

ADVENTIST Review

January 23, 1997

AnchorPoints

The Un- empty Nest

Why do some adult children decide to move back home and others never leave, making decisions their parents don't understand but have to endure?

Why is this happening more frequently than you might think, and what are Christians doing about it?

LETTERS

Thanks to You

What an inspirational idea to print thank-yous to specific individuals



("Thanks to You," Nov. 28). Some names I recognized or know personally. Though the letters were short, one sensed the deep emotion of gratitude on the part of each writer.

Do it again! Obviously, no act of kindness done in Christian concern should be considered insignificant.

—Natalie Dodd

CENTERVILLE, OHIO

The End of Elegance?

I read with interest Sandra Doran's "The End of Elegance?" (Nov. 21).

Having been born during World War II, I have seen many changes. Some were for the better; some for the worse; some just changes. I have heard seniors lament the fate of the next generation. The flappers, the boyish boy, and when the skirts went up like a window shade—many thought that everyone under 30 was doomed to perdition.

Well, years have passed. Those rebels are now septuagenarians and octogenarians, and the sky hasn't fallen.

No, Sandra, elegance is not dead. I know many young people who are among the finest people I have ever met. I daresay that among today's young people, including you, are people of whom the Lord could still say, "I

have left me seven thousand in Israel, all the knees which have not bowed unto Baal" (1 Kings 19:18).

—J. Parker Laurence

MOUNTAIN HOME, ARKANSAS

3ABN (cont.)

My thanks for William Johnsson's excellent article about 3ABN ("A Dream, a Decade, and a Dish," Nov. 21).

3ABN is dedicated to proclaiming the everlasting gospel to the whole world in this generation. God has given this tool for all to use.

How grateful I am for an administration that has a vision for its laity and is willing to encourage and support us as we seek, in unity with the establishment, to follow the leading of the Spirit.

—Walter Thompson, CHAIR 3ABN

BOARD OF DIRECTORS

HINSDALE, ILLINOIS

It did my heart good to read the 3ABN article. After all the clashes, I'm glad the General Conference opened their hearts and realized that Danny Shelton has put new life in soul winning. We are proud of him and know heaven rejoices when we are all of one spirit.

—Bette Brown

VIA E-MAIL

As a supporter of 3ABN, I have felt somewhat troubled by the seeming

lack of support by the church and the *Review*. The silence has been deafening.

I appreciated William Johnsson's honesty in describing the reasons for omitting their mention in the past. Praise the Lord that the *third* prepared article was printed.

—Ruth Stuart

DEL RIO, TEXAS

Golden Rule Days

Just a note to express my appreciation for Miriam Wood's articles about Christian education. My wife and I have read all of her accounts of the early days of our church schools. The sacrifices made by our early teachers are incredible, such as described in "Portrait of a Pioneer" (Oct. 24).

—Pastor and Mrs. Kenneth

Livesay

VIA E-MAIL

Socking Dispensationalism

I wish the *Review* used a children's pop-up book format. That way my letter could be accompanied by a pop-up paper fist, which would spring out and smack some sense into everyone.

If the question-and-answer material in the Nov. 28 Faith Alive! ("Listening for God's Voice") relating to Ellen White's comments regarding the General Conference as "the voice of God" is any indication, we all collectively need a sock in the head.

In case anyone missed it, Ellen White is dead. All the General

Conference officials alive in 1898 and 1901 (the designated years) are now most certainly dead. With the exception of a few long-lived health-reforming church members who might still be around, every Adventist on the planet from 1898 to 1901 is dead.

I believe Ellen White was a spokesperson for God—a prophet in every sense, including the humble way in which she avoided the title in her lifetime. I believe her visions and counsels to the church were from God—the same God who showed Jacob his ladder, Daniel his statue, and John the New Jerusalem. Don't dismiss my points by saying "He's a heretic." I believe.

Dispensationalism violently rips (with total disregard for the historical context of a prophet's words and the conditional nature of God's promises) Spirit-born words, which often then become self-justifying fodder in a war of preconceived ideas. To use Ellen White's words either to defend or attack today's General Conference is to fall into the dispensational trap.

The chief thing to be learned from her comment—and Calvin Rock seems to have caught the gist of it—is the principle of "balance . . . between heavy-handed authoritarianism on one hand and divisive individualism on the other."

I'll go further in agreeing that Ellen White's central effort was to "encourage consecrated leaders and laity to democratic decision-making along well-defined and respected organizational lines." But while Rock may have won the battle of defending the General Conference (to be expected of a General Conference vice president), he's lost the war by letting the dispensational question go unchallenged.

—Brian Pleasants
SEBRING, FLORIDA

Estrogen

Regarding Dr. Samuel DeShay's

"Simple Remedies" (The Doctor Is In, Nov. 14).

Certainly there are risks with every medication, but I think a helpful concept in deciding about estrogen use comes from looking at hormone deficiencies such as hypothyroidism and diabetes. Both are long-term hormone deficiencies, and the body's cells do not work normally when there is too little thyroid hormone or insulin. The same is true with estrogen. Are there problems with too much thyroid hormone supplementation or too much or too little insulin supplementation? Obviously, both are risky. The same is true with estrogen.

The question then is "Isn't menopause normal?" In our sinful state, yes, menopause is normal. It is like the thorns on the rose. At Creation the thorns weren't there; 100 percent of roses now have thorns. At Creation woman was never intended to have the estrogen deficiency disease menopause. Now 100 percent of women do. However, if there is something that can be done to help women have better urine control, a more normal sex life, emotional stability, and better sleep, then some measurable risks are certainly worth it. Just as thyroid hormone supplementation and insulin supplementation need close follow-up and evaluation, the same is true with estrogen.

—Jay Sloop, M.D.
YAKIMA, WASHINGTON

Letters Policy

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

ADVENTIST Review

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God's Way to Great Health

Everyone, it seems, is getting on the fitness bandwagon that Adventists have been riding for more than a century. A special double issue for the Year of Health and Healing.

ADVENTIST Review

"Behold, I come quickly . . ."

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

The *Adventist Review* (ISSN 0161-1119), published since 1849, is the general paper of the Seventh-day Adventist Church. It is published by the General Conference of Seventh-day Adventists and is printed 40 times a year each Thursday except the first Thursday of each month by the Review and Herald® Publishing Association. Periodicals postage paid at Hagerstown, MD 21740. Copyright © 1997.

Publishing Board: Robert S. Folkenberg, chair; Phil Follett, vice-chair; Lowell Cooper; William G. Johnsson; A. C. McClure; Rose Otis; Martin Yreberg; Robert Nixon, legal advisor

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E-mail: Internet: reviewmag@adventist.org
CompuServe network: 74617,15

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

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

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

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PRINTED IN THE U.S.A.
Vol. 174, No. 4



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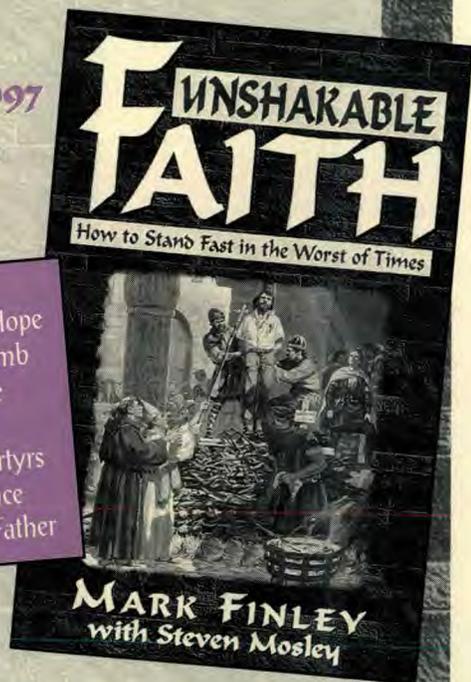
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The Divine Difference

WILLIAM G. JOHNSON

A medieval pope, basking in the opulence of the church, remarked to an acquaintance: "No longer can we say, like Peter, 'Silver and gold have I none.'" The answer came back like a sword thrust: "But neither can we say 'In the name of Jesus Christ of Nazareth, rise and walk!'" (see Acts 3:6).

It's possible to look on the church and its varied activities and institutions, and see all in wholly human terms. Worse, it's possible for everything to *become* an essentially human enterprise.

The local congregation? A place where people form friendships, come together for fellowship, and quiet their guilt feelings and insecurities.

Our schools, colleges, and universities? Academic centers where classes in the Bible are added to the curriculum.

Hospitals and health-care centers? Institutions that provide quality treatment and where maybe the physician prays with you before surgery so you won't be scared.

Publishing houses? Business operations that specialize in producing religious and moral literature.

Our health food factories? Establishments set up to compete in the marketplace and to cater to the vegetarian population.

The church and its institutions *can* be seen in this way. But if that is how people think of us (or, tragically, if that is in fact what we essentially *are*), we are in deep, deep trouble.

What sets apart the church and all its related activities is the divine difference. "This is how one should regard us, as servants of Christ and stewards of the mysteries of God" (1 Cor. 4:1, RSV). *God* must be the center of all, or we might as well fold up our tent.

Men and women hungering and thirsting for meaning in their lives, trying to find healing for their brokenness, aren't seeking for grand buildings and massive pipe organs. They want to find God when they enter the church; they want to meet a people for whom God is real and personal.

Adventist schools, colleges, and universities must be academic centers with a divine difference. Along with rigorous study and research, they must strive to make God central and to glorify Him, to present faith as a viable option to every student. That means teachers who know God themselves, who live for Him, and who can talk about Him easily and personally.

Likewise, our health-care institutions, publishing houses, food factories, nursing homes, and every other enterprise that the Seventh-day Adventist Church owns and operates should let God be the center of all. The center of planning, goals, success.

The marketplace is competitive, even ruthless. Adventist hospitals, publishing houses, and food factories find themselves in a fast-paced environment in which one bad decision can lead to financial shipwreck. Our administrators have to keep informed, spot trends, and have the toughness to make quick and painful decisions.

How easy in all this it is to leave God out of the picture or to relegate Him gradually to the periphery. But whenever any activity of the church marginalizes God, it loses the reason for its existence and becomes merely a self-perpetuating institution.

So let the word go out: God is among this people. Here are men and women who put God at the center. A people who don't claim too much about themselves, but who lay claim to a God who is all and in all. A people who have a fountain of joy bubbling up from within. A people who seem to have it together when the storms crash around them and on them, and even when their house comes tumbling down.

And a people who are simply nice to be around. A caring people. A thoughtful people. An accepting, welcoming people.

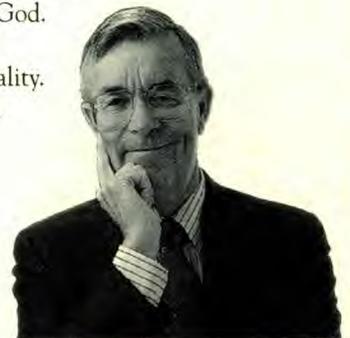
A people with a divine difference. A people like God.

Ellen White continually calls us higher toward this ideal. "If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses" (*The Desire of Ages*, p. 668).

We in the *Adventist Review* office also are stewards of the mysteries of God. We bear a sacred trust, and we pledge to give priority to spirituality. Let God be known, praised, and glorified in every issue of the *Adventist Review*.

Ultimately, only God matters. And to know Him, love Him, and serve Him—that is what life is about. God, not gold.

Only
God
matters.



A High and Holy Office

CARLOS MEDLEY

By far the most exciting time to be in Washington, D.C., is during the presidential inauguration. This three-day celebration brings America's rich and famous to the nation's capital. Crisscrossing the city in \$500-a-day limousines, they hurry to \$1,000-a-seat concerts and galas.

Donning the latest designer gowns, mink coats, and tuxedos, diplomats, businesspersons, politicians, and entertainers will revel at the 11 official inaugural balls and/or witness President Clinton's swearing-in ceremony on the west steps of the U.S. Capitol on January 20. Others will pay \$100 or more to see the inaugural parade.

These ceremonies represent a tradition started when George Washington was sworn in as the first president of the United States in 1789. Soldiers from the Revolutionary Army marched spontaneously with Washington through the streets of New York City—hence the first inaugural parade.¹

By the early 1800s the crowds had grown to such an extent that the ceremonies were moved outside. Over the years the crowds continued to grow. In 1969 an estimated 250,000 persons attended Richard Nixon's first inauguration. By 1993, 300,000 persons were estimated to have attended Clinton's first inauguration. Coinciding with Martin Luther King's birthday, this year's could be even larger.²

Along with the growing crowds, the costs for the citywide party have grown too. In 1993 the price tag for Clinton's inaugural festivities totaled \$33 million, compared to the \$2.3 million for Richard Nixon's first inauguration. However, Clinton's committee took in some \$42 million in donations and fees, and \$9 million had been placed in reserves to help finance this year's celebration.³

This year's festivities underscore a watershed election, an election with several important landmarks:

- It returned the first Democratic president to a second term since Franklin Roosevelt.

- It marked the first time the public elected a Democratic president and a Republican-controlled Congress at the same time.

- It marked the first time in the more than 70 years that fewer than 50 percent of the eligible voters took the time to vote.

While the 1996 election was important and will be

remembered in history, its significance pales in comparison to the election that God ordained centuries ago.

God elected His children to become disciples. He chose us for His purpose even before the world began (Eph. 1:4).

What's exciting about this divine election is that it comes without merit or qualification on our part. We become disciples without long, costly campaigns, without competing against others, without televised debates. However, our sacred appointment does have distinct privileges and responsibilities.

A Sacred Connection. As God's disciples we become a part of His family. We are connected to Christ, the living vine, and receive God's divine truth through the Bible. We also receive divine guidance through the Holy Spirit. Christ said: "You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light" (1 Peter 2:9, NIV).

Blameless Life. In our position we are called to live a victorious life—to be pure, innocent, and guiltless. Our lives should reflect Christ's divine character. We should be living examples for a sinful world.

Called to Serve. God sends us into the marketplace, into the very hub of society, so we can share the truths of God with others. He wants us to spread the good news of His return. Jesus said, "Let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Matt. 5:16, NIV).

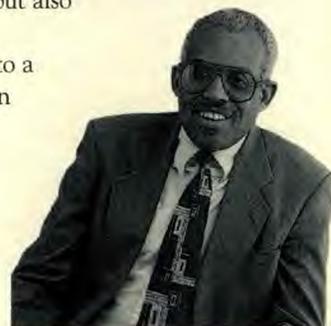
Eternal Salvation. Unlike the term limits on certain political offices, Christ's disciples are called to lifelong service. If we remain faithful, Christ not only assures us of our divine connection in this life but also guarantees us eternal life.

Christ's followers look forward to a celestial inauguration, a celebration no human can fathom, an inauguration at which we will be crowned as citizens of heaven.

¹ Michelle Jaconi, "Capital Braces for Inauguration," *Politics Now*.

² *Ibid.*

³ *Ibid.*



GIVE & TAKE

ADVENTIST LIFE

While telling the Creation story to my kindergarten Sabbath school class, I was trying hard to help them see the wisdom of God and the careful planning that went into each day's creation.

I felt successful when one young fellow observed, "God was sure a thinking man."

—Patricia Germsheid, Saskatoon, Saskatchewan



ILLUSTRATION BY TERRY CREWS

Our 3-year-old great-granddaughter was talking to her grandmother on the phone. She said, "Grammy, do you like me?"

"Yes, Jessica," said Grammy. "I like you so much I could eat you up."

"No, no, Grammy!" said Jessica. "You can't do that. We're vegetarians."

—Bertha Hart, Nazareth, Pennsylvania

CONTEST

In this contest, readers try to solve the secret

"something" by collecting up to seven

weekly clues. An

incorrect guess suspends eligibility until the next contest. Guesses must be made by fax, E-mail, or regular mail. (Send to "Something in Adventism" at the Give & Take address below.) The first correct entry we receive wins a year's subscription to the weekly Review.

Contest category: event.

Clue 4: At [a woman's name].

Something in
ADVENTISM



99 AND DOING FINE

STILL READING: Make no mistake—without loyal subscribers such as Grace Doyle, of White Rock, British Columbia, the Review would probably be a monthly. Doyle, who recently celebrated her ninety-ninth birthday, began reading the magazine in the early 1900s—when W. W. Prescott was editor. Though the former schoolteacher and dean recently had to give up writing letters, she still loves to read them. Doyle's address is 16210 13th Street, White Rock, British Columbia, Canada V4A 6Z9. (PS: Her 100th birthday is November 11.)

CHURCH OF THE MONTH: MONITOR, OREGON

"COME VISIT US":

As the oldest continuously operating church in the Oregon Conference, the Monitor church combines a "touch of the past and the spiritual blessings of a country church," says member Joan Poole. The church, now pastored by Richard Morris, was organized in 1891 by Danish settlers; early church records are written in Danish. Today amid Vacation Bible School, Ingathering, and a

Dorcas Society serving migrant farm workers, the handmade pews and pump organ music are reminders of the church's history.



"If you find yourself in the Monitor area," says Poole, "plan to visit us. You will be welcome."

WE NEED YOU

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

The Un- empty Nest

Why do adult children keep returning home for parental support—again and again?

BY CLAUDIA FOSTER

DON'T CONGRATULATE US, BUT my husband and I are the parents of two "boomerangers"—grown baby boomers who have gone out on their own and come back home to live. Once for a few months they were both back at the same time. And one of them is still with us after 10 years.

The "unemptied nest," as psychologist and counselor Edwin L. Klingelhofer calls this predicament, is far from unique to us. It is a phenomenon of the last half of our century, brought about by forces that did not exist when the parents of the boomer generation were growing up.¹

Because these forces exerted themselves strongly on our two children, Tim and Sandi are the personae of this article. My purpose in reporting their stories is not to feature them as case histories, but to demonstrate how these forces operate and to offer some coping mechanisms or, at the very

least, some support to readers who may be sheltering grown children of their own.

Right off, let me share Klingelhofer's ultimate solace: most children *do* eventually leave home!

Forces That Affect Boomers

Before telling the stories of Tim and Sandi, I should first answer the obvious question: What *are* these forces that didn't exist before the boomer generation?

In his book *Coping With Your Grown Children*, Klingelhofer enumerates the changes that have produced the phenomenon. Those of us who were born *before* World War II, he points out, left home because we wanted self-determination. We came from homes in which children had neither priority nor privacy. We lived in smaller houses with one bathroom, if any; homes in which siblings shared bedrooms and even beds.

The postwar Dr. Spock babies were born into a more permissive, child-centered society in which children's needs were prioritized so that they would "have it better" than we Depression kids had it.

Since World War II the home nests have usually not been crowded to the point of *needing* emptying. Private rooms, some with phones, were theirs. Baby boomers often had access to, and even ownership of, a car. In short, home was a comfortable place *eventually* to leave—but also to come back to.

Tim's Story

Our son, Tim, did not leave home: home left him! When





PhotoDisc

he was 19 and in college, we sold out and returned to the mission field.

Reared as we had been, we expected him to begin an independent life—to finish college, get a job and a wife, and start a home of his own. It didn't work out that way. In the course of the next 20 years he returned home four times, propelled each time by those forces mentioned above.

The first time he returned was certainly at our invitation and by mutual consent. Across the miles that separated us we had become aware that Tim was *not as ready for independence* at 19 as I had been when I left home for good at that age, and as his father had been, going into the Army during World War II.

Tim was finishing a year of study in France when we arranged for him to serve as a student missionary for a year with us in Africa. (How many SMs have that kind of opportunity for service and adventure *plus* Mom's cooking and Dad's counsel?) His uprooted home was restored to him, his lost equilibrium regained.

The year proved a blessing to Tim, to us, and to the mission school at which he taught. He left home this time better prepared to be independent. Force number one had been at work in bringing him home. These days, as Klingelhofer puts it, "being 21 doesn't

necessarily qualify one to go it alone."²

We returned from our tour of duty overseas in Tim's last year of a seven-year extension of college. (The grand total of his undergraduate credits is enough to boggle this former registrar's mind!) He left the apartment he was sharing with two friends and moved in with us for his last two terms.

Those forces were at work again: home was quieter, more comfortable, and *cheaper*. According to Klingelhofer, the fact that Tim wanted to come home "did not necessarily make for a problem. If the parents don't mind, or if they actually prefer to have the child at home, no harm done."³

Certainly none was done to our home; we were happy to provide food and shelter for Tim. Not rebellious or uncooperative, he was easy to live with.

Rules May Be Needed

To those parents whose grown children are not so easy to live with, what can I say? Before adult children are readmitted to the nest, the conditions for living there must be spelled out explicitly and an understanding reached concerning the consequences of not complying with them.

Tim graduated and began a globe-trotting life that took him overseas to teach. Some years later two other forces became operative in his life.

One of these is what Klingelhofer has identified as *deferred marriage*. It is often a factor in keeping the nest *unempty*. Tim was certainly deferring his, perhaps held at bay by the frequency of divorce among his peers. Going into his 30s, he returned from abroad to find a job in his native land.

Enter the next force: *lack of job opportunity*. While for the boomer generation higher education was virtually guaranteed, jobs at the other end have *not* been. A job market more crowded with grads, more specialized, more technical, awaited Tim.

Most high-paying but unskilled jobs went out the smokestacks of crumbling brick factories. Liberal-arts

graduates were a dime a dozen, so they were saying. Tim launched a job search on the West Coast, ran out of savings before finding anything, and came back to live at our off-campus home. Could he stay there while he did some additional studies to qualify himself further?

Adult Understandings

Before saying yes, we needed to establish the prerequisite understanding. I told him this: "Even though you're a grown man, Tim, you and I will automatically resume our old roles; I'll be Mom, you'll be kid, and I'll be telling you what to do. Can you handle that?"

He told me this: "Sure, Mom, if you can handle my not doing what you tell me."

So it was settled. For two years we had an amicable relationship. He studied hard, worked hard at part-time manual labor jobs, then got a scholarship at a faraway university, a master's degree, and after that another overseas teaching job.

To maintain the easy relationship we had while he was home this third time was easier for us than for some. Not all parents find having grown children at home that easy.

Maybe they are frustrated because their son or daughter seems downright lazy and inert, unwilling to find a job and move out. I say *seems* because laziness is rarely a factor. It is safe to say that most people *want* to work. But being unemployed is a debilitating condition, especially when all efforts to find work have proved fruitless; it can totally immobilize the job seeker.

An adult child's frustration, compounded by that of the parents, can lead to hostility, anger, depression, and despair on both sides. Even if the adult child does get a job, he or she may continue to stay at home just to make it financially—at least, as they say, to live in the style to which he or she has become accustomed.

Adventist Issues

In an Adventist home another possible source of conflict with grown

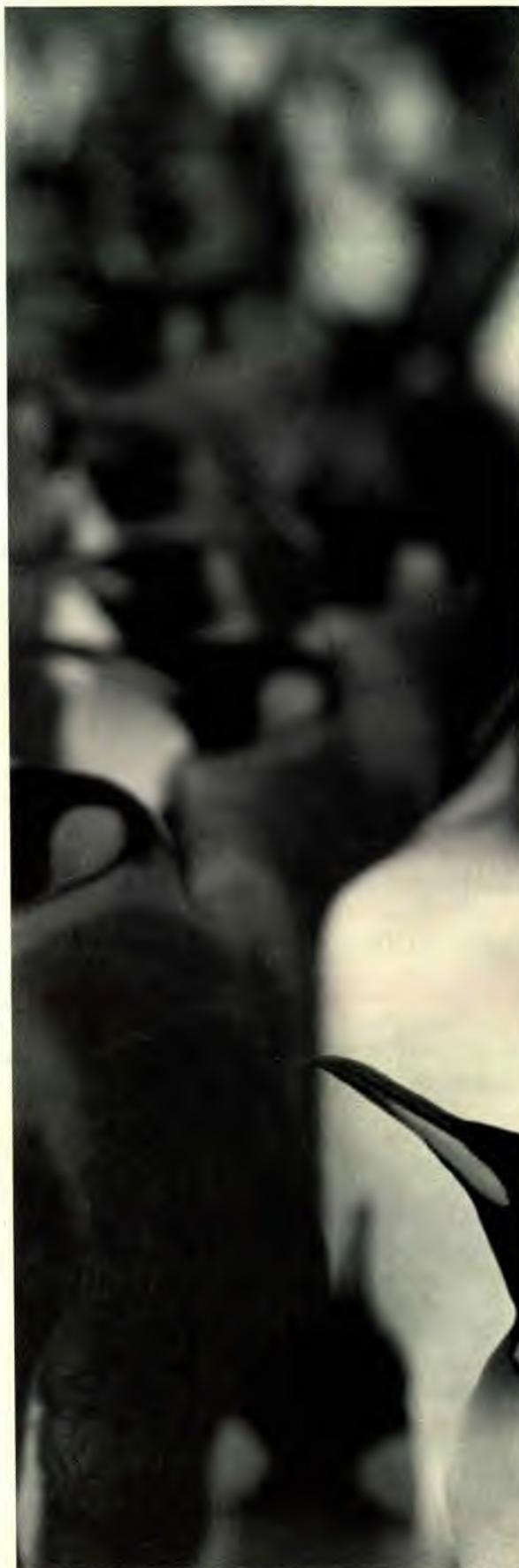
children at home is a difference in the lifestyle of the two generations. The dilemma is obvious: How do you relate to children who are no longer practicing your standards or are rejecting your belief system altogether?

No easy solution to such problems offers itself. Certainly the parents can deny their home to grown children; certainly they can throw out the "lazy" one, the non-Christian one, the financially dependent one. While solving one problem, tossing him or her out may, according to Klingelhofer, "loose a flood of difficulties even more painful than the original."⁴

He suggests a number of alternatives.

■ Instigating open discussion on the issues is basic to finding a solution. It may also be necessary to determine if an *underlying reason* exists as to why the grown child chooses to live at home in spite of loss of independence and self-determination.

In open discussion undetected needs may surface, for which outside, even professional, help may be needed. Even if no deep-seated problems are unearthed and the living arrangement is only a stopgap measure, it is sometimes necessary to have the help of a mediator—a pastor, a counselor, even a trustworthy friend—to defuse inflammatory clashes of wills.



PHOTO/DISC

■ If the reason for not leaving the nest is merely *financial*, making a plan together that will lead to independence, establishing a time frame within which to accomplish goals, and offering patient nonblaming moral support can mobilize an otherwise stalled job search.

Such strategies can lead to an eventual solution, though it should be emphasized that the solution may not be the *ideal* one. Plan B may have to suffice if plan A doesn't work out.

■ In the end *both parties may have to change* how they perceive the live-in situation during its duration. Time and patience are needed until the job is found, a financial problem is resolved, or maturity enough to go it alone is reached. As praying Adventist parents practicing the principles of unconditional love with forgiveness, forbearance, and understanding, we can live harmoniously with our boomerangers, and our Xers.

Tim's story needs concluding. Four years ago he came back from abroad to help us move to our retirement home and to look again for a Stateside job. Again he lived with us while he scattered résumés like the leaves of autumn. His homestay this time was not long. Before a year was up he had found a wife (with whom he is now living happily) and landed a job. Our prayer now is that the long-deferred marriage will be an enduring one.

Sandi's Story

Which leads to the story of Sandi and a marriage that, sadly, did not endure and should not have endured as long as it did. Here again was activated one of the forces we have been discussing: *divorce*.

Divorced children—sometimes with their own children—often come home. I have no statistics on how many unemptied nests shelter divorced grown children. I do know firsthand the pain and grief they can bring with them. Ten years ago Sandi came home to us from a failing, seriously abusive marriage. Beyond being battered and

abused, she was further victimized by slander and defamation.

In a case like hers, it was not a question of establishing a time frame for her stay; it was a matter of providing a refuge from trauma, a place where her damaged psyche and depleted body could heal. Her pain became our pain, her trauma ours.

Her slow progress toward rehabilitation was interrupted several years ago by the further trauma of a

*Let me offer
you the ultimate
solace—most
adult children
do eventually
leave home!*

life-threatening ordeal from which, by divine intervention and the help of two providentially placed police officers, Sandi narrowly escaped.

Her Joblike faith, along with extended therapy, has gradually restored her. Through these years of regaining her personhood, neither she nor we have had the option of making a plan for her to live independently. We have been her caretakers.

At this writing it is satisfying to report that Sandi is once again able to work. Her heaven-sent job, for which she is eminently suited both by training and temperament, has contributed greatly to the renewal of her self-image. The prospect of an apartment of her own somewhere down the line is open for consideration.

Not all families—perhaps not many—have had the anxiety and pain we have had with so fragile a boomeranger living with us. But *any* divorce is like a death in the family,

and there is grief to share and a healing process that can last for years.

Christian parents who receive their divorced offspring into their home need an extra measure of God's grace and long-suffering for themselves and for the divorced child. Open communication and serious effort at conflict resolution—with or without mediation—can provide coping strategies.

Patience, prayer, and divine help are indispensable in two- and three-generation homes. Time when both parties can be away from one another for a day or a weekend offers opportunity for regaining perspective.

As parents who since 1984 have had either or both of our grown children with us, we thank God they are committed Christians and faithful Adventists. They have not introduced into our home any alien lifestyle, any discordant practices. Instead they have shared in worship and fellowship. In fact, our own faith has been enhanced by theirs.

Entering into the suffering of our daughter has given us a glimpse of the suffering of our Lord and of the Father and the Spirit in consummating the plan of salvation. His grace is sufficient for all family trials, even where relationships are not quite as amicable as ours have been.

The ultimate strategy for coping with all the less-than-ideal situations that life in enemy territory offers us is to trust in the Lord, cast the burdens of the family (whatever their nature) on Him, and await the peace that He provides, knowing that "in all things God works for the good of those who love him" (Rom. 8:28, NIV). ■

¹ Edwin L. Klingelhofer, Ph.D., *Coping With Your Grown Children* (Clifton, N.J.: Humana Press, 1989).

² *Ibid.*, p. 87.

³ *Ibid.*

⁴ *Ibid.*, p. 97.

Claudia Foster is a pseudonym.

The Christian Life on the Edge

Have you ever climbed to a towering spot—a mountain peak, a skyscraper roof—and felt afraid to go near the edge? Somehow you managed to peer over the side at the people and objects *waaaaay* below.

Gulp. Could you imagine *living* there? Actually, I'm living on the edge. We all are.

Some people live on the edge financially. Poet e. e. cummings spoke for multitudes when he remarked, "I'm living so far beyond my income that we may almost be said to be living apart."

Others live for physical thrills. Witness today's soaring popularity of such extreme sports as street lugging and sky surfing. Illicit drugs and sex pepper our media images.

More insistent—even for prudent, sedate church members—is our living on the edge of time, not just as in the oft-trumpeted "last days," but in standing forever poised on a slender precipice between past and future.

In *The Screwtape Letters*, C. S. Lewis (through Screwtape) writes, "The present is the point at which time touches eternity. . . . The future is, of all things, the thing *least* like eternity. . . . Nearly all vices are rooted in the future. Gratitude looks to the past and love to the present; fear, avarice, lust, and ambition look ahead. . . . [Satan's legions] want a whole race perpetually in pursuit of the rainbow's end, never honest, nor kind, nor happy *now*."¹

Perhaps our greatest challenge as Seventh-day Adventists is found in these three words: *Be here now*. After describing people "weighed down by the anticipation of future troubles," Ellen White comments: "Thus a large share of all their trials are imaginary. For these, Jesus has made no provision. He promises grace only for the day."²

This past September the president of the North American Division wrote in the *Adventist Review* about the hazards of "living on the edge."³ He wrote with valid concern. Dangers grope for us; we must back away from all that is irresponsible. On the other hand, we court disaster when we don't confront the reality of living on the edge.

The Christian life is a balancing act. But it's more like walking on a loose rope at three feet than walking on a tightrope at 90 feet. Maintaining equilibrium is

difficult, but a fall isn't deadly.

Yet some Christians never leave the "safe" ledge of comfort, believing that one slip means salvation lost. So they won't step onto the rope, or they cling with all their might to one worn spot—three feet above the ground. In this respect our spiritual goal becomes not to "not fall," but to make progress along the rope. That's why Proverbs 24:16 proclaims, "A righteous man falls seven times, and rises again; but the wicked are overthrown by

*Our greatest challenge is this:
Be here now.*

calamity" (RSV). That's why in Luke 19 the ones praised by Jesus are the risk-takers, risking everything for Him.⁴

God's loyal children do fall, and even a three-foot fall can wound. But what's more deadly to the spirit is to stay in the comfort zone, immobile, rigid with future fears, or desperately clutching the past. Rising again is, after all, Christianity's essence.

My wife, Yolanda, possesses uncommon (miscalled common) sense. I shared with her my perspective of God's people living on the edges of time, mystery, and adventure. "There's also simply resting as God's child, held balanced and secure in the hollow of His hand," she added. "Just being His and not *doing* anything."

Yolanda reflected a moment. "I like the idea, too, of Christians living on the edge—in the world and not of the world. That's good. But we have to be able to live on the edge without being kind of . . . well . . ."

"Yes?" I asked. "What is it? What? What?"

She smiled a sweet smile. "Edgy?"

¹ C. S. Lewis, *The Screwtape Letters* (London: Geoffrey Bles, 1961), pp. 71-73.

² Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 5, p. 200.

³ Alfred C. McClure, "Living on the Edge," *Adventist Review*, September 1996, p. 6.

⁴ Jesus Himself was, and is, the ultimate edge walker.

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Supervision—Benevolent and Otherwise

For good or ill the educational superintendents made an indelible impression on young teachers.

BY MIRIAM WOOD

FOR CHURCH SCHOOL TEACHERS WORKING in the twenties, thirties, and forties, one man or woman loomed particularly large in their lives—the conference educational secretary.

Some cheered and encouraged their young teachers. Others seemed bent on adopting an almost adversarial relationship, keeping them unsettled and insecure about their jobs.

Ilda Docherty remembers Elder H. C. Klement as an exceptionally good man.

F Is for Flexibility

“One day Elder Klement slipped in the back door of our schoolroom and sat so quietly, listening to the story I was reading to the children after the noon play period, that I didn’t even realize he was there. When I saw him I was chagrined.” Docherty continued, “We were all—including me—licking old-fashioned all-day suckers.

“One of the parents had brought us a special treat in honor of his boy’s birthday. As the suckers in those days were all on wood sticks, I asked the children not to eat them while they were running about playing. As a special favor, I gave them permission to enjoy the suckers while I read the story. They agreed, with the proviso that I eat one also. That’s when we got caught!

“Elder Klement had a good laugh at my embarrassment, but he soon was licking a sucker also. We spent a happy afternoon with new games and lots of stories.”

When Ethel LeBard was teaching in Minnesota, she found H. M. Hiatt flexible and a man of many abilities. “I

remember when they badly needed a school building up north. He spent two weeks there helping to build a log schoolhouse and a log cabin for the teacher. When he visited my school, he generally took a class to the back of the room and taught them the day’s lesson—which was always a big help to me!”

Superintendent Flora Williams endeared herself to Savilla Lowmsbery in Saginaw, Michigan.

“I had grades 1 through 8,” Savilla remembers. “It was a heavy program. When Miss Williams came to be with me, she helped me set up the daily program. She also checked all the supplies and the teaching aids—such as they were. Then she helped me open school and stayed clear through the first morning.”

Seeing Miss Williams depart, Savilla’s heart sank. “My head seemed to be in a whirl. How could I cope with this? Too many duties were pressing all at once. I kept wondering, *Why did I choose a job of this kind?*”

No doubt a person like Flora Williams was equally concerned as she drove away, sympathetic with the wistful face of the young teacher. But she had to spread herself throughout the entire conference.

And then there were educational superintendents of another kind. It was an era when authority, however small, was extremely important; some superintendents expected total compliance and deference.

Janey was teaching in Michigan when she saw the union educational superintendent walk past the schoolroom window.

I Is for Inspection

"I felt weak, terrified, ill, embarrassed, full of panic. First she inspected the coat rack in the hallway, then the restroom. Then she appeared in the classroom and saw some of my little folks searching old magazines for pictures for a project they were doing.

"In college I had been taught that this was the way to go about getting pictures. But she was furious.

She said, 'These magazines don't belong in a Christian school!'

"Then, with all the children's eyes on her, she gathered up all the magazines and threw them into the wastebasket. I was mute. The children sat in deathly silence, stunned and terrified.

"After school she sat beside me at my desk and evaluated my program, teaching ability—everything she could think of. I was so shaken and resentful that I didn't want to invite her home for supper. But that was what was expected.

"The next day I retrieved the offending magazines from their rest in the trash can. I explained carefully to the children that she and I had conflicting ideas on this. I didn't criticize her or inflame them against her.

"I told them that although they would see some pictures in the magazines that showed people smoking or perhaps drinking beer in advertisements, we all knew these things happened and we must be very



ILLUSTRATION BY TERRY CREWS

sure never to participate in such things, but that we could use the other pictures for our project."

Even after all these years, Janey still remembers how much of a failure she felt. "The superintendent had not done a thing to encourage me in my hard job or make me a more efficient teacher. In fact, it did just the opposite. I felt like quitting then and there. But I could not be a quitter, no matter what.

"Later on, when I saw her name in honored positions, I recalled that visit. I think she could have first sent me an evaluation sheet with standards I could expect to be graded on. But the visit was like a bomb in the night, including the agony following. I did so much want to be successful. But the job was so overwhelming."

P Is for Perplexity

Fortunately, Janey's experience with another superintendent proved helpful as she related to the young church

pastor. He didn't regard her as a full-fledged teacher.

When he'd asked her if she needed any cleaning supplies, she replied timidly that she needed toilet bowl cleaner, and blushed with embarrassment. (In those days such a topic was usually dealt with indirectly or euphemistically.)

Later in the morning he burst into the front door of the classroom, holding out the toilet bowl cleaner and

asking in a loud voice, "Is this what you wanted, Teach?" Janey's face turned red and hot. All the children laughed. In the uproar she retreated to the furnace room to regain her composure.

It wasn't the pastor's first indiscretion. He had blustered into the classroom before, pulling the braids of a student and asking all if "Teach" was doing her job right.

Janey admits that she was probably too sensitive. "I should have started calling him 'Preach,'" she reflects. But when a very kind educational superintendent came to visit, she hesitantly confided in him. "I don't know how he managed it," she adds, "but after that the pastor lost all interest in dropping in on my schoolroom." ■

Miriam Wood is a retired teacher, author, and columnist.



Joyful Commitment

Reflections on the meaning of baptism.

BY ROBERT MC IVER

DO I HAVE TO BE BAPTIZED TO be saved? Can I be a Christian without being baptized? Does infant sprinkling have spiritual value? Is there an optimal age for baptism? What is the meaning of baptism, anyway, and where did the practice come from? Can I be baptized without joining a church?

Such questions, asked most often by those contemplating Christianity for the first time, also catch the interest of those who are already Christian as they reflect back on their own baptism, and as they become involved in giving guidance to others growing up in the community of faith.

Let's begin with the origin and meaning of baptism.

Baptism first comes to our attention in the New Testament when Jesus appeared at the Jordan River to submit to the sacred rite at the hands of John the Baptist (see Matt. 3:13-17; Mark

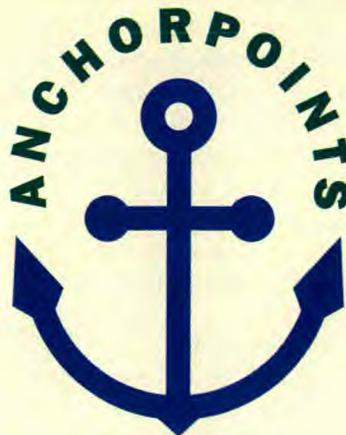
1:9-11; Luke 3:21, 22). Understanding the ceremony as a sign of repentance (see Matt. 3:7-10), John was astonished that Jesus would submit Himself to it. "I need to be baptized by you," John said, "and do you come to me?" (verse 14, NIV). "Let it be so now," Jesus replied. "It is proper for us to do this to fulfill all righteousness" (verse 15, NIV).

While the evidence is incomplete, it appears that we should understand John's baptism against two backgrounds: (1) Jewish ritual bathing, and (2) proselyte (i.e., convert) baptism.

The practice of *ritual bathing* was very important to first-century Jews, as can be seen in the large number of ritual baths (or *miqvaot*) that archaeologists have uncovered in buildings

used during the time of Jesus. If nothing else, the considerable investment involved in providing these *miqvaot* shows how seriously first-century Jews took the cleansing requirements of the Old Testament.

In Old Testament terms, cleanness is the "natural" state of a healthy person. And someone could be unclean from a number of sources, including such things as contact with dead bodies, weeping sores, and bodily discharges (see Lev. 11-15). Hence the practice of ritual ablutions as a means of cleansing from contamination (see Lev. 11:24-28; 13:6). The practice had continued



among Jews living in the time of Jesus.

An even more direct forerunner of John's baptism was that of *proselyte baptism*. This practice was also built on the concept of cleansing from uncleanness. In Jesus' day a male wishing to become a Jew would undergo circumcision. In addition, all converts (or proselytes) were expected to be baptized and to take a solemn oath to observe the law of Moses. Finally, they were to offer a sacrifice at Jerusalem or, if unable to make the journey, arrange to have this done in their behalf.

Perhaps the most remarkable part of this whole process for our purpose was the ritual bath taken by all converts. Its significance lay in the fact that all Gentiles were considered unclean. Thus their baptism signified that they were now moving from a state of uncleanness to one of cleanness, a significant turning point in their lives. Through baptism they were taking on a completely new life, with new expectations and requirements.

Against this background the Baptist's call for baptism on the part of Jews takes on radical implications, for it called upon them to surrender to what had always been primarily a requirement for Gentile proselytes. But Jews, John was saying in effect, also needed to be cleansed. They could not simply assume that as the *natural* descendants of Abraham they would automatically be his *spiritual* descendants also (see Matt. 3:9). Instead, because the kingdom of God had drawn near, they must repent (verse 2).

So then, why would Jesus submit to John's baptism? Why would the sinless Son of God submit to a baptism of repentance? Jesus' answer to John is very significant: "Let it be so now; it is proper for us to do this to fulfill all righteousness."

The baptism of Jesus marked the beginning of His public ministry. His response to John the Baptist indicated that He was consciously entering upon His role as our great high priest, as the one who would offer Himself as a sacrifice for our sins (Heb. 8:1-3; 9:11-14, 23-28). Thus in choosing to



PHOTO BY JOEL D. SPRINGER

be baptized by John, Jesus was acting in our place, offering up a perfect repentance for our sins, and setting the example of how we are to fulfill all righteousness.

Let's look now at how the immediate followers of Jesus understood His example.

The Early Church

It is evident that the New Testament believers considered baptism to be the doorway into the church. At Pentecost, for example, when the multitudes inquired what they must do to be saved, Peter's response was: "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit" (Acts 2:38, NRSV). Then it says that "those who welcomed his message were baptized, and that day about three thousand persons were added" (verse 41, NRSV).

Thus within 50 days of the resurrection of Jesus, new converts were joining the community of believers in large numbers. And they did so through the rite of baptism.

Like that of John the Baptist, Christian baptism was a baptism of repentance (verse 38), signifying a dramatic change in the life. Past sins had been repented of, and the new Christian began a new life following the Master. Unlike the baptism of John, however, Christian baptism brought with it the awesome power of the Spirit (Acts 19:2-5).

Among New Testament writers, Paul is most specific on the meaning of baptism. Baptism, he says, is our participation in the death and resurrection of Jesus: "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. . . . So you also

must consider yourselves dead to sin and alive to God in Christ Jesus" (Rom. 6:3-11, NRSV).

Thus, for Paul, baptism signifies our death to the old life of sin and the beginning of our walk with Christ in the newness of life.

What Baptism Involves

From what we've said thus far, we may say that baptism signifies, in

Baptism

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Rom. 6:1-6; Col 2:12, 13; Acts 16:30-33; 22:16; 2:38; Matt. 28:19, 20.)—*Fundamental Belief 14.*

summary, the following:

1. *The acknowledgment of Jesus as Messiah.* In the New Testament people are baptized into the name of Jesus, signifying that they believe in Jesus as Messiah and that they wish to become His disciples.

2. *Cleansing.* Baptism as a rite signifies the purification of the believer, indicating that the stain of sin has been washed away. It involves forgiveness of sins, moral transformation, and renewal.

3. *The reception of the Holy Spirit.* The Holy Spirit is active in the life of the convert well before he or she comes to the moment of baptism. But in a special sense it is at baptism that the believer is endowed with the Holy Spirit (see Acts 19:2-6; Titus 3:5).

4. *Incorporation into the Messianic community.* In the New Testament, baptism means the incorporation of the new Christian into the body of Jesus—the church. This linkage to the community of faith is an event of special significance in the eyes of God.

Practical Issues

Perhaps this is the place to address certain practical questions about baptism that arise from time to time:

1. *At what age should a Christian be baptized?*

Of the students I teach, only a minority were baptized at age 17 or later. For the vast majority their baptism came between the ages of 12 and 14. Generally speaking, those baptized later feel that that was the right age for them. For those baptized at an earlier age, however, the response is usually mixed. Some insist that they *were* indeed ready to be baptized when they were, and have never regretted it. Others say that peer or parental pressure played a large role in their decision. Because their commitment was superficial at the time of baptism, the latter say they now regret not having waited until they understood Christianity better.

This issue is not easy. The New Testament is clear on the general guideline that baptism is a matter of individual choice, implying that the one being baptized should be old enough to make that choice. But at what age is a person "old enough"?

This is rather like asking at what age an individual becomes an adult. Different societies give different answers to this question. In some an individual is an adult after puberty, when they can sire or bear children. In many areas of life Western cultures often postpone the time when youth are admitted to adulthood. Most Western societies, for example, will

not allow individuals to drive or to enter into business contracts until their late teens. And for certain intensely specialized tasks (such as surgery) individuals might reach their middle to late 20s before being allowed to make decisions and perform the tasks for which they are trained. Against this background, it is rather interesting that Christian groups practicing "adult" baptism generally tend to baptize children about the age of puberty.

Ultimately, the decision as to the most appropriate age for baptism is a very personal one. It should be arrived at after consultation among the principal parties involved—the individual, the individual's family, and the officiating minister.

2. *Do I have to be baptized to be saved?*

The answer to this question is clearly no. One of the men who were crucified with Jesus became a believer as he hung on his cross (Luke 23:39-43). And though there was no possibility of his being baptized, Jesus assured him of eternal life. "You will be with me in paradise," Jesus said (verse 43, NIV).

Clearly, there are certain rare occasions when baptism cannot take place and therefore is not required. These occasions, however, are exceptions to the general rule. Those who are serious about their commitment to Jesus will be baptized if it is at all physically possible.

3. *Can't I be baptized without joining a church?*

Baptism is a matter of an individual decision, so it is natural that some will ask why an individual decision should necessarily be linked to joining a church. Why can't one be baptized as a Christian, and not worry about becoming a member of a particular church?

While it is true that baptism is an individual choice, a Christian is *baptized into the body of Christ, the church*. This means that the new Christian, in actual fact, is joining a community of faith. We are never Christians in isolation from others.

Baptism is the initiation into a spiritual community.

4. *Sprinkling or immersion?*

Is immersion essential? Would sprinkling do? This question might be answered by considering the practice of Jesus and the apostles, and the imagery of baptism used by Paul.

John baptized in the Jordan River because he needed sufficient water to immerse those who came to him (see John 3:23), just as the Jews had done in their ritual baths. In setting us an example, Jesus chose to be baptized in this manner. Early Christians also baptized by complete immersion, as can be seen in the case of Philip and

*In some ways
baptism is like
marriage.*

the Ethiopian eunuch. Both went down into the water, suggesting the practice of immersion (Acts 8:38, 39). Furthermore, Paul's imagery of baptism as burial (Rom. 6:3-11) makes the best sense if the practice of complete immersion is assumed.

5. *When am I ready for baptism?*

This is perhaps the most important question for those who have not yet been baptized. In the New Testament pattern baptism and instruction go hand in hand (see Acts 2:41, 42). And although there might have been cases where the prebaptism instruction was abbreviated—as in that of the Ethiopian eunuch (Acts 8:26-39)—these were far from normative.

The issue of being ready, though, has less to do with the level of instruction than with one's sense of commitment to, and acceptance by, God. Baptism represents a large commitment on the part of the Christian. In some ways it's like

marriage. Like marriage it involves a public ceremony and a serious personal commitment—in this case, to Jesus. It is therefore natural and commendable that those about to be baptized think seriously about what the event would mean for them.

As regards one's sense of acceptance by God, it often happens that some who would otherwise take the step of baptism become overwhelmed by a feeling that they fall short of God's ideal for them, thinking that they should clean up their lives before they can come to God. While this attitude is understandable, it overlooks the central fact of Christianity—that Jesus died for us "while we were still sinners" (Rom. 5:8, NIV).

If it were possible for us to overcome sin on our own, we wouldn't need to come to God. Christianity, therefore, is built on the fact that we are sinners, and that we, without God, are helpless. We must come to God as we are.

Baptism, then, is a central rite of the Christian church, one in which the individual makes a lifelong commitment to the Saviour. We come as sinners accepting God's forgiveness. And participating through baptism in the death of Jesus, we look forward joyously to sharing in His resurrection.

In the meantime the challenge of Christianity is to make real in our lives what is already true: we have died to sin and are alive to God through Jesus Christ our Lord. ■

Suggestions for further reading:

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Heathen Rituals Abandoned in Burkina Faso

Frontline missionaries share Christ with the Lobi.

BY BETTY KOSSICK, A WRITER FROM CADILLAC, MICHIGAN

Death and spiritism stalk the Lobi people of Burkina Faso, in western Africa. The high mortality rate, with half of the children dying before the age of 5, and the average life expectancy of approximately 40 years are grim statistics.

Long, drawn-out days of funerals are a part of all-too-frequent rituals. AIDS is only one of the deadly stalkers, with 10 percent of men, women, and children HIV positive, according to the World Health Organization. Lack of sanitation robs even more lives.

All the more reason for the message of a soon-coming Saviour to be brought to these people. Adventist Frontier Missions (AFM) is sending families to minister to a dying world in western Africa.

In place of fear, many are finding a new way of life, through the liberating power of the gospel of Jesus Christ. Reforestation, vegetable gardening, sanitation, the building of latrines, medical outreach, and cottage industries



SHARING THE WORD: Kurt Unglaub conducts a prayer meeting.

are pushing away the people's traditional dependence on the fetishes.

As a result, six church groups in the Lobi region have come into being, each one filled with active, witnessing members.

"Share Your Faith" is their motto as they give Bible studies, visit the sick, conduct worship services, and pray within their own villages.

New Beginnings

Djegnoute was seeking for a way to quit drinking and smoking when he visited some outreach meetings. "I wanted to make something out of myself," he said. "I needed a religion that had high standards. That very day the subject of health and temperance was being presented. I've not only quit these bad habits, but learned about a Man who suffered and died for me, and today He is my Saviour."

The missionaries launched Djegnoute in a gardening business, with a donkey cart for transportation. His ambition comes through with hardworking efforts.

Solonge is a woman who operates a roadside food service and says that after she studied with the Adventists her life has changed because of what she's learned. "I've become happy and have forgotten all about my past worries. Today, by God's grace, I can say that I am a woman of God."

Saturne says that he feels like a new man since he discovered the good news of Jesus. "One day," he said, "I saw a person get healed by some Christians. I



WATERY GRAVE: Baptism marks the start of a new life for Djegnoute.

asked them what medicine they used to do this. They told me they just prayed to God. I asked myself, 'Why can't I pray directly to God too? Why should I worship the devils?'"

Saturne says that since he became an Adventist, he is full of peace and joy. A far cry from his former self, he now stands up for Jesus in a family of 89 animists.

Cham is a miracle man. Though born as the son of a traditional medicine man, he chose not to live the dark life he'd seen practiced. He became a successful businessman.

However, he began to live a dark life of his own with wine, women, and song. Soon evil spirits possessed him to the point that he could no longer function. He wandered in a daze and slept in cemeteries. For a while his sanity returned and he went back to society and resumed his work, becoming even more successful than before. Then he again returned to his bad habits.

One day on his way to a bar, he stopped at an AFM prayer meeting. Kurt

Unглаub, the AFM missionary leading out that evening, continued the meeting longer than usual. In one short night Cham discovered Jesus.

Shortly afterward he and his wife, Ama, were baptized. Now Cham turns to the Lord for his every need. He has a constant testimony of miracles in his life to share. Unглаub says, "I'm so glad that I took the time to show a special interest in Cham that night."

Herb Prandl, who with his wife, Linda, and their children recently served the Lobi people, tells about the translations of spiritual readings and audio materials for the new converts.

Gospel Media

The New Testament, Christian songbooks, Bible stories, *Steps to Christ*, baptismal certificates outlining Seventh-day Adventist beliefs, and cassette tapes to be played on hand-cranked tape players are helping these new believers discover God.



MOTHERLY CARE: Margaret Unglaub examines a sick baby.

Bebe and Cati appreciate these new resources. Bebe's grandfather was a powerful sorcerer in the area, along with Bebe's father. He says, "My family members have always been animists by religion, even to this very day. They think they're happy with the devil. But I have discovered the truth, and I am happy. Even my family sees that. The joy

of God is in me and my joy is His. My wife and I believe God has chosen us to be in His family. God has guided our steps to join the Adventist family."

One of the village elders related a dream he had had. He said that God told him that he was not to observe the fetishes; that he was to build a nice house and that someday God's workers would come and have a church there.

Unглаub beams as he converses with the old gentleman, for he knows that God indeed spoke to this man through His Holy Spirit in that dream, just as that same Spirit of God led him and his family to these Lobi people.

"How rewarding it was to see these people, who until recently had been without the good news of Jesus," says Glen Wintermeyer, AFM field supervisor. "Without missionary families, these precious souls still would be living in a state of despair. Now they have hope!"

N E W S B R E A K

AAW Honors Six Women

Four educators, a physician, and a pioneer missionary received Lifetime Achievement awards—and standing ovations—during the Association of Adventist Women's fourteenth annual convention in Riverside, California, on November 2. More than 200 women and men attended the four-day conference that featured the Women of the Year banquet, sermons, workshops, seminars, and business sessions.

As English professors at Walla Walla College and Atlantic Union College, respectively, Helen Ward Thompson and Ottilie Frank Stafford have trained and influenced untold numbers of college students and future teachers.

Since 1955 Leona Glidden Running has taught biblical Greek and Hebrew and other ancient languages to hundreds of aspiring pastors around the world who have attended the Adventist Theological Seminary at Andrews University.

Patricia Habada was recognized both for editing the denomination's reading textbooks for grades K-8 and for chairing TEAM (Time for Equality in Adventist Ministry), an Adventist lay group that supports women in ministry.

Hertha Ehlers obtained her M.D. in 1934 from the College of Medical Evangelists and became a noted specialist in pediatric nephrology. Today the most prestigious award given to pediatric residents at Loma Linda University Medical School is named for her.

A pioneer missionary to Egypt in the 1930s, Erna Steinmann Kruger established the Matariah Mercy Home for orphans in 1947. Many of the children eventually became successful professionals; at least 50 joined the Adventist Church.

"Mama Kruger" retired to Germany, her homeland, where she still lives at age 90.



HONOREES: (From left to right) Helen Ward Thompson, Patricia Habada (seated), Ottilie Stafford, Leona Glidden Running, and Hertha Ehlers (seated). Erna Steinmann Kruger, now living in Germany, was honored in absentia.

By Kit Watts, assistant editor, Adventist Review

Forever Young?

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

Forever Young," a headline on the cover of the November 25 *Time*, seemed like a pretty good idea to me. Hope for eternal youth, which burns perpetually in my heart, was encouraged by a Duke University demographer who suggested, "There is no evidence we know of that human life expectancy is anywhere close to its ultimate limit."

"If," he added, "there is an ultimate limit."

I read on about the possibilities. Cryonics, for instance, would freeze the entire body until a time when the disease that caused death is curable. Nanotechnology, which replaces the surgeon's hand with probes and scalpels the size of a molecule, would roam around inside the body excising tumors and cleaning out clogged arteries. Telomere therapy would lengthen life by extending the DNA sequences that cap chromosomes within every cell of the body.

Dr. Richard Bucala, from Picower Institute, suggests an alternative—a spartan diet of 1,400 calories a day in exchange for 30 extra years of life. It's called "swapping food for time."

"After all," muses Roth, "you rarely see a fat centenarian." Still, he advises, you need to consider whether or not cold and hungry is a great way to go through life.

Says another researcher, "There's no reason today's adults could not realistically hope to see 120."

Time responds by noting, "For people dreaming of immortality, that prospect may fall a little short."

But for Adventists the immortality prospect does not fall short. Our name suggests our dream. Forever young. Death defeated. Health. Happiness. And yes, probably wealth, too.

Now, there's a dream worth pursuing.

NEWS COMMENTARY

NEWS BREAK

New York Literature Evangelists Surpass \$1 Million Sales Mark

Sales of books and other literature in the Greater New York Conference reached nearly \$1.14 million in 1996, reports Betty Cooney, conference communication director.

The total represents a 20 percent increase over sales in 1995 and marks six consecutive years of increases



ON THE STREETS: Publishing director Nahor Muchiutti (right), literature evangelist Humberto Arizo (center), and assistant publishing director Mercedes Rozo operate one of 25 sales tables where Adventist books and videos are sold.

for the conference's publishing ministry. The conference's 103 literature evangelists are responsible for 103 baptisms in addition to the book sales. Vidal Escobar led all the literature evangelists with sales of \$64,806.

In 1991 the conference started a cash-only

distribution program, terminating the use of credit. Since then, publishing director Nahor Muchiutti reports no uncollected accounts or loss of merchandise, and the number of literature evangelists has doubled.

More Than 400 Accept Christ During Kenyan Conference

More than 400 persons accepted Christ at an executives' evangelistic series in Nairobi, Kenya, conducted by Walter Pearson, director/speaker for the *Breath of Life* television ministry. Those who accepted Christ also indicated their willingness to attend Bible classes.

The reaping meetings were the result of 19 satellite meetings conducted by a team of health experts from the United States.—*Adventist News Network*.

Adventist College Gets University Status

Pacific Adventist College in Papua New Guinea recently received official status as a private university from the Papua New Guinea government, reports Ray Coombe, South Pacific Division communication director.

In recognition of the new status PAC's board changed

138 Years Ago: Tithing Begun

In January 1859 Sabbatarian Adventists faced a crisis: losing their ministers. Financial hard times had hit, and sporadic contributions had virtually ceased. Ministers were forced to practice trades to support their families.

In response, the Battle Creek Church of God (a pre-Seventh-day Adventist name) began studying biblical principles of supporting the ministry. Concluding that regular and proportional giving was ordained by Scripture, it recommended a plan of "systematic benevolence." The plan was later published in the *Review*.

Wrote James White: "If it be true *benevolence*, then by it is accomplished one of the highest and best objects, viz., united action of all the members of the body. It will then be a living, weekly test of the liberality of the church, drawing all its members together in united action" (*Review and Herald*, Oct. 15, 1861).

Tithing in place, Adventists were about to enter their golden age of evangelism.

—Bert Haloviak, GC Office of Archives and Statistics



DOUBLE DUTY: J. N. Loughborough, one of the church's first ordained ministers, also worked as a carpenter to earn a living.

NEWS BREAK

the school's name to Pacific Adventist University. Though the new status does not change the school's degree programs or course offerings, the university will now be included in the country's higher education master plan, which includes four universities.

The status also helps Sopas Adventist Hospital School of Nursing and Sonoma Adventist College, teaching institutions that must affiliate with a university, according to government regulations. Along with the new status the government also granted the university US\$380,000 to upgrade its facilities and programs.—*Adventist News Network*.

News Notes

✓ **Donald G. King**, assistant to the Atlantic Union Conference president and union communication director, was recently elected union secretary. King replaces Alvin R. Goulbourne, who has retired.



Donald King

✓ **Tithe-giving among North American Adventists** increased for the first nine months of 1996, but at a rate that barely kept pace with inflation and church growth, reports Kermit Netteburg, assistant to the North American Division president for communication.

The increase in tithe receipts was 2.5 percent, from \$334 million to \$342 million. But with the church's growth in membership in North America, tithe per capita increased only .5 percent, from \$410 to \$412.

The slow increase in tithe is matched by a decrease in giving to world missions, which dropped from \$14.8 million in the first nine months of 1995 to \$14.5 million in 1996.—*North American Division*.

✓ **The Third International Congress on Vegetarian Nutrition** will be held at Loma Linda University in California, March 24-28. Conference attendees will review findings from major epidemiologic studies of vegetarian populations around the world.

Topics of particular interest to Adventists will be discussed in a three-day session starting March 20. For more information about both sessions call 909-824-4593, fax 909-824-4087, or E-mail pjohnston@ph.llu.edu.

What's Upcoming

Jan.	25	Health Ministries Day
Feb.	1	Bible Evangelism Day
Feb.	8-15	Christian Home and Marriage Week
Feb.	15	Youth Temperance Day
Mar.	1	Women's Day of Prayer
Mar.	8	Tract Evangelism Day

Jesus: Forgiver Supreme

*No matter the failing, Jesus provides
pardon and victory.*

BY ELLEN G. WHITE

On one occasion those who were guilty of many secret sins brought to Christ a woman who had been taken in sin. They thought that He would pronounce judgment against her. . . . Then Christ said to them, "He that is without sin among you, let him first cast a stone." But not a stone was cast, and they went away, leaving the woman with Him.

He said to her, "Where are those thine accusers? hath no man condemned thee?"

She said, "No man, Lord."

Christ answered, "Neither do I condemn thee: go, and sin no more."¹

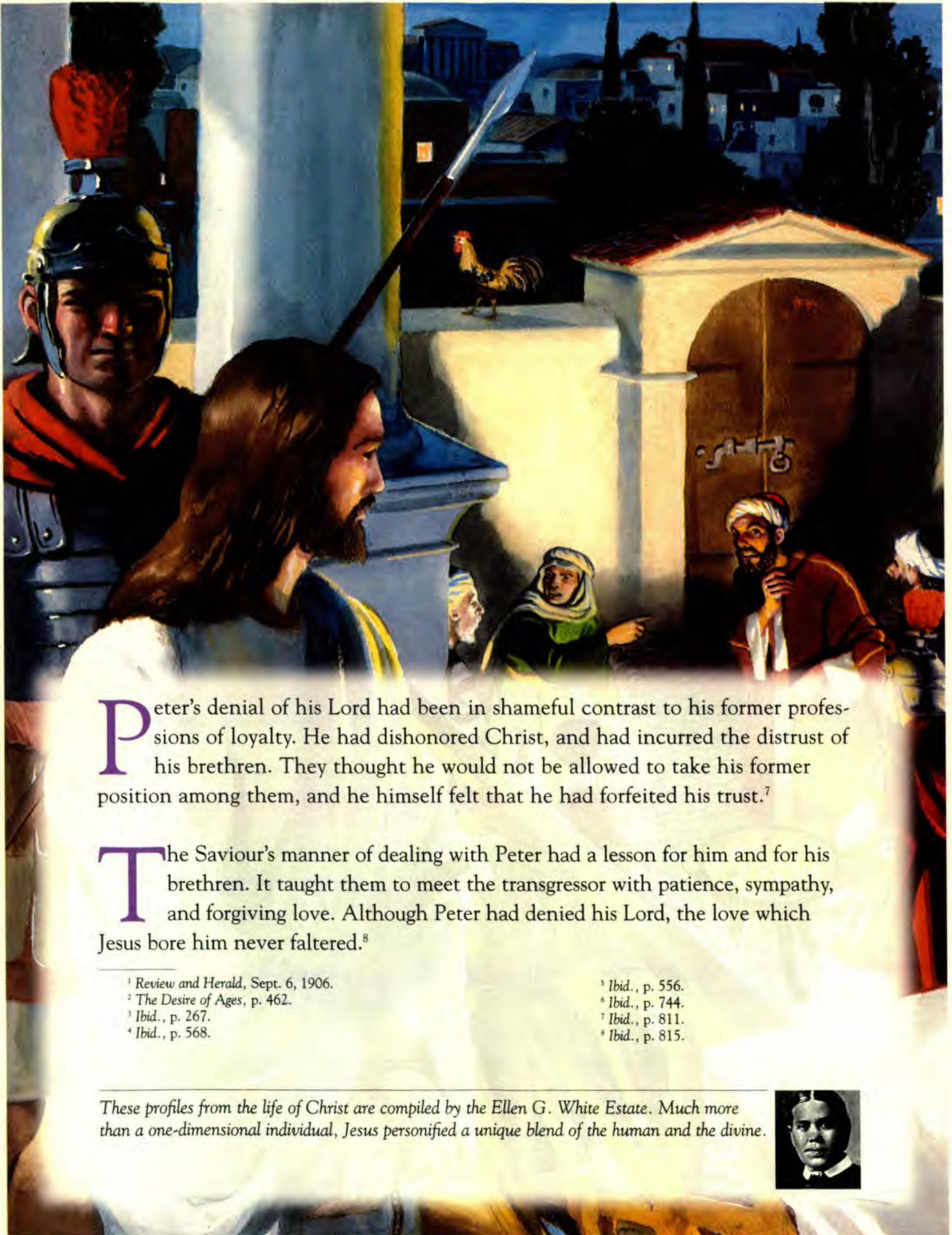
[The woman's] heart was melted, and she cast herself at the feet of Jesus, sobbing out her grateful love, and with bitter tears confessing her sins.²

It was not physical restoration [the paralytic] desired so much as relief from the burden of sin. If he could see Jesus, and receive the assurance of forgiveness and peace with Heaven, he would be content to live or die, according to God's will.³

Mary had been looked upon as a great sinner, but Christ knew the circumstances that had shaped her life. He might have extinguished every spark of hope in her soul, but He did not. . . . When to human eyes her case appeared hopeless, Christ saw in Mary capabilities for good. . . . The plan of redemption has invested humanity with great possibilities, and in Mary these possibilities were to be realized.⁴

Zacchaeus had received Jesus, not merely as a passing guest in his home, but as One to abide in the soul temple. The scribes and Pharisees accused him as a sinner, they murmured against Christ for becoming his guest, but the Lord recognized him as a son of Abraham.⁵

While the soldiers were doing their fearful work [of crucifixion], Jesus prayed for His enemies. . . . Christ pitied them in their ignorance and guilt. He breathed only a plea for their forgiveness—"for they know not what they do."⁶



Peter's denial of his Lord had been in shameful contrast to his former professions of loyalty. He had dishonored Christ, and had incurred the distrust of his brethren. They thought he would not be allowed to take his former position among them, and he himself felt that he had forfeited his trust.⁷

The Saviour's manner of dealing with Peter had a lesson for him and for his brethren. It taught them to meet the transgressor with patience, sympathy, and forgiving love. Although Peter had denied his Lord, the love which Jesus bore him never faltered.⁸

¹ *Review and Herald*, Sept. 6, 1906.

² *The Desire of Ages*, p. 462.

³ *Ibid.*, p. 267.

⁴ *Ibid.*, p. 568.

⁵ *Ibid.*, p. 556.

⁶ *Ibid.*, p. 744.

⁷ *Ibid.*, p. 811.

⁸ *Ibid.*, p. 815.

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



Growwwwl!



ROSY TETZ

Have you ever been sitting in church (or some other place where you are supposed to be quiet) when your stomach starts to growl? Your brothers and sisters might find it amusing, but for you it is probably embarrassing. It's one of those things that are much funnier when they happen to someone else.

The worst part is that you can't control the noise. There is no way to make your stomach growl softer.

But you could do the one thing that will stop your stomach from growling: you could eat. Your stomach is growling because it is empty. Your stomach moves all the time—usually it is busy digesting your food by pushing it and squeezing it. However, when all the food is digested, your stomach keeps moving, even though there is nothing left but air. The rumbling, growly noises are made by your stomach pushing air around.

God knows it's important for people to eat—that's how He created us! There are many stories in the Bible that tell about how God took care of His people by making sure they had enough to eat.

Get your Bible and look up Psalm 136. It's an unusual psalm. Did you notice that every other line is exactly the same? When you read it out loud it can sound like a song or a dance.

But there is something else special about this psalm. When you read it carefully, you can see that there are two main ideas: (1) God is the God of Creation; (2) God is the God of history.

Can you see it? In verses 1-9 the

psalm tells how God created the heaven and the earth and the stars. In verses 10-24 it tells about how God rescued the Israelites and helped them fight their enemies.

Then there is something odd. One little verse, all by itself, says: "He gives food to every living creature. His love continues forever" (verse 25, ICB). Why do you suppose that is there?

Because food is important, that's why. The God who created the world, the God who controls history, is the same God who gives us food. God's love is seen in Creation and history and in the food we eat every day.

That's why this psalm mentions food. And that's why we "say grace" before meals. We thank God for our food. We praise God for our food. His love continues forever.



PhotoDisc

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The Primacy of the Prophecy

After walking to a creek one summer morning for a short devotion, I opened my Hebrew Bible to Daniel 8 and 15 minutes later left with a radical new appreciation of verse 14, the cleansing of the sanctuary.

To begin, Daniel 8 consists of two sections—a vision (verses 1-14) and then an explanation of the vision (verses 15-27).

The vision itself consists of four major components. Daniel first sees “a ram which had two horns” (verse 3); then he sees a “he goat [that] came from the west on the face of the whole earth” (verse 5); next “a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land” (verse 9); and finally the vision ends with verse 14, the cleansing of the sanctuary: “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

The first 14 verses of the chapter (the vision) depict four prime elements: a ram, a goat, a little horn, and the cleansing of the sanctuary.

The rest of the chapter, verses 15-27, explains these elements in the order in which they appear. “The ram which thou sawest having two horns are the kings of Media and Persia” (verse 20). The prophecy names the first component: Media-Persia. “And the rough goat is the king of Grecia” (verse 21). The prophecy names the second as well: Greece. Verses 23-26 then describe the third element, the little horn, depicting it as a powerful persecuting entity that not only attacks God’s people but even stands up “against the Prince of princes” (verse 25). Though Media-Persia is depicted as “great” (verse 4) and Greece as “very great” (verse 8), the little horn power coming up after Greece is described as “exceeding great” (verse 9). One doesn’t have to be a historian to know that the kingdom that came up immediately after Greece—a kingdom greater than Greece or Media-Persia—a persecuting power that ultimately will be “broken without hand” (verse 25), is only Rome, both pagan and papal (in the Bible Rome is depicted as one power). Finally, the explanation ends by discussing the fourth and final element in the vision: that of the 2300-day

prophecy, but doesn’t explain it.

Thus the four major elements in Daniel 8 are:

1. Media-Persia
2. Greece
3. Pagan/papal Rome
4. Cleansing of the sanctuary

The cleansing of the sanctuary must be of prime importance.

Now, the first element, Media-Persia, certainly played an important role in the history of the world and of God’s people (Media-Persia freed the Jews from Babylonian captivity and paved the way for them to reestablish the Hebrew nation). Greece too, particularly under the exploits of Alexander the Great, impacted the world and God’s church in a big way. The third element, Rome, of course played a

major role in the world and with God’s people, and will do so until the Second Coming.

The crucial point: if only four elements exist in the chapter and the first three are so significant, what does that automatically say about the fourth (the cleansing of the sanctuary), except that it must be of major significance as well? Because the first three elements play pivotal roles in history, the fourth and climactic one must be pivotal too.

Thus whatever one believes Daniel 8:14 means, the cleansing of the sanctuary at the end of the 2300 days must be a crucial event on par with, and even exceeding, the great powers that preceded it in the vision. Even if one rejects the Adventist interpretation—that of the pre-Advent judgment, which leads to the Second Coming (see Dan. 7:9-11, 22, 26)—the context of the prophecy proves that the cleansing of the sanctuary must be of prime importance.

Interestingly enough, no other denomination does much with the text except to relegate it to localized events in Jerusalem about 150 years before Christ. Adventists alone emphasize Daniel 8:14, and considering the importance the chapter itself gives to the text, we’re right on track in doing so.



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



Literature Requests

The following persons have requested denominational literature and would be grateful for your help. This list is for literature only, and solicitation for funds by the recipients should be discouraged.

AFRICA

Pastor Opoku Agyeman, c/o Alfred K. Saipong, P.O. Box 463, Obuasi, Adansi, Ghana: Bible Story books.

Abraham Anshiso Ashebo, Ethiopian Adventist College, Kuyera, P.O. Box 45, Shashamane, Ethiopia: used set of *The Seventh-day Adventist Bible Commentary*.

Stephen Y. Busi, SDA church, P.O. Box 22, Kintampo, B/A, Ghana: commentaries, prophecy books, Picture Rolls, evangelistic tapes and videos, and periodicals.

Lenard Charungwa, House No. E24, Njube Township, P.O. Box Entumbane, Bulawayo, Zimbabwe: *The Great Controversy*.

Pastor Emmanuel Ekala, Bansa SDA Church, P.O. Box 66, Agona-Ahanta, via Takoradi, Western Region, Ahanta West Districts, Ghana: Bibles, cassettes and cassette player with batteries for evangelism meetings.

Pastor Gbetoyegi Gasu, Aboad SDA Church, c/o Box 66, Agona-Nkwanta, via Takoradi, Western Region, Ghana: Bibles, cassettes, commentaries, used books.

Pastor Jallah S. Karbah, North Ghana Mission of SDA, P.O. Box 74, Tamale, Ghana: books and materials for evangelism in a Muslim area.

Francis S. Kiboma, P.O. Box 72, Keumbu Kisii, Kenya, and Jane K. Nyamwaka, P.O. Box 73, Keumbu, Kenya: Bibles, Picture Rolls, children's and youth materials.

Kapiya Mavape, Lusamlo Primary School, P.O. Box 730014, Kawambwa, Luapula Province, Zambia: Bibles, commentaries, Spirit of Prophecy books, *Church Manual*, biblical

theory and ministerial manual.

Yosef Mitiku, Northwest Ethiopia Field, SDA Mission, Debre Tabor, P.O. Box 21, Gonder, Ethiopia: Spirit of Prophecy books, books about the Sabbath and Daniel and Revelation, Bibles (NIV and *Good News*), magazines.

Hezron Onditi Mogaka, SDA church, P.O. Box 47, Nyamache, Kenya: Bible commentaries, magazines, Bibles, Pathfinder materials, used greeting cards. Send same materials to Edna Moraa H. Nyantira at the same address.

Esther Nwobitor, c/o John D. Nwobitor, Aba Textile Mills PLC, P.M.B. 7125, ABA, Nigeria: used Bibles and Spirit of Prophecy books for evangelism.

Mrs. Silvia Nyamari, P.O. Box 619, Keroka, Kenya: materials for use in her evangelistic ministry.

Kithuure S. Nyamu, Nkondi Secondary School, P.O. Box 1394, Meru, Kenya: Spirit of Prophecy books, Bible studies, magazines.

Nelson Onchomba Nyatara, P.O. Box 3658, Nakuru, Kenya (literature evangelist): Bibles, *Adventist Reviews*, and other magazines.

Assa Nyowah, Abura SDA Church, P.O. Box 66, Agona-Ahanta, via Takoradi, Ghana (evangelist): Spirit of Prophecy and other used books.

Nipost Okpala, via Overri, Imo State, Nigeria. He requests literature for crusades running September through December. Especially needs new or used Bibles.

Zakariah Ongaga, Nderema SDA Church, Nyansiongo Loc., Nyamira District, P.O. Box 403, Nyansiongo, Kenya: magazines and periodicals.

Samuel Oti-Akenteng, c/o Pastor Moses Arthur, P.O. Box 609, Kampasi-Ashanti, Ghana: Picture Rolls, cassettes, Bibles, books, used greeting cards.

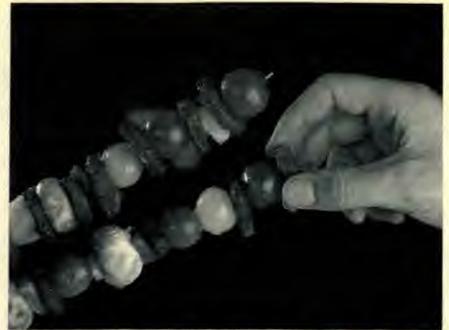
Pastor E. O. Yeboah, SDA church, P.O. Box 1343, Kumasi, Ghana: religious, health, and history books; Bibles; Picture Rolls; Adventist periodicals, including *Adventist Reviews*; and sermon material.

Students (outreach)

Asare Anim Eric, Roman Catholic Church, P.O. Box 3, Kukurantumi, Akim E/R, Ghana: age 16; needs a Bible (maybe you can help with Bible studies).

Dennis Mogaka, Mosochi High School, Box 520, Kisii, Kenya: age 17, needs a Bible and Bible dictionary.

Gyasi Richard, KOF, Agyei L/A, J.S.S. P.O. Box



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67, Mampong, ASH, Ghana: age 10; needs a Bible and a Bible study set.

Addai Philip J.Y., c/o Stephen Appiah, Presbyterian Church of Ghana, Box 2836, Ashstown-Kumasi, Ghana: age 15; non-SDA; needs a Bible, a pen, and some Bible studies.

INDIA

Susen Basumatary, Village 1, N. Guriajahr, P.O. Guriajahr, via Panerihat, 784523 District, Darrang, Assam, India: *Adventist Reviews*, *Daniel and the Revelation*, *Let's Get Acquainted*.

PHILIPPINES

Paquito R. Cometa, Signal Village SDA Church, Col. Ballezer and Providencia Streets, Signal Village, Tagig, Metro Manila, Philippines: *Adventist Reviews*, used books for church library.

Sau Thein (Myanmar), AIIAS, P.O. Box 038, Lalaan I, Silang, Cavite, Philippines 4118. An evangelist, he needs sermon materials, a prospectus for Daniel and Revelation seminars, health and evangelistic slides, prophetic charts, devotional, and Spirit of Prophecy books.

From the Southern Mindanao Mission of SDA comes a request for songbooks, magazines, Picture Rolls, and evangelistic materials for the following: **Piedrito Bayeta**, Puta, Parang, Maguindanao, Philippines. **Rodrigo Paculanang**, SDA church, Parang, Maguindanao, Philippines. **Julio Mendez, Sr.**, Bo. Hall, Landasan, Parang, Maguindanao, Philippines. **Edith Sesduero**, Dolefil SDA Church, Valencia Site, Polomolok, South Cotabato 9504, Philippines. **Pastor Alfonso S. Villarta**, SDA church, Notre Dame Avenue, Cotabato City 9600, Philippines. (He could also use slides and health magazines.)

WEST INDIES

Cecil Parris, Ramdass Street, Sangre Grande, Trinidad: literature and tracts for distribution.

They Still Go

Regular Missionary Service

Arthur Andreas, to serve as business teacher, Bangladesh Adventist Seminary and College, Bangladesh, **Laurenil Rosy Andreas**, and two children, of Paradise, California.

Leonard Eugene Atkins, returning as chaplain, Blantyre Adventist Hospital, and departmental director, Malawi Union, Malawi, **Ann Irene Atkins**, and one child.

Gary Lynn Benton, returning as assistant engineer, AWR-Asia, Agat, Guam.

Martin Dennis Bradfield, returning as associate ADRA director, East Zaire Union Mission, Lubumbashi, Zaire, **Glynis Bradfield**, and three children.

Charles Howard Brinegar, Jr., to serve as physician, Guam SDA Clinic, Tamuning, Guam, and **Meredith Marie Brinegar**, of Running Springs, California.

Gordon Todd Bruce, returning as country director, ADRA/Laos, Vientiane, Laos, and **Linda Rotua Bruce**.

LeRoy Vernon Byers, returning as ophthalmologist, Maluti Adventist Hospital, Lesotho, **Carolyn Faye Byers**, and two children.

Hugo Hernan Caceres, to serve as theology teacher, Linda Vista Academy, Chiapas, Mexico, and **Edith Noemi Caceres**, of Lombard, Illinois.

Matthew Curtis, to serve as director, English Language Schools, Euro-Asia Division, Moscow, Russian Federation, of South Lancaster, Massachusetts.

Pierre Deshommes, returning as ADRA director, Central African Union Mission, Yaounde, Republic of Cameroon, **Marcie Deshommes**, and two children.

William Quinton Dickerson, returning as principal/teacher, Bangkok Overseas Church School, Bangkok, Thailand, and **Elizabeth Grace Dickerson**.

Ellis Wayne Easley, returning as Bible, history, and Spanish teacher, Maxwell Adventist Academy, Nairobi, Kenya, and **Wanda Lee Easley**, of Keene, Texas.

Darald Morton Edwards, returning as senior lecturer, University of Eastern Africa Baraton, Eldoret, Kenya, and **Dorothy Darlene Edwards**.

Hedrick Judson Edwards, returning as professor/director of Health Education Department, Adventist International Institute of Advanced Studies, Silang, Cavite, Philippines, **Ena Lenoa Edwards**, and one child.

Norman David Emerson, returning as internal medicine physician, Guam SDA Clinic, Tamuning, Guam, **Oleta Lee Emerson**, and one child.

Paul Wilbur Essig, returning as educational consultant, Lakpahana Adventist College and Seminary, Mailapitiya, Sri Lanka, and **Karen Jean Essig**.

Garey Edwin Gantz, returning as dean, Lakpahana Adventist College and Seminary, Mailapitiya, Sri Lanka, and **Marilyn Kay Gantz**.

Leopold Henry Garbutt, to serve as orthopedic surgeon, Bella Vista Polyclinic, Inc., Mayaguez, Puerto Rico, **Ann Elizabeth Garbutt**, and one child, of Siloam Springs, Arkansas.

Sydney Chesterfield Gibbons, returning as president, West Cameroon Mission, Douala, Republic of Cameroon, **Katherina Gibbons**, and two children.

Ronald Von Gruesbeck, returning as lecturer, University of Eastern Africa Baraton, Eldoret, Kenya, **Pauline Gruesbeck**, and three children.

Andrew Daryl Gungadoo, to serve as assistant engineer, AWR-Europe, Forli, Italy, of Berrien Springs, Michigan.

Stephen Roscoe Guptill, returning as associate director of education, Asia-Pacific Division, Singapore, and **Margaret Davis Guptill**.

Janeric Arne Gustavsson, to serve as vice president for development, Adventist Seminary of West Africa, Nigeria, **Inger Elisabet Gustavsson**, and one child, of Berrien Springs, Michigan.

Johan Rudolf Arnold Haakmat, returning as associate professor of religion, West Indies College, Mandeville, Jamaica, and **Olga Veronica Patricia Haakmat**.

Chester Lee and Barbara Jean Huff, to serve as president and administrative assistant for development, respectively, Euro-Asia Division, Moscow, Russian Federation, of Mound, Minnesota.

George Edward Huggins, returning as departmental associate director, Liberia Mission, Monrovia, Liberia, and **Pearl Jean Huggins**.

Kenneth Paul Jameson, to serve as manager, Southern Publishing Association, Cape Town, South Africa, and **Patricia Ann Jameson**, of Shreveport, Louisiana.

Alcega Jeanniton, returning as president, Equatorial Guinea Mission, Malabo, Equatorial Guinea, and **Veronica Jeanniton**.

Eddy Euclid Johnson, to serve as president, New Caledonia Mission, and **Erna Kristros Johnson**, of Port Coquitlam, British Columbia.

Karl Errol Johnson, to serve as secretary, French Polynesia Mission, Papeete, Tahiti, **Gloria Johnson**, and three children, of Saint Bruno, Quebec.

Sandra Louise Kisner, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Glen Allen, Virginia.

Fordyce Verlin Koenke, returning as principal, Guam Adventist Academy, Talofoto,

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Guam, and **Sharon Ann Koenke**.

Carl Koester, returning as clinic administrator, Blantyre Adventist Hospital, Blantyre, Malawi, and **Beverly Ann Koester**.

Christina Lochmanetz, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Victoria, British Columbia.

Neil Foster Lovitt, to serve as family practice physician, Guam SDA Clinic, Tamuning, Guam, and **Katherine Janet Lovitt**, of Keene, Texas.

Thomas Joseph Massengill, returning as treasurer, Southeast Asia Union Mission, Singapore, and **Dorothy Jean Massengill**.

Harry Mayden, returning as director of education, Euro-Asia Division, Moscow, Russian Federation, and **Joyce Adele Mayden**.

Marvin Dale Meeker, returning as maintenance manager, Valley of the Angels Hospital, Tegucigalpa, Honduras, and **Mildred Louise Meeker**.

Roger Thomas Moyer, to serve as assistant engineer, AWR-PanAmerica, Alajuela, Costa Rica, of Rochester, Washington.

Daniel Reece Neisner, returning as senior chaplain, Hongkong Adventist Hospital, Hong Kong, **Shirlee Marie Neisner**, and three children.

Maxine Andrea Newell, to serve as physiotherapist, Bangkok Adventist Hospital, Thailand, of Hartford, Connecticut.

Kenneth Lynn and **Julie Emily Norton**, to serve as coordinators, Ubon Language School, Bangkok, Thailand, of Collegedale, Tennessee.

Christian T. Olson, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Berrien Springs, Michigan.

Jane J. Park, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Chattanooga, Tennessee.

David Merrill Parks, returning as associate secretary, Asia-Pacific Division, Singapore, and **Reitha Ellen Parks**.

Travis Alexander Patterson, to serve as youth pastor, Guam Adventist Academy and Guam-Micronesia Mission, of Woodruff, South Carolina.

Harold Eugene Peters, returning as country director, ADRA/Sudan, Khartoum, Sudan, and **Verna Ruth Peters**.

Donald Mark Pettibone, returning as assistant director, General Conference Auditing Service, Eastern Africa Division, Harare, Zimbabwe, and **Marion Susan Pettibone**.

Paul Pichot, returning as academic dean, Ethiopian Adventist College, Shashamane, Ethiopia, **Rupelin Pichot**, and three children.

Paul Daniel Plank, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Salem, Missouri.

James Potter, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Loveland, Colorado.

Herbert Prandl, to serve as director, ADRA/Mali, Bamako, Mali, **Linda Kay Prandl**, and three children, of Everett, Washington.

Ernest Stacy Priddy, returning as production manager, Montemorelos University, Mexico, and **Dorla Jean Priddy**.

Byron Lewis Reynolds, returning as physical therapist, Mission Health Promotion Center, Saraburi Province, Thailand, **Carol Lavonne Reynolds**, and three children.

Edwin Earl Reynolds, returning as associate professor/associate pastor, Adventist International Institute of Advanced Studies, Silang, Cavite, Philippines, **Connie Lee Reynolds**, and three children.

Harold Roberts, to serve as dental consultant, Ukrainian Union, Kiev, Ukraine, of Loma Linda, California.

Heather-Dawn Carla Rodriguez-Richards, to serve as librarian, West Indies College, Mandeville, Jamaica, West Indies, and three children, of Miramar, Florida.

Stephen Paul Roesler, to serve as orthopedic surgeon, Bella Vista Hospital, Mayaguez, Puerto Rico, **Wilda Margarita Roesler**, and two children.

Hulda Togue Romero, to serve as elementary teacher, Ebeye SDA School, Marshall Islands, of Takoma Park, Maryland.

Donald Dean Sandquist, returning as director, SDA Dental Service, Pakistan Union, Lahore, Pakistan, and **Esther Jane Sandquist**.

Charles Howard Schlunt, returning as lecturer, Department of Business Administration, Newbold College, Berkshire, England, **Janet Rae Schlunt**, and one child.

Joseph Alvin Shewchuk, to serve as maintenance supervisor, Majuro SDA School System, Guam-Micronesia, **Lisa Kaye Shewchuk**, and two children, of Weimar, California.

Larry Glendon and **Lovice Irene Sibley**, to serve as teachers, Maxwell Adventist Academy, Nairobi, Kenya, of Jefferson, Texas.

Donald and **Ardith Marlene Sinclair**, to serve as English teachers, English Language Schools, Moscow, Russian Federation, of Acme, Alberta.

James LeVerne Smith, returning as nurse anesthetist, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Ruth Joy Smith**.

Anthony Markus Stahl, returning as finance director/controller, ADRA/Nicaragua, Managua, Nicaragua, and **Karina Virgith Stahl**.

Allen Richard and **Andrea Paige Steele**, returning as program director and public relations and development director, respectively, AWR-England, Newbold College, Berkshire, England.

Constance L. Strahle, to serve as EPI coordinator on USAID Emergency Health Program, ADRA/South Sudan, Nairobi, Kenya, of Sam Rayburn, Texas.

Barney Mack Tennyson III, to serve as financial and management analyst, Adventist International Institute of Advanced Studies, Silang, Cavite, Philippines, of Mount Pleasant, South Carolina.

Roy Tim Terretta, returning as general manager, Source of Life Publishing House,

Zaokski, Russian Federation, and **Zeleny Fiman Terretta**, of Durham, North Carolina.

Walter Henry Toews, to serve as acting business manager, Adventist International Institute of Advanced Studies, Silang, Cavite, Philippines, and **Irene Florence Toews**, of Williams Lake, British Columbia, Canada.

Thomas William Toews, to serve as English teacher, English Language Schools, Russia, of Lancaster, California.

Santa Vilma Torres, returning as professor, Respiratory Therapy Department, Antillian Adventist University, Mayaguez, Puerto Rico, and **Francisco Torres**.

Wanda Faye Turner, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Memphis, Tennessee.

Philip Wayne Van Lanen, returning as dental technician, Saipan Adventist Clinic, Saipan, **Sandra Kay Van Lanen**, and two children.

Donald James Vietz, to serve as country director, ADRA/South Sudan, Nairobi, Kenya, and **Susan Adele Vietz**, of Winnemucca, Nevada.

Ashley Alden Merriam Wade, to serve as English language teacher, St. Petersburg, Russia, of Bainbridge Island, Washington.

Loron Talbott Wade, returning as professor, School of Theology, Montemorelos University, Montemorelos, Mexico, and **Ruth Ann Wade**.

Clinton Lloyd Wahlen, returning as theology professor/librarian, Zaokski Theological Seminary, Zaokski, Russian Federation, **Gina Renee Wahlen**, and one child.

Wayne Edward Ward, returning as dentist, Guam SDA Clinic, Tamuning, Guam.

Derrick Grant and **Rosemarie Ethel Welch**, to serve as English teachers, Nile Union Academy, Heliopolis, Cairo, Egypt, and one child, of Lacombe, Alberta.

Winnifred Laverne West, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Billings, Montana.

Barry Lewis White, returning as dental technician, Adventist Health Centre, Blantyre Adventist Hospital, Blantyre, Malawi, and **Breta Wolcott White**.

Hyun Kil Yoon, to serve as dental technician, Adventist Health Center, Moscow, Russian Federation, of Surrey, British Columbia, and **Jum Rae Yoon**.

Wesley Scott Youngberg, returning as preventive care specialist, Guam SDA Clinic, Tamuning, Guam, **Betsy Jane Youngberg**, and two children.

The Art of Receiving

Here, let me give you something for your gas," said an older pastor friend to me.

"No, I hardly went out of my way," I objected.

"Yes, but I want to give you something anyway," he persisted.

He had bought a computer sometime before, but did not have a monitor. Since I have a computer, he asked me to help him choose a monitor for it. Even though I know little about computers, I took him to a store, where a salesclerk showed us which monitor to buy.

Almost 45 years ago this pastor had helped me on several occasions. When I was called to go to another city to teach church school, the truck came on Friday and we sent away all our furniture, but the check for our train fare did not arrive that day.

This pastor and his gracious wife readily invited my wife and me and our two children to stay with them over the weekend. They refused to accept any pay.

Good Advice

While trying to decide whether or not to accept the money he now offered, I thought of the advice Jack had once given me many years ago.

Jack, about 25 and a patient in the children's hospital where I worked part-time as an orderly, had polio. When I met him, he spent his days on a rocking bed. I fed him, brushed his teeth, and took care of his other physical needs. Though I worked with other patients, my main responsibility was to care for Jack. During the 18 months I worked with him we became good friends and quite often discussed various topics of interest to us both.

Children of all ages were patients in this hospital, and many were from very poor families. Some wore casts on both legs and on other parts of their bodies that sometimes caused them to lie in awkward positions. Some were born with deformities.

Others had had bad accidents. Bob, who shared the ward

with Jack, had been a big healthy fellow of about 18 when he suffered a broken back while playing football and would never walk again.

*Jack,
the polio patient,
gave me a lot
to think
about.*

As time permitted, I ran errands for patients. One Sunday morning a girl of about 14 asked me to go and get her a soft drink from the vending machine several floors below. I gladly went and got the drink. But she looked downcast when I refused to accept the money she offered me. *How can I accept money from this poor disabled girl who is so needy?* I asked myself.

I told Jack about this experience. In his kind way Jack suggested that I had not done the wisest thing.

"What do you mean? She needed the money far worse than I did."

Slowly, between breaths, Jack explained. "You don't understand. When people do things for us patients, even though they are eager to do so, we often have no way of showing our gratitude for their kindness.

"That girl was trying to show her gratitude in the only way she knew how. Since you did not accept her gift, I think she was disappointed."

"Maybe that is the reason she frowned when I refused to accept her money. I had never thought of it that way," I said.

When my pastor friend offered me money for gas, I accepted it graciously. Not because I needed it or even deserved it, but because it is sometimes, as Jack taught me, "more blessed to receive." ■

Richard S. Norman is a freelance writer who lives in Avon Park, Florida.



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