

ADVENTIST Review

August 21, 1997

Cutting Edge

Dying for an Image

The Demons
Among Us

Sole Proprietor
of Truth?

Race, Relationships,
and Requirements



LETTERS

Cover Concerns



We were shocked at the cover of your June 19 issue. How many people will that convert? How does this continue the reputation of our sturdy church paper?

Where have your minds journeyed?

—C. Fred Clarke

LOMA LINDA, CALIFORNIA

Neither bilateral glaucoma nor prescribed trifocals could dim my view of the mod squad pictures appearing on the *Review* covers the past several months.

For years our union conference papers have featured photographic contests to present gorgeous floral scenes fit to grace any desk or table. But these monstrosities of so-called art make me feel like hiding them behind the couch lest they frighten away the neighbors.

—Mrs. Jerry Lund

FULLERTON, CALIFORNIA

How refreshing it was to see a contemporary touch on your June 19 cover. Yes, aesthetics belong to the private domain, but you made a statement that connected with the way we are. The cover drew me to the article. I was impressed.

—Ray Dabrowski

BELTSVILLE, MARYLAND

June 19

Youth is not a chronological state. Age is mistakenly measured in years. I have been reading the *Review* for more than 60 years; I am more challenged than I have ever been. The articles are stimulating and scintillating. I especially

The Cutting Edge

I didn't care for the June 19 cover.

But others loved it. A retired General Conference worker came by the office to commend us. He said his Sabbath school class spent the entire lesson discussing the cover story.

And a pastor, now retired, called. With many tears he shared his hope that this cover and article just might be the means to reach his daughter who left the church.

The Adventist Church today is remarkably diverse. As the church paper, the *Adventist Review* tries to reflect this diversity. Diversity in ethnic backgrounds. Diversity in age. But one in faith, message, and mission.

We call the third issue of each month the "Cutting Edge." It features younger writers like Andy Nash and Alex Bryan, whose work is leavening the church, helping us all grow.

Thank you, readers of all ages, for your remarkable affirmation of the *Adventist Review* staff as we continue to attempt—by God's grace—the impossible: one paper for the entire church.—William G. Johnsson, editor

reacted positively toward the June 19 issue. I agree with Andy Nash and Alex Bryan and admire them for being willing to express opinions that will have some negative reaction. Allan and Deirdre Martin bravely faced problems with realistic approaches.

When asked how old I am, I reply that I am 18 backwards.

—Virgil Bartlett,

PROFESSOR EMERITUS
ANDREWS UNIVERSITY

The June 19 Cutting Edge Edition arrived today, and for the first time ever I read a magazine from cover to cover, finding each page to be choice reading. Andy Nash's "It's Still the Best Policy" really spoke to my soul. Thank you.

—Enid A. Wiggins

PORTLAND, OREGON

The whole June 19 Cutting Edge Edition, from the letters to Alex Bryan's "The Theology of Chilling Out," was incredible. The increasing candor and relevance of the *Review* seems miraculous to one who in the late sixties came of age when the church as yet had not. To acknowledge that many of us have substituted, and still do, a pharisaical "truth" for the liberating "gospel," or an allegiance to an organizational brand name for faithfulness to the living Word, is an important step in the healing of our fellowship. Keep up your Spirit-directed prophetic ministry within our midst.

—Richard Faiola, M.D.

CHEHALIS, WASHINGTON

Chilling Out

In considering the spirit of tolerance

presented in Alex Bryan's "The Theology of Chilling Out," I wonder if we might come to the position of seeking "perfect" tolerance, of even becoming proud of our tolerance.

I sometimes sense a feeling that the one thing we should not be tolerant of is a desire for perfection. Yet Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48), and His compassion (tolerance) for the sinner included the injunction "Go, and sin no more" (John 8:11).

Since God's ideal for us is "higher than the highest human thought" (*Messages to Young People*, p. 40), it would seem that we should have such a desire tempered with the realization that human effort is in vain. It must be God working in us to do His good pleasure, but He needs our willingness and desire.

—Stanley M. Griswold

WELLSVILLE, UTAH

I agree with a lot of what Bryan has to say. I just wonder, when the great God of heaven, Creator of heaven and earth, who told us to remember the Sabbath day to keep it holy, looks down from His throne and sees us waterskiing on Sabbath afternoon, what does He think?

—Jean Thomas

VIA E-MAIL

How could Bryan in good conscience put such irreverent words in the mouth of Jesus? Following his line of reasoning, Jesus might have said "Chill out!" to His own mother, as well as Martha, etc. I wonder if Bryan has read Luke 4:22: "All wondered . . . at the gracious words which proceeded out of His mouth."

—Dixie D. Renoll

HENDERSONVILLE,
NORTH CAROLINA

Still the Best Policy

As someone from his generation, I strongly agree with Andy Nash's major

points in "It's Still the Best Policy" (June 19). I'm sure most young adults feel the same way. It is refreshing to see our ideas and opinions voiced to the Adventist world. I hope it can lead to real change someday.

—Rami Nashed

TAKOMA PARK, MARYLAND

Our 17-year-old totally agreed with Nash. My wife felt pretty much the same. I'm convinced of all but one section—"Protecting Our Image."

In the days between the beginning of the Waco standoff and the public relations blitz from our church there was much needless confusion about Seventh-day Adventists in the public eye. We do well to protect our name from misappropriation by those who have abandoned the core of our beliefs. Our PR effort saved us from identification with the Oklahoma City disaster.

—John A. Beckett

COLLEGEDEALE, TENNESSEE

Nash's excellent appeal for honest communications shows, however, that evangelism isn't his forte. Rather than being "dishonest," evangelists who avoid our church name are following the advice Jesus gave the Twelve before He sent them out: "Be as shrewd as snakes" (Matt. 10:16, NIV). Jesus never approached people as "the Son of God." He followed a series of steps: meeting people's nonreligious needs, teaching them, etc.—and then some acknowledged His divinity.

—Hector Hammerly

COQUITLAM, BRITISH COLUMBIA

Letters Policy

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

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NEXT WEEK

A Potpourri of Praise

The more we know about nature, the more natural it is to praise nature's God.

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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The Slow Waters of Holiness

It had never occurred to me that Zion could be so parched.

My wife and I and a dozen others were following a park ranger up a dry creekbed in a narrow canyon of Zion National Park some years ago.

Towering blood-red cliffs rose hundreds of feet on either side, reducing the vastness of the Utah sky to a ribbon of blue above our heads.

The ranger smiled as each of us, in turn, discovered what he had brought us there to see. Forty feet up, perched on a tiny shelf of rock, the plumes of a lush green colony of ferns were stirring in the morning breeze that idled down the canyon.

I raised my hand and asked the all-too-obvious question: "How do those ferns get enough water to grow?" It was clear that even in the wildest floods the creek never rose that high. The overhanging canyon walls prevented rain from reaching this outpost of Eden.

"Glad you asked," he grinned, as though he hadn't answered this question a hundred times before. "We've wondered the same thing ourselves. And after consulting several hydrologists, we've concluded that those ferns aren't being watered by either rain or springtime floods."

He paused with the timing of a seasoned performer, then slowly added: "Those ferns are being watered by rain that fell on the mesa 500 feet above them. And that rain fell 20 years ago."

"It seeps down through tiny fissures in the rock to form a small pool on the shelf those ferns are rooted on. Rain that fell 20 years ago is keeping those ferns alive."

I turned to follow the ranger back down the canyon, a great, reverberating "Yes!" echoing in my heart. I knew this story, though I had never met him before or seen his colony of ferns. I knew this story in a much more human dimension, far from Utah but close to Zion.

It was a story about the slow waters of holiness—the early rain, as some would call it—that fell in the lives of those who watered me and nurtured me as a child of the remnant church. It was a story about valuing what came before, about sending my roots down into the life-giving history of my people. Rain that fell more than 20 years ago was keeping me alive.

Faces crowded close about me as I drove away from Zion, people to whom I owe a great debt for letting the rain seep through them on the way to watering my life. First was Dad, a

man whose love for literature, the land, and the Lord has watered me in a hundred dry hours. From him I came to know the power and the uses of the past, in tales of his own New

England boyhood and in the stories he tells to hundreds who come on tour buses every year looking for the roots of Adventism.

Church school teachers rose in front of me who fired my imagination with narratives of Adventist pioneers they read to us on quiet afternoons. I suspect that there were days when they despaired that anything they said or read would last beyond that sleepy hour. But that rain is still watering my life.

And there were more—seminary professors, colleagues, church members—who shared with me the leading of God in our past history. To them, and now to me, the hand of God is as visible in the story of this movement as if each day's page bore His signature.

It has become fashionable lately for some to turn from the story of this church with thinly disguised scorn and tales of past mistakes. Everywhere, it seems, are Adventists who can't look at our history without great sighs and deep embarrassment. I've read in too many articles and heard in too many sermons how benighted this church was until the present generation and how everything until at least the seventies was just a heap of legalism. Nothing in the body of the church so fascinates these persons as counting all the warts. Their favorite Spirit of Prophecy statement is the one that describes the Adventist preaching of another era as being "as dry as the hills of Gilboa."

But mine is a different story. The slow waters of holiness, seeping through the lives of godly people, taught me to embrace the history of my church—warts and all, early rain as well as latter dryness. Those waters continue to produce new greenness and new growth, signs of life in a dry and weary land.

About another Zion it is said, "There is a river, the streams whereof shall make glad the city of God" (Ps. 46:4). As one who has, by faith, already begun to live there, I count myself among the glad.



PHOTO © PHOTODISC



The Demons Among Us

On October 14, 1979, the government will take over the economy," announced John Todd. This provocative young man described his life as a witch and told of demons working

through the Illuminati conspiracy! Many Adventists and fundamentalists flocked to buy Todd's tapes and attend his lectures in the 1970s. His ideas fit nicely with the Christian belief about the end-time. Or did they?

In the seventies, millennial fever had not yet begun. But to some people embarrassed by Christ's delay, Todd's teaching sounded exciting and plausible. One could forgive his mixed-up theology (he believed in a secret rapture), for the future is a slippery subject to grasp. But those who had biblical principles written in their hearts recognized Todd's extremism and lack of agape love. Yes, Todd told us to leave the cities, but then offered to find his audience property in Idaho and Montana (does that sound familiar?). He promoted stockpiling food for the time of trouble, as well as obtaining the weapons to protect it.

Todd represents the first of the alarmists, some with Adventist backgrounds, shouting their warnings, chasing us all the way to the year 2000.

Christians have always anticipated the imminent return of Christ. When we lose our sense of urgency, we lose part of our message. But the gospel commission remains not so much a warning as good news about Christ.

How do we stay moderate in a world of extremes? First we must recognize extreme thinking. It has been my observation that extremism in the church has several common elements: (1) sweeping generalizations (you've heard them—the church is Babylon, celebration churches attract shallow charismatics, contemporary Christian music is of the devil, traditional churches are all dull); (2) bizarre rumors (a certain hymn promotes sun worship;* Jesuits have infiltrated church leadership); (3) a refusal to recognize cultural and other differences; (4) concern with petty issues; (5) a lack of documentation and a twisting of facts; (6) egos that depend on being right; (7) either extreme emotionalism or a fear of expressing emotion in a religious context; (8) intolerance and disrespect.

The main characteristic of extremism is a neglect of the gospel: the birth, life, death, and resurrection of Christ and what this means to us. True objectivity is found only in Jesus.

*Extremism
neglects
the gospel.*

What do some of us find so appealing about extremes? They appeal to our desire for novelty. Perhaps we have gained a fascination with novelty, for most of us grew up in a sensate, visual TV world that made our parents' God seem lackluster. He hovered in the background like some spoilsport. Because of media seduction, a percentage of youth find satanism more intriguing. By their emphasis, even some Christians find what Satan is doing

more exciting than what God will do.

Maybe it's time to take responsibility for our own spiritual growth and not blame someone else for its lack. (How many times have I heard the whine "I'm not being fed at my church"?) Let's make ourselves available to God rather than looking for some experience of "finding God." He is not lost. Most of us turn to God because of a need. Our challenge is to move beyond need and love Him for His character rather than the desire to feel good or have all the answers.

Perhaps extremism's greatest danger is playing the demon that distracts us from our goal. The goal is to stay close to Jesus Christ and not let anyone else do our thinking.

Besides personal devotions and ministry, we need to meet in small groups as our pioneers did, to support one another, to study, and to pray. To pray fervently for the guidance of the Holy Spirit that we might desire God for Himself more than anything else in life. Only then will we move away from our natural self-centeredness toward our purpose for being and sharing. Then God will have a visible people He can call His own.

* One of Todd's claims about contemporary hymns—Number 403 in *The Seventh-day Adventist Hymnal*. This spiritual Communion song includes the words "When I fall on my knees, with my face to the rising sun . . ." A reference to morning prayers? Not to some people. For them it means sun worship, even though followed by a stanza stating, "Let us praise God together on our knees."



GIVE & TAKE

HERALD'S TRUMPET

Hellooooo, kids! Are you having a fun August? If not, remember: Christmas is just 126 days away.



Oh, by the way, Herald the Review angel is back, and Herald's trumpet is again hidden somewhere in this magazine.

In our last contest (July 10) we received 48 entries. The three lucky winners were: Aaron Schanken from Tampa, Florida; Kyle Smith from Longwood, Florida; and Jesse Kutschara from Hay Springs, Nebraska. Aaron, Kyle, and Jesse all received Mrs. White's Secret Sock, by Paul B. Ricchiuti.

Where was the trumpet? On the bottom right side of page 18.

If you can find the trumpet this time, send a postcard telling us where to Herald's Trumpet at the Give & Take address below. The prize is *Secrets From the Treasure Chest*, a junior devotional book by Charles Mills featuring questions asked by kids. You'll love it!

Have fun searching—and don't forget to include the Review staff on your Christmas list. (Just kidding.)

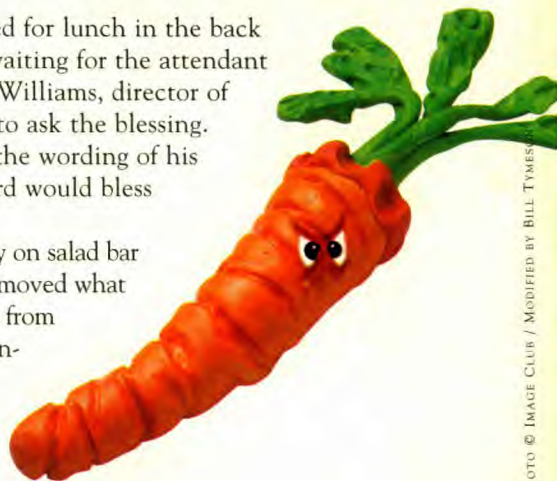
ADVENTIST LIFE

Our It Is Written staff had gathered for lunch in the back room of a nearby restaurant. While waiting for the attendant to come take our orders, Elder R. C. Williams, director of Global TV, efficiently used the time to ask the blessing. Afterward some of us remarked that the wording of his prayer was a bit unusual: that the Lord would bless "whatever we find to eat."

Later as many of us munched happily on salad bar orders, one unflappable staffer swiftly removed what looked like a shredded shoestring carrot from her plate, placed it on the table, and continued to eat.

Then the "carrot" squirmed.

—Elaine Dodd, Thousand Oaks, California



One night I was in the church basement waiting for prayer meeting to begin. As I sat cleaning my glasses, a young boy came up to me and said, "Pastor, you look different without your glasses on." He then added, "If you put on a different coat and covered up the bald spot on top of your head, no one would know who you are."

—Pastor Doug Pollington, via E-mail

When our son Daniel was 2 we visited a friend's church. During the long first portion of the service, Daniel was seemingly not paying attention as he sat on my lap looking at a book. Finally the pastor stood up to preach and announced in a booming voice, "The sermon today will be about Daniel."

At this point Daniel raised both arms, clapped his hands, and cheered loudly. After all, it's exciting to be the main topic of the service.

—Duane and Karen Glassford, Montesano, Washington

TRACKING DOWN THE TRUMPET

WHERE COULD IT BE? Sue Shabo knows a good diversion when she sees one. Recently the teacher at Forest Park Adventist School in Everett, Washington, introduced her third and fourth graders to the Review's Herald's Trumpet feature. Here (left to right), Andrews Gardner, Bradley Thurston, Eric Clay, Garalynne Smith, Taylor Khulman, Alexis Powell, Crystal Gilleland, and Alisa Lasher hunt for the trumpet in the April 24 issue.



Lasher's postcard was one of our three winners. Now back to social studies . . .

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.

Dying for an Ima

BY GARY KRAUSE

EXERCISING IN THE GYM THREE hours every day, Susan¹ spends a lot of time thinking up new ways to eat less—without worrying her family. Everyone, except Susan, thinks she's attractive—although much too thin. Susan thinks she's fat. Who is this woman? An obsessed baby boomer fighting off the threat of age? A misguided teenager? No. Susan is a grandmother living in northern California. A dedicated Seventh-day Adventist, she's worked for the church most of her life. She's anorexic.²

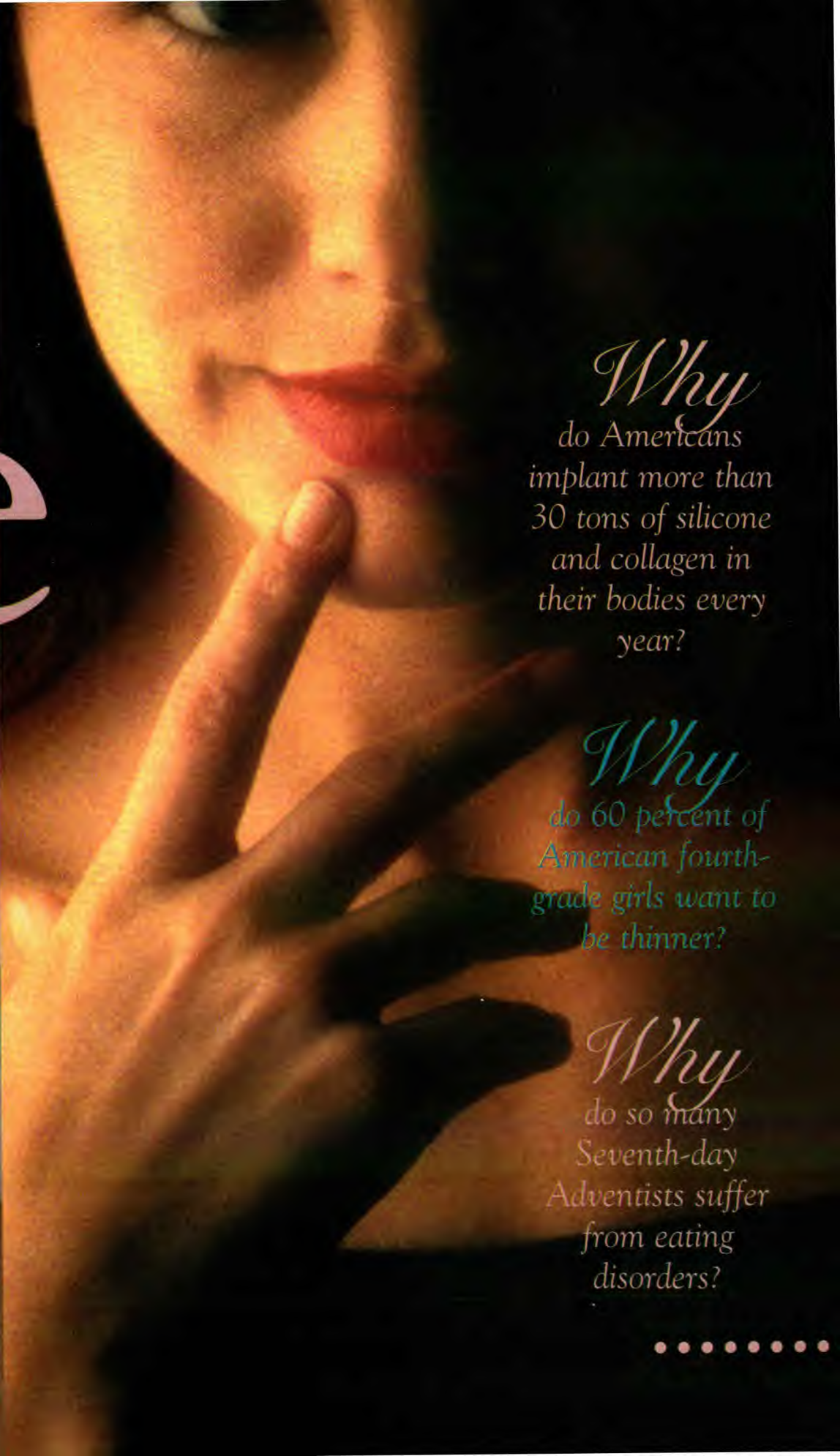
At 25 Steve is caught up in the media fantasy trip of the "ideal woman" and the "perfect body." He might as well be dating cardboard cutouts, because his interest is purely one-dimensional. Steve uses girls as a crutch for his self-esteem, never dealing with what will make him secure and happy.



The beauty industries are selling a dream, and we all seem to be buying it. Yes, even Seventh-day Adventists. In fact, Adventists well versed in the health message may be more prone to beating themselves into subjection to attain an "acceptable" body shape and size. As the beauty industries count their profits, let's count the losses, as thousands are dying for an image.



ge



Why
do Americans
implant more than
30 tons of silicone
and collagen in
their bodies every
year?

Why
do 60 percent of
American fourth-
grade girls want to
be thinner?

Why
do so many
Seventh-day
Adventists suffer
from eating
disorders?



Enter the Enchanted World

Today Western society worships thin bodies and treats cellulite like cancer. Americans spend each year more than \$34 billion on diets and slimming products. Add weight-loss surgeries, and the big fat total is probably closer to \$50 billion.³ Thousands of square feet of department store space are dedicated to selling the beauty dream. The cosmetics section—an enchanted world of lotions, liquids, sprays, mirrors, and fragrances—acts as an upscale medical clinic for your skin, featuring sales assistants as kindly pharmacists. Snow-white uniforms accentuating their well-painted smiles, they prescribe beauty potions for your appearance “sickness.” The gurus of this enchanted world are household names: Calvin Klein, Elizabeth Arden, Clarins, Estee Lauder, Christian Dior, Chanel . . .

The same industry pays super-unusual models millions of dollars to parade their young “perfect” bodies, which we can’t hope to emulate—but keep trying nonetheless. A generation ago the average female model weighed 8 percent less than the average American woman. Now, only a few years later, the average model weighs 23 percent less than the average American woman.⁴

Every year brings a rash of new slimming products, techniques, and diets. On any given day in America, 25 percent of women are on diets—with 50 percent finishing, breaking, or starting one.⁵ Meanwhile, 53 percent of high school girls say they were unhappy with their bodies by age 13. By graduation 78 percent were dissatisfied.⁶

The “Perfect” Look

Our obsession with weight and image shows no signs of letting up. “The ideal,” says Mimi Nichter, a University of Arizona anthropologist, “has become a lot thinner. Miss America is thinner. You have to *continually* be thinner.”

In one study Nichter and colleagues asked middle school and high school girls to define the “perfect” girl. The responses were surprisingly uniform, at least among Whites. “The prototype was five feet seven, weighed an absurd 100 to 110 pounds, had flowing blond hair. The girls, the horrified researchers realized, were describing their Barbie dolls.”⁷

Image is everything for today’s teenagers—no big surprise given their parents’ obsessions. *Seventeen* magazine boasts a circulation of 2.2 million; its 12-year-old-plus readers spend more than \$2 billion on health and beauty aids and fragrances.⁸ Of course, the more these teenagers—and you and I—measure our bodies against the beauty industries’ ideals, the faster the beauty industries grow.

Holidays are particularly lucrative. A time for recreation is given over to the cosmetic surgeon’s re-creative knife. Each year at least a million of these procedures occur in the United States, with about a quarter of the patients being men. In 1994 these men spent \$9.5 billion on cosmetic surgery—including \$94.4 billion on liposuction to remove fat—reports *Fortune*. A five-



PHOTO © PHOTODISC

PHOTO: JOEL D. SPRINGER



My Bout With Bulimia

BY KRISTI GARDENER

A few years ago, when I was a student at Andrews University, a cute guy told my best friend that he would ask me out if I lost 10 pounds, so I went to the bathroom and threw up. Again.

I'm a recovered bulimic. My problem, however, began long before I entered the dating scene, though a poor body image—and two years without a date—added to my struggle. (For a while I actually thought "thinness" would fix me.)

I was raised in a chaotic environment. My role in my family was peacemaker. The walls would fall down, and I would try to fix them. The only order amid the crumbling, I kept an even head no matter what. I had to; I was needed. In turn, I suffered.

I remember the first time I got into the fridge and devoured whatever I could get my hands on. I was 17. I ate until my stomach hurt so badly that the only relief was to throw up. It didn't occur to me that I was acting out a disorder. I saw no choice but to throw up. Today I see with clarity that the throwing up was not the disorder; it merely gave me a sense of control over a family situation I *couldn't* control.

Though I sought help throughout my nine-year illness, I never really committed myself to recovery. Only after becoming increasingly bulimic—throwing up several times a day—did I begin therapy in earnest. I went to a Christian woman therapist who charged according to income (mine was minimal). Through therapy and prayer she helped me discover that I was trying to rid myself of painful emotions by overeating and throwing up—even though it no longer worked.

Finally, accepting that God was on my side, I decided to get honest with myself. I could not control the world or even

my family. I could only be truthful. I came out a more complete person with a stronger character and resolve to accept myself. I can't control things now any more than I could before, but I realize that I don't have to. Control is not happiness; it's a false sense of security. I'm allowing myself to let things go.

In doing so, I have found *me*. The one and only. I am special. I am an individual with an enormous love for life. I am now alive. I breathe the morning air and watch sunsets with a renewed sense of self. I am now free to enjoy mountain biking, kayaking, hiking, painting, antique shopping, watching old movies, reading, laughing, and relaxing.

There are, of course, times my life gets disrupted and I feel engulfed by the familiar chaos. But now I respond differently: I take a breath and utter a prayer for relief and strength.

No words can truly describe a bulimic's struggle. It is an unspoken turmoil that we alone understand. If you suffer from bulimia, don't think it's going away on its own; it won't. Don't waste time struggling to gain control. Give yourself the best gift—honesty. Reach inside and pull the fragile part of yourself to the surface. Allow God to breathe life back into this shivering sacred part of yourself. Get professional help from someone who works specifically with bulimia.

Finally, remember that you are not alone. You will survive. You will smile again from the inside.

For help with anorexia, bulimia, and other eating disorders, call the National Association of Anorexia Nervosa and Associated Disorders at 847-831-3438 (Internet: anad20@aol.com) or your local hospital emergency room.

Kristi Gardener is a pseudonym.

minute lip-fattening injection will cost you several hundred dollars and the ability to whistle for a few days. Tightening the skin on your neck, chin, and cheeks runs about \$5,000.

"Is it reasonable to cut ourselves up in a bid to look like Elle MacPherson, who has a body that is one in a million?" asks Laura Shanner, a visiting academic at Monash University in Melbourne, Australia. "And once the image of what is attractive changes, as it tends to about every five years, what happens then? Do you just keep cutting to keep up with the times?"

Conforming to an Image

Women—and to a growing extent, men—are sacrificing their health trying

to conform to an image. We all know horror stories of deaths from anorexia and bulimia (bingeing followed by self-induced vomiting). We don't have statistics for Adventists, but in one typical state university up to 20 percent of the women undergraduates—1,500 students—have eating disorders. Every year tens of thousands of people, often teenagers, damage themselves in search of the body slender, the body glamour magazine "perfect"—the body unachievable. Of those who suffer from anorexia, 5 to 8 percent will die of starvation or suicide.⁹

Of course, most Adventists don't go so far. We get caught up in more acceptable and less dangerous symptoms of the same disease—compulsive

spending on designer label clothes; having the "perfect" house; driving the latest model car; being the perfect family with smiling faces on Sabbath morning.

In Ellen White's time women wore corsets to strangle their waists into submission. Horrified at this "evil," she said that women and young girls were "doing themselves untold harm" and warned: "The correct model for physical development is to be found, not in the figures displayed by French modistes, but in the human form as developed according to the laws of God in nature."¹⁰

Fashions change, but our focus on appearance remains constant. We're still looking on the outward appear-

The Esquire Case

The cover of the December 1990 edition of *Esquire* magazine carried two glamorous photos of Michelle Pfeiffer. *Esquire's* cover blurb said: "What Michelle Pfeiffer Needs . . .



color to lips, trim chin, remove neck lines, soften line under earlobe, add highlights to earrings, add blush to cheek, clean up neckline, remove stray hair, remove hair strands on dress, adjust color and add hair on top of head . . . "

The cost of doing both photos was \$1,525. It seems that every aspect of the media is working toward presenting the perfect body image—the image that even Pfeiffer needs a bit of help to attain.

Is Absolutely Nothing."

The truth is, *Esquire* thought she needed improving. They commissioned a photo retoucher, Dianne Scott, to improve Pfeiffer's appearance. Somehow *Harper's* magazine obtained a copy of her bill, which detailed Scott's work. Here's part of her work on just one photo:

"Clean up complexion, soften eye lines, soften smile line, add

ance, while God looks at the heart (see 1 Sam. 16:7). Jesus told the religious leaders to look past appearance and judge correctly. His words can be applied to our preoccupation with physical appearance. As His followers we must not let appearance dictate our behavior. Indeed, we're called to give more attention to those who are different and perhaps looked down on by others (see Matt. 25). We have a duty to look past our society's superficial regard of people and treat each other like human beings.

Many children in "good Adventist families" grow up convinced that they're fat and inadequate, that success in life depends on projecting the perfect image. What pressures are we placing on young Adventists to conform to an image—to be a particular shape or size? Kids teased about their bodies are more likely to grow up with poor body images. On the other hand, young girls whose looks are excessively praised can grow up starving themselves because their sense of self-worth is tied to their appearance.¹¹ We simply have to stop placing undue importance on children's appearance—either negatively or positively. We must unconditionally love our kids for

who they are, not how they look.

Granted, we all want to feel wanted, needed, valuable. But it's easy to fall for the media hype and start looking for self-worth in the wrong place. The images promise much but don't last. As Adventists we must fight against conformity to society's images. This doesn't mean that we should stop taking showers, ignore our appearance, neglect our health. It *does* mean that our self-worth must come not from the beauty industries' changing ideals, but from our eternal identity: "members of God's household" (Eph. 2:19, NIV), "children of the kingdom" (Matt. 13:38, NRSV), "jewels in a crown" (Zech. 9:16, NIV).



PHOTO © UPI/CORBIS/BETTMANN

Marilyn's Legacy

If alive today, Marilyn

Monroe would be 70. Thanks to camera and film, she remains to our eyes permanently young and beautiful. Norma Jean spent most of her early years in foster homes and orphanages, and, as one journalist friend said, "had to work long and hard to become Marilyn Monroe." She labored unceasingly to project the image of Marilyn Monroe into the fantasies of millions—and then at 36 overdosed on sleeping pills.

It was, of course, more than pills that killed Marilyn Monroe. She overdosed on the quest for perfection—a perfection demanded of her. But this quest wasn't just Marilyn's; it's also the quest of those like us who pay magazine editors to put "perfect" teenage bodies on magazine covers.

Every teenager in tears reminds us that no one should have to conform to an image. Every Marilyn Monroe poster reminds us that you can't live on an image forever. ■

¹ Name and some details have been changed for anonymity.

² Anorexia: undereating for fear of getting fat.

³ Laura Fraser, *Losing It: America's Obsession With Weight and the Industry That Feeds It* (New York: Penguin Books, 1997), p. 47.

⁴ Naomi Wolf, *The Beauty Myth* (New York: Anchor Books, 1992), p. 84.

⁵ *Ibid.*, p. 185.

⁶ *Ibid.*

⁷ Paula Span, "It's a Girl's World," *Washington Post Magazine*, June 22, 1997, p. 11.

⁸ 1995 M.R.I. 12 plus (Mediamark Research, Inc.).

⁹ Fraser, p. 283.

¹⁰ Ellen G. White, *Counsels on Health* (Mountain View, Calif.: Pacific Press Pub. Assn., 1951), p. 92.

¹¹ Fraser, pp. 278, 279.

Gary Krause is Global Mission communication director, Silver Spring, Maryland.



Fear Not

SANDRA DORAN

Several years ago I read that fear is sinful because it means that you're not trusting God," wrote a *Review* reader. His letter was filled with concerns that "fear and lack of confidence" hold him back from achieving his goals. Dismay that "running into the same walls and climbing the same mountains" cause him to "end up at the same place." Guilt over the resulting spiritual inertia.

Is fear "sinful"? And if so, how does one become extricated from its stranglehold? Such questions necessitate looking at a three-letter word avoided by some theologians and flung with a flourish from the pulpits of others: *sin*.

Before plunging into the depths of sin, however, I'd like to establish a continuum that puts things in perspective for me. On one end of the continuum is everything that is good: *life, happiness, trust, freedom, peace*. On the other end is everything that drags us down and robs us of sleep: *guilt, fear, sorrow, worry*. The ideal for us as Christians is to edge across that continuum, moving closer and closer to ultimate freedom by placing all of our faith in the God who is in ultimate control.

That being said, we all battle with the realities of everyday life. We scrape together nickels to give our children milk money, confront traffic and family illness, jobs that demand stamina beyond our reserves. And through it all we worry. Will we make the bills this month? Will our ailing parent live through another night? Will we pass the exam, make the grade?

Fears, anxieties, and concerns find small corners in the edges of our overloaded brains and bed down. Through it all we strain for a vision beyond ourselves. Peering through a glass darkly, we struggle for the courage to let go of fear and walk by faith. Slowly, imperfectly, we edge down the continuum to a far country where we will be free of fear and self and worry.

What then is sin? Sin is all that is not of God, all that is not good. Sin is part and parcel of who we are as we struggle toward a new identity in Christ. Sin is worry, fear, doubt, sorrow, and sickness. Sin is losing sight of His face, our walk on the water, our understanding of where we have come from and where we are going. Sin is the antithesis of faith, the opposite of light, the darkness of godlessness.

We are all sinners. But by the miracle of grace we experience

moments, episodes, when we break out of ourselves and encounter God. Strapped by financial worries, we catch a vision of a God who is bigger than ourselves and offer Him a tithe that

signifies our faith in His control.

Harried and harassed by laundry and dishes to do, bills to write, and lawns to mow, we put it all aside and offer Him a day and wait for His blessing.

Faith is freedom, peace, happiness, bearing all things, believing all things, hoping all things, enduring all things. Faith is the opposite of sin and self-absorption, guilt and fear.

What, then, of the assertion that fear is sin? Fear is part of the curse of

sin, like cancer and car accidents, fires and floods. Fear is stifling, counterproductive, earthbound.

Should we flagellate ourselves with guilt as we encounter our own fears riding along with us on the bus to work, the trip from the tax assessor's office, the journey to the hospital? Shall our life's litany become "I'm fearful; I am a terrible sinner"? I think not. Such guilt only places us farther toward the dark end of the continuum, locking us into tunnel vision.

What should we do, then, to extricate ourselves from the fear that threatens to cover the glass of our vision like some relentless dust coating, blocking, skewing, and locking us to the logic of this earth?

Strain for a glimpse of what is beyond. Realize that life, like faith, is a process. Dare to edge down the continuum toward freedom, trust, the emptying of self. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12).

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



*We all battle with
the realities of
everyday life.*

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

Sole Proprietor of Truth?

Must Adventist teachings always be found inside Adventist churches?

BY BYARD PARKS

IT HAS BEEN CALLED ONE OF THE GREATEST mistakes of corporate history.¹ In 1989 Apple Computer, Inc., faced a monumental decision. John Sculley, then CEO, held in his hands a document that would allow rival companies to use "Apple's greatest asset,"² the elegant and easy-to-use Macintosh software (operating system). Had he signed that contract, Macintosh software could have been purchased and installed in any computer "box" made, whether it had the name IBM, Compaq, or Gateway.

But Apple decided that Macintosh software should come only in Apple "boxes" with Apple logos. And that was the \$1 billion blunder.

Microsoft competitor Bill Gates envisioned something different. Though armed with an inferior product, he let others worry about the hardware and marketed only the brains of the computer. Eight years later Apple stares disparagingly at Microsoft's 84 percent market share and knows it might have been theirs had they not restricted the marketing of their elegant software to people willing to bear the Apple name.

Too Good to Keep to Ourselves

In the mid-1800s the world was introduced to the most elegant, well-designed theological "software" of all time. It was a movement (a rapid dispersion of ideas) that transcended denominational boundaries. In 1863 that "software" was put into a "box" called the Seventh-day Adventist Church. It is a fantastic machine, because it runs on fantastic theological software. But for many years our superior operating system (our 27 fundamental beliefs) was available only in that box.

Today a trend is developing that sets Adventists at just the pivotal point that Apple Computer stood eight years ago. I perceive a "spiritual megatrend" of the twenty-first century—namely, other churches will begin to embrace our truths, our elegant Seventh-day Adventist software, without embracing our name.

Here's where we must come to grips with who we are and why we exist. Are we a movement or a monopoly? As the Sabbath truth is suddenly—and eagerly—embraced by charismatics, will we be thrilled, or jealous? As millions of Southern Baptists suddenly start teaching the truth of what happens when one dies, will we shout "Hallelujah!" or sniff and say, "We've been teaching that for years"?

Perhaps the reason that Adventists have less than a 1 percent market share of all born-again Christians in the world is that we have been marketing our box instead of God's elegant operating system. As the last days approach, will we be brave enough to act as a movement again? Can we begin thinking about how to promote the truth instead of our box?

Teaching the Christian Community

Prior to 1844 the "Adventist" movement existed for a time within the walls of all other Christian denominations. The early Adventist preachers "made no attempt to convert men to a sect or party in religion. Hence they labored among all parties and sects, without interfering with their organization or discipline."³ Soon, however, the new Advent believers within these churches were either expelled or chose to separate from their religious roots,⁴ triggering a prophetic exit from "apostate Protestantism."

Yet there is still another great exodus to come. We are told that "the great body of Christ's true followers are still to be found" in the churches that constitute Babylon.⁵ This being the case both in the 1800s and in 1997, wouldn't we be wise to employ the same methods of reconnaissance from "Babylon" as were employed in the original movement of truth?⁶

Ellen White observed that God had given a message that "would have corrected the evils which separated [all professed believers] from His favor. A state of union, faith, and love had been produced among those who from every denomination in Christendom

received the Advent doctrine; and had the churches in general accepted the same truth, the same blessed results would have followed."⁷

This same vision is broadcast into a rainbow of counsel regarding work to be done for ministers and people of

In the same article White counseled ministers to go first to "the shepherds of the flock," that one might be favorably impressed to the truth.⁹ "If by earnest, prayerful, Christlike efforts you can bring one minister into the truth, [you through his influence may

be able] to convert a score of souls."¹⁰ Another prophecy foretold that "many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time."¹¹

If those outside Adventism read Ellen White's writings (an unlikely event under current conditions), they would discover that she counseled them to catch the "rays of light which emanate from sources outside their own

church."¹² She described the bursts of truth that other denominations would receive if they placed themselves in a position to "catch new revelations."¹³ In her book *Life Sketches* Mrs. White noted that there are people of great intellect in all Christian denominations and foreign nations who are praying for light and knowledge. They cannot secure it, and are not satisfied.



PHOTO © TONY STONE / GANDEE VASON / CARAVAGGIO (COMPOSITE)

other denominations. White commended ministers who, upon entering a new area, "seek first to become acquainted with the ministers of the various denominations. Do not give the impression that you are like a fox, stealing in to get sheep, but lay right open before the minister the fact that you want to call his attention to precious truths in the Word of God."⁸

"God will answer their prayers through us, as a people," she wrote.¹⁴

Much ado has been made in the religious press about Willow Creek Community Church in suburban Chicago, Illinois. In about two decades it has gone from nothing more than an idea to one of the largest Christian congregations in North America. Whether they have anything to contribute to a remnant people is debatable. But they do possess one thing that the early Adventists used to possess: the ability to permeate denominational boundaries. How have they been able to slice through denominational prejudices? They market what they know instead of marketing themselves.

Willow Creek has harnessed the original strategy of our movement: educate the Christian community so it can educate its members, who then will educate the world. Willow Creek has made it very easy for other churches to know what they know. How can we conveniently package the truth we know so that Willow Creek (and a zillion other churches) would teach it to their members?

Sole Proprietor of Truth?

Seventh-day Adventists have been given a special understanding of Scripture. This special understanding has been called: "the great truths of our message,"¹⁵ "advanced light,"¹⁶ "present truth,"¹⁷ etc. We've been told that "we have been made the depositories of sacred truth."¹⁸ It is this sacred truth that holds us together. These binding truths make our movement "happier and holier, more earnest, self-denying, and fervent, than the people of other denominations."¹⁹

Yes, our movement possesses something transforming and wonderful. The question arises: "Who owns the truths we espouse?" Or probed from another direction: "Is the Seventh-day Adventist Church the sole keeper of the flame?"

Ellen White wrote that it is "our duty to diffuse light which we know the world has not."²⁰ This is the picture of a movement: one candle light-

Who owns the truths we espouse?

ing another until thousands are ablaze. Is it possible that Adventists are to be lighting candles within other denominations? Notice Ellen White's appeal: "The denominational churches in our land are doing something in the line of Christian help work. Some are working actively, walking in all the light they have. They would do much more if they understood the truth."²¹

The picture is similar to that painted by early Adventist evangelist John Loughborough. He told of a time when our own Advent group was in darkness about the Sabbath, and we received light. He wrote, "[Thomas M.] Preble's first article on the Sabbath passed the torch of Sabbath reform to hands that God had evidently been preparing to carry the light before men."²²

We mustn't be so self-centered as to think that God could not have prepared men and women in other denominations to take the flame of truth from us (the doctrines of the Sabbath, the sanctuary, the state of the dead) and use them to brighten their own denominations.

As Seventh-day Adventists we must begin to strategize ways in which we can market our truths and permeate all denominations. "There are multitudes of excellent, devoted, noble-hearted Christians among those who are living up to all the light they have, and are mourning over the sad state of the churches in the various communions of the Protestant world."²³ Visionary, Bible-studying, praying Christian leaders in the coming new millennium wait for the elegant theological software that Adventists use. These individuals, if given the opportunity, will become the greatest mission network

for the Adventist message that the world has ever known.

Isn't that what happened to Saul, persecutor of the early church? He found a better operating system, changed his name to Paul, and effectively permeated his society—and the entire Roman Empire—with the gospel. ■

Thanks for the \$1 billion lesson, Apple. With Holy Spirit marketing, perhaps in eight years 84 percent of all Christian churches will be delighted to be using Adventist truths for their operating system.

¹ Jim Carlton, in *Wall Street Journal*, Oct. 19, 1994.

² *Ibid.*

³ In Ellen G. White, *The Great Controversy*, p. 375.

⁴ *Ibid.*, p. 376.

⁵ *Ibid.*, p. 390.

⁶ In "Rise and Progress of Adventism," *Advent Shield and Review*, 1844, p. 90, Josiah Litch mentions nearly 20 different groups that followed Miller's prophetic interpretations, including: the Episcopal, Methodist, Lutheran, Baptist, Armenian, and Dutch Reformed churches.

⁷ Ellen G. White, *The Spirit of Prophecy*, vol. 4, p. 236.

⁸ ———, *Sermons and Talks*, vol. 2, p. 40.

⁹ *Ibid.*

¹⁰ *Ibid.*

¹¹ ———, *Maranatha*, p. 33.

¹² ———, "The Christian's Faith Not to Be Prescribed by Men," *Signs of the Times*, Aug. 27, 1894.

¹³ *Ibid.*

¹⁴ ———, *Life Sketches of Ellen G. White*, p. 212.

¹⁵ *Ibid.*, p. 319.

¹⁶ *Ibid.*, p. 209.

¹⁷ ———, in *Review and Herald*, July 23, 1889.

¹⁸ ———, "We Had a Hard Struggle," *General Conference Daily Bulletin*, Jan. 29, 1893.

¹⁹ ———, "Our Work as True Believers," *Southern Watchman*, Dec. 18, 1902.

²⁰ ———, "We Had a Hard Struggle," *General Conference Daily Bulletin*, Jan. 29, 1893.

²¹ Ellen G. White *Manuscript Releases*, vol. 16, p. 341.

²² J. Loughborough, *Heavenly Visions*, p. 106.

²³ *Replies to Elder Canright's Attacks on Seventh-day Adventists*, p. 68.

Byard Parks is pastor of the Falcon, Franktown, and Colorado Springs South District in the Rocky Mountain Conference.

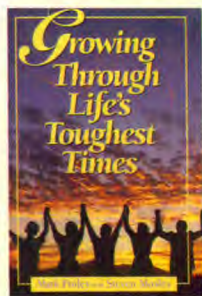


BOOK

• MARK •

If you have ever wondered how people use those small booklets that Review and Herald and Pacific Press print, read this.

Growing Through Life's Toughest Times



Mark Finley and Steven Mosley, Pacific Press Publishing Association, Boise, Idaho, 1997, US\$1.49, Cdn\$2.19, paper. Reviewed by Delbert Douglass, a prisoner

in Lincoln, Nebraska.

This 64-page booklet contains five life insights that every one of us will find helpful at one time or another. The coauthors, Mark Finley and Steven Mosley, write about people who have suffered from depression, job burnout, spousal abuse, prolonged anger, and addiction. These people share their stories of wounded hearts, burdened minds, and broken relationships. And they teach us God-inspired remedies.

I found the chapters on depression and anger particularly instructive. Living in a prison environment, I deal with these problems in my own life as well as in the lives of fellow inmates.

I have endured acute bouts of depression that paralyzed my life and thinking for weeks. Five months ago a remedy from God's Word helped me give up my "sackcloth and ashes" and throw off the mantle of listlessness. Now in this booklet I have discovered a three-step program for

dealing with depression. Faithfully followed, it can help one experience freedom, joy, and peace.

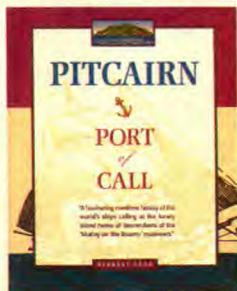
The value of confessing anger, giving it to the Father, and replacing it with His love cannot be overemphasized. My "home" is a house of deep-seated hatred; only by His grace, as revealed in Christ, can I walk and talk in love, meekness, and kindness. Many times I have witnessed the truth that "a soft answer turns away wrath" (Prov. 15:1, RSV).

These authors provide reliable guidelines for helping and healing battered, lonely victims. I encourage readers to use the booklet as a witnessing tool, not just by practicing its methods, but by sharing it with those we know. What greater miracle can we observe than to see those around us become free in Jesus and grow through life's toughest times?

Pacific Press Publishing Association
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<http://pacificpress.com/books/>

SUMMARIES

Pitcairn Port of Call



Herbert Ford, Hawser Titles, Angwin, California, 1996, 512 pages, US\$19.95, paperback.

This is a special-interest book for all those "Pitcairners" out there who love to read about this fascinating island. Ford, director of the Pitcairn Islands Study Center at Pacific Union College, spent five years researching and writing this illustrated volume. Ford tells Pitcairn's history by chronicling every ship that visited the island from 1790 (the mutineers) through 1990. The book is available in most Adventist Book Centers and a number of bookstores and maritime centers.

When Your Child Turns From God



Dorothy Eaton Watts, Review and Herald Publishing Association, 1996, 112 pages, US\$10.99, Cdn\$15.99, paperback.

Have you felt your heart breaking as you watched your child become involved in a secular lifestyle? Or wept as your child, raised to love God, laughs at your faith and mocks God's Word? Have you felt a stab of fear as the telephone rings in the middle of the night? You are not alone. This book is for you.

Watts shares the stories of more than 65 prodigals and parents who prayed for them. In some stories the prodigals return, while in others they are still in the far country. You'll see how other parents coped with their hurt, what practical steps they took to restore relationships, and how they learned to pray with power. These stories will not only give hope, but suggest concrete actions that could make a difference in your life and the lives of your adult children.

These stories will affirm what you've known all along but somehow forgotten: that God never leaves your side. He understands what you're going through, for He too is a parent in pain. He walks with you in your sorrow. He will yet cause your heart to sing with joy!

Do you have a favorite book that you would like to see reviewed? Let us know. If you have experience in writing book reviews and want to contribute to "Book Mark," ask for our book reviewer guidelines. Send a self-addressed, stamped envelope to: Book Mark, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

BY MICHAEL YANCEY

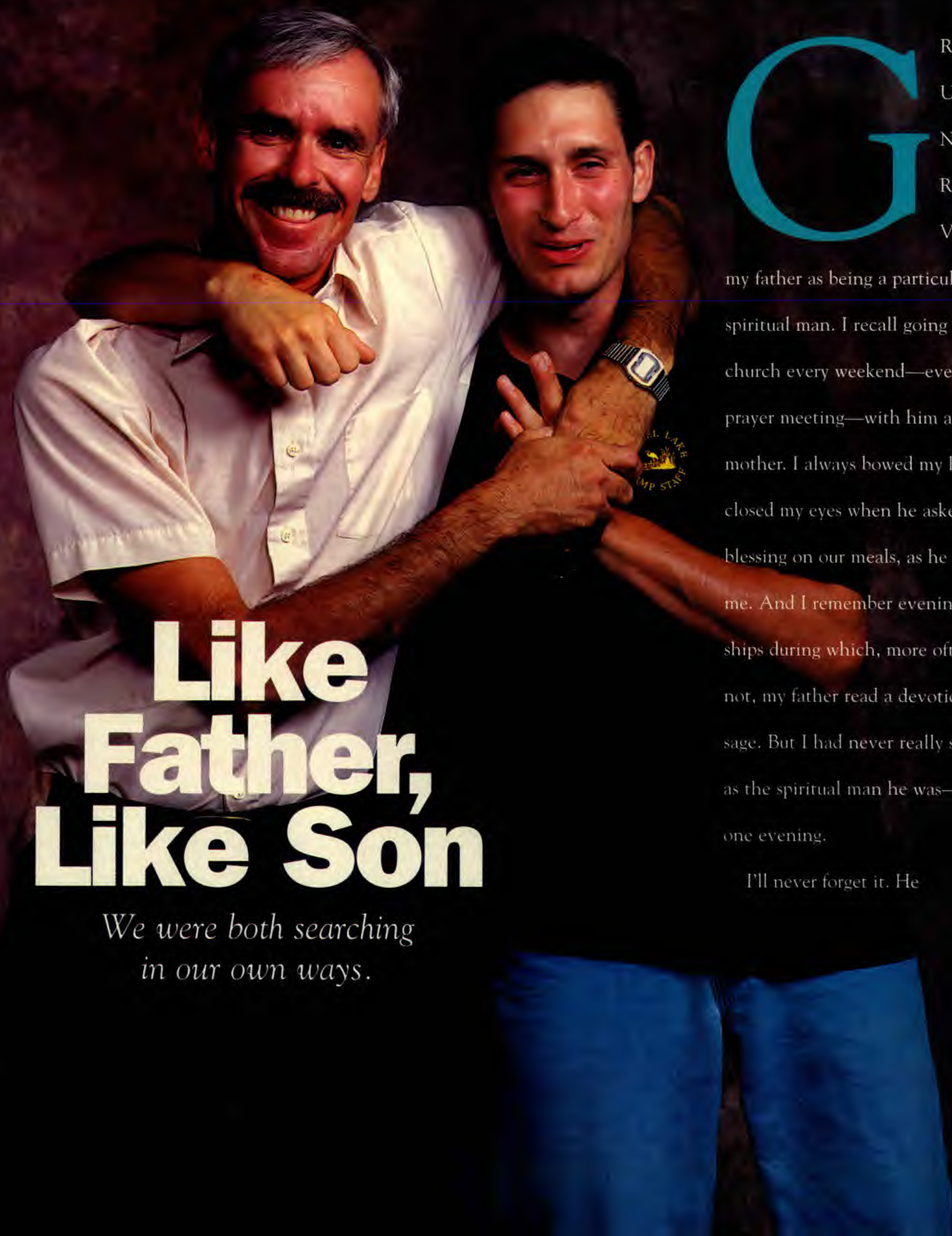
G ROWING
UP, I
NEVER
REALLY
VIEWED

my father as being a particularly spiritual man. I recall going to church every weekend—even to prayer meeting—with him and my mother. I always bowed my head and closed my eyes when he asked the blessing on our meals, as he taught me. And I remember evening worships during which, more often than not, my father read a devotional passage. But I had never really seen him as the spiritual man he was—until one evening.

I'll never forget it. He

Like Father, Like Son

*We were both searching
in our own ways.*



announced that he had lost his job. The incident, unexpected and life-altering, left him angry and confused. There were no explosions of emotion, no long litanies of profanity, no tears, but we could tell he was angry. His face had a look of stunned exasperation.

The rest of us in the family were caught up in a vortex of uncertainty. We were all confused and angry at the "injustice" of the situation. But asking why only seemed to add insult to the injury; there was nothing we could do—except pray.

I prayed for my dad. I prayed that God would help him and guide him. I included myself and the rest of the family in those prayers as well. I wasn't certain how this would play out in our lives; all I knew was that Dad stopped attending church. His influence in my life was so complete that almost subconsciously I followed suit.

But I continued to pray. I was a young man emerging from adolescence. I was in the middle of reading *The Desire of Ages*, by Ellen White. I began searching the words and pages with extra energy, hoping to wrest some meaning that would add a dimension of understanding to this baffling situation.

I didn't receive the proverbial heavenly light, followed by the booming, authoritative voice of God. Only silence. And this lack of direction, compounded by the silence, heightened my concern. It wasn't until some months afterward that an experience opened my eyes.

A New Level of Consciousness

That summer I returned home one Friday evening. After walking into the house, I noticed that it was conspicuously silent—there was no movement or noise. The car was in the driveway, the lights were on—I knew someone was home. I called out to my dad and mom. There was no response. The stuff of a thousand nightmares flashed through my mind.

I sped into the living room. The lamp over the chair was on. The grandfather clock that stood nearby

loudly announced the passing seconds with each swing of the pendulum. On the chair lay a book, open. As I walked closer, I saw that it was the Bible. It was open to the Psalms . . . Psalm 23.

The snap of the front door opening startled me. "Hey," said Mother nonchalantly as she walked in.

"You went for a walk?"

"With the neighbor," she said. "We were talking out by the garage."

"Where's Dad?"

She glanced around. "He's here somewhere."

I flew downstairs. The basement door was open. The shop door was slightly ajar; a light shone from inside. I felt a charge of energy pulse through my body the moment before I pushed open the door. "Please, dear God," I whispered. I opened the door. There he was, bent over, looking behind the air-conditioning unit.

"What's going on?" I asked.

"Oh," he said, looking up at me, startled. "This unit is old. It's not cranking out the cool air like it should."

I stood quietly for a moment. "I was a little concerned when I came home."

"Why?"

"There was no one upstairs."

"I was here the whole time."

"Well," I said, "I didn't know that."

"I'm OK," he said.

Pilgrims on the Same Journey

I went back upstairs and saw my mother. "Were you reading the Bible in the living room?" I asked.

"No," she answered. "Your father was."

"Really?"

"He's searching," she whispered as she leaned closer to me.

"I guess we all are," I confessed.

Back in my room I looked at my desk. My copy of *The Desire of Ages* was there. I noticed my reflection in the mirror, and the thought came to me: *He's a spiritual man after all.* The notion that he had been sitting there alone in the house reading the Bible struck me. It embarrassed me that I had never before known my father as I knew him now.

In fact, I never had known him. I glanced back at the book on my desk. *We are both searching*, I thought. Separately, at our own pace, in our own way, still searching.

I suddenly realized that I was growing into a young man capable of seeing things as they really were instead of as they merely appeared. And through the fire of conflict and tragedy, I was seeing my father in a new light, and how much like him I was. He had been a spiritual man all along. Consciously of my reflection in the mirror, I knelt and prayed.

The next morning I wanted to put my feelings into words. I reached for a pad of paper and a pen, and I started writing. My words took the form of a poem I completed that Friday evening. When we sat down to have evening worship, I announced, "I have something to read to you."

Tears formed in my dad's eyes as I began to read:

"I looked in the mirror
And I saw his face
The mirror has shown me
What before I had not known
In a prodigal sense
I have found my way home . . ."

I stood up, walked over to my father, and embraced him. We hugged and cried together. I guess a great outpouring of emotion follows great understanding.

We never understood why God allowed us to experience the tragedy of Dad's losing his job. But if nothing else, we learned who we were, what we were made of, and the spiritual foundation that was there all along. ■

Michael Yancey is a writer who lives in central Florida with his wife and partner for life, Sabina.



Maryland School Trains Students for Personal Ministries

BY JOCELYN FAY, REVIEW AND HERALD PUBLISHING ASSOCIATION COMMUNICATION COORDINATOR

Students from North America's newest Adventist institution of higher learning are putting their knowledge to the test this summer after having spent the past school year at George King Institute (GKI) in Hagerstown, Maryland. The literature evangelism in which they are engaged is helping them further their careers in personal ministries as well as earn tuition for the upcoming school year.

Sheri Trueblood, for instance, is selling Adventist literature in the Ohio Conference. "I'm really glad for this unique opportunity to apply what I learned in the classroom during the school year immediately in the field," she says.

GKI isn't a school for everybody, admits its president, Harry Janetzko. It was established in the fall of 1996 specifically for Adventist young people such as Trueblood, who are looking forward to a career in the church's publishing work or other ministries.

In two years they can earn an accredited Associate in Arts degree in personal ministries, with emphasis on evangelistic canvassing. This includes literature evangelism, follow-up Bible work, and the rudiments of health and youth ministries. A Certificate in Field Evangelism takes an additional year of study.

Although it bears the name of the Adventist Church's first literature evangelist, George King Institute is "more than just a colporteur school," Janetzko says. "Not all of our students are planning to become LEs. Whatever work they go into—medicine, education, or whatever else—this program provides a

sound foundation for them to use that career as a mission. It provides them with the skills for personal ministry."

Mike Odiam, for example, plans to become a pastor and says he will return to a four-year college when he finishes his classwork at GKI. He found GKI to be "an outreach school," and says it has helped him see the value in service to others.

Degrees are granted through Griggs University, a General Conference

out in practical mission service nearly every day. Twice a week they're out canvassing, earning money for their tuition," he says. "A student who is canvassing on a regular basis can leave this school debt-free."

GKI students sold more than \$100,000 worth of literature during the school year, or about 21,000 books, according to Eugene Prewitt, head of the school's literature program. In the process they obtained about 700 Bible study leads, and each of the students conducted Bible studies during the school year. They've been rewarded by seeing Bible students baptized. They also assisted local churches, doing such things as teaching Sabbath school classes and participating in a cooking school.

"The young people who worked with us at the Hagerstown church were friendly and energetic," says Keith Acker, assistant pastor. "They gave us surveys they'd taken when they were selling books, and we did the follow-up. They helped with some of our Sabbath school classes.

They helped us publicize our evangelistic meetings. And they began Bible studies that we've taken over now that they're gone for the summer." Acker predicts that his church will find more ways during the coming school year to incorporate GKI students in its outreach ministries now that they've learned the students' capabilities.

Is there a need for the kind of training GKI provides? Calvin Smith, associate director of the Voice of Prophecy's Discover Bible School, thinks so. "We need young people trained in door-to-door work to start and conduct Bible studies along with our older members," he says. "The



MORNING REFLECTION: Each morning students and staff members participate in a worship service.

institution. Joseph Gurubatham, Griggs University president, says of GKI's academic program, "The curriculum is basically ours. They follow our study materials and take our tests. The practical courses are taught by good teachers. The students are getting the best of both worlds. And anybody who accepts our credits would accept these students if they wanted to continue their education elsewhere."

What sets the school apart from others, Janetzko says, is that it's a healthy mix of theory and practice "Our young people are taking a full college load each semester, but they're

young people are proving that the interest is out there. They are the most effective in starting Bible studies."

GKI started small. Its 14 students last school year learned about it through word of mouth. "We wanted to see whether this kind of school could succeed," Janetzko says, "and I think we've done that. We hope to enroll 24 students this coming school year." If that number enrolls, the faculty-student ratio will be about one to four, very low for higher education. But Janetzko says that "if you're going to do personal ministries, it has to be a personal program."

GKI's location on the campus of the Review and Herald Publishing Association, its parent organization, provides the opportunity for editors and other *Review* staff members to share their expertise with the students and supplement the school's faculty of six.

It's the smallness of the school that appealed to Salome Byrtus, from the



COOPERATION: Institute president Harry Janetzko (left) talks with a local pastor about outreach plans.

Slovak Republic, who spent the second semester at GKI. "I liked the family atmosphere, and how the teachers spent a lot of time with the students," she said.

Kimberly McGehee commends the school not only for helping her to be a better colporteur and leader, but also for helping her in her personal life.

"GKI has helped me grow," she says. "I'm learning to think things through for myself, making decisions based on principle." And that's one of Janetzko's goals for GKI's graduates:

"At the very least, they should grow in their relationship with the Lord," he says. "They should be thinkers, people who know what they believe and why they believe it, people who are lovers of truth and continually exploring truth. They should be kind, compassionate individuals, looking for what they can do to make a difference in the world—people like Jesus, who desired other people's good. And in addition to having mastered the skills necessary for direct mission service, they should have received a quality educational background appropriate for a college student."

For more information about George King Institute, call Harry Janetzko at 301-791-7000.

N E W S B R E A K

Adventists Help Formulate Christian Internet Statement

Adventist communicators recently joined with other Christian Internet users to issue a challenge on the Christian use of Internet technology.

Delegates at the first International Christian Internet Conference (ICIC), held July 10-12 in Lancaster, England, recognized the need for a Christian viewpoint on Internet use. These attendees voted the Lancaster Challenge document.

The challenge calls on "every individual, government, organization, or faith community, to use electronic information and communications technologies to strengthen links between cultures and religions, promoting peace, justice and human development throughout the world."

Adventist participant John Surridge appreciated the opportunity to be involved in the drafting of the document.

"I am delighted to be involved at the cutting edge of the Christian use of the Internet," said Surridge, communication director and Webmaster for the British Union. "As Christians we need to make sure the Internet is used in the best possible way by all. The challenge is an important statement of what we should be doing."

The document "challenges the churches, and other Christian organizations, to produce and adopt policy

statements and guidelines on the rights and obligations for Internet use."

Conference organizer Klaus Dieter Stoll expressed appreciation for the Adventist participation. "I hope through this conference we can create a broader base for Christian Internet use," said Stoll. "Just meeting and discussing these themes is vital and important."

Approximately 25 Christian organizations were represented at ICIC, including Adventists, Methodists, Presbyterians, Orthodox, Anglicans, Lutherans, and Dutch Reformed. Countries represented included Bolivia, Russia, Finland, Italy, Yugoslavia, and the United States.

From 3.4 million in 1990, there are now more than 71 million Internet users today, and the figure is expected to pass 1 billion by the year 2000.—*Adventist News Network*.

It Is Written Web Site Generates New Members

The *It Is Written* television ministry has extended its reach on the Internet with encouraging results. Managed by two volunteers, the ministry's Web page has led to two baptisms, says General Conference president Robert S. Folkenberg.

A medical student in Sacramento, California, came across the page and enrolled in the Discover Bible series. He was later baptized by Pastor Doug Batchelor. Another person in Finland discovered the site and was baptized. A

1-800-SEEKING

BY BECKY LANE SCOGGINS, GRADUATE STUDENT, JOHNS HOPKINS UNIVERSITY

Need proof that the world is full of sin? This summer's daytime television provided plenty of evidence. Frequent viewers watched several hundred ads like this: "You mean, you haven't called a psychic yet? It's free if you call right now!"

Ricki Lake's talk show audience heard this romantic advice: "If you and your husband aren't getting along, why are you still married? It's your life!"

Other viewers heard a testimonial about the latest fads at New Age health spas: "Stress was eating me up until I came here. Now I have the inner power to heal myself."

Christians might pride themselves on living above these trends. When we need 10 minutes of free advice, we call God, not a psychic. If our love life is in shambles, we consult 1 Corinthians 13, not talk shows. When stress threatens our peace, we take up jogging and prayer, not New Age

meditation. After all, we're supposed to be *in* this world, not *of* it.

The problem comes when we roll our eyes at those "less enlightened." God asks us to keep our faith, not our distance.

Behind all worldly trends are hearts searching for something good. Do we laugh at the man who calls a psychic for dating advice—or do we recognize his need for wisdom and friendship? Do we condemn the college student who wears a New Age crystal—or do we realize

she's looking for assurance and security?

Imagine what could happen if we viewed cultural trends as opportunities to meet needs rather than as threats to our own sanctity.

Most of us willingly admit that we too are sinners. Are we just as quick to remember that others too are seekers?

NEWS COMMENTARY

NEWS BREAK

third person in Maryland discovered the page and is now attending an Adventist church.

Since January, 15,000 persons have visited the site. Webmasters Darrell and Cheryl Hosford are conducting 400 Bible studies in 16 countries.

Lay Evangelism Brings 18 Baptisms in Florida

When Florida lay evangelist Rick Swaningson teamed up with pastor David Moench in Jacksonville for a six-week outreach series, 18 persons were baptized. Swaningson is one of two lay evangelists in the Florida Conference. Fifty-three church members and guests attended the meetings.

AU Grant to Create Community Needs Database

Andrews University, in Berrien Springs, Michigan, recently received a \$100,000 grant to develop a community needs database to aid service agencies in surrounding Berrien County, reports Jack Stenger, university public information officer.

The database will hold information from 60 or more nonprofit agencies. University students and faculty will be able to use the data for research and reports. The data will also help social workers assess the effectiveness of new welfare and social service initiatives. With more

available research, community agencies will be able to generate more federal and state funding for the region.

Sponsored by a coalition of foundations, the grant is the largest ever received by the university's Social Work Department.

Miami Pathfinders Win National Championship

Pathfinders from the Maranatha Adventist Church in Miami, Florida, recently took first-place honors at the National Invitational Bible Bowl Championship hosted by the Rocky Mountain Conference.

For the Torch Bearers Club, the championship repre-



Did You Know?

Poverty Increases in Industrialized Areas. An estimated 1.3 billion people around the world live on less than \$1 a day. This startling fact was revealed in the United Nations' Human Development Report 1997, released in June and reported by ABCNEWS.com.

According to the study, the number of people in poverty in the former Soviet Union has risen dramatically from 4 to 120 million in less than 10 years.

The report also revealed that while poverty is rising in industrialized countries like the United States, it is being reduced in poorer countries like China.—ABCNEWS.com.

Arsonists Brought to Justice. Nearly 200 persons have been arrested in connection with a rash of Black church burnings in the past 29 months.

On the first anniversary of the National Church Arson Task Force (June 8), officials reported that 199 persons have been arrested in connection with 150 of the task force's 429 investigations. The arrest rate is approximately the same as for arsons in general. Of those arrested, 110 have been convicted.—Religion News Service.

For Your Good Health

Childhood Diets Affect Adult Hypertension

Excess sodium in the diet during infancy can influence whether high blood pressure develops later in life. A group of Netherlands teenagers who had been part of a low-sodium dietary trial while infants still had lower pressures when reexamined 15 years later. But researchers there warn that inadequate intake of salt and rigorous salt restriction could also adversely affect a child's health.—American Heart Association.

Garage Door Warning

Automatic garage doors, particularly older models, can be hazardous to small children or pets. Make sure the reversal mechanism is set at the most sensitive level that still allows proper door operation. Keep activation buttons out of the reach of children, and wait for the door to close completely before driving away.—Consumer Reports on Health.

—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

sents the culmination of a two-year quest. In 1995 the team became Florida Conference champions but the club placed third in the national tournament. The group then set a goal to win the championship. Last year the Miami Pathfinders (see photo) again won the conference title, which led to this year's trophy.

News Notes

✓ **In Myanmar (formerly Burma)** Global Mission pays educational expenses for carefully selected students from non-Christian homes. Nearly 100 percent of the students have joined the Adventist Church and shared the gospel in non-Christian territories, says General Conference president Robert S. Folkenberg.

✓ **In an editorial letter in Frequent Flyer** magazine, Robert Waller, of Lake Forest, Illinois, says he decided to seek out Adventist hospitals if he needs medical care while traveling in developing countries.

In citing reasons for the decision, Waller said the medical staff in Adventist hospitals are often trained in the United States. In the early 1980s Waller frequently traveled to developing countries while serving as president of an international division of American Hospital Supply Corporation (now Baxter International).

✓ **Disaster response volunteers** can receive certification at the national disaster training institute to be held September 18-22 at the Adventist world headquarters in Silver Spring, Maryland.

Sponsored by the Adventist Development and Relief Agency/North America, the institute will provide curriculum for all five levels of volunteer certification. For registration information contact the ADRA/North America office at 301-680-6438, or fax 301-680-6464.



J. Alfred Johnson

✓ **J. Alfred Johnson**, former president of the Central States Conference, was recently elected Mid-America Union Conference secretary. Johnson replaces George W. Timpson, who passed away in May 1996.

What's Upcoming

Sept.	6	Global Mission Evangelism Day
Sept.	13-20	Adventist Review emphasis
Sept.	20	Family Togetherness Day
Sept.	27	Pathfinders' Day
Sept.	27	Thirteenth Sabbath Offering for the Trans-European Division

Got Any Bread?

BY AVIAN JOSEPH

Avian Joseph spent several weeks this past summer at the Adventist Review editorial office as an intern, observing our work in its many phases. In the piece that follows, written at our request, she gives a personal testimony of how her lifestyle has opened doors for her to witness for her faith.—Editors.

THE STATEMENT THAT THERE IS A LOT OF “religion in a good loaf of bread” (*Counsels on Health*, p. 117) has always had a personal application for me and seems to speak directly to my approach to Christianity. On numerous occasions, I’ve seen how the Lord has used my humble loaf to reach others with the gospel.

I will never forget how I once gained entry into the home of an atheist friend simply because her 21-year-old daughter wanted to learn how to bake good whole-wheat bread. We’d never spoken about religion, but there was something about me she found different. She respected my Sabbath and would always say: “Avian, you’re such a practical Christian.”

At my office one day I offered a Catholic friend a slice of my bread. Soon she was asking for the recipe and sharing it with her sister. It gave me a good feeling to see members of one more household taking another step, however small, on their way to healthier living.

And that has been the story of my life.

Wherever I travel in the world as a journalist, my choice of food has always attracted attention and provided opportunities to witness about my faith in a nonthreatening way. Sometimes it’s choosing whole-wheat bread over the white flour variety. And during coffee breaks at conferences some-

body always notices that I don’t have the usual white Styrofoam cup in hand, simmering with coffee or some other caffeinated drink. This is my chance to talk about addiction and point to a better way. Choosing a vegetarian meal always gives me an opportunity to talk about God’s original diet for us.

In all this I try not to be preachy. I keep the conversation lively, drawing out colleagues with everyday examples of familiar issues or matters in the news.

I wrote this while in the United States on a journalism fellowship. It was a visit that provided me with some of the most exciting opportunities to reach people in a secular setting. Here I was, away from family, friends, and loved ones, rooming with two Hindus—one from Malaysia and the other from India.

As we planned for a year together in the same apartment, we spoke openly of our likes and dislikes. After all, we were from different cultures and religions, and were complete strangers to each other.

The first thing one of them said was that she would need extra time in the bathroom because of the constipation problem she’d been dealing with for a number of years. The request led me to suggest to her the idea of adding more roughage to her diet, beginning with a spoonful of bran every morning. And guess what! In about a month’s time the problem had resolved itself.

Caribbean-grown as I was, it was difficult to adjust to the idea of buying ready-made lunches every day and eating out for dinner. Without discussion, I decided to plan my life differently, and pretty soon pots were on the fire as I set about



SERVING IT UP: The author and her handiwork

fixing my own meals. It wasn't long before my roommates followed suit.

But one of the strongest examples of personal lifestyle witnessing while in the U.S. came the day I decided to make my own bread. Having never seen this done before, my roommates doubted whether I could pull it off. As one of them confessed afterward, she had to see the final product to be convinced.

That loaf of bread was the beginning of yet another interesting spiritual journey. The next thing I knew, I was in the kitchen showing them how to

bake. An Indian woman living one floor above us also came down for a lesson or two.

My silent influence also affected my roommates' coffee-drinking habit. All I did was follow my usual morning pattern of cereal, milk, fruit, and some protein dish. Taking a good look at what I had, they would ask questions about my choices. One of them came down to one cup of coffee per day. And my Malaysian roommate admitted one day that I'd really made a wise choice to never get started on coffee in the first place. Hats off to the

Adventist lifestyle.

With their usual pattern changed, they no longer suffered from mid-morning hunger pangs. A healthy bowl of granola cereal, a food they'd not so much as heard of before, had made the difference. Their concern now was whether those particular foods would be available in their home countries.

And there were other things. Whenever I sat at the table for a meal, I would spontaneously say, "Thank You, Lord." Little did I know then that my roommate from India had been paying attention. "I like the way you

always give thanks to God," she said to me one day.

There were times she would talk about missing home and her twin daughters. Then I would try to encourage her by saying: "It soon be done." At those times the song would come to mind: "Hold on, my child, the darkest hour is just before dawn." Not blessed with a singing voice, however, and not wanting to burden her with too much religion, that was my way of encouraging her to hang in there. Later, whenever we would talk about wanting to go home, she'd remind me: "It soon be done."

My roommates observed my every action. For example, I would call my husband at least twice a week, one of these times on Friday nights after worship. They would notice the excitement in my voice, my anxiety to make contact with my family. One day, when I was through talking to my folk, my Malaysian roommate said, "I've been watching you, and my cynicism as far as marriage is concerned is slowly being eroded."

Following an arranged marriage that had not worked, she had divorced and decided to spend the rest of her days single. She'd completely lost faith in men and marriage, and once told me she no longer felt she had the capacity to trust so deeply. I never criticized her, but always offered a sympathetic ear as she told of her years of physical abuse. Now at age 39 she thinks she probably could begin to trust again.

My approach was not always great, however. And sometimes I came to issues with what I call a we-have-the-truth attitude. I remember my roommates one day offering me some of their food. When I was asked how it tasted, my response was negative, leading one of them to complain, "It's very hard to please you." That statement hit me like a bolt of lightning and taught me a tough lesson. Just as Jesus mingled with people so He might reach them, I needed to do the same. If I ever intended to reach these women, I needed to show genuine appreciation for their culture.

After several bumps along the way, I learned not to make light of their religion. There were days, for example, when one of my roommates ate no meat and no salt—fast days. One night after she had washed her hands and had a little bit of oil in a spoon, preparing for evening prayers, she needed to have the kitchen counter cleaned but could not touch the cleaning rag with her "prayer hands." I willingly obliged.

I remember the night we sat looking at the Dalai Lama (exiled Tibetan religious leader) on television. They spoke of him with reverential awe, but I was distant. They read my body language and suggested quietly that I did not need to feel obliged to watch. I felt like a heel. Quickly drumming up a face-saving excuse, I buckled down to watch in a more appreciative manner. Unwittingly I had allowed my own preconceived notions of right and wrong to damage what should have been a courteous appreciation of someone else's faith.

There are no hard and fast ways of witnessing. No set rules about what to say or what not to say. I believe the Spirit gives utterance according to the occasion.

One day a pastor friend of mine dropped in on me, providing an unexpected opportunity for me to explain to my roommates who a Christian pastor is and what he/she does. Drawing parallels with what they knew—the Hindu pundit and the Muslim imam, I carried the explanation a step further to talk about pastoral visits and pastoral involvement in the day-to-day concerns of church members. This caused one of them to lament the lack of such a personal touch in her religion. I sensed a longing in that comment for something more than she was getting from her faith.

While we lived together, I never put out a Bible in the living room. Nor did I speak of "morning devotions." Instead, I let my lifestyle speak for me. One morning after spending some quiet time alone, I emerged to greet my roommates and was told by one of them,

"Whenever you come out of your room in the morning, there's so much peace on your face."

That surprised me and reinforced the fact that there's really something about spending time in the presence of God. I took this as an opportunity to share with her my practice of setting the tone for the day through *meditation*—being careful to use a term with which she could readily identify.

As Christians we want to be sure that our friends do not miss our joy. How can we point them to something better if they don't see it reflected in our lives?

Finally, the influence of the Sabbath.

Sabbath has always been a high day for me, and my roommates quickly learned my routine. I would leave early on Sabbath mornings and return way past sunset, my face beaming with joy. How good it felt to hear them ask when I returned, "How was your Sabbath?" To think that I was the first Adventist to cross their paths and to hear them say the word "Sabbath" made me feel really good deep inside.

If in our daily lives we would just simply live the gospel as we understand it, seekers after truth will be drawn to us, and many opportunities will come our way to tell about our faith in a winsome, engaging way.

God calls upon us to sow the seed. One plants, another waters, and yet another may be privileged to reap the harvest.

As the year with my roommates came to an end, I could not know what other encounters they might yet have with Adventists along the way. But I do know that I felt God's presence in the apartment we shared together as I lived with them, laughed with them, and shared with them my joy in the Lord. ■

Avian Joseph, an Adventist journalist from Trinidad, was visiting the United States on a Fulbright fellowship when she wrote this piece. Before spending time with the Review, she had interned with several leading publications in the Washington-Baltimore area and with the Voice of America.

Race, Relationships, and Requirements

BY ALLAN and DEIRDRE MARTIN

How am I supposed to deal with interracial relationships? I like someone of a different race, but my parents are totally against it. Should I submit to my parents or follow my heart?

Allan replies: This is a sensitive issue that will require you to search your heart carefully and ask for God's leading. Here are some points to consider.

First, take a serious look at your relationship with your friend. Be able to identify the characteristics that attract you to her/him. What are the values you hold in common? Where do your opinions differ? Compare and contrast your values. Have a sense of what are the basic elements that attract you to each other. What is it that your heart feels toward this person?

Second, take a serious look at your relationship with your parents. How do you characterize your feelings toward them? What about their feelings toward you? In what ways do you want to be like them? How do your values and beliefs coincide/contrast? What are the points of tension between you and them? What are your heartfelt feelings for them?

Third, take a serious look at what Christ is telling you through prayer, Scripture reading, and Christian mentors. The Bible is clear in regard to the Christian command to honor our parents. Christ is also clear on the sin of prejudice. Pray for wisdom, search the Word for insight, and seek the counsel of a Christian mentor who knows your family and who, if possible, also knows your friend.

Fourth, after you've given serious consideration to the above steps, make efforts to follow Christ's heart. Submit to Christ and His will for your life. If your relationship with this person, regardless of racial or cultural background, lacks the level of Christian integrity you understand Christ would expect, follow His bidding. If your parents exhibit prejudicial behavior or racism, you do not honor them by submitting to unchristian values; do as Christ instructs you.

By allowing Christ to be the ruler for your relationships, it will become clear as to which direction is best to go. There will be some heartaches either way. But it is not God's plan for you to submit blindly to your parents or recklessly follow the desires of your heart. Your best course of action is to submit to Christ and follow His heart.

Sometimes I wonder if I'm really going to be saved when Jesus comes again. Besides all the regular advice of daily prayer and Bible reading, is there something more I have to do?

Deirdre replies: I too have at times wondered about my salvation. Am I praying enough? Have I done my devotions? Did I ask forgiveness for every one of my sins? Did I do enough good deeds? The list of things to do seemed endless.

But then I discovered something radical. Beyond the regular advice,

here's what I suggest: *fall head over heels in love and get married.*

When I was single I had all kinds of checklists in my head about what would make a perfect relationship. Like many young women, I also had in mind specific criteria as to what I must do to be the ideal wife. I had to cook like Martha Stewart. I had to do housework, have a career, raise children, support all my husband's interests, etc. Before I fell in love, all those lists made marriage an impossible dream.

But then I fell head over heels in love and got married. What I do now is not based on a "to-do" list for successful married life, but on my love for my husband and the intimacy we share. I'm not the perfect wife, but I am a wife in love who is being "perfected" by that love. So now it's not a matter of *doing*; it's a matter of *loving*.

A relationship with Christ is like marriage (check out Revelation 19:6-8). As you fall in love with Him, you'll discover the radical joy and freedom that only a relationship with Him can reveal. As you sincerely commit yourself to Him, I think you'll discover that, as in marriage, it's not *what you have to do*; it's *whom you love* that will decide your salvation.

Have a question for the X-CHANGE? Send it to The X-CHANGE, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, or via E-mail to dream_VISION_ministries@CompuServe.com.

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



It's not a matter of doing; it's a matter of loving.

Wrinkles

ROSY TETZ



Do you ever spend a long time in the bathtub or the swimming pool? Have you noticed what happens to the skin on your fingers and toes? It gets all wrinkly. Do you know why? It's the water.

Normally your skin cells just lie side by side in a row, nice and flat. But when you stay in the water a long time, your skin cells soak up water and swell. The skin on the inside of your hands and the bottom of your feet is thicker than the skin on other parts of your body. There isn't room for those skin cells to lie flat next to each other after they have soaked up so much water, so they bunch up and make wrinkles.

After you get out of the tub, the water gradually dries up and the wrinkles go away. But they look funny for a while.

Do you worry about these wrinkles? Do you say, "I'm going to quit having fun here in the water because I don't want ugly wrinkles"? Of course not. That would be silly.

Someone who worries about something like that is way too worried about how they look.

We say that people who think about themselves all the time are self-conscious. Self-conscious people worry about how they look; they worry about what other people might think of them.

The Bible says that we can quit

being self-conscious. "Leave your old self," Paul wrote. "Become a new person. That new person is made to be like God—made to be truly good and holy" (Eph. 4:22, 24).

Jesus was not self-conscious. He always thought of others. He noticed when people were hungry or thirsty or needed help. He noticed when others shooed the children away, and He stopped to spend time with those children and talk with them. He noticed, when He was dying, that His mother looked sad and lonely, and He asked John to take care of her.

Jesus thought of others. You can be like Jesus. You can be thoughtful. Before you say something, you can think about how it will make the other person feel. Before you do something, you can think about how it will affect others.

As you become a new person and leave your old self-conscious person behind, you can ask yourself this question: "What would Jesus do?" Jesus will help you be thoughtful.

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The King's Orchestra

Everyone had an instrument—and a part to play.

BY SHARON WILSON

ONCE UPON A TIME, IN A LAND NOT FAR away, there lived a King with musical talent beyond compare. The kingdom's historical records chronicled the King's musical compositions and how each had been perfectly performed by elite citizens throughout His reign.

The King decided the time had come for the debut of His most recent composition—a musical tribute to celebrate His Son's upcoming wedding. The celebration was planned, and the King needed an orchestra to perform His composition. The King commissioned His messengers: "Search the kingdom for citizens wishing to participate in this magnificent orchestral performance. Have them meet Me in the banquet hall tomorrow evening."

The King's messengers rode throughout the land, telling the people of the forthcoming musical celebration. Many people were delighted at the prospect and made plans to be at the banquet hall the following evening.

The next evening the banquet hall was filled with aspiring musicians. The King entered the hall and addressed the people: "Welcome, citizens of my kingdom," he began. "I have personally selected an instrument for each one of you to play. When I present the instrument to you, I will also empower you with the skill necessary to play it. All that is required of you is to take your instrument home and faithfully practice the musical score."

The King then walked to the shelves lined with musical instruments. Calling each person by name, He handed them a string, woodwind, brass, or percussion instrument. When each person had received an instrument, the King returned to His private chambers.

"What instrument did the King give you?" Catherine asked as she set her heavy instrument case down beside Arthur.

"The King gave me a trumpet," Arthur exclaimed.

"Lucky you," Catherine muttered. "I got a cello. And look at this score—I play the same few measures over and over. I wanted to play first violin."

"I couldn't help overhearing you," said Jonathan as he turned to join their conversation. "The King gave me the

violin, but I don't want it. I get so nervous; I'll only mess up such an important part. Why don't we trade instruments?" he suggested.

"Sure!" Catherine replied as she handed the cello case to Jonathan.

Soon the day of the celebration arrived. All the members of

the orchestra took their places and looked to the King, their conductor. A hush fell over the crowd gathered in the banquet hall. The King took His baton and lifted it high. As He brought it down, the first notes of His composition filled the banquet hall. The King listened with horror to the shrill, scratchy, and discordant sounds coming from His orchestra. He immediately signaled them to stop.

"What's wrong?" He asked. "Didn't you practice? Catherine, what are you doing with that violin? I gave you skill to play the cello, not the violin. Edward, where is your clarinet? And Elizabeth, you were to play timpani, not the flute."

"My composition will not sound right with even one of you playing the wrong instrument. I'm sorry, but those who traded instruments or did not practice will have to leave."

Slowly several of the musicians got up and left the banquet hall. The King then said to His remaining musicians, "Since you have been faithful in practicing the instrument I gave you, I will give you even greater musical skill, and our performance will sound better now than it would have before."

The King again took His baton and lifted it high. A hush fell over the crowd. All eyes watched and listened as the King lowered His baton and the orchestra began to play. Glorious strains of music filled the banquet hall. The entire kingdom listened in awe to the King's musical masterpiece. There was great joy and happiness that day as they celebrated the upcoming marriage of the Prince and His bride. ■

*"Why don't we
trade instruments?"
he suggested.*

Sharon Wilson is a full-time homemaker and mother of two preschool boys. She lives with her husband and children in Hillsboro, Oregon.



Dialing Disaster

It was addictive! With the very first connection I was hooked. All I did was plug a telephone line into my computer's modem, and a flood of information, graphics, and great stuff came pouring onto my screen.

I started looking for BBS (electronic bulletin board service) numbers in magazines to discover more online information. While leafing through a magazine one day I noticed a BBS in Florida that sounded interesting. It was long distance, but I wouldn't stay on for long, so I eagerly pecked at the keyboard. My computer dialed, and I waited. It seemed that a connection was made, but after approximately 10 seconds it hung up and began to dial again. *Wow, I thought, this is great! The program redials the number if you don't connect the first time.*

After a few more unsuccessful attempts to reach the Florida computer, I decided to get a few things done. As long as the computer kept dialing, I'd straighten up things in the garage and come and check a few minutes later. After an hour or so I decided it was time to go to bed.

The next morning when I awakened, I headed downstairs to take a shower and noticed that my computer was still dialing that number. Well, not a problem. It hadn't even made contact, so I just shut it off and took my shower.

When my phone bill arrived in the mail and I saw that the bill was more than \$3,000, sweat quickly beaded up on my forehead and my heart literally skipped a beat.

"What is this?" I shakily asked the woman who answered my call. She told me that hundreds of calls had been made from my phone to a toll number in Florida. "But," I stammered, "that was a computer BBS number, and I never made contact."

"No, that wasn't a BBS number," said the operator. "That was a voice number giving information about the BBS. You were charged \$2.95 for each call."

She told me I would have to make arrangements with the company that owns the toll number. I was also informed that the total balance would be more than \$6,000.

This was unbelievable. My mind raced uncontrollably as I started thinking of ways to come up with \$6,000.

"Lord," I prayed, "please, I beg You, help me."

There was only one possibility. I would have to call the company and beg for mercy. But what if they didn't care?

I lifted the receiver and prayed with more earnestness than I had ever prayed with before. I dialed the number, and, with desperation in my voice, explained my situation. My stomach was in knots. "Well, I'm going to have to take this one to the owner of the company," she said.

Well, I thought, this is it. I might as well call a lawyer and declare bank-

ruptcy. What businessperson in their right mind is not going to want their money?

About 45 minutes later the telephone rang. It was the woman with whom I had spoken previously. "Sir," she began (*That's bad news, I thought*), "the owner of the company has decided that under the circumstances he will not collect on your debt." Silence. "Sir, are you there?"

"Yes . . . I mean, thank you." The receiver slipped from my hands as I hung up the phone.

Was it true? Had I really been forgiven of my debt? I really didn't believe it until I received a revised bill explaining that all charges had been dropped. Relief swept over me like rain moving across a dusty field. I sat at the dining room table trembling. I had experienced forgiveness that literally shook my body.

I dropped to my knees and prayed, "Thank You, Lord. If this is what forgiveness is all about, then I want more."

There were no telephones or computers when the prophet Isaiah was around, but I know God had me in mind when Isaiah wrote, "I, even I, am he who blots out your transgressions, for my own sake, and remembers your sins no more" (Isa. 43:25, NIV). Thanks, Lord, for forgiving me for Your sake. ■

Jim Feldbush teaches at Mile High Adventist Academy in Denver, Colorado.



*He will not
collect on
your debt.*

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2. The TNC makes delicious fruit and vegetable juices in seconds from grapes, apples, peaches—even raspberries—with almost no trace of seeds. Vita-Mix "total juice" (because it includes the pulp) is up to **400% more nutritious** than extracted juice and eliminates 80% of the waste common with other juicers. And it can be made up to **5 times faster** than extracted juice!

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5. The TNC eliminates the tedious hours required to peel tomatoes and remove tomato seeds for canning or cooking.

6. The TNC cooks fresh fruits (or cheese) into delicious, steaming-hot fondues, with absolutely **no scorching, curdling or lumping**.

7. The TNC chops whole zucchini in seconds for making breads, pastries, soups and casseroles.

8. The Vita-Mix TNC chops 2 pounds of potatoes into Southern-style hash browns in **only 2 seconds!**

9. The TNC converts tomatoes and other fresh vegetables into nutritious health cocktails.

10. The TNC turns pumpkins into pie fillings, muffins and ice creams as fast as you can say, "the frost is on the pumpkin."

11. The TNC purees pecans, hazelnuts, almonds, walnuts and peanuts into gourmet nut butters (without any artificial ingredients added)—creamy style or chunky style.

12. The TNC turns honeydews, nectarines, oranges and strawberries into delicious **cold fruit soups in seconds!**

13. The TNC cooks unbelievably **delicious soups from scratch in about 4 minutes** (it makes eight—8 ounce servings). Use tomatoes, broccoli, cauliflower, mushrooms, potatoes, onions, etc. You will absolutely love the *Cheese-Onion-Tomato Soup* recipe.

14. The TNC turns tomatoes, peppers, chiles and onions into delicious salsas and picantes. You can process a 1/2 gallon in **5 to 10 seconds**.

15. If you use a dehydrator to make fruit leather, the TNC will make the necessary fruit puree up to **12 times faster** than your blender.

16. The TNC turns cucumbers and other garden-fresh vegetables into delicious salad dressings and dips.

17. The TNC makes a dozen flavor-packed, frozen fruit bars in **2 minutes**. Make a variety of low-calorie flavors: strawberry-banana, choco-banana, peach, etc.

A word about consuming whole fruits & vegetables—including the peelings and the pulp (fiber).

1. Using the pulp and peelings of produce can give your food **2 to 9 times more nutrients** than methods that discard the edible pulp and peelings.

2. The Surgeon General, The American Heart Association and The American Cancer Society all recommend more fruits and vegetables to fulfill the body's need for soluble and insoluble fiber.

3. Whole foods produce a **nutritional synergy** that is destroyed by peeling and extracting. If you remove just the letter "u" from the alphabet, that would eliminate over 2900 words from our vocabulary—including the words: juice, you & nutrition. In other words, when you throw away an edible part of a food, what's left can no longer produce the same nutritional benefits for your body.

NOTE: If you try using the Vita-Mix Total Nutrition Center's time-saving recipes in a blender or food processor, 3 things can happen:

1. The volume and viscosity would in many instances overload, stall and damage other appliances.

2. The consistency of the fruits and vegetables would have a gritty texture and contain unsightly pieces of peeling.

3. Food processors and blenders can't cook or freeze, the TNC can! In fact, it performs 35 food processes without attachments.



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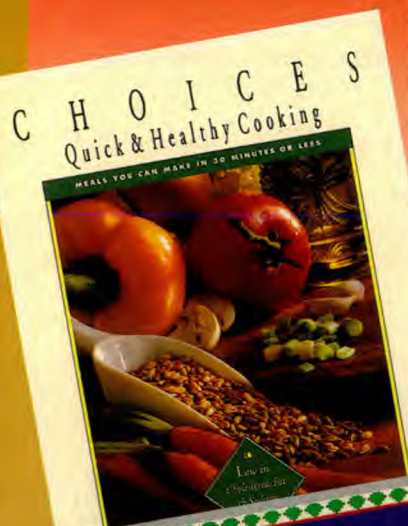
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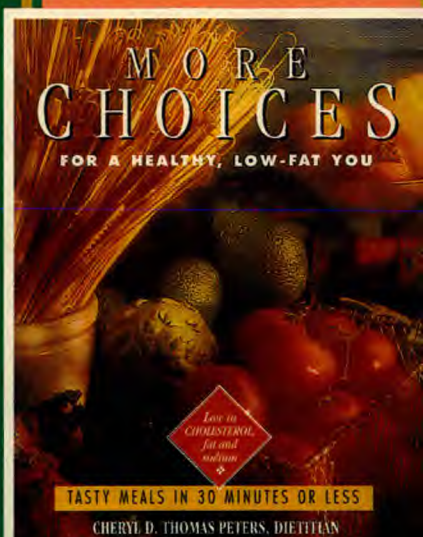
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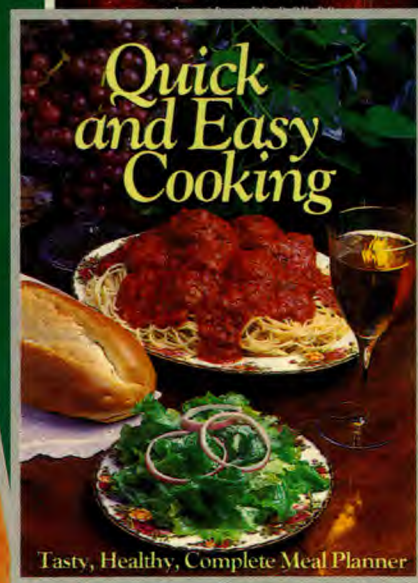
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