

ADVENTIST Review

April 24, 1997

AnchorPoints

From Cripples to Champions

Finding the Balance

Leslie Kay: The Big 4 . . . Oh!



**Who Is a
“Mother in Israel”?**

What biblical models teach us today

LETTERS

The Art of Marriage

The efforts to innovate at the *Review* are appreciated. However, the February 27



cover was a disappointment. The takeoff on the well-known *American Gothic* was no doubt meant to be amusing and satirical, but it was in poor taste. The original

represents a plain, hardworking couple in rural America. They had their troubles, but a high divorce rate was not one of them. Your caricature sent an unsettling, mixed message.

—**Roland Ruf**

COLLEGE DALE, TENNESSEE

Evidently this picture was used to represent a married couple. I believe that's what the original artist, Grant Wood, had in mind too—though actually the ones who posed for the painting were his sister and his dentist.

—**Laura M. Drown**

WEST BOYLSTON, MASSACHUSETTS

Others have suggested that a father and daughter are represented in this painting. Either way, we stand corrected. As punishment, our entire staff will be enrolling in art appreciation at a local community college this fall.—Editors.

Mentioning the benefits of being single diluted James Coffin's otherwise excellent "God Created Marriage" (Feb. 27). Our Creator's instruction

that "it is not good for [man or woman] to be alone" is as valid today as in Eden. Single people can be fine people, but not because of their singleness per se. Marriage is the more desirable status for most people.

If Jesus and Paul are witnesses for singleness, then why doesn't the denomination actively recruit bachelors to be ministers? Do Christian parents typically desire their children to have a lifetime of happy singleness, or do they want their children to experience happy marriages? The "happiness is being single" philosophy is well intended, but ultimately myopic and misleading.

—**Steve Riehle**

SANTA MARIA, CALIFORNIA

Beastly Characteristics

Thank you, Ella Rydzewski, for "The Beast—It's Closer Than Rome" (Feb. 27). I believe the "Adventist brand" of salvation by works is just as repugnant to God as that mentioned in the article. Keep printing such relevant articles.

—**Esther Oldham**

MONTROSE, COLORADO

Others Who Sacrifice

I loved Miriam Wood's Golden Rule Days. I just want everyone to know that many teachers today sacrifice for their students and their Lord, just like the early teachers did. Here is an excerpt from a recent E-mail sent to me by a young teacher:

"This job involves an incredible workload. . . . I end up flying by the seat

of my pants most of the time. I teach 5-9 Bible, 5-8 English, 7-9 math, 7-8 reading, ninth-grade keyboarding and computer literacy, 7-9 science/biology, and 5-8 social studies. There's no way I could follow the famous seven-step lesson plans we're taught to use. My wife helps with some of the classes and paperwork, but we're both still more than busy. Family time is often at school, for my wife is allowed to bring the baby with her, since she donates more time than she's paid for. We're all there most of the day."

—**Earl Aagaard**, BIOLOGY PROFESSOR
PACIFIC UNION COLLEGE
ANGWIN, CALIFORNIA

As a retired public school teacher I was very disturbed by this statement from a church school teacher in Miriam Wood's "Above and Beyond" (Nov. 28): "You never stopped to resent the fact that with multiple grades in one room, you were expected to do what a public school teacher could not do in a single-grade room."

We public school teachers worked hard, hauled water, split wood, built fires, did janitorial work, taught at least nine grades, often donated our own money, and had standards and rules. A number of us lived in "teachrages" in the country and had no transportation except our legs.

Public schools are not perfect, but neither are church schools. I resent remarks like the above and "Oh, they went to public school" spoken in a derogatory tone. The only thing we public school teachers could not do was teach religion.

However, by personal example we could instill Christian values.

—**Vonnie Tillotson**
LACOMBE, ALBERTA

Louder Let It Ring

A masterful bit of irony! That's what I call the positioning of pages 4 and 5 in the February 27 issue.

In his page 5 editorial, "In Joyful Anticipation," William Johnsson stresses how we should "lift up the trumpet and loud let it ring . . . Jesus is coming again!" He concludes: "Let the world see it and hear it—joyful anticipation of the Advent."

Having been thus commissioned, we go to page 4 and find—if your eyes are 20/20 or if you have a magnifying glass—the phrase "Behold, I come quickly . . ." in the smallest type the *Review* uses. A whisper, if you please.

If we believe this, let's not seem to apologize for it, but "shout it from the housetops!"

—**Herb Klischies**
ORLANDO, FLORIDA

On Course

Congratulations on a wonderful, inspirational magazine. Having human interest stories and testimonies from real people facing adversity and overcoming through the grace of Christ is truly, truly inspirational. We're all in the same boat, and only Christ can keep us on course.

—**Charlene Hartley**
DUNDAS, ONTARIO

Teach, Don't Legislate

I find it ironic that we Seventh-day Adventists have always advocated freedom of conscience, yet we establish the Washington Institute, an agency that supports anti-tobacco legislation (see *Newsbreak*, Jan. NAD Edition).

It's one thing to educate people about the harms of smoking, or even to restrict smoking on government properties; it's quite another when we tell people what

to do in their own homes and businesses. When Christ lived among us, did He legislate morality or teach morality?

I plan to oppose smoking legislation with the same determination that I plan to oppose Sunday legislation—because I still believe that freedom of conscience is supreme.

—**Russell Cox**
PAYSON, ARIZONA

Keep It Up!

I am 17 years old and enjoy the new *Review*. I used to read just bits and pieces; now I read just about all of it each week. I especially enjoy the Give & Take page. Thank you for your hard work, and keep it up!

—**George Fuller**
COLLEGE DALE, TENNESSEE

Pass It On

I reside at a prison in Walla Walla, Washington. I have just finished reading the second issue of a *Review* subscription that my mom got for me. When I finish reading a *Review* or any other Adventist magazine, I slip it under my door so that maybe someone else can pick it up and get enlightened to the seventh-day Sabbath and find out what Jesus and God are all about.

One Friday I did this and then sat down to read my Bible in preparation for the Sabbath. After an hour or two, I noticed another inmate standing outside my door. I must have startled him, because he dropped the magazine like a hot potato and then started apologizing for reading my stuff. I told him to keep the magazine and when he was done to slip it under his door for someone else.

My new friend now has his own Bible, which he received from the Adventist chaplain. Thank you, *Adventist Review*, for helping me find friends in Jesus.

—**Michael Rose**, 734360
WASHINGTON STATE PENITENTIARY
WALLA WALLA, WASHINGTON

ADVENTIST Review

COVER STORY

8 Who Is a "Mother in Israel"?

They are often unnoticed, but never unimportant.

BY NANCY VYHMEISTER

ARTICLES

12 Forgiveness

Where would we be without it?

BY ROSA T. BANKS

16 From Cripples to Champions

All it took was a decision.

BY SIDNEY R. KETTNER

24 Jesus, the Healer

Physical, emotional, spiritual—Jesus always specialized in just the right kind of healing. He still does.

BY ELLEN G. WHITE

DEPARTMENTS

2 Letters

7 Give & Take

15 On the Home Front

19 Leaving the Comfort Zone

20 World News & Perspectives

26 Children's Corner

28 Clifford Goldstein

29 Bulletin Board

30 Reflections

EDITORIALS

5 A Precious Commodity

6 Finding the Balance

NEXT WEEK

Mom and the Talking Bears

When children have to look after their parents.

ADVENTIST Review

"Behold, I come quickly . . ."

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

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

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

Executive Publisher and Editor William G. Johnson

Associate Editor Roy Adams

News Editor Carlos Medley

Assistant Editor Stephen Chavez

Assistant Editor Kit Watts

Assistant to the Editor Andy Nash

Editorial Assistant Ella Rydzewski

Administrative Secretary Chitra Barnabas

Editorial Secretaries Mary Maxson, Jean Sequeira

Art Director Bill Kirstein

Designer Bill Tymeson

Design Assistant Alan Forquer

Desktop Production Stephanie Kaping

Ad Sales Melynie Tooley

Subscriber Services Steve Hanson

Director, Periodical Sales Ginger Church

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

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

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

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

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

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

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

Texts credited to Clear Word are from *The Clear Word*, copyright © 1994 by Jack J. Banco. Scripture quotations marked NASB are from the *New American Standard Bible* © The Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977. Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, International Bible Society. Used by permission of Zondervan Bible Publishers. Texts credited to NKJV are from the *New King James Version*. Copyright © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved. Bible texts credited to RSV are from the *Revised Standard Version of the Bible*, copyright © 1946, 1952, 1971, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.

PRINTED IN THE U.S.A.

Vol. 174, No. 17

God's Phone Is Never Busy



He doesn't have call waiting, answering machines, or voice mail either. No office hours, no downtime, no time that's too busy for you.

When you talk to God in prayer, He listens, *right now*.

Next Thursday, May 1, is the National Day of Prayer in the United States. The Voice of Prophecy will join this nationwide effort to promote prayer by airing a series of daily radio broadcasts.

Tune in the week of April 28 to May 2 for "Waiting by the Phone," five programs with Lonnie Melashenko.

To find a station in your area, phone 1-800-SDA-PLUS. For a complete radio log, go to the Voice of Prophecy Web site on the Internet (www.vop.com) and access "Where You Can Hear Us." There's also information on how you can listen to the programs *on your computer*!

And join the Voice of Prophecy staff *every Thursday morning at 8* for the Worldwide Prayer Circle. Send your prayer requests to the address below.

The Voice of Prophecy • Box 55 • Los Angeles, CA 90053

A Precious Commodity

CARLOS MEDLEY

Earlier this month the *Adventist Review* launched its online edition, offering the entire magazine (in PDF format) *free* on the Adventists Online forum on CompuServe. The online edition is available for download within 24 hours of presstime, allowing readers to access articles several days before our printed journal is received in the mail.

Within the next 18 months the *Review* staff also hopes to start up a site on the World Wide Web. Toward this end, I've been studying the virtual marketplace and have made some interesting discoveries. The protocols and mores in the cyber community are remarkably different than in the real world. Consider these examples:

Constant Flux. With technology changing rapidly, rules and standards are in constant flux. Massive innovations have shrunk the life cycles for many products. New techniques, standards, and measures are continuously reevaluated. I came face-to-face with this fact when I learned that the personal computer I was recently assigned will be obsolete before the warranty expires.

Cooperative Climate. Like the delicate balance of nature's ecosystem, there's a balance in cyberspace that's based on mutual cooperation. Hundreds of computer networks work together to transmit millions of messages, documents, photos, and sound bites every day. In this shared environment users are encouraged to refrain from overburdening the system, because one person can adversely affect the service for thousands.

Gift Culture. Perhaps the most profound aspect of the virtual marketplace is the gift culture that prevails. Major newspapers and magazines are offering their entire issues online *free*. You can even find recipes and coupons provided by a restaurant, or free software and services provided by a computer company.

Advertisers are happy to offer these freebies to reward users for their time and attention. This concept is known as value-added marketing. Internet marketer Jim Sterne puts it this way: "If you expect a prospect to spend any amount of this unrenowable resource [time], thinking about your products and services, you had better offer something of value in return. You are going to have to pay people to consider your products."¹

Careful Investment

If advertisers are so sensitive about the value of time that they give premiums to prospective customers, how much more should

Christians be conscious of how we invest this precious commodity.

Time is the one talent that God gives to every living person. How we use that time determines our destiny. The apostle Paul tells us, "Therefore be careful how you walk, not as unwise men, but as wise, making the most of your time, because the days are evil" (Eph. 5:15, 16, NASB).

How should we, as Christians, invest our time? Here are three suggestions:

Communion With God. Every day we should spend time with God, in prayer and study of His Word. In these special moments God imparts deeper knowledge of His divine Word and reveals His plans for our lives. Through Bible study and prayer God elevates our character, enabling us to

reflect His character more clearly in our lives.

Paul, in his counsel to Timothy, notes the life-changing power of the Bible. He says, "From infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus" (2 Tim. 3:15, NIV).

Devotion to Family. It takes quality time to demonstrate love to your family—to nurture intimacy with your spouse and build strong, positive relationships with your children. God commands us to model His teachings in our homes and present His precepts to our sons and daughters. This investment in time, energy, and emotional commitment will invariably prove to be a wise one throughout your lifetime.

Commitment to Service. The natural outgrowth of our communion with God is displayed in service. Sharing the love of Christ and spreading His truths in our communities is what the Great Commission is all about. Ellen G. White says, "Christ's followers have been redeemed for service. . . . By living to minister for others, man is brought into connection with Christ."²

How should we invest our time? Though the choices are many and the alternatives abound, one fact remains absolutely clear. If Christians would carefully invest this precious commodity, the dividends would spring eternal.

¹ Jim Sterne, *World Wide Web Marketing* (John Wiley & Sons, Inc.), p. 169.

² Ellen G. White, *Mind, Character, and Personality*, vol. 2, p. 566.



PHOTO © PHOTODISC

Finding the Balance

It's happening. Not quickly enough—but it's happening. We're finding the balance between truth and tact, between preachiness and patience. *Between light and love.*

I feel it; I sense it; I see it.

I see more and more churches throwing open their doors and welcoming people, *all* people, into meaningful worship and community—focusing more on the state of their hearts, less on the state of their ears.

I see more and more schools relaxing their debates over which color jeans are appropriate (and other crucial issues) and realizing, *Hey, we've got a few years here to equip these kids for the real world—and the next world. Let's get to it.*

I see more and more church leaders being open, honest, *vulnerable*, offering themselves not as impeccable final authorities, but as fellow travelers on the same journey—in need of the same Saviour.

I see more and more doctrines being presented not as a crib sheet for a celestial pop quiz, but as a better, happier way to live—the Sabbath, for example, being shared not only as an end-time password for God's chosen few, but as a *now* blessing for all to enjoy.

I see more and more parents packing their homes with grace: establishing some guidelines, yes, but overwhelming their kids with acceptance—instead of the other way around.

In short, I see more and more Adventists looking to Jesus, the most balanced individual in the history of the world, realizing that imitation—not condemnation—is the best way to grow.

But back to earth. We must be honest. We're growing, but we're not grown. Apart from inconsistencies in my own life, I've recently encountered three more evidences of the maturing we still have to do—each of which makes me sick to my stomach.

Straight off the street, a young drunk visits a local Adventist church. His struggle with alcohol has him looking for something, *anything*. He finds himself in a Sabbath school group discussing Revelation, particularly how we must be “sealed.” He's quickly advised that he must be sealed to be saved. He's further advised that he must immediately give up drinking and smoking, and if he can't, he should just try

harder—oh, and by the way, the Bible teaches against the tattoos on his arm. Before church dismisses, the young man slips out quietly, staggering with truth.

A single mother and her son move to a small town. Her recent divorce has her leery about visiting the local church. *What will they say?* she wonders. *Will they treat me differently?* Still, something draws her to her “parents' church.” She misses the community. Not 10 minutes into her visit the dreaded question comes, even more bluntly than she had expected: “So are you divorced?” After church she speeds away, not overly surprised, but still, disappointed.

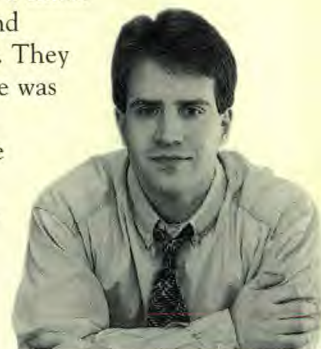
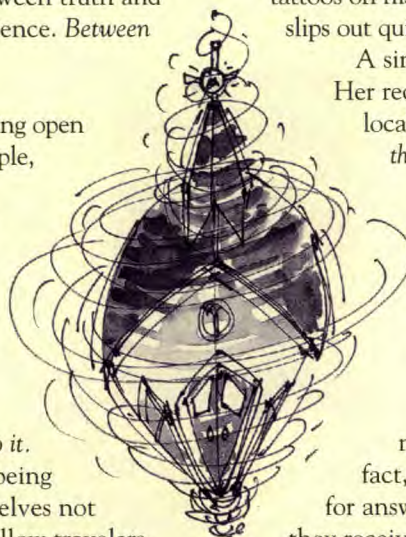
A young couple try to find their niche in their new church. Though lifelong members, neither claims to have all the right answers. In fact, that's why they attend Sabbath school: to dig for answers. Yet any time they speak up in class, all they receive is a patronizing nod from the teacher, who quickly returns to the point she's making. The nerve of those kids interrupting her exposition—and with such elementary questions.

Adventism at its worst—more concern about being right than being nice. The good news is that in general, love and acceptance seem to be making a comeback, balancing out a truth-heavy church before it reels and wobbles off the table.

Of course, this is only my idea of “balance.” Naturally, we all consider our own idea of balance the most balanced in the world. Others might sense that we're rapidly losing our balance, that we've gone overboard with this acceptance garbage. Putting a delivered homosexual on the cover of our official magazine—what's this church coming to, anyway?

I think we're coming to Jesus. I think we're realizing that obedience and acceptance *can* go hand in hand. They did for Jesus. Look at His life: He was as conservative as possible with Himself and as liberal as possible with others.

That, I believe, is the balance we're collectively attaining. And even with the necessary lunging and lurching, I believe it's the right one.



GIVE & TAKE

HERALD'S TRUMPET

Hey, kids! Spring has sprung, and Herald the *Review* angel seems to have lost a certain trumpet somewhere between Washington, D.C.'s cherry blossoms and Switzerland's wildflowers.



In our last contest we received 38 postcards. Our three lucky winners were Crystal Boyd from Plato, Missouri, Jessica Holbrook from Lowell, Michigan, and Carissa Joy from Mosinee, Wisconsin. Crystal, Jessica, and Carissa received *Adventist Family Fun*, by Darlene McRoberts.

Where was Herald's trumpet? On page 29, by the woman's left hand.

If you can find the trumpet this time, send a postcard telling us *where* to find Herald's trumpet at the Give & Take address below. The prize is *Amazing Stories From the Bible*, by Ruth Redding Brand and Charles Mills.

Have fun—and don't let your parents find it first!

ADVENTIST LIFE

One weekday I was showing my niece and her three small children through our church. The only other person there was the secretary, whose car was parked outside.

Three-year-old Bethany had never been in a church before, and kept asking, "Whose house is this?" We told her that it was God's house.

When we returned home, my husband asked us where we had been. "Oh, we've been to God's house," piped Bethany. "His car was there, but He wasn't home."

—Ramona Trubey, Cicero, Indiana



Our daughter, Dorisann, was complaining about how much work it was to prepare breakfast without a working microwave oven. Suddenly 4-year-old Erika repeated a memory verse she had learned: "Be content with such things as ye have."

We were amazed that Erika was able to choose the right words to fit the circumstance.

—Donna Halvorsen, Avon Park, Florida

Recently Pastor Patrick Williams, of the Silver Spring, Maryland, church, used a personal experience to illustrate how Adventists sometimes are more interested in winning theological debates than souls. He told of a debate with a pastor of another denomination, in which he scored biblical blow after blow.

After the debate, he said, he called his mother to report. "How did it go?" she asked. "Great," he said. "I won!"

Just then a parishioner, eager to show her approval that Adventism had won the debate, shouted, "Amen!" The congregation laughed, both at the spontaneous response and its inappropriateness.

"We'll pray for you," the pastor gently chided.

"Amen," she responded again.

—Kermit Netteburg, Silver Spring, Maryland

CHURCH OF THE MONTH: WAUCHOPE, NEW SOUTH WALES



G' SABBATH, MATE: Nestled on the mild north coast of New South Wales, Australia, the Wauchope church recently celebrated its seventieth anniversary. While Wauchope's 50 members have enjoyed the current facility (dedicated in 1962), their forebears met at more "creative" sites—including member homes and a Masonic hall. Today's congregation gets out and about too, says member Eva

Everett. "We socialize with other churches and regularly visit the local hospital and nursing home," she says. "Our Pathfinder Club is alive and active, and each year we organize a walkathon to raise funds for special needs in the district."

WE NEED YOU

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

Who Is a “Mother in Israel”?

We may have something to learn from the stories of Bible women who “pushed the envelope” of the roles society assigned them.

BY NANCY VYHMEISTER

YOU'RE A 'MOTHER IN Israel,'” the Sabbath school superintendent exclaims when Joyce agrees to take the mission story

only minutes before the program, when Joyce will have to pronounce those impossible foreign names before the congregation.

“I knew you’d do it; you’re a ‘mother in Israel,’” says the pastor when Sally, the head deaconess, assures him that arrangements are all made for dinner when the Smith family returns from the cemetery.

What is a “mother in Israel”? In Scripture the phrase is applied to only one biblical woman: Deborah. Judges 4 and 5 present her as a judge, a prophet, a wife, and a warrior. No mention is made that she had any children. It is in the victory song, after she and Barak defeated Jabin, a king of Canaan, that she is acclaimed as a mother in Israel.¹



What's so good about motherhood in Israel? For that matter, how does one become a mother in Israel? More basically, what do Bible stories tell us about mothers and motherhood?

*J*ochebed protected her infant son Moses and schemed to keep him alive. During the short 12 years until she had to surrender him to the Egyptian princess, Jochebed laid the spiritual foundation for his whole life.²

Like Jochebed, Meg held her infant son Gary in her arms. The doctors said he would not live. She willed otherwise and worked to prove her point. Tube feedings were finally followed by spoon feedings. In spite of his cerebral palsy and repeated infections, Gary thrived. Meg carefully laid a spiritual foundation for both her boys, teaching them to love and serve God.

Unlike Jochebed, Meg did not see her sons become heir to any throne. But she kept on loving them and her pastor-husband. Then her other son, the one who had been her hope and joy, died of a sudden illness. At home with Gary, she spent hours each day praying for friends and neighbors, and even for people she did not know. With a smile Meg carried out her own ministry, until she herself succumbed to cancer. I would call Meg a true mother in Israel.

*H*annah was a determined woman of deep convictions; she was also a woman of prayer. When God answered her petition and gave her a baby, she nourished and nurtured him. Then she sent him to Eli, empowering him to serve in the Lord's house.³

Elizabeth vowed that if she had children, she would do as Hannah—raise them for the Lord. But Elizabeth and Bob had no babies on which to lavish their love. Now Elizabeth invests her

energy in the youth group. Under her creative tutelage they have directed the complete church service twice during the past year. Yes, it took hours and not a few tears. But everyone noticed that Elizabeth glowed that Sabbath. Is Elizabeth a mother in Israel? No doubt!

*T*he story of Ruth permits glimpses of her winsome mother-in-law, too special to be abandoned. Naomi then helps Ruth navigate the social world of an alien people—and find a husband willing to care for both of them.

When Maria first came to church she looked lost. She spoke only a few words of English, enough to tell the greeter, Mrs. Brown, that her mother was an Adventist and wanted her to attend an Adventist church. Maria went home with Mrs. Brown that Sabbath—and many Sabbaths thereafter. Coached by Mrs. Brown, Maria blossomed and made friends. Better yet, she met her Lord, was baptized, and studied at an

Adventist college to become a Christian nurse, just like her mother-in-Israel mentor.

*O*n a lonely rocky outcrop Rizpah kept watch day and night over the corpses of her two sons—from early spring through late summer—until King David gave them an honorable burial. As she chased away the birds of prey by day and the predators by night, she showed remarkable tenacity, perseverance, and devotion.⁴

It was hard to see why the three Jones teenagers came to church at all. The way they dressed and acted raised the eyebrows of the faithful, some of whom suggested the kids be encouraged to go elsewhere. At this suggestion Louise bristled, "Those kids need to be here!" And she set out, like Rizpah, to protect them from the birds of prey in the church. For months she alone led the campaign to keep the Jones kids in church.

Louise gradually gained the teenagers' confidence and listened to their story of abuse and abandonment. She tutored them in their lagging schoolwork. She made sure that they had something decent to wear to church. Gradually other church members joined her in supporting them, and the kids became involved in youth



activities. Ever so slowly the Jones kids began to smile and sing. Through Louise, their mother in Israel, they gained a new understanding of God's love and became better prepared to face their past and a hopeful future.

The wealthy woman of Shunem coaxed her husband into building a room for the wayfaring prophet Elisha. In return for the favor the prophet asked God to give her a son. When her gift-from-God son died, the Shunammite woman saddled her donkey, despite her husband's protests, and marched off to get the prophet himself. Her determination was a key to the miracle that occurred. Raised from the dead, her son was returned to her as a second gift from God. *Nothing timid about this woman!*⁵

I don't know a modern parallel to this story. But I do remember Margaret Rippey, who had an extra room in her house. She took us in when, after seven years in Uruguay, my family was on furlough in the United States for one whole year, with no place to call home. Not only did she provide the spare room and a place at her bountiful table, she made sure I had everything I needed to go away to academy that fall.

Margaret worked hard to help my parents understand how a teenager's world in the United States had changed in seven years! Furthermore, she took me to an organ concert and shared with me her love for that instrument. I'll always be thankful to that mother in Israel.

The "virtuous woman" of Proverbs 31:10-31, who is described as "far more precious than jewels," worked diligently, administered her house wisely, and provided well for her family. She assigned tasks to the hired help, saw that food was prepared for the table, and secured warm clothes for the winter. In addition, she was a wise teacher, a well-dressed

*Some people may
be surprised to
learn that God
pictures Himself
as a mother.*

matron, and a generous benefactor. Her ultimate virtue was her fear of the Lord. Her husband and children praised her, calling her blessed.

This woman I shall identify as my mother. No bread of idleness on her table! When we sat down to oatmeal at 7:00 a.m., after hoeing a row of corn or weeding the tomatoes, we never

noticed there were no raisins. Her cooking was simple yet tasty and abundant. And there was always room at her table for one more.

I vividly remember her creative ways of lengthening my skirts as I outgrew them, or making a hand-me-down dress fit. She did the same for herself: Out of my grandfather's wedding suit she fabricated for herself a stunning suit, which she reserved for such special occasions as Communion, when she was a deaconess.

Mother taught my brother and me most of what we needed to know about life: honesty, hard work, perseverance. In addition, she taught English, physical education, and nutrition classes at the Uruguay Academy, where Dad was farm manager. I have no idea how many young people she helped through school. As far back as I can

remember she has spent time early each day reading her Bible and talking to God. Twice widowed, she went on her last volunteer mission assignment at age 80. We her children—real and grafted into her family—rise up and call her a blessed mother in Israel.



Perhaps the most remarkable mother of all, Mary, showed a whole catalog of positive characteristics. Quietly she nurtured the child Jesus, teaching Him at her knee the marvels of nature and the wonders of salvation. Her concern for this Child clearly showed when Jesus, at age 12, remained behind in the Temple. Even after Jesus had become a teacher, she worried about His having enough food and rest. Finally, her vigil at the cross revealed her total devotion to that Son.⁶

While modern women may display many of her qualities, Mary stands in a category all her own. To find a modern woman to parallel her story is impossible. Yet all women can follow her example in many ways.

Amid the Bible stories that portray what it might mean to be a mother in Israel, God depicts Himself as a mother. He comforts us as a mother comforts her children. Further,

God promises to remember us even longer than a human mother remembers her offspring.⁷ Add these characteristics to the Bible definition of motherhood.

So what made Deborah a mother in Israel? Living out the qualifications of a mother. Doing what a mother does best.

And what makes a woman today a mother in Israel? Nurturing, caring, mentoring, teaching, defending, organizing, and administering—and doing these things gracefully and with full authority.

Any woman—not just those who have children of their own—can earn the title mother in Israel and wear it proudly. I'm positive that the fifth commandment, "Honour thy father and thy mother," includes mothers in Israel as well as the women who beget and rear children.

Like Deborah, mothers in Israel carry heavy responsibilities. Just as Deborah saved her nation, mothers in

Israel today save their homes, churches, and communities. Like Deborah, mothers in Israel today judge wisely, lead courageously, and challenge us to accept God's bidding. Surely honor is due them. ■

¹ Judges 5:7.

² Ex. 2:2-10.

³ 1 Sam. 1, 2.

⁴ 2 Sam. 21:7-14.

⁵ 2 Kings 4:8-37.

⁶ Luke 2:48-52; Matt. 12:46; John 19:25.

⁷ Isa. 66:13; 49:15.

Nancy Vyhmeister, Ed.D., is professor of mission at the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan. She also edits Andrews University Seminary Studies.



Take a closer look at the *Testimonies*



My Dear Brother M . . .

Ellen was more than just a prophet and author. She was a person—wife, mother, and friend. She experienced much emotional and physical pain—but just as much joy and elation while proclaiming the gospel of Jesus Christ.

Paul A. Gordon, former secretary of the White Estate, shares with us the interesting portrayal of Ellen White and her contemporaries. This book offers a look inside the times and events encompassing Ellen as she wrote each volume of the *Testimonies*. Learn the circumstances surrounding them and why they were written. Paper, 160 pages.

US\$9.99, Cdn\$14.49.

Testimonies for the Church

The nine-volume *Testimonies* set has not been priced this low for many years! Take advantage of this sale to obtain these important writings from Ellen White given to counsel, guide, reprove, and encourage the traveler on the Christian pathway.

Sale US\$69.99, Cdn\$101.49! Reg. US\$99.99, Cdn\$149.49.

\$69.99



Available at your local Adventist Book Center or call 1-800-765-6955.

Visit us at www.pacificpress.com

©1997 Pacific Press Publishing Association 210/70590

Prices subject to change

Forgiveness

True freedom is to give it and receive it.

BY ROSA T. BANKS

"Forgive us our debts, as we also have forgiven our debtors"
(Matt. 6:12).*

IN THIS ARTICLE I'M LOOKING AT FORGIVENESS in the context of the prayer the Lord taught His disciples to pray. And the first point I want to emphasize is that as Christians we cannot grow mentally, spiritually, or socially without practicing the grace of forgiveness.

The verb "**forgive**" is a common word in the New Testament, frequently meaning "to send away," "to dismiss," "to leave" (see Matt. 4:11; Mark 4:36). The meaning "to forgive" is probably based on the idea that the repentant petitioner is sent away in peace.

The word "**debts**" was also a common term in the first century, used to refer to *legal* obligations (as in Rom. 4:4). But in the prayer before us, it refers to *moral* and *spiritual* obligations. Here sin is pictured as a debt and the sinner as a debtor.

"**As we forgive**"—that is, as it is our habit to forgive. Textual evidence is divided between this and the reading "*as we have forgiven*," implying that we dare not ask for forgiveness unless and until we have forgiven "our debtors," that is, those who have wronged us.

Every day in my work in human relations I encounter people who are miserable because of someone they can't forgive. Whenever the phone rings and it's a person with a grievance, you can count on that individual's shifting the conversation to some story about how someone has hurt them. It's almost always another "somebody-done-somebody-wrong" call.

When I think back over my many experiences in dealing with the general inability or reluctance to forgive, one particular woman comes to mind. I remember her as one of the unhappiest persons I have known. Having been terribly misused by other people, she has harbored unresolved resentments over the years. It got to the place that when those of us who were her friends saw her coming, we would go the other way, not wanting to hear the same old story again.

It's not that we didn't try to help; it's that she preferred to complain rather than seek some of the constructive alternatives we suggested. Even when she'd worn all of us down to the last friend, she still failed to get it—still did not understand why all her friends had left.

A man I know is a member of a family that has been split virtually in two over a certain misunderstanding, with each side in the dispute refusing to speak to the other—a situation that has gone on for years. I'm not talking here about a simple misunderstanding that you could kneel down and eventually come to a resolution about. I'm talking rather about a dispute that called for formal mediation and arbitration—one that would make the feuding Hatfields and McCoys look like saints. Over time the relationships in this family have deteriorated to the extent that no one knows quite what to do about it anymore.

And all of us know spouses who can't forgive each other, children who can't forgive parents, and parents who can't forgive children. Perhaps there is someone you can't forgive, and you are harboring resentment even now.

On the other hand, there are individuals who may be harboring resentment about you, even though you haven't

got the slightest idea what's going on, and may never know in this life just what you did to make them mad. I suppose that's why we should pray for forgiveness for both sins of *commission* and sins of *omission*. Because although you may not mean any harm in the things you do, another person may take your actions in a totally different way.

In interacting with one another on a daily basis, we are bound to hurt someone, and someone is bound to hurt us. Yet we don't have to carry resentments through life with us. Matthew 18:15-18 gives us the Christian way to handle hurts. "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over" (verse 15). We never have to carry around a burden of resentment on our back.

Jesus said some peculiar things about forgiveness. We should pray, He said, "Forgive us our debts, as we also have forgiven our debtors" (Matt. 6:12). He said, "Love your enemies and pray for those who persecute you" (Matt. 5:44). Even on the cross He said, "Father, forgive them, for they do not know what they are doing" (Luke 23:34).

I receive calls from people who say, "I've been terminated unfairly," or "I've been harassed on the job," or "I've been abused." When we are wronged, the usual response is to try to get even, not to forgive. But how does a person forgive? What is the process?

Arthur Caliendo mentions three steps:

"The first step is to affirm forgiveness—to determine that you can and will be forgiving." You must say, I'm going to learn to forgive, and I pledge to start forgiving right now by forgiving the first name that comes to mind that has hurt me.

"The second step in forgiveness is based upon a sound principle of healing that says that a wound must be cleaned thoroughly in order to heal properly. Working through anger and guilt feelings



is something very much like cleaning a wound, because it removes the debris of resentment so that forgiveness can then take root and flourish.

"In the third and final step to forgiveness, we accept the fact that the past is past and that we are living in the present. We recognize that although the pain belongs to the past, we can and will receive healing now. We cannot change what has happened, but we can change our

attitude toward it, choosing to view the troubling event as a growing experience and giving thanks for what we can learn from it."¹

In Philippians 3:10-15 Paul said an interesting thing about moving on and living in the present, something we can apply to the theme under consideration. Ever since I met Jesus Christ, he says, I have wanted "to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death. . . . Not that I have already obtained all this, or have already been made

perfect. . . . I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. All of us who are mature should take such a view of things."

This scripture should be of some encouragement to those who need to forgive, forget, and move ahead. All of us have been forgiven by God. And His forgiveness was given freely, completely, and absolutely—with no

conditions. He says: "It is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works" (Eph. 2:8, 9). "Come to me . . . and I will give you rest" (Matt. 11:28).

We can learn to love, as Paul says in 1 Corinthians 13, with the kind of love that is "patient" and "kind" (verse 4), that "bears all things, believes all things, hopes all things, endures all things" (verse 7, NKJV).

This growth can come only when we have been freed from sin and are living by the Spirit, under God's

others, we not only set them free, but we set ourselves free as well—from all that anger, hurt, and

that crafty old enemy we call the devil. "We're not dealing with an enemy we can see or get our hands on, but with spiritual beings who were once near the center of power and are now trying to rule this world. The power of these supernatural beings and the force they generate are not to be taken lightly" (verse 12, *Clear Word* paraphrase).

So ours is not a struggle that can be waged with battle tanks or self-propelled howitzers or Patriot missiles. Rather it's a spiritual warfare. And as unlikely as it may seem, one of the most potent weapons we need to fight against evil is the grace of forgiveness. It's one of the most powerful weapons we have to overcome the deadly offensive of revenge and resentment. We dare not go into spiritual conflict without it.

A hymn we used to sing encourages us to ask forgiveness for wrongs committed, known and unknown:

"If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in mine own willful way,
Dear Lord, forgive!

"Forgive the sins I have confessed to Thee;
Forgive the secret sins I do not see;
O guide me, love me, and my keeper be,
Amen!"² ■

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

¹ See Arthur Caliendo, *Make Your Life Count* (Harper and Row), pp. 122, 123.

² "An Evening Prayer," *Gospel Melodies*, No. 128.

Rosa T. Banks is associate secretary and director of the Office of Human Relations of the North American Division of Seventh-day Adventists.



forgiveness. Having experienced this kind of forgiveness ourselves, we can forgive others in the same way.

Some time ago I met David Wilkerson, of *The Cross and the Switchblade* fame, and heard him tell stories of how youth connected with his program had been freed from drugs. As I listened to him talk of men of all races who had once been enslaved by sin and drugs, one message came through loud and clear—the message of freedom that these youth received as he worked with them, freedom in Christ.

When we come to Christ and He forgives us, immediately we are set free. Like the woman about to be stoned by her accusers who was set free by Christ, we go in peace. And when we forgive

resentment. And if we forgive as the Lord forgives us, we give them the same peace that the Lord has given to us.

For those who forgive, a wonderful life lies ahead. But for those who continue to harbor the resentments from the past, theirs will be a life of defeat. With God's help, however, we can gain the release we need to move beyond the past and live victoriously in the present. It's up to us to make the decision to forgive as our Father has forgiven us. And we must stick to it.

Forgiveness is a grace that all of us should covet. We may even consider it a spiritual weapon to help us fight off the debilitating curse of resentment.

In Ephesians 6:10-13 Paul speaks of the Christian's need to put on every piece of spiritual armor that the Lord has given us in order to stand against

The Big 4 . . . Oh!

LESLIE KAY

You can cover your ears, you can flee to the far corners of the continent, but you can't escape it. The hollow groans. The astonished whimpers. The piercing whines—the sound of baby boomers turning 40. Incredibly, they thought they could evade this phenomenon called aging. For the past decade they've been acting as if they invented it.

Well, . . . call me astonished. Call me whiny. Call me 40.

My husband, who is careening toward 50 at breakneck speed, has assured me for years that the Big 4-0 "ain't nothing." Still, about six months ago I found myself wincing at the soreness in that left shoulder when I "slept wrong," scrutinizing those ubiquitous "smile lines" in the bathroom mirror, and sighing, *Does he still find me attractive?*

I could see where all this was leading. Taking myself firmly in hand, I commanded, *Hold it right there! You will cease this insipid doting on every wrinkle and ache. You will approach this midlife thing rationally, focusing on positive, measurable achievement.*

So I began my personal achievement inventory with education. High school graduate; the odd college courses. Nothing to brag about.

How about career? Do I have one? I mean, I've had jobs. But five years of full-time mothering have rendered that part of my memory unreliable. Was it a fact that I used to get paid for interacting with other adults? Did I really eat lunch in a restaurant?

Material attainment? Well, our cars are paid for—a '72 Ford pickup with a bad rust problem, and an '86 Nissan Stanza with a vindictive first gear. And we own our property—20 acres of parched desert, distinguished by a gaping mine shaft you could lose a Greyhound bus in.

Inventory complete, I ask myself: "Are these the symbols of success? Are these the trophies that say to family and friends, 'This woman has arrived! She has made herself worthy of respect and admiration!'"

OK, so maybe these aren't the kinds of accomplishments that impress most people. But at least I can feel good about them, can't I?

I remember a college Week of Prayer my husband and I attended some years ago. The speaker, Pastor Robert Wieland, introduced his subject one evening with the provocative question

"What is the one thing in this world you can call your own? What single thing can you say you have earned by your own effort?"

Enthusiastic replies included "reputation," "education," "career," with the most common suggestion being "character."

Elder Wieland countered, "All these blessings you have received by the grace of God, even, and *especially*, your character. The only thing on this earth you can truly say you have earned by your own effort is . . . your *grave*."

Wait a minute! Forty years of hard work and all I've earned is my grave? This is *terrible* news.

Yet Inspiration says, "The wages of sin is death" (Rom. 6:23).^{*} OK, but we're not talking about sinful behavior here. We're talking about the natural human drive to derive social acceptance and a sense of self-worth from personal achieve-

ment. Isn't that all right?

"Faith can lay hold of the merits of Christ," wrote Ellen White (*Review and Herald*, Nov. 4, 1890). And the apostle Paul wrote, "Everything that does not come from faith is sin" (Rom. 14:23). So whatever does not proceed from "laying hold" of the merits of Christ is sin, and results in death.

Where does that leave me? The very means by which I hoped to secure the good opinion of my peers and respect for myself—my best efforts—carries within it the seeds of death, including all the "little deaths" of life: anxiety, failure, and loneliness.

But God loves me too much to let me languish in this cycle. On His cross He set the captives free. And as I see and believe this astounding fact, I experience the unexpectedly liberating conviction that there is nothing I can know or make or earn, outside of Him, that is of any value—for this life or the next.

God has promised, "If the Son sets you free, you will be free indeed" (John 8:36). Free from the relentless compulsion to validate myself, ingratiate myself, define myself. Free to be compelled by the agape love of Christ (see 2 Cor. 5:14). Free at 40, as at 4, to rest in the completeness of my Saviour and His redemptive achievement.

^{*} All Scripture references are from the New International Version.

Leslie Kay is a wife, mother, and freelance writer who lives in Chloride, Arizona.



PHOTO © PHOTODISC

From Cripples to Champions

It's never too late to start living again.

BY SIDNEY R. KETTNER

HE GLARED ANGRILY OUT THE KITCHEN window. There at his woodpile, with chain saw and splitting maul, his entire winter wood supply was being chopped, split, and stacked by his physician!

Bob Andersen wasn't born crippled. He had never planned on being crippled. But the sad fact was that at age 67 he had high blood pressure, high cholesterol level, a borderline diabetic condition, and severe arthritis.

As a building contractor and cabinetmaker, he had been used to working up to 16 hours a day. But over time his physical condition reduced the time he was able to work from 12 to eight, to four, and now a mere two hours a day.

As he looked out the window, he realized that his working days were nearly over. He couldn't split his own firewood. He couldn't even walk to his mailbox without experiencing shortness of breath and severe angina (chest pain). He seemed to sense a dark shadow, "measuring two feet by six feet—about the size and shape of a coffin," following him around.

Life for Bob's wife, Theresa,

wasn't much better. Every day she would start up their 22-year-old automobile, a Rover, just in case they needed to make a quick trip to the emergency room, should Bob collapse with a heart attack. Theresa wasn't grieving a loss,



PEDAL POWER: Bob Andersen adopted a healthy lifestyle—and never looked back.

facing financial ruin, struggling with marital problems, or reeling from the news of a terminal illness. Still, she found herself thinking of "ending it all." *Why suffer the torture of getting out of bed and struggling through another miserable day of life?* she thought. *Death might just be the answer to all my problems.*

Dying by Degrees

Bob and Theresa Andersen, of Creston, a small town in British Columbia, had some tough decisions to make. They needed motivation—and a motivator.

Bob knew his physical condition was self-induced. He was 60 pounds overweight. He smoked two to three packs of cigarettes a day and ate three servings of meat, eggs, and a variety of other dairy and animal products. He flipped channels on the TV remote control for exercise, and he ended each day in front of the television with a heaping bowl of ice cream and a beer. He had lost his dignity, his vitality, his endurance, and his self-respect.

Theresa, too, had risk factors that were self-induced. She was overweight, underexercised, and afflicted with mild diabetes and severe hypertension. And now, suffering insomnia and severe depression, she began feeling suicidal. Like many primary-care physicians, I was frustrated with not having enough time to teach patients adequately the health principles that many Adventists take for granted. The waiting room always seemed to overflow with patients, many of whom are eager for a quick pill, a Band-Aid approach to

healing, so they could rush on with their harried lives. The luxury of group dynamics and motivational seminars is impossible in an office setting.

I needed help. So I turned to Hans Diehl, from Loma Linda, California, founder of the Coronary Health Improvement Project (CHIP). Diehl

The Andersens decided to "go for broke."

brought to Creston his seminar *Live With All Your Heart*, and Theresa responded to my invitation to attend. "I can tell you what to do," I told her, "but he will show you how to do it."

Going for Broke

Bob and Theresa were among the 300 people who attended Diehl's presentations. After just three sessions the Andersens decided to "go for broke." It was all or nothing (they had never done anything half-heartedly).

They took all the meat they had in their freezers, placed it in large plastic bags, and hauled it to the community food bank. They tossed their cigarettes into the woodstove. They flushed their alcohol down the toilet. Sugar, salt, and dairy products disappeared from their table. Lush garden vegetables now appeared on their dinner plates.

Bob felt that the Holy Spirit took away his cravings for caffeine, nicotine, and alcohol; he was able to give up all those addictions, without any withdrawal symptoms, practically overnight.

On the advice of his son, Bob began cycling for exercise. He purchased a new road bike, a splashy and brightly colored racing outfit, and a helmet. A fall at the end of his driveway on his first ride resulted in a broken thumb and the

realization that this was the first time he had been on a bike in many decades. But he brushed himself off, climbed back on his trusty mount, and began his journey from couch potato to cyclist, from cripple to champion.

Bob began slowly. Soon, however, he was cycling 25 to 40 miles a day, six times a week. Some months later, when he was to report for an eye exam in Calgary, Bob decided to cycle the 300-mile trip over the Rocky Mountains. He arrived one day early, much to the amazement of the staff of the Gimble Eye Center when they found out that he had traveled by "pedal power."

Bob began to realize that instead of just "enduring life," he was now "living it to the hilt." The tight spandex cycling pants that at first he was "scared to death" to wear in public, he now wore with pride.

Theresa started walking two miles a day. Almost immediately her insomnia disappeared and her depression lessened. She was weaned off all her medication. After she lost 40 pounds, she purchased a new wardrobe and began to reactivate her social life. No more lying in bed till noon, dreading the possibility of speaking to anyone. Bob surprised her with a new Chrysler to replace the battered old Rover.

The Highway to Health

Bob now weighs 50 pounds less than he used to. His arthritis and angina are things of the past. When he visits the doctor, he comes because of problems such as tendonitis and cut fingers—evidence that he is back working in his beloved woodworking shop. And he is splitting his own firewood again.

Bob's and Theresa's blood pressures, resting pulse rates, and blood sugar and cholesterol levels dropped to normal levels for the first time in several years. Theresa's hospital stays for pneumonia and severe bronchitis dropped from 14 during the prior seven years to none. Her visits to medical offices dropped from an average of five per year to only two—and instead of being for lifestyle diseases, they became necessary for minor



Responding to a Need

The leading cause of death in the United States is atherosclerotic plaque, a fatty buildup in arteries that become progressively narrowed.

As a result, Americans annually suffer 1.5 million heart attacks. Four hundred thousand of these people will die before reaching their average life expectancy. In addition, another 500,000 Americans annually suffer strokes. It is estimated that some 60 million Americans—or every third adult—are afflicted with cardiovascular diseases.

Atherosclerosis—revealed in heart disease, strokes, angina, hypertension, impotence, certain forms of kidney disease, and diabetes—is largely caused by what people eat.

In 1988 C. Everett Koop, the surgeon general of the United States, issued a 712-page comprehensive report on nutrition and health. His main conclusion: "The greatest challenge in medicine today is to be found in motivating people to assume more responsibility for a health-affirming lifestyle."

And that's precisely what Diehl's Coronary Health Improvement Project is designed to do. Developed 10 years ago, this lifestyle-improvement program has touched thousands of lives across North America, Australia, India,

and Switzerland. In all, more than 14,000 participants have graduated from the 40-hour educational program. Community-based, it attracts from 500 to 1,500 people. Participants meet for two hours, five times a week, for four weeks.

Emphasis is on whole natural foods, simply prepared, and moderate exercise. During the four-week program CHIP participants lose an average of six pounds of excess weight and lower their cholesterol level by 21 percent. Lower blood pressure and diabetic blood sugar levels result in less need for medication.

William Castelli, M.D., former director of the renowned Framingham Heart Study, says, "Hans Diehl has brought a very powerful message to all who would listen in how to use diet and exercise to prevent and reverse the number one killers in society, such as heart attacks, strokes, peripheral vascular diseases, and hypertension."

With so many interested in better health and longer living, and with good health being such an integral part of the Adventist message, the changes experienced by CHIP participants are often the means by which they can form relationships with the Seventh-day Adventist Church, and above all, with the Author of good health—the Master Designer Himself.

ailments such as beestings and sprains, the result of living an active lifestyle.

One day, at the crest of a mountain pass, while waiting for Bob to pedal up the incline, Theresa realized that she was "truly free." Before, she believed that religion was confining, limiting one's freedom. But with renewed health and vigor from the spiritually based, medically sound CHIP program, Theresa's thoughts of death were exchanged for an enthusiasm for life.

Bob and Theresa began studying the Bible with Pastor Terry Sparks. Peace, contentment, and a spiritual radiance began to manifest themselves in their lives, adding to the physical benefits they were already experiencing. Soon Bob, Theresa, and their granddaughter were baptized into the Seventh-day Adventist Church.

Hans Diehl invited Bob to be present at a CHIP seminar in Ottawa, Canada's capital city. Being a California native, and not too familiar with Canadian geography, Bob announced that he would cycle there. Imagine his surprise when he learned that the trip from Calgary to Ottawa would be about 2,500 miles!

It didn't matter. Bob worked out a 50-day schedule that would put him in Ottawa in time to attend the seminar. Over the Rocky Mountains, through wind, rain, and snow, Bob pedaled, accompanied by Theresa in their new car, which pulled a trailer loaded with literature. Through scores of towns and cities they traveled, stopping often for newspaper, television, and radio interviews and to pass out health and religious publications. And though he must have wondered about this venture—especially when battling headwinds and uphill sections of lonely highways—Bob arrived with Theresa at their destination *a full seven days ahead of schedule*.

The Andersens credit their church family for playing a major part in their conversion. Members invited them to meals, took time to build friendships, made visits, and invited Bob and Theresa to social activities. Their new friends overwhelmed them with financial and prayer support for their transcontinental trip. Every day of their ride Bob and Theresa opened notes of encouragement and inspiration from two or three individuals and groups.

Bob said he never felt as though he was riding alone. He knew that the Lord was by his side, keeping him from harm, encouraging him when the going was tough, and giving his legs the strength of men at least 40 years younger.

It took absolute commitment and radical, tough changes for Bob and Theresa to make another kind of journey—the journey from the edge of the grave to restored health. But they consider the trip worth the effort. Theresa likens it to a second childhood. "It's even better than my first childhood," she says. "Now no one can tell me what to do."

From depression to dynamism, from cripples to champions, from slavery to salvation, from the "dark shadow of death" following them to the lovely Christ leading them. That is the Andersens' story. And it could be yours. ■

Sidney R. Kettner, M.D.,
lives in Creston, British
Columbia.



God's Mixed-up Status Scale

"And God has appointed in the church first apostles [missionaries], second prophets [preachers], third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. . . . But earnestly desire the higher gifts" (1 Cor. 12:28-31, RSV).

Our church hierarchy is backwards. If I had my way, I'd turn our entire remuneration system upside down."

"Jaime," I laughed, "you are crazy."

My friend Jaime is a radical Christian. That's *radical* in the good, narrow sense. Radical literally means "getting to the root." (The opposite of radical isn't *conservative*; it's *superficial*.) A true radical is no more extremist than Jesus—who always plunges to the damp, earth-clutching root of the matter.

"You started me down this road," Jaime reminded me, "when you told me about rejecting the principal's job."

Back at Valley View Junior Academy in Arroyo Grande, California, I had been handling the typical load of teaching responsibilities: seven "preps" (differing subjects to prepare), Associated Student Body sponsor, intramurals referee, newspaper advisor, taking hot lunch orders, and assorted others. My friend and principal, Leon Kopitzke, asked me one day to accompany him on a walk after school.

We were skirting the newly seeded field following our successful GREEN (Get Rocks Effectively Eradicated Now) campaign. Beyond glistening eucalyptus trees stretched Pismo Beach and miles of sand dunes. After some minutes of small talk, Leon told me that my name had come up for a possible position elsewhere as a principal. Would I be interested?

I weighed the choice before offering my response. "No, Leon," I replied, "I'm not ready to step down yet."

He barked a laugh, then glanced to see if I was serious. Noting that I was, his eyes narrowed and he nodded. "Yes, I miss being on the front lines in the classroom," he said. "I'll give them the word: 'He's not ready to step down.'"

"We've got it backwards," Jaime continued. "The missionaries ought to receive the highest salaries."

"But then missionaries would be in it for the money," I countered.

"Yeah." He shook his head sardonically. "Maybe we shouldn't

pay them at all, so they'd be really pure. Purely dead."

"So what's your point?"

A gleam lightened Jaime's eye. "Who creates the world's salaries? Administrators. That's why they make the most—they give themselves more. It's like the Pentagon determining spending on armed forces. What if we didn't follow a worldly model and instead followed a biblical model? Do you think the administrators—or even healers—would be on top?"

"Administrators earn it in extra responsibilities and headaches," I said.

"You're saying that as a junior academy teacher you didn't have as many responsibilities and headaches? And what about those 'free summers' you spent? After you cleaned up, took classes, and prepared for next year, your summer amounted to—what, two weeks? Then teachers put up with

pastors who have *workers'* meetings, as if no one else is a worker, and with those who cluck their tongues when the pastor leaves *the work* and becomes a teacher."

He had me there. I hate it when he does that.

Jaime kept spouting. "And since missionaries are people who cross cultural boundaries to spread the gospel, I'd include in the class of missionaries all youth workers. Talk about communicating with a foreign culture! Anyway, I'll admit that administrators have their place," he added. "Right above speaking in tongues."

"Whoa!" I exclaimed. "Now I know why Paul moved quickly to the 'more excellent way' of love in 1 Corinthians 13. See how we lose our love and goodwill in all these rankings? Besides, those aren't spiritual *earnings*; they're spiritual *gifts*."

"You're right," Jaime admitted. "But wouldn't it be refreshing to overhear at a church potluck the following conversation:

"'He left the conference presidency and is now pastoring a small church in Maine.'"

"'Well, good for him! Glad to hear he got a promotion! Maybe someday—God willing—he'll be a youth worker.'"

Chris Blake ministers at Union College in Lincoln, Nebraska.



"I'm not ready to step down yet."

Reconciliation Fails in Vanuatu

Estranged group resists church's overtures.

REPRINTED FROM THE SOUTH PACIFIC DIVISION RECORD

This past December on the South Pacific island of Vanuatu, the executive committee of the Vanuatu Mission met in Port Vila to attempt reconciliation with the estranged Pango church. Pastors and elders of Port Vila churches and representatives of the Western Pacific Union Mission (WPUM) were present. WPUM president Calvyn Townend chaired the meeting.

Mission secretary Daniel John reports, "We chose to go to a neutral place that was big enough to accommodate all who had been invited to the meeting. Unfortunately, none of the Pango leaders or members came to the meeting. Instead they sent a 'Declaration of Disassociationship With the Vanuatu Mission of the Seventh-day Adventist Church.'"

After several hours of discussion the group of 40 church leaders present voted unanimously to endorse the following statement:

"In light of the recent news release from the Pango group and the 'Declaration of Disassociationship With the Vanuatu Mission of the SDA Church' issued by Charlie Kalorus, Hollingson Issachar, and 11 other Pango signatories on December 6, and the fact that Pango church members did not attend this meeting in response to the invitation to be reconciled with the sisterhood of churches of the Vanuatu Mission, the members of Pango have by their own action and declaration removed themselves from the sisterhood of Adventist churches in Vanuatu and around the world.

"The Vanuatu Mission acknowledges that Pango has set itself up as an independent religious organization. In

the spirit of religious liberty, Pango is free to have its own organization without interference from the Vanuatu Mission. However, the Supreme Court of Vanuatu, on September 19, 1996, ruled that the Pango group could no longer use the name 'Seventh-day Adventist Church, SDA Church, or Seventh Day Church, and any similar variation thereof, in perpetuity.' Therefore, Pango is acting in defiance of the Supreme Court of Vanuatu by using a seal that describes them as 'Seventh-day Adventist Pango Church Administration.'

"We are very sad and disappointed that our brothers and sisters have chosen to go their own way. If they had chosen to be reconciled with the mission, they would have had the same privileges, responsibilities, and freedoms that are offered to each of the other 140 congregations in the Vanuatu Mission and retained a relationship with the 9 million Seventh-day Adventists around the world. Here in Vanuatu we have enjoyed these privileges and freedoms since our pioneer missionaries came to

this country in 1912. We believe that we could have worked together to preach the three angels' messages and be part of the development of the people of this country, and we deeply regret that Pango has removed itself from us.

"It will be necessary for the mission to formalize the decision made by Pango to remove themselves from the Vanuatu Mission of Seventh-day Adventists, and this will be done at a special session of the Vanuatu Mission. After that session each member of the Pango congregation will be given 90 days to decide on their personal relationship with the Seventh-day Adventist Church, and we hope that many of them will decide to keep their membership with the parent church."

The meeting unanimously declared support for the properly appointed leaders of the Vanuatu Mission and endorsed a document that was to have formed the basis of the reconciliation process. Pastor Townend says he has appreciated the fact that so many have been praying for the situation in Vanuatu.

A Well-digging Experience

BY RUTH MILLAR, ADRA/CAMBODIA PUBLIC RELATIONS COORDINATOR

The land cruiser pushed its way through the thick undergrowth lining the narrow dirt track. It splashed through large pools and finally came to a fork in the path. We were heading for the next well site.

As we stopped to decide which

direction we should take, one of the volunteers seated in the back asked what the small red-and-white signs were along the edge of the bush to our right. "Oh, they're 'Danger: Mine' signs. The area we just passed is a cashew tree orchard, but it's full of overgrowth now because of the [land]

mines," explained Savuth, manager for Adventist Development and Relief Agency's water project. He had been organizing his team to help install wells in this area for the past several weeks, part of a three-year project designed to install 1,000 wells.

High school- and college-aged volunteers from Marienhoehe, an Adventist college in Germany, were eager to get to work. This was the last drop-off point for the morning, and they were ready for action. Savuth explained that this was a tough assignment. Local villagers had dug down four meters and struck rock. They needed help from the outside, and the volunteers were there to give it.

Little by little the volunteers made progress, coming up every 20 minutes or so for fresh air and to exchange workers. Persistence, perspiration, and encouragement paid off when a day or

two later they struck clean water springing up from the bottom. Experiences like this made the volunteers' five-week trip to Cambodia really worthwhile. They did not begrudge the hard-earned savings that it took them to get here.

The group of eight, led by Karl Strassner, a pastor and the men's dean at Marienhoehe, took turns digging the wells, mixing cement, smoothing the cement aprons surrounding the wells, and doing other jobs. It was not easy work, and they usually went to bed exhausted.

The group also worked closely with local residents. It was part of the project's goals for the volunteers to train selected village personnel to become skillful in well installation.

While there, the volunteers lived on French bread sticks, fruit, and coconut milk for many meals,

interspersed by a feast of rice at the local restaurant. The fellowship they enjoyed, singing together, was very special to each of them.

After they finished building the wells, the group completed their two weeks of travel helping the Cambodia Attached District building team to lay foundations for a village church. Again it was very hot work, but they believed they were contributing something worthwhile to the people.

The biggest impact seemed to be getting to know the Khmer people who worked alongside them. A few volunteers decided they would like to return someday soon to help the people in Cambodia once again. To help them one town at a time. One well at a time.

NEWS BREAK

Lawlessness in Zaire Prompts Church to Evacuate Expatriate Workers

General lawlessness, looting, and war activities in eastern Zaire prompted Adventist leaders in the country to evacuate all the church's expatriate employees.

As reported by press dispatches from the area, the situation in Zaire has entered a new phase with the rebel takeover of Kisangani, the third-largest city in this west-central African country and the strategic point of northern Zaire. At presstime, rebels were 60 miles from Lubumbashi, the country's second-largest city and the location of some key Adventist facilities.

The situation in Lubumbashi was said to be calm but tense, church sources reported. "The greatest concern seems to be the likelihood of widespread looting by military personnel and attendant dangers prior to the arrival of the rebels. This has occurred before in eastern Zaire."

According to the Africa-Indian Ocean Division (AID) office in Abidjan, Côte d'Ivoire, which oversees the Adventist work in Zaire, the Adventist expatriate families traveled into Zambia with other Protestant missionaries.

Most of the church's national workers have indicated their intention to stay in Lubumbashi, but in the event of serious looting, there is little that can be done to prevent large losses of goods and equipment. Those who feel threatened because of ethnic considerations have already left for safer places.

"We feel that the only real protection we can expect for our people and our property is the Lord's intervention. Please join us in praying that He will indeed put His hand over His people during these difficult days, and that peace and security will soon return to Zaire," said Gordon Gray, AID treasurer.—*Adventist News Network*.

Church Official Builds Bridges in Syria

For several decades the Seventh-day Adventist Church has been banned in Syria. The situation created a diaspora, with members of the Adventist faith community unable to function as an established Christian church.

During his visit to Aleppo, Syria, March 5-10, Bert B. Beach, of the General Conference Public Affairs and Religious Liberty Department, established friendly relations with several Christian leaders in Syria and defused the existing anti-Adventist

Heaven's Gate: A Peculiar People

BY STEVE DIVNICK, INVENTOR/MANUFACTURER, SPRING VALLEY, OHIO

Do you believe in celestial signs foretelling the end? Would you die before denying your beliefs? Does God call you to dress and act differently from the rest of the world? Do you believe alcohol and tobacco are violations of God's plan for your life? Are you "getting ready" for eternal life?

If you answered yes to those questions, you have much in common with "Heaven's Gate" cult members, the self-described monks who committed mass suicide in San Diego last month.

But these 39 religious zealots took their beliefs a step further—they thought they could enter heaven by loyalty to their organization and the ultimate demonstration of faith and sacrifice: their own death.

Amid the subsequent prime-time discussions of the differences between cults and established religions, we might ask: What makes Seventh-day Adventists (peculiar and cultish to many observers) different from Heaven's Gate?

NEWS COMMENTARY

Hopefully, we wouldn't start naming our distinctive beliefs. If we think that they justify our denomination, then we will likely view our "membership/adherence" as the key to being ready for heaven, give our energy and loyalty to the membership system, and see our mission as recruiting others to be obedient and faithful members with us. Sadly, it's possible to recruit people who will be loyal to the system without possessing spiritual gospel passion.

That passion, of course, is what *should* define us—the joy of experiencing and sharing the love and redemptive grace of Jesus Christ. When we *live* that precious love, we will have something to offer even devout cult members who think that *dying* is their holy calling.

At the same time, that same joyful grace would be a wonderful and freeing relief to those of us who have come to think our membership, doctrines, and religious duty are our passport to heaven.

NEWS BREAK

climate, which was based on faulty information.

"The Adventist Church should not only be recognized as an established Christian church in Syria, but should be able to contribute to the well-being of society through expertise in health care and development. Sometimes we are misunderstood, for example, in regard to our Sabbath-keeping, and then labeled for something that is foreign to our theology and practice," said Beach.

World Marriage Encounter Honors California Couple

World Marriage Encounter, an association of family life professionals from 14 churches and faith groups, honored two California Adventists for having the longest known marriage in the United States.



George and Gaynel Couran (pictured), of Sacramento, have been married for 81 years. Ron and Karen Flowers, codirectors of the General Conference

Family Ministries, presented the certificate to the Courans on February 9—World Marriage Day.

George, 100, and Gaynel, 97, were married on April 10, 1916. They had 14 children (none born in a hospital), of whom 11 are still living, ranging in age from 54 to 80. They have 43 grandchildren, 75 great-grandchildren, and more than 30 great-great-grandchildren.

The Courans have been Adventists since 1922 and attribute their good health to being vegetarians, says John Wilt, who coordinates the Marriage Encounter ministry of the Seventh-day Adventist Church.

New Lifestyle Center in Eritrea

A portion of the first quarter Thirteenth Sabbath Offering will finance the construction of a new Better Living center for the Eritrea Mission Field in eastern Africa.

The new facility will provide space for a dental clinic, English language institute, home health training, and administrative offices.

Eritrea received its independence in 1991 after a 30-year civil war with Ethiopia. The new political climate in the region has made it possible for the Adventist Church to expand its presence in the country, reports

Religion in America

Pope Urges Guatemalan Catholics to Resist Evangelical Growth

During his tour through Central America Pope John Paul described evangelical denominations as the principal rival to Roman Catholicism in Guatemala, reports Ecumenical News International.

The pope called for a new evangelistic thrust in Guatemala, with new methods and expressions. With 25 percent of Guatemalans affiliated with evangelical groups, Catholics feel threatened by rapid growth of other denominations.

Some evangelical leaders criticized the pope for not asking for a dialogue with other Christian leaders, which is the pope's normal practice in countries in which Catholicism is not the majority religion.

96 Years Ago: Church Reorganized

April 1, the day before the 1901 General Conference session, Ellen White counseled administrators. The transcript of those 50-plus minutes is one of the most remarkable documents in Adventist history.

Appealing for an entirely new foundation, White decried "kingly power," calling for an administrative "foundation different from the foundation which has been laid in the past" (manuscript 43, 1901).

Some of the tension was temporarily suspended when White credited the statement "Then hast left thy first love" to the book of Daniel instead of Revelation—a mistake Stephen Haskell quickly corrected by shouting, "It was John!"

Accepting the correction, White continued: "What I want is that every one of you should stand in your individual dignity before God. . . . Attend to number one, and you have got all that you have got to do" (manuscript 43a, 1901).

White's comments helped pave the way for the major church organization that occurred at that 1901 session.

—Bert Haloviak, GC Office of Archives and Statistics



1901 APPEAL: From the Battle Creek Tabernacle, White called for personal accountability. "We want no picking and picking and picking of flaws in others," she said.—White Estate photo.

NEWSBREAK

Gary Patterson, director of the General Conference Office of Mission Awareness.

Adventist Review Gets Wired to CompuServe

The Seventh-day Adventist Church's oldest journal is harnessing today's high technology to bring church members around the world the new *Adventist Review* Online via CompuServe.

You can download the entire magazine—free. Formatted in portable document format (PDF), the magazine is viewable on your PC in the same layout that appears in the *Review's* printed pages. The online edition is available within 24 hours of presstime—that's several days before the magazine arrives in your mailbox.

"This puts the magazine on the cutting edge of communication, which is what the first editor, James White, endeavored to do 100 years ago," says current editor William G. Johnsson. "I see this step as only the first of what I expect to become giant strides in the outreach of the *Adventist Review*."

To access the magazine, GO SDA on CompuServe, select Forum B, and locate the *Adventist Review* library. To become a member of the Adventists Online Forum, call for a membership pack at 1-800-260-7171 inside the United States; 616-471-6083 outside the U.S.A.

News Notes



Apostolos Maglis

Apostolos Maglis, pastor of the Greek Adventist Church in Melbourne, Australia, became the first native-born president of the Greek Mission, effective March 14.

Maglis says he wants to build a greater emphasis in community outreach. With a population of 11 million, Greece has less than 300 Adventists worshipping in 10 congregations. Maglis replaces Herman J. Smit.

Adventists in Kazakhstan are establishing a new radio studio in Almaty, reports Peter Kulakov, director of the Voice of Hope Media Centre in Russia.

The new studio will be the first Voice of Hope facility to use digitized equipment. The facility will be used to produce programs for Adventist World Radio.—*Adventist News Network*.

What's Upcoming

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

Jesus, the Healer

*By entering into our distress
and our pain, Jesus changes
our lives.*

BY ELLEN G. WHITE

“The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in cleansing the soul from sin. The man who came to Jesus was ‘full of leprosy.’ Its deadly poison permeated his whole body. The disciples sought to prevent their Master from touching him; for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed. Thus it is with the leprosy of sin—deep-rooted, deadly, and impossible to be cleansed by human power” (*The Desire of Ages*, p. 266).

“When our own souls have experienced His healing touch we are brought into close fellowship with Jesus and we will be laborers together with God not only to restore the erring, to repair broken hearts and souls, but to impart courage and faith and confidence. This is the work of God’s laborers—to bring to Jesus souls who have gone away from His direct teachings and have apparently gone to pieces on the rocks and reefs of sin” (*The Upward Look*, p. 162).

“The malice of the Jews was so great in consequence of the miracle of Jesus in healing the man with the withered hand on the Sabbath day, that He with His disciples withdrew to a more favorable field of labor. They went to





the seaside of Galilee, and great multitudes followed Him, for this new miracle wrought upon the Sabbath day was noised abroad through all that region. As Jesus taught, many of the sick, and those possessed with demons, were brought to Him, and He made them whole. His great heart of love was filled with divine pity for the poor sufferers, many of whom sought only to draw near enough to touch Him, believing that in so doing they would be healed, and in this they were not disappointed, for the touch of faith brought healing power from the great Physician, and their distress and gloom were changed to joy and thanksgiving” (*The Spirit of Prophecy*, vol. 2, p. 201).

“ It is ‘this same Jesus’ that is coming again, the One who, when He was on earth, ‘went about doing good, and healing all that were oppressed of the devil.’ The voice of the mighty Healer penetrated the deaf ear. A word, a touch of His hand, opened blind eyes. He rebuked disease and banished fever. His voice reached the ears of the dying, and they arose in health and vigor. In whole villages there was not a moan of sickness in any house; for He had passed through them, and healed all their sick. And while He healed their diseases He taught the people the way of life” (*The Watchman*, Oct. 3, 1905).

“ In the great day of God all who are faithful and true will receive the healing touch of the divine Restorer. The Life-giver will remove every deformity, and will give them eternal life” (*Manuscript Releases*, vol. 3, p. 276).

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





Our "Meats" Are So Real Some Vegetarians Won't Eat Them!™

"Incredible texture . . . hearty . . . so satisfying and filling!" That's what vegetarians and non-vegetarians alike are saying about **New & Improved Heartline Meatless Meats!** Our superior line of substitutes is now more tasty, more meatlike, more mouthwatering than ever before. Made from defatted soy flour, Heartline cooks up in 10 minutes (just add water!) and is available in a variety of delicious flavors.

Soy: New Findings On Its Relation To Cancer & Heart Disease

Most of our customers already know that replacing animal proteins with soy proteins, such as Heartline, means bypassing the high saturated fats, sterols, growth hormones, antibiotics, and other residuals of modern factory farming.

But what you may not know is that each ½ cup serving of Heartline contains 12 mg. of genistein, a strong anti-cancer agent and subject of more than 200 recent studies.

To educate the public about genistein, as well as other important micronutrients contained in our products, we will send you our **FREE** booklet, "*Soy Protein: Your Key To Better Health*," written by Dr. Suzanne Paxton, P.D., a world-renowned phytopharmacologist, which you can obtain simply by calling our toll-free number at the end of this ad.

Better yet, for just **\$19.95**, we'll be happy to ship you our **Heartline Introductory Package**, containing our Beef, Ground, Chicken, Pepperoni, and Canadian Bacon styles—enough to make one pound of each. You'll also receive two of our popular **Cajun Jerky** and two 1.5 oz. samples of **Stonewall's Jerquee**—both made from soy protein. Lastly, you'll also get our popular **Whole Earth Vegetarian Catalogue**.

So order today!



Lumen Foods

409 Scott Street, Dept. AR-1096
Lake Charles, LA 70601

Yes, please rush me your **Heartline Introductory Package**, priced at only **\$19.95 (USD)** *.

_____ Visa / MC / Amex _____ Personal Ck / MO
No. _____ Exp. Date _____

Please ship to:

Name _____

Address _____

City _____ State _____ Zip _____

Phone Orders: (800) 256-2253 • Inquiries Welcome!

* — Shipping: \$3.00 Continental U.S.; \$6.00, AK, HI, PR, VI, APO & Canadian Orders. Call for our **FREE** catalog.

Long-suffering Lions

ROSY TETZ

Have you ever seen a mother lion with her babies? Maybe you've seen them in a video, or perhaps you've been lucky enough to see them at the zoo. They are fun to watch.

That's because lion cubs love to play.

First they practice playing with their parents. A mother lion is very patient. She lets her cubs crawl on her and swat at her and bite her with their tiny teeth. She switches her tail so the cubs can try to catch it. She calmly allows her cubs to pounce on her and ambush her and growl and snarl—even though she is probably trying to take a nap.

Why does she put up with this? With one swipe of her powerful paw she could knock some sense into them and teach them to respect her.

She puts up with it because she knows that it is important for her cubs to play. By learning to stalk and pounce and wrestle, they are developing the skills they will need to become good hunters. They will need to learn to hunt if they are going to survive.

So she is patient. With dignity she puts up with their nonsense. With graciousness she suffers through their foolishness. She is long-suffering.

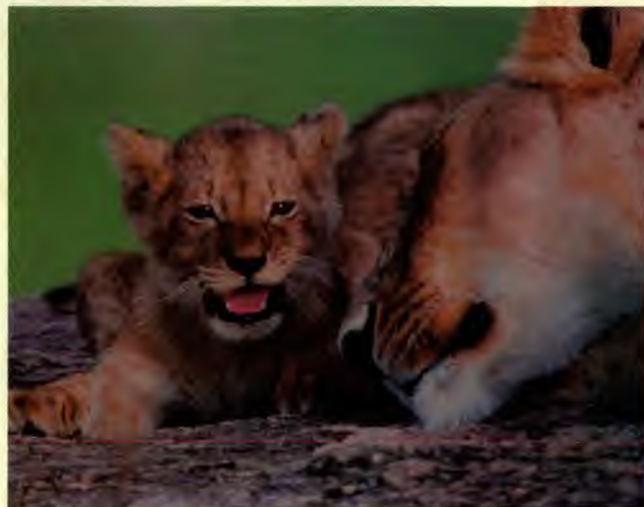
God wants you to be like the mother lion. The apostle Paul wrote a letter

to a church, and he told the people that they needed to try harder to get along. He said, "Be completely humble and gentle; be patient, bearing with one another in love" (Eph. 4:2, NIV).

You have probably noticed that there are people in this world who drive you crazy. They won't share, they whine, they tattle—they are pests. When you are around people like that, you might want to smack them.

But the Bible says there is a better solution: Be patient. Bear with them. (Do you suppose a mother bear has to bear with her cubs' foolishness too?) If you hit people who irritate you, they'll want to hit you back, and it only gets worse from there. But there's a good chance things will get better if you bear with them, love them, and remember that they're having to learn how to be good too.

Patience is one of the hardest things to learn. But be patient! Keep trying! And remember the long-suffering lions.



Tools for Young Christians

from Pacific Press

KIDS' KLASSICS

Classic stories that never grow old! Kids' Klassics is an exciting series that brings stories full of excitement and intrigue, that teach about God's love. Collect your Kids' Klassics today!



Taught By a Tiger, Norma R. Youngberg

The Secret of the Cave, Arthur S. Maxwell

Paper, US\$3.99, Cdn\$5.99 each.

Spotted Boy and the Comanches, Mabel Earp Cason

Paper, US\$4.99, Cdn\$6.99 each.



The Shoebox Kids—Mystery Series

From Jerry D. Thomas

The Shoebox Kids are at it again! In these three exciting adventures, the Shoebox Kids are solving mysteries and learning valuable lessons about commitment and helping others!



The Missing Combination Mystery

The Broken Dozen Mystery

The Wedding Dress Disaster

Paper, US\$5.99, Cdn\$8.49 each.

DETECTIVE ZACK

Detective Zack by Jerry D. Thomas

Action and suspense are found in each Detective Zack adventure! Join Zack as he collects evidence that supports Bible stories and proves they are real. Be part of the latest adventures from Zack:



Book 6 **Danger at Dino Camp**

Book 7 **Secret in the Storm**

Book 8 **Mystery on the Midway**

Paper, US\$5.99, Cdn\$8.49 each.

Julius and Friends

Wacky Animal Adventures by VeraLee Wiggins!

Skeeter, the Wildly Wacky Raccoon, has joined the Julius and Friends series! You never know what to expect from these lovable pets. They're always up to mischief!



Tina—The Really Rascally Red Fox

Skeeter—The Wildly Wacky Raccoon

Julius—The Perfectly Pesky Pet Parrot

Paper, US\$5.99, Cdn\$8.49 each.



Ellen—The Girl With Two Angels, Mabel R. Miller

Ellen grew up like any other little girl in the 1800s, but Ellen was chosen for a special mission. This mission was so important that Ellen was promised an extra angel anytime she was in danger! Share the stories of young Ellen White and how she became a messenger of God.

Paper, US\$5.99, Cdn\$8.49.



Our Little Friend

(weekly, 52 issues/year)

Color pictures, engaging stories, memory verses, and adorable pictures to color! Our Little Friend has created a winning combination for children age 1-6.

Primary Treasure

(weekly, 52 issues/year)

Children ages 7-9 learn how much God loves them through delightful stories, like Shoebox Kids, Fun Facts colorful pictures, and thoughtful games.

Available at your
local Adventist
Book Center
or call

1-800-765-6955.



Pacific Press Publishing
Association
Creating the future of Adventist
publishing
Visit us at: www.pacificpress.com
© 1997 Pacific Press Publishing
Association 136/70590

Common Laws and Orders

More than three centuries ago religious liberty pioneer Roger Williams likened the ideal society to a ship filled with passengers of many faiths who were never "forced to come to the ship's prayers or worship; nor, secondly, compelled from their own particular prayers or worship, if they practice any." Fair enough, and almost everyone in America would agree.

Williams also wrote that the vessel's "Commander" had the right to force obedience to the "common laws and orders of the ship." Another reasonable assertion, except for one problem: who determines what those "common laws and orders" are? What if they clash with some passengers' religious convictions? What if some find those laws and orders morally offensive?

The problem is that in every society (Williams's ship included), law must reflect some type of moral code. Law, after all, either prohibits or promotes certain behavior, depending, of course, upon what that society deems right or wrong. In other words, morality determines law. Laws in Nazi Germany, for example, mirrored one morality, laws in apartheid South Africa another, laws in the Civil War's Confederacy another.

Thus, saying that morality shouldn't be legislated is like saying that water shouldn't be wet. Morality is always legislated. The question is Whose morality?

Until 30 or 40 years ago that was a relatively easy question to answer in America, where for much of the nation's history there existed a basic consensus regarding family, marriage, gender, sexuality—a consensus that has broken down in recent decades, as many longtime moral axioms are being questioned or even discarded.

This change can be good or bad, depending upon what has been replaced and with what. After all, in the same parts of America where pornography was forbidden, so were integrated schools. Kids today might be having sex too young, but at least they're not forced to work torturous 16-hour days in sweatshops.

Yet for the most part, the change has been bad, and many people recognize it. Said *Newsweek*, "The fraying of America's social fabric—once considered the crotchety preoccupation of the cultural right—has become a national (even liberal) obsession."

Though everyone—from Hillary Clinton to Pat Robertson—might agree that we're turning into a society of moral degenerates, Hillary and Pat don't always agree on just what is "moral" or "degenerate" (for example, Hillary's "right to choose" is Pat's "infanticide"). And that makes finding a solution to this moral crisis difficult.

The much-touted "culture war" arises, not because most passengers on the ship are trying to coerce worship or prayers (except for those who want to legislate it in public schools); instead, the battle comes because the passengers radically disagree over what kind of

"common laws and orders" the "Commander" should enforce.

If the ship were a totalitarian regime, the laws would come from the top down, and either you obeyed or were deep-sixed. In the American republic, however, power comes from below, from the passengers themselves, who are so diverse in their moral and religious views that they can't agree on what those "common laws and orders" should be.

Inevitably some sort of moral/legal parameters must be drawn for a society to survive. Who draws them, and where? That's the big struggle, especially now. Because in America people disagree not only over moral assumptions, but even over the very methods and principles used to derive those assumptions.

As Adventists, we know where it will all end. Chuck Colson—a force behind the uniting of Protestants and Catholics into a political bloc—once wrote about those like himself who were "committed to the moral order of the universe as God has established it."

Fine, except for one slight technicality: they don't understand what that moral order is. After all, if they can't even get the Ten Commandments right, who's going to trust them with something as metaphysical as "the moral order of the universe"?

Thus it won't be fun to be on board when they write their mistaken views into the "common laws and orders." In fact, they'll sink the ship entirely.

A consensus has broken down in recent decades.

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





At Rest

BASS, Harry Winfield—b. Nov. 29, 1905, Mandan, N.D.; d. Apr. 26, 1996, St. Helena, Calif. He was the first principal of Philadelphia Academy and later served as educational secretary in the New York, Potomac, Ohio, and West Virginia conferences. He also served as a chaplain in Okinawa. He is survived by his wife, Mildred; one daughter, Lois Bramham; two granddaughters; and two great-granddaughters.

BREITIGAM, Richard R.—b. Aug. 27, 1890, Saratoga Springs, N.Y.; d. Jan. 26, 1997. He served in the Central and Southern California conferences; Pacific Union Conference; Inter-America and South America divisions; Philippine Union College; and the Central Luzon Conference. He retired to Santa Barbara, California, in 1959. He is survived by his wife, Agnes; one son, Richard; six grandchildren; and 12 great-grandchildren.

BROOKS, Elmer—b. May 17, 1914, Healdsburg, Calif.; d. Dec. 8, 1996, Redding, Calif. He served 32 years as a math teacher in the Northern California Conference. After retirement he worked many years as a conference mover.

BUTTERFIELD, Helen Hall—b. Mar. 10, 1898, Ill.; d. Nov. 25, 1996, Loma Linda, Calif. She served 51 years with her first husband, Dr. Horace Hall, as a medical missionary in the Philippines and Ethiopia. After Hall's death in 1969 she married Dr. A. D. Butterfield, who died in 1975. She is survived by one daughter, Betty Casey; five grandchildren; six great-grandchildren; and two great-great-grandchildren.

CASLOW, Daniel—b. 1917; d. Jan. 19, 1997, Portland, Ore. He served 37 years as a pastor, evangelist, and Sabbath school and personal ministries director in the Indiana, New York, Atlantic Union, and North Pacific Union conferences. He authored seven books and numerous articles. He is survived by his wife, Olive.

DAVIS, Cecil Edward—b. May 4, 1910, Waltz, Mich.; d. Nov. 20, 1996, Fort Worth, Tex. He taught school at Upper Columbia Academy, Lynwood Academy, Southern Missionary College, Southeast Asia Union College, and Holbrook SDA Indian Mission School. He is survived by his wife, Doris; two daughters, Christine Sammer and Barbara James; one

brother, Clifford; and five grandchildren.

DICK, Blanche Gilbert Moore—b. Mar. 13, 1906, Kans.; d. Dec. 26, 1996, Keene, Tex. She began her career as a teacher in Texas and then served with her late husband, Fred Moore, in mission service in Peru, Argentina, Cuba, and Puerto Rico for 35 years. She later married Everett Dick, longtime professor at Union College. She is survived by one son, Marvin Moore; one daughter, Evelyn Griffin; one brother, Roy Gilbert; two stepsons, Donald and Art; one stepdaughter, Lorle Stacey; six grandchildren; and two great-grandchildren.

DIMOND, Frank—b. Oct. 22, 1912, Chicago, Ill.; d. Dec. 27, 1996, Westminster, Colo. He taught school and was principal in Adventist schools in California, Wisconsin, Oklahoma, and Colorado. He is survived by his wife, Mary Lou; one son, Dennis; one daughter, Nancy Janes; one brother, Robert; two stepsons, David and Daniel Leffler; one stepdaughter, Linda Meyer; and two grandchildren.

FELT, Paul Perham—b. Dec. 27, 1916, Ahmadnagar, India; d. Dec. 27, 1996, Knoxville, Tenn. A former Universalist and Methodist minister, he began his Adventist ministry with the J. L. Shuler evangelistic team in 1946. He later pastored in Kentucky, Tennessee, Georgia, Alabama, and Mississippi. He is survived by his wife, Anna Lurline; three daughters, Alice Steck, Rosalie Wainwright, Roberta Louise Eirich; one brother, David; eight grandchildren; and eight great-grandchildren.

FOWLER, Moody—b. May 19, 1919, Dothan, Ala.; d. Dec. 29, 1996, Orlando, Fla. He worked at Florida Hospital for 21 years as an environmental services manager. He is survived by his wife, Jane; one son, Bennie; one daughter, Brenda Haver; four grandchildren; and one great-grandchild.

FRANZ, Eulalia White—b. Mar. 8, 1912, London, England; d. Jan. 17, 1997, Candler, N.C. She served as a nurse and nursing teacher for 40 years in Colorado, Washington, D.C., Michigan, and Puerto Rico. She is survived by her husband, Clyde; one brother, Richard; one stepson, Charles; one stepdaughter, Sue Smith; and four grandchildren.

GORANSSON, William—b. Apr. 26, 1906, Copenhagen, Denmark; d. Nov. 24, 1996, Jacksonville, Fla. He served as a missionary in Peru for 18 years and then as a pastor in New Mexico, Texas, Illinois, New Jersey, and New York, with his first wife, Dolphy. He served again overseas after retirement. He is survived by his wife, Maybelle; one son, Robert; one daughter, Esther; five grandchildren; and five great-grandchildren.

HAYDEN, Georgiana—b. July 12, 1909; d. Dec. 24, 1996, Cherry Valley, Calif. She and her husband, Richard, served as missionaries for 38 years in the Inca Union in South America.

HYATT, Olive Vera—b. Oct. 13, 1926, Kingston, Jamaica; d. Jan. 18, 1997, Maranatha, Fla. She taught church school first in Jamaica and then in Florida, where she helped found and was the first principal of the Maranatha church

school. She is survived by her husband, Felix; one son, Felix, Jr.; and six sisters.

JACOBSON, Melvin—b. Sept. 23, 1915, Alexandria, Minn.; d. Jan. 1, 1997, Riverside, Calif. He served as treasurer in Iran and hospital administrator in Iraq and southern California. From 1960 until he retired in 1980 he was a departmental director in the Southeastern California Conference. He continued an active retirement serving in the area of religious liberty until his death, becoming the first Adventist elected to the California Equal Employment Opportunity Commission Board. He is survived by his wife, Laurita; one son, Douglas; three daughters, Margaret Stephens, Vernetta Day, and Karen Kugel; three sisters, Mildred Mattson, Mabel Waterhouse, and Peggy Peterson; and 17 grandchildren.

KEITH, William J.—b. Apr. 20, 1908, Chattanooga, Tenn.; d. Sept. 10, 1996, Cleveland, Tenn. He served for 35 years as a pastor in Columbia and Southern unions. He is survived by his wife, Nellah; one son, William J., Jr.; two daughters, Margaret Kemerer and Catherine Turner; nine grandchildren; and two great-grandchildren.

ADVENTIST Review Subscriber Services

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

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

Please enter previous address or gift address here.

Name _____
Address _____
City _____
State, Zip _____

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

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

663-01-0

BY A. L. HENDRICKSON

Love— It Bears Repeating

Several years ago I bought a sweater and cross-stitched a floral design on the front of it for my mother. The sweater wasn't expensive. Though the needlework I added was involved, I enjoyed doing it because I knew my mother would like it. And when she unwrapped the gift on Christmas morning, her joyful reaction made the extra effort I'd put into the stitching worthwhile.

To be honest, I didn't think about the sweater much after that. My husband and I returned to our home 500 miles away and picked up our routines where we'd left them.

About a year later Mother related a conversation to me that she'd had with a colleague at work. When the woman asked where she had gotten her sweater, Mother explained that I had stitched the design. The woman examined the cross-stitch pattern closely and exclaimed, "Do you have any idea how much your daughter loves you?"

Mom beamed as she told the story. But it made me wonder. *Does my mother know how much I love her?* I remember when she let me "help out" in the kitchen when I was too small even to see over the counter-top. Her friends would shake their heads. How could she stand to bake with me in the way? She never listened to those who said she could get things done faster if I weren't underfoot. Instead she let me sift the flour and the soda, pack down the brown sugar, and measure spices. Today my kitchen is one of my favorite places. I owe my love of cooking to my mother. Does she know?

One of Mom's mottoes is: "If something is worth doing, it's worth doing right." I heard it every time I didn't want to finish a project I'd agreed to do. I heard it every time I tried something and wanted to give up. I believe her motto is partly responsible for my graduating from both high school and college with academic distinction. It has shaped my attitude toward work and toward myself. I owe my sense of commitment to my mother. Does she know?

My mother is a deeply spiritual person. I am not. I

struggle with the idea of putting myself in the hands of Someone beyond me whom I can't see or hold on to.

Shortly after she married my father, Mom chose to change religions. She has remained firmly grounded in her faith for more than 30 years and believes in getting involved in her church. She has held a multitude of offices, including organist, teacher, and treasurer. She arrives early and stays late every week. And when I lived at home, so did I. For years I begrudged my attendance. Yet Mother's unshakable love for God has led me to love Him too. Does she know?

Does she know how fortunate I feel to have grown up in a loving home? How lucky I count myself to have had her and my father as parents? Their example as best friends and partners for 35 years has been a priceless foundation for my own marriage. Mother has shown me how to disagree without anger, how to stand firm without defiance, and how to forge a vibrant love that does not fade with time. My relationship with my husband is stronger because my mother has shown me that nothing on earth is better than a good marriage.

Now another question comes to mind. Does God know how much I love Him? God is my generous, faithful, heavenly parent. There is no end to the evidences that God loves and cares for me. I am honored to be able to love Him back. Does He know?

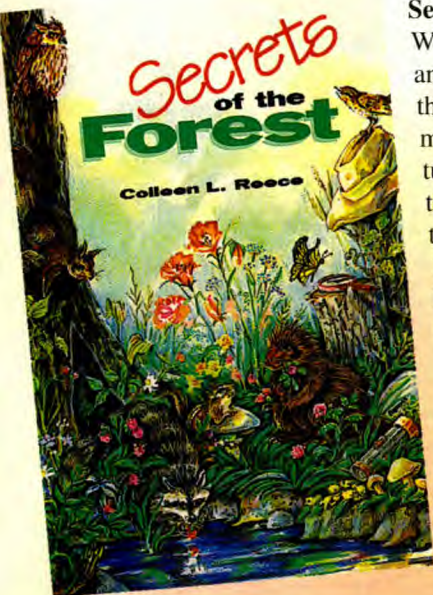
My mother still has her sweater. Even after numerous washings, it still looks like new. If I'm around when Mom wears it, she often says, "Do I have any idea how much my daughter loves me?" I smile. I think she does. ■

*Mom has
encouraged me in
a thousand ways.*

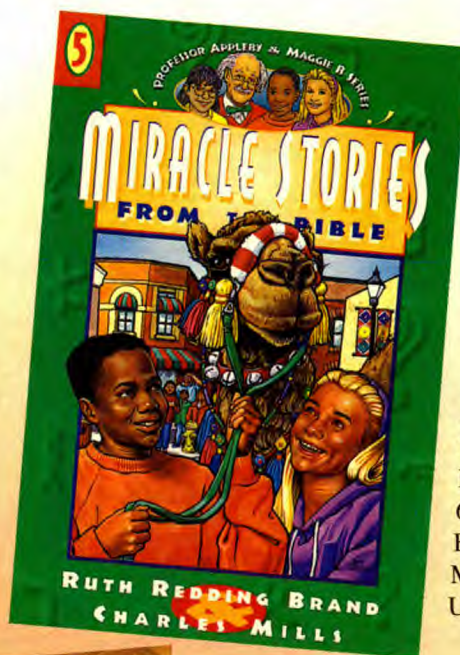
A. L. Hendrickson is a freelance writer living in Coloma, Michigan.



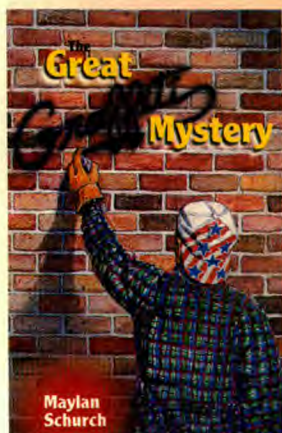
ESPECIALLY FOR KIDS



Secrets of the Forest
When children join Cari and Andy in exploring the forest, they'll meet many of God's creatures and learn about the roles He created them to fill. Ages 6-10. By Colleen L. Reece. Paperback. US\$8.99, Cdn\$12.99.



Miracle Stories From the Bible
Irresistible Bible stories for kids! Favorite storyteller Maggie B brings the Bible to life as she tells the adventures of Moses, Elijah, Elisha, Joash, Josiah, and Jesus' miracles. Professor Appleby and Maggie B, book 5. Ages 6-10. By Ruth Redding Brand and Charles Mills. Paperback. US\$8.99, Cdn\$12.99.



The Great Graffiti Mystery

A mind-boggling mystery turns Mark and his friend Guy into detectives. The adventure helps Guy, who has been down on God since his father's death, see that God is loving and trustworthy. Ages 10 and up. By Maylan Schurch. Paperback. US\$8.99, Cdn\$12.99.



Cassie: The Girl With the Hero's Heart

The adventures of a brave Christian girl living through the battle of Antietam, the fiercest battle of the Civil War. Cassie was only 11 when the war besieged her Maryland town, but she would meet its demands with the heart of a hero. Ages 9 and up. By Myrtle Long Haldeman. Paperback. US\$7.99, Cdn\$11.49.



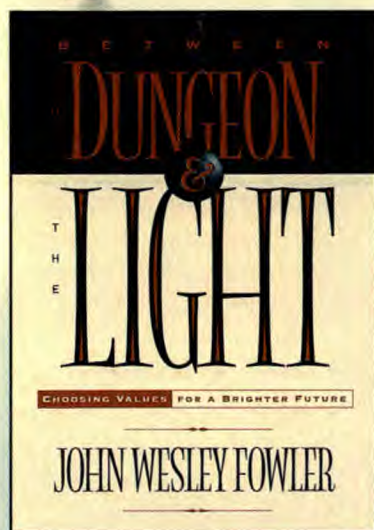
Attack of the Angry Legend

An angry grizzly helps Joey and his friends at Shadow Creek Ranch realize God's love and protection. Shadow Creek Ranch, book 10. Ages 9-12. By Charles Mills. Paperback. US\$5.99, Cdn\$8.49.

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

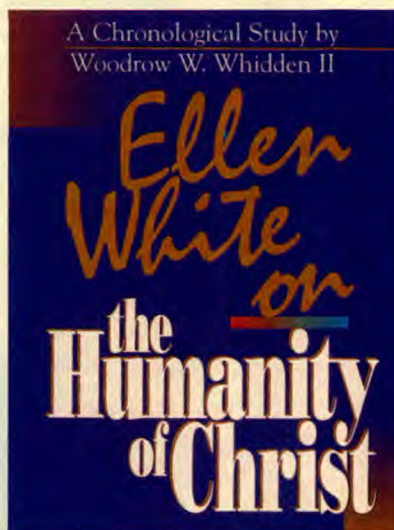
Visit our Web site: <http://www.rhpa.org>.

For Your Spiritual Growth



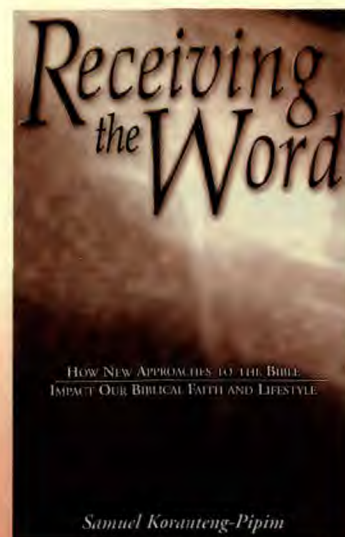
Between the Dungeon and the Light

People in the Western world often view everything as relative. Tolerance is the highest goal. How can everyone be right? Is there no absolute truth? Where do we find trustworthy belief? John Wesley Fowler refers readers to the Bible. A defense of Christianity ideal for sharing with professionals. Paperback. US\$10.99, Cdn\$15.99.



Ellen White on the Humanity of Christ

Woodrow W. Whidden sheds light on the lingering debate over the nature of Christ by demonstrating how Ellen White's understanding unfolded in her ministry before and after 1888 and how this understanding influenced her teachings on salvation. Hardcover, US\$15.99, Cdn\$22.99.



Receiving the Word

This 368-page work details how new approaches to the Bible are impacting our Seventh-day Adventist faith. It also addresses questions such as Is everything in the Bible inspired and trustworthy? Did the New Testament writers misquote the Old? How do we deal with apparent Bible mistakes and discrepancies? By Samuel Koranteng-Pipim. Distributed by Review and Herald. Paperback. US\$10.99, Cdn\$15.99.



Words of the Pioneers CD-ROM, second edition

A quick, easy-to-use search and retrieval CD-ROM that brings the early Seventh-day Adventist Church writings to your fingertips. Users can

search, annotate, and export information. Contains writings of J. N. Andrews, Joseph Bates, Uriah Smith, James White, and many more. Distributed by Review and Herald. US\$195.00, Cdn\$282.99.



The Published Ellen G. White Writings on CD-ROM, Version 2.0

The complete published writings of Ellen G. White, totaling more than 100

books, 150 pamphlets, and 5,000 articles. Includes the 21 *Manuscript Releases* and the six-volume *Ellen G. White biography*. Produced by the Ellen G. White Estate. PC or Mac. US\$179.99, Cdn\$260.99.

Plain Man's Guide to the Prophecies of Daniel and Revelation

This clear, easy-to-read explanation of Daniel and Revelation shows how these two Bible books hold the key to the past, present, and future. By Ernest Marter. Distributed by Review and Herald. Paperback. US\$9.99, Cdn\$14.49.

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

Add GST in Canada.

Visit our Web site: <http://www.rhpa.org>.