had hoped for. God was doing marvelous things for me that day!

It humbled me to know that the great God of the universe loved me so much that He took the time to help me in the details of my everyday life. I didn't ask Mr. Jones how he knew I would be on that train, nor did I ask him how he recognized me. Neither of us spoke a word during the six-mile ride.

Mr. Jones was new at the school. I had seen him only once before, and that was from quite a distance. I was fortunate to have recognized him that night. But how did he know me? So far as I knew, he had never seen me before. We had never met. At the station he had pronounced my name perfectly, which was unusual for a person saying "Jesslyn" for the first time.

I remembered when I first saw him, which hadn't been long before Thanksgiving vacation. When school was out one day, several of us were hurrying down the steps of the administration building. I glanced toward the left and saw a man standing beside a car parked near the boys' dorm. During that brief glance, a voice from my right said, "That's Mr. Jones."

I turned to see who was speaking, but no one was looking in my direction. I assumed that everyone

knew Mr. Jones except me. Perhaps he was a new teacher. I never saw him again until that evening at the train station. He was surely a quiet person for a teacher, I thought.

At last we arrived on campus. Soon we parked at the very spot where I had first seen him. Without speaking, Mr. Jones opened the back door, lifted my suitcase out onto the ground, and waited for me to get out of the car. I managed a brief smile, picked up my suitcase, and walked alone to the girls' dorm.

I was very grateful for the ride, but I didn't say anything to Mr. Jones. I was tired and shy and filled with wonder and astonishment at the day's events. I told myself, *I'll thank him the next time I see him*. It surely wouldn't be long until I'd meet Mr. Jones again somewhere on the small campus.

But I never did. I didn't ask anyone about him, nor did I ever hear anyone mention his name. I never saw Mr. Jones or his car again.

Many years later my sister, Verba, and I went back to Sunnydale Academy for an alumni weekend, during which I shared my story about my trip back to school. I thought it was time to thank Mr. Jones, if I could find anyone who knew of his whereabouts. Surely someone would remember him, even if he had worked there only a short while.

I asked Mr. Britain, who had been the boys' dean and our class sponsor, and several classmates about Mr. Jones, but none of them had ever heard of him. Mr. Britain had a reputation for knowing everybody, but he assured me that he didn't know the man. I finally realized that there was no "Mr. Jones": it was just God's way of getting me safely back to school.

Thank You, heavenly Father, for Your very special care; thank you, Mr. Taxi Driver, for giving me that extra nickel; and thank you, Mr. Jones, whoever you are. ■

Jesslyn Ice Johnson writes from Hendersonville, Tennessee.



The Son of God With Power

Paul highlights the heart of his gospel.

BY IVAN T. BLAZEN

SUPPOSING SOMEONE NOT OF THE Adventist faith were to come up to us and say: "You Adventists talk a lot about the gospel. What is the gospel about, anyway?" How would you answer?

Personally, I would invite them to consider the first seven verses of Paul's letter to the Romans. Writing to people who were largely unknown to him, Paul carefully weighed his words so as to say just the right thing and establish a firm contact from the very start. His words in Romans 1:1-7 have been recognized as the most significant introduction to a letter that he ever wrote. If the Romans read and reflected on nothing beyond these verses, they would have gained real insight into the gospel.

In this section Paul sets forth seven aspects of the gospel he preached. First, in verse 1 he speaks about the gospel's Author: I was, he says, in the service of the "gospel of God." If there is "good news" in the world—and that is what the word "gospel" means—it is news that comes from no less a place than the heart of God the Father Himself. "It is the darkness of misapprehension of God that is enshrouding the world. Men are losing a knowledge of His character. It has been misunderstood and misinterpreted" (*Christ's Object Lessons*, p. 415).

The phrase "the gospel of God" or "the good news from God" in Romans 1:1 alludes to the true picture of God. God is not a stern judge or taskmaster ready and waiting to condemn and who has to be won to graciousness by someone outside of

Himself. Not at all! From the very start He cared so much for us that He provided the wonderful news of how we can be saved. In a world of continual bad news, that is good news indeed!

Did this wonderful news of salvation just pop up in the first century A.D.? Absolutely not, says Paul in verse 2. There existed long ago the gospel promise. The saving news that God wished to share with all of us was promised beforehand by God's prophets in what we today call the Old Testament, but that Paul and the earliest Christians thought of simply as "the Holy Scriptures." For them the Old Testament contained a *new* message.

Paul continues by pointing out in verse 3 that this message is not merely about something but about Someone. Here we come upon the gospel subject. I have asked many students and church members what they consider to be the very heart of the gospel. I have had various answers. These include emphasis upon salvation, the Sabbath, the Second Coming, the three angels' messages, the state of the dead, and so on. Certainly these all relate to the gospel. But the essence of the gospel must be seen in more personal terms. The good news is not merely about something, but about Someone. Indeed, says Paul in verse 3, the gospel is about a person, the person of God's Son. *He*, not *it*, is the center of the gospel. There is no good news without Jesus.





For example, I have been very happy over the clear presentation by students of biblical evidence for the Adventist understanding of the state of the dead. But if Jesus does not stand in the center when this evidence is given, we end up not with good news, but with bad news.

There is nothing encouraging about the reality of our complete demise in death. The concept of death as total extinction is true biblically, but is not, by itself, good news. What makes it good news is that Jesus conquered death. Having Himself entered death's full reality, He, by the power of God that was with Him and in Him, emerged victorious over it. Further, He promises that when we are connected with Him, we will come forth as conquerors as well. That is the best of news, and it is Jesus who makes it so. True Adventism will always find in God's Son the center and circumference of its message.

But what shall we say about the Son? Who is He?

Once when I was interviewing with the dean of an Adventist college for a teaching position, instead of beginning with details concerning teaching in that place, he said: "Let me tell you who I am." Now, how would he tell me who he was? Would, for example, a description of his body's chemical components help? By no means! Describing the elements of the body would not reveal who he was. The only way to make this clear was to tell his own story. And so the dean told me about where he was born, about his parents, about his education, about his own family, and so forth.

And that's how Paul tells who the Son of God is. In verses 3 and 4 he presents the gospel story of the Son. It is very abbreviated, but contains within it the chief elements of His story, the history we all need to know.

When we read between the lines, we see that the story begins in heaven with the preexistent Son. No matter that heaven was His home, He left it and came to this world, the realm of flesh, and there descended from David.

This is equivalent to saying He is the Son of David, which is a title for the Messiah. Thus He fulfills centuries-long hopes for a deliverer.

Further, the death of the Messiah is implied, for the text speaks of the next stage in His saving pathway, His resurrection from the dead. After His resurrection He ascends back to

*By discovering
who Jesus is,
we also discover
who we are.*

heaven, the realm of the Holy Spirit that stands in contrast to the realm of flesh, where He lived His human life. That human life is now, subsequent to His resurrection, reinvested with His former heavenly life. A coronation scene takes place. He who on earth had been revealed as the Son of David is now, at His coronation, declared by God to be the "Son of God with power" (verse 4).

Surely when Paul adds the words "with power," he is making a statement relevant not only to the risen life of Jesus but to His relation to us as well. In Romans 1:16 the gospel story of Jesus is said to be the power of God that leads to salvation. We have no power to get ourselves from sin to salvation, from death to life. But Jesus does. In the events of Jesus' story there is revealed, according to Romans 1:17, God's way of putting sinners into a right relationship with Himself.

I am thankful for the "Son of God with power," for in my weakened, powerless state (Rom. 5:6), I need—we all need—a powerful Saviour. And we have one!

The same story of the Son's descent from heaven, work on earth, and ascent back to heaven is told in other terms in that wonderful passage,

Philippians 2:6-11. As Romans 1:3 assumes the preexistent Son, so here we see one who preexisted in the very form of God. However, He did not see the need to hold on to His exalted state of equality with God. Rather, moved by love—the only motivation He could have had—He emptied Himself of the heavenly form of God by taking the form of a human being and the form of a servant, a slave. In contrast to Adam, who had grasped for an exalted status that was not his, Jesus emptied Himself of the status that was His.

And lower still He came. As God's servant He lived obediently to God even to the point of death. Moreover, He was willing not only to die, but to die on the cruelest implement of torture, a cross—reserved for criminals and slaves. [Remember, He took on the "form of a servant" (Phil. 2:7, RSV)]. All the way from the throne of heaven to the wood of the cross our Saviour came.

That is why, says Paul, God has highly exalted Him and given Him a name that is above every other name. Here is the heavenly coronation scene again. And what name did God give to Him? Some sincerely but incorrectly say "Jesus," since the text says "at the name of Jesus" (verse 10). But what is meant is "at the name given to Jesus" at His coronation. God bestows on Jesus a name of such lofty estate that every knee should bow in heaven, on earth, and under the earth, and every tongue confess that "Jesus Christ is Lord, to the glory of God the Father" (verse 11). "Lord" is the name, and it is equivalent to "Son of God with power" in Romans 1:4. As Lord He is filled with the fullness of power and calls disciples to come and follow Him in His pathway of love, humility, and service to others.

Under the inspiration, motivation, and example of Jesus we are to let Him, our Saviour and Lord, make possible the blossoming in us of those very traits that characterized His saving pathway. We cannot save ourselves, else why did Jesus take on the form of a servant? But we can call

upon our Lord to guide us and upon God to empower us (to “work . . . his good pleasure” in us [Phil. 2:13, RSV]).

So often we interpret Philippians 2:10, 11 to be about a future day when everyone will confess Christ as Lord. But what will be fully true in the future should already be true of us now. We who have placed our faith in Jesus can already call upon Him as Lord and through Him reveal to the world what love, humility, and service are. And if He is our Lord, the present will flower into the future, and what Jesus said when He walked on earth will be true: “Many that are first shall be last; and the last first” (Mark 10:31); “He who finds his life will lose it, and he who loses his life for my sake [and the gospel’s] will find it” (Mark 10:39, RSV); “Whoever exalts himself will be humbled, and whoever humbles himself will be exalted” (Matt. 23:12, RSV).

Returning to Romans 1:1-7, we find three remaining aspects of the gospel following the gospel story. First, there is the gospel confession (verses 3, 4). When we have understood and accepted the story of what God has done for us in His Son, there is only one confession we can make: “Jesus Christ our Lord.”

In this short summary of Christian faith Jesus is revealed in two ways. He is Christ (or Messiah), that is to say, Saviour; and He is Lord, that is, the King and Guide of our lives. As Saviour He gives us the gift of salvation through His offering of Himself for us. As Lord He claims our lives for Himself that we might become like Him and serve Him with the same mind that was in Him.

Second, there is the gospel commission. We who have seen who Jesus really is, accepted His story, and confessed His name are given a commission. For the sake of His name we are to lead all nations of earth to faith in, and obedience to, Christ (verse 5). Knowing and confessing Jesus is not a private experience. It is meant to be shared—with the entire world! We can accomplish this mission because just as we have

The Son

God the eternal Son became incarnate in Jesus Christ.

Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (John 1:1-3, 14; Col. 1:15-19; John 10:30; 14:9; Rom. 6:23; 2 Cor. 5:17-19; John 5:22; Luke 1:35; Phil. 2:5-11; Heb. 2:9-18; 1 Cor. 15:3, 4; Heb. 8:1, 2; John 14:1-3.)
—Fundamental Beliefs, No. 4.

received from Christ the grace of forgiveness, so according to verse 5, we have received the grace of apostleship. His grace has called us to go forth and will accompany us all the way.

Third, there is the gospel status. Knowing who the Son is reveals who we are. In Romans 1:6, 7 Paul uses three terms that reveal our identity: those who “belong to Jesus,” “God’s beloved,” and “saints” (RSV).

We who are Adventists will gratefully accept the first two descriptions, but some would be reticent to call themselves saints. However, that is just what the gospel

of God’s Son calls us to recognize. We are not saints because we are perfect, though we look unto perfection as our goal, but because we belong to Jesus and are, in Him, the recipients of God’s love. Being a saint is a matter not so much of self-focus as of Christ-focus. When we are focused upon Him, we will become like Him.

Paul’s concept of God’s people as saints finds its meaningful counterpart in the Gospel of John. There the eternal Word of God, who in the beginning was with God and was God, and through whom all things were made, pitched His earthly tent by us and revealed who God really was (John 1:1-3, 14, 18; 14:6-10). Though He came to His own, many of His own did not accept Him, but to all who did He gave the power, the right, the authority to be the “children of God” (John 1:10-12, RSV). As John says elsewhere: “See what love the Father has given us, that we should be called children of God; and so we are” (1 John 3:1, RSV).

Thus by discovering who Jesus is, God’s Son, we also discover who we are, God’s children.

But not only that. By knowing who Jesus really is and by placing our faith in Him, we also become recipients of the life that is in Him. John tells us he wrote his Gospel and the signs of Jesus’ identity recorded therein that we might believe that Jesus is the Christ, the Son of God, and that by believing (having faith) in Him, we might have eternal life in His name (John 20:30, 31). Thus, the person who has a faith relationship to the Son has life. And “I write this to you who believe in the name of the Son of God, that you may know that you have eternal life” (1 John 5:12, 13, RSV).

“Thanks be to God . . . through our Lord Jesus Christ” (1 Cor. 15:57), who is the “Son of God with power.” ■

Ivan T. Blazen is a professor of religion at Loma Linda University, Loma Linda, California.



Jesus: Friend of the Downtrodden

No one needs a Friend more than the friendless.

BY ELLEN G. WHITE

“Jesus was the fountain of healing mercy for the world. . . . The aged, the sorrowing, and the sin-burdened, the children at play in their innocent joy, the little creatures of the groves, the patient beasts of burden—all were happier for His presence. He whose word of power upheld the worlds would stoop to relieve a wounded bird. There was nothing beneath His notice, nothing to which He disdained to minister.”¹

“Jesus stood before the people [at the synagogue in Nazareth] as a living expositor of the prophecies concerning Himself. Explaining the words He had read, He spoke of the Messiah as a reliever of the oppressed, a liberator of captives, a healer of the afflicted, restoring sight to the blind, and revealing to the world the light of truth.”²

“The people of Nazareth knew that He went about doing good, and healing all that were oppressed by Satan. About them were whole villages where there was not a moan of sickness in any house; for He had passed through them, and healed all their sick. The mercy revealed in every act of His life testified to His divine anointing.”³

“Christ understood the needs of all classes, and was successful in preaching the gospel to the poor. He understood all their temptations.”⁴

“He left none to feel themselves shut out from His care and love. . . . Jesus looked upon the distressed and heart burdened, those whose hopes were blighted, and who with earthly joys were seeking to quiet the longing of the soul, and He invited all to find rest in Him.”⁵

“Bearing the weakness of humanity, and burdened with its sorrow and sin, Jesus walked alone in the midst of [humanity].”⁶



“Jesus knew the wants of the soul. . . . Many of those who heard Jesus were mourners over disappointed hopes, many were nourishing a secret grief, many were seeking to satisfy their restless longing with the things of the world and the praise of men; but when all was gained, they found that they had toiled only to reach a broken cistern, from which they could not quench their thirst.”⁷

“How many there are whose hearts are today aching under their load of care, and who are thinking, ‘Oh, if there was only some one to help me bear my burdens!’ . . . There is some one Jesus, the great Burden-bearer, invites, ‘Come unto me, all ye that labor and are heavy laden, and I will give you rest.’”⁸

“Jesus is ever ready to speak peace to souls that are burdened with doubts and fears. He waits for us to open the door of the heart to Him, and say, Abide with us.”⁹

¹ The Desire of Ages, p. 74.

² Ibid., p. 237.

³ Ibid., p. 241.

⁴ Signs of the Times, Mar. 19, 1894.

⁵ The Desire of Ages, p. 328.

⁶ Ibid., p. 422.

⁷ Ibid., p. 454.

⁸ Signs of the Times, Jan. 7, 1886.

⁹ The Desire of Ages, p. 804.

These statements, compiled by the Ellen G. White Estate, are from Ellen White's published sketches of the life and ministry of Jesus Christ. Much more than a one-dimensional individual, Jesus personified a unique blend of the human and the divine.



The Leaf From My Mother's Bible

Kindergarten," "primary," "junior," "Little Friend," "quarterlies"—these were strange words when my two brothers and I visited the "downstairs division" of the nearby Seventh-day Adventist Sabbath school.

As a child I was not brought up in any church. My father was a nominal Catholic. Our other family members, while they were good, law-abiding, and moral people, did not belong to any church or attend any Sunday school. We visited various churches on special occasions such as Easter, Christmas, or New Year's, or when some special civic function was taking place.

But after a few visits to the "downstairs division" at the Adventist church, the friendliness of the people and the lesson study "hooked" us. The weekly visit became a ritual. In addition to the spiritual lessons we received at Sabbath school, our attendance there gave us something to do on a non-school day.

My brothers and I went to public school. We knew nothing of church school. There was a lot we didn't know. After Sabbath school, for example, the staff and students from the "downstairs division" would go upstairs. I did not know what went on upstairs.

So after Sabbath school my brothers and I would do what any well-behaved, unchurched preteen and early-teen would do on Saturday—play ball, work around the house, go to the movies, run errands, and so forth.

The Matchbox Lesson

About a year and a half after this ritual began, an Adventist

came to our house to read the Bible to my mother. My brothers and I sat in to listen. Later I discovered that this was called "Bible study."

The one lesson that I still remember was on the millennium. The instructor took a box of matches and placed its contents in a circle with the box positioned in the center. She said the matchbox represented the Holy City—New Jerusalem surrounded by flames when the wicked are destroyed. The instructor did not ignite the matches, but she pictured what would happen if she did.

In time my attendance at Sabbath school and the 11:00 services graduated to other church activities

such as choir rehearsal, Ingathering, singing bands, Sunday night meetings, and prayer meetings. One day Mother thought to counsel me about the amount of time I spent in church activities to the exclusion of other social events. The tenor of what she said was that it is good to go to church, but we must be temperate in all things.

This counseling session took place in her bedroom with both of us sitting on the side of her bed, side by side. To underscore her concern, she reached for a large hinged family Bible that had a small lock on it.

This Bible was sturdy, with no loose pages. I don't know what she was looking for, but as she turned the pages of this well-preserved book, something happened. One page from this large Bible came out of the book (it did not flutter out), and with military precision went straight down beside her and came to rest on her bed.

My brothers and I were unchurched, but the Adventists were so friendly we began attending a "downstairs division."

Mother continued her words of wisdom to me. I listened to her advising me not to overdo it at church. The expression on her face and the tone of her voice communicated genuine concern. When she was through speaking, she picked up the loose page from beside her, looked at it with more than casual interest, and then placed it back in the Bible.

The Dilemma

For months I was torn between my love and respect for my mother and my desire to attend many church meetings. She did not tell me I couldn't attend the church functions, but I was always aware of her loving counsel. My dilemma was how I was supposed to keep the commandment to honor one's mother and father and still participate in church activities. I am still not sure how a person should sort this out. I know only that I continued to attend church (Ingathering was over by then), participate in various activities, and pray as best I knew how that I would make the right decision.

Strangely, Mother did not address this issue again. In time I responded to the pastor's appeal and was baptized.

About six months after my baptism Mother said to me, "Do you remember that leaf that came out of the Bible and rested on the bed beside me?"

I said, "Yes."

Mother went on: "When I picked up the leaf to put it back in the Bible, I glanced at it, and one text stood out from all the other texts on that page."

"What was that?" I asked.

"Quench not the Spirit," she answered.

Hearing that, I understood why my mother had said nothing more to me about my numerous church activities. And eventually our entire family became members of the Seventh-day Adventist Church.

This memorable experience has been a rudder on life's stormy seas and an anchor amid the swift currents of growing up. There is no doubt in my mind that an angel pulled the leaf from the Bible and placed it by my mother's side. There is no doubt in my mind that the Holy Spirit directed her

eyes to the words "Quench not the Spirit" (1 Thess. 5:19).

Xavier Butler is director of family life for the South Central Conference of Seventh-day Adventists, Nashville, Tennessee.



The Quiet Hour



**The
Time
Is
Now!**

Don't Wait Till It's TOO Late

Doors are now open for the gospel message to enter...but they will soon be closing!

What can YOU do?

- Volunteer to help in an overseas campaign
- Sponsor trained workers
- Provide funds for meeting places
- Provide funds for Bibles
- Pray for this exciting opportunity

The Quiet Hour & Global Mission Joint Evangelism Project

For more information as to how you can help, contact: The Quiet Hour
CompuServe • 74044,504 • Phone (800) 900-9021 • (909) 793-2588 • FAX (909) 793-4754
or write: The Quiet Hour • Box 3000 • Redlands, CA 92373-1500



The SDA Hymnal on Compact Disc

Hymns Alive

Accompaniment Music

Piano - Left Organ - Right Chan.

Uses include...

- * home worship
- * church worship
- * nursing homes
- * prison ministries
- * solo practice
- * outdoor church
- * learning new hymns

- ✦ 700+ hymns on 33 CD's
- ✦ superb quality
- ✦ 20+ hymns/disc
- ✦ quality binder
- ✦ 5 Traditional responses

Complete set - \$430 value

Special US\$359

Min. order - 3 discs US/\$38

1-(800)-35-HYMNS

or (508) 755-6214

Visa - MasterCard - Discover
Satisfaction guaranteed.
CompuServe Address 74617,1122
AOL Address HymnsAlive @ AOL.COM

P.A.V.E., 131 Winifred Ave., Worcester, MA 01602 USA

Adventist Author Receives ECPA Gold Medallion Award

BY ANDY NASH, ASSISTANT TO THE ADVENTIST REVIEW EDITOR

When Lee Gugliotto sat down in 1984 to write a guide for Bible study, the last thing he expected was national recognition. "My purpose," he says, "was simply to empower the laity of the [Adventist] church, to get them back to the Word."

As it turns out, he might be getting the laity of many churches back to the Word.

In a great honor for Adventist publishing, the Evangelical Christian Publishers Association (ECPA) gave a Gold Medallion Book Award in the Bible study category to Gugliotto's *Handbook for Bible Study* (Review and Herald, 1995) at the July 14 awards banquet in Anaheim, California. *Handbook* competed against nine books from other Christian publishers, including Zondervan, Baker, Harvest House, and Victor.

In all, 57 publishers participated, with 440 books vying for awards in 22 categories. A Zondervan book, Philip Yancey's *The Jesus I Never Knew*, won Christian Book of the Year.

Along with *Handbook*, two other Review and Herald books have been ECPA finalists: Joe Wheeler's *Christmas in My Heart* in 1995 and Ben Carson's *Gifted Hands* (published jointly with Zondervan) in 1991. Only *Handbook* won the Gold Medallion.

Gold Medallion winners are recognized for excellence in content, literary quality, design, and significance of contribution. The 462-page *Handbook* was designed by Patricia S. Wegh, with cover design by Bryan Gray.

Gugliotto, senior pastor of the

College Heights Seventh-day Adventist Church at Canadian Union College in Alberta, Canada, says that although he knew he was one of the finalists, he was still overwhelmed when his name was called. "I couldn't move, I couldn't breathe," he says.



GOLDEN MOMENT: Author Lee Gugliotto holds his award and award-winning book at the ECPA banquet. Eleven years in the making, *Handbook for Bible Study* was Gugliotto's first book. His second and third are in the works.

"My mouth was a hangar for every fly in California."

Prior to the convention *Handbook* (priced at \$39.95) hadn't sold well in Christian bookstores. That's expected to change for two reasons: (1) the Gold Medallion sticker now attached to the book cover and (2) increasing endorsements from Christian leaders across the country.

"Every year," says Joye Howard, publications coordinator for Precept Ministries, "we teach 10,000 people to study the Bible inductively. We want to recommend and market [*Handbook*] to them."

"This Bible handbook is not simply 'more of the same,'" says Marvin R. Wilson, Christian author and professor of biblical and theological studies at the United College of Gordon and Barrington. "Lee Gugliotto has compiled a veritable gold mine of information for serious students of the Bible in a highly useful and readable format."

Wilson says the volume is well balanced. "It does not promote denominational biases or issues of theological fadism," he says.

Handbook's preface and inside flap do, however, include statements from Adventist figures, including Ellen G. White, which call readers to Bible study. It's important, says Gugliotto, for people outside the Adventist Church to see that Adventists have used "time-tested, sound principles of Bible study since their pioneer days."

"If they see that," he says, "it's going to be harder and harder for people to call us a cult."

A former Presbyterian minister, Gugliotto says Adventists have nothing over members of other churches unless they spend time with their Bibles. "Adventists are guilty of memorizing what other people say," he says. "They need to study for themselves and become firsthand students of the Word—reading truth out of Scripture rather than reading truth into it."

Let's Celebrate Children's Sabbath

October 5 marks a special day for young and old alike.

BY NOELENE JOHNSON, NORTH AMERICAN DIVISION CHILDREN'S MINISTRIES DIRECTOR

Children are an heritage of the Lord." You can celebrate both at church on October 5, Children's Sabbath. This marks the first time that Children's Sabbath has been listed on the North American Division's church calendar.

A Time for Affirmation

Children's Sabbath gives parents and local church leaders an opportunity to affirm children in your congregation, your family, and in the wider world. Your hugs and smiles and listening ears make every

Sabbath a celebration of childhood. But on October 5 you can plan a whole day that shows children how much you care.

It takes a church (as well as a village) to raise a child. The church can provide kids with a sense of belonging to a caring community. The experts tell us that as kids reach adolescence, they need to belong to something bigger than their immediate family. While older generations experienced community in their neighborhoods, today's kids do not. That's why it's more important than ever before to make

church a significant part of their lives.

Caring churches can help kids grow up committed Christians. Congregations that offer warmth and acceptance and that welcome hard questions are most likely to keep their youth. And a church that also admits how much it needs kids is even more likely to attract them and their families.

If your church is lagging in its encouragement of kids, use Children's Sabbath as a day to make a new start. If your church is already child-friendly, Children's Sabbath offers another great excuse to celebrate God,

NEWS BREAK

Adventist Presence Impacts Olympic Games

During the 1996 Olympic Games Seventh-day Adventists offered a number of ministries and services for visitors and athletes, reports Olson Perry, Southern Union Conference communication director.

The Romanian Adventist congregation in Atlanta, Georgia, hosted a dinner for 100 Olympic athletes from Romania. Other Adventists conducted health screening and literature distribution on Sabbaths.

Adventists also participated in Quest, an interdenominational consortium, which provided translation services, water for athletes, and connection to area churches. Quest also led out in prayer vigils for Olympic attendees.

Each activity provided opportunities to tell others about Christ and His soon coming, Perry says. The *Adventist Review* will print an update on this story in an upcoming issue.

Belize Meetings Bring 218 Baptisms

Last August 218 persons joined the Seventh-day Adventist church in Belize as a result of two evangelistic series conducted by Gordon O. Martinborough, Inter-

American Division vice president, and Juan O. Perla, Central American Union president.

Martinborough's family life series in Belize was officially declared open by the city's mayor, Jose Coye. During the meetings the chief justice of the Belize Supreme Court, George Brown, an Adventist, witnessed the baptism of his wife, one of 158 persons joining the church.

In the Cayo district 60 persons were baptized at the end of a two-week health-oriented outreach meeting conducted by Juan O. Perla.—*Inter-American Division Contact newsletter.*

Latvian Adventists Celebrate 100 Years of Ministry

With music, preaching, and personal testimonies, 1,500 Adventists and guests commemorated 100 years of Adventist presence in Latvia. The convocation convened August 31 in Latvia's capital city of Riga.

Government officials, representatives from other Christian denominations, and visitors from the Baltic states of Estonia and Lithuania also attended the meetings, says Reinder Bruinsma, Trans-European Division secretary. There are nearly 4,000 Adventists worshiping in 43 churches in Latvia.—*Trans-European Division.*

community, and children.

"We hope every church will do something to celebrate Children's Sabbath," North American Division president A. C. McClure says. "If not on October 5, then on another Sabbath during the fall."

Pastoral Aids

The North American Division, with the help of the Columbia Union, has prepared a 32-page Children's Sabbath booklet with dozens of great ideas, including two optional church services and several great songs. The booklet is being mailed in August to every church in the division. Additional copies are available; just call

AdventSource, 1-800-328-0525.

"We hope that celebrating Children's Sabbath will tell kids that their church cares about them," says Barbara Manspeaker, Columbia Union Conference church ministries director.



"Children cannot hear that message too often."

Elva Battle, secretary to the president in the Allegheny West Conference, suggested the 1996 theme: "It takes a church to raise a child."

"Many writers and activists are quoting the African proverb 'It takes a village to raise a child.' But it also takes a church—the whole church," she says. "Parents will have a tough time convincing their teens to stay in the

church if they did not enjoy coming to church as a child. Children's Sabbath can change that." Working together, we can make the church service on Children's Sabbath one that children will never forget.

NEWS BREAK

British Member Named Crown Judge

Queen Elizabeth II recently appointed Peter Jackson, an active member of the Bromley Adventist Church, near London, as a crown circuit judge. Jackson is the first and only Seventh-day Adventist circuit judge in the United Kingdom, reports David N. Marshall, editor at Stanborough Press in Lincolnshire, England.



Peter Jackson

Jackson frequently speaks in areas around London on religious liberty topics and has served on the Newbold College board.

Celebration of Recovery Convenes in October

If you, or one of your family members, are suffering from chemical dependency or compulsive behavior, you are invited to the Mid-Atlantic Celebration of Family Recovery retreat October 25-27 in Brinklow, Maryland.

The program provides a supportive, caring atmosphere, with workshops, testimonies, and a Christ-centered 12-step session. Sponsored by the Association of Adventist Parents and Washington Adventist Hospital, the program will be held at the Emmanuel Seventh-day Adventist Church. For more information, call (301) 310-0667.

Locate a Church, Any Adventist Church

With the help of computer-driven technology, it is now possible to locate addresses for any Adventist church in North America in just a few minutes.

Thanks to the work of Steve Timm, of Albany, New York, the NET '96 web page on the Internet provides information quickly by clicking on the interactive map. Soon you'll be able to enter a zip code and get the address and telephone numbers of the nearest Adventist churches in an area.

During the NET '96 meetings the page will include all meeting locations and provide up-to-date satellite and channel information. The NET '96 web page is located at <http://www.sdanet.org/net96>.—North American Division.

News Notes

✓ D. Ronald Watts, British Columbia Conference



Ronald Watts

president, was elected as an associate secretary of the General Conference. Watts will direct the newly formed center for volunteerism and promote volunteer mission service throughout the world.

✓ Beulah Peterson, an associate treasurer of the Inter-American Division, was recently elected division undertreasurer.

Is Our Commitment Wavering?

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

Enrollment in colleges across Canada is on the decline. Universities are lowering entrance requirements, and advertising on billboards, television, and newspapers to attract more students.

It's no secret that Adventist colleges vie for students and some are challenged by lowered enrollments. With statistics that suggest that thousands of Adventist young people are attending non-Adventist universities or community colleges, one would wonder why our commitment to Adventist education seems to be wavering. Education in Adventist circles has always focused on true education—the harmonious development of body, mind, and soul. In the early days this kind of education was seen as a privilege. A priority. It was part of an assurance that our children would remain Adventists.

At a recent alumni gathering at Canadian Union College, a class from 20 years ago attended, almost en masse. Approximately 60 percent are not churchgoers now. But the tie is there. They do

come back. Had they attended a secular university, there would be one less tie to God and the church. Hopefully, there are other strong ties, such as memories of a loving church family so that one day they will come back for good.

Are Adventist institutions objects of the Lord's leading and blessing? Here's what students in one college say:

"There is an unexplainable, almost visible spiritual atmosphere here."

"I have truly seen a glimpse of heaven."

"I've grown spiritually because some of my teachers made me think so hard to develop my own beliefs and values."

"Being in this environment with friends and faculty has given me a desire to live a better life."

"We work as a team, not as individuals, for God's praise—I think that's really neat."

Is an Adventist educational experience worth it? Absolutely! But, I admit, I'm biased, for I've seen Adventist education up close.

NEWS COMMENTARY

NEWS BREAK

✓ **Oscar Palacios**, financial affairs vice president for Central American Adventist University in Costa Rica, was recently elected Central American Union treasurer. Palacios replaces Orville Pottinger, who became Costa Rica Mission auditor.

✓ **Adventists in Curitiba, Brazil**, are making a spiritual impact in the city as they distribute 1.5 million copies of a special issue of *Viva Feliz* (Live Happily), reports Leo Ranzolin, a General Conference vice president. The journal is distributed for free to Curitiba's 1.5 million citizens.

Starting in 1990 with a bimonthly printing of 1,000 copies, the journal has provided devotional articles, sermons, Bible studies, and vegetarian recipes. The normal circulation is 90,000 monthly, and organizers receive 500 requests a month for Bible studies as a result of the distribution.

✓ **Philippine Union College** has been granted university status by the Philippine Commission on Higher Education, effective August 1. PUC's new name is Adventist University of the Philippines.

What's Coming!

Sept.	28	Thirteenth Sabbath Offering for the South American Division
Sept.	28	Pathfinder Day
Oct.	1-10	General Conference Executive Committee Annual Council in Costa Rica
Oct.	6-12	Health Emphasis Week
Oct.	12	Sabbath School Guest Day

Be part of the
biggest satellite
event in Adventism

NET '96 Reignites Evangelism.

La Mesa, California:

Second Honeymoon Started at NET '95
A young couple had been feeling the strain of different religious beliefs for many years. She was an Adventist; her husband was not. They attended the NET '95 meetings in a final attempt to bridge the gap between them.

Pastor Julio Tabuenca recalls, "From the beginning they fell in love with the message."

The man was baptized, and his wife was rebaptized. The pastor says they are now enjoying what looks like a second honeymoon.

Bells and Whistles

*Teachers of yesteryear taught the basics,
and a little bit more.*

BY MIRIAM WOOD

Compared to today's classrooms, Adventist schools in the twenties, thirties, and forties were positively primitive. Modern classrooms, with computer monitors, shelves of books, and attractive bulletin boards and displays, almost dare students to be uninvolved in learning.

Yesterday's teachers didn't have these modern conveniences. Often teaching the entire spectrum of grades 1 through 8 in just one room, they had their hands full just teaching the basics. But Mother Necessity's twins—"invention" and "creativity"—brought innovations to both teachers and their students.

Mamie Bean, a teacher in Tennessee, recalled, "In those one-teacher schools, with the parents making such tremendous sacrifices to keep their children there, we had time *only* for basics. In spite of our youth and inexperience, the trust the parents placed in the teachers was inspiring." So inspiring that teachers almost always looked for ways to do "a little bit more" for their students.

S Is for Simplicity

Leah Graham, a teacher in Wisconsin, invented "useful and instructive games" that the children played during recess in the absence of playground equipment. As for music, Leah's students formed a "kitchen band" with "instruments" made up of combs, spools, sticks, bells, etc. "It didn't sound bad at all," she declared. "More than 50 years later parents still said how good it was."

Mary Deming remembered persuading a friend to teach "home economics" in the school's basement. The woman's husband taught woodworking. Both were volunteers, and both

made do with little or no equipment. But Mary wanted to give her students some variety—to provide an education that went beyond mere book learning.

In one of Amy Messenger's rural schools, she dreamed of a time she could take her students on field trips. A number of obstacles prevented her from turning these dreams into reality—until she realized she had the unique opportunity of taking her students on "field trips" into the very pastures and woods in which some of them cared for cows and sheep when they weren't in school. She taught them how to look at things with "different eyes," to see things they had never noticed before. "After they became adults," she noted, "many of them told me how they looked back on those trips with fond memories."

I Is for Individualized Instruction

Teaching eight grades in one room was an exercise in frustration. "The most frustrating part," said a teacher in Michigan, "was trying to cram 42 lessons into one day. I felt I was never through."

In addition to having older students tutor the younger ones, the plan that gained general acceptance in Adventist schools was to teach classes to two grades at the same time (third- and fourth-grade geography, for example). There was always the possibility, however, that if a student moved to a different Adventist school, he or she would hear the same lessons that had been taught the previous year.

Anita Mackey solved the problem of too many students and only one teacher with help from an unexpected source. Anita's first assignment was to teach 35 students in a crowded classroom with literally *no teaching materials*. Sitting down to consider her options,

she decided to approach a large public school in the community to see what kind of help she could get. Surely, she thought to herself, the teachers would be interested in helping to provide a good education for all the community's children.

"I gathered my courage and talked to some of the teachers," she said. "When I told them my situation, I was immediately deluged with books that the district was in the process of discarding.

"My husband and I spent every evening for weeks tearing these books apart, pasting single pages on sheets of paper for individual work," she remembered. "While teaching one grade, I'd tell the others that if they completed their assignment they could get more sheets to study and complete. The best thing was that the children were kept busy—the faster ones worked at their own pace and the slower students didn't feel pressured."

G Is for Good Intentions

Even inspiration had its limitations. Teachers found that they had solved a problem only if their students (and other interested individuals) saw the wisdom of their solutions.

In the summer of 1948 an outbreak of poliomyelitis had spread throughout the United States. Children were discouraged from gathering together formally or informally. The opening of school in the fall had been postponed for two weeks. Children were even urged not to attend church.

But when the epidemic showed no signs of abating, it was decided that school should start. In Florida, Mildred Berggren was asked to solve the problem of making up the days of school that had been missed. "We couldn't extend school into the summer, because it would have interfered with camp meeting," she said. "But I felt I had the perfect solution: we would have school on Sundays!"

Predictably, the plan had little support from students or their parents. "I tried to plan especially interesting activities, teaching nature in the form of hikes, etc. But after several weeks when I was the only one who showed up, I had to figure out other ways to make up the lost time."

Edna Stevens found herself teaching in a school in which funds were so limited that paper had to be used on both sides. Edna had to grade each day's work, file the papers carefully, and pass them out to the same students time and time again—until the assignments totally covered both sides of the paper.

Looking back on it, Edna had to admit that the money saved was probably not worth the time it took to accomplish the exercise in frugality. And she wondered whether her students might have given themselves to more inspired learning if they had been given the luxury of starting each new assignment on a clean sheet of paper.

D Is for Daydreams

In Michigan, Irma Ellsworth taught reading with the Alice and Jerry series, which, in grades 3 through 5, told the story of a pioneer family and their experiences over the years. The sixth-grade reader, *Runaway Home*, told about a family in Maine who had to leave their home and travel to an uncle's apple farm in Washington State. "They earned their way in every possible manner as they traveled across our wonderful country," she recalled. "As the children read aloud, I thought how much I would like to visit all the places being described."

One can imagine a young teacher, whose salary barely covered her daily needs, listening on a warm, quiet afternoon as her students' voices rose and fell around the reading circle. Perhaps she could be forgiven for permitting herself to dream, for a few fleeting moments, of the world beyond the walls of her classroom—a world that



ILLUSTRATION BY TERRY CREWS

seemed as remote to her as outer space.

Adventist teachers of the twenties, thirties, and forties were aware early on that they would not likely be rich or well known outside of their own tiny spheres of influence. But there was other compensation.

Often teachers would be visited by former students, reminding them of a classroom experience or school program that had stamped itself indelibly on their memories. Sometimes parents or notices in college or union conference publications carried reports about former students who were building and shaping a movement that was quickly embracing the world, with a membership numbering in the millions.

But often their only reward was knowing that God had called them to this "ministry," and that by faithfully serving the students and their families, they were serving their Lord.

Adventist educators may not have consciously known it at the time, but they were helping to shape Adventism's golden rule days. ■

Miriam Wood, better known to readers of the *Adventist Review* as *Dear Miriam*, is a retired teacher, author, and columnist. *Golden Rule Days* is a regular feature of the monthly *AnchorPoints* edition.



Head in the Sand



ROSY TETZ

Have you ever heard a grown-up say something like "Well, he's got his head in the sand"? What a strange thing to say!

When people say that, they mean that the person isn't facing a problem. That person is trying to ignore his or her troubles, and is wishing they'd go away.

That saying comes from the widespread belief that an ostrich sticks its head in the sand when it is in danger—that the ostrich thinks that its enemies can't see it because it can't see them.

Actually, that never happens.

In real life, an ostrich that feels threatened runs. If it can't run or if it's defending a nest, it gives its enemy a swift kick that can break bones.

You may wonder where in the world people got the idea that ostriches hide their heads in the sand. Well, ostriches live on flat land where there is no place to hide. An ostrich scratches a place for its nest in the sand, right out in the open. If, while it is sitting on its eggs, an ostrich spies an enemy, it will scrunch down as flat as it can and lay its long neck along the ground. If the enemy is fairly far away and only about as smart as a hyena, the ostrich will look like a bush. Maybe that's where the idea came from.

All the same, even though ostriches don't hide their heads in the sand, it is still a useful saying. Sometimes people do try to hide from their problems.

That's not a good idea. It's better to face your problems and deal with them. Problems usually don't go away just because you wish they would.

Jesus is a good person to talk to when you have troubles. In fact, you might say He's a good place to hide. David wrote in the Bible, "You are my hiding place. You protect me from my troubles" (Psalm 32:7, ICB).

But actually you aren't hiding from your problems when you take your troubles to Jesus. Look at the next verse: "The Lord says, 'I will make you wise. I

will show you where to go. I will guide you and watch over you'" (verse 8, ICB).

When you hide in Jesus, it's the opposite of hiding your head in the sand. He gives you the wisdom to face your problems. He shows you how to solve them. He guides you as you work things out.

Forget the sand. When you have troubles, Jesus can be your hiding place.

ESPECIALLY FOR WOMEN

Close to Home
A DAILY DEVOTIONAL FOR WOMEN BY WOMEN
ROSE OTIS, EDITOR

Prayers from the Heart of Ellen White
Here I Am, Lord
DOROTHY EATON WATTS

NEVER THIRST AGAIN
A Woman's Guide to Creative Bible Study
DOROTHY EATON WATTS

CLOSE TO HOME
These daily devotionals for women by women touch close to home. You've faced many of the same struggles. Felt the same longings that fill their hearts. Their stories bring joy and inspiration to your walk with God. And His leading in their lives reminds you of His promise never to stop guiding your own. Rose Otis, editor. Hardcover, 416 pages. US\$14.99, Cdn\$21.49.

CLOSE TO HOME JOURNAL
Lightly lined matching journal. Hardcover, 160 pages. US\$5.99, Cdn\$8.49.

NEVER THIRST AGAIN
Dorothy Eaton Watts shares ideas for creative Bible study that bring a greater sense of God's presence. Hear God's voice speaking to you through Scripture. Get to the heart of the Bible author's meaning. Delve into Bible promises that meet your unique needs. Paper, 127 pages. US\$8.99, Cdn\$12.99.



These Review and Herald books are available at your Adventist Book Center. Call 1-800-765-6955.

Canadian prices do not include GST and may change according to currency fluctuation.

Protecting Our Good Name

I have been a frank critic of the activities of the General Conference Trademark Committee. However, after the tragedy in Waco I changed my mind. How successful are this committee's activities?

The Trademark Committee was organized to respond to local conference requests for legal protection from identification with groups whose activities have obvious potential to harm the church's image or bring material liability.

Groups that have been addressed include a number of congregations that attempted to use the church's name after they had been dismissed from conference membership, unaffiliated corporations that attempted to use the church's name in their business activities, and Kinship, a homosexual group. All instances of misuse of the church's name have been resolved in our favor, with the exception of that which involved the latter organization.

In no instance of which I am aware has the church sought punitive damages or compensation. Our effort, in even the most obviously embarrassing cases, has been to restrain groups, usually by means of injunction, from trading on or profiting by the use of the name "Seventh-day Adventist."

Indeed, because of the prior connection of some of its participants to the Adventist Church, Waco did bring us negative publicity. However, we must pray that even that event has been used by God to instruct us and consequently glorify His name.

Since Seventh-day Adventist individuals, families, and businesses all have secular matters that should be discussed and dealt with at times other than the Sabbath hours, should the church congregation also consider that the presentation, discussion, and possible resolution of some portions of their affairs should be reserved for the days of the week other than Sabbath?

I assume you are referring to secular issues or matters relating to church business. If so, the answer is clearly yes. However, because pastors, boards, and congregations do not

all differentiate between the sacred and the secular in the same way, we Adventists differ on many issues, and this is one of them.

The denomination issues no list of acceptable Sabbath discussions.

Some congregations conduct votes regarding church offices and other business, and permit announcements concerning basketball games, socials, etc., at the divine worship service. Others care for these items only at business meetings, in printed announcements, or in verbal descriptions at meetings other than on the Sabbath or at least other than the divine worship service.

The denomination issues no list of acceptable Sabbath discussions. It is left to each church to be guided by its understanding of the principles of God's Word and the counsel of Ellen White.

A huge challenge in many churches (in spite of appeals in newsletters and bulletin announcements) is the lack of attendance at church business meetings. In these situations pastors and boards know that restricting decisions to such sessions ensures that a small segment of the membership will make the decisions with which the entire group must live. In these cases, unless certain plans and actions are at least explained at the divine worship hour, many members remain unconcerned and uncaring about church operations.

As unfortunate as that is, my inclination is to risk the noninvolvement of the majority rather than the loss of God's blessings because of improper Sabbathkeeping.

Uninvolved, uncaring, uninformed members are a tragedy and can effectively impede church progress. But the promises of God upon proper Sabbath observance are more valuable, dependable, and lasting than any good gained by courting the participation of the majority in borderline discussions on the sacred Sabbath hours.

Calvin B. Rock is a general vice president of the General Conference. He holds doctoral degrees in ministry and religious ethics.



Bulletin Board

Literature Requests

You can support churches all over the world by providing them with evangelistic material and literature. The following church leaders have sent the *Adventist Review* a list of their special needs.

BELIZE

The following would like Adventist literature, tapes, Bible story books, and tracts.

Ernelo Cruz, 92 Amara Avenue, Belize City, Belize, Central America.

Presedes Pop, Sanmartin Area, Belmopan, Belize, Central America.

GHANA

Yaa Donko, Princess Town SDA Church, c/o P.O. Box 66, Agona Junction, Via Takoradi,

Ghana, West Africa. For their newly opened library, they need Bible commentaries, books, especially Spirit of Prophecy books. Beatrice Botchney, women's ministries director, needs inspirational books, Spirit of Prophecy books, Bibles, and commentaries.

J. K. Donkor, Mid-West Ghana Mission of SDA, P.O. Box 727, Sunyani, Brong-Ahafo Ghana, West Africa. Requests Signs, Bibles, Sabbath School and Better Life picture rolls, commentaries, prophetic charts, Spirit of Prophecy books, projectors.

Ebenezer Wilson, Bakaans SDA Church, P.O. Box 225, Cape Coast, Ghana, West Africa. He needs Bibles, *Adventist Reviews*, Signs, and other evangelistic literature for campus ministries.

KENYA

Nelson O. Nyatara, P.O. Box 3658, Nakuru, Kenya, East Africa. Requests *Adventist Reviews*, past adult Sabbath school lessons, and Bibles.

The district pastor for the SDA church in Omosaria requests Spirit of Prophecy books, Adventist hymnals, and Bibles for his lay leaders as follows: **Zablon Angwenyi**, P.O. Box 2779, Kisii, Kenya, East Africa. **Tom O. Mong'are**, P.O. Box 2989, Kisii, Kenya, East Africa.

Thomas Omweno Ngote, P.O. Box 2211, Kisii, Kenya, East Africa. **Esther Nyaboke**, P.O. Box 2211, Kisii, Kenya, East Africa. **Caleb Otieno Ombonye**, P.O. Box 195, Ogembo, Kenya, East

Africa. **James Nyaboga Tinega**, P.O. Box 2779, Kisii, Kenya, East Africa.

Metembe SDA Secondary School, Evans Nyamari Nyakeri, Headmaster, P.O. Box 19, Masimba, Kenya, East Africa. They need Bibles, spiritual books, and magazines.

Mosora Secondary School, P.O. Box 195, Ogembo, Kenya, East Africa. Needs literature, books, Bibles, and Spirit of Prophecy books.

Legal Notice

General Conference Corporation of Seventh-day Adventists: Notice is hereby given that a special meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held at the Herradura Hotel and Conference Center in San Jose, Costa Rica, at 10:00 a.m. on Sunday, October 6, 1996. The purpose of the meeting is to transact such business as may come before the meeting. The members of this Corporation are the duly accredited members of the General Conference Executive Committee.

R. S. Folkenberg, *President*
D. E. Robinson, *Secretary*

ADVENTIST Review Subscriber Services

- ☐ Please send me one year, 40 issues, of the *Adventist Review* for US\$38.97.
- ☐ Please renew my subscription.
- ☐ Please update my address. Enter new address at top of form. Copy previous address at bottom of form or enclose old mailing label.
- ☐ Please send a gift subscription to the address at the bottom of this form.

My Name _____
Current Address _____
City _____
State, Zip _____
Phone _____

Please enter previous address or gift address here.

Name _____
Address _____
City _____
State, Zip _____

Please enclose payment for orders. Mail to: Subscriber Services, P.O. Box 1119, Hagerstown, MD 21741.

Credit card orders: **1-800-765-6955**.

663-01-0

Lesson Helps for Next Quarter

It is very much in vogue to be cynical about "church" these days. But those things that make the whole concept of the church seem repulsive, even dangerous, to many people are just anomalies says Brian Jones. Here he traces God's plan in making the church "His fortress in a revolted world" and His holy bride. Paper, 127 pages. US\$8.99, Cdn\$12.99.



This Review and Herald® book is available at your Adventist Book Center. Call 1-800-765-6955.

Canadian prices do not include GST and may change according to currency fluctuation.

HIS CHURCH CHRIST'S ROYAL BRIDE



BRIAN JONES

SABBATH
SCHOOL
LESSON HELPS
FOR FOURTH
QUARTER 1996

Nazis in the Park

The other day a Nazi spit at me—not a square-jawed, goose-stepping Nazi in spit-shiny black boots whose iron posture revealed the discipline that allowed him to murder women and children with the cold efficiency of a machine, but an unshaven, unwashed grimy Nazi whose dirty teeth and soiled clothes revealed a lack of fortitude or discipline for anything, except (no doubt) hatred.

I met the Nazi at Lafayette Park early on a Sunday morning across the street from the White House, where my 6-year-old and I rollerblade (ever since 16th and Pennsylvania was closed off for security reasons, the street in front of the White House has become the hot spot in D.C. for in-line skating). This Nazi and others had slept in the park, and that morning, when I saw their placards pasted with swastikas, and slogans about Aryan Americans uniting, I skated over to one Nazi who sat on a bench.

Though I should have witnessed to him (even if my opening line would have been “Did you know that Jesus was a Jew?”), my carnal side wanted a fight instead. If, however, I came home bloodied from duking it out with Nazis in front of the White House, my wife would no longer let me take my 6-year-old there to skate, so I simply uttered a mocking laugh, and as I started to skate away, he spit at the ground before me and said, “Excuse me.” Though it wasn’t easy, I kept going.

“For if you love only those who love you,” Jesus said, “what credit is that to you? Even tax-collectors do that” (Matt. 5:47, Phillips). A parallel principle applies to freedom, particularly religious freedom: true liberty isn’t protecting religions we like or that don’t offend us. Even Nazis would do that. Instead, the real test of our commitment to freedom comes when we protect faiths that we might personally find despicable.

We’re only as free, it has been said, as the most hated group among us. That’s true, which is why our church, over the years, has tried to protect the free exercise of religious practices that we, as Adventists, would never practice ourselves.

For example, a few years ago we signed onto a U.S. Supreme Court brief defending the right of a Caribbean cult (Santeria) in Florida to sacrifice animals as part of its worship of the god Babalu Aye. We stressed that though we “consider these

practices repugnant for moral and religious reasons,” unless they are deemed detrimental to public welfare people have a right to practice them, no matter how personally offensive to others.

*I should have
witnessed to
the Nazi.*

After all, citizens in Hialeah (which passed the ordinance banning animal sacrifices) could kill animals for sport, food, convenience, or profit; they just couldn’t do it for religion. “One can get Chicken McNuggets in Hialeah,” the brief said, “but one may not partake of chicken roasted at a religious service of the Santeria faith.”

The U.S. Supreme Court ruled 9-0

(one of the few times the High Court was unanimous in a church-state decision) that the Hialeah law banning animal sacrifices was unconstitutional.

“The freemen of America,” wrote James Madison, “did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle.”

Indeed, once the principle that the government can restrict any religious practice it doesn’t like is established, it’s not hard to see the consequences. In this case, fortunately, the High Court avoided the consequences by denying the principle. It told the city of Hialeah that our Constitution protects even the most offensive religious practices, unless the government can show an overwhelming reason this practice must be stopped. Hialeah couldn’t give an overwhelming reason, and so religious freedom prevailed—not just for a cult that kills goats and chickens as part of its worship, but for all who believe that religion is too sacred to be proscribed by the government at whim.

Freedom comes with a price, which includes the protection of views, even practices, we deem repugnant. Considering what we get in return, it’s worth it—even at the cost of (among other things) headless chickens in Hialeah and heartless Nazis in Lafayette Park.

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



Who's Got the Key?

BY JILL HINES RICHARDS

Corsage, camera, purse, and jacket. We were off to a special awards banquet. The night promised to be memorable. Memorable it was, because we forgot one small detail. The keys. We were all dressed up with no place to go. Nothing is more memorable than crawling into a high window with a suit on.

I am convinced that nothing can ruin your day like losing your keys. In the "super-security, double-lock" society we live in, these simple metal objects symbolize our protection and our power.

Losing a house key or car key can leave me feeling frustrated and vulnerable. And for me there was another essential key for which I searched for years. The key to salvation.

What was the foundation for my salvation? I had Scripture-based theological answers, but my experimental knowledge was lacking. None of the keys that hung on my spiritual key ring seemed to fit the lock of deep understanding.

Could it be that in the process of living in a Christian home and attending fine Christian schools I had missed finding the key that would unlock a meaningful relationship with Christ?

It took time, but I had to discover through experience what may have come more easily to others. In three ways I found that the cross became the center for my understanding of the gospel.

First, the cross shows me what I am.

Reality comes into focus when one faces death. Sin's ugly face is seen and felt whenever we watch a loved one lowered into the grave or stand by those suffering with a terminal disease or extreme disability.

But I see sin revealed even more vividly when I envision Christ on the cross and contemplate the reason He died there. The cross reveals that although I may be a faithful, churchgoing, vegetarian Seventh-day Adventist, I am first of all a sinner whose attitudes, thoughts, and actions contributed to the death of our Lord and Saviour.

Second, the cross is my source of self-esteem.

Living a comfortable life does not always bring one to the

foot of the cross. Too many "important things" crowded into my life and kept me from meditating on the cross.

Then life became uncomfortable. I took a temporary leave from a rewarding career. This was followed by the loss of our one "good" car and the thorough depletion of our savings account. I felt hopelessly empty. My self-esteem plummeted.

Although I began working long hours earning only slightly above minimum wage, I discovered something important—Christ on the cross is my true source of self-worth. No one else believes in me as Jesus does. That love that was stronger than death guides and sustains me in this world of reversed priorities.

Third, the cross is my key to salvation from sin.

For most of us, temptation comes in the form of thoughts and attitudes. What can counteract this silent, persistent part of ourselves? I find that meditating on the cross can *change* my mind, can be a

conversion experience.

When I examine Christ's love and forgiveness shown at the cross, my resentment of others begins to fade. In light of the fact that my sin contributed to Christ's death, how can I proudly judge others? When I remember that Christ died not only for me but for all others, I am less apt to be prejudiced, impatient, and self-centered.

Today I have come to understand that the cross, in its beauty, is the life-changing gospel. I find not only forgiveness but also a truer sense of who I am, an unshakable self-worth, and mind-changing power. In the cross I have found the key to unlock a storehouse of spiritual blessing and insight.

Along with Isaac Watts I now can sing, "At the cross, at the cross, where I first saw the light . . ."

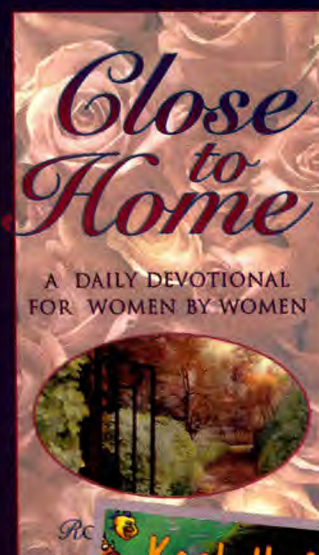
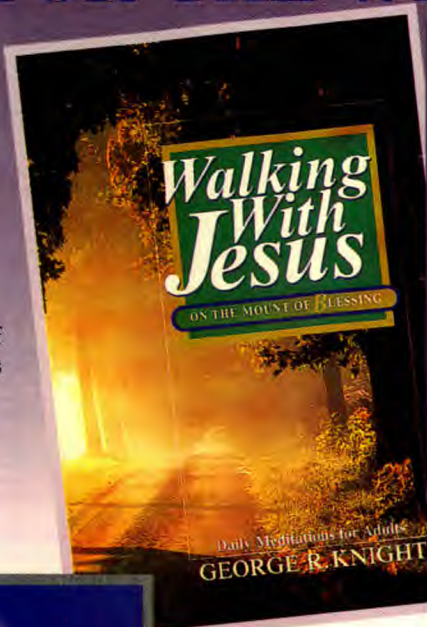
Jill Hines Richards was an elementary school teacher in the Mountain View Conference at the time of writing. She is now county superintendent of schools for Gallatin County, Montana.



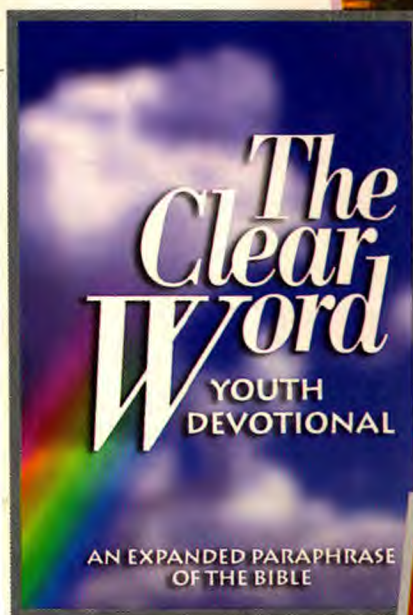
1997 Devotional Books

FOR THE WHOLE FAMILY

■ **ADULTS**
WALKING WITH JESUS ON THE MOUNT OF BLESSING
 George R. Knight takes a progressive look at the 111 verses of Jesus' sermon on the mount and shows how they cover nearly every aspect of Christian belief and living. He also leads you to other texts in the Bible that shed further light on Jesus' sermon. Hardcover, 380 pages. US\$10.99, Cdn\$15.99.



■ **WOMEN**
CLOSE TO HOME
 These devotionals for women by women touch close to home. Their stories bring joy and inspiration to your walk with God. And His leading in their lives reminds you of His promise never to stop guiding your own. Hardcover, 416 pages. Regularly US\$14.99, Cdn\$21.49. Introductory offer, US\$12.99, Cdn\$18.99 through January 31, 1997. Lightly lined matching journal. Hardcover, 160 pages. US\$5.99, Cdn\$8.49.

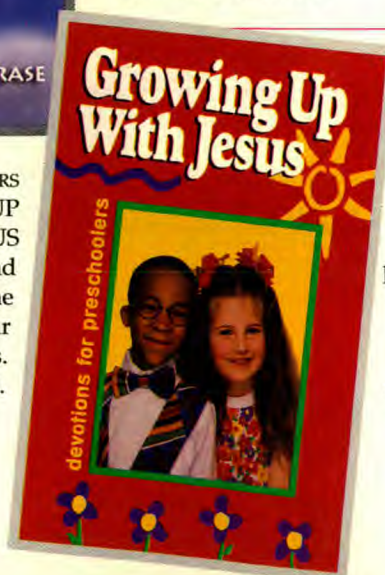


■ **YOUTH**
THE CLEAR WORD, YOUTH DEVOTIONAL
 An expanded paraphrase of the Bible for personal devotions with an introduction for youth by José Vincente Rojas. By Jack J. Blanco, Th.D. Paper, 456 pages. US\$19.99, Cdn\$28.99.



■ **TEENS**
I'D RATHER KISS A CATFISH AND OTHER DEVOTIONS FOR TEENS
 These powerful stories by Karl Haffner help teens grasp Jesus' love and grow in the Christian life. Paper, 159 pages. US\$8.99, Cdn\$12.99.

■ **PRESCHOOLERS**
GROWING UP WITH JESUS
 Character-building stories and worship activities for the growing little Christian in your house. Hardcover, 224 pages. US\$10.99, Cdn\$15.99.



■ **JUNIORS**
SECRETS FROM THE TREASURE CHEST
 Using God's Word, the writings of Ellen White, and personal experience, Charles Mills responds to tough questions kids ask about God, home life, school, relationships, and more. Quality paperback, 381 pages. US\$10.99, Cdn\$15.99.



These Review and Herald® books are available at your Adventist Book Center. Call **1-800-765-6955**

Canadian prices do not include GST and may change according to currency fluctuation.

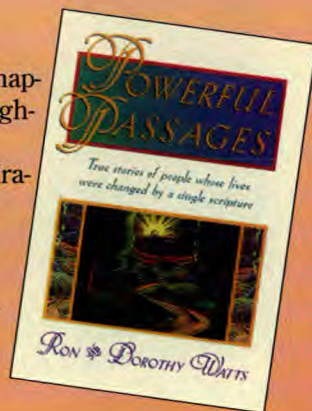
F · O · R · A · N INSPIRATIONAL RECHARGE

READ THESE BOOKS
F · R · O · M
PACIFIC PRESS

Powerful Passages

Ron and Dorothy Watts

Not only is it possible, but it's happened time and time again throughout history. *Powerful Passages* recounts the incredible and inspirational true stories of remarkable Christians whose "moments of truth" were their direct encounters with specific Bible passages. 144 pages, paper. US\$10.99/Cdn\$15.99.



Saviour of the World

Jack Sequeira

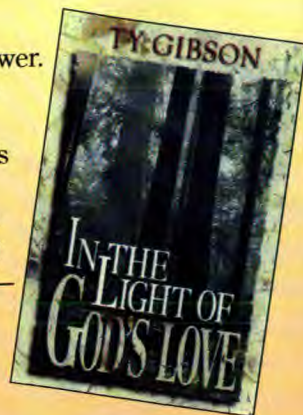
What type of nature did Christ assume in order to be our Saviour? If you sincerely desire to know Christ's truth so that your Christian experience may be one of peace, joy, hope, and victory, then plunge into the intriguing pages of *Saviour of the World*. 144 pages, paper. US\$11.99/Cdn\$17.49.



In the Light of God's Love

Ty Gibson

Christ's love is the only true power. Surprisingly, some of us disagree with this statement. While we believe in the importance of God's love and the cross, we turn to emphasizing the "truth"—church standards, the commandments of God, the three angel's messages—as the way to salvation. 128 pages, paper. US\$8.99/Cdn\$12.99.



Never Without an Intercessor

Morris L. Venden

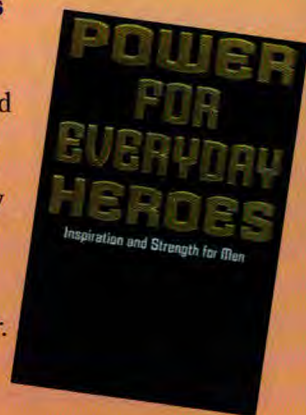
If your picture of God's judgment has you quaking in your boots, then you'll want to read what pastor and best-selling author Morris Venden has to tell you. Pastor Venden shares new insights and fresh thinking to reassure you that Jesus, our beloved Saviour and tireless Intercessor, will stand up for you in the end. 160 pages, paper. US\$10.99/Cdn\$15.99.



Power for Everyday Heroes

Compiled by John and Crystal Earnhardt

An extraordinarily insightful and practical collection of stories and devotionals by some of the most respected men in the Seventh-day Adventist Church. Share the life experiences that have enabled them to adapt to the changing male role with wisdom and power. 192 pages, paper. US\$10.99/Cdn\$15.99.



Available at your Adventist Book Center, or call toll free
1-800-765-6955.



Pacific Press Publishing Association

Creating the future of Adventist publishing

©1996 Pacific Press Publishing Association 222/80700
Prices subject to change