

ADVENTIST Review

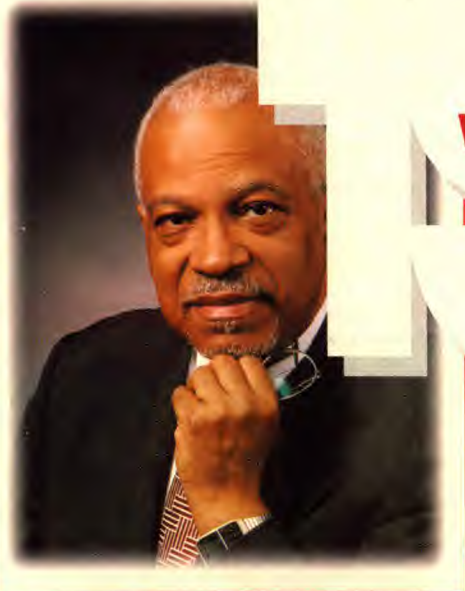
December 26, 1996

AnchorPoints



1996

Was This a Great Year, or What?



**Seven Steps to
Surviving a Crisis**

**What to Say
About the Mark
of the Beast**

LETTERS

Life on Mars?

I was immediately drawn to George T. Javor's "Microbes on Mars?" (Oct. 24).



In all the news reports I've heard on this rock, not one raises—not to mention answers—the following questions:

1. What kind of cataclysmic event is necessary and what is the probability that a rock of sufficient size to reach the earth can be hurled into space in such a way that it escapes Mars' orbit?

2. What is the probability that such a rock would, by chance, not only be on a trajectory that would intercept earth's orbit, but would be in such a trajectory at just the right time to impact the earth?

3. What is the probability that, having escaped the orbit of Mars and then been hurled on a trajectory that will intercept the earth's orbit at a time that would ensure impact, the rock would survive traveling through the atmosphere without being "evaporated"?

Javor is the first person I've seen to acknowledge, even vaguely, the forces needed to eject the rock from the surface of Mars. He mentions an escape velocity of three miles per second. But where do such forces come from?

The probability of even one of the above happening appears to be extremely low; is seems impossible for all three to occur. Can Javor respond?

—**Eliot W. Bolst**

NUNAWADING, VICTORIA,
AUSTRALIA

Eliot W. Bolst's questions emphasize the immense problems that attend the proposal that the SNC meteorites came from Mars. Nevertheless, extremely low probabilities often don't deter scientists from proposing radical theories. Speaking of probabilities, the likelihood of Martian rocks landing on the earth is infinitely greater than the chance evolution of life anywhere, including Mars. Interestingly, all news accounts are silent on the results of the Viking missions from the 1970s, which completely contradict the current claims regarding the existence of organic matter on Mars. Recently a team of British scientists from the Open University presented measurements of carbon 13 to carbon 12 ratios in support of the notion of ancient life on Mars. Contradicting this are the latest findings from a geochemist from the Scripps Institution of Oceanography, who reports the presence of organic matter in antarctic ice similar to what was found in the "Martian" rocks.—George T. Javor.

George T. Javor makes the statement "There is no information in the Bible about planet-dwelling extraterrestrials similar to ourselves."

Would I be stretching it to say that the "sons of God" described in Job 1:6 and 2:1 are indeed beings similar to us?

—**Caesar Nawalkowski**

INNISFAIL, ALBERTA, CANADA

Divorced Adventists

The news that "one of every four Adventists, 25 percent, has been divorced" is nothing of which to be

proud (see "A New Day for Family Ministries in North America," Oct. 24).

However, the article did not make it plain if counted with this figure are those of us who had gone through divorce *before* experiencing the third angel's message. I am one of those, and I praise God for the difference my new church has made in my new marriage.

—**Patricia Gernsheid**

SASKATOON, SASKATCHEWAN

Taking the Oath

Stephen Chavez ("Taking the Oath," Oct. 17) is absolutely right: a relationship with God through Jesus Christ is what church, ministry, theology, denomination, and everything else is all about. How easily we substitute loyalty to the church for loyalty to Jesus. How easily the institutions we create to serve Christ become the lords we serve.

On concluding 10 years as senior pastor of a large institutional church, I was asked, "How would you summarize your ministry there?"

I said, "I spent 10 years transferring people's loyalty from the church to Jesus Christ—detaching faith from Adventism to Jesus alone."

The extent to which church members get upset with such a risky endeavor is a measure of how much it needs to be done.

—**David A. VanDenburgh**, PASTOR
VIA E-MAIL

I was very refreshed by Stephen Chavez's clarity of vision. Far too often we have offered "a relationship with the church . . . in place of a relationship with Christ."

I can hardly contain my joy at continually finding that the *Review* editors and church leaders are personally finding the joy that comes only by resting fully on Jesus and His salvation, and that everything we are or do must be to His glory—whether it furthers the institution or not. He alone is worthy of our allegiance and worship.

Keep encouraging us to move into Jesus' presence at all costs.

—Chuck Davidson

SEATTLE, WASHINGTON

In Stephen Chavez's story of the young woman's new commitment to the Lord, he mentions that she had decided to spend no more time in "petty discussions over what kind of music should be performed in church, or whether the prayer for the offering should be spoken *before* or *after* the offering is taken, or whether fruits and vegetables should be served together at the same meal."

I agree that just when prayer should be offered is indeed a minor matter. However, when it comes to specifics about which God has seen fit to make known His will, such as the kind of music performed in church and whether fruits and vegetables should be served together, do we well to say such is a "petty" matter?

If God says it, I want to do it. I do not condemn that unknown young lady; I only hope the rest of us who do know better won't use her reasoning as an excuse to depart from a "thus saith the Lord"—even when we may not understand all the reasons behind His commands.

—Virginia Butler

LOCUST DALE, VIRGINIA

More Than Role-playing

Gordon Jenson writes under the subject "Jesus, the Heavenly Intercessor" (Week of Prayer Readings, Oct. 31) that the three persons of the Godhead "accepted roles" in designing the plan of salvation for humankind. That's like writing a dramatic theater play, for which some persons take on specific roles and then, after the performance, change clothes and look as they did before entering the dressing rooms.

Of course, the Holy Scriptures are a precipitation of God's involvement with this planet and its inhabitants; many things are said in a human way. But do we honestly believe that it was like this when our salvation was thoroughly planned and set into motion? Distributing roles?

How does this relate to John 3:16? In loving us, God gave His only-begotten Son. He didn't need to take on a role. Do the unfallen worlds not need a father? Is God only our Father? If God the Son does not need to act as a Saviour on behalf of the unfallen worlds, isn't He still their Creator, God the Son, or is He a nameless one of the Three? Speaking about the Holy Spirit as sort of a third-choice "remaining divine Being" sounds like handing out a "price of comfort" for the less fortunate. For the Comforter, a too-human description.

Please, let us be careful in wording the Trinity's initiative in regard to the redemption of humankind. I would still like to cling to the old Nicene Creed—certainly with my Orthodox fellow Christians in mind.

—Herman J. Smit, PRESIDENT

GREEK MISSION

VIA E-MAIL

On the cover: Images of 1996 (clockwise from top, right): Joshua Stumph carries the Olympic Torch near Fort Worth, Texas; an audience at Union College in Lincoln, Nebraska, participates in the Net '96 evangelism initiative; Nina Martinez, Adventist broadcast journalist; Benjamin Reeves, former president of Oakwood College and now general field secretary for the General Conference; and Robert S. Folkenberg, president of the General Conference.

ADVENTIST Review

COVER STORY

8 1996: Was This a Great Year, or What?

It's been 12 months of celebration and sorrow, triumph and tragedy. The one constant has been God's care and concern for His people and this planet in rebellion.

BY WILLIAM G. JOHNSON

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Lettin' 'em Loose

How much freedom should members be given to use the gifts that God has given them?

ADVENTIST Review

"Behold, I come quickly . . ."

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

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Joy in the Morning

Even if heaven had not been promised, the lyrics go—even if there were no Holy City, no streets of gold, no eternity—the Christian life would still be worth it. In a world of darkness and sorrow, just having Jesus is reward enough.¹

The lines of this popular song came to mind as 1996 was winding down. The sentiments seem so altruistic, so noble, so politically correct. From what higher motives could anyone serve the Lord?

Yet I wonder. Is it really possible to isolate Jesus from the total package that makes Him what He is? How does one theologically separate Jesus from the hope He holds out to us?

This, I think, was part of the issue in the back of Paul's mind as he argued the case for the resurrection in 1 Corinthians 15. "If Christ has not been raised," he said, "our preaching is useless and so is your faith" (verse 14).² And as if to speak directly to the noble, well-meaning sentiments of the popular song, Paul observed that "if only for this life we have hope in Christ, we are to be pitied more than all men" (verse 19). What would be the use of having "fought wild beasts in Ephesus," he asks, "if the dead are not raised"? We might as well jump onto the Epicurean's hedonistic bandwagon: "Let us eat and drink, for tomorrow we die" (verse 32).

Without the resurrection and its attendant promise of heaven and eternal life, Christ would no longer be the Christian's hope. And our present experience, far from being a ball of light in a world of darkness, would amount to nothing more than a meaningless facade, a hopeless trail that dead-ends in darkness and oblivion.

I understand, of course, the noble sentiments that inspired the song. I've been blessed by the piece. But I find it remarkable that the biblical writers never indulged in that kind of thinking. Under the inspiration of God, they took every opportunity to call our attention to the glories of the world beyond.

Paul is a good example. "So we fix our eyes not on what is seen," he admonished the Corinthians in the midst of trial, "but on what is unseen" (2 Cor. 4:18).

It is not, I think, by accident that the Bible begins with

Paradise lost and ends with Paradise restored. This theme is woven through the very matrix of Scripture, indelibly embedded in the warp and woof of the biblical psyche. From the biblical standpoint a heavenless universe is theologically incongruous and illogical. Abraham could not have written our song, for he ever looked forward to a city with sure foundations, "whose architect and builder is God" (Heb.

11:10). Peter would not have written it, for in the midst of his sufferings he ever looked forward to that "crown of glory that will never fade away" (1 Peter 5:4). Nor would John, for he's the one who recorded the promise of our Lord: "I am going . . . to prepare a place for you" (John 14:2).

A song like the one before us, however well meaning, reflects a sheltered Christianity, a Christianity of the good life, a Christianity enjoying the fruits of political freedom and tolerance. A Christianity that has

not had to face the crucible of suffering, persecution, and martyrdom.

Even if there were no heaven? Tell that to those "others" mentioned in the book of Hebrews, who "faced jeers and flogging," who were "chained and put in prison," who were "stoned; . . . sawed in two; . . . [and] put to death by the sword." Tell that to those "others" who "went about in sheepskins and goatskins, destitute, persecuted and mistreated. . . . They wandered about in deserts and mountains, and in caves and holes in the ground" (Heb. 11:36-38). Ask them about going through such living hells without the blessed hope of a hereafter, and they'd think you were playing some cruel joke on them.

No, for them and us the promise of God shines as a beacon down the centuries to our time, its fulfillment getting closer with every passing year. "Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5, KJV).

¹ Because of copyright considerations, I've paraphrased the piece.

² All Scripture references are from the New International Version, unless otherwise indicated.

*A heavenless
universe is
theologically
incongruous
and illogical.*



Littl Things

ANDY NASH

My college journalism professor, Lynn Sauls, once began class with a most unusual worship.

"This morning," he said, "I'd like to read portions of six verses in Genesis, chapter 1."

Without further introduction, he was off.

"Verse 10," said Prof. Sauls, "*'It was good.'*" Verse 12: '*It was good.*' Verse 18: '*It was good.*' Verse 21: '*It was good.*' Verse 25: '*It was good.*' Verse 26: 'Then God said, "Let us make man in our image, in our likeness"' (NIV).

By this point we were puzzled at such a conglomeration—and relieved to get an explanation.

"We were made to create," said Prof. Sauls. "We were made to create and to be able to say, 'It was good.'"

Prof. Sauls's message stuck with me—and still does as I critique not only my own "creations," but those of my church and the Christian community in general.¹

How often am I truly able to say "It's good"? Sometimes.

In many cases I'm thrilled to encounter Christian excellence. In programs like *Lifestyle Magazine* and *Focus on the Family*. In authors like George Knight and Philip Yancey. In speakers like Dwight Nelson and Charles Swindoll. In musicians like Janice Chandler and Michael Card. And in countless teachers, friends, and colleagues whose names would make you say "Who?" but whose output would make you say "Wow!"

Still, a half dozen times a month I find myself cringing at other Christian creations . . .

When a Christian radio station's news segment is so slanted and unprofessional that I wonder: *If I weren't a Christian, how quickly would I press "seek"?*

When a college student finance office treats students less like customers than like pesterers.

When a "tenured" Adventist professor turns a literature lecture into orations about how the Gospels can't be trusted and how Ellen White was just a plagiarist.

When those who can get rid of him don't because "he'll be retiring soon anyway."

From the standpoint of a sprawling Christian radio network or Christian university the above examples may seem like "little things." But that's the point: The difference between excellence and mediocrity is the little things.

Even the *National Enquirer* knows that. If you were to open

that publication (not that you would), how many mechanical errors and typos would you find? *Zilch*. Even the tabloids recognize the importance of details.²

If that's not convincing enough, consider the Son of man Himself. "When Jesus was working at the carpenter's bench," writes Ellen White, "some of His associates would sometimes deride Him because He took such pains with every detail. If the parts of what He was making did not fit perfectly, He would put more work on them. Some thought such scrupulous care needless. But thus Christ was teaching us the need of striving for perfection in all that we do."³

Perfection in all that we do. Not always *attaining* it, but always *striving* for it. In my corner of the world, that means, among other things:

■ Submitting a manuscript only if it's typed, double-spaced, and printed on quality paper. Many magazines insist on that format. Why shouldn't we?

■ Crafting a worship service fit for a King. Traditional, contemporary, whatever—as long as it's done well. Other people offer their gods only the best. Why shouldn't we?

■ Publishing collective student ratings of college teachers so future students can shell out \$1,000 for a *quality* class. Many public colleges use this system. Why shouldn't we?

Like anything else, striving for excellence can be taken to extremes. I'm not endorsing here the kind of "excellence" that keeps you in the office until 9:00 p.m. while your spouse tucks in your children. God knew when to stop, and so should we.

But some haven't even started. It's popular for busters (in their warranted cry for authenticity) to say they're "not interested" in excellence. Popular, but wrong. God doesn't change; neither do His intentions. And from the beginning He's intended for us to give only our best in all things—big and little.

It might be worth shooting for in 1997.

¹ For space reasons I won't focus here on my personal shortcomings. Perhaps we could devote an entire issue to that subject sometime.

² I credit this example to another of my excellent former professors, Jan Haluska.

³ *Nebraska Reporter*, Feb. 28, 1905.



GIVE & TAKE

100 YEARS AGO . . .

In December 1896, one month after the official opening of Oakwood Industrial School (pictured), General Conference president Ole Olsen wrote to George Irwin, president of District



2, where Oakwood was located. "I am favorable to the idea of making [Oakwood] a school for workers," said Olsen. "There is no question but what it should be made a training school for the colored people."

Olsen and Irwin (who would become General Conference president the following year) provided the momentum and vision that enabled Oakwood to become more than an industrial school. Henry Shaw, an ordained minister, joined the faculty to complement those teaching agriculture. Shaw soon became principal.

One of Oakwood's first students, Willie Freeman, arrived without prior arrangement. Superintendent Solon Jacobs told Freeman, "I don't believe we can do anything for you."

"Mr. Jacobs . . . won't you let the Lord do anything for me?" replied Freeman, who went on to become one of Oakwood's most influential students. A hundred years later Oakwood College continues to focus upon "what the Lord can do for us."

—Bert Haloviak, GC Office of Archives and Statistics

ADVENTIST QUOTES

"Witnessing is living a life that creates questions—then answering the questions."

—Pastor John Martin, Greeley, Colorado

"We work with addition. God works with multiplication."

—Dan Purple, to his Sabbath school class, Jackson, Mississippi

"It may be true that 'you can lead a horse to water, but you can't make him drink.' However, you *can* salt his oats."

—Norman J. Yoder, district pastor, Clear Lake, Wisconsin

ADVENTIST LIFE

One morning my children and I went to a baby shower.

During supper that night my son told his dad, "We couldn't give the baby a shower because he wasn't born yet."

—Debbie Messinger, Vancouver, Washington

We live near an Amish community. Since he was very young our 4-year-old son has been educated about Amish life. One day while reading stories to him about Ellen White, we happened upon pictures of her and James riding in a carriage.

"Wow!" he said. "You mean Ellen White was Amish?"

—Connie Herbel, Moberly, Missouri



ILLUSTRATION BY TERRY CREWS



TOO MANY HATS!

TAKING IT LITERALLY: One morning not long ago Joan Moon, of Yucaipa, California, was on the telephone sympathizing with her boss about his many heavy responsibilities. "Well, dear boss," said Joan, "you wear too many hats, and we pray for you every single day for wisdom and strength." Hours later Joan's grandson, Anthony, came out of his bedroom with five hats on his head. "Gram," he announced, "I'm going to be 'dear boss' today and wear many hats!" Joining in the fun, Anthony's twin sisters, Ashley and Angela, also put on a few too many hats.

PHOTO BY JOAN MOON

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1996:

Was This a Great Year, or What?

BY WILLIAM G. JOHNSON

TRYING TO PUT A SPIN ON THE YEAR—its high points and lows, what was new or good or not so good—is a bit like playing God. God alone sees the big picture; He alone knows what mattered most.

So see this attempt to sum up 1996 as mine alone. It's personal, selective, impressionistic. Your perspective on 1996 probably will agree with mine in some points, but will differ in others.

Was this a great year, or what? Membership in the Seventh-day Adventist Church breezed past the 9 million marker this year.

I think of 1844 and the Great Disappointment, and how the Advent believers scattered and fragmented. I think of that little band of only 100 that joined hope in the return of Jesus to observance of the seventh day. I think of those young people, James and Ellen White, and how meager their resources were, how unpromising the outlook for the group.

Who would be so crazily optimistic, so brazenly foolhardy, to predict what would happen in the next 150 years?

But their God was great. He loves that word "impossible." And He is our God. God is alive and well, and the church is safe in His hands. We fall, and fall again, short of His ideals for us each and as a body, but He lifts us up,

graciously forgives, and sends us on our way rejoicing.

I suspect this God is more interested in the one-on-one than in a computer-generated list of names. He doesn't take delight in statistics; He loves people. Every one of those 9 million-plus who now worship in the Adventist Church, and every one of those multiplied millions who worship Him somewhere else in spirit and in truth, is the object of His tender solicitude and interest. He knows and loves every one; in fact, He knows and loves every person whether or not they confess Jesus as Saviour and Lord.

The good news of the kingdom went onward and forward in 1996. Jesus' atoning death and soon return were proclaimed from the rooftops. Was this a great year, or what?

It was a year of rebirth for Brenda and Blair Peace.

Noelene and I first made the Peaces' acquaintance about 15 months ago. They'd just lost their older daughter, Julie, killed in a car wreck. The light had gone out of their lives. And they were groping toward the Adventist Church, where Brenda had fellowshipped as a teenager in Richmond, Virginia.

We saw God working in their lives. We saw the light return. We saw the power of our God bring back hope and joy and laughter. We saw it with our own eyes—Brenda volunteered for a while in the *Adventist Review* office.

Come May, Brenda was baptized,



NEW HOPE: Blair and Brenda Peace.

along with her other daughter, Christine. Was this a great year, or what?

Come October, Blair and Brenda were at Sligo church every Sunday, Tuesday, Thursday, Friday, and Saturday night. Brenda kept record of the 300-400 who came for the NET '96 meetings: she entered the data in the computer every night. And Blair was always with her to lend a hand wherever needed.

The NET '96 meetings themselves were the biggest public outreach our church has ever attempted. Although

businessman living in Chicago—and found out what was happening and the address of the nearest Adventist church. There will be many more stories like that.

Even without the multitudes who heard the gospel through NET '96, even without the thousands who will join with us, NET '96 renewed Adventists in many places. In North America and elsewhere Adventist churches, large and small, turned from lesser things and opened doors and hearts to mission.

NET '96—was this a great year, or what?

The work in China—not through formal structures, for we have none, but through personal witness to Christ—leaped ahead. China became the area of fastest growth, and church leaders struggled as to how best to facilitate the work and nurture new members. A direct result was the splitting of the Asia-Pacific Division into two new entities, with China becoming part of the new Northern Asia-Pacific Division.

Problems of growth—was this a great year, or what?

Leaders of the world church convened in exotic Costa Rica for the Annual Council. They came to do business as usual, but they didn't do business as usual.

For the first two days delegates and spouses focused on the theme "Experience the Joy of Salvation." God drew near and worked mightily through biblical sermons, praise and testimony meetings, singing, and small group Bible study and meditation. Leaders who continually give, give, give of themselves sat down to a spiritual banquet. In long sessions on their knees they shared burdens for children,



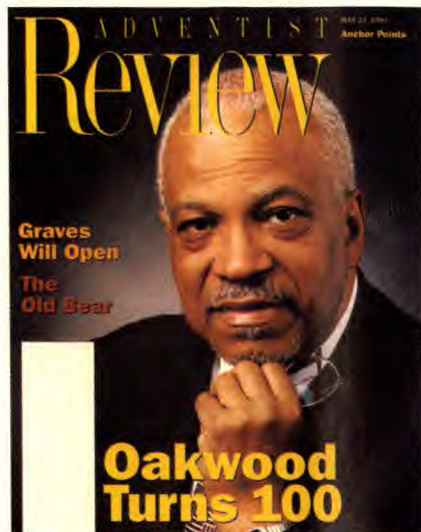
GROWING FAMILY: Mark Finley greets baptismal candidates.

grandchildren, and other dear ones who no longer walk with the Lord.

Days of honesty and openness, of tears and of joy, of refreshing from the presence of the Holy Spirit.

Was this a great year, or what?

The Annual Council also heard an impassioned call from world church president Robert S. Folkenberg to spiritual accountability. Folkenberg called on every church member; every pastor; every school, college, and university; every health-care institution; every publishing house; every health food factory; every organization; and every unit of the church to give mission first priority and to establish criteria for self-examination.



CENTENNIAL PRESIDENT: After leading Oakwood College into its 100th year, Benjamin Reaves gave way to Delbert Baker.

some of the early projections of the number of sites weren't realized, NET '96 was huge—12 languages, 43 countries, more than a quarter million people hearing the gospel via satellite.

It will take months before we grasp the impact of NET '96. Only as the stories come in from the six divisions of the world church—as we learn how God used this dramatic new medium to touch and change lives—will we sense the wonder of God's goodness and be able to praise Him aright.

Already we've heard of the businessman in Belgrade, Yugoslavia, who, surfing the satellites on his unprogrammed digital dish, by "chance" picked up a picture of Mark Finley preaching in Serbian. He called the only Adventist he knew—a



TORCHBEARERS: Dozens of young Adventists caught the Olympic spirit—literally.

The president's heart is in this: he has carried this burden for years. He worked for many months on the document, titled "Total Commitment to God," that embodies these ideas and that was voted by the council. (Next week's *Review* will carry the document in full.)

We need to be challenged to responsibility. Great are our spiritual privileges; will we live and work in ways that reflect those privileges?

Costa Rica showcased the color and energy of this incredible Adventist family as every evening the various divisions highlighted the progress of the three angels' messages in their area.

But the most colorful and energetic of all was the host division, Inter-America. Toward the close of the council, Inter-America put on a simple dinner for delegates, staff, and spouses. "We work hard in Inter-America, but we believe in having fun as well," said division president Israel Leito in welcoming the guests. After supper we had a short program of the songs of Inter-America. Before long Armando Miranda Conchos, president of the North Mexican Union, resplendent in Mexican garb and broad-brimmed sombrero, was singing "Cielo Lindo," inviting Robert Folkenberg to the platform to join him in a duet (in Spanish, of course), and the huge sombrero was passed from Conchos' head to Folkenberg's.

Was this a great year, or what?

We at the *Adventist Review* did something new this year. In fact, we did a lot of new things, and God

Year of the New Review

■ Launched in April with a concert carried nationally via satellite linkup, the new *Review* brought massive reader response:

■ We received huge mail about the paper itself—more than 1,000 messages—and the mail ran 98 percent positive.

■ Most controversial new column: Take a Stand, with Gina and Loretta, brought bushels of mail. Love, like, or dislike the column, Adventists are taking a stand.

■ Subscriptions to the weekly *Review* have declined slowly since 1962; this year they turned upward.

■ Our invitation to submit ideas for columns resulted in a file two feet thick from 140 respondents.

■ Friends of the *Adventist Review* now number 1,150.

■ The \$25 Club invitation has so far raised more than \$35,000 to send the *Review* to converts from NET '96.

■ The editor's desk is overflowing—and so is his heart.

blessed us wonderfully (see sidebar "Year of the New Review"), but during the summer the staff fanned out to 29 camp meetings! Plus the retirees' convention in Collegedale, Tennessee, and the ASI convention in Providence, Rhode Island.

We spoke and met with thousands. Everywhere the people buoyed us up with love and affirmation. And we met the youngest subscriber to the new *Review* we know of—Tim Hill, a student at Portland Adventist Academy, age 16. Tim requested his parents that his birthday gift be a subscription to the *Adventist Review*.

We saw camp meetings in a state of transition. We saw the tents and the crowds and the cabins in Wisconsin, but a new venture in Florida—camp meeting via satellite downlink from the Forest Lake church to churches around the conference (and to some 500 others across North America).

Was this a great year, or what?

Some events hit you between the eyes; others happen slowly and you have to focus to discern them. As I try to see 1996 in perspective, I find that dissident groups in North America have less impact at the close of the year than they did at its beginning. I see that the pain and anger felt by many Adventists over the arguments and vote on women's ordination in Utrecht have diminished—not gone away, but

diminished. I find less debate and militancy, more pulling together.

My perspective on 1996 leaves me troubled in some areas. Mostly over prejudice, especially racial. We have come a long way, but we have a long way to go. Ugly attitudes, inbred or acquired, still divide us: racism isn't dead among Adventists. Nor are attitudes that belittle women or others of different educational or social status. We all need to take to heart our fundamental belief 13, "Unity in the Body of Christ," which states in part: "We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation."

But with all our shortcomings, it was a great year for the Adventist Church. It was great because we have a great and wonderful God.

For you 1996 may have been a year to forget. For Noelene and me it was a year to remember. On September 20 Madeleine Margaret Johnsson made her entry into the world—our long-awaited first grandchild.

Was this a great year, or what? ■

William G. Johnsson is editor of the *Adventist Review*.



SERVANTS: Robert Folkenberg and Israel Leito address the Annual Council delegates.

The Mark of the Beast

When I first joined the Adventist Church, every Bible study I gave was on the mark of the beast. Everyone I met, even casually, I had to warn about the mark of the beast. I even used to write graffiti about the mark of the beast. (One time I scribbled on a bathroom wall something about Sunday and the mark of the beast, only to find the next day that someone had written underneath it, "No way—Cliff!").

Since the 1800s Seventh-day Adventists have taught that the three angels' messages of Revelation 14 are "present truth," God's last cry of mercy to a fallen world before the second coming of Christ. Though the foundation of this message is the "everlasting gospel" (Rev. 14:6), it includes this warning: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God" (verses 9, 10).

To be faithful to our gospel commission, then, we must teach about the mark of the beast, which means that the change of the Sabbath will arise—and that, of course, implicates Rome.

The challenge, particularly for the church, is how to present this delicate issue in a manner sensitive to the great cultural, religious, and social transformations of the past century and yet remain true to Scripture.

This question became especially pertinent early last fall, when various newspapers picked up an Associated Press report about a book published by the Review and Herald Publishing Association. The report said that the book, *God's Answers to Your Questions* (a customized *Bible Readings for the Home*), "likens the Papacy to the beast in the book of Revelation, an ally of Satan in the world's final days." It then quoted the book: "Those who acknowledge the supremacy of the beast by yielding obedience to the law of God as changed and enforced by the Papacy . . . worship the beast. . . . Such will take the side of Satan in his rebellion against God's authority."

Not exactly the best way to win friends and influence enemies, especially as Catholics and Protestants have been putting aside religious differences so they can cooperate politically (an interesting development in the light of Adventist eschatology).

In such an environment, how do we spread our message? As Christ did, of course.

Why did Jesus immediately tell the Samaritan woman at the well that He was the Messiah—when, in contrast, He didn't do the same with the Jews? Because the woman was ready for it; the Jews weren't. Jesus used tact, sensitivity, and care in His outreach in order to offend as few as possible.

That's our example. Sooner or later the message will offend someone (something's wrong if it doesn't), and even Jesus, tactful and sensitive as He was, crossed those who didn't want to hear what He had to say. Nevertheless, just as Jesus—always sensitive to the environment in which He was ministering—tailored His words in response to that environment, we need

*The harsh polemic
of a century
ago won't fly.*

to do likewise.

Indeed, the harsh polemic of a century ago won't fly in the present environment of political and religious correctness. If in her day, when hatred between Catholics and Protestants in America wasn't much better than what exists in Northern Ireland now, Ellen White could tell the church to deal tactfully with this issue, how much more applicable are those words now, when leading Catholics and Protestants in the United States recently signed a document (*Evangelicals and Catholics Together*) calling for both groups to put aside doctrinal difference and strive for unity in Christ (another interesting development in the light of Adventist eschatology)?

No question, we have a Bible-based message (more relevant all the time) that must never be diluted or compromised, no matter how potentially offensive. But what we must do is present this message, as Jesus did, in a manner sensitive to the environment in which it's being preached.

Because after all, whatever you write (and wherever you write it, even on a bathroom wall)—you can never be sure what will follow.

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



Digging for Gold

Practical tips for everyday spiritual growth

BY BETTY KOSSICK

IT'S A STRUGGLE," BRYAN ADMITS. Thirtyish. Computer programmer. Bryan seeks growth in his personal spirituality. He thinks about it a lot—yet he gropes. The struggle confuses him. "Shouldn't it be easier?" he sighs.

Is it a hard thing for you, too? Do you say as Bryan does, "Other guys must be born spiritual—it seems so easy for them"?

Spiritual growth, in the context of the gospel, is a challenge. For it must make practical the good news of Jesus Christ. Everyday stuff.

Yet the Challenger, Jesus, gets your attention, "Live in me. Make your home in me just as I do in you" (John 15:4).^{*} He urges you to cultivate your connection with Him in the home, the workplace, on vacation. Wherever. Whenever.

What's the sum of His message? Three words: "I love you." He wants you to grow into Him. This is Christ connection.

Keep in mind that to be spiritually persuaded isn't always a Christian endeavor. Other spiritual encounters whisper in your ear: "Grow into self." New Age, the new face of spiritualism, offers you a neogodlike experience. Spirits of an unheavenly realm. Anti-Holy Spirit. In great numbers they vie for your enrollment in their spiritual schools. Christian spirituality battles against the dark foes, so some struggle is inevitable.

As does Bryan, the apostle Paul confesses his spiritual struggle: "What I don't understand about myself is that I decide one way, but then I act another, doing things I absolutely despise" (Rom. 7:15).

Paul further reminds you that the Christian struggle is a

combat zone—not just a boxing match: "This is no afternoon athletic contest that we'll walk away from and forget about in a couple of hours. This is for keeps, a life-or-death fight to the finish against the Devil and his angels" (Eph. 6:12, 13).

So even the top-brass Christians shout, "It's tough!" If that's the case, how can little you link up for the Christ connection and not throw up your hands?

Obviously, if you've read this far, you, like Bryan, want to grow into Christ. So you face the facts: Jesus is a decision. Your decision. No one else can make it for you. This decision is your lit wick to develop your own spirituality. A flame to fan.

Remember measuring your height when you were a little kid? You were stood up against a wall or perhaps a porch post where a previous mark had been made, showing your height last year. Then the exclamation "See how you've grown!" Then you were turned around to see the new mark or notch for yourself. Remember how good you felt about that new inch or two you measured? You even tried to stretch taller, didn't you? Growth is satisfying.

Growth of your personal spirituality needs to be measured too. Bryan looks at his notches and doesn't see much growth. Perhaps all he needs to do is review some spiritual growth tips. Yes, review. They aren't new. But if faithfully applied, they are connectors to bring about growth, holding you fast to Christ.

Tip 1—Dig for Gold

Since the gospel is your context, choose Bible study as your baseline on which to begin your measure. "Concentrate

[study] on doing your best for God, work you won't be ashamed of, laying out the truth plain and simple" (2 Tim. 2:15).

Of course, you know that study is an aid to understanding. But does Bible study conjure up visions of hours-long sessions to you? Does it make you nervous to think that if you study a lot you might be thought of as a Bible-thumping know-it-all? Take it easy! Scholars (bless their hearts) are rare. But students are many. So why not try capsules of study time? Even 15-minute segments into the Word can give spiritual discovery.

However, a warning! Don't be surprised if you thrust in your study shovel and find a gold vein. Deeper digging may grab you. Then, eureka! A main load! Gold fever strikes like that. And you find yourself connected.

Tip 2—Bend Those Knees

A female business administrator questions, "I don't understand this idea of 'unceasing' prayer. Doesn't God remember my morning prayer?" Of course, God remembers your requests and thanks. When we're advised to "pray all the time" (1 Thess. 5:17), it's a call for an attitude adjustment. (Remember, the previous verse advises cheerfulness, and the one following, thankfulness—both positive attitudes.)

Prayer doesn't require you to be on your knees all the time; however, it does imply a certain mind-set. Let your *heart*



kneel in prayer—an attitude that makes it possible for you to pray anytime, anywhere. It becomes a constant with you. Maybe only the name “Jesus” is uttered—and sometimes only silence, as when in times of trauma only the heart can cry out. Talking it over with the Father, verbally or in silence, connects you to Jesus, both developing and revealing confidence in God. A growth process.

Tip 3—Celebrate Friendliness

One of the most practical aspects of spiritual development is your social calendar. Here’s where the modern rubber-meets-the-road proverb moves and shakes.

Christianity includes fellowship. Jesus walked among the crowds. Socialization was a part of His agenda—even the gaiety of weddings. There was fun at Jewish weddings. No somberness, but joy! Jesus accepted dinner invitations often. Fed well—maybe even burped discreetly a time or two. He enjoyed others. He savored long walks and talks with friends. He undoubtedly shop-talked carpentry with other tradespeople.

He also was found in the synagogue taking part in the services, worshipping His Father—a soul connection designed by Christ to engender friendship and love for God and others.

The Bible gives a truly practical idea about the friendship/fellowship aspect of the Christian lifestyle: “Bless your enemies; no cursing under your breath. Laugh with your happy friends when they’re happy; share tears when

they’re down. Get along with each other; don’t be stuck-up. Make friends with nobodies; don’t be the great somebody” (Rom. 12:14-16).

Tip 4—Share the Gold

That major find in the first tip is something more than a few nuggets; it’s gold par excellence. Wealth! Riches to share with someone else.

You don’t have to be a soapbox preacher to share Christ. Actually, it’s a postscript to your friendliness

*Don’t be surprised
if you thrust in
your study shovel
and strike gold.*

celebration, another aspect of your social life. It’s connecting in a circle of Christ, you and others. When Christ socialized, He also restored splintered hearts.

Certainly when Philip approached the Ethiopian eunuch to inquire if he knew what he was reading from the Isaiah scroll, he must have come off as a friendly, helpful guy. We see this in the ready reply: “How can I without some help?” (Acts 8:31). In addition to learning the meaning of what Scripture said, the eunuch also had to have confidence in his new teacher to request immediate baptism. Philip had shared his gold.

Tip 5—Hang the Hammock

“Come off by yourselves; let’s take a break and get a little rest,” Christ said to His disciples (Mark 6:31).

Christ always set the example He expected us to follow. For a foot-traveling, itinerant Preacher, He traveled far. There were times His candle burned to the holder. That’s why He insisted, “Time out!” Rest, meditation, more prayer, sleep. Jesus

even slept through a raging storm! Max Lucado beautifully sums up the Christian’s rest in his book *When God Whispers Your Name*. He says: “Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. To these I commit my day. If I succeed, I will give thanks. If I fail, I will seek His grace. And then, when this day is done, I will place my head on my pillow and rest.” Ah, that’s true Christ connection.

Tip 6—Stand Up When Your Name Is Called

Actually this tip is about commitment. It’s the wrap-up, like a cool stream washing the gold you found through personal Bible study, the golden attitude of prayer, the wealth discovered in fellowship, the excitement in showing others the gold you’ve found, the quiet time just savoring your find. You’ve pitched your tent at the gold miner’s camp. This is your time to “say the welcoming word to God—‘Jesus is my Master’” (Rom. 10:9).

A miner’s work is hard, but oh, the joy that comes with the find. Paul, your fellow struggler, likened it to a race (both use muscle and sweat). And he appeals to you to keep your commitment: “Friends, let me go over the Message with you one final time—this Message that I proclaimed and that you made your own; this Message on which you took your stand and by which your life has been saved. (I’m assuming, now, that your belief was the real thing and not a passing fancy, that you’re in this for good and holding fast)” (1 Cor. 15:1, 2).

Hold fast; meet the challenge as you grow into Christ, connecting with Him. ■

*All Bible references are from *The Message*.

Betty Kossick is a freelance writer living in Cadillac, Michigan.



Watching and Praying—Expectantly

Some Adventists seem to believe that Jesus is returning any day—in the words of the song that He is “at the door, yes, even at the door.” Others talk of His coming in terms of the more distant future, that is, within decades or within one’s lifetime. A third group seems to project Christ’s return to some future generation and are comfortable with the thought that He is not coming any time soon, humanly speaking. Which group is right?

A number of factors allow good people to view the Scriptures with varied emphasis. Primary among these are worldviews, personal experiences, and reasoning patterns.

Which of the groups you mention is right? Since the Scriptures do not tell us the day or hour of Christ’s return, only the Second Coming itself will settle that question.

What we can say is that those who believe in the very imminent return are historically and culturally correct. That is, they are believers in the mode of the pioneers of our church and have a plethora of fulfilling prophecies to support their position.

This class, however, appears to be very small given the number of Adventists with long-term investments, lengthy retirement plans, etc. The infrequent use of Advent hymns (remember “Look for the Waymarks”?) and preaching of Second Coming sermons are another evidence that this is probably not the largest class.

Believers in the second category—those who hope Christ will return in their lifetime—are probably the majority among us. And this group also has scriptural impetus for its position—especially that of Paul, who while identifying with translation in his “we which are alive and remain” (1 Thess. 4:17), also countenanced the possibility of his resurrection in 1 Corinthians 6:14 and 5:4.

Frankly, I do not see the position of the third group—those who are comfortable with the thought of His return being in a distant generation—as compatible with Adventist ethos. Wishing, hoping, and planning for Christ’s imminent return, is an unavoidable consequence of the study of the gospel.

Believing in the “any day” or the “this generation” mode is less a risk than believing in the “generation hence” manner.

Admittedly, the first two risk disappointment, as demonstrated by the unfulfilled hopes of two millennia of Christian expectation since Christ’s ascension. But indifference, unawareness, and loss of proclamation zeal make the attitude of the third group inconsistent with present truth.

*Indifference
is inconsistent with
present truth.*

Please comment on the habit of so many who pray “Dear Jesus.” I understand little children doing that, but it seems to me that adults, even some ministers, should know better. Shouldn’t we teach our members against this disrespectful practice?

Beginning one’s prayer “Dear Jesus” cannot, in my opinion, be thought of as disrespectful, as you put it. However, it is not the preferred form of address in prayer. In teaching us to pray, Jesus instructed that we should address our praise and petitions to the Father. This is illustrated by our Lord in the model prayer of Matthew 6:9-13 and reiterated in John 16:23-26.

Of course, Christ is very much involved in our prayers, for it is in His name that we pray. In fact, each of the Trinity has a vital function in our prayers. What we pray to the Father in Jesus’ name is made effectual by the assistance of the Holy Spirit (Rom. 8:26).

Since all three are one, some are not concerned about the differences of prayer involvement as revealed in Scripture. Others are inspired not only to thank the Father for Jesus, but to thank Jesus personally for His love and mercy, and thus they address Him directly.

For these reasons (and, no doubt, others), categorical condemnation of “Dear Jesus” prayers is not warranted.

In the main, however, and especially in public prayer, praying as Jesus taught us retains a healthy respect for the roles of the Trinity and helps solidify our imagery of the plan of salvation.

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





Seven Lessons I Learned About Surviving a Crisis

Ten months ago one chapter of our lives abruptly closed—and another opened.

BY KAY KUZMA

A massive stroke! Nothing could have shocked me more! My husband, Jan, had none of the risk factors. He was in superb health, slender, had normal blood pressure and low cholesterol. He had never smoked, exercised daily, ate a low-fat, mostly vegan diet—and was only 59. But because of a congenitally deformed heart, an irregular heartbeat, and an inadequate amount of anticoagulant medication, a clot formed and hit his brain.

Any time a portion of the brain is deprived of the blood that carries oxygen and vital nutrients to it for a brief critical period of time, the affected area fails to function normally and is in danger of dying.

I was told the damage was severe and there was little

hope. Jan lost all left-side movement. He was having difficulty with spatial perceptions and analytic thinking. The CAT scan showed that the blood clot had blocked the right middle cerebral artery, impairing the blood flow to the head and critical portions of the brain. This could mean major devastation.

The doctors feared permanent damage. That's why they were amazed and pleased as Jan began to recover. His previous healthy lifestyle was certainly a contributing factor, but the cardiologist still found this rapid turnaround hard to believe. The neurologist used the word "luck" when explaining how the clot must have rapidly disintegrated. The radiologist said, "The human brain has incredible potential, but this was certainly an act of God." I call it a miracle.

Despite some major areas of loss, when I focus on what Jan has rather than on what he doesn't, I am at peace. And through it all I've grown. I have come to grips with what's really important in life.

Before the stroke Jan and I were two project-oriented professional people, each with our own careers, organizations, daily radio programs, seminars, and writing projects; his area was health, mine the family.

Then on February 8, 1996, at 7:20 p.m., the page abruptly and irreversibly turned, and a new chapter of our lives began—a chapter I would have liked to skip.

"Lord," I have prayed, "couldn't I have learned these lessons in a less-stressful, less-devastating way? Wasn't there a good book I could have read or a sermon I could have heard?" And God's answer came back: "My grace is sufficient for you."

I hope no one will be forced to walk in our footsteps, but should some crisis seize you or someone you know, I hope the lessons about life, love, and relationships I learned will give you perspective and courage.

Lesson 1. Nothing is forever.

When you're young and beginning the journey of life together with your chosen one, you have certain ideas about what your roles will be. I never thought I'd be head of our household: making decisions; being responsible for paying the bills; taking care of home, yard, and car; planning our daily schedules and vacations. These were Jan's responsibilities. I was a part of it, but I depended on him to make sure things ran smoothly.

Now our roles have shifted. We still work together, but my wounded partner needs me to carry more of the load. That's OK, though, for I believe that nothing is forever. Someday I believe I'm going to see the fulfillment of God's promise in Revelation 21:5: "I am making everything new" (NIV).

Lesson 2. Relationships are more important than productivity.

It would be nice if Jan could drive, ride a bicycle, swim, and walk without a limp. It would be nice if I could produce radio scripts and columns as quickly as I did before I carried the workload of two. It would be nice—but it's not necessary.

What is important is our love, our relationship. We do everything together now, since he needs me to get him where he needs to go and make sure things are organized. One result is that we have more time to talk, and our marriage has never been stronger.

Lesson 3. You can survive crises; you can adjust to major change.

I used to think, *I don't know what I'd do if something terrible happened to Jan.* Now I know. I can survive. I can adjust to change.

Change is never easy, but there is a sense of excitement in facing the

unknown, making decisions, and having new experiences. Actually, the role change has probably been easier for me than for Jan. I have seen the hurt in his eyes when he can't help shoulder my burdens and responsibilities, as was his custom. But that's life. His job is to be my emotional support right now, rather than giving financial or physical

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way?"*

support. The change has probably been good for both of us.

Lesson 4. Don't put off living now.

Today is all any one of us has been given. We don't know what tomorrow holds. I'm so glad we never said "Let's do that sometime in the future." We have no regrets. There is not one thing that I can think of that we wished we had done previous to the stroke. And we continue to live each day to the fullest.

Lesson 5. Keep dreaming.

Without a dream, life wouldn't be worth living. Ours have changed to fit the reality of our present circumstances, but they are dreams just the same. Dreams keep hope alive. And hope is a welcome companion in tough times.

Lesson 6. There's incredible power in prayer.

Within minutes after Jan's stroke, prayer chains were ignited across the world on his behalf. I have wondered if

the scene in heaven might have been something like that pictured in the book of Job. Did the Lord say to Satan "Have you considered my servant Jan? He is blameless and upright, a man who fears God and shuns evil?"

"Skin for skin," Satan replied. "A man will give all he has for his own life. But stretch out Your hand and strike his flesh and bones, and he will surely curse You to Your face."

The Lord said to Satan, "Very well, then, he is in your hands; but you must spare his life" (see Job 2).

And so a good man suffered a massive stroke. But many people of the earth rose up, beseeching God to heal Jan. And God, hearing their prayers, chose to break through the power of evil that reigns on this earth and perform a miracle. Satan could not object. When God's people pray, Satan is powerless.

Lesson 7. God is good.

Although crises and pain may dim our view, God is with us, and His Word offers much comfort and encouragement.

In our time of anguish and loss I found hope in Lamentations 3:21-26: "Yet there is one ray of hope; his compassion never ends. It is only the Lord's mercies that have kept us from complete destruction. Great is his faithfulness; his lovingkindness begins afresh each day. My soul claims the Lord as my inheritance; therefore I will hope in him. The Lord is wonderfully good to those who wait for him, to those who seek for him. It is good both to hope and wait quietly for the salvation of the Lord" (TLB). ■

Epilogue: *Jan Kuzma has continued to recover and recently passed the test to obtain his driver's license again.*

Kay Kuzma, author and speaker, is president of Family Matters, based in Cleveland, Tennessee.



Church Wins in Vanuatu Decision

Verdict heads off possible takeover.

BY BRUCE MANNERS, EDITOR, SOUTH PACIFIC DIVISION RECORD

The chief justice of Vanuatu ruled, on September 19, in favor of the Seventh-day Adventist Church over a group based at the Pango church in Vanuatu. The Pango group had applied to register themselves as the Seventh-day Adventist Church of the republic of Vanuatu.

In his judgment, the chief justice, Charles d'Imecourt, said:

"1. I declare that the plaintiff church [the Seventh-day Adventist Church] is the true Seventh-day Adventist Church in Vanuatu.

"2. The defendants [the Pango group] and any of them are hereby restrained from using the plaintiff's name, whether it be Seventh-day Adventist Church, SDA Church, or Seventh-day Church, and or any similar variation thereof, in perpetuity.

"3. The defendants shall pay the plaintiff's costs; such costs to be taxed or agreed."

Brief History

Chief Justice d'Imecourt began his judgment (words within quotation marks are direct quotes from the judgment) with a brief history of the conflict, beginning with the application by the church to the Vanuatu commissioner of financial services, Julian Ala, to be "incorporated as a company limited by guarantee under the Companies Act" on December 19, 1995.

Mr. Ala wrote on March 21, 1996, advising that he had received "representations from two groups purporting to represent the Seventh-

day Adventist Church in Vanuatu." He requested a copy of the certificate of registration as a religious body from the church.

"On March 27, 1996, Mr. Ala wrote again that he would not proceed with any registration of any entities bearing the name Seventh-day Adventist

*Claims of
breakaway
faction have no
legal basis.*

Church until the issue as to who is the true and correct user of the name is determined by the court."

After a description of the briefs given by the church and the Pango group, Chief Justice d'Imecourt noted that evidence given by Pastors Calvyn Townend (president of the Western Pacific Union Mission) and Errol Wright (president of the Vanuatu Mission) "was not challenged and the defendants called no evidence. It was accepted that the plaintiffs did indeed represent the 'mother church' and that they themselves were a breakaway faction. Nor was it disputed that the plaintiff had great goodwill and commercial attractive force."

He noted that "the defendants merely submitted that the plaintiff's application had no legal basis" and

relied upon the decision of the Court of Appeal in England, in a 1982 case, *Kean v. McGivan*. (In this appeal the decision to allow a small political party in England to use the name of another small political party founded two years earlier was upheld because there was "no trade in the widest meaning of the word; no commercial activity carried on.")

"That case merely turns on its own facts," said Chief Justice d'Imecourt, "and can be clearly distinguished from the present case."

He thanked the church's Vanuatu barrister (attorney), Susan Barlow, for her "helpful submissions" and referred to several cases he found of assistance in coming to his judgment.

Precedents Noted

He quoted from Lord Parker (United Kingdom) in a 1915 case: "I believe that the principle of law may be very simply stated, and that is, that nobody has any right to represent his goods as the goods of somebody else."

In another United Kingdom decision, in 1961, the Costa Brava Wine Company was not permitted to use the word "champagne" on its wines. The judge in that case said, "I think that Mr. Crylls and his company intended by using the name 'Spanish Champagne' to attract the goodwill connected with the reputation of 'champagne' to the Spanish product."

Chief Justice d'Imecourt said, "The word 'trade' or 'trader' has now come to have a very wide meaning, and persons involved in professional, literary, and artistic

occupations have been included. The protection has also been extended to charitable and quasi-charitable organizations (whether incorporated or unincorporated), including churches, and precedents abound around the world."

He quoted from a case "very similar to the present case" in New South Wales involving a dispute between members of the Holy Apostolic and Catholic Church of the East in Sydney. The judge said: "As a matter of general principle, I cannot see any reasons a religious organization should not have the same protection as to the goodwill in its name as is afforded by the law to commercial organizations. Surely, while religious organizations may not have ordinary commercial goodwill, they have something closely analogous thereto in that their reputation will be damaged by people

falsely ascribing as an adjunct to them the organization which is holding itself out by a deceptively similar name."

Final Comments

Chief Justice d'Imecourt noted that the church is a "reputable worldwide organization" involved in charitable work benefiting vast numbers of people. "They have invested their time and money in charitable enterprises that have benefited and continue to benefit Vanuatu. . . .

"The defendants, on the other hand, are seeking to break away from the mother organization and seek to use the plaintiff's name or a very close resemblance of it, the only purpose of which, surely, is to benefit from the considerable goodwill and attractive (commercial) force in the name of the plaintiff church. This, in my view, would mislead the public

into believing that they are one and the same organization."

He then commented that this could mean financial resources being taken from the church, which may cause the church to withdraw its help and assistance to Vanuatu.

"Like the learned judges in the case of Holy Apostolic and Catholic Church *supra*," said Chief Justice d'Imecourt, "I see no reason 'an element essentially indistinguishable from commercial goodwill should not be attributed to a charitable organization and be equally entitled to protection from the law.'"

Reprinted from the South Pacific Division Record, Oct. 5, 1996.

NEWS BREAK

NAD Changes Educational Stance

The Adventist Church faces an enormous challenge in providing affordable education for its youth.

That's the assessment of Richard Osborn, North American Division vice president for education, who presented a report on Adventist education at the NAD year-end meetings November 3-7 (see *Review*, Dec. 19).

Osborn's presentation was the final report of the NAD Commission on Mission and Organization. The commission, which also dealt with church structure and finances, developed a series of recommendations to help local churches, conferences, and unions plan for the future educational needs of Adventist youth.

Osborn said the essential recommendation voted was the broadening of the church's philosophy of Christian education.

The new concept brings a systems approach to Christian education that affirms Adventist schools, Sabbath school, Pathfinders, Adventist Youth organizations, summer camps, and youth programs as viable sources of Christian education.

"When we think of Christian education we mainly

think of Adventist schools," says Osborn. "As we consider the number of Adventist students in public schools, it compels us to revisit our idea of Adventist education and recognize that Christian education comes from many sources."



Richard Osborn

Among the challenges cited by the commission are (1) a growing demand for more day academies, (2) large numbers of small schools that spread resources, (3) maintenance of consistent educational quality in all schools, (4) a need for greater cooperation among colleges, and (5) low morale among teachers—who are often perceived as being treated as "second-class" denominational employees.

Among the recommendations voted was a request that each union establish a commission on how many academies its area should have.

In other business the North American Division executive committee:

■ Voted to designate 1997 as the Year of Health and Healing. The committee also approved a strategic plan to promote the church's health message throughout the year.

The initiatives call on local conferences to focus their camp meetings and major convocations on health

A Fascinating Step Backward

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

A fast-selling book called *The Rules—Time-tested Secrets for Capturing the Heart of Mr. Right* sets the dating game back 30 years, or so claims columnist Elizabeth Gleick (*Time*, Sept. 30, 1996).

The thesis of authors Ellen Fein and Sherrie Schneider is that "men are hunters who thrill to the chase. In recent years, the authors claim, women have made the game too easy.

'Feminism,' explains Schneider, 'has not changed men'" (*ibid.*).

Their book hit number one on the Los Angeles *Times* paperback best-seller list. Laurence Kirshbaum, chief executive of Warner Books (the publisher), admits that at first "he could not believe women in the nineties would want this book" (*ibid.*).

But many are flocking to the "rules." Here are three of them:

Rule 5: Don't Call Him, and Rarely Return His Calls.

Rule 17: Let Him Take the Lead.

Rule 20: Be Honest but Mysterious.

One can hardly not hark back to the seminars of a decade or more ago encouraging women to maintain their husbands' love and devotion by developing charm, beauty, and femininity as opposed to becoming capable. We've laughed since, hardly believing that this was once credible stuff. And I have crooned at my husband in mock "fascinating

womanhood" style while he cleans the gutters or does some other manly task, "Oh, honey, you are so strong. How do you know how to do *everything*?"

Did Eve, having eaten the fruit, beguile Adam with every feministic lure she possessed? We don't know. But we do know that he *did* eat the fruit. Then they hid and the Lord asked, "Where are you?"

Maybe, just maybe, that's a good question for all of us (males and females) to ask. And answer.

NEWS COMMENTARY

NEWS BREAK

teachings. The measure also encourages the production of health-related education materials and the coordination of short-term volunteer mission trips involving youth in health-related community service activities.

■ Received a preliminary report from the President's Commission on Women in Ministry. The commission was organized last year to recommend ways to expand the role of women in ministry; increase the participation of women at organizational, professional, and decision-making levels of the church; and affirm women in pastoral and other spiritual ministries.

Division secretary Harold Baptiste, who chairs the commission, said the group discussed several topics, including steps to ensure equal access to employee benefits by women in ministry and revision of some division policies to include commissioned ministers. A final commission report will be presented at the 1997 year-end meeting.

■ Voted to amend division policy on the use of tithe for education. Under the amended policy, tithe can now be used to pay up to 20 percent of the salaries of teachers in Adventist academies, colleges, and universities who are not connected with departments of Bible or theology.

The revised policy gives a greater recognition to the ministry of Adventist educators, says Richard Osborn, NAD vice president for education.

■ Received a report on a pilot program that could

provide alternatives to the Ingathering program in the future. Initiated at the 1993 year-end meeting, the Campaign for Community project was conducted in 51 local churches in 1995.

Monte Sahlin, assistant to the NAD president and secretary of the Ingathering Review Committee, said the alternative program received overwhelming response by church members and the general public.

The committee also adopted the ADRA Annual Appeal, another alternative, for use in the United States and Bermuda as an option to the Ingathering program. The ADRA Annual Appeal has been used in Canada for the past four years. "Alternative programs can lead to greater member participation and public awareness, and increased funds raised," Sahlin said.

By Carlos Medley, Adventist Review news editor

What's Upcoming

Dec.	31	GO '97 Mission Conference; call 1-800-937-4236 or 616-471-2522 for information
Jan.	4	Soul-winning Commitment Day
Jan.	25	Health Ministries Day
Feb.	1	Bible Evangelism Day

This index, for July through December 26, 1996, includes the articles, editorials, and columns in the list of abbreviations below. Children's Corner stories, poems, and end-of-the-year Newsbreak stories are not included. Indexing is prepared by the SDA Periodical Index. James White Library, Andrews University, Berrien Springs, MI 49104-1400. The Seventh-day Adventist Periodical Index is available free on the internet in electronic form. Telnet: library.lib.andrews.edu. Worldwide web: <http://www.andrews.edu>.

List of Abbreviations

AP	AnchorPoints
B	Book Mark
C	Column
CS	Cover Story
D	Devotional
E	Editorial
ER	Editor's Report
F	Feature
GM	Global Mission
L	Lifestyle
NC	News Commentary
R	Reflections
S	Story
T	Theology
WOP	Week of Prayer

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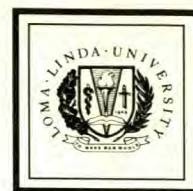
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Position Available Vice President for Research Affairs

Loma Linda University, a Seventh-day Adventist health sciences university, announces a search for a vice president for research affairs. LLU is currently expanding its research program in areas such as the biology of cancer and in molecular biology and gene therapy. The position will be available commencing on or about July 1, 1997.

Responsibilities: The vice president for research affairs assists the president of the University in the coordination of the research programs, activities and policies of the University. In this capacity the vice president for research is responsible for University-wide research administration, for the office of sponsored research, and for intellectual properties and technology transfer. He/she also assists the president and/or deans in the administration of research institutes and centers operated by the University. He/she will hold a faculty appointment in an appropriate School of the University and may conduct a research program in her/his area of specialization.

Qualifications: Candidates should hold an earned doctorate, preferably in an area of the health-related sciences. Candidates should have extensive research experience, including a record of major extramural funding. Experience in technology transfer is also desirable. The ability to work well with faculty, staff, and students is essential. Candidates will be expected to articulate a vision for the future of research at LLU, a health-sciences university committed to whole person care.

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

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PROVIDENCE AND GOVERNMENT OF GOD: Faith on a shoestring budget. (R). Burke, Anne. Oct 3, p30(1214). The leaf from my mother's Bible. Butler, Xavier. Sep 26, p18-19(1170-1171). Learning from tragedy. (R). Hort, D. Meredith. Aug 8, p30(950). Midnight encounter. (E). Johnsson, William G. Aug 15, p5(957). Never enough money. (L). Brewer, Marjorie Felder. Oct 10, p26-28(1242-1244). Please, Lord, get me out of McGuireville. (CS). Burnette, Robert. Dec 5, p8-11(1480-1483). So strong, yet so tender. Cervantes, Christina. Aug 11, p27(915). Stranded in St. Louis. Johnson, Jesslyn Lee. Sep 26, p8-11(1160-1163). What's next? Bishop, Kelly Rose. Sep 19, p30(1150). Who can tell? (R). King, Donald G. Jul 11, p30(822). With Jesus in the boat. (E). Johnsson, William G. Aug 8, p5(925).
PUBLIC WORSHIP: What color is worship? (C). Brown, Gina Spivey. Jul 4, p13(773).
PURITY, RITUAL (JUDAISM): Fit for food? (C). Rodriguez, Angel Manuel. Dec 12, p28(1532).
QUILTS: Tale of the quilts. (R). Snow, Melody. Oct 24, p30(1310).
RACE RELATIONS: I do not believe in slavery, but neither do I condone reverse discrimination. (C). Rock, Calvin B. Jul 25, p11(867).
RADIO IN RELIGION: Radio active. (CS). Retzer, Gordon L. Sep 12, p8-14(1096-1102).
RADIO IN RELIGION—CHINA: Thirsty no more. Hsu, Eugene. Sep 12, p12(1100).
RADIO IN RELIGION—MADAGASCAR: AWR adds Malagasy, tops 45 languages. Sep 12, p10(1098).
RADIO IN RELIGION—NEPAL: "I want people to worship God, not my idol. Basnet, Naseeb. Sep 12, p15(1103).
RADIO IN RELIGION—RUSSIA: Russian Orthodox priest calls for religious freedom. Sep 12, p11(1099).
REGISTER, WILLARD: Captivated and empowered. (F). Burton, Shirley A. Dec 12, p24-26(1528-1530).
RELIGIOUS FUNDAMENTALISM—POLITICAL ACTIVITY: How Christian is the Christian Coalition? (C). Brown, Gina Spivey. Nov 7, p25(1369).
RELIGIOUS FUNDAMENTALISTS—POLITICAL ACTIVITY: The myth of separation. (C). Goldstein, Clifford. Nov 28, p28(1468).
REMNANT (T)—FICTION: The Appearing. (B). Ryzewski, Ella. Aug 15, p25.
REPENTANCE: Who can tell? (R). King, Donald G. Jul 11, p30(822).
RESURRECTION: Joy in the morning. (E). Adams, Roy. Dec 26, p5(1573).
REVERSE DISCRIMINATION: I do not believe in slavery, but neither do I condone reverse discrimination. (C). Rock, Calvin B. Jul 25, p11(867).
RICH YOUNG RULER: What matters most. (D). Czerkasij, Victor. Oct 17, p12-14(1260-1262).
ROLE MODELS: Keep it simple. Chavez, Stephen. Sep 26, p6(1158).
RURAL SCHOOLS—WYOMING: Portrait of a pioneer. Wood, Miriam. Oct 24, p10(1290).
RWANDA—CIVIL WAR, 1994: Kill thy neighbor. (B). Sequeira, Jean. Oct 17, p24(1272).
SABBATH: Gracious gift of a loving God. Johnsson, William G. Aug 29, p12-15(1028-1031,1033). A Sabbath rest for the whole earth. Andreasen, Niels-Erik A. Aug 29, p18-21(1034-1037). The Sabbath song. Haloviak, Kendra Jo. Aug 29, p32-33,35,37(1048-1049,1051,1053). A time for lifesaving. Carson, Benjamin Solomon. Aug 29, p8-9(1024-1025). A time to get reacquainted. Rastrollo, Jonalyn. Aug 29, p6-7(1022-1023). A time to get together. Concha, Denise Small. Aug 29, p10-

11(1026-1027).
 A time to meet Jesus. Martinez, Nina. Aug 29, p9[2]-3(1018-1019).
 A time to stop doing. Emde, Tom. Aug 29, p4[5]-5(1020-1021).
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 Sabbath is for kids. Johnsson, Noeleen. Aug 29, p26-30(1042-1046).
 Sex on Sabbath? Brown, Gina Spivey. Sep 5, p19(1075). Should some portions of a church's affairs be reserved for the days of the week other than Sabbath? (C). Rock, Calvin B. Sep 26, p27(1179). True to her convictions. (CS). McNatt, Glenn. Jul 18, p8-13(832-837).
SACRIFICE: If you believe in what you're doing, it's not sacrifice. Smith, Jackie Ordeltide. Oct 10, p16-17(1232-1233). No strangers to sacrifice. (GM). Krause, Gary. Oct 3, p16-17,19(1200-1201,1203).
SALVATION: Growing up worried. (CS). McClure, Alfred C. Oct 3, p18-10(1192-1194). Jesus, the heavenly intercessor. (WOP). Jensen, Gordon. Oct 31, p12-13. No condemnation. (T). Goldstein, Clifford R. Aug 11, p8-10(896-898). Who's got the key? (R). Richards, Jill Hines. Sep 26, p30(1182).
SANCTUARY DOCTRINE: After the empty tomb: A message from the president. Folkenberg, Robert S. Oct 31, p32. Christ in the sanctuary. (WOP). White, Ellen G. Oct 31, p18-20. God wants to dwell with us. Ranzolin, Leo. Oct 31, p2. Jesus, the heavenly intercessor. (WOP). Jensen, Gordon. Oct 31, p12-13. A sanctuary for God. (WOP). Rodriguez, Angel Manuel. Oct 31, p6-7.
SANTERIA—TRIALS, LITIGATION, ETC.: Nazis in the park. (C). Goldstein, Clifford. Sep 26, p29(1181).
SCHENKEL, DAVID: And to some motorcycle repair. (CS). Patterson, Gary. Oct 10, p8-10(1224-1226).
SCHOOL SPORTS—RELIGIOUS ASPECTS: Go, team! (E). Chavez, Stephen. Aug 15, p6(958).
SEAMONT, CAROLYN THORPE: Above and beyond. Wood, Miriam. Nov 28, p12-13(1452-1453).
SECOND ADVENT: The agony and the ecstasy. (T). Coffin, James N. Jul 18, p16-18(840-842).
 Awaiting His coming. (C). Folkenberg, Robert S. Dec 5, p12(1484).
 Calvary. (WOP). Reid, George W. Oct 31, p10-11. Watching and praying—expectantly. (C). Rock, Calvin B. Dec 26, p15(1583).
SELF-DEFENSE: Fighting hatred with hatred? (C). Rodriguez, Angel Manuel. Aug 8, p19(939).
SEVENTH-DAY ADVENTIST GAYS: Gay Adventists—the ultimate oxymoron? (C). Brown, Gina Spivey. Aug 11, p11(899).
SEVENTH-DAY ADVENTISTS—CUBA: The church in Cuba: winds of change. Weiss, Kenneth R. Aug 8, p10-11(930-931).
SEVENTH-DAY ADVENTISTS—DOCTRINES: Paul's three adjectives for the law. Yorke, Gosnell L. O. R. Jul 25, p12-15(868-871).
 The Son of God with power. (AP). Blazen, Ivan T. Sep 26, p12-15(1164-1167).
SEVENTH-DAY ADVENTISTS—EDUCATION: A place that nurtures personal spirituality. Miller, Scott. Aug 11, p26(914). We made it! (CS). Netteburg, Kermit L. Aug 11, p24-27(912-915).
SEVENTH-DAY ADVENTISTS—EDUCATION—HISTORY: Above and beyond. Wood, Miriam. Nov 28, p12-13(1452-1453). Bells and whistles. Wood, Miriam M. Sep 26, p24-25(1176-1177). Making a little do a lot. Wood, Miriam M. Aug 22, p14-15(998-999).
SEVENTH-DAY ADVENTISTS—FAMILY RELATIONSHIPS: Leftover kids. (E). Widmer, Myron K. Jul 25, p6(862).
SEVENTH-DAY ADVENTISTS—FINANCE: How do you spend \$500 million? (E). Crumley, George H. Dec 5, p6(1478).
SEVENTH-DAY ADVENTISTS—GERMANY: Snapshots from Germany. (CS). Johnsson, William G. Jul 11, p8-12(800-804).
SEVENTH-DAY ADVENTISTS—GOVERNMENT: Should some portions of a church's affairs be reserved for the days of the week other than Sabbath? Rock, Calvin B. Sep 26, p27(1179).
SEVENTH-DAY ADVENTISTS—HISTORY: Except as we forget. (C). Nash, Andy. Dec 19, p27(1563). Is our upbringing defining us? Patterson, Gary. Sep 19, p24-27(1144-1147).
SEVENTH-DAY ADVENTISTS—NAME: Protecting our good name: How successful are the General Conference Trademark Committee's activities? (C). Rock, Calvin B. Sep 26, p27(1179).



SEVENTH-DAY ADVENTISTS—POLITICAL ACTIVITY: Crisis at the altar. (E). Medley, Carlos. Jul 4, p5(765).
SEVENTH-DAY ADVENTISTS—RACE RELATIONS: What color is worship? (C). Brown, Gina Spivey. Jul 4, p13(773).
SEVENTH-DAY ADVENTISTS—SEXUAL BEHAVIOR: Gay Adventists—the ultimate oxymoron? (C). Brown, Gina Spivey. Aug 11, p11(899). Sex on Sabbath? Brown, Gina Spivey. Sep 5, p19(1075).
SEVENTH-DAY ADVENTISTS—SOCIAL LIFE AND CUSTOMS: Door-to-door. (C). Nash, Andy. Oct 17, p15(1263). Except as we forget. (C). Nash, Andy. Dec 19, p27(1563). Out of the salt piles. (C). Widmer, Myron K. Sep 26, p5(1157).
SEVENTH-DAY ADVENTISTS—STANDARDS: Gems and jewels: Are earrings now acceptable? (C). Rock, Calvin B. Oct 24, p29(1309). What lasts—standards or values? (E). Watts, Kit. Dec 5, p5(1477).
SEVENTH-DAY ADVENTISTS—TERMINOLOGY: Words. (C). Nash, Andy. Nov 21, p21(1429).
SEX DIFFERENCES: Can we make peace in the gender war? (L). Taylor, Arlene. Aug 15, p26-28(978-980).
SEXUAL ETHICS: Is cybersex a violation of the seventh commandment? (C). Rock, Calvin B. Aug 22, p28(1012).
SHELTON, DANNY AND LINDA: 3ABN: A dream, a decade, and a dish. Johnsson, William G. Nov 21, p26-29(1434-1437).
SINGERS: True to her convictions. (CS). McNatt, Glenn. Jul 18, p8-13(832-837).
SINGLE PEOPLE: The Bible and singles. (L). Robinson, Christy K. Nov 21, p18(1426). Can we become single-minded? (E). Watts, Kit. Oct 10, p6(1222). Creating a singles' ministry in a couples' church. (L). Robinson, Christy K. Nov 21, p16-20(1424-1428).
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SOCIAL NORMS: Valuing freedom. (E). Adams, Roy. Dec 12, p6(1510).
SOCIAL STATUS: A soldier's priorities. Scoggins, Jeff. Jul 18, p14(838).
SOFTBALL: Go, team! (E). Chavez, Stephen. Aug 15, p6(958).
SOUTHWESTERN ADVENTIST COLLEGE—FINANCE: So strong, yet so tender. Cervantes, Christina. Aug 11, p27(915).
SPIRITUAL LIFE: Battling from the heart. (R). Stoffle, Eric D. Oct 17, p30(1278). Digging for gold. (D). Kossick, Betty. Dec 26, p12-14(1580-1582).
 Deadly whispers. (D). Graham, Ricardo. Aug 8, p13-15(933-935). Living on the edge. (E). McClure, Alfred C. Sep 5, p6(1062).
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SUFFERING: Learning from tragedy. (R). Hort, D. Meredith. Aug 8, p30(950). The trail of altars. (WOP). Folkenberg, Robert S. Oct 31, p3-5.
TABERNACLE: A sanctuary for God. (WOP). Rodriguez, Angel Manuel. Oct 31, p6-7. The trail of altars. (WOP). Folkenberg, Robert S. Oct 31, p3-5.
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TARGET: 50,000: Evangelism's unsung heroes. (ER). Chavez, Stephen. Jul 11, p24-27(816-819).
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TEMPTATION: Deadly whispers. (D). Graham, Ricardo. Aug 8, p13-15(933-935).
TEN COMMANDMENTS: Counting commandments. (C). Rodriguez, Angel Manuel. Jul 11, p28(820). The difference between "laws" and "the Law." (C). Rodriguez, Angel Manuel. Sep 12, p28(1116). Paul's three adjectives for the law. Yorke, Gosnell L. O. R. Jul 25, p12-15(868-871).
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TRADEMARKS: Protecting our good name: How successful are the General Conference Trademark Committee's activities? (C). Rock, Calvin B. Sep 26, p27(1179).
TRINITY: Would you please comment on the habit of so many who pray "Dear Jesus"? (C). Rock, Calvin B. Dec 26, p15(1583).

TRISOMY—PATIENTS: A taste of shoofly pie. (R). Herr, Denise Dick. Sep 12, p30(1118).

TRUST IN GOD: Powerless. (S). Bowen, Roseann. Jul 4], p14-15(774-775).

Reconciling grace. (WOP). Warren, Mervyn A. Oct 31, p14-15.

Worried sick: How can I get a handle on worry and stress? (C). DeShay, Samuel L. Oct 10, p19(1235).

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TRUTHFULNESS AND FALSEHOOD: Joe Klein's commitment. Johnson, William G. Sep 29, p5(1125).

TSUKAMOTO, STEPHANO: Stephano Tsukamoto—a molder of young lives. (F). Wick, Ted F. Aug 15, p16-18(968-970).

UNITED STATES—SOCIAL CONDITIONS: How much is the president worth? (E). Johnson, William G. Oct 17, p5(1253).

VALUE—RELIGIOUS ASPECTS: How much is the president worth? (E). Johnson, William G. Oct 17, p5(1253).

VALUES: What lasts—standards or values? (E). Watts, Kit. Dec 5], p5(1477).

VAN DIEMAN, JEREMY M.: A story of deliverance. (CS). van Dieman, Jeremy M. Nov 21, p8-11(1416-1419).

VISITORS, CHURCH: Heavenly hosts. (E). Nash, Andy. Aug 22, p6(990).

VIZA, MAROA ELENA—BIOGRAPHY: Elena's story. (CS). Viza, Maroa Elena. Aug 8, p8-12(928-932).

VOCATIONAL GUIDANCE: Choosing and rechoosing a career. Feldbush, Jim. Sep 29, p10(1130).

How to choose the right career and know it. Esmond, Dwain. Sep 29, p8-11(1128-1131).

I'm a professional mom. Maas, Karen L. Sep 29, p11(1131).

VOICE OF HOPE (RADIO PROGRAM)—RUSSIA: Russian Orthodox priest calls for religious freedom. Sep 12, p11(1099).

VOLUNTEER WORKERS IN HOSPITALS—CALIFORNIA: Loma Linda University Medical Center, Children's Hospital volunteers honored at banquet. Jul 4], p27(1787).

WAR—RELIGIOUS ASPECTS: Am I wrong to feel that some wars are just? (C). Rock, Calvin B. Jul 25, p11(867).

WHITE, ELLEN GOULD HARMON—QUOTATIONS, MAXIMS, ETC.: Jesus: Forgiver supreme. White, Ellen G. Dec 26, p16-17(1584-1585).

Jesus: Friend of the downtrodden. White, Ellen G. Sep 26, p16-17(1168-1169).

Jesus: Lord of all. White, Ellen G. Oct 24, p24-25(1304-1305).

Jesus, man of prayer. White, Ellen G. Aug 22, p16-17(1000-1001).

WHITE, ELLEN GOULD HARMON—VIEWS ON GENERAL CONFERENCE: Listening for God's voice: Why should we members accept our leaders' decisions without question? (C). Rock, Calvin B. Nov 28, p14(1454).

WHITE, ELLEN GOULD HARMON—VIEWS ON LIFE ON OTHER PLANETS: Ellen White and the "other worlds." (CS). White, Ellen G. Oct 24, p10(1290).

WHITE, ELLEN GOULD HARMON—VIEWS ON THE JUDGMENT OF GOD: No condemnation. (T). Goldstein, Clifford R. Aug 11, p8-10(896-898).

WIDMER, MYRON K.: Goodbye, dear friends. (E). Widmer, Myron K. Nov 7], p5(1349).

WITNESS BEARING (CHRISTIANITY): Dedicate a pocket or purse. (E). Adams, Roy. Oct 10, p5(1221).

Faith at work. (CS). Johnson, Alva James. Oct 17, p16-18(1264-1266).

A life of witness and service. (C). Folkenberg, Robert S. Sep 5], p25(1081).

WOMEN IN CHRISTIANITY—HISTORY—EARLY CHURCH, CA. 30-600: Women's words. (C). Rodriguez, Angel Manuel. Nov 14, p27(1403).

WOMEN IN CHURCH WORK—INDONESIA: Answering the call. (F). Stenbakken, Ardis. Nov 14, p8-11(1384-1387).

WOMEN—FICTION: The liberation of Allyson Brown. (B). Moncrieff, Scott. Sep 29, p19(1139).

WORK ENVIRONMENT—RELIGIOUS ASPECTS: Faith at work. (CS). Johnson, Alva James. Oct 17, p16-18(1264-1266).

WORSHIP: What is true worship? (R). Izzo, Michelle Beach. Aug 15, p30(982).

YOUTH IN CHURCH WORK: Driving lessons. (E). Chavez, Stephen. Oct 24, p6(1286).

YOUTH—ATTITUDES: The agony and the ecstasy. (T). Coffin, James N. Jul 18, p16-18(840-842).

Atlantic Union Conference: Atlantic Union constituency fails to meet quorum, calls another meeting. Jul 4], p23(783).

Australia: Australian Adventist named Citizen of the Year. Jul 11, p22(814).

Sanitarium Health Food undergoes changes. Oct 10, p23(1239).

Azerbaijan: Ten bales for Vaeshli. Jul 18, p21-22(845-846).

Balkan Peninsula: Bringing hope to victims of war. Sep 12, p20-21(1108-1109).

Belize: Belize meetings bring 218 baptisms. Sep 26, p21(1173).

Brazil: Brazilians commemorate first Adventist Church. Jul 11, p22-23(814-815).

Evangelism brings new members in Brazil. Aug 8, p21(941).

New radio station dedicated in Brazil. Oct 3], p23-24(1207-1208).

VOP pioneer dies in Brazil. Oct 24, p20(1300).

Burkina Faso: New congregation forms in Burkina Faso. Oct 24, p21(1301).

Burundi: Adventists among casualties in Burundi. Sep 12, p20-21(1108-1109).

California: Adventist author receives ECPA Gold Medallion Award. Sep 26, p22(1172).

Adventist educator dies. Oct 3], p22(1206).

Hispanics stunned by deaths of teens. Aug 1], p21(909).

Loma Linda University surgeons separate conjoined twins. Jul 18, p21(845).

Student leaders seek greater church involvement. Aug 22, p18-20(1002-1004).

Canada: Guilty, but not responsible. Aug 1], p21(909).

Is our commitment wavering? Sep 26, p23(1175).

Cayman Islands: Adventist leaders dedicate Inter-America's second TV station. Jul 25, p21(877).

China: Stop-smoking programs for China. Jul 18, p23-24(847-848).

Colombia: Evangelism takes hold in Colombia. Aug 15, p22(974).

Costa Rica: Church leaders make commitment priority one. Nov 7], p19-20(1363-1364).

Cuba: Excitement at the grassroots. Dec 12, p17(1521).

Windows of opportunity in Cuba. Dec 12, p16-20(1520-1524).

District of Columbia: Did you know? Jul 11, p23(815).

GC employees help build homes. Nov 21, p23(1431).

Finland: European youth take to the streets of Helsinki. Oct 17, p20-21(1268-1269).

Florida: NET '96: Key Largo style. Nov 7], p18(1362).

Georgia: Adventist assists in aftermath of Olympic bomb. Sep 5], p22(1078).

Adventist legislator awarded national honor. Aug 15, p21(973).

Adventist presence impacts Olympic Games. Sep 26, p21(1173).

Heaven's Grocery Store. Jul 25, p24-26(880-882).

Name recognition—an Olympic effort. Jul 4], p24(784).

Olympic heroes, eternal prize. Jul 25, p22(878).

Olympic torchbearer takes Sabbath stand. Aug 15, p22(974).

Responding to terrorism. Sep 5], p23(1079).

A world-class witness. Nov 21, p22-23(1430-1431).

Germany: Did you know? Jul 11, p23(815).

Great Britain: British member named crown judge. Sep 26, p22(1174).

British choir winds BBC awards. Nov 28, p22(1462).

Hungary: Hungary sends first missionaries. Jul 25, p21(877).

Illinois: Church aids flood victims in Pennsylvania and Illinois. Sep 12, p22(1110).

India: India bomb blast destroys school bus. Sep 19, p22(1142).

Italy: Italian authorities grant AWR long-awaited license. Oct 17, p22-23(1270-1271).

Jamaica: Construction industry honors Jamaican Adventist. Aug 8, p22(942).

Evangelist's call brings handgun surrender. Nov 21, p23(1431).

Kenya: Thousands join anti-drug walk in Kenya. Sep 19, p22(1142).

Latvia: Latvian Adventists celebrate 100 years of ministry. Sep 26, p21(1173).

Malawi: Malawi Seminary: a product of prayer and sacrifice. Aug 8, p20-21(940-941).

Mali: Witness on wheels. Sep 5], p28(1084).

Malta: The advent message comes to Malta. Jul 4], p22(782).

Maryland: Adventist women's retreats attract more than 300,000. Aug 8, p21(941).

Commission on women in ministry continues. Aug 15, p21(973).

General Conference considers new media global strategy. Aug 8, p22(942).

Historic meeting held with Worldwide Church of God leaders. Jul 25, p20(876).

Maryland Adventists stunned by intern's death. Jul 18, p21-22(845-846).

Potomac ABC tops in Christian book sales. Jul 4], p24(784).

Takoma Park mayor commends CUC students. Nov 28, p21(1461).

WCG clarification. Aug 8, p22-23(942-943).

Widmer leaves Review. Oct 17, p21(1269).

Massachusetts: Atlantic Union College board elects new president. Oct 24, p19(1299).

Mexico: Religious intolerance in Mexico. Oct 10, p23(1239).



Michigan: Andrews University Singers tour Norway and Iceland. Sep 29, p22-23(1142-1143).

Church planting summit brings spirited response. Sep 29, p21-22(1141-1142).

Middle East: Like father, like son. Oct 24, p21(1301).

Nebraska: Noted administrator/educator George Timpson dies. Jul 4], p23(783).

Netherlands: GC delegates share their vision for the church's future. Jul 25, p18-21(874-877).

New York (New York): Hispanic evangelistic series attracts large crowd in New York. Sep 12, p21(1109).

"New York Para Cristo"—A witness to New York Hispanics. Oct 24, p18-19(1298-1299).

Nicaragua: Nicaraguan women mobilize for evangelism. Nov 28, p21(1461).

North America: Adventist Church wins trademark case. Oct 3], p22-23(1206-1207).

Adventist Review on America Online. Oct 17, p21(1269).

Adventists assist victims of black church fires. Aug 1], p20(908).

The book that spooks? Aug 8, p23(943).

Children's church makes worship special. Sep 5], p20-22(1076-1078).

GC calls for day of prayer and fasting. Aug 22, p20(1004).

Hey, Macarena! Oct 17, p23(1271).

Let's celebrate Children's Sabbath. Sep 26, p21-22(1173-1174).

Locate a church, any Adventist church. Sep 26, p22(1174).

NET '96 downlinks reach 2,000 mark in North America. Jul 18, p22(846).

A new day for family ministries in North America. Oct 24, p20(1300).

Orlando . . . and beyond. Nov 7], p16-18(1360-1362).

Servants of God, friends to man. Nov 28, p20-21(1460-1461).

Strug vs. Shaq: No contest. Aug 22, p21(1005).

The unforgettable talking frogs. Aug 15, p23(975).

Ohio: New York Adventist completes medical school at age 22. Sep 12, p22-23(1110-1111).

Oklahoma: Suffer the little children. Aug 1], p16-20(904-908).

Panama: Adventist youth build four churches in Panama. Oct 17, p22(1270).

Pennsylvania: Church aids flood victims in Pennsylvania and Illinois. Sep 12, p22(1110).

Philippines: Target 50,000 update. Aug 15, p21-22(973-974).

"Target 50,000" Philippines outreach continues. Jul 4], p23-24(783-784).

Puerto Rico: ADRA helps victims of Hurricane Hortense. Oct 17, p22(1270).

Rhode Island: ASI convention draws more than 1,000 attendees. Sep 5], p21(1071).

Romania: Church growth abounds in Romania. Oct 10, p20-22(1236-1238).

Romanian churches to recycle NET '96. Oct 24, p21(1301).

Russia: Open house brings 2,500 to church publishing plant. Aug 8, p22(942).

Vignettes from Russia. Oct 3], p20-21(1204-1205).

Solomon Islands: Adventist evangelist arrested in Solomon Islands. Oct 24, p20(1300).

Switzerland: WCC money woes. Sep 12, p22(1110).

Tennessee: New name selected for Southern College. Oct 3], p23(1207).

Southern College votes university status. Sep 5], p21(1077).

Texas: 3ABN initiates seventy-fifth downlink site. Jul 18, p23(847).

In Waco's shadow still. Oct 10, p23(1239).

Southwestern Adventist College takes university status. Oct 24, p19(1299).

Texas prison ministry yields stories of redemption. Jul 4], p22-23(782-783).

United States: Dickering with the Constitution. Oct 10, p21-22(1237-1238).

Hillary—and spiritual advice. Jul 18, p23(847).

Taking a stand for marriage. Aug 15, p20-21(972-973).

Who controls the U.S. Supreme Court? Oct 3], p23(1207).

Utah: Monument Valley Hospital ends 45-year legacy. Aug 22, p19-20(1003-1004).

Vanuatu: Church wins in Vanuatu decision. Dec. 26, p19-20(1587-1588).

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Alabama: Oakwood College board elects new president. Oct 3], p22(1206).

Oakwood College hosts distinguished guests. Nov 28, p21(1461).

Arizona: Native American meeting marks a milestone. Oct 3], p22(1206).

Perfect Timing

BY CAROLYN BRIGGS

"Before they call I will answer; while they are still speaking I will hear" (Isa. 65:24, NIV).

One recent summer we had as a houseguest a young college student from Andrews University who was working in a research lab at Loma Linda University. He is scholastically gifted and was looking forward to a career in medicine or medical research.

Because we are a medically oriented family, and because he had a capacity for deep, analytical thinking as well as a strong religious faith, we had some very interesting and challenging conversations. College students, with their zest for learning, boundless energy, and creative ideas, are a delight to have around. Jack was no exception.

The summer passed quickly, and Jack returned to college in Michigan. What I didn't know was that early in the summer Jack had seen on the back page of the *Adventist Review* an advertisement for a limited edition of one of Harry Anderson's paintings. Thinking it would make a nice thank-you gift for me, he ordered it and took it to a local art supply store for framing.

The store personnel assured him that it would be ready before he left to go back to school. A few days before his departure, however, the picture was still rolled up in the cardboard tube at the frame shop. There had been delay after delay because the shop had ordered the wrong supplies. Several days after Jack arrived in Michigan, he finally learned that the picture was ready.

One day I received a telephone call from a local art supply and frame store. They had a gift for me, they said.

I was in no mood for promotional or advertising gimmicks. Just that week my life had been turned upside down by the detection of cancer. Surgery was scheduled immediately. I knew I was looking at a long year of chemotherapy and radiation therapy treatments. I was

worried, sick, and discouraged. This was the first serious illness in my whole life. I could count on one hand the number of times I had experienced even a touch of the flu. Now it looked as though my life could end suddenly.

With so many things on my mind, I just wanted to end the phone call as soon as possible. I declined the offer. The person on the other end of the line, however, persisted. I was told that this gift was from a real friend and that I needed to retrieve it. I was baffled. I could not think of any friend who would give me art supplies. I am not an artist.

Since I wasn't feeling well, my daughter offered to go check it out. When she returned she was carrying a two-by-three-foot flat package wrapped in brown paper. Stapled to the corner was a note. It read: "Thanks for your hospitality. Sincerely, Jack."

I tore the paper off and found the handsomely framed limited edition print of Harry Anderson's painting *Through the Storm*, which depicts



Christ at the helm of a storm-tossed ship. Suddenly I remembered looking at that picture as a book illustration when I was a child. I had talked about it with my mother, who had remarked, "The characters in this picture look so much like our family."

Tears came to my eyes as I hung the painting on a wall in our family room. It had arrived just when I needed it most. Vividly it reminded me that God is in charge of my life and that though the months ahead could be tempestuous, God would guide me. And if God had something more for me to do, divine power would keep me alive to do it.

Yes, the gift was delayed, but the message was right on time. Because God is in control, I need not fear the future. ■

Carolyn Briggs writes from Cherry Valley, California.



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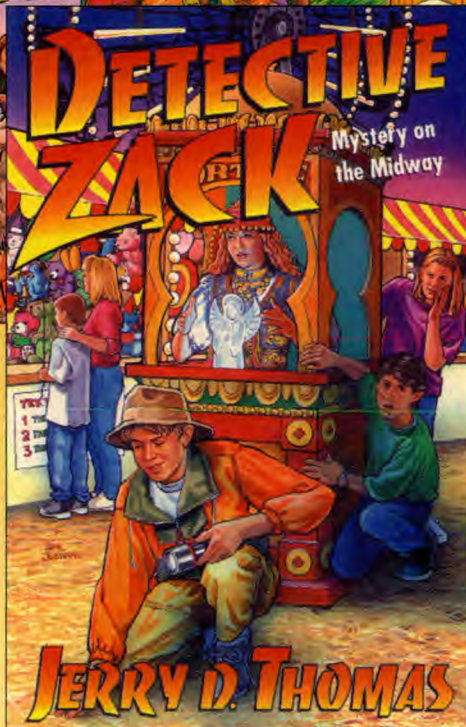
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