



ADVENTIST Review

April 17, 1997

Cutting Edge

**"Pobody
Is Nerfect"**

**Adventist
"X" Files**

**Keeping the Sabbath
and Your Career**

Yvonne Lewis:

Pressing Through

LETTERS



"Is there any way we can reach a balance between worship that may bore even the angels and worship that delights the devil?"—Gail Trumble Pritchard, via E-mail.

Contemporary Worship

Thank you for the "Let There Be Praise!" package (Feb. 20) concerning the role of music in our worship services.

I think that not many of us seriously object to contemporary music in the church. What can be a problem, though, is an overemphasis on the volume and the repetitive rhythms often assigned to the percussion instruments. This can be particularly upsetting when rhythm instruments overpower not only the words, but equally important elements such as harmony and melody.

Satan, a master musician, understands well the influence of music. We must not assume that he has not made, or will not make, an effort to infiltrate, adulterate, and subvert the music of the church. Vigilance must be exercised.

—**Paul E. Hamel**

PROFESSOR EMERITUS OF MUSIC
ANDREWS UNIVERSITY
BERRIEN SPRINGS, MICHIGAN

I spent my late teen years in the alcohol, drug, and rock world and have recently come back to God. I'm now 21. Recently my wife and I caught the tail end of a contemporary service at an Adventist church. We were so appalled that we had to leave.

I would rather see fewer young people worshipping with reverence than see the church compromising and conforming. It reminds me of how the early Christian church compromised to please the world. Young people: Please don't confuse the feeling of camaraderie and fellowship with a spiritual blessing.

—**Keith Pritchard**

GRAND JUNCTION, COLORADO

There are thousands of us—and we are of all generations—who feel in our heart of hearts that something is terribly wrong with the new worship styles. The church is not making history; we are repeating something.

Just the Facts

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call 1-800-260-7171.

Did the struggle over worship styles not begin with Cain and Abel? Could this possibly be a replay of the Constantine syndrome? After all, he was only trying to make the gospel user-friendly!

This new worship phenomenon is more divisive to the unity of the church than many independent ministries. Could our attempts to save our youth actually backfire, causing them to be lost because we're mixing the sacred with the profane?

The *Review* has done an effective job covering one point of view. Would it not be appropriate to hear from the other side?

—**Richard O'Ffill**

ADULT MINISTRIES
FLORIDA CONFERENCE
ORLANDO, FLORIDA

Look for further treatment of worship in an October 30 special issue, which will also carry the Week of Prayer readings.—Editors.

Racial Unity

I thoroughly support David Williams' clear and persuasive call for the Adventist Church to finally do the right thing in race relations ("The Right Thing to Do," Feb. 20). We cannot continue to be satisfied with a status quo that reflects "separate but equal" worship, fellowship, and church polity. Our human justifications ring hollow when at the same time we call people to worship a God whose power transcends our humanity.

If we are waiting for our people to get rid of prejudice before we unite

our structures, it will never happen. Social science literature suggests that people are more likely to be attracted to the people with whom they associate. Getting together helps us to like each other.

But as Williams indicates, getting together must be on truly equal footing. It cannot be by one or more groups giving up their structures to join the structures of another group. It requires a true revolution—a destruction of fundamentally flawed structures and a rebuilding of new, morally defensible ones.

Could the *Review* not stand behind this article rather than place it in the arguable Opinion section?

—Austin C. Archer, Ph.D.
COLLEGE PLACE, WASHINGTON

David Williams has written an article that all Seventh-day Adventist Christians in North America must read and carefully analyze. Williams is both theologically and sociologically stimulating. He understands that theological imperatives, by definition, must take preeminence over sociological pragmatism. As a church we must come to terms with Williams' postulation or risk becoming spiritually irrelevant.

—Willie Oliver
BURTONSVILLE, MARYLAND

I am pleased to see an article with such strong arguments in favor of congregational desegregation. Our brother has spoken my sentiments clearly and articulately. I only hope that this opinion has not fallen on deaf ears.

—Rich E. Costello
MARIETTA, GEORGIA

Love's Demand

I found John M. Fowler's "In the Presence of Mystery" (Feb. 13) to be extremely enlightening and edifying. His observation that the plurality of

God is implied since He is love and love cannot exist in isolation is something that I hadn't considered, but that I thought was very convincing.

—Jeremy M. vanDieman
CALGARY, ALBERTA

Business Sense?

Three million dollars down the drain! (See "Board Terminates Publishing Venture," Feb. NAD Edition). Have we no auditors? Have we no businessmen? No one could make projections? No one could see the fraud? What is happening?

—Jack Bogle
LOMA LINDA, CALIFORNIA

Sabbath Conflicts

Just before Christmas break one of my professors shared "Chandler's Choice: God or Career?" (July 18) in class.

This article seems to be typical *Adventist Review* fare. A person is tempted to take a job offer that might involve working on Sabbath—but she turns it down and seems to live happily ever after.

I am not knocking Ms. Chandler's decision to stand up for her convictions. However, running such stories reflects an unbalanced view of Adventist life. Not everyone gets rewarded on this earth for following the Scriptures or keeping the Sabbath. Persecution exists even in a "free country" like the United States.

I see the need for both sides of the story in the *Review*. We need to be aware of those who have had to suffer unjustly for making the right choices.

—Kerensa Anne Juniper
SOUTHERN ADVENTIST UNIVERSITY
COLLEGE DALE, TENNESSEE

We share your concerns. See Angela Wiant's "Keeping Sabbath and Your Career," beginning on page 8.—Editors.

ADVENTIST Review

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NEXT WEEK

Who Is a "Mother in Israel"?

Unsung and often overlooked, they're everywhere.

ADVENTIST Review

"Behold, I come quickly . . ."

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

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

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

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it is written TELETALK



55 million Chinese young people may die from smoking in the next 25 years!

It Is Written

The Chinese government is concerned. So, they've begun educating citizens about good health habits.

Six television programs on "How to Stop Smoking" (jointly produced by IIW and the Health Education Institute) aired three times on Chinese TV in 1996.

In 1997 these programs, featuring Mark Finley, are being released nationwide to a potential 900 million viewers.

A six-part series on "How to Prevent Heart Disease" is being prepared for release later this year.

Please join us in praying that as China's precious millions learn a healthy physical lifestyle they may also learn a healthy spiritual lifestyle.



Meets



The China



Challenge

It Is Written, Box O, Thousand Oaks CA 91360, www.iiw.org

Seven Ways to Believe

WILLIAM G. JOHNSON

It's hard to believe.

Maybe it's harder to believe than it used to be. Maybe the media keeps jolting us into an awareness that this world is terribly, terribly wrong by an unending march of blood and bodies and potbellied children with staring eyes. In all this mess, where is God?

Jesus predicted that it would be hard to believe in the last days. "When the Son of Man comes, will He find faith on the earth?" He said (Luke 18:8, RSV).

At times I struggle to hold on to faith. At times I find it easier to doubt than to believe. The world tries to force me into its mold, and that mold would have me believe that only what I see and hear and feel and smell is real.

The Bible tells me otherwise: "Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy" (1 Peter 1:8, NIV). "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed" (John 20:29, NIV).

I long for a faith that will not doubt or despair, that doesn't shrink in the face of calamity or heartbreak. Not the naive gullibility, not the shallow feel-good, everything's-fine stuff bandied about by many Christians; not a superstitious, formulaic approach that says if you only get the words right, God will cast out devils or do whatever you want Him to do.

No! Faith that lives and obeys and trusts. A living relationship with a living Lord.

Here are seven ways to believe—to come to faith, to build faith, and to stay in faith. They are for me before they are for anyone else.

1. **Choose faith.** Put your will on the side of belief rather than of unbelief. God will not force us to belief. He throws up evidences before our face, but only we can choose the faith option. "I believe; help my unbelief!" (Mark 9:24, RSV).

2. **Open your eyes to God.** God is at work all around us. He's working in your life and mine. Even when we feel that He is far away or that He has shut His ears to our sobs for help. Like Mary at the empty tomb, we are blinded by tears and fail to recognize His form. Open your eyes—He is near. Open your ears—hear His voice call your name as He called Mary's (John 20:16).

3. **Feed on faith food.** Very little of what people read

today builds faith. The great writing of our times emerges from the well of futility and nihilism and pulls us back into the well. The number of writers and artists whose lives end in suicide is appalling.

If we continually feed on the food of unbelief, our faith will sicken and die. We cannot take ourselves out of the world—I'm not advocating a new monasticism—but we need to ensure that we do not permit our intellectual diet to become unbalanced. The best faith food comes from the Bible, then Ellen White's writings, then works of men and women who believe.

4. **Talk faith, not doubt.** Our words have a reciprocal action on ourselves: by talking faith we nurture faith; by talking doubt we nurture doubt.

Again, I'm not advocating anti-intellectualism. I'm for cold, hard reason and sound logic. But let all our words and relationships with others spring from the *fact* of our relationship with Jesus Christ. Let's be unabashed believers—not pushy, but quietly, firmly confident.

5. **Sing songs of faith.** Music impresses and empowers me like no other medium. Music lifts my spirits, releases creative energies, drives away the blues. Music expresses my belief in a Creator who loves beauty, who gives life. Music draws me into the presence of God.

6. **Get up and go to church.** It's easy to take Sabbath "off," to lie in bed until it's too late to make it, to turn on the radio and get church electronically. We can think of 50 reasons this is a Sabbath to skip church, but they're all weak. There's a blessing in getting up and going to church, a blessing we won't find anywhere else.

7. **Focus on Jesus.** The last point is the best. Jesus is always the best. "Let us keep our eyes fixed on Jesus, who inspires and perfects our faith. For the sake of the joy which lay before Him He endured the cross, heedless of its shame" (Heb. 12:2). Read about Him. Talk to Him—that's what prayer is.

In the last days God will have a people who believe. They will not only keep His commandments, but have the faith of Jesus (Rev. 14:12). Even in an age of unbelief.

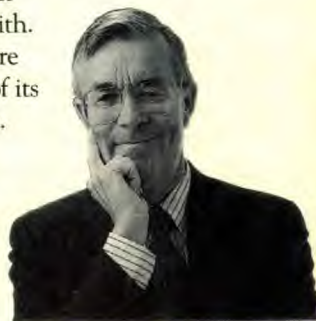


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"Pobody Is Nerfect"

The words of our title appeared on a bumper sticker I saw just after my family moved to the Washington, D.C., area. A spoof on the well-known aphorism "nobody is perfect," the sign had the intended effect on me—it got my attention.

And it probably also played a role in the very first editorial I did for the *Review*. "To write for public consumption is to know the awkward feeling when errors show up in unexpected places," I wrote then. "A key omission . . . , for example, . . . discovered too late to remedy. The realization that a thousand eyes will spot it evokes a painful 'Ouch!'"¹

This is why, at every stage of the production process, we check and double-check. Copy editors and proofreaders also give the stuff a going over. Yet every so often some embarrassing error eludes all eyes, and shows its mischievous face in print.

Earlier this year it happened to me. Remember the conversion story of Canadian pastor Ishmael Ali?² In preparing such an article, one adds minor details here and there to round out the narrative for the benefit of the reader. And so it was that in an attempt to explain to the uninitiated what the Canadian Grey Cup Games are all about, I inserted the word "hockey" in parentheses, without giving the matter a second thought.

As the article made its way through the various stages of production, I went over every detail, so I thought. I was in constant contact with Pastor Ali—to confirm, to verify, to tighten. I made calls to British Columbia and to Trinidad, even touching base with the principal of the local Catholic school in the town of Tunapuna, near the place where one of the events took place.

But did I once check out the hockey detail? No. The thought of doing so never crossed my mind. After all, hockey is as Canadian as apple pie is American or as kimchi is Korean. I felt as sure of my facts as if I had just finished telling someone the names of my two kids. Why verify a thing like that?

But there, precisely, was where my ouch would come.

"Was everything OK?" I asked Ali after the article came out.

"Everything was fine," he said. Then he added—gently—"except for one thing."

"What was that?" I asked.

"The Grey Cup is football," he said, "not hockey."

Right then I felt like the little boy who once prayed that God would make Jacksonville the capital of Florida,

because that's what he'd just written on his quiz.

But what was nice about the pastor was the gentleness he used in setting the record straight. And I believe that's how God treats us when, notwithstanding our best intentions, we make mistakes or fall into sin. Canadians had every right to come down on me for the gaffe, especially when, in previous reports, we had made Toronto the capital of Quebec, divided Manitoba-Saskatchewan into two conferences, and time after time made Canada part of the United States.

Yet they didn't. I think that's how God is.

And I learned another lesson—about the untenableness of the doctrine of absolute human perfection. For if in these common affairs of life we slip up, how can

anyone deny that the same thing is also true in the spiritual areas, where the requirements are much higher and, in a sense, more complex.

If I continue writing for the *Review*, I'm bound to make new mistakes, however genuine my intention to avoid them. And it is equally true that if I keep on living in the world, I will also commit mistakes and sins—especially in those areas I feel most sure of myself.

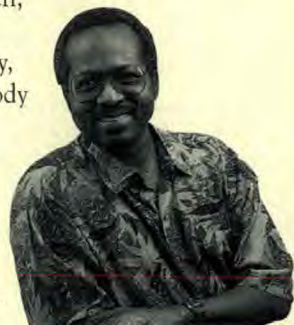
To be truthful is to admit these things. To be hopeful is to know that there is forgiveness with God. To experience assurance is to understand that our perfection is in Jesus, not in ourselves.

But enough theology. Back to the issue—for a final word to my Canadian friends: If, as punishment, you should ask me to stand in a corner and memorize the names of all the members of Parliament since confederation, I'll give it a go. Or translate into English all the speeches of Prime Minister Jean Chrétien given in French, I'll take a swing at it. But if, on the other hand, you have the heart to say, "Oh, Brother Roy, never mind, 'pobody is nerfect,'" I will love you forever!

And that's how God deals with us.

¹ "A Prayer as I Begin," *Adventist Review*, Dec. 1, 1988, p. 5.

² See "Ali's Story," *Adventist Review*, Jan. 9, 1997, pp. 8-11.



GIVE & TAKE

ADVENTIST QUOTES

"Since we're going in every direction, *one* of them must be right."

—Steven C. Timm, on whether the church was headed in the right direction, on the Adventists Online forum

"If you want to know what people are like, watch their reactions, not their actions."

—Elder Andrew Adams, Hot Springs, Arkansas

"Every day above ground is a good day."

—David Rand, Andrews University chaplain, to the Pioneer Memorial church

"Most people like dogs because they wag their tails, not their tongues."

—Pastor David Osborne, to the Carmichael church, Sacramento, California

ADVENTIST LIFE

Like most churches, ours spends a lot of time and money on its kids. But it's amazing what really gets through to them.

On the way home from our church's evangelistic meetings, our 9-year-old, Anna, said, "Pastor Crawley spends more time at the church than you do, Dad."

My wife replied, "He has a head start, since he works there full-time, and your dad has to go to his job."

"You mean Pastor Crawley works full-time at the church?" said Anna. "Like a job? You mean pastors don't have regular jobs?"

"You learn something new every day, huh?" I said.

"Pastor Crawley is way too cool to be a pastor," declared Anna.

I wondered what made him "cool." The amount of time he plays with the kids at the church school? The energy he puts into his children's story?

"Anna," I said, "what makes Pastor Crawley cool?"

"He eats chips," she said.

—Mack Tennyson, Charleston, South Carolina

As I worked in my kitchen, my 5-year-old niece played with paper dolls in an adjoining room. I usually sing as I work, and this day the chorus of my song ended with the words "I will abide with Thee."

Small hands tugged at my apron as I finished the third chorus of the song. "Auntie," she questioned, "I will 'bide with the *what*?"

—Alyce Pickett, Knoxville, Tennessee



ILLUSTRATION BY TERRY CREWS

WHISTLE WHILE YOU WORK



HANGIN' OUT: With the right attitude, community service can be a lot of fun—just ask Union College student Leora Johnson. The college's Joe Mertz Center sponsors an annual community service project in the Lincoln, Nebraska, community. Classes are canceled and more than 60 percent of students report for duty, working all day. Throughout the year, Union students and faculty clock more than 15,000 service hours.—*Story and photo by Eric Stenbakken.*

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Keeping the Sabbath and Your Career

*How three young adults faced tough choices as they considered
an employer's demands and God's commands*

BY ANGELA WIA NT

THE WORDS "NAVY RECRUITER" HUNG on the side of the building. As Tori opened the glass front door, a uniformed officer immediately met her, introduced himself as Sergeant Whelan, and led the way to an office down the hall.

He began by showing her pictures and brochures while casually chatting about the many possibilities a Navy career

could lead to. Soon Tori was taking a short preliminary test on a computer. To her delight, she scored quite high on the test. She noticed signs of heightened interest in the sergeant's face as he reported the results.

"Now let's take a look at the possibilities for a specialty while serving in the Navy. With your degree and your high test score, you could get into any of the areas listed here," he



said, offering her a booklet with a long list of titles.

"Whoa, I'm kind of surprised. I didn't realize there were so many choices," Tori said.

"You'd enter as an officer with your education," Sergeant Whelan added.

"After initial training, what would a typical day be like?" Tori's enthusiasm was beginning to show.

"Well, you'd have a specific job, depending on your specialty, just like a civilian job. You'd show up for that job daily."

Then Tori gathered the courage to ask a question that she had been afraid to ask. "I am a Seventh-day Adventist, and I have always kept Saturday as my Sabbath, going to church and not working on that day. Since this is a religious conviction, I am wondering if I can sign up with the allowance to keep my Sabbath."

"In a case like that, there is always a chance that special arrangements could be made with your commanding officer," Sergeant Whelan said with assurance.

"So I could get that in writing?" she asked meekly.

"Yes, we'll put in writing that reasonable effort will be made for you to have time to go to church."

Quickly it became clear that nothing could be guaranteed after all. But the ever-polite recruiter offered his card and encouraged a return visit. "If you change your mind, don't hesitate to give me a call."

Change my mind, Tori thought to herself. *How could I ever change my mind? He just doesn't understand.*

Having financial trouble because of the difficulty of finding a job, Tori faces a struggle many other young adults face as they look for a niche in the career world.

Tough Realities

The 1990s have proved to many young adults that a hard-earned education is no guarantee of success in an increasingly competitive job market. The special request to keep the Sabbath is not welcome. Many potential employers want a job candidate who is available every day of the week.

Still another potential career obstacle that is not always obvious at first is the difficulty in securing promotions after landing a job and meeting the requirements for advancement.

This happened to Nathan. He had worked for a security company in

many different environments for three years. At one assignment, a local mall, a promotional opportunity arose. It could mean a substantial pay raise and an increase in rank. Nathan had the experience and training needed. After applying, he was informed that while he was amply qualified, he was not chosen. He had to be willing to work on Saturdays for the position.

How does God view our situation in 1997? As it becomes more difficult to keep up financially, many families have several working members, some with more than one job. Could it be that the Sabbath should "keep up" with the times too? Was Sabbath created for a much slower world in which men and women could better afford to sacrifice one particular day a week off work? Most people don't take a day from the concerns of the world to rest mind, body, and spirit. We live in a world in which many just endure.

Many of us struggle with questions such as these. Yet if we are committed to following God's commands in Scripture, we have to admit that the Bible is clear about six days of work,



and one day of rest and worship. The seventh-day Sabbath is taught and modeled by those who lived in both Old and New Testament times.

I believe that in our fast-paced existence today, it is as crucial as ever to stop and remember the larger purpose of life. Caring for ourselves and our families is important. But more important than life here is life eternal. If we are faithful to God now, God promises that we'll have a greater treasure in heaven (see Matt. 6:19-21).

But what if Sabbath costs me a promotion, or even a job? Keeping Sabbath could make me look like less than a team player! Wouldn't losing this job be irresponsible? These concerns aren't new. The rich young man in Matthew 19:16-30 had some of these concerns. He wanted to do anything for Christ, yet he wanted to keep his financial potency. Giving that up seemed unreasonable to him.

Today we also may be called upon to leave financial security to follow Christ. Our faith may be greatly tested as we choose among our priorities.

Help in the Crises

There are some actions we can take that make dealing with these difficulties easier. One is to encourage one another. It is quite likely that other Adventists you know have experienced disappointments and hardships at work in order to keep Sabbath. Ask them to share their stories. Realize you're not the only one who has faced this problem.

Ask God for strength to persevere. Continue to seek a job that respects Sabbathkeeping. Keep asking God to show you the right path. Pray through this passage: "Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you." . . . Jesus said to them, 'I am the bread of life. Whoever comes to me will never be hungry'" (John 6:27-35, NRSV).

After the triumph of not giving in to monetary lures in exchange for God's Sabbath, there is a feeling of peace and closeness with God.

William knew from the time he was a small child that his favorite activity was to build houses. He first constructed small pretend homes and offices with building blocks. As he got older, he made more elaborate dwellings out of things he found around the house. He once made a spacious doghouse for his hound Skippy, perfecting every detail on it.

William attended college and studied

Was the Sabbath created for a slower, less-complicated world?

to become an architect. School was never easy for him, but he persevered, knowing that each year he was coming closer to being the house designer he had always dreamed of being.

The hard work paid off. After graduation William got a job with a local company and began doing the work he loved most.

When William went to work on Fridays, however, he often arrived one or two hours early so that he could leave in time to observe Sabbath when it began at sunset. His supervisor agreed to this arrangement because William still put in his required time on the job.

There were difficulties, though, especially at first. William felt pressure to accomplish a lot of work so that it wouldn't seem as though he was taking advantage of his early departure. On Fridays he sometimes skipped breaks or lunch, or both.

Coworkers, none of whom kept Sabbath, made jokes at his expense. As William gathered his things early because of an early winter dusk and headed for the exit on Friday, he often heard, "Hey, where're ya goin' at this

time of day?" Or "Leaving so soon?"

But as time went on, William felt less pressure to prove himself. He had been responsible and had shown himself willing to work hard. He had completed some difficult projects and had done them well. He felt more secure about his job. William also detected a gradual change in the attitudes of his coworkers.

One Friday Bradley, one of his regular harassers, arrived at the office and saw William already at work. He smiled and turned in William's direction. William braced himself for the ribbing he had become accustomed to. But Bradley had only one question.

"I know you said you come in here early Fridays so you can keep your Sabbath, but what is it really? I mean, why do you have to leave on Friday night?"

William, unsure if this was a genuine question or an attempt to find a weak link in his belief system, gave a brief, potent answer.

"Bradley, Sabbath is the seventh day that the Bible talks about in the Creation week. And it's the day people are told, in the Ten Commandments, to keep holy."

"You sound like you know the Bible," Bradley nodded. "A lot of religious types just want to preach their own ideas, but you don't do that. Well, see you later. Gotta get workin'." Bradley smiled again.

It was only then that William realized that by his simple, straightforward answer he had witnessed to his faith. He hoped more questions would come up from time to time, when he could talk more about the Bible.

That Friday, as William headed for the door, the only remark he heard was "Hey, William, have a good weekend."

He turned, waved at his smiling coworker, and said, "You too, Bradley." ■

Angela Wiant served as a student missionary in Taiwan after graduating from Andrews University in Michigan.



Who's on Your Pedestal?

A. ALLAN AND DEIRDRE MARTIN

I've been raised an Adventist, but I've never felt spiritually "fed" in an Adventist church. They seem more preoccupied with ceremony and Adventist sub-cultural standards than with an enthusiastic love for Jesus Christ. But after visiting a Sunday church in my area, I had an experience with God like never before.

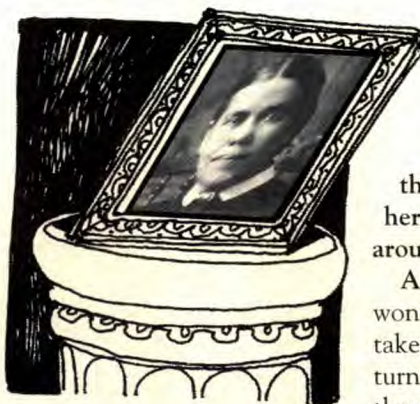
I feel bad about deserting my roots and a group whose beliefs seem "right" to me, but I just feel closer to God in this other church. Isn't that what Christianity is all about? Am I wrong? Or is it the Adventist Church?

Allan answers: I'm glad to know that your relationship with God is growing and deepening. I have many non-Adventist Christian friends who have added much to my own spirituality, and when I've worshiped at their churches, I've come away enriched and blessed.

What is Christianity all about? It's about Jesus; seeking Him, serving Him, submitting to Him. It may be that seeking Jesus goes beyond a church building; it may go beyond simply being "fed," beyond feelings, beyond Adventism. As you sort through this in your mind and in your heart, it may be beneficial to seek Christ instead of seeking to find out if you or the Adventist Church is wrong.

Seek Him. I am excited to hear you are experiencing Him as never before. Allow your pursuit of Christ to lead you where He desires. Prayer, time in the Word, and taking part in your church community are means by which to discover more of Christ. Now is a vital time to "own" your core beliefs, to understand your roots, and to do more than just go through the motion of a religion in which you were raised. You seem to hunger for Him, so seek Him.

Serve Him. As you have come to feel closer to God, now is the time to serve Him with your life. Often when we want to simply be "fed," it becomes a form of spiritual gluttony. We look to be inspired, but we sometimes fail to take action. You seem to be maturing in your faith, beyond wanting simply to be fed, to serving. The church needs your growing spirituality, and I hope that as you continue to experience Jesus, you'll sense His call to feed others.



Submit to Him. Beyond the denominational boundaries, beyond emotions, beyond worship styles, I pray that you will submit to Christ and His leading in your life. As you seek and serve Him, you will hear His call, you will learn more of His heart, and you'll find yourself right where He wants you to be. Submit to Him. If you do that, you can't go wrong.

Why do we uphold Ellen G. White to the point that sometimes it seems that we're using the Bible to support her writings, instead of the other way around?

Allan answers: I do not know. And I won't pretend to speak for those who have taken Mrs. White and her writings and turned them into a form of idolatry. Maybe they somehow got things mixed up or put the cart before the horse or thought . . . well, I just don't know why some put her writings before the Bible.

I do know that our church is based on the Holy Scriptures, that we worship and serve Jesus Christ as we anticipate His return. I know that Ellen White's writings are a special gift given to us to provide us an inside track (prophetic gift) on Christian lifestyle, witness, and the spiritual direction of our church. I know that she asserted that her writings were intended only to support the Scriptures. I know that she never wanted herself to be upheld or revered. Ellen White knew that she was not to be put on a pedestal—Jesus Christ is the one to be placed there.

Although I admire and respect Ellen White as a person entrusted with prophetic insights, I don't worship her. I hear what you're saying about some who have inverted the relationship of her writings with the Bible, but I don't see that as being Adventism. I see that as Ellenism. Maybe those of whom you speak need to look at who's standing on their pedestal.

A. Allan and Deirdre Martin are husband and wife cofounders of dre•am VISION ministries, empowering young people for Christian lifestyle and leadership.



PERE S S I N G THROUGH

Sometimes, to truly sing, you must first learn to listen.

BY YVONNE LEWIS

IT WAS JANUARY 1994. AS WITH EVERY NEW year, my expectations were high. Things had to get better. They just had to.

I had been a successful jingle/studio singer since 1977. I had sung national commercials for Quaker Oats, Caress soap, Special K, Wrigley's Spearmint Gum, Wheat Thins, and countless other products. By nature, such a career has its highs and lows. A singer depends upon producers for work. So if one morning a longstanding producer/employer wakes up and decides that he or she no longer wants a certain singer, the singer can't do a thing about it.

Badly in need of work, I didn't sing one jingle from January 1 through April 29. Though I knew that God had not forsaken me, I fell into a depression, wondering what to do. Much of my identity was determined by my work, and now I had no work—and very little





PHOTOS: PAUL YATES / ©PHOTODISC

money. My friends, Jackie and Denise, would send money just to keep me afloat.

Before long my house went into foreclosure, my grandmother had to be hospitalized, and my son totaled my car. (My husband and I had been separated since 1993.) Then one day while doing a self-exam, I discovered a huge mass in my breast. I was horrified!

After trying to extract liquid from the mass, my gynecologist said that it was some type of tumor—and that it should come out. A proponent of natural remedies, I told her that I wanted to work on it myself. After 60 days of research and prayer, the mass was gone.

In the meantime I was paying the taxes, penalties, and interest owed to the IRS. I had taken some bad advice, and my tax liability was almost \$100,000. Then at tax time my tax preparer told

me that a limited-partner tax shelter in which I had participated had been disallowed—meaning an additional liability of \$56,000. I felt as though I

As soon as I began paying a double tithe, things began to change.

was in financial hell. My whole world was crumbling, and I couldn't see a way out.

A Strong Impression

My local church was also in financial distress, but what could I do to help?

Suddenly I had a strong impression to pay a double tithe on my small income from a temporary telecommunications job. I felt as though God was putting my faith to the test. I asked myself, *Do I really believe His Word, or have I been merely paying lip service?*

Accepting the challenge, I said, "Lord, I'm going to put You to the test.

I believe that

You will

open up the windows of heaven and

pour me out a blessing so that there will not be room enough to receive it" (see Mal. 3:10).

As soon as I began paying a double tithe, things began to change. One advertising company called me to do their Pizza Hut spots, and I started to catch up. For several months I was financially solvent. I felt a tremendous sense of relief.

Then it happened again.

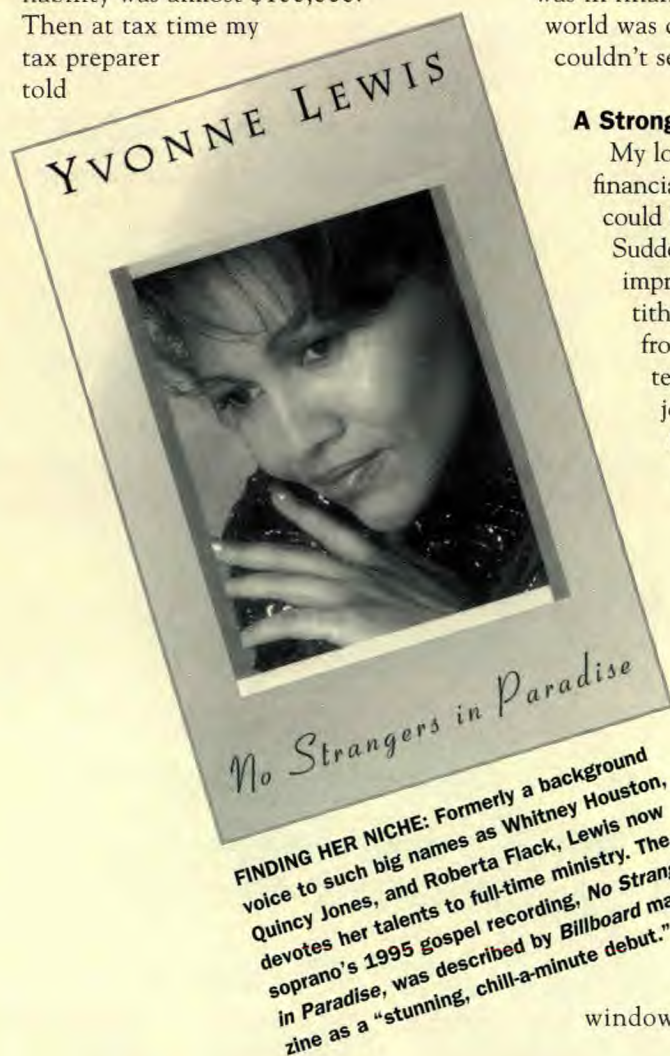
The Pizza Hut spots dried up, and the IRS began garnishing my residuals. By now, though, I had learned how to depend on God. I began to see the value of worship and praise through even the darkest circumstances. Reluctant to ask friends for money, I trusted the Lord to be my source of strength.

In the meantime I had signed a recording contract with Glorious/Integrity Music. As I began searching for songs with my producer, Dana Reed, and arranger and keyboardist, Jerry Hutchinson, I could take my mind off my current circumstances. Instead I earnestly sought the Lord, telling Him that this whole project was His.

Luther Vandross, Cissy Houston, and all my other friends rallied around my new project, *No Strangers in Paradise*. The Holy Spirit seemed to be anointing each session. For hours every day my focus was on praising the Lord in song, and I nearly forgot about my financial struggles. Only Dana and Pastor C. A. Murray (who had baptized me into the Adventist Church in 1985) knew about my situation—and during our recording times we didn't allude to anything negative. For those three weeks we focused only on God.

Running Out of Time

Early in 1995 I received word that my house was going to be auctioned on February 9. (So did everyone else—it was advertised in the local paper.) The bank wanted me out immediately. I already had made plans to sing on Ron Kenoly's *Sing Out* recording and video February 11 and to minister in the Virgin Islands February 19-22. I prayed and then asked the bank to give me



FINDING HER NICHE: Formerly a background voice to such big names as Whitney Houston, Quincy Jones, and Roberta Flack, Lewis now devotes her talents to full-time ministry. The soprano's 1995 gospel recording, *No Strangers in Paradise*, was described by *Billboard* magazine as a "stunning, chill-a-minute debut."



NEW LIFE: Last May, Lewis married Joseph Booth. "He's one of God's greatest blessings to me," she says.

until March 1 to move out. My request was approved.

After a praise-filled trip, I returned to locate a new home for my son, his baby-sitter, my brother-in-law (who was staying with us), and me. The bank gave us until March 3 to evacuate; still, I had nowhere to go. Earnestly I prayed for God to provide us with a home. Surely it wasn't His will that we be homeless.

For three days I frantically searched the newspapers and called real estate agents. Nothing was suitable. Then, on March 1, I responded to an ad for a townhouse. I had checked out townhouses before, but they were well out of my price range. But miraculously this one was

both affordable and perfectly suited to our needs.

Dark hour after dark hour the Lord has been there for me and my family. Along the way I've better learned to trust in Him and worship Him. I praise Him for His timing and mercy. And I'll never look at Romans 8:28 the same way again:

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

Yvonne Lewis is a singer, health lecturer, writer, wife, and mother residing in Arlington, Texas.

Prickly

ROSY TETZ

Have you ever wanted to pat a porcupine? Most people, if they see a porcupine, are happy to admire it from a distance. That's because porcupines are prickly.

A porcupine is covered with long fur that sort of sticks out and makes it look fluffy. But it's not a soft kind of fluffy—it is rough and prickly. About halfway down its back some of the porcupine's fur turns into long quills that are extremely sharp at the tip. These quills are the porcupine's weapon.

A porcupine's quills are strong and sharper than needles. When a porcupine is threatened by an enemy, it rustles its quills in a warning noise. Then, if the enemy doesn't leave it alone, the porcupine simply backs up into its enemy. The quills fall out of the porcupine and stick into the skin of the enemy.

Quills come out of the porcupine easily, but they do not come out of the enemy easily. The quills have little barbs that make them difficult to get out once they are stuck. And it hurts like crazy.

Once an animal has been stuck by a porcupine, it never tries that again.

Sometimes we say that a person is prickly. Usually that means we think that person is unfriendly. People don't have quills; they show prickliness by being rude or selfish or mean.

When people are



prickly, they don't want other people to bother them. If someone tries to be friendly, the prickly person might ignore them or say something mean. The friendly person is unlikely to try that again.

What do you do with a prickly person?

Jesus says you should love them. "I tell you, love your enemies," Jesus said. "Pray for those who hurt you" (Matthew 6:44, ICB).

This won't work if you try to love a prickly person the same way you love your family. The love you have for your family is a cozy, warm feeling. But you can't force yourself to get this feeling, just as you can't force yourself to sneeze. You can't force yourself to love a prickly person this way.

But there is another kind of love. This kind of love makes us willing to work for other people's good—even when they don't like us, and we don't particularly like them. With this kind of love we treat everyone with respect and dignity and kindness (even if they don't treat us the same),

because that's how Jesus treats them.

That's not easy. You can't do it on your own. But Jesus will help you. It's what He wants you to do.



Embrace Your Enemy

Quite simply, it's one of the most powerful things you can do.

BY ANDY NASH

IT'S NOT THE KIND OF story you find on the front page of the *New York Times*, the *Washington Post*, or even the *Berrien Springs Journal-Era*. But every now and then you'll find stories like it buried back between "This Day in History" and the latest furniture blowout. I found this one in the *Orlando Sentinel* last summer.

"Grieving Dog Dies After Loss of Pony Pal," read the



headline. The short article, out of Elmont, New York, told of a brokenhearted dog named K.C. who couldn't handle the death of his pony friend Bucky. After 29 years as lead pony at the Belmont Park Racetrack, Bucky became incurably ill, and his anguished owner decided to put him to sleep.

Meanwhile, K.C., who had not been consulted about the matter, spent the night frantically searching the farmyard for Bucky, finally returning to the barn to mourn the loss of his friend. The next morning K.C. was found lying in Bucky's empty stall. Dead at 7 years old.

The strange thing about what the article called a "Shakespearean Disney tragedy" is that K.C.'s love for Bucky went unreturned. The pony didn't seem to give a rip about the dog, generally ignoring him.

Still, the owner reported, K.C.'s mysterious love for Bucky

remained unswayed. Every trip to the racetrack, K.C. rode with Bucky in the pony trailer. Every night the dog slept outside the pony's stall, keeping watch. "Nobody," said the owner, "could even get near the pony."

In the popular *Chicken Soup for the Soul* series, the story is told of a 100-yard-dash competition at the Seattle Special Olympics. Nine contestants, all physically or mentally disabled, positioned themselves at the starting line and, when the gun fired, took off in an arm-flailing half-sprint. One boy, however, had barely made it out of the blocks when he tripped on the asphalt, tumbled to the ground, and began to cry. Hearing the forlorn sobs from well up the track, the other eight runners reduced their already slow pace, turned around, and went back. *All of them.* Then, pulling the fallen athlete to his feet, the group linked arms and walked to the finish line.

The cheering for the nine gold medalists lasted for more than 10 minutes.

Against Our Nature

Stories like this will always be newsworthy, because they're so refreshingly different, so innocent, so unhumanlike.

Loving someone who doesn't deserve to be loved, giving an opponent a break—it all goes against our sinful nature.

Jesus must have quickly recognized our self-centeredness, because early in His ministry He spent a good while trying to free us from ourselves.

"If you love those who love you," said Jesus, "what credit is that to you? Even 'sinners' love those who love them. And if you do good

to those who are good to you, what credit is that to you? Even 'sinners' do that. And if you lend to those from whom you expect repayment, what credit is that to you? Even 'sinners' lend to 'sinners,' expecting to be repaid in full. But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked. Be merciful, just as your Father is merciful" (Luke 6:32-36).¹

Now, the idea of loving your enemy—and by "enemy" I mean anyone in opposition to your plans, preferences, or personality—and doing good to those who hate you is hardly unique to Christianity. We find similar teachings in non-Christian literature long before the Gospels were written. Living at the time of Daniel, the Buddha encouraged his followers to do kind deeds for others. Even before that, Homer's *Iliad* depicts a powerful scene in which the Trojan king Priam embraces the knees of his fiercest rival, the Achaean warrior Achilles.

But there's an important difference between "embracing your enemy" in Christianity as opposed to other belief systems.

In Buddhism the purpose of doing good for others is to help yourself attain a higher position in your next life. Each of your 550 lives is determined by your good deeds in previous lives. So if you live in Thailand and you spend your life giving *baht* to beggars, you might come back as a king. On the other hand, if you cross into the Malaysian countryside and steal children and mangle them and place them on the side of the road as a means of income, then you might come back a cockroach. The love you show is an investment in your own future.

In the *Iliad*, the warriors Priam and Achilles are embracing each other because they're grief-stricken. Both have lost the most important person in the world to them—Priam his son Hector, Achilles his friend Patroclus. Further,



ILLUSTRATION BY LARS JUSTINEN

Priam and Achilles live in a world without hope. They have gods, but their gods are cruel and random. Priam and Achilles believe in universal victimization—in the end, everyone will suffer and die. In turn, their philosophy is the familiar *carpe diem*: seize the day. Go for all the gusto you can get. And so, in a symbolic shaking of fists at their gods, they embrace *each other*. It's all they can do. In a hostile, cold world without hope, you might as well embrace your enemy.²

Wrong, said Jesus. Embracing your enemy is a tactic not for the hopeless, but for the hopeful. You cling to your enemy not because a hateful God victimizes you, but because a loving God clings to you. You do good deeds not to improve your next life, but rather, in a sort of Christian *carpe diem*, to improve someone else's life—to give them a clearer picture of God in the hope that they too will accept Him.

The reward Jesus speaks of in verse 35 isn't merely a walk on the streets of gold and a swim in the sea of glass. The reward is *people*, friends, familiar faces—sharing heaven with someone you embraced on earth. "The Lord their God will save them on that day as the flock of his people," reads Zechariah 9:16. "They will sparkle in his land like jewels in a crown."

Everything Changes

It's curious that Jesus even had to remind His contemporaries of what unexpected love could accomplish. They had the Old Testament. They knew the stories.

They knew that when Joseph embraced his betraying brothers (Gen. 45), everything changed.

They knew that when Joseph's uncle Esau embraced his cunning brother Jacob (Gen. 33), everything changed.

They knew that when Hosea embraced his cheating wife Gomer (Hosea 1, 3), everything changed.

They knew the stories. They knew

the power of love. But by abusing a couple verses in Deuteronomy and Psalms, the Jewish elite had decided that a forgiving embrace was neat, but that it wasn't meant to be shared with outsiders or sinners. "You have heard that it was said, 'Love your neighbor and hate your enemy,'" Jesus told them. "But I tell you: Love your

*The reward
isn't merely a walk
on the streets of
gold and a swim in
the sea of glass.
The reward is
people, friends,
familiar faces.*

enemies and pray for those who persecute you, that you may be sons of your Father in heaven" (Matt. 5:43).

A radical concept for an insular people. Jesus knew that someone needed to show them what would happen when love was applied to *all* people. So He showed them Himself.

When children interrupted Him (Mark 10:13-16), He loved them, and everything changed. When a Samaritan argued with Him (John 4:1-42), He loved her, and everything changed. When an adulterous woman was thrown at Him (John 7:53-8:11), He loved her, and everything changed. When a short tax collector cheated Him (Luke 19:1-9), when a pair of blind beggars shouted at Him (Matt. 20:29-34), when a best friend deserted Him (Matt. 26:69-75; John 21:15-19), when a mob murdered Him (Luke 23:34), He loved them, and *everything changed*.

But some things stay the same.

Two millennia later, we're the ones who read this passage and marvel at it and fail to implement it fully in our lives—Christians who ignore the formula for being the most Christlike. We want to be perfect as the Father is perfect; we just wish there were another way to do it.

Part of our struggle, I think, is the fiercely loyal society we live in. If you don't agree, wear an Orioles jersey to Yankee Stadium sometime. Or wear a pro-choice button to a pro-life rally. Like a dirty political campaign, we'll do anything to support our friend and stomp out our enemy. Such partisanship has also touched our church.

A pastor friend of mine told me that he recently visited a contemporary-style, acceptance-driven, come-as-you-are church. The pastor "came as he was"—in a traditional suit. At the entrance, however, a woman said to him, "What are you wearing *that* for? You're too formal. We like to dress down here."

See the irony? A church that proclaims its acceptance of alternative worship styles and appearances now makes no room for those who prefer the traditional, defeating the purpose of its existence.

If you're accepting of those who dress or worship or think like you, what credit is that to you? Any church can do that. The real trick is holding firm to your personal convictions, but still finding room in your heart to love those who see or do things differently.

Worth the Risk

Certainly, embracing an enemy carries risks. Yitzhak Rabin's courageous 1994 handshake with archrival Yasser Arafat eventually got him assassinated—by one of his own countrymen. Those on "your" side won't always be pleased with your decision to reach out. Further, those you're reaching out to won't always respond in kind. Often people will respond as Bucky the pony did. Judas responded to Jesus' love with a betrayal kiss. The *other* thief on the

cross responded with insults.

Still, there are those Joseph, Esau, Hosea moments when a little unexpected love changes everything. I've witnessed one of them in my own family.

A longtime schoolteacher, my mom was shocked years ago to enter her seventh-grade classroom and find chaos: papers strewn on the floor, desks overturned, her own desk drawers yanked out. Heartbroken, she knew the culprit—the same student who *always* disrupted her class. Danny. But rather than report or rebuke the impoverished kid, she took another approach. She began giving him rides home from school, often swinging by Taco Bell or Dairy Queen. Over the months the trust and friendship grew to the point where Danny was phoning our house several nights a week to pour out his troubled heart. (The long conversations annoyed my sister and me. We were teenagers and had “important calls” to make.) A few years ago Danny proudly graduated from high school and enlisted in the Army. He still calls my mom to chat, though. On his most recent birthday, for example, he called collect from Saudi Arabia because he knew she would want to wish him a happy birthday.

Sometimes, of course, such turnarounds aren't known about until years later. Last Thanksgiving this magazine printed 70 brief tributes from one Adventist to another. Remember them? . . .

Robert W. Burchard: *Few people in this work took the time to see me not for what I was, but for what I could become. Because of you, I have become what you believed me to be. Thank you.*—Lorena Young Bowers, dean of women, Mission College, Bangkok, Thailand.

Clarence “Pop” Wallace, boys’ dean at Upper Columbia Academy (1952): *Thanks, “Pop,” for guidance and kindness when most needed by a 17-year-old who never knew a dad.*—Rich Roberts, Lynwood, Washington.

Monroe Morford: *As a teacher at Plainview Academy you showed respect for me just when I needed it most. Thank you.*—Wes Peterson.

Jo and Anne Gillam: Thank you for the many Sabbath dinners and a Christlike example. God used your loving, encouraging words to lead me back to Him.—Karen L. Knight, Rialto, California.

And dozens more just like them.

Here's the deal. When we, as a church and as individuals, love the “unlovable”—seventh graders who look weird and act weirder, academy kids who smoke and swear, radicals who want drums in church, traditionalists who insist on the organ, those who favor women's ordination, those having a fit about it, those who have lost their “regular standing,” those who never had it, those who have hurt us before, those who would hurt us again, those who mock the true Sabbath, those who say sinners burn in hell, Mormons, Catholics, Davidians, gays and gay-bashers—when it dawns on us that we *all* have different struggles because we're *all* different people and that most people are just doing about the best they can, when we embrace others as Jesus embraces us, things will change. Probably more than we think.

Easier said than done, of course. Some

people really grate on me; some people really grate on you. (You and I really grate on some people.) But when we let ourselves see those around us as God's children and sense the value God places on them, we shouldn't be surprised to find ourselves pulling them off the asphalt, linking arms, and walking with them down the track toward a Father waiting to embrace us all.

And we shouldn't be surprised if, in the distance, we hear a universe stand and cheer. ■

¹ The parallel passage, Matthew 5:48, reads: “Be perfect, therefore, as your heavenly Father is perfect.” All Scripture references in this article are from the New International Version.

² I credit this entire example to my former English professor, Jan Haluska.

Andy Nash is assistant to the editor of the *Adventist Review*.



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New Health System Project Lends Support to Adventist Colleges

BY KIMBERLY CARR, COMMUNICATIONS COORDINATOR, ADVENTIST HEALTH SYSTEM, FLORIDA

Adventist Health System is undertaking a new venture that will ultimately provide endowments to benefit the allied health and business programs at the Adventist colleges in the Southern and Southwestern states.

This new company, Adventist Care Centers, Inc. (ACC), will be managed through a partnership between Sunbelt Health Care Centers (SHCC) and educational institutions Southern Adventist University (Collegedale, Tennessee), Southwestern Adventist University (Keene, Texas), Oakwood College (Huntsville, Alabama), and Florida Hospital College of Health Sciences (Orlando, Florida).

"Adventist Care Centers will expand awareness and the mission of the church, while supporting and providing endowments for higher education programs," said Glen Choban, president of SHCC. "These endowments will result in a continuing flow of funds for partnering colleges through the acquisition and operation of nursing homes."

Nursing homes for Adventist Care Centers will be purchased through capital provided by Sunbelt Health Care Centers and the Adventist Health System. Acting as the management company, SHCC will lead the acquisitions process, identifying and negotiating acquisition agreements on behalf of Adventist Care Centers.

Although Sunbelt Health Care Centers will provide the appropriate resources and initial acquisition costs, it is expected that Adventist Care Centers will repay SHCC for its capital

and start-up costs once the nursing home becomes a profitable operation.

"The colleges will not be asked to make contributions and will have no risk involved with the acquisition of these nursing homes," said Choban. "The profit from established homes will be equally divided between the partnering colleges and Sunbelt Health Care Centers."

Nursing homes will generally be targeted for acquisition in regions near Sunbelt Health Care Center facilities to create operation and management efficiencies, near other Adventist Health System facilities to improve integrated networks, and near Adventist colleges to provide labor and educational training opportunities. Target facilities will generally be 100 beds or larger, in favorable physical condition and with opportunity for operational improvement.

"It is contemplated that the first facility will be placed in Adventist

Care Centers by early 1997," said Choban. "We plan to grow aggressively during the next five years, with an estimated 10 nursing homes acquired for ACC by the end of 2001."

In anticipation of this growth, Bill Jacobson, former vice president of operations for SHHC, will shift roles as the new vice president for acquisitions and business development to assist the company in locating and purchasing nursing homes. In addition to nursing homes, Sunbelt Health Care Centers may also purchase assisted-living facilities to be part of ACC.

Sunbelt Health Care Centers will work with the Adventist Health System and the member educational institutions to develop a governing board with equal representation. It is proposed that the board will be appointed by the end of this year, with four members from Adventist Health System and one member from each of the colleges.

Florida Church Tunes Up for Musical Outreach

BY CINDY KURTZHALS AND LOIS WALPER, FLORIDA CONFERENCE

When one thinks of evangelism and community outreach, the importance of music quickly becomes apparent. However, the members of the Lady Lake Adventist Church in Florida put a new spin on community outreach when they presented the

church's first public concert.

More than 170 area residents attended the concert on January 12. Cosponsored by the church and the Ocala (Florida) chapter of the American Guild of Organists, the program was the first concert that featured the church's new Johannus digital organ.



SWEET SOUNDS: Music director George Walper at the Johannis digital organ

Linda van Niekerk, an organist well known throughout central Florida, and Scott Radloff, a bassoonist with the Jacksonville and Tampa symphony orchestras, were

the featured artists. Niekerk is a member of the Kress Memorial Adventist Church in Winter Park and special events coordinator for Florida Hospital in Orlando.

The 76-member Lady Lake congregation, known for their evangelistic vision, saw merit in nurturing their own members with quality music and reaching the community through the arts. "Music is an arm of evangelism,"

says George Walper, Lady Lake church's director of music and chair of the music committee. "It not only reaches the emotional level of a person, but enhances the spiritual

and can work in cooperation with the pastor in evangelistic outreach."

"We had to bring in extra chairs [for the concert]," exclaimed an ecstatic Don Sandstrom, head elder and a retired pastor. "The concert went very, very well. George Walper promoted it among the music directors in other churches in the area, and many of the guild members came and even helped welcome guests."

"We find that if we have quality music we have larger attendances of our members in our church services," explains Walper. "Lady Lake feels the importance of community relations and outreach, and this [concert series] gives us an opportunity to invite those from our community into our services."

Lady Lake members have already started planning their next outreach concert.

NEWS BREAK

Evangelism Explodes in South Africa

Nearly 1,200 new believers joined the Seventh-day Adventist Church in South Africa in early March following a multisite evangelistic series in Capetown.

Nine evangelists from North America embarked on what has been called the largest Adventist evangelistic meeting in South Africa. Under the direction of William Scales, North American Division Ministerial Association secretary, the evangelists held satellite meetings in nine locations.

The three-week series climaxed a massive outreach program that started last year. Local pastors and church members formed prayer groups with residents in their respective communities and initiated contacts with former Adventists.

During the baptismal service many in the audience responded to an invitation to be baptized in the near future. Plans for follow-up are now being formulated. As a result of the meetings several new churches will be organized in Capetown, says Paula Webber, producer of *WorldNews*, a monthly television program for the General Conference Office of Mission Awareness.

The *Adventist Review* will carry a feature on this exciting project in an upcoming issue.



NEW LIFE: A nature motif brings new life to Sabbath school classrooms.

New Decor Doubles Sabbath School Attendance in Florida Church

What does it take to increase Sabbath school attendance among children and youth? The Mount Dora Adventist Church in Florida

discovered that by redecorating the children's Sabbath school rooms, attendance doubled and sometimes tripled, says Virginia Inman, who writes from Mount Dora.

The new decor emphasized spirituality and creativity. In the cradle roll area, nature motifs were added with birds, flowers, trees, butterflies, a waterfall, and animals.

Within the past year attendance increased from two to 16 for cradle roll, from three to seven for kindergarten, from 10 to 17 for primary, and from six to 10 for juniors.

Rhetoric Meets Reality

BY BECKY LANE SCOGGINS, GRADUATE STUDENT AT JOHNS HOPKINS UNIVERSITY

Dennis Brezina spent most of his career in a big city doing big things. Now he picks up Budweiser cans in ditches. Several hours each day he dons a neon safety vest and patrols East Coast roadsides looking for alcohol containers. Each can or bottle—almost 4,000 per month—is recorded in a logbook.

"I'm trying to lift the curtain on how much drinking goes on inside cars," he says. "But no one wants to know the truth."

Brezina's faded jeans and garbage bag are a far cry from his former attire: a business suit and a briefcase. He worked on Capitol Hill in Washington, D.C., where people appreciated his Harvard degree and his influential contacts. In 1970 he helped engineer the first Earth Day. Later he served as issues director for Jimmy Carter's successful presidential campaign.

Back then he was an political insider, but he gave it up to run his one-man campaign against drinking while

driving. His message is one that nobody wants to hear.

"Appearance is what matters in our culture," he says. "When we fix problems, we do it on the surface. We make laws about drinking. We put up signs that say 'Drug-Free Zone.' America has gotten to the point where the signs are good enough."

Brezina sees hypocrisy in political rhetoric. But do God's people fall into the same pit sometimes? Are surface solutions good enough for us?

Do we hide indifferent faces behind a "Welcome, Visitors" sign?

Do we fix image problems by calling ourselves "the church that cares"?

Do we cure apathetic college students by requiring them to attend more worship?

For Dennis Brezina, signs aren't good enough. He wants to see a reality that matches the message. That's why he's out in the ditches every day.

Not a bad place for Christians, either.

NEWS COMMENTARY

NEWS BREAK

Buddhist Monk Joins Adventist Church

Phra Songgapria, a Bangladeshi Buddhist monk who is completing studies at the Mahachula Buddhist University in Thailand, recently accepted Jesus Christ and joined the Adventist Church, reports John Duroe, communication director of the Southern Asia-Pacific Division.

Phra's change of faith came as a result of the ministry of Clifton Maberly, director of the Adventist Church's Religious Study Center for Buddhism in Thailand. Maberly visited Phra's home and temple, made friends with his family, and shared the gospel. Phra now plans to study at Mountain View College in the Philippines.

News Notes

✓ The "Adventist Connections" Web page provides a comprehensive list of denominational resources on the Internet.

Constructed by Dan Bidwell, professor of computer science at Andrews University, in Berrien Springs, Michigan, the Web site lists Web servers, gopher servers, E-mail addresses, and other resources. You can view the site at <http://www.andrews.edu/inst.html>. Send

updates to the site at bidwell@andrews.edu.

✓ A new theological seminary has been established in the Inter-American Division. The Inter-America Adventist Theological Seminary will operate during the summertime on several Adventist campuses throughout Central America.

IAATS will be affiliated organizationally with Andrews University until it receives independent accreditation. The new seminary will allow division employees to receive advance degrees without leaving their territories.

✓ The Lao People's Democratic Republic recently awarded the Adventist Development and Relief Agency the National Medal of Friendship in recognition of ADRA's support and assistance to the country's public health programs.



Don Jacobsen

✓ Sabbath Services for the Pacific Union College Alumni Weekend will be uplinked via satellite on the Adventist Communication Network on April 19, 11:00 a.m.-12:30 p.m. Pacific time, on Galaxy 9, channel 1.

✓ Donald Jacobsen, an assistant to the president of the North American Division, was recently

For Your Good Health

Soy Good for You

Menopausal women with diets rich in soy protein find their hot flashes more bearable. Women in a recent study added two or three tablespoons of soy protein daily to cereal or mixed with juice or milk. While the study focused on the women's hot flashes, their cholesterol and blood pressure dropped too. Researchers say that for now, women should add soy-rich foods such as tofu and soy milk to their diets.—*Health News*.

Smoke Gets in Your Eyes

Two new reports studying 30,000 women and 20,000 men show that people who currently or previously smoked a pack or more of cigarettes a day have double the risk of developing macular degeneration, a potentially blinding eye disease, in old age as did nonsmokers.—*Journal of the American Medical Association*.

Chest Pain? Don't Delay!

While coronary artery disease is the number one health

threat to women, most women delay getting medical attention for chest pain. A recent Stanford University survey revealed that more than 70 percent of women think their likelihood of having heart disease by age of 70 is less than 1 percent. In fact, more than half of the 720,000 Americans who die of coronary artery disease each year are women. And nearly nine times as many women die of cardiac disease than breast cancer.—*Mayo Clinic*.

Skin Savers

The risk of psoriasis drops significantly in people who eat plenty of fresh fruit, carrots, and tomatoes—foods with high levels of carotenoids. And psoriasis risk rises in those who are obese.—*Environmental Nutrition*.



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

NEWS BREAK

appointed president of Adventist World Radio. Jacobsen replaces Gordon Retzer, who became Florida Conference president.

✓ **Dave Weigley**, Washington Conference secretary, was recently elected conference president. Weigley replaces Lenard Jaecks, who has retired.

What's Upcoming

- Apr. 19 Literature Evangelism Emphasis
- Apr. 26 Christian Education Emphasis
- May 1 National Day of Prayer
- May 3 Community Services Emphasis
- May 24 Global Baptism Day

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Gem From the Trash

The jottings of a humble Christian surface after 1,900 years.

BY STEVE THOMPSON

THOSE WHO FIRST LAID EYES ON IT SAW it as just another list of odds and ends. What else could it be—with words like “oven,” “white,” “fire,” “waters,” “stars,” and “lamps”? Then someone came along with the right computer program and discovered that what we had on our hands was not, after all, a list of unrelated objects, but indeed the oldest known manuscript fragment of the book of Revelation.

The discovery was announced to the scholarly world by Dieter Hagedorn, of Heidelberg, Germany, in 1992. His discovery was made possible by the application of computer technology to the study of ancient Greek papyri that had lain buried in the Egyptian desert for centuries.¹

The fragment, measuring 2¾ inches by 5 inches (7 centimeters by 13 centimeters), preserves part of Revelation 1:13-20, a passage that describes John’s vision of “one like a son of man” (RSV) who commands him to write a letter to the seven churches of Asia Minor. Only half or less of each of the 21 lines of writing have survived, the remainder having been obliterated by deterioration of the papyrus.

While most papyri containing New Testament fragments come in book (or codex) form, the fragment under discussion here was part of a scroll, with Revelation written on the back.²

No one knows where in Egypt it was found. It could have been in the ruin of an ancient church, in a garbage dump, or even used as stuffing or wrapping for a mummy. These and similar locations have provided archaeologists during the past century with thousands of similar Greek papyrus fragments, some containing Old Testament or New Testament passages.

The fragment belonged to the French Institute of Oriental Archaeology in Cairo, and was first published in 1971.³ How-

ever, because a glance at the surviving text reveals such words as we listed above, “white,” “fire,” “oven,” “lamps,” etc., the document handlers mistook it for a sample list of diverse objects.

Its correct identification was made possible by a remarkable computer program known as Thesaurus Linguae Graecae, based at the University of California at Irvine. The program enables the researcher to trace the occurrence of combinations of words in the entire collection of ancient Greek literature. By keying in some of the words listed above, Hagedorn determined in a very short time that the fragment, wrongly identified for 20 years, was actually part of the book of Revelation.

The greatest scholarly significance of this discovery arises from the date of the document. The science of dating ancient handwritten materials (known as paleography) is based on the tendency of handwriting styles to vary with the passing of time. By making large numbers of comparisons, and by corroborating these with references in documents for which we





fragment of the work has shrunk to only about 100 years.

Moreover, the fact that copies of the book spread from the seven churches of Asia Minor southward to Egypt in a relatively short time lends support to the argument that at a very early date Christians acknowledged the universal importance of the message of Revelation, rather than considering it applicable only to the seven churches to which it was first sent.

One of the first questions to ask of any newly discovered biblical manuscript is the following: "Are there any different readings that would change our existing translations?"

That question is particularly important for the book of Revelation, since it is preserved in fewer Greek manuscripts than most of the rest of the New Testament. While the manuscripts preserving all or parts of the Gospels number more than 2,000, Greek manuscripts of

Revelation number fewer than 300. It is remarkable that the new fragment does not depart in any striking way from the present text.⁴ Most of the differences would not show up in translation, since they consist of such matters as spelling variations, or the use of a single Greek letter to represent a number ("first" in verse 17 and "seven" in verse 20). There is also the inclusion of the word "amen" in verse 18, as in the King James Version (the word is omitted from most modern translations).

So most of these variations have little impact on the overall message of the opening chapter of Revelation. Nevertheless, they are useful for researchers studying the relationship among the book's early manuscripts.

What does this discovery mean for the ordinary Bible reader for whom the Greek language and manuscripts are

remote and who depends on a faithful English translation? One answer is suggested by Hagedorn's observations on the style of handwriting:

It was not, he wrote, the smooth, uniform hand of a professional scribe. Nor was it the hand of one skilled in keeping business records. This would exclude the likelihood that it was professionally written for a church library or a theological seminary library. Rather, the amateurish handwriting, coupled with the fact that the passage was copied laboriously on the back of a recycled scroll, points in the direction of a private copy made by an individual Christian whose search for truth, and whose desire to possess the Word of God, led them to undertake the task of copying the book of Revelation.⁵

Wouldn't that humble Christian be surprised and gratified to learn that as a result of the chance discovery of a fragment of their handiwork nearly 2,000 years later, other individual Christians will be motivated to renew that same search for truth by taking up afresh the study of the book of Revelation? ■

¹ Dieter Hagedorn, "P. IFAO II31: Johannesapokalypse 1, 13-20," *Zeitschrift für Papyrologie und Epigraphik* (Band 92, 1992), 243-247 and Tafel IX. I am indebted to Stuart R. Pickering of the Ancient History Documentary Research Center, Macquarie University, Sydney, Australia, for drawing this article to my attention initially through *New Testament Textual Research Update* (vol. 1, 1993), pp. 17f.

² It is interesting that another of the earliest fragments of the book of Revelation is also written on the back of a scroll containing the book of Exodus.

³ P. IFAO II (1971), p. 31, edited by Guy Wagner.

⁴ It does, however, support the omission from verse 16 of a particular word, which results in the translation "there were seven stars" instead of "he had in his right hand seven stars" (as in the KJV).

⁵ Hagedorn, p. 244.

have precise dates, it is possible to date any new handwriting sample quite accurately—to within a range of about 50 years.

Back in 1971 the original editor of our fragment dated it to the second century of our era—sometime between A.D. 101 and A.D. 200. And Hagedorn, the manuscript's new editor, accepts the second-century date as plausible. This makes the document older by at least 100 years than any previously known fragments of the book of Revelation.

The importance of this conclusion becomes apparent when we consider that the book of Revelation itself was written during the second half of the first century, probably between A.D. 65 and A.D. 95. This means that the gap separating the time John wrote the book from the earliest surviving written

Steve Thompson chairs the Department of Religion at Avondale College, Cooranbong, New South Wales, Australia.



"X" The Adventist Files

*Feeling apathetic about the church? Ask these two questions
(and call Him in the morning).*

BY MELANIE SCHERENCEL HESS

EVERYWHERE I LOOK, I AM BOMBARDED with "Generation X," an expression that spits accusations of aimlessness and apathy at a disoriented group of twentysomethings. Having experienced only a couple decades myself, I too have been categorized and swept with my unwilling peers under the rug of the "lost generation." The stigma has even followed us into church.

My first instinct would be to rebuke society and the church indignantly for labeling us as oblivious wanderers, but as I step back and look around, I find that I can't—because it's true. And I'm beginning to understand why.

Growing up, I childishly thought that we, as Seventh-day Adventists, had all the answers. Yet as I grew older, I realized

that not everything I'd been taught was carved in stone. Things I had accepted as foundational were slowly being yanked from under my feet, and it was necessary to begin reevaluating everything I thought I knew.

Suddenly I was being tugged between forsaking the Spirit of Prophecy as pharisaical, embarrassingly archaic advice and pointing fingers of legalistic condemnation. And God was supposed to be there too—somewhere in the middle.

I reached a point where I decided to throw everything aside and focus solely on Jesus. The decision made me more confident about my relationship with God than ever before. It also made me more confused about my relationship with the church than ever before. As I observed those around me, I realized that I



ILLUSTRATION BY TERRY CREWS

wasn't the only one struggling. I saw my friends trying to juggle fragments of truth with relevance to real life, and it came to me: No wonder we, the Adventist Generation X, are swimming circles in a stagnant pool of ambiguity! Who are we, what do we stand for, and where are we going, anyway?

In my search for understanding I finally concluded that two big questions need to be asked. Only when we answer these questions can we eliminate the uncertainty and stand unshaken for what we know and believe.

Where Do We Come From?

The first question is nothing new. All children at some point begin to ask, "Where do babies come from?" As a parent of two small boys, I personally am not looking forward to explaining that particular mystery. However, I realize that understanding where babies come from is an integral part of growing up—a part of establishing identity.

Likewise, there should come a time when every Adventist generation asks, "Where do Adventists come from?" Understanding the roots and observing the metamorphosis of our denomination over the past century and a half will help us to identify ourselves and provide us with a foundation.

Our church has made mistakes—some pretty big ones. For example, in their quest to distinguish themselves from other religious movements, early Adventists such as James White and Uriah Smith openly challenged the idea of the Trinity—James White going so far as to call it an "absurdity" (see James White, "The Faith of Jesus," *Review and Herald*, Aug. 5, 1852).

But God wasn't through giving answers yet, and each disappointing misconception found sincere people diving back into the Bible for answers, each time coming up with a little more wisdom, a little more understanding, a little more spiritual maturity. It was decades later before the doctrine of the Trinity was universally accepted as truth; today it's considered an indispensable part of our belief system. Every shred of truth that we now deem fundamental to our faith is the result of years of review

and prayer, questioned and explored until it could stand solidly on scriptural legs.

One of the most devastating mistakes the children of Israel made was to forget all the times God led them out of trouble. The same is true for us. Every time I feel unsettled, I can take confidence in the pattern of preceding generations that, fortunately, God isn't through giving answers yet. "We are," wrote LeRoy Edwin Froom, "simply at the end of the line, with the cumulative light, and privileges, and responsibilities of the centuries, shining full upon us" (*Movement of Destiny*, p. 38). What an awesome birthright! And what awesome accountability comes with that birthright. This leads us to the second question.

Could We Please See the Map?

As the children of a singing evangelist, my brother and I spent more time in the car than Julia Child spends in the kitchen. We saw 47 of the 50 states through the back window of a dusty Honda Civic wagon and took turns asking, "Where are we? Are we almost there?"

My parents, incredibly weary of the same questions coming from the back seat, eventually forbade us to use the words "almost" and "there" in a single sentence. Being the crafty little minds we were, we soon found a loophole.

Instead of "Where are we? Are we almost there?" we began asking "Could we please see the map?" The remaining hours were spent contentedly counting exits and figuring mileage.

That's the second question our lost generation needs to ask. Not "Where are we? Are we almost there?" but "Could we please see the map?"

It isn't good enough anymore to take unquestioningly everything that's been handed down from preceding generations. It isn't good enough to firmly grasp our parents' coattails in hope that we are headed in the right direction. It's time to stand up, take responsibility for ourselves, and "set an example for the believers" (1 Tim. 4:12, NIV)—not invalidating the things we've been taught, but using them as a launching pad into the future of our church.

When we know where we've been and can see where we're headed, we'll know for certain that it is, in fact, *our* church and *our* mission. That's when we can shake "Generation X" and become "Generation X-cited." ■

Melanie Scherencel Hess
writes from Puyallup,
Washington.



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More Incredible Answers to Prayer

Roger J. Morneau, *Review and Herald Publishing Association, Hagerstown, Md.*, 1993, 96 pages, US\$7.99, Cdn\$11.49, paper; and *When You Need Incredible Answers to Prayer*, 1995, 128 pages, US\$7.99, Cdn\$11.49, paper. Reviewed by Colleen Kelly, community relations director for the Indianapolis, Indiana, Metropolitan School District and video producer of the "Overview" MSDWT television show.

Roger J. Morneau serves in an intercessory prayer ministry. He receives hundreds of letters, phone calls, and faxes asking for divine help with life problems. In these books he shares how the Spirit of God transforms lives, remedies desperate conditions, and provides victory for the hopeless.

Morneau says, "I am a door opener. My specialty consists of opening doors that have been shut tight. I am a praying man." Morneau reads one particular chapter in the Bible every day—Matthew 27:24-54—to remind himself constantly of the sacrifice Christ made to accomplish our salvation.

He says to have divine power operate in our lives and prayers, we must confess to God our helplessness and plead for the merits of His blood, recognizing that Christ is our only means of salvation. The Father will then bless us with the "washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

According to Morneau, we need to fortify our minds with the truth that the Holy Spirit is the only means by

which we can resist and overcome sin. With Him in our lives our prayers will bring that same power into the lives of those for whom we pray.

Morneau feels that now the Holy Spirit is making His last invitation for people to prepare for Christ's coming. To carry on an intercessory prayer ministry at this time is indeed awesome.

These books are a must for Sabbath reading. They have inspired and motivated me. They reveal how much God loves us and gives assurance that He does answer prayers.

A Trip Into the Supernatural

Roger J. Morneau, *Review and Herald Publishing Association, Hagerstown, Md.*, 1982, 1993, 141 pages, US\$7.99, Cdn\$11.49, paper. Reviewed by Colleen Kelly.

During a sleepless night young Roger Morneau called out to God, "If there is a God in heaven who cares for me, help me!" From that day on God enabled him to turn from spirit worship to Bible study and eventually to Christ.

Morneau, now retired and living in California, has since dedicated his life to the intercessory prayer ministry. He believes God gave him the gift of intercession when he experienced that divine rescue from Satanism.

Morneau tells of his experience as a young man just out of the Canadian Merchant Navy. A love of novelty lured him into the world of spiritism. He was amazed that Satan's fallen angels were beautiful, superintelligent beings, determined to rule the earth. The book shares some fascinating secrets these beings believe about the future. Morneau also reveals Satan's three-part plan to deceive humans.

The book is written in a matter-of-fact, chronological manner. The gripping subject matter overcomes a simplistic literary style. Once you start this book, you can't put it down. Find out how Morneau decides to live for Christ when the spirits offer wealth, fame, and power.



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Making Every Moment Count

This letter from a *Review* reader, a single mother of three children, makes me tired just reading it: "I get up at 5:00 a.m., let the dog out, pick up any dishes, start the dishwasher, pick up a couple things around the house, let the dog in. Then I start the wash, fluff what's in the dryer, get on the treadmill, watch the news, read yesterday's mail, get off the treadmill, fold the laundry, move the washing to the dryer, put away a load of clothes. Attempt to wake the boys, read my devotional, try again to wake the boys, shower, finally shake the boys awake. Dress, fix my hair, check to see that the boys are dressed, fed, and lunches packed. Then I take them to school, work about 10 hours, and start the thing all over again."

Whew! Talk about making every moment count. This woman is but one of a growing number of individuals in our churches whose plate is very full. I ate at potluck last week with a guest who told me that she was just returning to church after suffering a heart attack the previous month. The mother of three young children, she held down a full-time job, and mentioned that she had gotten up at 2:00 a.m. on Friday to make sure that her cleaning was done before Sabbath.

The profile of our congregation is changing with the times. There was an era when people needed "things to do" to fill their time and add meaning to their lives, but those days are a thing of the past. Our challenge, as a church facing the year 2000, is to find relevant ways to intersect with people who have no choice but to make every moment count.

Where do we start?

First, we need to deepen our awareness of the complexity of the lives of the people who occupy the pews beside us each Sabbath morning. While we may view an individual once a week in a prescribed church role, we may be totally unaware of the other facets of his or her life that whirl with motion once the sun goes down Saturday night. Not all people can be expected to do all things. While some can bake an extravagant dessert for potluck, others barely have time to dump a few cans of green beans into a casserole dish, add some mushroom soup and onions, and make a run for the car.

Second, we need to rethink the ways we structure

activities for our congregations. To expect the mother in our opening scenario to dash home, microwave a meal, jump in the car, and rush the children to Pathfinders on Tuesday evening, attend prayer meeting on Wednesday evening, practice with the choir on Friday evening . . . is to add exhaustion, rather than support, to her life.

Some churches are finding that families prefer to stay at the church on Sabbath, once they arrive. They are holding Pathfinders and prayer meetings on Sabbath afternoons twice a month, offering people the

opportunity to connect with one another, delve into the Word, and gather strength for the coming week.

Third, we need to work to make our churches places where people come away feeling energized, not drained. People are busy today. Rushed. Hassled. Harassed. The last thing they need is to come to church and feel more of the same. Church should be the one place where people feel the pressures of the week begin to loosen. We need to understand one another. Cut one another some slack. Get into a relational rather than a business mode. Make the words "church family" and "church home" more than just catchphrases.

I remember a small collection of photographs and quotations my sister sent to me when I moved to Michigan—a thousand miles from my New England home. Beside a picture of my family she had penned a statement of Frederick W. Robertson: "Home is the one place in all this world where hearts are sure of each other. It is the place of confidence. It is the place where we tear off that mask of guarded and suspicious coldness which the world forces us to wear in self-defense, and where we pour out the unreserved communications of full and confiding hearts."

What of our church home? A place of energy, support, and confidence? A place where cups are filled? In today's world we have no time for anything less.

The profile of our congregation is changing.

Sandra Doran is in the final stages of writing her dissertation at Boston University's School of Education.



BY SHANDELLE MARIE HENSON

Running: My Spiritual Allegory

Lord Jesus Christ, I love you." The words of prayer moved freely in my mind, rhythmically interwoven with my breathing and the pulse of my running steps.

I watched the rocky trail with great care. Although my Nikes easily gripped the rocks, I knew from experience that a moment's distraction could cause a serious fall. Concentration is the second and most important of the three-part rule of the trail runner: "persistence, concentration, and patience."

The dusty trail before us ascended precipitously into the rich blue of the Arizona sky. Saguaro cacti lined the rocky slopes, arms raised in salutation. I heard the delicate fluting of the wind in their spines. The desert morning sun warmed my back.

Emerging from the canyon, we entered the cool, shaded ranks of oak and juniper in the higher country. The path, with its covering of needles and leaves, grew soft and springy under our feet.

As we crested the saddle after seven trail miles and at nearly 7,000 feet above sea level, a deliciously cool breeze thrummed in the pines and ruffled our hair. The floor of the Sonoran Desert stretched out behind us far below, but long fingers of white snow welcomed us into the silent green woods ahead. A glorious feeling of well-being and freedom enveloped me, gave me wings as we loped easily along the trail that had now become flat and smooth. I felt I could run forever.

No Discipline? No Freedom

Such freedom was not always there. My nemesis in high school was the cross-country mile. We ran a flat mile-long course once a week for PE class. I was healthy and could sprint the 50-yard dash in good time, but The Mile always reduced me to a nauseated, gasping, miserable wreck, although I ran it faithfully once a week. I was convinced that staggering one step farther was an absolute impossibility.

In graduate school my Native American office mate suggested I begin running with her to combat stress, and waved aside my objections. She promised to have me running distances within the month. I wasn't sure I wanted to give up the "freedom" of my precious hours away from study, but I enjoyed her company and agreed to try.

The first couple days we walked the university track for several miles. Then we began walking two laps, jogging one. Then we walked one, jogged one. About every three days we increased the amount we jogged. Within a couple weeks we jogged 12 laps . . . three miles. That was the barrier. On the happy day I ran four miles at a decent pace, I bought a full set of running gear in a spirit of high celebration and joy.

For the next five years I ran between 25 and 30 miles a week. I didn't particularly push myself or train for racing, but I ran with consistent discipline. Sometimes I didn't *feel* like running; I would feel tired and would drag. On other days, however, I felt an exhilarating freedom as I clipped effortlessly along.

Then two years ago I met Jim, a trail runner, and began running with him in the mountains.

Now our trail descended from the saddle into the deep riparian cleft of Ventana Canyon, periodically crossing the creek with its shaded, inviting pools. I was beginning to feel tired and had to keep pushing down the rising urge to walk.

But the glorious freedom of running on the mountaintops still soared in my heart, along with the growing gratitude for the unmerited gifts of life, basic health, peace, and beautiful surroundings.

A new concept that had been forming in my mind suddenly burst into unexpected clarity. Discipline, too, is a gift. Discipline is what enables a trail runner to receive the gift of freedom.

One more clue. Before we seek the freedom found in a rigorous exercise program, we must consult a physician. In addition, I found that an exercise buddy holds me accountable and helps keep me balanced. For the same reasons, in our quest for the Christian freedom found in a disciplined devotional life, it is desirable to have a trustworthy spiritual mentor. ■

Shandelle Marie Henson is a trail runner and an assistant professor of mathematics at the University of Arizona.



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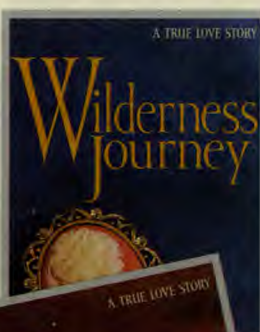
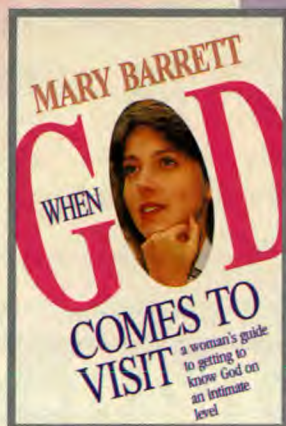
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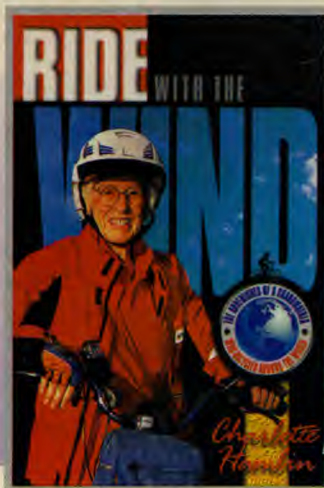


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