

# ADVENTIST Review

July 17, 1997

Cutting Edge

## Making Waves ADVENTISTS AND CONTEMPORARY CHRISTIAN MUSIC

**From St. Louis:  
1997 United  
Youth Congress**

**Reflections on a  
Prodigal's Return**





# LETTERS

## Where We Are

The May 15 Cutting Edge Edition was super, all of it: down to earth, where we humans are. Lyndon McDowell's understanding of our bodies ("Physiology of an Affair"), Bryan L.



Vickery's plain speak ("God Sat on His Hands"), Myrna Tetz's sensitivity ("Passions"), Sandra Doran's human interest ("Blessed Are the Firm and the Fluid"), Steve Moran's frankness ("Married to an Atheist").

And Andy Nash ("If You Could Melt a Heart, Would You?"), you got to me for some subscriptions. I need more like the May 15 issue to pass out. Even the appeals are getting through.

—E. G. Leslie

WILBURTON, OKLAHOMA

*Note: At presstime the "Melt a Heart" appeal has brought in checks for more than 180 gift subscriptions. With the checks came dozens of deeply personal letters (too personal to print) from parents, grandparents, even college students, hoping that the Review will help reconnect their loved ones with this church. Also, a large percentage of sponsors requested that their names not be listed. In turn, we've decided against running a "sponsor list," as those contributing seem more concerned about melting hearts than anything else. Our sincere thanks.*

—Editors.

## Deaf Ministry

Regarding "New Life for Canada's Deaf Ministry" (May 15).

It's good to hear that some effort is being made to reach the deaf. Near the close of the account, Elder John Blake says that if Pastor Jeff Jordan could hear, he would have had a call a long time ago—and wouldn't have had to pay his way at the seminary. Is there some way this can be rectified?

The Holy Spirit can work through Jeff and Melissa Jordan just as well as He can work through any evangelist. They have both demonstrated a dedication to spreading the gospel that should not be ignored. Melissa, with normal hearing, attended a school for deaf persons to learn to communicate with those who are deaf. It was there that she met Jeff, who had already

dedicated his life to God. She made it possible for Jeff to "hear" the lectures at Andrews University and thus become the first deaf graduate of the seminary. Melissa should also be granted a degree.

—Robert A. Dexter

RENO, NEVADA

## Bad Choice

I was disappointed with the photograph that accompanied Steve Moran's excellent "Married to an Atheist" (May 20). Keeping the marriage bed undefiled includes not putting it on display before the public. And if this couple was not married, only models, what were they doing in bed together?

I know in a day when people are hopping in and out of bed in books and magazines and on TV, this idea may sound old-fashioned, but I was hurt to see it in the *Review*. I've stopped going to movies, watching TV, and reading most secular books and magazines to avoid such things. Am I going to have to blacklist the *Review*? I hope not. I'm 30 and trying to raise three sons in the fear of the Lord.

—Rondi Olson

VIA E-MAIL

## Sorry, Sarah

So excited were we about one of our best new writers, Sarah E. Coleman, of Walla Walla College, that we left out her picture.

It's twice true. When we requested an author photo to run with "Dear Mom and Dad . . ." (May 15) and "Shoot for the Moon" (May 29), Sarah sent us a snapshot of herself and a friend knowing that we could crop out the friend.

Instead we cropped out Sarah.

Our apologies to Sarah—and her relatives—for the blunder. (She called, laughing, to tell us about it.) Next time we'll get it right—and believe us, there *will* be a next time.



The real Sarah Coleman

## On the Pedestal

Allan Martin is right in asserting that the *only* one to be on any pedestal is Jesus Christ (see "Who's on Your Pedestal?" The X-Change, Apr. 17).



The tragedy is that my generation and the one from which I have come have done a serious disservice to today's young people and the generation before them in using Ellen G. White as a club to force a behaviorally oriented righteousness—in contrast to a Christ-centered behavior.

The truth is that the young people of Ellen White's day found it a real pleasure to be in her company. She was not a stodgy old woman. She loved the youth, and the youth dearly loved her. She never found fault with their youthful energies. She never criticized the failing of the youth. Instead, she sought to build them up and strengthen their love for Jesus. She knew what it was to fall in love with the Lord. Her writings reveal that love.

We would do well to go back to the days of Paul and ask him the same question that was asked of Ellen White: "What is your relationship to Scripture?" Had Paul known that it would be 300 years before his letters to the churches would be officially incorporated into the Canon, would he likely have replied as Ellen White did—"My writings are a lesser light leading back to the greater light of Scripture?"

Are we afraid to admit that the same Holy Spirit who spoke through holy men of old (2 Peter 1:21) could in these last years speak through a person of His choosing (Joel 2:29)? God in His infinite love for His people stoops to give them what they need in light, truth, and understanding. He used a frail, injured, female youth to speak His words of comfort, cheer, and discipline—that we might know Him.

—Gerald M. Reynolds, D.D.S.

VIA E-MAIL

## Russia: Missing the Point

Regarding "National Identity, Religion Affect Evangelism in Russia" (May 22),

by Ray Dabrowski and Dixil Rodriguez.

I think the authors, while well intentioned, miss the point. I have had, with my team, the great privilege of seeing more than 10,000 precious souls baptized during the past four years in Russia and the Ukraine. The interest, as far as the Russians and Ukrainians are concerned, has not slackened. The problem is with us—we are ceasing to provide the resources to reap the harvest.

Less than two years ago I conducted a crusade in Kiev. The experts said, "The time for public evangelism is past. You won't get a crowd." We had only 100,000 people trying to get inside during the first meeting. At the conclusion of those meetings, 12 new churches were formed with 3,448 new members.

Please don't tell me that the interest has weakened. If baptisms are declining in the former Soviet Union, it is because we the church are sounding the retreat. The plain truth is that members in the former Soviet Union have no money for evangelism.

I have just returned from a train trip from Moscow to Vladivostok. At almost every station my team of Russians, Australians, Canadians, and Americans were met by Adventists crying, "Our city begs you to come and preach the Word. Our people are dying without a knowledge of God. Please don't forsake us."

—John Carter, PRESIDENT

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## Letters Policy

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# ADVENTIST Review

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# ADVENTIST Review

"Behold, I come quickly . . ."

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

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## it is written TELETALK

### TEARS AND JOY IN MICHIGAN

"I followed up on an It Is Written interest card and began loaning videos to the retired couple. After they had watched the Discoveries in Prophecy videos, I visited and found the woman fluctuating between tears and joy. She thanked me over and over for bringing them truth."

—Pastor Dan R., Michigan

### DRUG ADDICT CONVERTED

"It was just a few months ago that I was heavily involved in the distribution of illegal drugs and narcotics, was an active gang member, an I.V. drug user, and spoke out against God as a pagan. Since I have accepted Jesus, I spend all my spare time studying God's Word and sharing the great Bible truths with all who will listen. The Discoveries in Prophecy videos made all the difference."

—Patrick S., Kansas

### NEW SABBATH KEEPERS IN INDIA

"We showed the Discoveries in Prophecy videos in two non-SDA churches. Now these entire churches with their pastors are keeping the Sabbath. One of those pastors visits nearby villages proclaiming the Sabbath truth. In another city, two Pentecostal pastors saw the videos and want to worship on Sabbath."

—Rajesh D., Peddaporan, India

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# What I Saw in St. Louis

I was spending the weekend on the campus of one of our colleges not long ago, and on Saturday night began fishing around for somewhere to go. To my surprise, there was no organized activity whatsoever. The campus was dead. I went back to my room.

A couple weeks later I happened to mention this to an official of another of our colleges. He was not surprised. "At ——— [mentioning the name of his college] we've stopped planning Saturday night functions."

"Why?" I wanted to know.

"Because the students just don't come," he replied.

"Well, what are they doing?" I asked in stone-age innocence.

His answer was not pretty. It implied that a good number of our young people are turning to alternative entertainment that would not make us proud.

What do we have here? Isolated cases? A trend? Based on the results of the Valuegenesis report some six years ago,<sup>1</sup> I think we may assume that these represent more than isolated cases.

How then should we respond?

My observation—in regard, at least, to North America—is that many of us are into what former U.S. president George Bush used to call "the blame game." We blame the church—for its narrowness, its bigotry, its lack of love. As if the church were some entity in Washington, D.C., or Sydney or Oshawa. And in place after place I hear that if the church fails to do this or that, "the young adults will walk" or "the baby boomers will walk." As if the church were a social club that you could damage by canceling your membership. And we blame parents, teachers, and adults in general—easy, risk-free targets, unprotected by contemporary political correctness.

That is why I found what happened at the United Youth Congress in St. Louis, Missouri, this past spring<sup>2</sup> so refreshing. In a Friday evening sermon entitled "Knock, Knock; 'Who's There?'" Pastor Nevilon Meadows from Chicago had the guts to beam his message directly to the youth and young adults before him. It was the frankest sermon I've ever heard delivered to an Adventist audience, containing (as I told him afterward) language strong enough to startle many readers of the *Review*.

But there was nothing trite or cheap about his approach. In

him I saw a modern Elijah, a man of God, unafraid to confront the issue, and unapologetically challenge our young people to take responsibility for their own actions.

That was fresh.

And when South Atlantic Conference youth director Vanard Mendinghall<sup>3</sup> brought the Sabbath morning sermon, he too had the backbone to take the ball directly into the court of the youth in front of him. As he massaged the story of the prodigal of Luke 15, the blame did not center on the older brother—the favorite target of not a few contemporary sermons on the subject. Instead, he zeroed in on the son who went away—on his unreasonableness, his ingratitude, his recklessness,

pointedly warning his young audience against those same dangerous attitudes today.<sup>4</sup>

I think we'd be surprised to find that youth today want those who address them to quit the cowardly blame game and tell it to them straight (as Patty Cabrera says in our cover story).<sup>5</sup> But it must come from deep down in the heart. And it must be done in an atmosphere that's deeply spiritual. When Mendinghall stood to speak, that tone had already been set for him.

By the Oakwood Aeoleans, for example. As these gifted young adults concluded Richard Smallwood's "God Is the Strength of My Life," I turned to Amber Stackhouse, a young woman on the front row next to me. "That song—did it have special significance for you?" I asked.

She paused a few seconds to dry her tears and collect herself. Then she said: "That song is so awesome because Jesus is so awesome! And that's how I'd like to praise Him—with everything I've got."

Our young adults will respond when we tell it to them straight—and in love. That's what I saw out in St. Louis.



The preacher told it straight, and they responded.



<sup>1</sup> For a comprehensive summary of this study, see *Adventist Review*, Jan. 3, 1991.

<sup>2</sup> See report on the congress, starting on page 16.

<sup>3</sup> Mendinghall has since been elected president of the South Atlantic Conference.

<sup>4</sup> See William Holbrook's testimony this issue, pages 24-26.

<sup>5</sup> See page 12.



# Growing an Adventist

**T**he other day my wife, Cindy, announced that she wished she were a sea horse.

We were watching a Discovery Channel program about the mating habits of sea horses (for some unknown reason)

when the commentator noted that the male (not the female) sea horse carries the baby sea horse to term. Cindy particularly liked this line: "The day after his ordeal, the male sea horse is impregnated again."

Yep, we're pregnant.

That's our baby girl (it had better be a girl—we've been buying a lot of pink) to the right. We snapped the first of 2 million photos of her at the sonogram place earlier today. She reeled and rolled in a host of creative poses and even paused, fist to chin, to contemplate her umbilical cord, currently life's biggest mystery.

I joke around because, in all honesty, I don't quite know how to handle this event. Yes, we planned it, and yes, we're thrilled beyond belief. But me? A dad?

To help process the miracle, I thought about writing an open letter to our baby. But open letters seldom work—and I seriously doubt she'd read it anytime soon. So instead I'll share with you my hopes, my dreams . . . for my girl.

I hope that she got very few of her dad's genes (the intense gene, the absentminded gene, the prone-to-get-lost-easily gene) and a lot of her mom's (the gentle gene, the thoughtful gene, the not-above-using-a-map gene). The world has plenty of Andys; it needs all the Cindys it can get.

I hope that early on she learns just to be herself. So many of us discover that simple truth much too late—only after we sit sheepishly in the corner coveting a different look, a different walk, a different everything. Only later do we realize that we were created this way for a reason—and that to run down God's handiwork is to run down God. I hope that she realizes it sooner.

Similarly, I hope that she gets her self-worth from what God thinks of her, not others. In downtown D.C., jealous teenage girls are taking razor blades to the faces of the "pretty" girls—so the guys won't like them so much. I hope that my daughter will be spared the pain, both types.

I hope that she reaches beyond the world's ideas of success:

at school, studying not for a grade point average, but to *learn*; at work, climbing the corporate ladder, not to climb the corporate ladder but to serve better; at sport, playing her heart out—but winning and losing with grace.

I hope that she pulls for the underdog—no, not that she roots for the Vikings over the Cowboys (though that would be nice), but that she seeks out the beaten, the broken, and helps them smile again. As Jesus did.

I hope that she'll never abandon those very basic principles she'll learn so early on—sharing, cooperating, telling the truth—though most of us at some point do.

I hope that her world and her church will enable and encourage her to do whatever she wants to do—from full-time ministry to full-time motherhood.

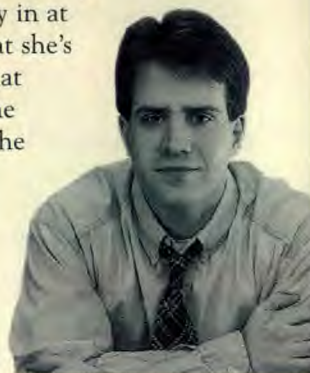
I hope that someday, when she goes in for *her* sonogram, she won't have to go alone.

But more important, if some or all of these things don't happen, I hope that *I* can adapt as God adapts—patiently, kindly, lovingly. Because for a while I'm the only father she'll know. For a while *my* actions and attitudes will define *her* Christianity.

The same goes for you, church. By welcoming my child into an accepting, caring community, you'll give her—and her parents—a valuable, valuable gift. If this isn't your practice—if you can't separate young people from how they look or act—I suggest that by early October you make it your practice.

I must close; my intense gene's kicking in. Besides, I haven't felt the baby in at least five minutes, and I sense that she's thumping out another message that only Daddy can understand. In the meantime I'd like to assure you, the *Review* reader, that I have absolutely no plans to use this forum to write about my baby girl every month.

I will, however, keep you posted if I learn other exciting things about sea horses.





# GIVE & TAKE

## MAKING THE GRADE



**SHOES OPTIONAL:** Some students ride their bikes to school; others walk to the next room. Here home school teacher Diane Gaspard, of Hinsdale, New Hampshire, guides her daughters, Lindsey and Amanda, through the day's lesson. *Photo by Paul Miller.*

### 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.

## ADVENTIST LIFE

As a beginning ministerial intern in the Texas Conference, I assisted with evangelistic meetings. One of my duties was to rig pulleys so that from offstage I could dramatically draw the beasts of Daniel up out of the sea.

One night as the evangelist described the dreadful and terrible beast with 10 horns, I pulled on the cord—but one of the horns caught on a two-by-four. So I asked my wife to correct the problem.

Meanwhile, thinking I had missed my cue, the evangelist again said, "Now the dreadful beast will appear."

At that moment my wife stepped onto the platform.

—James Gray, Boise, Idaho



ILLUSTRATION BY TERRY CREWS

One Friday evening during our family vespers, the phone rang just as we were kneeling for prayer. Our 6-year-old, Julie, volunteered to answer. As she picked up the receiver, she said, "Dear Jesus."

Luckily, the person calling was her Adventurer's counselor, who quickly guessed where Julie's mind was.

—Elba Rosano, Marietta, Georgia

I knew my 3-year-old, Wesley, was hearing plenty of Bible stories when he recently told me, "Mommy, I was playing on the computer, and it came to pass that I had to stop to find my blankie."

—Rebecca O'Fall, Columbia, Maryland

## READERS' EXCHANGE

*Please send correspondence directly to the writer, not to the Adventist Review.*

**WANT WITNESSING ADVICE:** When I witness to people about why I worship on the Sabbath, I state facts and don't argue. But many people will not accept the fourth commandment as it is written. They want to believe that Christ's resurrection on Sunday changed God's day of worship. How can I help people take Scripture as it is written and not add or subtract anything?

—Joe Cobb, Jr., Malouf Trailer Park, No. 122, Sidon, MS 38954

**STARTING OVER:** I am a 78-year-old inmate baptized by H.M.S. Richards 26 years ago. Unfortunately, I fell away from the faith for some time, but praise God for His wonderful grace and mercy! I would love to correspond with any Review readers who would consider gladdening the heart of an Adventist in prison.

—Jeremiah O'Dowd, E-90248, P.O. Box 8101 A-Quad 2122, San Luis Obispo, CA 93409

**NEEDED IN NEW MEXICO:** If you are a faithful Adventist Christian thinking about relocating or retiring in the Southwest, please write to me. Here in southeastern New Mexico many Adventist families have left because of financial constraints. We can use some more witnesses for Him. We have mild and dry winters, a low-crime rate, and beautiful sunsets.

—Zely E. Rivera, P.O. Box 1916, Lovington, NM 88260



C O V E R S T O R Y

# Making Waves

Don't look  
now, but Adventist  
artists are  
impacting  
contemporary  
Christian  
music circles.

Their critics  
call it  
compromise.

They call it  
ministry.

BY JEFF TRUBEY

**I**T WAS A SATURDAY evening, October 29, 1994," writes Billy Graham in his new autobiography, *Just as I Am*.

"On the stage of Atlanta's vast Georgia Dome, a high-energy rap musical group called DC Talk was belting out a number at top volume, to the



**Take 6:** Cedric Dent, David Thomas, Mark Kibbe, Claude V. McKnight III, Joey Kibble, Alvin Chea

obvious delight of the 78,000 fans packing the stadium, almost all of whom were under the age of twenty-one. . . . 'Jammin' in the Dome,' as it was called, was a special youth-night outreach we had planned as part of our Atlanta Crusade. Did some from the

PHOTO BY JEFF D. SHERMAN



older generation wonder if I, or they, had any business being there? I suspect so. Admittedly, it wasn't really my kind of music, nor was it what we have ordinarily featured in our meetings during most of our ministry. But times change. As long as the essential message of the gospel is not obscured or compromised, we must use every legitimate method we can."

**Relevance.** It's at the heart of what Billy Graham and thousands of other ministers seek in an effort to win lost souls to Christ. It's not only speaking the truth, but speaking it in a language that connects. And the language of many young people today is music—contemporary music.

Of course, for Adventists (as for anyone else) *contemporary music* is a term that constantly needs redefining. In the sixties and early seventies it was the acoustic guitar of the Wedgwood Trio, Tranquility, and Take Three. In the late seventies and eighties it was the harmonies of Harvest Celebration and the Heritage Singers. But it was in the early nineties that the vocal gymnastics of six young men from Oakwood College named Take 6 ushered in an unprecedented worldwide awareness of Adventist ministry through music.

Still, it remains one of our church's best-kept secrets that today, more than at any other time, new and talented Adventist artists are connecting with young people in and out of the church. These artists see their style of music not as rebellion against the system, but as a ministry tool to rescue a new generation from rampant secularism and show them the saving grace of Jesus.

It won't, however, be a secret much longer. When the *Adventist Review* decided to revamp its image to reach a younger generation better, they had Faith First, a contemporary mixed quartet of twentysomethings, host the live-via-satellite launching event. Plans are also already under way to gear the church's premier evangelistic event, NET '98, toward secular young adults. "The church needs to be willing to speak in the language of the twenty-first century," says Dwight Nelson, senior pastor at Pioneer

Memorial church and speaker-designate for NET '98. "We believe the music of NET '98 will reach the younger generation with the fresh appeal of Jesus Christ."

Institutional support of contemporary artists has increased in the past few years. Chapel Music, home to the Heritage Singers and now Faith First, has expanded its music distribution system to include a contemporary division and offers an annual talent contest to discover new artists. Adventist Book Centers are seeing contemporary music by Adventist artists sell extremely well. "Overall, I'd say there's a lot of talent out there," says Jay Cole, ABC manager in Hamburg, Pennsylvania. "Our mission is to provide quality music and other materials to Adventists and to our communities that will improve their spiritual life and prepare them for Christ's soon coming. Contemporary artists help us achieve this."

**B**ut expanding Adventist music ministries doesn't come easily, says John Stoddart, who accompanied Wintley Phipps in a concert at the White House. "When I think about being a full-time musician and a Seventh-day Adventist Christian," says Stoddart, "there are two challenges that come to mind. The first is battling old SDA traditions about what are acceptable genres for Christian music. The second is a little more nuts and bolts: Adventists haven't generally paid musicians [what we need to survive]. Consequently, I have to look elsewhere for performance income."

Some Adventist artists—such as Take 6, Patty Cabrera, Kelli Williams, and Michael O'Brien—seek support within a \$538 million contemporary Christian music (CCM) industry that now ranks sixth in popularity behind rock, country, urban contemporary, pop, and rap. Recent acquisitions, however, have left every major Christian record company owned by a secular corporation, raising questions about the "watering down" of the message in order to achieve a healthy

bottom line. It remains to be seen if the influx of major dollars from the secular entities will create a bigger platform for CCM artists or a climate that encourages business thinking over ministry emphasis.

Meanwhile, several Adventist ministries have rallied in support of Adventist CCM artists. One of these is the La Sierra University-based Hancock Center for Youth and Family Ministry. Executive director V. Bailey Gillespie says the center has aggressively supported the contemporary arts to the point of initiating a joint venture with Big Face Grace, a ministry of seminarians from Andrews University. "We have a number of creative projects, both publishing and recording," explains Gillespie. "We think the ministry of music is a creative way to explore adolescent faith life. The center is planning on helping with Big Face Grace's second CD next fall and continuing to work with Bible study guides for other groups. We would like to venture with [more] creative artists as finances allow."

A. Allan Martin, cofounder of dre•am VISION ministries (and *Review* columnist), says its goal is to nurture youth and young adults in Christian lifestyle and leadership; dre•am VISION maintains an artists'/speakers' bureau featuring Adventist CCM artists, referring these young talents to ministry professionals nationwide. "We have sponsored events where Adventist artists open for more renowned CCM artists," says Martin. "We try our best to help bring our church to the realization of the vast pool of musical talent that is out there ready to sing a new song for Christ."

"The model of church ministry that we've been given in the New Testament is one of spiritual gifts," says Jerry Mahn, director of youth ministries for the Kentucky-Tennessee Conference. "As a church we believe that every member receives a spiritual gift when they accept Jesus as Lord and Saviour. These gifts are varied, but each one is important, and each of us is expected





**Faith First**

to use them for the kingdom. We as a church must affirm [these] gifts . . . and pray for each one as they put these gifts into practice."

Regardless of the past or future challenges, says Steve Morgan, founder and lead singer of Jesus Music, he'll continue to minister until God calls him to do something else. "The whole purpose of why we do what we do is to bring kids into worship with God," he says. "There is nothing that surpasses that. All the money we've invested, the hours in the studio, the all-night bus rides—it's totally worth it. When we see young people being directed through what we do into worshipping God, that's a success to us."

Here's a *sampling* of the Adventist artists who, like Billy Graham, are attempting to build bridges to truth in a way that is relevant to millions.

#### **Faith First** (Marc Judd, Andrea Judd, Scott Reed, Shani Judd)

One of the most popular groups performing on the Adventist circuit, this talented CCM pop quartet is devoted to ministering to the church's youth.

"Our ministry has always been to our peers," says Marc Judd, "and we felt that faith was an issue that needed spotlighting. When someone threw out Faith First for a name, we thought it had the message that we wanted to be central for our ministry. We wanted to have a part in leading our peers and friends into a closer faith walk with God."

To that end, Faith First's mission statement is "Share the truth, live the proof, and be faithful in all circumstances." With multiple concerts, including high-profile performances at the Crystal Cathedral and an Australian tour, and two albums under their belts, the members of this seasoned musical

team have reached a crossroads in their ministry.

With Scott, a PE major recently graduated from Pacific Union College, departing to pursue session work in Nashville, Marc entering medical residency, Shani

graduating with an occupational therapy degree from Loma Linda University, and Andrea working in elementary education, the singers are pondering what God has in store for them. "We've been in separate places for most of the time the group has been together, so the

distance is not a problem," says Marc. "We'll keep on ministering as long as God has that door open."

#### **Brett Barry**

An acoustic folk/rock artist, Brett Barry sees an increased need for not only young people, but the whole church, to learn how to come into relationship-building moments of worship with God. "It's not that we just need to teach [kids] how to play the music to worship," he explains. "It's [starting with] 'How do you relate to God?' and then your music being an extension of that."

Barry has had some exciting "relating to God" experiences during the past 10 years of his recording and touring ministry. One that sticks out was a last-minute call to be the speaker at Shenandoah Valley Academy several years ago. Having never done this, Barry was able to "wing it" all the way through, but wasn't sure how to end the week. On the advice of the principal, he opened up the floor and asked the students to let God lead.

"It was really uncomfortable for



**Brett Barry**

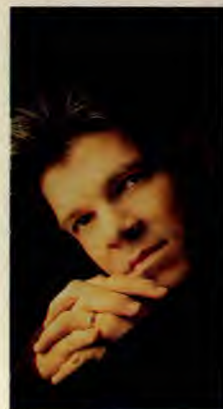
about 15 minutes. I just sat on the edge of the stage, and nobody moved or said a thing," remembers a misty-eyed Barry. "Then all of a sudden one kid stands up and says, 'How do I know I'm hearing God?' The Lord gave me wisdom to say, 'I don't know. Does anybody have an answer to that?' Several other kids stood up and took a stab at [an answer], and all of a sudden people starting bursting. And then a kid comes up and

apologizes to some of the teachers, and it started snow-balling, and we didn't close the meeting until 12:00 that night. Kids were breaking, and God just came. There was confession and repentance. It was an honest moving of the Holy Spirit, and they experienced God in an environment where they could be themselves, let down, and be vulnerable. Lives were changed that night."

#### **Michael O'Brien**

Arguably one of Christian music's top male pop vocalists, Benson Music recording artist Michael O'Brien has toured with premier CCM pop artists such as Point of Grace, Newsong, Mark Lowry, Cindy Morgan, and Steven Curtis Chapman. A few years ago he would have been impressed with such a résumé.

"I got caught up in the whole industry thing where you're looking for your name in magazines and looking to see how high your song is on the charts," says O'Brien. "My wife and I [both former Heritage Singers] would anxiously look at the charts every week. And then the whole record sales thing. People would always ask, 'How's your record doing?'—you know, even in churches. I think a lot of times it's a



**Michael O'Brien**



numbers game. I get to a church and maybe 200 people show up, and they expected 500, and they're like 'Man, I'm really sorry,' and I've discovered that that's not what God's all about. I was building the cause of Michael O'Brien instead of building the cause of Christ.

"Then I just ended up breaking down one night and weeping before the Lord and getting on my knees and just praising Him, and since then the Spirit has manifested Himself in different ways than I've ever experienced. I've just seen a lot of fruits since then. My concert bookings have tripled after obeying God and leaving my manager. In the industry's eyes it was a stupid move to leave. He is a premier manager and has a lot of clout to get me places. But it wasn't what God wanted.

"Since my heart has been broken by God, I've seen so many people come to the Lord at concerts, where before, when I was doing concerts, there really wasn't any response. People would say before, 'You have a great voice,' or compliment me on my music. Now people find me much more approachable to talk to about spiritual matters, and I find them asking me to pray for them.

"You can't let your music speak for itself. You can't be a silent witness. When you're called to the ministry, you're called to be a people person. I find that 90 percent of what I do is relational and 10 percent is music."

**Big Face Grace** (Michael Knecht, Roy Ice, Jeff Wright, Timothy Gillespie)

What happens when you mix three youth pastors with an anthropologist? Big Face Grace, an eclectic folk rock-style CCM band with an alternative vibe and a heart to share Christ with unsaved kids.

Since BFG members find themselves ministering to kids who don't understand the whole "churchspeak," the message they present in their songs is extremely important. In their debut recording, *Face the World*, they sought to respond and reflect on the realities of the Christian experience. Their

lyrics range from a new version of the prodigal son in "Bus Stop" to "Ani's Song," a story song about two houses, one with a family who knows God and one with a family



**Big Face Grace**

that doesn't. Their songs often raise questions that besiege the young generation. But contrary to their secular counterparts, BFG members offer hope and a loving God as solutions to problems in contemporary society.

Their home base is Andrews University, where three of the band members attended the seminary. "We've really been strongly supported by many of the seminary faculty," says Knecht. "There were a few who were uncomfortable with our direction, but for the most part everyone has seen where our hearts are."

### **Kelli Williams**

It's not that she's only 18 and on a world tour with one of gospel music's top singers, Ce Ce Winans, that impresses the most. Nor is it that people compare her powerful vocals to Whitney Houston's. What impresses people about Kelli Williams is her spiritual maturity and powerful dream to see God change lives.

"Sometimes you just don't know



**Kelli Williams**

how the Holy Spirit is going to work," she says. "One night we were singing, and it was amazing, and we made an altar call, and we waited and waited and felt the Spirit tell us to wait just that minute longer, and more than 100 young people gave their lives to the Lord. That's what makes it so important to be led by the Spirit. Because even when you think nothing's going to happen, just obeying and letting the Spirit work is so exciting."

But, says Williams, for the Spirit to work through you, He must first work in you. "A year and a half ago," she says, "the Lord just changed my heart. There is a difference between being religious and knowing the Lord Jesus Christ for yourself. I had to change some relationships, and it came to the point where I loved God enough that I just didn't want to live to myself anymore. And I think that's what happened. Ever since then I love Him more and more."

**Jesus Music** (Steve Morgan, Michelle Higgins, Mike Acevedo, Dave Hearl, Rob Young, Haydee Dempsey, Donna Morgan, Brian Carlson)

You know you have to be bold to name your group Jesus Music. And talking to Steve Morgan, founder, singer, and primary songwriter, one definitely comes away knowing where Jesus Music gets its boldness.

"Jesus was relevant and real with people," says Morgan. "He acted relevant to the culture that He came into, right then, right there. He focused on relating with people so that they understood His purpose. The whole purpose of Jesus Music is to be relevant to a culture that exists right now, the same way that Jesus met the people at that time."

After converting to Adventism 10 years ago, Morgan left a five-acre home and a lucrative surfboard business in Hawaii when he felt God calling him to full-time youth ministry through music.





Jesus Music

"Jesus Music has a four-point ministry strategy," Morgan explains. "We pray for God's anointing on the kids, the leadership, and the community ahead of the concert. Second, we play high-energy music geared to involve the kids and get their walls down and let them know that we speak their language. Then we bring down the music to move them into our major purpose, which is to bring them to a place where they can worship God. At this point our band members share their testimonies and we open the stage up for the kids to say what's on their hearts. In Texas earlier this year we had 100 kids take 45 minutes during this time to confess their sins to each other and seek forgiveness and give their hearts to the Lord. It was incredible to see the Spirit move! Finally, we like to have a meal with the kids, where we are all on the same level, breaking bread like Christ did with the disciples after He ministered to them. We've seen leadership that was skeptical about our ministry come to us after a concert and say how they had never seen their kids so on fire for the Lord. Praise God! It wasn't us; it was the Spirit moving through us."

Morgan says the late teen years are a pivotal time. "Ninety-five percent of Christians come to know Jesus Christ and are saved between the ages of 15 and 21," he says, pausing. "To save 100 percent of these kids is why Jesus Music exists."

### Patty Cabrera

For somebody voted one of *People's*

50 most beautiful people, it's ironic that Patty Cabrera believes so strongly about getting past superficial issues and getting straight to the heart of what makes up a person's soul. "We must address the realities of our life and . . . not just talk about religious areas and give cookie-cutter answers to life's questions," she says. "Because that is not real.

You are not going to reach young people that way. Young people are dealing with raging [issues like] wanting to have sex and relationship problems, and suicidal tendencies. . . . There's so much going on in [their lives] that just can't be answered with [clichéd] answers."

So what's the answer? "Ultimately, God is the answer," says Cabrera. "And I could, if I wanted to, say, 'Here is the shorthand version, guys: God is the answer.' But you must say *why* God is

the answer. You must say, 'Through my experience, through my different difficulties, what I've gone through . . . this is why I have found God to be the most practical



Patty Cabrera

answer out of all the options available. To me, God has been the one who has filled the void."

Cabrera says that today's teenagers are crying out for somebody who can be real with them. To tell it to them straight. They're saying, "Show me real life so that I know that when I tell you what's hurting me, I know that you will know how I feel."

This age group, says Cabrera, is full of potential. "They have some of the most innovative ideas; they're intelligent and are such sponges for

attention and love. Unfortunately, we've given them a label, Gen-Xers, and set the stage for them to be immature and almost expect that of them. We have to reach them where they're at, whether it's on a basketball court or a club or wherever . . . and love them."

Cabrera is able to share her faith and Hispanic culture through a path little traveled by Christians—the secular media. She's on the last leg of a 12-month publicity tour that has seen her sing and appear at the Republican National Convention, on all the major national television networks, and on local powerhouse secular radio shows.

Between her hectic touring, Cabrera is busy working on writing songs for her next album, to be released as a mainstream pop album. "I'm writing about the things that I'm passionate about—God, family, and romance," she says. "My faith in God is the foundation of my life. My music celebrates life—accepting the reality of pain and the reality of hope. Most pop songs talk only about the down-and-out side of life and the pain. . . . My music speaks to those issues too, but offers the hope of a loving God."

### John Stoddart

A string of amazing credits that would make a veteran musician proud dots this multitasking twenty-something's résumé. From playing for the Clintons and arranging for Diana Ross on HBO's *Presidential Inaugural Special* to writing, producing, singing, and performing virtually all the instruments on his debut release, John Stoddart delivers excellence in every project he tackles. And he's chosen to use his talents to reach the lost.

"I really see myself as an evangelist more than a pastor," says Stoddart. "In other words, I'm more interested in writing songs for people who don't go to church than for people who do. This is an important perspective for me, because it affects, very basically, how I say what I say."

Having grown up in the church in Philadelphia and attended Blue



# The Sound of Wedgwood

BY WILLIAM G. JOHNSON

In the summer of 1965 three fresh-faced American young men came home from studies at Newbold College, England—and changed Adventist music forever.

Bob Summerour, Don Vollmer, and Jerry Hoyle brought a new sound—contemporary, mellow, close harmonied. Taking the name of fine English china, they called themselves the Wedgwood Trio.

Before long they were packing in students and faculty at Adventist colleges and universities. They toured the camp meeting circuit with H.M.S. Richards, Sr., and Del Delker. A series of recordings came out in quick succession.

But some Adventists weren't happy. They complained about guitars in church and similarities of the music to that of the emerging hippie scene.

After a concert at Pacific Union College in late 1970, the college president wrote Wedgwood, banning them from the campus. He sent copies of the letter to other college presidents. Invitations dried up. The General Conference had them disinvented to an overseas division.

Wedgwood disbanded.

Twenty years later organizers of a baby boomer event requested Summerour, Vollmer, and Hoyle to get together again. They sang the old songs; the concert was a smash. For the past six years Wedgwood has been in constant demand. New CDs keep appearing.

You hear them today, and two things impress you: The mellow sound is identical to their sound of the 1960s. And how come they were ever banned?

In an interesting turn of the wheel, last March the General Conference invited Wedgwood for a concert at church headquarters. They played and sang to a packed auditorium, the GC president applauding with the rest.

And in April, at a concert one Sabbath evening at the

Mountain Academy, Stoddart seemed headed for a career as a concert pianist and organist. But he fell in love with contemporary instrumentation, which allowed him to paint a wider texture of sounds and rhythms. Early on, John had a vision for creating music for a "hip but more mature audience." And so while still attending Columbia Union College, Stoddart created Urban Junction East, a production company targeting this



John Stoddart

crowd. "It seems to me that most progressive or cutting-edge Christian music today is targeted at young people," says Stoddart. "There is a demographic, 25 to 50 or so, who don't like Point of Grace, but who are not particularly interested in listening to Sandi Patty, either. These are the people I'm interested in reaching."

Stoddart recently released his first solo album, a smooth blend of rhythm and blues sounds accentuated by some serious jazz

Leoni Meadows campground in northern California, current Pacific Union College president Malcolm Maxwell publicly invited them back to his campus.

Which is not to suggest that every Adventist group today makes music that will last. But that one generation's poison may be another's meat. Tastes in music are intensely personal; it's easy to label as "bad" music that simply doesn't appeal to us.

Wedgwood has grown on me; today I listen to their music for enjoyment and inspiration. And I find myself putting on Faith First's CD more and more often—these young people who led off both our *Review* concerts communicate faith and hope in a modern idiom.

Wedgwood, Faith First, and other groups have history on their side. The Reformation set the people free to sing in celebration of God's salvation. Luther, Wesley, and other Protestants took over popular tunes—even tavern songs—and gave them Christian words. They sought to make faith real, relevant, contemporary.

Most modern music—whether popular or classical—passes me by, however. Much of it signals despair, depravity, degradation. I find no hint of the beautiful or the uplifting in it; it dries up my faith.

It seems to me that music will always be a point of division among us, with some Adventists applauding new groups, while others condemn. The test, admittedly subjective, has to be: "By their fruit you will recognize them" (Matt. 7:20, NIV). Is Christ exalted? If the sound drowns out the words, how can He be communicated? Is the music worship or performance?

Thank you, Bob, Don, and Jerry. The Lord used your creativity, talents, and hard work to bless thousands a generation ago. And your music—especially your latest CD—blesses me today.

But at the end of the day—if I had only one CD to play—give me Mozart.

stylings. "I had a blast putting together *Love So Real*," he says. "I recorded about 90 percent of it myself in my basement [the Noise Factory], including one session with live strings. I had to eat crackers and drink water for about six months in order to pay for it, but it's what I have to do." ■

Jeff Trubey is director for advertising and marketing for the Resource Agency, a consulting firm to the Christian music and publishing industries, Nashville, Tennessee, and a youth leader at the Madison Campus Seventh-day Adventist Church.





# Defying the “Laws of

BY KAREN LIFSHAY

**W**ITH PAINSTAKING effort scientists continue their search for a way to defy the laws of physics. If they should stumble on an experiment proving that one of these laws could be broken, it would hold the key to the mysteries of the universe. And the lucky scientist(s) would become the recipient of the most prestigious science awards ever.

Clearly, such a quest holds little or no scientific promise. But the Bible spells out just how to conduct such an experiment in the spiritual realm, making it clear that it is possible to defy the laws of physics. And the good news of the Bible is that anyone can choose to be a part of the experiment and that everyone can win.

The experiment I speak of, of course, is that of living the Christian life. And the prize to win is eternal life.

But how does the Christian life defy the laws of physics? Consider for a moment the law of gravity: *What goes up must come down.* And consider how Christ turns it around. Jesus said to the woman caught in adultery, “Neither do I condemn thee: go, and sin no more” (John 8:11, KJV).<sup>\*</sup> In other words, “You’ve been down; now I want you to go up and remain there.”

That Jesus raises us up by lifting us out of a life of sin seems no great feat to those looking on. *Staying up*, however, catches their attention, and they think it quite impossible—like defying gravity. “This is just a phase you’re going through,” family members will say. “Soon you’ll get over it and be back partying with the rest of us,” friends usually add.

But it does not have to be that way—not when we stay actively involved in the experiment Jesus wants to conduct in our lives.

Jude 24, 25 puts it very accurately, “To him who is able to

keep you from falling and to present you before his glorious presence without fault and with great joy—to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.”

There it is. Jesus can keep you from falling. If you give your life to Him, you can live victoriously and defy the spiritual law of gravity.



**B**ut gravity isn’t the only law of physics we need to conquer. The Christian life is more than just putting away old sinful habits. It also involves developing new habits, new ways of thinking—a new lifestyle. And that flies in the face of yet another law of physics—the one that states that *for every action there is an equal and opposite reaction.*

Jesus told us how to defy this particular law when He said: “You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you. You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I tell you: Love your enemies and pray for those who persecute you” (Matt. 5:38-44).

Here Jesus shows that a Christian is to be *proactive*, not simply *reactive*. A Christian models the actions of Christ, doing what is loving and right rather than reacting to the provocation of evildoers. A slap on the face brings a kiss on the cheek, not a punch on the nose. Anger can be met with love, insult with blessing, wrath with reconciliation. Paul



# Physics”



*We can buck the tide;  
we can defeat the  
downward pull  
of our times.*

wrote, “If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.’ Do not be overcome by evil, but overcome evil with good” (Rom. 12:20, 21).

This can be done only by giving your life and desires to Jesus every day.

Overcoming evil with good takes us to the third way we can defy the laws of physics. That’s by positive Christian witnessing. The second law of thermodynamics says that *when free interchange of radiant energy or heat conduction takes place between two bodies at different temperatures, it is always the hotter of the two that loses energy and the colder that gains energy.*

In terms of interpersonal relationships, this may give the impression that associating with coldhearted sinners can cool a Christian’s flame. But Jesus indicated it need not be that way. Thus He prayed for His disciples (and for us): “My prayer is not that you take them out of the world but that you protect them from the evil one” (John 17:15).

Christ could have prayed that we be removed from the world if He knew it would make us lose our very souls. But He did not. He prayed, instead, that we would be salt and light—positive agents, overcoming evil with good. This requires energy, lots of energy.

And here is the physics-defying part, so to speak. When as Christians we share the warmth of Christ with a cold world, the encounter does not cool us off. Quite the opposite—it makes us warmer.

The love of Christ works just that way. You can give it away again and again and never diminish the supply. It is like the loaves and fishes Christ used to feed the multitudes. He started with not much more than a few crumbs and

ended up with baskets full of leftovers.

This same principle applies when a Christian shares the few crumbs he or she has with another soul. Both eat; both are warmed by Christ’s love. And yet more than enough remains to warm the next hungry soul.

It is staying close to Christ in prayer and study that keeps the Christian warm and gives him or her energy for witnessing.

When we invite Jesus into our lives, we participate in the grand experiment of salvation. That we can be forgiven, overcome sin, and live completely new lives that not only do not react in kind to evil but in addition share the warmth of Christ with others is an experiment worth being a part of.

Jesus as Lord and Saviour is the answer to the mystery of eternal life.

Today many look to science for answers.

But Jesus intimated to His disciples that He had established His church upon a rock “and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (Matt. 16:18, 19).

Having faith in Christ and living as He lived defy the laws of physics and gain us the prize of eternal life. ■

\* Unless otherwise indicated, all scriptural references in this article are from the New International Version.

*Karen Lifshay lives in Price, Utah, where she is a pastor’s wife and the mother of three young boys.*





# United Youth Congress Challenges Teens and Young Adults

*Participants Share Bold Anti-Drug, Anti-Violence Message*

BY CELESTE RYAN, COMMUNICATION AND MARKETING COORDINATOR FOR THE ADVENTIST COMMUNICATION NETWORK

**T**hey came from the East and the West. They came from the North and the South. They even came from Bermuda, England, and the Caribbean. In all, nearly 12,000 young and young at heart, 2,500 of them sent by their churches, flooded the Trans World Air Dome and adjoining convention center in St. Louis, Missouri, for the seventh United Youth Congress this past April.

Held every four years under the sponsorship of the Black Adventist Youth Directors' Association (BAYDA), comprising all the regional conferences in the United States and Black youth leaders in Canada and Bermuda, the congress came together to address issues facing Black youth.

"It was a blessing to see that God



**POINT MEN:** G. Alexander Bryant (left), president of Central States Conference and former conference youth director, along with fellow youth directors, planned the spiritual and educational events; Vernard J. Mendinghall (right), South Atlantic Conference president, gave the Sabbath morning sermon.

has led the regional conferences to form this United Youth Congress," said Lisa Smith, associate pastor of the Dupont Park church in Washington,

D.C., and one of the keynote speakers at the event. "It allowed young people to learn and rethink their religious experiences and meet with people who are walking in the same faith."

"I came to the congress to get a weekend full of spiritual enlightenment," said LaShawnda Scott, 20, a delegate and chaperon from City Temple church in Detroit, Michigan. "I was able to learn things I did not know and fellowship with people I did not know."

During the four-day event, attendees, most of them members of predominantly Black North American churches, had plenty of activities to keep them busy—greeting old friends, making new friends, worshiping, attending workshops, and sharing their beliefs. They brought with them a message for young people around the world—"Stay away from drugs and violence."

"I was excited at the opportunity to show St. Louis and North America that all Black young people aren't running around the streets stealing, in gangs, on drugs, or in prison," said G. Alex Bryant, former youth director for the Central States Conference (now Central States Conference president) and head of BAYDA. "We have Black young people who are doing positive things in our churches, our communities, and our country."

## Workshops and Witnessing

This year's congress had a strong spiritual and educational emphasis. Using the theme "Jesus, the Gateway," Bryant and his team of youth leaders planned events that identified issues that young adults are dealing with in



**NEW THRUST:** At the rally, participants met by state and county affiliation to form chapters of a new anti-drug organization called Youth Against Drugs.





**A THOUGHT TO PONDER:** "This event allowed young people to learn and rethink their religious experience," says Lisa Smith, associate pastor of the Dupont Park Adventist Church.

the world today.

Special guests included former South Atlantic Conference youth leader (now conference president) Varnard Mendinghall, speaker for Sabbath worship; José Rojas, youth director for the North American Division; Richard Barron, from the General Conference; LeClare Litchfield, chaplain of Collegedale Academy; and Nevilon Meadows, a pastor from Chicago.

More than 30 workshops were conducted by internationally known educators, religious leaders, and community activists. They

addressed such issues as teen pregnancy and parenting, dating, sex, marriage, violence, self-esteem, career planning, values, and beliefs. "The main thing that excited our youth was that the topics seemed more relevant to their needs and concerns for the upcoming years," said Claude Matthews, Southeastern Conference youth director.

That's why Ladine MacKenzie, 23, a delegate from the First church in Ontario, Canada, was glad she attended. "I was able to gather useful information to better equip our



**MORNING MESSAGE:** Collegedale Academy's chaplain, LeClare Litchfield, speaks to the youth at a morning devotional.



**PUPPET MINISTRY:** Joel Johnson, director of Pine Forge Academy's drama team, demonstrates how to use puppets as an effective ministry during kids' congress.

Forge Academy's drama ministries team conducted a two-day kids' congress. More than 500 children enjoyed action-packed activities, including dramas, puppet shows, group and board games, basketball, golf, videos, and balloon art.

In addition to the creative learning activities, delegates got a chance to

witness and encourage their peers. One afternoon they visited 13 area schools and put on programs for students ages 5 to 15. After sharing testimonies and presenting skits, delegates and students publicly vowed to take a stand against drugs and violence.

"This congress had a stronger outreach emphasis than past meetings," said James Humphreys, Lake Region Conference youth director. "Our youth really enjoyed witnessing to students and seeing them take a stand against drugs and violence."

Lakeithea Gates, a fifth grader at one of the public schools where the Bermudian youth performed a skit they



**ACTIVE OUTREACH:** Delegates visited 13 St. Louis schools and put on programs for students ages 5 to 15. After sharing testimonies and presenting skits, delegates and students publicly vowed to take a stand against drugs and violence.

youth for the return of Christ," she said.

Chris Davis, 18, and a delegate from the Edmondson Heights church in Baltimore, Maryland, was also glad he attended the workshops. "I enjoyed the congress because I was able to better myself as a Christian young man through the workshops and other activities," he said.

To accommodate the younger audience in attendance, Pine



**DRAMATIC LESSONS:** Pine Forge Academy's drama team presented the play "Heavenly Air" for Sabbath school. The play depicts Christians waiting for the "plane ride" to heaven.





**YOUNG CHAMPIONS:** Members of the Decatur, Georgia, church's Bible Bowl teams (junior team pictured) took first place in the junior and young adult categories. Northeastern's Christian Fellowship church team won the senior youth title.

wrote for this occasion, really enjoyed the program. "It makes me feel good to see the different role models come into our school to talk to us," she said. And that made Jermaine Burrows, a Bermudian delegate, happy he'd done his part to make the program a success. "I was proud to come to America and make a big difference in the hearts of young people," he said.

"I have never been more proud of my church and our young people than when they went out to witness to the schools!" exclaimed Bryant about the witnessing programs. "Our young people turned those schools upside down. The students did not want them to leave until they performed again."

Not only did they make an impact on schoolchildren; they made an

impact on the city. On Sabbath afternoon 4,000 congress attendees, joined by representatives of the National Conference of Black Mayors and led by the Pathfinders, marched through the streets of downtown St. Louis and rallied at an outdoor park. Participants then met by state and country affiliation to form national chapters of a new anti-drug organization called YAD (Youth Against Drugs).

According to Bryant, YAD is about "young people reaching out to young people, challenging each other to be drug-free."

Ken Manders, youth director for Bermuda, is pleased about this opportunity, because he feels that youth leaders have a responsibility to equip young people with correct resources so they may become great leaders. "Our young adults need to be given more opportunities to lead and propose their ideas to reach any age group," he said. BAYDA hopes YAD chapters will provide such opportunities.

### Scholars and Orators Compete

Two additional educational features of the congress included the National Bible Bowl Championship, a Bible trivia meet of top youth Bible scholars by church teams, and the National Oratorical Contest, where finalists ages 13-18 recited speeches about the negative effects smoking, drinking, and doing drugs have on our society.

The Bible Bowl team from the Christian Fellowship church of the



**ON THE MARCH:** Clad in uniform and carrying balloons, Pathfinders and drum corps members from every regional conference led congress participants in the march to St. Louis's Keiner Plaza, where a number of youth and mayors spoke against drugs.

Northeastern Conference took the senior youth title, while South Atlantic's Decatur, Georgia, church won first place in both the young adults and juniors categories. For all the teams, months of preparation finally paid off when they received their trophies. However, for Shonette Hercules, 16, of the Northeastern Conference, the preparation had a dual benefit. She studied for the championships, but also so she could "lead someone else to Christ."

For the oratorical contest, first place went to Carmen Robinson, of the Southwest Region Conference; second place went to Latrice Moore, of the

Central States Conference; and Melissa Martin, of the Lake Region Conference, took third. Each was awarded a monetary prize. The weekend events ended with a megagospel concert featuring artists Yolanda Adams, Byron Cage and Purpose,



**A NEW SONG:** Oakwood College's Aeolians, directed by Lloyd Mallory (left), gave special music Sabbath morning.



**KEYNOTE:** José V. Rojas, director of youth ministries for the North American Division, gave one of the keynote speeches.



Witness, Theresa Morton, Angella Christie, and Dynamic Praise of Oakwood College.

### Worth the Effort?

With this success behind them, BAYDA is already looking forward to the next youth congress. "This congress was a great success for our youth," said Claude Harris, Allegheny East Conference youth director. He says his youth "were glad that they were able to promote an anti-drug and anti-violence message to their peers."

"I was excited that our young people got a chance to participate in every activity at the congress," said Frankie Lazarus, youth director for the Ontario Conference. "I hope that the youth were able to learn a lot so they could go home energized to help their communities and churches."

His colleague Newton Cleghorne, youth director for the Northeastern Conference, agrees. "There was a



**TEEN FELLOWSHIP:** The youth congress, held every four to five years, gives young people a chance to make new friends and see old ones.

general spirit of togetherness between people from inside and outside North America," he said. "Our delegates were spiritually blessed from the messages and are ready to go home and share it with others."

For Dana Edmond, youth director for the South Central Conference, the hard work paid off: "If you're a youth director, it's a lot of work and an enormously large venture. However, it is gratifying to see that young people can make a change in their lives and a difference in the world."

*Coordinated by Celeste Ryan of ACN, this report was written by the following members of the United Youth Congress communication team: George Johnson, a recent graduate of Columbia Union College and a North American Division communication intern; Frenita Buddy, of Oakwood College; Dame Looby, of Adventist View magazine; and Hance Philippe and Phillip Wesley, of Atlantic Union College. Photos are by Jacci Davis, of the Central States Conference, and Roger Morton, of the Mid-America Union.*

## NEWS BREAK

### Adventist Review Initiates Summer Telephone Ministry

Last year the *Adventist Review* staff unveiled a redesigned magazine with an innovative look and feel, containing more color pages and graphics than ever before, and a new editorial focus. This year the staff is taking another innovative step to help bring the weekly inspirational journal to every home in North America.

With the help of academy and college students, the *Review* staff has initiated a telephone ministry, promoting the magazine through personal solicitation.

Organized and trained by FMG, Inc., a professional telemarketing firm based in Broken Arrow, Oklahoma, the students are concentrating on two of the largest unions in the North American Division, contacting every Adventist home in those areas, offering the magazine at a special subscription price, together with a special premium, *God Answers Prayer*, just off the press (and available only through subscription or renewal).



**ALL SMILES:** Evelyn Aguilar, of Takoma Academy, reaches out and touches church members through the *Review's* telephone ministry.

The experiment, housed at the General Conference office, has the added bonus of helping the students involved to finance their education at Adventist schools.

"For months Pastor [Robert S.] Folkenberg [General Conference president] urged that we use students for the project," says *Adventist Review* editor William G. Johnsson. "By using students, we help support Adventist education and give youth an opportunity to participate in ministry."

Managing editor and program coordinator Myrna Tetz says that "these kids are really turned on by the project. Most of the participants have grown up with the *Adventist Review*, so they have firsthand experiences to share with individuals."

Though the experiment is only in its second week of a six-week trial period, early responses are very good. In the first week the students generated 500 subscriptions.

Johnsson believes the telephone ministry is just another dimension of the *Review's* growing outreach. "In 1996 we went through the birth pangs of the new *Review*. Now it feels like we are going through the birth pangs all over again



# Oklahoma City: Another Parent's Grief

BY RENÉ ALEXENKO EVANS, PUBLIC RELATIONS CONSULTANT, NASHVILLE, TENNESSEE

**T**he media often distills tragedies down to one heart-wrenching image. In the case of the Oklahoma City bombing, the photo of Baylee Almon, the baby in the firefighter's arms, came to typify the horror. Her mother's grief spoke to all of us. After all, losing a child is every parent's worst nightmare. But another grief-stricken parent will be losing his child as a result of Oklahoma City, and he must be living in his own special hell.

What must it be like to be Bill McVeigh? What must it have been like to have first heard the name of the suspect in custody? Did he think, *There's got to be another Tim McVeigh*? And when reality hit, how quickly did he sink into an unspeakable, soul-numbing despair?

How many questions Bill McVeigh must have for his son. What went wrong? When did you turn against the principles for which I stand? Why was it necessary to send so many

innocent people to such horrible deaths? Why, Tim? Why?

Now the only thing left for Bill McVeigh is waiting. His son has been convicted and sentenced to death. What must it be like to watch your son die?

Another Father knows. His own created being turned against the principles for which He stood. He too must have asked, "Why?" For thousands of years God has watched His children slaughtered billions of times

over. He has heard the heartbreaking screams of the innocent. He too watched His Son die at the hands of an executioner.

The Oklahoma City jury has spoken. Some of the victims' parents cheered. Another parent waits in dread of the day justice demands.

Our Father is on both sides. He's Baylee's mom. He's Bill McVeigh. He, too, is a grieving parent.

## NEWS COMMENTARY

## NEWS BREAK

with marketing the new *Review*. The good news is that it looks like the new child will be wonderful," he says.

### Adventist Students Win Case to Opt for Nonmilitary Service in Russia

Sixteen students from the Russian Seventh-day Adventist theological seminary at Zaoksky were placed on trial on May 27 for refusing military service.

In the central area court of Tula, 100 miles south of Moscow, the Adventist students affirmed their choice to serve their country through alternative nonmilitary service rather than accept the military registration committee's decision to send them to a noncombatant corps.

Supporting the students' case were well-known legal representatives of religious liberty, Vladimir Ryakhovsky and Andrey Pchelintsev. After a two-day hearing, the court decided that the military registration committee had violated the laws of the Russian Federation and that it should not call the students for military service until a new law on alternative service, currently being enacted, is passed by the Russian Parliament.

"We hope that this process will help in the future to assert citizens' rights not only for Adventists but also for Christians of other denominations," said Anton Petrishchev, one of the students.

"The outcome of this unnecessary case, I believe, is one

more victory for freedom of conscience. Congratulations should be offered to the Russian legal system for protecting the rights of minorities," commented John Graz, director of the General Conference Public Affairs and Religious Liberty Department. He said that the case can be viewed as a "significant step in making democracy work in Russia."

The Russian theological seminary is one of more than 80 Seventh-day Adventist institutions of higher education worldwide. It is the primary location for the training of Adventist ministers in Russia and the republics of the former Soviet Union.—*Adventist News Network*.

### Adventist Leaders Continue Lutheran Dialogue

World leaders of the Adventist Church continued their dialogue with officials of the World Lutheran Federation with the third of four annual consultations held June 1-6 in Geneva, Switzerland.

The goals of the dialogue continue to be achieving better mutual understanding, breaking down false stereotypes, discovering the base of belief, and identifying points of real and imaginary friction. This year's consultation focused on ecclesiology—the doctrine of the church.

Each delegation presented two papers, and lively discussion followed. "I was impressed with the openness of the dialogue and the efforts made by both groups to



## Religion in the News

### Canonization of Jew Killed by Nazis Prompts Debate

On May 22 Pope John Paul II declared his intention to canonize Edith Stein (Sister Teresa Benedicta), a German Jew who converted to Roman Catholicism at age 31.

But 55 years after her death, Catholics and Jews divide on the question: Was she exterminated by Nazis because she was a Jew, or for her Catholic beliefs? Some Jewish spokespersons say the Catholic Church is playing with historical fire by deeming Stein a Catholic martyr when she was clearly killed because of being Jewish. They see the canonization as a move to deflect criticism of the Catholic Church during the war years.

### Four Books on Jesus Published Every Day

More than 65,000 books about Jesus have been written worldwide, and an average of four more are published each day, according to researcher David Barrett, of the German Evangelical Alliance. Some 25,077 have been published since 1970.

—compiled from the Weekly News Report of the Religion News Service, Washington, D.C.

## For Your Good Health

### Time for a Trade-in?

If you start sneezing in your car shortly after turning on the air conditioner, there are probably fungi-producing airborne mold spores deep within your air-conditioning system. To minimize the problem, leave car windows open for a few minutes after you turn on the air. Don't direct the vents toward your face. And use the "fresh air" option rather than recirculated air if you have the choice.—UC Berkeley *Wellness Letter*.

### Lifting Depression

Older people who want to lift their spirits and improve their sleep should consider joining their local gym. A new study shows that people in their 60s, 70s, and 80s who trained on resistance equipment three times a week for 10 weeks showed significant reduction in the amount of depression they endured.—U.S. Department of Agriculture.

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

## NEWS BREAK

understand each other," says Angel M. Rodriguez, an associate director for the Biblical Research Institute at the General Conference. "During the discussions misunderstandings were corrected in some sensitive areas by stating clearly our respective positions."

The final meeting is scheduled for May 11-15, 1998—also in Geneva. The main topic for discussion will be eschatology (the doctrine of the last things, or final events). *Adventist Review* editor William Johnsson, who participated in the dialogue, will report on the meetings and their significance to the church in an upcoming issue.

### MVI Volunteers Build Panama Churches

Some 2,000 Maranatha Volunteers International volunteers are building or remodeling more than 50 Adventist churches in Panama. Five schools are also under construction. MVI president Don Noble says that many of the new churches are already being filled with new Adventist believers.

### News Notes

✓ Baptisms in the Inter-American Division reached 91,420 persons in the first four and a half months of 1997. The total represents 80 percent of the division's baptismal goal for 1997 and 74 percent of all accessions last year.

More than 600 ministers from the Haitian, Puerto Rican, Cuban, and Dominican unions gathered in the Dominican Republic for the division's third ministers council, June 4-7. With 51 pastors and their wives attending from Cuba, IAD communication director Leslie V. McMillan says this was the first time that the Cuban government had allowed such a large delegation to attend the religious meetings.

✓ Students at Pacific Union College in Angwin, California, have initiated an online prayer network, with 20 participants, including faculty and staff.

✓ Jean-Claude Verrecchia, a former pastor and teacher, was recently elected president of Saleve Adventist University in France. Verrecchia holds a doctorate from Strasbourg University and has taught literature, philosophy, and theology in France and Africa.

Verrecchia replaces Richard Lehmann, who became president of the North France Conference, based in Paris.

### What's Upcoming

Aug.	2	Global Mission Evangelism Day
Sept.	6	Lay Evangelism Day
Sept.	13-20	Adventist Review Emphasis
Sept.	20	Family Togetherness Day
Sept.	27	Thirteenth Sabbath Offering for the Trans-European Division



# Turning Points

When I was 27 years old, my first book was accepted for publication. Along with the acceptance letter came a request for a black-and-white photo. Thirty-six exposures later, I found myself without a single shot I'd like my mother to see, let alone 10,000 readers. "It's my teeth," I lamented to my older sister. "They're so crooked that every picture looks horrible."

"Well," she responded simply, "why don't you do something about it?"

Do something about it? Approaching my third decade of life. Orthodontia was for adolescents, junior highers, 13-year-olds with acne. My day had come and gone. I no longer had the luxury of youth. I was doomed to live out my life with crooked teeth.

Or was I? "Why don't you do something about it?" Do something about it? Now? Here? At this time and place?

And so it was that at the ripe old age of 28 I commuted to my job as instructor of English at Adirondack Community College with a mouthful of metal and a plate on the roof of my mouth, practicing painfully as each mile marker passed, "I want to athk you a quethtion. I want to athk you a quethtion." And at 30, when my first child arrived, he met a mother gleaming at him with a silver grin.

For three years I reclined in a chair beside ponytailed girls and lanky boys and succumbed to wrenching, tightening, pulling, and twisting of the molars, canines, and incisors. For three years I brought a toothbrush to potlucks, surrendered my rights to crunchy carrots and Snickers bars, and spoke the language of rubber bands and brackets and wax.

At the age of 31 I entered the orthodontist's office one spring afternoon to discover that the crooked had been made straight. That which had been glued became unglued, that which had been tightened became loosened, and that which had been silver became white.

I tell this story not because I want *Review* readers to applaud my noble efforts to provide them with a stamp-sized photo at the bottom of each column that does not offend, but because I wish to respond to a letter that queries, "Is it too late?" Is it too late to start anew, repair a breach, fix a life, find a solution, turn around, straighten a smile, right a wrong? Is it too late to go back to school, confront your past, heal a relationship, start on a journey?

"My son Gilbert has always seemed intelligent, but seems to

have been hindered by something all of his life. Looking at him now, I wonder if we might have changed the course of his life by starting him in counseling when he entered school or by finding help for him at an earlier age."

To all those faced with such a quandary, I offer this simple advice: begin today. If something is important to you, do not relinquish your efforts in the shadow of the years that have already passed. Identify what it is you want changed. Find people who know how to help you. Outline a plan.

In an article entitled "Finding the Correct 'Label' Was My Turning Point,"<sup>1</sup> the president of the Learning Disabilities Association of California discusses the freedom that resulted when she learned, at the age of 44, that she suffered from dyslexia.<sup>2</sup> Joan Espozito recalls a childhood filled with frustration, embarrassment, and fear as she struggled to keep up with her classmates. "I knew deep inside that I was different. Every day I would sit in class and pray that the teacher would not call upon me to read aloud. I would go home every night and cry myself to sleep." But her crying is over. As the mother of a 9-year-old boy, Joan Espozito "went back to school" herself. Enrolling in a program designed for dyslexics, she found a way to attack the words that make up the English language.

Is 28, 44, or 52 too late to straighten a smile, go back to school, get right with God? What if the process takes years?

The years will pass anyway. But when they do, will you remain the same or be changed forever?

Begin  
today.

<sup>1</sup> Joan Espozito, "Finding the Correct 'Label' Was My Turning Point," *The California LDA-Gram*, June 1994.

<sup>2</sup> A learning disability characterized by problems in handling written or oral language.

*Do you have a concern? An issue that merits attention?  
Send your letters to Sandra Doran, c/o Adventist Review.*

Sandra Doran, Ed.D., is an author and speaker who works as an educational consultant with Kaufman Associates in Newton, Massachusetts.





# Why Ice Floats

ROSY TETZ



**D**oes today seem like a good day to talk about ice? It might be a good idea to have a glass of ice water handy while you read this story—so you can see the way ice behaves. You can also have a little sip every once in a while to keep cool.

Most things get smaller when they freeze—but not water. Water gets bigger. That's because of the way water is made. Water is made up of many small particles called molecules. When the water is liquid, the tiny molecules move around close together. But when the water freezes and turns to ice, the molecules stiffen up and push apart from each other.

They are not as close together.

Water takes up more space when it turns into ice. But even though it is bigger as ice, it doesn't weigh more. Because of all the extra empty space in ice, it is lighter than water. So ice floats.

Of course, you can't see that empty space. The molecules and the empty spaces around them are much too small to see. How do you know that there is empty space in ice if you can't see it? Because you can see how ice behaves. You can see water get bigger when it freezes. You can see ice float in water.

Some people have a hard time believing in God, because they can't see Him. But even though you can't see

something, that doesn't mean it's not there. You can't see the empty space in ice, but you know it is there. There is evidence—you can see the ice float.

There is evidence that helps us believe in God too. We can see the world that He created. We can read the Bible—it is full of stories that tell us about God.

And there are witnesses. There were people who knew Jesus when He was alive, who were with Him when He died, who talked with Him after He had risen from death, and who saw Him go back to heaven—these people were witnesses. They saw. They told as many people as they could about Jesus.

When you believe, you can be a witness. You can behave the way Jesus wants you to behave. People can look at you and see evidence that helps them believe in God. The Bible says, "This is what God commands: that we believe in His Son, Jesus Christ, and that we love each other" (1 John 3:23, ICB).

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# Reflections on a Prodigal's Return

*What made me leave;  
what brought me back.*

BY WILLIAM R. HOLBROOK

**I**N MORE WAYS THAN I CARE TO THINK, MY LIFE parallels that of the prodigal son. It was begun with every advantage. I was born to a proud Adventist heritage and a family legacy characterized by real purpose and meaning. I grew up in a family dedicated to service, and I witnessed many examples of authentic discipleship. I was entrusted with traits and talents that included eternal optimism and an ability to administer, persuade, and lead. As a child of missionary parents, I grew into adolescence with a distinctive worldview and the benefits of an excellent Christian education.

When I completed my academic career, I wanted to take advantage of every opportunity that came my way. At a relatively young age—though never satisfied—I felt I had achieved a measure of success. In truth, my world had begun to break apart, and I was the architect of the destruction.

## The All-Too-Familiar Story

I represent a whole generation of Adventists who have been given every advantage. We come from stable Christian homes; we are well educated; we know the difference between right and wrong. We were shown the way. We had great passion; we've been idealistic; we thought we could change the world. We have been successful. We focused largely on ourselves.

We have been wrong.

Some have kept faith with early conviction and continue to grow and develop their talents, completely submitted to God's plan for their lives. Their life view is Christ-centered, and He has blessed them immeasurably. I admire them. But I have not been one of them.

I failed in my success. I developed what Patrick Morley has



PHOTO BY PHOTODISC





described in his book *The Man in the Mirror* as a “secular life view.” I became arrogant and self-centered, believing my success was mine alone. The talents God entrusted me to do His will, in fact, became the tools of my destruction.

A. W. Tozer was describing me when he wrote, “A whole new generation of Christians has come up believing that it is possible to ‘accept’ Christ without forsaking the world.” I invented a version of God that suited me, that fit my secular interests and ambitions.

The early successes in my life became a source of false pride. Believing in my own indestructibility, I began misusing my talents. I behaved badly and caused my world to break apart. Only later did I understand and appreciate how Jeremiah’s inspired observation applied to me: “The heart is deceitful above all things and beyond cure. Who can understand it?” (Jer. 17:9, NIV). My mistakes began to mount, and in time they led to serious failure. My professional and personal life disintegrated.

I soon discovered that it’s impossible to cope with failure alone. Disillusionment and despair are intimate friends of failure, and a common reaction is to blame someone or something else. In my case, I blamed the church. I felt it had failed me and was responsible for my spiritual turmoil and vanishing faith. I left.

Like many, I had trouble with some of the stumbling blocks we know so well: self-righteous sanctimony, excruciating mediocrity, passionless platitudes, deadly gossip and rumormongering, pitiful jealousy, hairsplitting theological debate, meaningless standards, and all the other usual suspects, such as ambition and pride, which are so rooted in human nature. A friend of mine once said, “There’s a real live Pharisee in every human heart.” And the church, it seemed to me, had more than its fair share.

### **The Long, Difficult Road Back**

Facing the fundamental flaws in my life and confronting the spiritual conflict have not been a day at the beach. Rediscovering who I really am and committing my life to Christ has been a war Paul understood: “We know that the law is spiritual,” he wrote, “but I am not: I am unspiritual, the purchased slave of sin. . . . The good which I want to do, I fail to do; but what I do is the wrong which is against my will” (Rom. 7:14-19, NEB).

Reflection can be a sobering thing. Denial is the quick fix we usually use when faced with a mirror’s reflection that we can’t accept. But I found that honest reflection is the beginning of real change. I discovered that the book of Romans has two parts: the first is the indictment; the second is a masterpiece of hope in Christ.

Gordon MacDonald’s *Rebuilding Your Broken World* helped me redefine the larger issues in my life and gave me hope. By sharing his own experience, he helped me focus on what was wrong in my life and to whom I could really go for help.

One of the primary reasons I left the church was that in my broken-world experience I sensed that it was unsafe for me to struggle there. I didn’t believe that the church would ever understand my mistakes and flaws, and would ever be able to resolve the spiritual conflict in my life and be the source of joy and peace it promised to be. I never found the sense of community that I read about in the book of Acts.

I represent a generation that is struggling and frequently losing the battle for our hearts. We too often choose the wrong place to



run. I left the church very obviously. But I know many who have gone quietly, just disappeared into a great spiritual abyss.

In my case, I thought my mistakes were unique. But they were no more than the time-honored trap of doubting that God could love someone like me. I had to come to terms with the singular arrogance of my doubt. As I began studying the Bible again, I found comfort in the stories of other culprits for whom God performed miracles of grace: those with great talent, such as David and Paul; men of great heart, such as Abraham and Peter.

In his book *Grace Abounding to the Chief of Sinners*, John Bunyan wrote, "Great sins draw out great grace; and where guilt is most terrible and fierce, there the mercy of God in Christ when showed to the soul appears most high and mighty." Yet the apostle Paul wrote: "If any one is in Christ, he is a new creation; the old has gone, the new has come" (2 Cor. 5:17, NIV).

In giving my life to Christ, I have begun charting a different course. In the words of Patrick Morley: "I am chiseling a new life view" by a personal search for truth and obedience to His will. I have rediscovered that there is no meaningful life outside of God's plan. The challenge for me is to know Him and trust Him.

### Help Along the Way

In my pilgrimage back "to the Father" I owe debts I can never repay. Teachers helped me sort out the truths I had to rediscover. Pastors, in their sermons, spoke to my heart. I'm indebted to a church administrator who lived on my street and took time he didn't have to encourage me. Christian writers shared their struggles in the pages of their books, and in so doing, instructed me and inspired me and helped me to know I was not alone. A church in New England embraced me unconditionally and gave me a spiritual home when I needed it most. I have friends who were baffled, bewildered, and profoundly disappointed, but who

never let me go. (It was an astonishing discovery to be told that there were people I'd never met, in parts of the world I had never been, who were praying for me.)

I owe the greatest debt to my family—particularly my mother and father, who were always there, no

## Honest reflection is the beginning of real change.

matter the circumstances. My daughter also helped to define the meaning of unconditional love.

If, reading between the lines, you hear the sound of a drowning scoundrel, read again. If you hear the sounds of remorse, repentance, and anguish, followed by real hope and assurance, you read well. I now want my life to serve as a living, present-day example of redemption—of what God can do in the life of a prodigal.

Gordon MacDonald has written: "In pain, failure, and brokenness, God does His finest work in the lives of people." I hope some will hear the anguish and understand the change. I hope some will celebrate with me the small victory of making Christ the center of my life. While some will smile the knowing smile of doubt, I hope others will be challenged to begin again to discover the meaning and purpose of discipleship.

I could wish that the church would continue the work of evangelism, but at the same time make the church a safe place for those of us who have failed and are broken, where we can win our struggles, rebuild our faith, find community, and rediscover our place in God's plan. In the final analysis, it's not theological debates, performance reports, organizational charts, or new buildings that save broken-world people. It's the rediscovery of who God really is; it's the encouragement to trust

Him and learn to love Him.

For that reason we must park our best evangelists at the "back door" of the church and charge them with the task of never letting go.

As I pick up the pieces of my life, I face very specific realities, including wounded friends and a fractured family.

There are many steps yet to be taken, and many battles to be won. But the war for my heart is over. Jesus Christ has won; this prodigal is coming home. There is redemption, and I'm committed to a new course, armed with this promise: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

### Epilogue

I began writing this nearly seven years ago. Although the road home has been marked by challenges I never expected—painful losses, inexplicable circumstances—I wouldn't change a thing. Charles Swindoll likes to say, "The Lord doesn't provide detours around troubles; He gives us guided tours through them."

God has done things in my life during the past few years that I could never have imagined. He has replaced disillusionment and despair with peace, joy, and purpose. My life has become a great adventure that would not have been possible—or even imaginable—on my own.

God has been good to me. He can be trusted. He delivers on His promises. In the words of Philip Yancey: "He will do whatever it takes to get His family back! There is redemption; His name is Jesus." ■

William R. Holbrook was a vice president of the Adventist Health System. For the past three years he has organized development relief operations in North Africa and Haiti for the Adventist Development and Relief Agency (ADRA).





# The Long and Short of It

A. ALLAN AND DEIRDRE MARTIN

**M**y spouse and I would love to have children. But with the increasing pain all around us—in school, in the workplace, everywhere—we sometimes wonder if we really want to bring a baby into this world. In many ways life already feels like the time of trouble. Is it fair to throw a child into this mess?

**Allan replies:** When Dee and I considered having a child, we too struggled with the questions you pose. We too wondered if we could in good conscience usher a new life into this place.

After much prayer, we decided to have a child. We felt it was God's destiny for us.

Your question is a very personal one, best addressed by each family individually. It takes much prayer and thoughtful consideration for a couple to decide on whether or not to bring a new person into this world, so no generic reply will do. But here are some things to consider from one who has a young one in the family.

There is very little I can compare to the joy my little Alexa, now 14 months old, brings to my world. Her inquisitive mind and humorous antics express to me daily the beauty that God alone can create. Her birth has opened up a whole new dimension of understanding regarding God. Before Alexa was conceived, I understood only vaguely the perspective of being God's child. As the child of my parents I could relate to the idea of being God's child. I felt the care of a heavenly Father for His Son.

But now, as parent and guardian of this little dependent one, I'm getting glimpses from God's perspective. I am growing in my understanding of a God who loves unconditionally and liberally. I am learning more about a God who requires obedience and expects respect. Alexa has opened a whole new dimension to my spirituality.

There is much pain and trouble in this world, but for me that's all the more reason to bring more angels like Alexa into our joy-deprived world. I too believe that the time of trouble may already be here, but that doesn't deter me from wanting to have a child, potentially one of the generation that will experience the latter rain and witness Jesus' coming in person. In view of the danger, suffering, and sin all around, I feel that *not* having children is the least

proactive thing I can do. If anything, having Alexa has strengthened my resolve and motivated me to make a difference in our world . . . for her sake.

Do you really want to bring a baby into this world? Only you and your spouse, with God's guidance, can discern the best choice for you. Certainly you both need to weigh the demands of parenthood, the responsibilities it entails, and the risks it involves. I can tell you from personal experience that it is a wondrous and miraculous thing to enter the realm of parenthood, but it's a realm that is all-consuming.

Is it fair to "throw" a child into this mess? Absolutely not! A child "flung" into this world on a selfish whim or an error of passion is one of the most horrible things a person can do.

But I sense that you and your spouse are not doing any "throwing." It sounds as though you are carefully considering the implications if your child enters our world. Your question reflects the protection, care, and love your child would experience from you both. Perhaps the question you need to ask is *Would it be fair not to bring a child to life and deprive her/him of the love we have to give?*

Welcoming a little one into your family will bestow you with the "spiritual gifts" of worry, heartache, and exhaustion. But you will also know more joy than you have ever known. And I trust you too will see God in a different light. Let us know what you decide.

**I**s there really any difference between watching a video at home and going to a movie theater?

**Deirdre replies:** No.

*Have a question for the X-Change? Send it c/o the Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, or via E-mail to [dream\\_VISION\\_ministries@CompuServe.com](mailto:dream_VISION_ministries@CompuServe.com).*

*Allan and Deirdre Martin are cofounders of dream VISION ministries, which strives to empower young people in Christian lifestyle and leadership.*





# The Food Experts

*They really knew  
how to cook.*

BY ROSS CALKINS

**I**N THE TOWN OF SOUTHLAKE THERE LIVED A devoted band of people who believed in balanced nutrition. They studied diets rich in necessary nutrients. They met regularly to hear lectures about the various food groups, enzymes, mineral balances, vitamins, and phytochemicals.

The little group produced small booklets and brochures describing a truly balanced diet. They held cooking demonstrations and prided themselves on preparing tasty, nutritionally balanced foods. At each meeting cooks presented large, tantalizing, mouthwatering platters of freshly prepared recipes.

PHOTO © IMAGECLUB





The meals they prepared were both appealing and healthful. The foods were not high in fat, sugar, or empty calories. And in spite of the high-fiber content, the meals were the most delicious found anywhere.

One day a visitor attended one of their meetings. He entered the building under a sign that read "Food Experts—Serving the Bread of Life." A smiling receptionist shook his hand. "My name's Frank," said the visitor. "I want to be healthy. In fact, what I really

want is to live forever."

"We're glad you're here," said the smiling woman. "We like to think we have the best information about nutrition and the best food in town. A lecture about the perfect diet is just beginning. I'm sure you'll enjoy it."

Frank stepped into the auditorium and sat next to a middle-aged man who was remarkably slender. In fact, the man was so gaunt that Frank caught himself staring at the skin stretched tightly over the man's cheekbones.

Across the aisle was a young woman with beautiful blond hair. But she was so thin that Frank wondered if she was fasting. Several others looked pale and thin also. *How odd, he thought. I certainly didn't expect to see any hungry people here.*

The lecture over, Frank joined the others as they entered another large room where tables were loaded with delicious-looking food. The people who prepared the food were introduced, and recipes for each dish were handed out. The middle-aged man had prepared a large casserole of creamy lasagna. The young blonde woman had fixed a rich chocolate cake. *How could they be so skinny?* thought Frank.

When at last the introductions were completed, Frank could hardly wait to fill a plate with the wonderful food prepared by the food experts. It was lunchtime, and he was hungry.

But to Frank's surprise, rather than sitting down to enjoy the meal, all the food experts walked quickly out to the parking lot and drove away. Soon he found himself alone in a room

filled with food that was still steaming hot.

Frank hardly knew what to do. He had been invited to help himself, but he felt reluctant to fill his plate when the others had grabbed only a bite or two as they headed out the door.

As Frank stood there, the Janitor, dressed in a spotless white uniform, approached. "You must be a visitor here," the man said with a warm smile.

"I heard I could find the Bread of Life here," Frank said. "I listened to the lecture, but when it was time to eat, everyone left in such a hurry; I don't know whether it's all right for me to eat or not."

"Of course," replied the Janitor, "help yourself. The food is great."

"Well, why did everybody leave when it came time to eat?"

"Most of them say they're too busy," explained the Janitor. "And some say this kind of food doesn't suit their tastes."

By now Frank had filled his plate, and he began to eat as he visited with the Man in the white outfit. "Isn't that odd," said Frank, as he chewed and swallowed, "that people who have so much to say about good diet eat so little of it?"

"Well," replied his new Friend with a smile, "to be a food expert, you need to know about cooking and nutrition. But what you actually eat is up to you." ■

Ross Calkins is pastor of the Seventh-day Adventist church in Bellflower, California.



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# BOOK

• M A R K •

## Righteousness Inside Out: The Believer's Guide to Experiencing the Righteousness of Christ



Stuart Cedrone, Pacific Press Publishing Association, Nampa, Idaho, 1996, US\$8.99, Cdn\$12.99, 148 pp., paper.

**S**tuart Cedrone, a mental health professional

who lives in Texas, operates a prison ministry as part of his Christian vocation. He writes from his own deep personal experience. He explains that at one point in his life he went through what he describes as "a hopeless condition of deep depression and total bondage." His book testifies that God can break through and give freedom through Jesus Christ.

The thesis of *Righteousness Inside Out* is that the Lord desires and attempts "to draw each of us into a deep and fulfilling fellowship with Himself that invariably lifts an individual into His joy." Cedrone's target audience is clearly Seventh-day Adventists, particularly those who lack this joy and fellowship and have doubts about their assurance of salvation.

The book can be viewed as a how-to manual on salvation. The following are a sampling of the issues dealt with: how to have the experience of personal acceptance by Christ and the buoyancy and uplift it brings; how to resist temptation; how to grow in grace; how to deny one's self and take

up the cross; how to obey the law.

Cedrone surprises the reader by emphasizing again and again that no one can have any of the above experiences alone. Both justification and sanctification come by faith in Christ and through Christ. The only thing people can contribute to their salvation is to admit their helplessness and need, cry out to God for help, and confess. Not even the moral imperatives of Scripture can be fulfilled outside of Christ.

Readers who are steeped in the "works" or "obedience" tradition will ask early on, "What does one do with passages that tell us to 'fight the good fight,' or other scriptural texts that enjoin us to do something?" Most of these texts Cedrone treats adequately later in his work, demonstrating that whatever is done is done through Christ.

A glaring omission is the lack of a careful discussion of James 2. The author's arguments are very much

Pauline and lack the perspective of James, which shows a social dimension of works in the salvific process. This is understandable, however, seeing that his target audience would be one that parallels that of Paul's Roman or Galatian community.

*Righteousness Inside Out* is not tedious abstract theology. Yet it is theoretical and a bit dry in places. Although Cedrone uses some of his personal experiences and presents them in a personal one-on-one fashion (sometimes with an excessive use of the second person singular), the book lacks the life that might have come through by incorporating the experiences of others.

For those struggling with hopelessness and despair in relation to Christ and their personal salvation, this book can be of enormous help. Stuart Cedrone has gained a victory, and so can others.

## The Abundant Life Bible Amplifier: A Practical Guide to Abundant Christian Living Series

George Knight, general editor, Pacific Press Publishing Association, Boise, Idaho, US\$12.99, Cdn\$18.99, paper; US\$17.99, Cdn\$25.99, hardcover, approximately 200-300 pages each volume.

**Y**ou may have noticed Sabbath school teachers and others carrying beige and blue books around with their Bibles lately. Has *The SDA Bible Commentary* been replaced? No, this important but heavy research tool is as valuable as ever.

But Pacific Press recently decided the time had come for another series to encourage Bible study.

This new series will ultimately cover the entire Bible in 40 volumes. The approach is thematic. The authors attempt to help the reader understand the themes and patterns of each book and how passages fit into the context of a larger whole.

Each chapter of the volumes has been structured into five sections:

1. "Getting Into the Word"

(questions and exercises).

2. "Exploring the Word" (thematic exposition).

3. "Applying the Word" (lessons of daily life).

4. "Researching the Word" (historical, sociological, and literal contexts).

5. "Further Study of the Word" (books and articles that supplement the material).

Current published volumes include: Samuel, Daniel (2), Ezekiel, Hosea-Micah, Matthew, John, Romans, Timothy, Titus, Hebrews, James, Peter, and Jude.

Pedrito U. Maynard-Reid, Th.D., professor of biblical studies and missiology at Walla Walla College, College Place, Washington, reviewer of *Righteousness Inside Out*, contributed to the writing of *The Abundant Life Bible Amplifier* series. He recently authored *Complete Evangelism*, The Luke-Acts Model, published by Herald Press, Scottsdale, Pennsylvania.





BY DENISE HERR

# Remembering the Promises at Night

**T**he field trip to the Sinai Peninsula for a small group of archaeologists had been wonderful. For the devotionally minded, we had hiked to the top of Jebel Musa, thought by many to be

Mount Sinai, where God gave Moses the Ten Commandments. The steep granite mountains had been pink and purple with the dawn's light when we started out. For the archaeologists interested in nomads and early history, we had seen burial structures, many of them with their roofs still intact, that had been built by Bronze Age nomads.

Our four-wheel-drive vehicle had allowed us to go off-road across fields of flint, fishtailing through the dry riverbeds. It had been the perfect vehicle—except for one thing. Comfort. Four of us sat on one low bench facing the other four as we bounced along. When my feet went to sleep in one position, I'd stretch out my legs, forcing the person across from me to shift his feet. Sometimes we could barely crawl out when we came to a stop.

Accommodations, though, were perfect. Near sunset each evening we would arrive at our campsite. Since there was absolutely no danger of flash floods at this time of year, we camped in dry riverbeds. We'd dine on spaghetti and salad, drink tea made over a small fire, and talk about what we'd see the next day.

By 9:00 at night we'd roll out our sleeping bags and try to go to sleep. I found this the best part of the day. I liked the hiking and the archaeology, but I also liked stretching out my cramped muscles and looking at the stars. Usually when I am camping, I have to move aside pinecones and sticks to get comfortable. But this time it was pure sand beneath me. I'd lie on my back and figure out where I needed to scoop out an indentation for my hipbones. I'd try other positions and hollow out places for my knees and feet. The sand was ever-present. As were the stars.

In Jerusalem, where we had been living for a year, the nights are never dark. And at home, although we live in a small town, the stars aren't as visible as they were in the Sinai. The light of

the moon, only a sliver that rose shortly before sunrise, didn't dilute the vivid fire of Ursa Major and Sagittarius, the glow of the Milky Way. I lay there watching for shooting stars and

thinking of the day. Thinking of the Israelites who wandered in this same desert. The children of Israel. The children of Abraham. Traveling to the land God had promised them so many years before.

The trip would have been difficult. The Israelites had to wander through mountain passes carrying their water skins and blankets, herding their sheep and donkeys. When they were tired and thirsty, they had to keep walking until they could find water. Doubts and fears must have arisen then.

Where could they find water? How

could they walk any farther? Conditions in Egypt were harsh, but why had they ever left?

They had been told of God's promises to their ancestor Abraham: "I will give you descendants like the dust of the earth and like the stars of the heavens. Go to a land which I'll show you" (see Gen. 12:1; 13:16; 15:5). With the problems and discomforts of the day, it must have been hard to see their trip as a fulfillment of God's promise to Abraham.

But at night God's promises would have seemed very real to the travelers. Around them stretched the encampment of Israel. They were cradled in the sand. It was shaped to their bodies. They may have lain under the stars, watching them briefly as they awoke to turn over, seeing them located in a slightly different position each time. The sand. The stars. Descendants. All marched toward a promised homeland. At night they had a vivid reminder of the promises God had made. They were not just the children of Israel—they were also the children of Abraham, walking over the sand, under the stars, to their promised homeland. ■

*The sand. The stars. Descendants. All marched toward a promised homeland.*

Denise Herr teaches English at Canadian Union College in College Heights, Alberta.





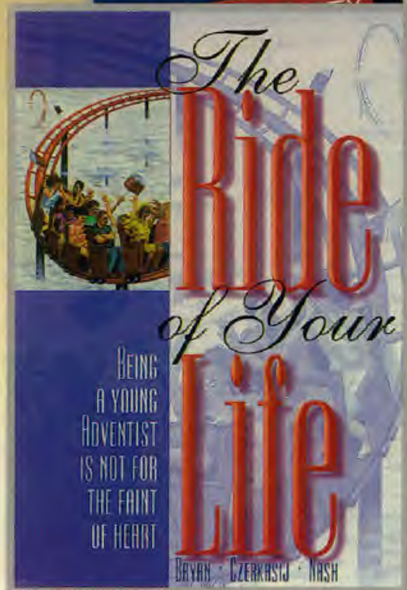


# TO DEEPEN YOUR FAITH

## THINGS WE DON'T TALK ABOUT

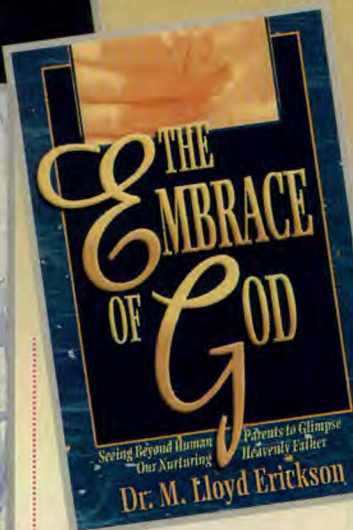
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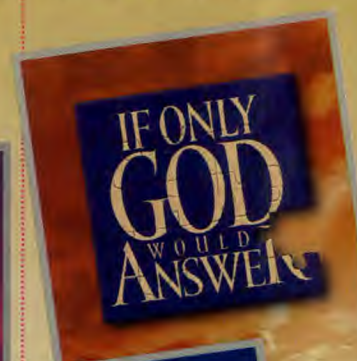
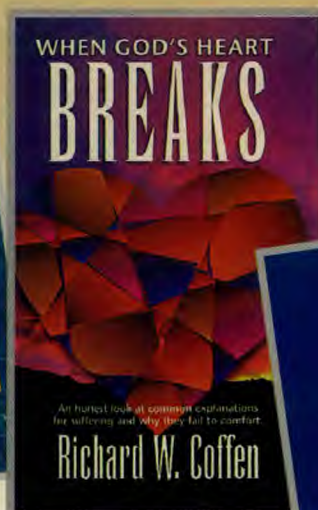


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