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*The link between nature
and nature's God*

A Potpourri of Praise

REVIEW

A D V E N T I S T

Anchor Points

August 28, 1997

LETTERS

Living in Crazy Times

Thank you for Roy Adams' "Living in Crazy Times" (June 26). The descriptive subheadings—"An Infantile Gullibility," "A Lunatic Mentality," and "A Twisted Eschatology"—are right on target. It is a sobering thought that falsehood can so easily be disguised as truth.

—**Natalie Dodd**
CENTERVILLE, OHIO

Roy Adams' articles are some of my favorites in the *Review*. I find them timely and most inspiring.

"Living in Crazy Times" surpassed my expectations. Adams' explanation for the "why" behind crazy behavior of so-called successful and apparently normal people was precise, clear, and extremely well done. Truly, the only way we can be spared from similar evils in the world is to keep our eyes focused on Jesus and His Word.

Thank you, Roy, for feeding us spiritually and for giving us hope for the world tomorrow.

—**Laurice Durrant**
KEENE, TEXAS

I compliment Roy Adams for this article. According to *U.S. News and World Report*, surveys indicate that 75 percent of the American people believe in the conspiracy theory of history. I would guess that a majority of

Adventists also fall in this category. I hope I'm wrong.

Adventists have no business falling for such twisted thinking when we have been given *The Great Controversy* as an inspired commentary on the Bible prophecies that point the way to the coming of Christ.

—**Carroll Brauer**
VIA E-MAIL

Reading this article reminded me that society as a whole is expecting—if not wanting—something *big* to occur in the year 2000. There has been, and continues to be, an increased interest in UFOs, extraterrestrial beings, near-death experiences, angels, the New Age movement, spiritualism, communication from deep space, etc. Added to that list is the increase in militia groups and cults.

If I were Satan, I would consider the year 2000 as the most opportune time to give society what it wants—something *big*. While I'm in no way predicting that Satan will impersonate Jesus Christ in 2000, I suggest that it might be a good time for Satan to act. We should be studying our Bibles and the *Testimonies* to refresh our minds. This is certainly no time for us to be asleep and thereby open to deception.

—**John M. Kentlein**
TAKOMA PARK, MARYLAND

I enjoyed this piece, but found one comment at the end somewhat objectionable. Adams writes, "The implica-

tion for me is that the Second Coming *can be any time now*." He mentions such signs as the great earthquake, the Dark Day, etc., but doesn't mention those distinctly Adventist signs that we believe must happen before Jesus returns: Sunday laws, a time of trouble with plagues, and an antichrist impersonating Jesus.

This kind of omission is one reason certain people suspect that the leadership is fudging on historic Adventism.

—**Craig Johnson**
VIA E-MAIL

Look for more letters on this topic from readers outside North America in the September 11 World Edition.—Editors.

Adventists and Roman Catholics

Thank you, William Johnsson, for "Adventists and Roman Catholics" (June 26). It was right on the money. It was timely. It was concise. It was needed. It was . . .

Let's just say, "You done real good."

—**Rod Leiske**
VIA E-MAIL

My thanks to Johnsson for this editorial. When I first heard that members of our church were spending their time and money bashing the beliefs of others, I was appalled and saddened.

If these pharisaical groups would utilize their time in studying the Scriptures (such as Gal. 5:22, 23), they would realize that persecuting others

only closes doors. Our mission is to open doors with truth and kindness, not to close doors with rude actions.

—**Susanne Covington**
ARLINGTON, TEXAS

I am a Roman Catholic married to an Adventist. I read the *Review* regularly to see what's in the heart and mind of the Adventist Church. I do this looking and hoping for signs of reconciliation—that the gulf dividing us will be overcome.

I love my faith and church and find it very hard to accept some Adventist doctrines, especially the prophecy about the pope. When I got married I was hoping that my wife would convert, but as time went on, I saw this was not going to happen. At first I was angry at the Adventist Church and inclined to dismiss the doctrines and the people.

However, as God drew me more into a relationship with Him, the pain of separation in our family (our kids are being raised Adventist) also grew. I decided I would try to go to an Adventist church with my wife just to win her over. I secretly felt my faith was superior.

One day, still angry at my family's separation and hurt from Adventist teachings about the pope, I went to Mass and, with difficulty, prayed. There I felt the love of God take over and help me to pray. I found myself praying wholeheartedly for the Adventist Church, thinking only blessings for it. My heart was free from the former criticism and bitterness.

The message for me was that God is bigger than my prejudices and resentments. He gives us freedom to love. I understood that Jesus Christ had broken down the walls that separated Catholics and Adventists. Just as Jews and Greeks could be Christians together, so could Catholics and Adventists be at peace and love each other.

When someone loves me, I can listen to him and take on board what he says. But if I'm talked at about dogmas

and doctrines, my heart is inclined to close. Let's bear with one another. We are neighbors in this world, and maybe in the end the "gulf" between us can be bridged. What a happy day that would be in my house!

—**Name Withheld**

Child Sexual Abuse

Praise the Lord! You have the courage to admit that there can be and is a problem of incest and child abuse in our Adventist community (see "Statement on Child Sexual Abuse," June 12). It is good to know where one can go for help!

The experience to which I can relate involves the abuse of a child by a much-loved and -respected elder in our local church. I, the wife of the elder, was so ashamed, frustrated, and heartbroken when his actions came to light. The parents of the child asked for my permission to tell the authorities, who took the necessary steps to incarcerate him. We learned that if anyone knows of a child molester and does not turn him or her in, the person could be fined \$10,000 and be thrown into prison.

Now I look back and see that I should have confronted my husband years ago instead of tolerating his questionable behavior with little girls in the neighborhood. Protecting one's good Adventist name and church then seemed the best route to go. We moved to another state.

But a pedophile's actions are deep-seated and will surface again. My husband needed help, which he finally received in prison. Did it change him? I don't know. I divorced him, and he has since died.

It's my hope that our churches will take action to help all concerned, that it will discipline and help instead of looking the other way. It's called "tough love."

—**Name Withheld**

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NEXT WEEK

Preserved for a Purpose

He belonged to a gang in East Los Angeles. He wanted to deal drugs. But God had other plans.

ADVENTIST Review

"Behold, I come quickly . . ."

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

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

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E-mail: Internet: reviewmag@adventist.org
CompuServe network: 74617.15

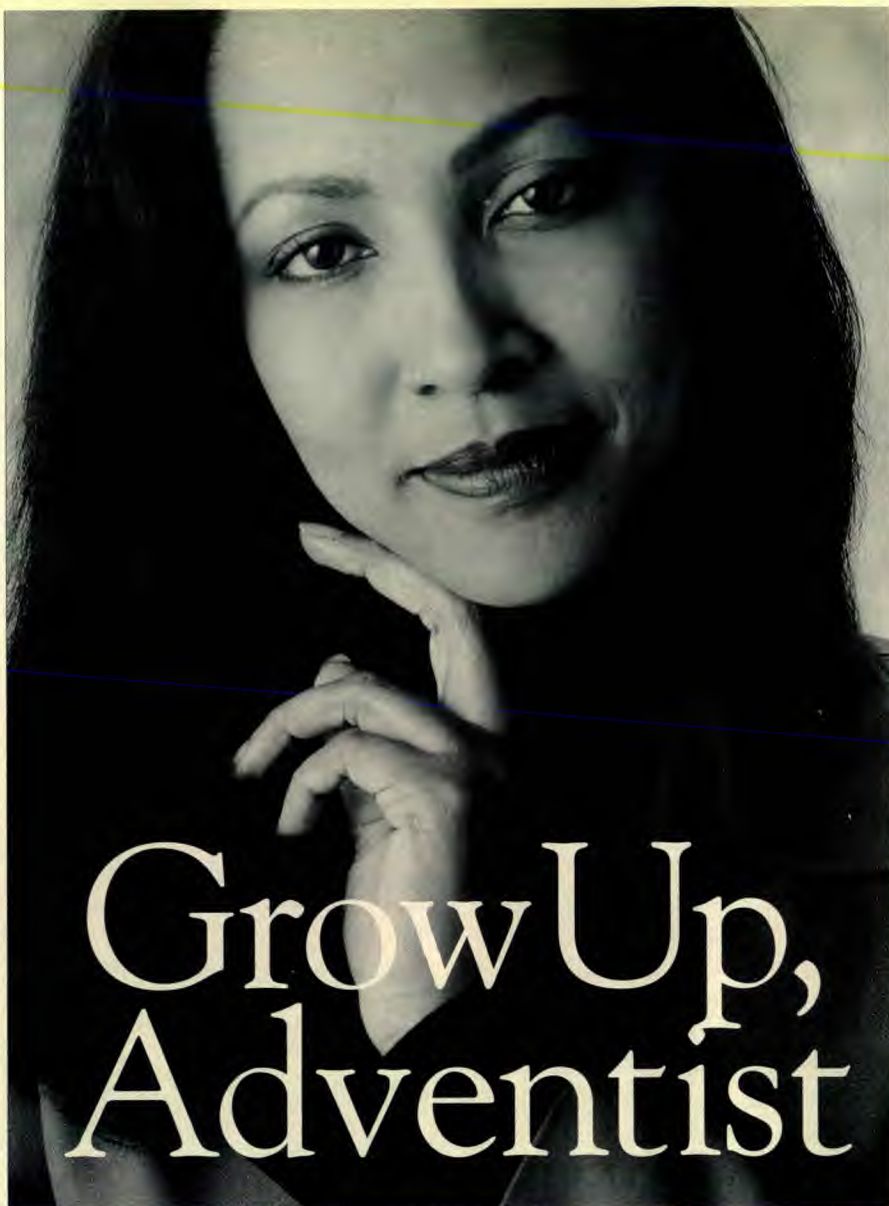
Subscriptions: US\$38.97 for 40 issues, US\$50.97 for 52 issues. Add \$10.20 postage for addresses outside North America. To order, send your name, address, and payment to your local Adventist Book Center or Adventist Review Subscription Desk, Box 1119, Hagerstown, MD 21741. Single copy, US\$2.50. Prices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

Subscription queries and changes of address: Call 1-800-456-3991, 301-791-7000, ext. 2439 or E-mail shanson@rhpa.org.

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

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PRINTED IN THE U.S.A.
Vol. 174, No. 35



Grow Up, Adventist

Keeping it all going—the family, the marriage, the career—sometimes that's the easy part. But how do you keep it in balance? Where do the values come from? And how do you give those values to your kids and the ones you care about? My mom did for me. Now I'm trying to do it for them.

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Why I Fight

While I was in England last May, two health issues of continuing interest to Seventh-day Adventists occupied center stage in the British press. The first had to do with a rise in vegetarianism

among the British public, something of which I saw no sign when I visited the country in the wake of the mad cow disease phenomenon one year earlier.

Now things are beginning to change. According to a March 1997 Gallup poll, cited by the *London Times*, "a record 3 million Britons [5.4 percent of the adult population] are now vegetarians, an increase of 20 percent over the past two years."

According to the *Times* report, that's "more than five thousand people . . . each week over the [past] two years," a figure that scotches hopes "that the meat industry is recovering from the public concern over . . . [mad cow disease]." ¹

Equally as significant, "another 8 million people—a record 14.3 percent of the population—are avoiding 'red' meat, such as beef and lamb," an increase of 21 percent since the last survey in 1995. And in what may suggest a possible entering wedge for Adventists into a group we've traditionally been slow to reach, the poll indicates that "[the ones] leading the anti-meat trend" are "the most affluent socioeconomic groups" in the country.²

I see all of this as a backhanded vindication of one of the historic Adventist positions on diet, a position once ridiculed as queer, misguided, even dangerous, by people both inside and outside the church. But no one's laughing now. Of course, given the fickleness of human nature, all this may change tomorrow. But it's a good trend while it lasts, and Adventists in Britain should capitalize on it.

The other issue to share center stage in the British press had to do with impending legislation against tobacco. Following the lead of countries like Canada, France, and the United States, the new British government seems poised to move against the deadly product, beginning with advertising. Addressing the annual meeting of the Royal College of Nursing, British health secretary Frank Dobson announced the government's intention to bring in legislation this summer that will clamp a ban on tobacco advertising in the country, includ-

ing the industry's sponsorship of sports events.³

"We are absolutely delighted," said Christine Hancock, general secretary of the Royal College of Nursing. "Tobacco is the single worst cause of preventable death, [and] it is a disgrace that no government until now has taken measures on this issue."⁴

But the struggle against tobacco is far from over. Not in the United States (even with the spectacular developments against the industry in recent months),⁵ and certainly not in the rest of the world. In response to my last editorial on this topic ("Going for the Jugular"⁶), one of my colleagues here at the General Conference sent me the following note:

"It hurts deeply to travel to struggling areas of the world and find [that] the most prominent evidence of America is MTV and Marlboro cigarettes. I'll never forget driving in Bucharest, Romania, and watching trolley buses pass, painted to look like major American cigarette brands and little boys waiting at intersections to wash car windshields in exchange for a cigarette. The Marlboro man may be dying in North America, but he's alive and well and bigger than life elsewhere. Just last month I saw him standing 20 stories tall and in living color on the side of a new apartment complex in Moscow. In fact, it is difficult to find a shopping bag in Moscow that does not advertise some brand of cigarette. How sad! . . . We may have gone for the jugular and found that all we've hit is a capillary!"⁷

Indeed. This is no time to rest on our laurels. We're dealing with a foe of great resiliency and one with powerful people in its pockets. We must join forces with others in society who are struggling to save the lives of people everywhere, precious beings for whom Jesus died.

No, to quit smoking is not salvation. But it may just keep some people alive long enough to hear about it. That's why I fight.

¹ *London Times*, May 20, 1997, p. 9.

² *Ibid.*

³ *Ibid.*, p. 1.

⁴ *Ibid.*, p. 2.

⁵ Reports of these developments have been all over the U.S. media this spring and summer.

⁶ See *Adventist Review*, May 8, 1997, p. 5.

⁷ Charlotte Ishkanian, in a personal E-mail to me, June 10, 1997.



ILLUSTRATION BY TERRY CREWS



Campground Reflections

It was a picture-perfect day when I drove my family to the Allegheny East Conference camp meeting last month. I traveled a new route, snaking through small towns and sprawling homesteads in Pennsylvania Dutch country until I reached the Pine Forge encampment.

This year's meeting was particularly special—it was the first time since 1994 that I could attend my home conference's encampment.

From the time we stepped onto the campground I knew the day would be exciting. Whether it was the praise band at the youth tent, the children's Sabbath school program, or the afternoon baptism, each segment provided a blessing.

Perhaps one reason that camp meeting is special for me is that aside from my local church, this was the singular event that defined Adventism in my childhood. It gave me a chance to see the church family en masse.

Distinctive Tradition

The joy that I feel for camp meeting is nothing new for Adventist members. For nearly 130 years church members have relished these spiritual celebrations. Originating with Kentucky Presbyterians in the early 1800s, camp meetings today are "peculiar to the Seventh-day Adventist Church and a few other denominations."¹

Our church's tradition was derived from Millerite encampments between 1842 and 1844 and some Methodist gatherings. It wasn't until 1868 that the first Adventist camp meetings convened, five years after the General Conference was incorporated in 1863.²

At the 1868 General Conference session held May 12-18 in Battle Creek, Michigan, the GC Committee voted a resolution to include a spiritual convocation at the business session for the church's association. In July then *Review and Herald* editor James White argued that such meetings should be disassociated from the business meetings and established as exclusively spiritual gatherings instead.³

At the beginning the encampments were structured as outreach meetings, held in changing locations. Later the meetings moved into permanent locations and acquired a revival focus that nurtured church members.

Through the years many conferences have moved their meetings out of canvas tents lined with sawdust and into large, permanent pavilions. Campers, who once stayed in tents, now reside in cabins, lodges, dormitories, hotels, and recreational vehicles. Another shift has been to shorter and shorter meetings often held over long weekends, or regional meetings in multiple locations within a conference territory.

*Opportunities to
renew friendships
bring boundless joy.*

Campground Blessings

It doesn't really matter what size, format, or location of the camp meeting, God has particular blessings Christians

receive only at large spiritual convocations. Consider the following:

■ Camp meeting provides an incredible opportunity for fellowship with other believers and a rare chance to renew friendships. Each time I step onto the campground I'll invariably meet a childhood friend or someone who played a significant role in my spiritual life as a child. These opportunities to renew acquaintances and friendships bring a boundless joy that sustains us through the Christian journey.

■ Like the children of Israel, who looked forward to the Passover feast, camp meetings provide a unique opportunity for God to bring a timely message to His children today. These special celebrations afford Christians a chance to review the gospel message and church teachings.

It's here that we can train willing workers for Christian service, teach families the principles for healthful living, invite unbelievers to accept the saving message of Christ, and encourage longtime church members to reconsecrate their lives to God. Camp meeting gives the entire family of God a unique opportunity to praise Christ's name with one heart, one mind, and one voice.

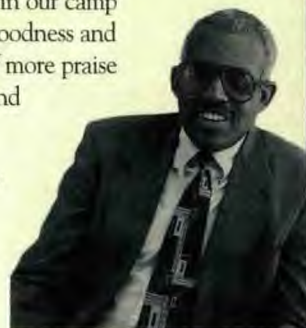
"There would be much more power in our camp meetings if we had a true sense of the goodness and mercy and long-suffering of God, and if more praise went forth from our lips to the honor and glory of His name."⁴

¹ "Camp Meeting," *Seventh-day Adventist Encyclopedia* (1996), vol. 10, p. 281.

² *Ibid.*

³ James White, in *Review and Herald*, July 14, 1868.

⁴ Ellen White, *Loma Linda Messages*, p. 537.



GIVE & TAKE

"HATS OFF" TO ADVENTIST YOUTH

Do you know a young Adventist (age 18 and under) who goes the extra mile for God?

The *Review* would like to honor them.

Send us a paragraph telling why a young person (not a relative) deserves special recognition. Please also send the address, the phone number, and a photograph (preferably "in action") of that person.

Soon we'll begin featuring Adventist youth on this page. We'll also send them an *Adventist Review* cap.

The *Adventist Review*—taking our hats off to Adventist youth.

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ADVENTIST LIFE

Early one Friday evening my almost-4-year-old great-granddaughter and I were walking to a friend's house to gather flowers for Sabbath.

Coming to a small hill, I said, "Debbie, I'm so tired. Will you pull me up this little hill?" Assuming I was serious, Debbie reached for my hand and led me up.

On the way home, when we came to the same little hill, Debbie looked up and asked, "Grandma, shall I pull you down the hill?"

—Lillian Wood-Praeger, Livingston, New York



ILLUSTRATION BY TERRY CREWS

"Remember to put your bell on your knee until we're ready to start," said the cradle roll teacher as she passed out bells. I had to smile. Three-year-old James had pulled up his pant leg, where his bell quietly rested on his bare knee.

The next week I watched as all the other little boys followed suit.

—Sherian Atkins Wills, Bedford, Virginia

ELLEN WHITE . . . UNDERSTOOD

Ellen White's writings include both words not common today and words that she created. This quiz might help you better understand what she wrote.

1. Enchains

(a) covers completely, encloses; (b) charms greatly, bewitches; (c) holds fast, captivates; (d) recites with artificial eloquence

2. Massah

(a) accumulated tradition concerning Hebrew scripture; (b) Hebrew for "temptation"; (c) seaport on the Red Sea; (d) separate peaks forming a mountain range

3. Ague

(a) chills, shivering; (b) used in making soap; (c) anticipation or excitement; (d) great mental or physical pain

4. Schismatic

(a) orderly plan or diagram; (b) pertaining to a secret or underhanded plot; (c) done without conscious thought; (d) causing a split or division in a church

5. Interposition

(a) located far within; (b) placed or put between; (c) scattered; (d) alter by putting in new words

Key: 1. (c) *Testimonies*, vol. 3, p. 35). 2. (b) (*Patriarchs and Prophets*, p. 298). 3. (a) (*Testimonies*, vol. 4, p. 502). 4. (d) (*The Great Controversy*, p. 459). 5. (b) (*The Desire of Ages*, p. 125).

THINK HEAVY



SCRAA-AAPE: When Clear Lake, Wisconsin, members installed new carpeting in their church sanctuary and Sabbath school rooms two years ago, volunteers aged 3 to 80 showed up to help. Here Justin Rosen provides weight for the "carpet remover" pushed by Gene McClintock. Both amateurs and professionals donated their services to recarpet the entire building within a week.

PHOTO BY BETH NELSON

Return of the Remnant

Who are the chosen? And for what purpose?

BY DWIGHT K. NELSON

I HAVE STOOD IN THE HAUNTED SILENCE OF Auschwitz on the day after Easter. And I have pondered the muted message its cold and dusty crematoriums yet speak to a world that still survives that retching of human history we remember as the Holocaust, in which 6 million Jews were exterminated.

When the brief history of time is written one day, I believe it will show that like two matching bookends upon the shelf of sacred history, there were and are two communities of truth that have occupied the beginning and the ending of salvation history's story. Two communities of truth and faith that are inextricably bound together by a shared fate—their divine calling to become the chosen ones. These two communities, more than any other two in the history of time and religion, will bear the epitaph "The Remnant," and both will know the meaning of holocaust.

One community of truth we have already surmised. And who is it that will share fate's honor with the Jews? Come seek the answer.

It is a curious calling—that name, "the remnant"—and you can trace its history to the pristine beginnings of time. "Adam knew his wife again, and she bore a son and named him Seth, for she said, 'God has appointed for me another child instead of Abel, because Cain killed him.' To Seth also a son was born, and he named him Enosh. At that time people began to invoke the name of the Lord" (Gen. 4:25, 26).*

Thus are born two separate streams of time and strands of history: the community of Seth and the community of Cain, the community of the remnant and the community of rebellion, the community of loy-

alty to the Creator and the community of abandonment of the Creator. The die is cast: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed" (Rev. 12:17, KJV). What he does to Abel he will attempt to do with every remnant seed that will issue from the woman—the woman at the beginning and the woman at the end.

And the woman in between: Noah and the remnant after the Flood, Abraham and the remnant after Babel, Joseph and the remnant after the famine, Moses and the remnant after the Exodus.

And the rest is history—some of the greatest history in the annals of humankind, as this liberated horde of slaves flees under the cover of darkness in the mighty exodus of Israel. Thus is born one of the two lone communities of truth that, as will one day be shown, have been raised up by God to occupy the beginning and ending of salvation's Judeo-Christian story. Because of that sharedness in destiny, would it not follow that of all spiritual communities on earth, these two in the end will find a special and sacred affinity?

And what is the great *raison d'être*, the mighty reason and meaning for the existence of the remnant community that has occupied the *beginning* of the story? Read again what has to be the glorious apex and summation of their divine calling. "For you are a people holy to the Lord your God; the Lord your God has chosen you out of all the peoples on earth to be his people, his treasured possession" (Deut. 7:6). Did you catch that? The Lord your God has *chosen* you! They were the chosen ones!



And why was this people of God chosen? Was it for their prowess? their power? their prominence? their prestige? their perfection? No, Moses thunders from the mountainside: "It was not because you were more numerous than any other people that the Lord set his heart on you and chose you—for you were the fewest of all people" (verse 7). In fact, if you want to know the truth, Moses went on, you must "know, then, that the Lord your God is not giving you this good land to occupy because of your righteousness; for you are a stubborn people" (Deut. 9:6). It isn't very flattering to be called a bunch of stubborn nobodies.

Then why on earth did God ever choose that ragtag band of Israelite slaves in the first place? "It was because the Lord loved you and kept the oath that he swore to your ancestors, that the Lord has brought you out with a mighty hand, and redeemed you from the house of slavery" (Deut. 7:8). And here Moses chooses the same word he used in his once-upon-a-time love story between Jacob and Rachel, "he loved Rachel more than Leah" (Gen. 29:30). You were chosen, because you were loved by God. For you are the beloved of God!

There is a profound truth here that compels notice. Because when many of us think of being "chosen," long-forgotten but still painfully vivid memories of school days and recesses come flooding back, when the teacher asked the two biggest boys in the classroom to choose up teams for some sport in which winning mattered. And everybody lined up and awaited fate's choices. And the longer you waited, the more painful the thought *I'm not good enough, because I'm never chosen first. I'm always chosen last.* Do you remember?

But not so with God, author-pastor Henri Nouwen counters. "To be chosen as the Beloved of God is something radically different. Instead of excluding others, it includes others. Instead of rejecting others as less valuable, it accepts others in their own uniqueness. It is not a competitive, but a compassionate choice."¹

And so it was for the remnant community of Israel. Their "chosenness" did not herald the exclusion of the rest of the world. Rather it was simply because of God's passionate longing to *include* the rest of the world that God chose a people to be the repositories of His eternal truth and the reflection of His eternal love for all humankind. To be the remnant was not a divine call to be *exclusive*; it was a divine summons to become *inclusive*. It was the heart of God's loving strategy to save the entire planet.

How can we know? Listen to the provocative claim Jesus made to the Samaritan woman beside Jacob's well. She's just tried to dodge a moral arrow aimed straight into the soul of her guilty conscience. She wants to know who's right: we Samaritans or you Jews? And in answer, Jesus makes an unequivocal claim, "Salvation is from the Jews" (John 4:22). Period. He could have flimflammed around as so much religion does today by declaring, "All that matters is that God loves you and you love God—so don't worry yourself about such inconsequential particulars as truth and doctrine and revelation." But instead, looking her in the eye, He answered, "If you're asking whether Samaritans or Jews have the truth, then you must know that the truth of salvation resides in the remnant community of the Jews."

Christ wasn't being arrogant, but He was being honest. Buddhism is dead wrong, and so is ecumenism. All paths do not lead to the top of the mountain. There is only one path, and the Jews have been entrusted with the truth about the pathway. So says Jesus to the Samaritan woman.

That being the case, the question must be asked: What then did Israel, God's remnant community of truth, believe, embrace, and witness to the world? Whatever truth God entrusted to them at the beginning of the salvation story, would it not follow that the matching bookend at the end of the story would embrace and espouse the same divine truth?

Consider now 11 tenets that the remnant bookend at the beginning of

the salvation story preserved and propagated:²

1 Monotheism. Clifford Goldstein describes the preservation of this divine truth in an ancient world cluttered with gods and goddesses: "Then, amid this parade of polytheism, a small nation of ex-slaves, refugees without their own land, wanderers without a country, proclaimed one of the most radical ideas in antiquity: *Shema Yisrael, Adonai Elohanu, Adonai Echad*, which means, 'Hear O Israel, the Lord is God, the Lord is one' (Deut. 6:4)."³ Was monotheism some newfangled proposition? Hardly. It was as old as the earth. Polytheism was what was new. And so God raised up a remnant community to restore the old, old truth.

2 The seventh-day Sabbath. Hardly a new truth, this one also stretched all the way back to Creation. But the Creator needed a people to champion that forgotten truth of that forgotten day. And so He raised up a remnant.

3 The Ten Commandments. Oh yes, the surrounding nations had their civil and religious codes and laws. But nothing compared with the profound simplicity and all-inclusiveness of the Decalogue, God's 10 precepts for human happiness. God needed a remnant to champion His law.

4 Creation. Against the most absurd and silly myths abounding in the pagan nations surrounding Israel, Judaism taught that a loving Creator-God hand-shaped a perfect planet into existence in a single week of human time, culminating in the seventh-day Sabbath. It was not a new truth. Israel was raised up to champion the oldest truth of all.

5 The sanctuary. Oh sure, the pagans had their sanctuaries and temples. But they also had prostitution and human sacrifices. God raised up Israel

so that the ancient truth of a divine sacrifice, the Lamb of God that takes away the sin of the world—that truth taught at the gates of Eden—might be firmly established and proclaimed throughout the earth. No other religion so profoundly confronted the sin problem of humanity and the salvation gift of God. God needed a remnant to champion in advance the glorious truth of Calvary to the whole world.

6 Truth about death. The Hebrews were unique among all peoples in teaching that death was an unconscious sleep. The pagan pharaohs and priests of Egypt had concocted an elaborate system of death based on the false premise that the human soul is immortal. But God raised up a remnant community to champion the truth that only the Creator-God can restore and resurrect human life, and that He will do so at the end of time.

7 A health message. The great principles of a proper diet, originating in Eden itself, were continued and propagated by the Jewish people. In a world that knew nothing about fat and cholesterol and heart disease and cancer, God instilled in His remnant the teaching of clean and unclean foods, principles of dietary health, founded on the ideal and natural diet of Eden.

8 The great controversy between God and Satan. Job, the oldest book of the Old Testament, graphically introduced the great cosmic theme of a battle between God and Satan for the loyalty of humanity. Israel's pagan neighbors offered a pantheon of philosophies and myths about this cosmic battle. Only the Hebrews championed the truth about it.

9 The Spirit of prophecy. It is to the Hebrews that we still turn for the rich legacy of their prophets, both canonical and noncanonical, male and female. It was divinely inspired messages of these prophets

that eventually formed the very basis of all Judeo-Christian faith today. False prophets abounded in the world around them. But God raised up a remnant with the true Spirit of prophecy, to be a shining light in a dark, dark night.

10 The Day of Atonement. Buried deep within Israel's sanctuary service lay the truth about the great Day of Atonement, a type of the final judgment and cleansing in the heavenly sanctuary above. No other religion even faintly captured this truth. But it was truth nonetheless, and God raised up a people who would proclaim it to the world. Judgment is coming, it said; turn to the Saviour God.

11 The coming Redeemer Messiah. Israel had the truth about both advents of the Messiah, but particularly the first. The Jews were given special privilege in announcing the Messiah's arrival, and they themselves were to prepare for it. Israel alone possessed the great Messianic prophecies of Isaiah 53, Daniel 9, and Psalm 22. Was this a new truth? Certainly not. All the way back to the cherubim-guarded gates of Eden was Genesis 3:15's promise to humanity that through the woman God would provide the deliverer from sin and death. God simply needed a remnant community who would share the shining truth with the rest of His world.

And if only Israel had embraced the Messiah when He came to them!

But the record is bitterly sad: "He came unto his own, and his own received him not" (John 1:11, KJV). Had they accepted Christ, there would have been no need for any further remnant. Israel would have carried God's truth to the end. They would not have been a bookend; they would have become the entire shelf of God's salvation story. But alas, having it all, they missed it all in their rejection of Jesus Christ.

There they are, 11 ancient truths God has always needed a remnant community to champion. Let me ask you: If there were a remnant community to preserve and propagate those truths at the beginning of the salvation story, would it not follow that the same God would also raise up a last remnant community to preserve and propagate those very same truths at the end of the story?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17, KJV).

The Apocalypse is clear: There is a remnant community today that has been raised up by God, just as surely as He raised up Israel of old. They too are His chosen people. Not because they are greater than the rest. Israel wasn't, nor will they be. But because of the sovereign grace and love of God, they have been raised up, as inheritors of ancient Israel's legacy, to share the glad and urgent tidings of these eternal truths with an end-time world. Their twofold reason for existence is the same as Israel's: to preserve in the world and proclaim to the world the truth of the Creator-Saviour God. Revelation 12:17 is not an apocalyptic call to arrogance; it is a prophetic call to faithfulness.

And who is that remnant community today? All you need to do is take that list of 11 truths, center them all in Jesus Christ, the great summation of all truth, and then search the face of this end-time earth. Surely the Spirit of all truth will lead every honest seeker to find that remnant of God today.

There can be only one remnant community of truth on earth, one divinely raised repository of what the Scriptures have taught from the beginning. Portions of these great tenets can be found in communities of faith the world over. But one community embraces all 11. Find the community that teaches and embraces and witnesses to all 11 as they are in Christ Jesus, and you will have found God's remnant at the end of the salvation

story. Because the bookends match!

What then shall we say in conclusion? The truth about the bookends is in itself a passionate appeal, is it not? First, it is an appeal to cultural Adventists. Very much like the cultural Jews today, do we remain with our own kind out of social convenience, or historical nostalgia, or professional requirement? The time has come for us all to reexamine and reevaluate our membership in the remnant community. Why am I a Seventh-day Adventist today? If it is for reasons of convenience or employment that I go with the flow and ride with the tide, then would I ever take a radical stand for the Lord of the remnant truth when the second holocaust comes?

The truth about the bookends is also a passionate appeal to the men and women and young adults of earth who have yet to join God's remnant community of faith. Please do not look to that community for holiness or perfection, for neither Israel of old nor the remnant today have always lived up to the truths they espoused. But, my friend, you must take seriously the message God has entrusted to His remnant, chosen people. Because He has chosen you, too. It is high time you stand up for what you have found to be truth—eternal truth. Now is the hour, because God needs your remnant witness, too. Not everyone will understand your decision, but you must leave the consequences to God. He simply calls you to follow your conscience and His Holy Scriptures.

The bookends offer a third and final appeal to my fellow travelers in the remnant community of faith. The sad and somber story of John 1:11 has every potential and possibility of repeating itself in the remnant bookend on this side of the shelf. "He came unto his own, and his own received him not." Woe be to the Seventh-day Adventist heart lifted up in pride over its theological pedigree, its doctrinal orthodoxy, its ecclesiastical legacy. The story of the remnant bookend 2,000 years ago is tragic proof enough

The Remnant and Its Mission

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Rev. 12:17; 14:6-12; 18:1-4; 2 Cor. 5:10; Jude 3, 14; 1 Peter 1:16-19; 2 Peter 3:10-14; Rev. 21:1-14.)
Fundamental Belief No. 12.

that all the theological orthodoxy in the world can never save a community or a soul.

The verse that follows John 1:11 tells the truth for Adventism in the twilight of the twentieth century: "But to all who received him, who believed in his name, he gave power to become children of God." Because in the end what will matter most, what will matter last, will be a passionate and personal relationship with God.

The great Babe Ruth, who hit 714 home runs during his baseball career, was playing one of his last major league games—for the Boston Braves against the Cincinnati Reds. But he was no longer as agile as he once had been. He fumbled the ball and threw badly, and in one inning alone his errors were responsible for five Cincinnati runs! As the Babe walked off the field after the third out, the fickle crowd turned on their aging

hero, and boos and catcalls descended from the stands. The Babe dropped his head and kept on walking.

Just then a young boy leaped over the railing and onto the playing field. Racing toward the Babe with tears trickling down his little cheeks, the boy threw his chubby arms around the stocky legs of his big hero: "Never mind the crowd. I love you, Babe!"

Ruth didn't miss a beat. He reached down and scooped the little tyke into his arms, threw him in the air, gave him a giant bear hug, placed him back on his feet, and with a playful pat on his head the two of them walked hand in hand to the dugout.

Suddenly the booing stopped and a hush fell over that entire park. Why? Because in those brief moments the crowd saw a different kind of hero—a man who, in spite of a dismal day on the field, could still care about a little boy. And now he was no longer being judged by his accomplishments—neither his past successes nor his present failures mattered. For in the end a relationship made all the difference in the world.

And that is the truth the remnant must return to. Because in the end what will matter most, what will matter last, will be a personal relationship with God. "To all who received him." Can you think of anything better for the remnant to receive than Jesus? ■

* Unless otherwise noted, all scriptural references are from the New Revised Standard Version.

¹ Henri J. M. Nouwen, *Life of the Beloved* (New York: Crossroads Pub. Co., 1992), pp. 46, 47.

² I am indebted to Clifford Goldstein, an American Jew who became a Seventh-day Adventist Christian, for identifying 10 of the following 11 in his insightful book *The Remnant* (Boise, Idaho: Pacific Press Pub. Assn., 1994).

³ *Ibid.*, p. 29.

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You Do Have a Choice

What counts is how we respond to the knocks.

BY DAVID N. MARSHALL

L

IFE IS A UNIVERSITY OF HARD

knocks.

You've noticed!

Me too.

What counts is how we respond to the

knocks when they come—and what we learn from them.

Hard knocks are inevitable. Misery as a result of hard knocks is optional. You *can* respond with joy!

Take this man that I knew of . . .

He abandoned a top-flight career to become a Christian. But that was the beginning, not the end, of his troubles. The decades of life that remained to him were filled with persecution and tough times—hard knocks. Few men have been so misunderstood, their motives so misconstrued. On top of that, he had to put up with a constant ailment that just wouldn't quit.

But he never complained, never once wished he had not met Jesus. Once, however, for his own reasons, he listed a few of the problems he had encountered. Read what he wrote: "Five different times the Jews gave me their terrible thirty-nine lashes. Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked. Once I was in the open sea all night and the whole next day. I have traveled many weary miles and have been often in great danger from flooded rivers, and from robbers, and from my own people, the Jews, as well as from the hands of the Gentiles. I

have faced grave danger . . . in the cities and . . . in the deserts and in the stormy seas and from men who claim to be brothers in Christ but are not. I have lived with weariness and pain and sleepless nights. Often I have been hungry and thirsty and have gone without food; often I have shivered with cold, without enough clothing to keep me warm" (2 Cor. 11:24-27, TLB).

Quite a catalog, you'll admit.

Was he on a "poor me" kick? Not on your life! He displayed real embarrassment at having to write in this way (see 2 Cor. 11:16-24). Paul's enemies, who walked in his wake to undo his work, made much of their credentials. They spoke of being a "chosen people" with an impeccable pedigree. "So have I," said Paul, "but it doesn't mean a thing!" Then he set out *his* CV, strung out his credentials—*his scars!*

Is Paul encouraging us to parade *our* scars? Certainly not. When we've read about his, we realize that we don't have any worth mentioning. Though from time to time even the most balanced among us get caught up in what computer buffs call a "feed-forward loop situation," get "stuck in a loop." When we face difficulties, major or minor, we start compiling a list of them. Then we mull over the list, item by item, find a common theme, and all of a sudden we're at the end of our tether! Item 1 might have been an annoying encounter; but to that we add all the crises in the family over the past 12 months, half a hundred other irritating encounters, plus the odd full-blown verbal punch up—and suddenly it's time for that long-scheduled breakdown.

Don't do it. It will ruin your health—and destroy the happiness of those around you.

At the beginning of the year I had a letter from a man I hardly knew, but it contained some wonderful advice: "Anyone can carry his burden, however heavy, for one day. And that's all the Lord asks. Life consists of little things—one step after another, one breath after another, one heartbeat

after another, one word after another. Yard by yard, life is hard; but inch by inch, it's a cinch."

When troubles strike—major or minor—you've got a choice.

Basically, the choice is between the Jacob way or the Joseph way. Jacob said, "All these things are against me!" Joseph said, "Man started this train of events for evil, but God made good

*Yard by yard,
life is hard; but
inch by inch,
it's a cinch.*

come out of it."

It all comes down to *choice*, *perspective*, and *trust*.

Choice? My choice of attitude. Attitude is more important than my past, my education, the contents of my bank account, my successes or failures, fame or pain, what other people think of me or say of me, my circumstances, or my job. Attitude fuels my fire or assaults my hope. When my attitudes are right, there's no barrier too high, no valley too deep, no challenge too great.

Perspective?

When you add up your problems, they become too big. When you analyze them, they become too complex. Dwell on 3:00 a.m., out-of-proportion, worst-case scenarios—and they'll crush you. All you are ever required to do is to live one day at a time. God never gives you more than that with which you can cope in the compass of a single day. You're designed to cope with only a dayful of troubles.

Trust? But we're not ever required to cope with today's troubles alone. Either we do or do not believe in the sovereignty of God. We *do*! Then let's live as if we do.

Trust God. Ask Him to give you the peace you often forfeit and take the needless pain you bear, all because in prayer you've handed your burdens to the Lord. God is big enough! Trust is the key.

Self-pity is "private enemy number one." When things happen that we don't deserve and haven't asked for, our natural tendency is to curl into the fetal position. It's *natural*, but it helps nobody, least of all ourselves. Turn it over to God, the specialist who has never yet been handed an impossibility He couldn't handle. Grab that problem by the throat and thrust it skyward!

Remember when Paul was whipped at Philippi, chained by wrists and ankles to a prison wall, his back ribboned? If there was ever a time for self-pity and bitterness, that was it. Paul was there in response to the "Come to Macedonia" vision, and Philippi was his first stab at European evangelism. *And look where God had landed him!*

But that was not how Paul saw it. He exercised *choice*—and his choice was joy! He exercised *perspective*—and saw this was a time of opportunity. He exercised *trust*—and decided to praise God in song (Acts 16:25).

Exactly what happened in heaven just then I have no way of knowing. Probably God just said, "Right! I'm going in!" The earth shook as He said it. Paul's chains fell off, but he was free already—because even in the face of mistreatment, thrashed and dumped in a dungeon, he had chosen joy.

"And now, my friends, I wish you joy in the Lord" (Phil. 3:1, REB). ■

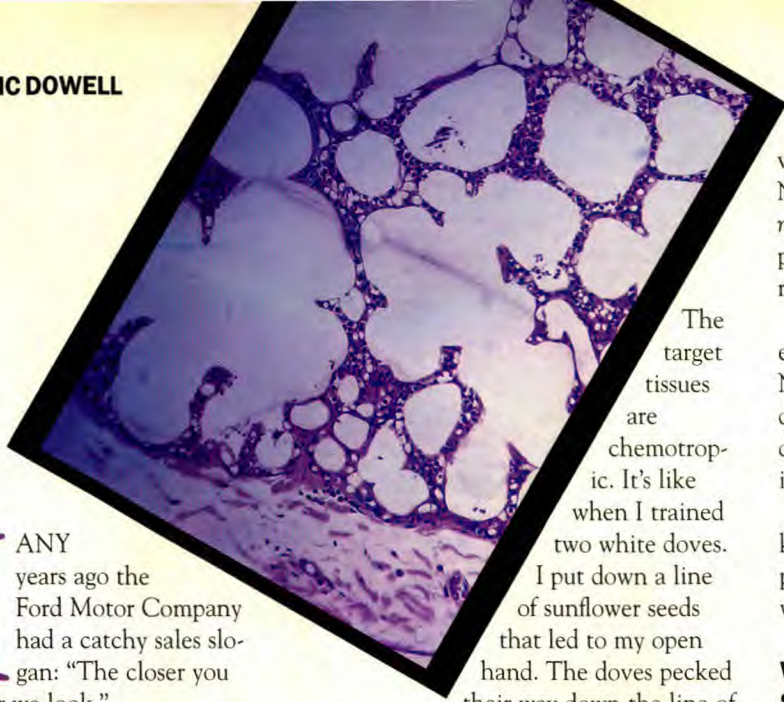
Choose joy!

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A Potpourri of Praise

The
existence
of intelligent
life demands
an intelligent
Creator.



The target tissues are chemotropic. It's like when I trained two white doves. I put down a line of sunflower seeds that led to my open hand. The doves pecked their way down the line of seeds and were soon eating out of my hand. The embryonic target tissues send out chemical signals that attract the growth cones.

MANY years ago the Ford Motor Company had a catchy sales slogan: "The closer you look, the better we look."

So it is with God's creation. In fact, it's better. Even a car fresh off the showroom floor has slight cosmetic flaws. But the closer we look at God's handiwork, the more marvels we see. From the tiny flowered grasses to the breathtaking beauty of an orchid, the closer we look, the more amazed we become.

True, the glory of God's creation is sometimes marred by the tragic consequences of sin. But there is still a *grandeur*—a majesty, a dignity, a splendor—about the basic components of God's creation that cause us to say with David, "O Lord," yes, "*our Lord*, how majestic is your name in all the earth!" (Ps. 8:1).*

What 25,000 Chicken Brains Taught Us

Dr. Santiago Ramon y Cajal was puzzled. A neurobiologist, he had discovered the growth cone at the end of a developing nerve cell in an embryo. He called it a living "battering ram" because it seemed to push its way toward specific tissues.

But how, he asked, do growth cones know where to go? How do they make the right connections? About 100 years and 25,000 chicken brains later, Marc Tessier-Lavigne of the University of California at San Francisco found the answer.

Tessier-Lavigne identified two chemotropic proteins and called them, very appropriately, netrin-1 and netrin-2. Netrin comes from the Sanskrit word *netr*, meaning "one who guides."¹ These proteins lure the growth cones to the right destination.

It took 25,000 chicken brains to purify enough netrin for his experiments. Netrin is found in many species, and demonstrates the Creator's economy of design as He formed the marvelously intricate machinery of embryonic growth.

David was right when he wrote: "You knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made" (Ps. 139:13, 14).

What Evolution Didn't Do and Shark Cartilage Can't Do

In his *Origin of Species* Charles Darwin wrote: "If it could be demonstrated that any complex organ existed, which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down."² Is there such an example?

If you have arthritis or have had a brush with cancer, the chances are that some well-meaning person has advised you to visit a health store and buy some shark cartilage. Don't waste your money. Except for a questionable Cuban study touted by *60 Minutes*, there is no scientific evidence that ingesting shark cartilage will do you any good.

The story has been hard on sharks. From Asia to America there has been almost a frenzy of shark eating. Why the excitement? Well, have you ever seen a sick shark? Probably not.



For they have a well-developed immune system, much like our own.

Immune systems are terribly complicated. There are B cells that are manufactured in the fetal liver and then later in the bone marrow. There are T cells manufactured from stem cells in the thymus gland. There are T helper cells that rush to help B cells. There are T_H cells and T_C cells and T_S cells, and memory cells that “remember” a previous immune response. Then there are the phagocytes: blood monocytes, macrophages, and neutrophils. Their function is to take up pathogens and foreign material and recycle cell debris. The list goes on and on. All these cell types react in a coordinated way to produce an effective immune system.

T cells are the Marine Corps of the immune system. Like galleons of old, they sail the vascular seas. When headquarters (the major histocompatibility complex [MHC]) signals the approach of an enemy, the T cell closes in. It swings its 10-nanometer guns around (storage granules in the T cell's cytoplasm move to face the invader), it throws out its grappling hooks, pulls the

enemy close, and then fires lethal shells that make gaping holes in the enemy. The shells are armed with perforin—so named, presumably, because it perforates the sides of the enemy ship—and within a few minutes it sinks. Then off the T cell sails to find another target.

Perforin itself is very toxic stuff. So special rules are laid down for its use. For example, it's lethal only in the presence of calcium ions. If there is accidental spillage, it's harmless.

Sharks appear on the scene with fully developed disease-fighting systems. Before them there is not a trace of antibodies or any important immune proteins.³ After them everything is in place. There is no evidence that their immune system evolved. *Sharks arrive fully equipped.*

“How many are your works, O Lord! In wisdom you made them all; the earth is full of your creatures. There is the sea, vast and spacious, teeming with creatures

beyond number—living things both large and small. . . . I will sing to the Lord all my life” (Ps. 104:24-33).

What the Rocks Won't Say and What Flies Won't Do

Stasis is a word that is current in the study of paleontology. It kept sounding in my mind the last time I visited the Royal Tyrrell Museum in Alberta, Canada. What anchored the word in my mind were several exhibits that had not been on display my previous visit.

One was a large slab of rock with bird footprints on it. The sign noted that the footprints were 130 million years old and were indistinguishable from those of modern birds. Another was an insect trapped in amber, and the museum had noted it as being 40 million years old. It too was indistinguishable from its modern relatives. Then there were fossils: a soft-shelled turtle 100 million years old, a gar 77 million years old, and a sturgeon 100 million years old. Displayed with each picture were the modern relatives, identical and very much alive, swimming around in a fish tank. *The testimony of the rocks is stasis—stability—not change.*

Niles Eldredge was confronted by this when working on his doctoral thesis a number of years ago. He set out to demonstrate Darwinian evolution by documenting the progressive change over millions of years in one kind of brachiopod. As he collected his specimens, he became aware of a troubling problem: there was no evidence of change.



Perhaps, he reasoned, when he examined his specimens in the laboratory, the microscope would reveal the changes he was looking for. But no such luck. The microscope spoke clearly: no change.

Darwin blamed paucity of samples for lack of evidence for change, but modern research has demonstrated that where fossil evidence is most common, evolution is most obviously absent. In places where new species are evident, it's because they have migrated into the area, not because they have evolved.⁴

Because of this dilemma, Eldredge and Stephen Jay Gould came up with a radical new hypothesis: "punctuated equilibria." The isolation of species, they theorized, triggers change, but the isolation and the shortness of time, geologically speaking, make the discovery of transitional forms very unlikely. Changes taking place in isolation lead to an explosion of new species. It's a brilliant theory, providing a rationale for what is not there.⁵

But does punctuated equilibrium work? Ask the fruit fly, *Drosophila melanogaster*. A favorite of geneticists, it even has its own genome project (a study of the total genetic makeup). The little critter is only two fifths of a millimeter long and weighs in at 1.5 milligrams. It has a life span of 7-10 days, and it breeds, well, like flies. The flies are ideal for research work because they are anatomically complex, easily handled, cheap to keep, and not fussy about food. Every university lab worth the name has bottles of them busily eating, breeding, and dying.

Genetic study of the flies began at Columbia University by T. H. Morgan, who discovered the first mutation in 1910. Study of X-ray mutagenesis started in 1927, and chemical mutations in 1946. Thousands upon thousands of generations have been bred in

isolation, but flies will be flies. No new critters have appeared.

It's not as though scientists have not looked for them; they have. Research on fruit flies in the Hawaiian archipelago, where a third of all known *Drosophila* species occur, has shown that new species have formed—probably spreading to other islands by one wind-blown preg-

nant female.⁶

The poor little flies have been separated by wind and weather in the Hawaiian Islands for—according to scientific researchers—a minimum of 6 million years. In laboratories they have been blasted with X-rays and shot with noxious chemicals for almost 100 years, and during this time they have produced thousands upon thousands of generations—but they are still flies. By manipulating a fly's genes, scientists can make eyes grow on wings and legs grow on heads, but it is still a fly. Researchers can produce a fly with arthritic, weak, pigmented joints; they can make a "doomed" fly that appears normal but starts dying immediately; they can produce a "parched fly" that has a high rate of water loss. Yet they are all still flies. They breed according to their kind.

"Did you not know? Have you not heard? The Lord is the everlasting God, the Creator" (Isa. 40:28).

What Quails and Pendulum Clocks Have in Common

I have seen them often in my hikes.



Four or five baby quail walking in line

behind their mother with their heads bravely held up. They look confident and cute—and they are all the same size! Although the eggs were laid over a period of a week or 10 days, they still all hatch together.

Before we say more about the chicks, let's take a look at eggs in general. They seem to be such ordinary, familiar things. But a fertilized egg is a living, intricate, breathing marvel.

Make yourself into a molecule for a moment and journey with me into an egg. We begin on the cuticle, or shell proper. The cuticle is made of columns or pores of calcite crystals. We slide down one of the some 10,000 pores and land on what are called the outer and inner shell membranes.

The permeability of the shell and membranes is delicately balanced to meet the needs of the developing embryo. There is a very thin film between the



outer and inner membranes, and then we arrive at the chorioallantoic membrane, which provides the respiratory system. Every second some 20 trillion oxygen molecules pass into the egg and 14 trillion carbon dioxide molecules pass out with some 20 trillion water vapor molecules. If too much oxygen comes in, the embryo will be desiccated; if too little, the embryo will drown. As water evaporates out, oxygen enters a special holding area at the blunt end of the egg.

On the nineteenth day the chick pokes a hole in that sack and begins to breathe. It's called "internal pipping," and it prepares the lungs for the first rush of fresh air six hours later, when the chick is ready to push its egg tooth through the outer shell and breathe the atmosphere for the first time.



Gas exchange in the egg works by diffusion, and the diffusion works according to a physical law discovered by Adolph Fick in 1855. The law, as expressed in eggs, could be paraphrased:

"The amount of a given gas diffusing through the pores of an eggshell will be in proportion to the area of the pores in the eggshell and to the difference between the concentration of the diffusing gas at one end of the pores and the concentration at the other end." So what?

Just this: Whether it is a hummingbird egg weighing a gram or an ostrich egg weighing 1.3 kilograms, the proportions will be the same, and the needs of the growing chick will be met.

Now back to the quails. Nesting, even at its best, is a dangerous time. And when the eggs are about to hatch, mother quail has quite a problem. She has no baby-sitter she can call on to sit on unhatched eggs while she forages for food for the early birds. The eggs must hatch together. How does nature provide?

Think of Christiaan Huygens, who invented pendulum clocks. He had two hanging on the wall in his bedroom. Confined to his bed one day, he noticed that the pendulums were swinging in perfect synchrony.

He got out of bed, put them out of sync, and watched. Within a half hour they were back in sync again. Christiaan Huygens had discovered a secret of nature called "biological synchronization."

Take fireflies, for example. They each have their own rhythm, but let them congregate in a tree, and soon they will be flashing in concert. Listen to the crickets on a warm evening; they chirp together in unison. And frogs croak together in a pond.

Our heart does the same. It has a natural pacemaker. There is a group of some 10,000 cells called the sinoatrial node, which keeps our heart beating as it should.

The same thing happens in the quail eggs. The hatching chicks are brought into sync. They hatch together, and the mother quail's problem is solved.⁷

Next time you see the little quail in line behind their mother, think of Christiaan Huygens' pendulum clocks and offer a prayer of praise to the Creator, who made laws of harmony that enable things to work so beautifully together.

The Soon-coming Harmony

Sin has spoiled much of what God made, but we can still see His hand in nature. The biological synchronizations around us remind one of the last paragraph in Ellen White's book *The Great Controversy*. When the discordancies of evil have been rooted out, then "one pulse of harmony and gladness beats through the vast creation. From Him who created all flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."

That will be the ultimate, triumphant synchronization, "when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ" (Eph. 1:10).

Maranatha! ■

* Scripture references are from the New International Version.

¹ See *Scientific American*, January 1995, p. 17.

² Charles Darwin, *The Origin of Species* (Chicago: Great Books Foundation, 1957), Vol. VII, p. 204.

³ Invertebrates do, of course, have immune mechanisms, but only on a molecular level. These are not fully understood, but they seem to perform some of the functions of protein-based systems. For example, lectins bond to sugar molecules on cells and form a sticky mass. They possibly tag invading organisms.

⁴ See Gould's statement regarding this in "Ten Thousand Acts of Kindness," *Natural History*, December 1988, p. 14.

⁵ Although Gould is an outspoken critic of the creation hypothesis, he deserves admiration. His intellect, his wide reading, and above all his willingness to deal honestly with evidence within the boundary of his tradition is admirable.

⁶ For the full account, see J. S. Jones, "Models of Speciation—The Evidence of *Drosophila*," *Nature* 289:743.

⁷ The mother hen does seek to delay the incubation of the early eggs, but this can be done only partially and is insufficient to account for the synchronization of hatching.

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Whose Family Values Are We Talking About?

Not long ago in the United States, talk of “family values” became the rage. (I recall it was during a time of fervent political finger-pointing.) People from all sidewalks of life joined in the discourse, each desiring to tell what was wrong with our society, our government, our schools, our homes, and our children.

After all the talk, things pretty well went back to normal. Few minds were changed; fewer lives were changed. We looked for a new banner to raise, a new media hot topic to debate.

So it came as some surprise for me to wander into the kitchen of our friends Greg and Cindy Nelson—well *after* the “family values furor”—and find tacked next to the dog food coupons on their bulletin board a list of five specifics under the heading “Our Family Values.”

This was more than I could bear. Bristling to full height, I began my harangue. (Sometimes I have to set my friends straight. I see it more as a courtesy, actually.)

“Hey!” I said to Greg. “You can’t do that. You’re getting way too practical here. We’re supposed to *talk* about them, not actually *do* something.”

Greg laughed, shook his head, and said, “I know. It’s quite a concept.”

It was a concept, I had to admit. *Could my children benefit from more specifics than the classic “Love God and keep your room clean”?*

I carried that concept home with me to Yolanda, Nathan, and Geoffrey, and at my next family worship I proposed that we develop our own values. Over the next week each of us created a personalized list of vital

traits. At the end of the week we put our lists together, combining where possible, and produced the Blake Family Values.

Despite some outlandish complaints (“You can quit editing, Dad”), the process was relatively painless. We tried—some of us—to fit the values into five, or seven, or 10, but nine worked best. Our list differs from the Nelsons’ list, a distinction that is fine and natural. We like differences.

The accompanying list is what we came up with. Please view it merely as a *sample*.

We posted this list on the kitchen bulletin board and in our bedrooms. I’d like to add some fancy-colored border and frame the document in the family room.

I’d also like to add some values (for example, “Appreciate the differences in others,” or maybe “Place our shoes neatly inside our closets”), but we haven’t caused to discuss possible changes. We’re waiting for the next political season.

Decide your own values, Christian families, even families of one.

Post them. Read them. Live them.

Our Family Values

1. Maintain loving friendship with God first.
2. Be honest and trustworthy.
3. Work at holding a patient, cheerful, teachable outlook.
4. Deeply respect life and environment.
5. Maximize and risk God-given talents.
6. Live healthy lives.
7. Pray with all our mind, heart, soul, and strength.
8. Use time responsibly.
9. Practice courtesy, generosity, and service toward all people.

Chris Blake lives in Lincoln, Nebraska, where he teaches at Union College and values his family.



Avondale College Celebrates 100 Years of Educational Ministry

BY PHILIP KNIGHT, AVONDALE COLLEGE PUBLIC RELATIONS DIRECTOR

It was April 28, 1897, when Avondale College's first two students began classes in Bethel Hall. Exactly 100 years later hundreds of students, alumni, faculty, and staff gathered at the same location in Cooranbong, Australia, to commemorate the college's century of Christian education.

The ceremonies commenced with uniformed nursing and aviation students participating in a flag-raising ceremony. A drama group consisting of present staff and students re-created the initial period of college life, depicting an early worship and class setting. A horse-drawn buggy transported a person portraying Ellen G. White, one of the college's founders, to the site, after which she delivered a statement on the basic fundamentals of education and the commencement of classes at Avondale.

In reflecting on 100 years of Christian education, Avondale princi-



VISIONARY MESSAGE: College principal Geoffrey Madigan presents his "A Time of Vision" sermon at the community service.

pal Geoffrey Madigan said, "Education is not ultimately about how much we know, but about what sort of people we are. Our founders saw the purpose of education in the context of service—and this is what makes this place unique."

Don Hansen, history lecturer, reflected on the development of Avondale up until 1965, while Bryan Ball, president of the South Pacific Division and a former principal, spoke about Avondale from 1965 to the present and into the future.

The ceremony also included the presentation of a time capsule, a huge birthday cake, and an aerobatics tribute to 100 years of education by pilot Phil Unicomb in his Pitts Special aircraft.

The commemoration ceremony was part of the college's Heritage Week, which celebrated Avondale's students. The week of spiritual and cultural activities culmi-

nated with a two-hour worship program reflecting on a century of worship at Avondale College.

A musical and dramatic journey through time, starting in 1897 and visiting several significant eras along the way, provided an interesting insight into various aspects of worship over the years. Although some styles of worship may have changed, the underlying reason for worship has not. As one participant observed, "While it is nice to reflect on 100 years, ultimately we are here to worship Jesus Christ and to lift Him up in our worship and praise." Nearly 1,000 students, staff members, and visitors attended the program.

High Point

Steve Thompson, director of Avondale's Theology Department, led out in a rousing song service featuring early Advent hymns. A high point of the program came when a letter written by Ellen White was read.



BIRTHPLACE: Bethel Hall, Avondale College's original classroom building, was the site of a special commemoration ceremony.



DRAMATIC MESSAGE: In a dramatic skit, students and faculty members re-create events in the college's early years.

Biblical preaching has always been a feature of worship at Avondale College, and the period 1915-1945 was represented by N. C. "Nubby" Burns (played by theology student Darren Slade) preaching very enthusiastically from an extract of an original 1939 sermon "Why Hitler Cannot Win," based on the prophecies of Daniel and Revelation.

Burns' evangelistic meetings at the time were supported by the King's Herald, and in recognition of this, a fitting rendition of "In Dat Great Gittin' Up Mornin'" was presented by a local quartet.

Principal Madigan preached on the centenary theme "A Time of Vision" and reflected on what it really means



COMMUNITY STATEMENT: Avondale's heritage celebration ended with a special community worship service.

to put one's faith and trust in God, not just historically, but now and in the future. While principles stay the same, methods may change.

In the message Madigan quoted a former principal, Edward Rosendahl, who once wrote, "True, Avondale

College is not what it used to be, but in many ways it would be archaic if it was. There have been and will continue to be changes, but the essential vision of a world in need will not change until the Lord comes."

Spiritual Vision

The whole week was an enjoyable and uplifting time of reflection, not only bringing back memories of 100 years of education and worship but also catching a spir-

itual vision of the challenges and opportunities that lie before the college and the worshiping community. Avondale may be 100 years old, but it still has the vision of youth. The vision of its original founders is as strong as ever.

NEWS BREAK

Adventists Applaud Yeltsin Veto

Seventh-day Adventist communication leaders at a July 24 summit meeting in Bracknell, Berkshire, England, applauded the decision of Russian president Boris Yeltsin not to sign into law a controversial bill that would have seriously damaged religious freedom.

The Duma (Russia's legislature) had passed the bill by an overwhelming majority on June 8. A key provision in the measure would have changed all religious groups whose legal status has not been recognized for more than 15 years into second-class associations, depriving the groups of government recognition and restricting their activities.

"Intense pressure against the proposed legislation from many national governments, church organizations, and religious liberty associations significantly influenced the president," said Ray Dabrowski, director of the General Conference Communication Department.

"One can only applaud the president's decision not to sign a restrictive law that excluded certain recent minority religions in Russia," said Dabrowski.

"Although the proposed law would not have affected the Seventh-day Adventist Church, since it has a 110-year history in Russia, I am pleased to see that President Yeltsin supports religious liberty in our country," said Bogdan Kachmar, communication director for Adventists in Russia, expressing his plea-

sure that other churches would not be discriminated against.

"If this law had [gone into effect], it would have been a major setback for the continuing process of greater democracy and an open society. Adventists have always been committed to the principle that everyone should be able to choose their own religious beliefs."

Maria Loukina, associate professor of journalism and vice dean of Moscow State University, endorsed this view. An Orthodox Christian and a member of the World Association of Christian Communicators, she objected to the deliberate targeting of minority churches.

"The rights of religious minorities would have been annulled under this law, especially those that are new in Russia," Loukina comments. "This applies particularly to new Protestant groups. One of the most basic human rights is the right to choose your religion, which would have been compromised by the proposed law. It is deliberately targeted against foreign evangelism."

John Graz, secretary-general of the International Religious Liberty Association and director of the General Conference Public Affairs and Religious Liberty Department, sent a letter to Yeltsin to thank him for his veto.

"I thanked President Yeltsin for his courageous decision to veto the bill and for his strong line in favor of religious freedom and democracy. Our letters and the message voted in June by the participants of the world congress in Rio de

Mars: Are We Alone?

BY JONATHAN GALLAGHER, ASSISTANT DIRECTOR, GENERAL CONFERENCE COMMUNICATION DEPARTMENT

The stunning pictures the Mars *Pathfinder* spacecraft fired across 120 million miles of deep space sent a message: *We are alone.*

For thousands of years humanity has dreamed of finding intelligent life on another planet, of contacting another race of creatures, of discovering we are not the only thinking beings adrift in the vastness of interstellar space. We want to believe that we are not alone.

But as the rover probed the Martian surface, we were reminded that apparently, at least in the solar system we call home, we are alone. Instead of discovering little green men or advanced civilizations of superbeings, we merely scratched at the surface of a cold, cold land, hoping for the odd trace of some microbe that might once have been there.

A far cry from even the recent past, when many looked for the creators of the "canals" on Mars and dreamed of

angelic creatures from Venus, the planet of love.

Indeed, all the evidence, from SETI (the Search for Extra-terrestrial Intelligence) to the messages from the *Pioneer* spacecraft, from Venus probes to *Voyager* spacecraft circling the outer planets, from the Mars *Viking* landers to the radio-controlled lander buzzing around the Martian landscape—it all says, "We are alone."

But instead of making us feel insecure, lost, and lonely, that fact should point us back to the heavens, which declare the glory God.

The God of the universe, the God of our galaxy, the God of our solar system, is our God too. Even as we, like David, look to the stars and are humbled, God is mindful of us. He *does* care—so much that He came, not in a spacecraft, but as one of us—to save us from ourselves.

God tells us: We are not alone.

NEWS COMMENTARY

NEWS BREAK

Janeiro on religious freedom were useful. We hope that the Duma will understand that religious freedom does not threaten either the cultural identity of Russia or the religious feelings of the people," said Graz.

Adventists had joined other faith communities in praying that this restrictive law would not be enacted and in publicizing the danger to religious liberty, not just in Russia, but as a concern for everyone who recognizes the importance of human rights and freedom of conscience on a global scale.—By Jonathan Gallagher, under appointment as assistant director of the General Conference Communication Department.

LLUMC to Help Initiate Philippine Charity Clinic

Officials of Loma Linda University and the LLU Medical Center have signed a resolution to assist Philippine representatives in the development of the proposed Seventh-day Adventist Charity Clinic, in the capital city of Manila.

Under the terms of the agreement the medical center will provide advice, guidance, and consulting services to the project in the areas of planning, budgeting, construction, procurement of equipment and supplies, clinical services, laboratory support, staff training, and continuing education.

Expansion Completed on AU Campus Church

Some 225 volunteers donated 16,000 hours to complete a massive expansion project for one of North America's largest Adventist churches. The \$3.9 million expansion of the Pioneer Memorial Seventh-day Adventist Church in Berrien Springs, Michigan, doubled the interior size of the Andrews University campus church.

The expansion created two new church wings that extend north and south from the existing building. The



NEW WINGS: The Pioneer Memorial Church expansion added two wings extending from the church's original structure.

Religion in America

Louisiana Initiates "Covenant Marriage" Law

A new law passed by the Louisiana state legislature makes it more difficult for some couples to marry and break up.

The covenant marriage legislation requires those who receive a the marriage license to undergo counseling before an exchange of vows, and stipulates more counseling before divorce. A breakup would become more expensive. Couples can still obtain traditional marriage licenses that permit no-fault divorces. Already Catholic and Episcopal leaders say they will consider offering church weddings only to couples with the new license.—*Religion News Service*.

Churches, Labor Unions Renew Ties

Not since Cesar Chavez and the 1960's farmworkers movement have so many religious leaders embraced the rights of North America's poorest workers. Protestant, Catholic, and Jewish leaders have joined a United Farmers of America movement to help California's strawberry pickers and other workers. Other leaders are helping to eliminate sweatshops, child labor, and poultry industry abuses.—*Religion News Service*.

116 Years Ago: James White Dies

If you had asked a late-nineteenth-century Adventist to name the greatest disaster to befall the church, the most likely response would be the premature death of James White in August of 1881.

James lived only 60 years, yet was largely responsible for developing the Adventist organizational framework and practically every institution within the church of his day. His death seemed to occur at just the wrong time in terms of theological development within Adventism.

James and his wife, Ellen, had resolved in 1881 to minimize their speaking assignments and together prepare studies on "the glorious subject of redemption that should long ago have been more fully presented to the people" (Ellen White, in *In Memoriam: A Sketch of the Last Sickness and Death of Elder James White*, p. 54).

Informing the church of his intention to refocus his theological perspective, James stated, "We feel that we have a testimony for our people at this time, relative to the exalted character of Christ, and His willingness and power to save" ("Eastern Tour," *Review and Herald*, Feb. 8, 1881).



NEWS BREAK

church members volunteered on the project as construction helpers, carpet layers, and painters, as well as performing many other tasks. The donated hours shaved \$220,000 off the project's labor costs.

"The whole process was an incredible faith journey for us," says senior pastor Dwight Nelson. "Now this facility stands as a testament to the sacrificial giving of our members and to God, who led the project all along." The new facility houses a kitchen, youth chapel, meeting rooms, and additional Sabbath school rooms.

Walla Walla College Receives Business Accreditation

Walla Walla College, in College Place, Washington, recently became the first Adventist college or university in North America to receive accreditation from the Association of Collegiate Business Schools.

The association's evaluation included curriculum, faculty qualifications, scholarly and professional activities, and computer and library resources.

"Accreditation will give WWC business graduates an advantage when applying for work positions and graduate school," says Norman Anderson, Business Department chair.

The certification was awarded after a 10-year planning process that included several self-studies.

News Notes

✓ **It Is Written** again ranks in the top 10 of the 500 most prominent religious television programs in the United States, says Robert S. Folkenberg, who cited a recent Nielsen rating report. The survey shows that 192,000 families watch *It Is Written* in just 35 cities alone.

✓ **Come one, come all** to the Review and Herald Publishing Association's first Open House and warehouse sale, 10:00 a.m. to 4:00 p.m., Sunday, September 7, at the publishing house facilities in Hagerstown, Maryland.

The program includes plant tours, a five-kilometer fun run, refreshments, children's activities, seminars, and book signings. For more information, call 301-745-3898.

✓ **HOPE BEYOND 2000**, a five-week Bible prophecy seminar by satellite, will be aired November 1-December 6, 1997. The 26-night satellite outreach meeting will feature Kenneth Cox, associate Voice of Prophecy speaker. For more information, call 909-359-0967.

What's Upcoming

Sept.	6	Global Mission Evangelism Day
Sept.	13-20	Adventist Review emphasis
Sept.	20	Family Togetherness Day

A Friend to the Friendless

The more we know God, the more intense will be our happiness.

BY ELLEN G. WHITE

You who are tempted and tried and discouraged, look up. A divine Hand is reached toward you. The hand of the Infinite is stretched over the battlements of heaven to grasp your hand in its embrace. The mighty Helper is nigh to help the most erring, the most sinful and despairing. His great heart of love is yearning with deep and tender compassion over those who are careless and neglectful of their eternal interests.

Individual Care, Love, and Sympathy

Let us remember that Jesus knows us individually, and He cares for each one as though there were not another soul on the face of the earth. He is touched with the feeling of our infirmities. He knows the wants of each of His creatures, and reads the hidden, unspoken grief of every heart. If one of the little ones for whom He died is injured, He sees it; for He is acquainted with all that is misunderstood and misrepresented by man.

Christ has weighed every human affliction, every human sorrow. He bears the weight of the yoke for every soul that yokes up with Him. He knows the sorrows which we feel to the depth of our being, and which we cannot express. If no human heart is aroused in sympathy for us, we need not feel that we are without sympathy. Christ knows; and He says, "Look unto Me and live."

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue

cannot utter it; pen cannot portray it. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it.

Fellowship in Suffering

Christ is affected as His weakest follower is affected. The sympathy of Christ is such that He cannot be an indifferent spectator of His children's sufferings. Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart.

As a faithful Physician, the world's Redeemer has His finger upon the pulse of the soul. He marks every beat; He takes note of every throb. Not an emotion thrills it, not a sorrow shades it; not a sin stains it, not a thought or purpose passes through it, with which He is not acquainted.

Christ feels the woes of every sufferer. When evil spirits rend a human frame, Christ feels the curse. When fever is burning up the life current, He feels the agony.

Talking With God

God is bending from His throne to hear the cry of the oppressed. To every sincere prayer He answers, "Here am I." The prayer that ascends from a broken and contrite heart is never disregarded; it is as sweet music in the ears of our heavenly Father: for He waits to bestow upon us the fullness of His blessing.

The prayer of the sincere heart offered in faith will be heard in heaven. It may not be grammatical; but if the heart



ILLUSTRATION BY HARRY ANDERSON / © REVIEW AND HERALD PUBLISHING ASSOCIATION

is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, graceful and perfect through His merit; for His righteousness refines and ennobles it, and makes it acceptable before the Father.

Our Best Motives and Efforts

When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service and He makes up for the deficiency with His own divine merit; for He is the source of every right impulse.

Through the merits of the Redeemer, the Father looks upon us with tender compassion, and speaks to us hopefully the language of forgiveness and love, for Christ was treated as we deserve that we might be treated as He deserves. He was condemned for our sins in which he had no share, that we might be justified by His righteousness in which we had no share.

Our Best Interests in View

God does not require us to give up anything that it is for our best interest to retain. In all that He does, He has the well-being of His children in view. Would that all who have not chosen Christ might realize that He has something vastly better to offer them than they are seeking for themselves! For the more we know God, the more intense will be our happiness, and the lips that are willing to speak, though unclean, will be touched with the living coals and purified. They will be enabled to speak words that will burn their way to the soul. ■

This article by Ellen G. White appeared in *The Oriental Watchman*, (Lucknow India), December 1909, p. 2.

Ellen G. White was one of the pioneers of the Seventh-day Adventist Church. Her work continues to be a prophetic voice within it.



Dedicated to the One I Love

On the occasion of our twelfth wedding anniversary, I dedicate this month's column to the only man I've ever loved—my handsome, gentle, hardworking husband, Don.

Ours was a classic Adventist romance. We met in December during a prophecy seminar. Six months later we became the target of a camp meeting conspiracy. We were "coincidentally" invited to the same potlucks and strategically seated side by side.* Sent out to hike Thumb Butte, we became lost and wandered in a circle for hours. (We didn't mind.)

One year later we returned to Arizona camp meeting for our wonderful honeymoon. And in August it was off to college, where Don planned to study for the ministry.

But trouble was already brewing in paradise.

For instance, I'd always thought Don was a fairly chatty person, until one day, a few years into our marriage, I stopped "sharing" long enough to take a breath and realized how *quiet* he was. It was eerie. And then, the more I urged him to talk, the less he ventured to say. Talk about frustration. (Mine, I mean.)

And how could I have known that I had sworn "till death do us part" to an incorrigible sleepwalker? Who could have prepared me for the grueling, sleepless nights—the countless hours spent staring at the ceiling, silently clenching my teeth while my sweetheart ricocheted from midnight bear sightings to engine repairs to heroic rescues? Not to mention the unforgettable night I awoke, breathless, to find him furiously flapping at my head with a sheet.

When I asked him what he thought he was doing, he peered dreamily through the dark and replied, "Putting out the fire."

It worked. Mine was extinguished for the night.

Anyway, you get the idea. This marriage thing just wasn't working out the way I'd anticipated. So I had to ask myself—more than once—why *did* I marry this man?

Because I loved him. I was drawn to his warmth and strength, I admired his principles, and I sincerely looked forward to spending the rest of my life with him.

But with the passage of years came a mounting frustration—and, did I dare I admit it to myself, a festering bitterness—that revealed the fatal flaw of my love. It was hopelessly dependent upon the lovability of its object. It was not able to surmount even the common disappointments, misunderstandings, and inconveniences of married life. It could not endure when called upon to deny itself.

When I began to see this, I pleaded with God to give me His love, to love Don through me with His forgiving, long-suffering, "everlasting love" (Jer. 31:3). But even earnest, anguished prayer did not fill my heart with such love.

I asked the Lord to show me why, and it seemed as though He asked me, "How can you be filled with something you have not yet known—and how can you know what you have not yet truly seen?"

And He directed "the eyes of [my] understanding" to my crucified Saviour, because "the revelation of God's love to [humanity] centers in the cross" (*The Ministry of Healing*, p. 423). He urged me not merely to glance, as was my habit, but to intently "look upon [Him], the one [I] have pierced, and . . . mourn for him as one mourns for an only child, and grieve bitterly for him" (Zech. 12:10, NIV).

I found that when I take the time to look earnestly at my crucified Saviour, comprehending something of what it cost Him to die in my place, "a fountain [is] opened . . . to cleanse [me] from sin and impurity" (Zech. 13:1, NIV). A fountain that purifies the very springs of motivation with a cleansing stream of repentance and gratitude.

Such is the power of the cross—the only antidote to the otherwise irresistible power of self. I'm convinced that by no other means can I be motivated and enabled to love my husband with that divine devotion that can endure whatever the cost, whoever he turns out to be.

And by the way, the former ministerial student has, for now, turned out to be northwestern Arizona's newest scrap metal recycler, a turn of events that was also not anticipated in my original matrimonial vision. But because of the power of God's love, as revealed through the cross, I am honestly content to live among discarded pistons and water meters, sharing the lot of my soft-spoken, sleepwalking "scrap man."

Happy anniversary, honey!

* Thank you, Blanche and Colleen!



Leslie Kay and her husband, Don, live in Chloride, Arizona, with their two daughters, Rebecca and Jennifer, and their dog, Bo.



Bubbles

ROSY TETZ



Do you like to blow bubbles? It's fun to dip the little plastic wand into the bubble bottle and then gently blow into the circle until the bubble floats away.

Do you know how the bubbles are made? The bottle is full of a soap and water mixture. When you dip the wand into it, the soap stretches across the circle at the bottom of the wand, forming a film that is very thin but also strong. When you blow into the circle, the film fills with air, getting bigger and bigger and thinner and thinner. The film is sticky, so when the bubble blows away from the wand, it seals itself into a ball, holding the air inside.

Until you touch it. Then it pops. Bubbles are delicate.

Earlier I said that the soap film is strong—and it is. And just now I said that bubbles are delicate—and they are. Bubbles are both strong and delicate at the same time.

So when you blow the air to make the bubble, you must blow exactly strong enough. If you blow too softly, nothing will happen—except maybe the bubble mixture will drip onto your toes. If you blow too hard, nothing will happen—except maybe the bubble mixture will splatter all over your face. To get a bubble you must blow gently—not too hard, not too soft, just exactly strong enough.

That's what the word "gentle" means in the Bible—being exactly strong enough for the situation. Jesus was always gentle. When He blessed the children, He was careful as He "took the children in his arms" (Mark 10:16, ICB). But a few minutes before that, when He had seen the disciples shooing the children away, He had been stronger. "He was displeased," and He told the disciples, "Don't stop them" (Mark 10:14, ICB). And a few days later when He went to the Temple, He was even stronger as "he threw out all the people who were buying and selling there" (Matthew 21:12, ICB).

But always Jesus was gentle. He was always exactly as strong as He needed to be.

That's what the Bible means when it says that you should "always be humble and gentle" (Ephesians 4:2, ICB). Jesus will help you to be exactly as strong as you need to be in every situation. Jesus will help you to be gentle.

New from HSI

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Bulletin Board

At Rest

Note: These notices have been sent to the Adventist Review from various sources, and some do not have complete information. In submitting the names of denominational workers, please include date and place of birth and death; places and years of service; and survivors.

CORNWELL, Julia Marjorie—b. Nov. 14, 1916, Los Angeles, Calif.; d. Apr. 9, 1997, Fortuna, Calif. She served as a teacher at Oakwood College, Washington Union Academy, and Los Angeles Union Academy.

GARNER, Raleigh A.—b. Aug. 3, 1901, Weiser, Idaho; d. June 4, 1997, Willits, Calif. He served the church 40 years as an educator, treasurer, and pastor in India (18 years), Idaho, and at Gem State Adventist Academy.

HANSEN, Myrtle Dorland—b. Aug. 26, 1920, London, England; d. May 11, 1997, Fakse, Denmark. She served as a teacher at Stanborough Park and Newbold College, England. She served with her pastor-husband in Greenland, where she became known for her work with poor children. She also authored several hymns, including No. 390 in *The Seventh-day Adventist Hymnal*. She is survived by her husband, Jens Arne Hansen; one brother, John; two sisters, Myrna and Ruth; one son, David; two daughters, Carol Dorland and Kristine Holm; and eight grandchildren.

HARTWELL, Iva Hamel—b. Aug. 6, 1902, Marshfield, Wis.; d. Jan. 5, 1997, Loma Linda, Calif. She served with her husband in China, Tibet, the Philippines, Lebanon, and the United States. She was secretary to church leaders in these various countries and was chair of the Music Department at Middle East College, Lebanon.

JOHANSON, Alf J.—b. Dec. 26, 1909, Jarnboas, Sweden; d. May 24, 1997, Arcata, Calif. He served in Sweden as a publishing secretary, spent 43 years in the Southern Asia Division as an administrator, and was a dean of men at Walla Walla College.

MCGHEE, John Lee—b. May 5, 1926, Arboles, Colo.; d. June 15, 1997, Portland, Oreg. He taught for 27 years in various conferences in the United States and Canada and pastored in North Dakota and Oregon. He is sur-

vived by his wife, Laura; one brother, Carl; two sons, John E. and Gerald; one daughter, Carolyn Teller; and four grandchildren.

ROGERS, Herbert L., Sr.—b. June 19, 1923, Lovedale, Fla.; d. Jan. 25, 1997, Altamonte Springs, Fla. He was one of the first licensed nursing home administrators in Florida. A health-care administrator, he served on the executive committee of the Florida Conference. He was also a World War II veteran. He is survived by his wife of 50 years, Rowena; two daughters, Teresa Knight and Patricia Gullett; one son, Herbert; five grandchildren; and two great-grandchildren.

SMITH, Clark—b. Feb. 4, 1918, Dallas, Tex.; d. May 17, 1997, Loma Linda, Calif. He served as pastor, local and union conference youth leader, and member of the Youth Department staff of the General Conference. He directed the Medical Cadet Corps and was commander of Camp Desmond Doss, Grand Rapids, Mich. He was also involved in Operation Whitecoat in Frederick, Maryland. His wife, Francis, died just three months before his death. He is survived by two daughters, Bonnie and Colleen.

WATTS, Vera—b. Jan. 14, 1901, Battle Creek, Mich.; d. Feb. 7, 1997, Carmichael, Calif. She taught music at Glendale Academy (1929-1942) and at Lodi Academy until 1981.

WILLIAMS, Erma I. Clough—b. Oct. 29, 1913, Joliet, Ill.; d. Dec. 4, 1996, Grand Rapids, Mich. She taught church school for 15 years in Illinois and Michigan. She is survived by one brother, Earl M. Clough; and one daughter, Martha-Jane Williams.

WING, Ruby E.—b. May 5, 1915; d. Sept. 16, 1996, Canon City, Colo. She served with her pastor-husband, Ray B. Wing, in Missouri, Colorado, Kentucky, Wyoming, California, and the Texico Conference. She held workshops and cooking schools as well as authoring kinder-

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garten teaching aids and books on cradle roll Sabbath school evangelism. She is survived by her husband, Ray; one son, Jerold; one daughter, Janet Graham; seven grandchildren; and six great-grandchildren.



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Pretty Scary Folk

Those who feel called of God can sometimes be pretty scary folk. After all, when the Lord beckons, mundane things like tradition, moral norms, social stigma, friendship, loyalty, and even laws are often discarded, because, answering to a higher—indeed, the highest—authority, these people can let nothing interfere.

Yet even scarier than those who sense the call of God are those who sense it to effect political change. It's one thing to believe the Lord has beckoned you to feed the poor or to keep the Sabbath; it's another to hear the Lord's call to liberate the poor through armed revolution or to force others to keep a day holy.

Why? Because by their very natures, methodologies, and premises, politics and religion make a volatile and dangerous mix.

First, politics as a human institution almost always involves compromise; in fact, it couldn't function without it. Religion, on the other hand, is based on the assumption that it comes from God, and thus it doesn't lend itself well to the give-and-take that permeates politics. To do so would mean a weakening of God-given absolutes.

Second, most reasonable politicians realize that neither they nor their leaders nor even the system they espouse are perfect, that they don't have all the answers, and that they aren't the panacea for every human ill. In contrast, religious zealots usually believe that even if they themselves don't have all the answers, the God who guides them and the religious system their God initiated does—an assumption that doesn't allow for the kind of eclecticism crucial to political discourse.

Therefore, to mix the fervor and absolutism of religion with the subjectivism and uncertainties of politics is like having a Hezbollah suicide bomber as mayor.

A perfect example comes from seventeenth-century England and the reign of Lord Protector Oliver Cromwell, who led the parliamentary forces against King Charles I in the English civil war. After routing the king's forces (and signing his death warrant), Cromwell took the reins of power in 1653 and ruled until his death in 1658.

From the beginning Cromwell believed he was God's chosen instrument to save England and Protestantism, a modern-day Moses called of the Lord to bring His people to the

Promised land. Though he did allow some religious liberty, his fervent belief that God had called him to bring political and moral reform led Cromwell to rule as a dictator. He imprisoned people without trial. He taxed by decree. He would trample on the most basic rights, the whole time justified in his actions, he believed, by God's approval.

"By executing Charles, Cromwell cut himself off from justifications of political authority rooted in the past," explains *The Oxford History of Britain*. "His self-justification lay in the future, in the belief that he was fulfilling God's will. But because he believed that he

had such a task to perform, he had a fatal disregard for civil and political liberties. To achieve the future promised by God, Cromwell governed arbitrarily."

But who could blame him? As a Puritan, Cromwell was no doubt closer to the truth than either the Anglicans or the Catholics. Therefore, how could he let subjective things like civil and political liberties stand in the way of his divine mandate? The answer, of course, was that he couldn't—which is why he didn't.

Though mingled with each other of necessity, at least to a degree (after all, religious people do function in political societies), religion and politics are best kept as separate as possible. The leader, utterly sure he or she is answering the call of God, is not likely to allow the prodding of conscience or common civility to dissuade his or her actions. No wonder religious people, especially in the area of politics, have committed everything from murder, torture, rape, and brigandage to bombing clinics and shooting abortion providers—with nary a twinge of guilt. Why should anyone feel guilty about doing God's will?

Though religious fervor itself can create some pretty scary folk (David Koresh, Jim Jones, Marshall Herff Applewhite), history shows that religious zeal—when mixed with politics—has a habit of creating the scariest folk of all.

*Why should
anyone feel guilty
about doing
God's will?*

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



Bulletin Board

Literature Requests

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

PHILIPPINES

Mariano M. Acquino or Precy Nettie H. Acquino, Kasilak SDA Church, Purok 12, St. John, Bucana, Davao City 8000, Philippines [Bibles, Reviews, Signs, books, Picture Rolls, songbooks, Christmas cards].

Deborah H. Acquino, Kapatungan SDA Church, Trento, 8505 Agusan del Sur,

Philippines [coloring books, Guides, magazines, cards, Signs, Picture Rolls].

Pastor Tersilito and Mrs. Ruth Flaga Almocera, Southern Mindanao Mission, P.O. Box 152, General Santos City 9500, Philippines [pastor's wife assists children's Sabbath schools in 10 churches and is in need of visual aids, cards, and *Primary Treasures*].

Roseny Castillo, Dr. 7, Blucor Building, Insular Village 1, Lanang, Davao City 8000, Philippines [Bibles, Spirit of Prophecy books, children's books, Picture Rolls, hymnals].

Mrs. Guadalupe Serviano, Alfredo's Marketing, 16-1 Huernana Street, La Paz, Iloilo City 5000, Philippines [retired government worker involved in evangelism needs Signs, Reviews, *The Desire of Ages*, *Steps to Christ*, tracts].

SEYCHELLES

Pastor R. D. Francis, Seychelles SDA Mission, P.O. Box 28, Victoria-Mahe, Seychelles [literature in English or French, *Steps to Christ*, missionary books, Signs, *La Sentinelle*].

SUDAN

Pastor Tim Scott, South Sudan Section, P.O. Box 14756, Nairobi, Kenya, East Africa [for

refugees, pastor requests books, magazines, and pamphlets that teach the gospel and doctrine].

SWAZILAND

Urban D. Negre, Jr., O.D., M.P.H., Swaziland Eye Services, P.O. Box 2346, Manzini, Swaziland, West Africa [tracts, Signs, health books, health magazines].

TRINIDAD

Cecil Parris, Ramdass Street, Sangre Grande, Trinidad, West Indies [evangelistic materials, tracts].

UGANDA

Mrs. Leila Rocero, Ishaka Adventist Hospital, P.O. Box 111, Bushenyi, Uganda, East Africa [Signs, magazines, health magazines, Bibles, hymnals, children's books, Spirit of Prophecy books (*Counsels on Health* and *Counsels on Diet and Foods*)].

Pastor Twumasi, Bugema University, P.O. Box 6529, Kampala, Uganda, East Africa [slides, religious books, commentaries, sermon tapes, magazines, Picture Rolls, Sabbath school teaching aids, pens, and other evangelistic tools].

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Times Teens Treasure

BY COLLEEN L. REECE

Most families have an ever-growing album with pictures and mementos of special occasions. It is a record of memories when months and years have passed. But the most important memory book isn't the one with the carefully pasted pictures. Teens tell how special times are etched into their hearts to be kept and treasured forever.

Karen* shares one of the treasures from her golden store. "When I was a little girl and had the flu, my fever soared. I remember the nightmares and hallucinations until medication brought my temperature down. Most of all, I remember how Dad and Mom came in and bathed me in cool water, got me into fresh pajamas, and changed my bed again and again.

"Later I had dental surgery, and the medication made me so sick . . . I just had to tough out the pain and fever. By the second day I had to go back to the doctor. Mom came home from teaching during recess and helped me bathe when I was too weak to do it. I'll never forget it."

Jack's memory is different. "I'll never smell a cinnamon roll without remembering how Mom used to have them baked and ready on winter days. I could smell them from the moment I got off the bus out in the country where we lived. Her hug, smile, and a warm cinnamon bun all said love."

Janet recalls, "Our family went to Grandma's about 150 miles away. On Easter Sunday Grandma and I both had blue dresses, and she told me we were going to God's house, and if my dolly could be quiet and listen, she could go too."

"I'll always remember when I played ball," Todd says. "Mom and Dad split up so one of them would be there to watch me while the other went to see my sister play in concerts. I just knew that one of my parents would be right there cheering for me."

Connie adds softly, "I got baptized when I was about 12. My older brother and mother got baptized at the same time

in a rushing mountain stream. I remember the feeling that came over me when I forgot how cold the water was and thought about what I was doing—following Jesus' example."

"I lived with foster parents," Gary shares. "When we went to church, I cuddled up next to my foster mom and felt nothing could ever hurt me."



Susan has a story similar to Karen's. "I had to have four wisdom teeth out just a few months ago." She shudders at the memory. "A favorite aunt picked me up and took me to her home so I wouldn't be alone. The next day when she called and discovered I was still sick, she took me back to the doctor and stayed with me when they gave me oxygen. I am so glad I didn't have to be home alone. I may be almost grown up, but I needed someone, and she was there for me."

"I got in the habit of never wanting to miss prayer meeting,

because my parents took me even when I was small," Nancy says. "Now that I'm a young adult, I'm the only one of my age who goes, but I wouldn't miss it for anything."

It's interesting that of those teens interviewed, not one talked about nice clothes, the kind of house they lived in, or how much allowance they received.

Many mentioned family traditions such as picnics, special breakfasts, family reunions, etc. Most cherished memories of the time their parents or other family members spent with them.

Luke 12:34 reminds us: "For where your treasure is, there will your heart be also." These kinds of special times will stay in your teens' hearts and glow like pure gold. ■

* All names have been changed.

Colleen L. Reece is an author, teacher, and lecturer living in Auburn, Washington.



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