

ADVENTIST Review

October 23, 1997

AnchorPoints

The Fruit of a Family Tree

*For generations
the same family
has filled a variety
of responsible—though
not always visible—roles.*

**Promise Keepers:
Pro and Con**

**Clifford Goldstein:
Illegal Lefts and Liberty**

LETTERS

Looking Good

Your August 28 cover is to me the most attractive in my 40 years of receiving the *Review*. It reminds me of Jesus using the beauties of nature so we'd be reminded again and again.



—**Florence Lemke**
LOVELAND, COLORADO

Accolades for the August 28 AnchorPoints Edition. A beautiful cover! And my heartfelt thanks to Leslie Kay ("Dedicated to the One I Love") for sharing her heart experience at the cross of Jesus, where we all can and do find our true selves. Praise God!

—**Jeanne Hardaker**
MOUNT JACKSON, VIRGINIA

Friend to the Friendless

I received the August 28 AnchorPoints Edition this morning and, lo, there was an article that must have been included just for me: Ellen G. White's "A Friend to the Friendless" (a compilation). "You who are tempted and tried and discouraged, look up . . .," she wrote.

The tears flow as I write this letter, because life is hard and trying. I am sore in spirit and heart. But without going into the details, being a missionary is harder than I ever dreamed it could be, and at this end of five years I am more tired and worn out than I have ever been. But

joy was waiting for me in the *Review*. Thanks for the wonderful article. Now I cry with peace and thanksgiving.

—**Lorena Young Bowers**
DEAN OF WOMEN
MISSION COLLEGE
BANGKOK, THAILAND

Campground Reflections

Carlos Medley's "Campground Reflections" (Aug. 28) spurred my recollections. I'm just another senior Adventist, growing in grace daily. Our spiritually enriched camp meetings have had a huge transforming effect on my life.

1997 at Your Church

Here at the *Review* we can cover only so much of a 9-million-member Adventist denomination. Yet we know there's a story worth telling in every single Adventist church in the world.

So as we prepare for our year-end retrospective (dated December 25), we invite you to show us what happened where *you* live. Send us photos/captions of the big happenings in and around your local church. Any memorable quotes? fascinating statistics? Send those, too.

Submissions will not be acknowledged or returned, but we'll give all of them serious consideration as we prepare this special look back at 1997.

Send to "1997," *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904; fax: 301-680-6637; E-mail: 74617.15@CompuServe.com. **Deadline: November 18.**

Our earthbound pilgrimage is a terribly real life-and-death struggle. I've almost slipped into eternity, lost forever, a number of times. The satisfying, energizing spiritual feast manifested at camp meetings has been my very soul's salvation. Mind you, there's no halo in my future this side of Jesus' second advent—but my faith is strong, as in Hebrews 11:1.

—**Fred Mapes**
LEOMINSTER, MASSACHUSETTS

Balanced View

I really think you are doing a great job giving a balanced view of the many diverse segments within the Seventh-day Adventist Church. Keep it up.

—**Ritchie Christianson**
COLUMBIA, CALIFORNIA

Potpourri of Praise

Before publishing Lyndon McDowell's "A Potpourri of Praise" (Aug. 28), the editors could have checked with the manager of a clock shop regarding synchronization of pendulum clocks or asked some students in a high school physics class to experiment with autosynchronization of separated pendulums that have different natural frequencies. A biologist or a bird breeder familiar with brood development should have been consulted regarding synchronization of quail hatchlings.

The questions raised by the treatment of pendulum clocks and quail hatchlings raise concern regarding

the degree of confidence with which readers can utilize some of the other specifications in this article. The author should have had the protection of an appropriate review process.

—R. H. Brown

YUCAIPA, CALIFORNIA

Sabbath School Dept. Responds

My thanks to Richard M. Norman, of Reynolds, Ohio, for his thoughtful and constructive criticism of recent Sabbath school lesson quarterlies (see Letters, August NAD Edition). This department welcomes and appreciates such messages. At the same time we feel the need to tell you that we also receive letters from people who say that the lessons are too easy! Incidentally, we publish more than one version of the adult *Sabbath School Bible Study Guide*. Some people may want to examine the easy reading edition.

Some of Norman's comments refer to the adult teacher's edition, which presents more advanced material for the benefit of those teachers who wish to use it.

Should your readers wish to contact us directly, they can do so by letter (Sabbath School/Personal Ministries Department, General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, MD 20904), by fax (301-680-6155), or by E-mail directed to the various editors as follows:

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—James W. Zackrison, DIRECTOR
SABBATH SCHOOL PERSONAL
MINISTRIES DEPARTMENT

Americans United Responds

I was surprised to see the Newsbreak (April NAD Edition) column regarding the "break" between the North

American Division Public Affairs and Religious Liberty Department and Americans United for Separation of Church and State. Although it is true that more than a year ago I was informed that the North American Division would not be continuing its financial contributions, I had not been led to expect that anyone from the general counsel's office would be preparing such a misleading account of the reasons for termination of the historic association between our two groups.

The *Review* article notes that AU has "widened its focus and field of endeavor to include areas outside its original scope of church-state relations, areas not involving the Adventist Church." The article offers no examples, probably because we are, in fact, working almost exclusively on the very core issues that have always been the heart of Americans United activity. We are still primarily concerned about efforts to permit sectarian religious activity in public schools or other government-run facilities, attempts by religious groups to unlawfully influence government policies (including partisan candidate endorsement), efforts to obtain government subsidies for pervasively sectarian institutions (including parochial schools), and attempts to restrict genuine free exercise of religion claims.

Obviously, there are varying fact situations in all of these areas, but we do no work on issues like immigration, voting rights, television ratings, or other issues of legitimate concern to groups like the American Civil Liberties Union and People for the American Way.

Hostility to religion, conservative or otherwise, is neither a purpose nor an effect of our work.

—Barry W. Lynn

EXECUTIVE DIRECTOR
AMERICANS UNITED FOR SEPARATION
OF CHURCH AND STATE

ADVENTIST Review

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NEXT WEEK

AIDS and Adventist Youth

A major study reveals that Adventist youth have an advantage over their non-Adventist peers. But there's always room for improvement.

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

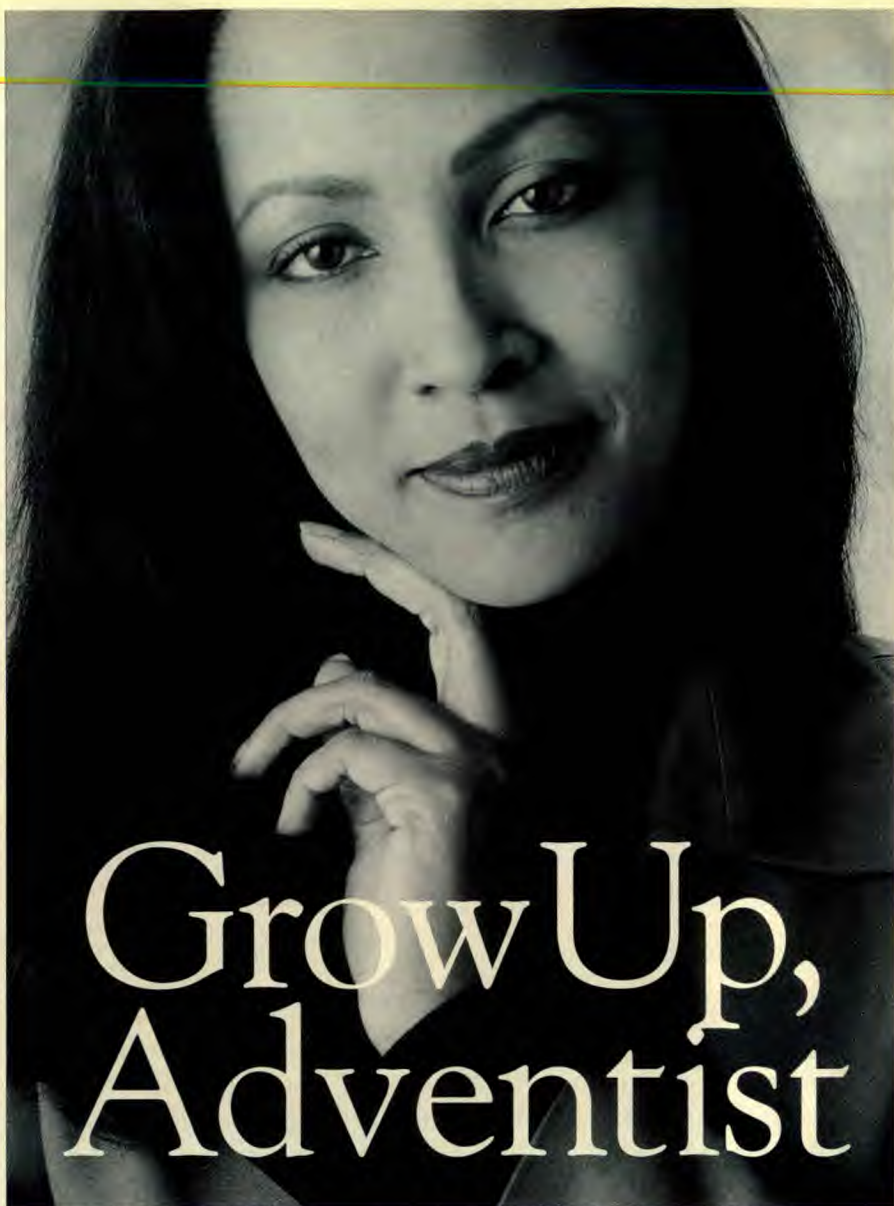
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Subscription queries and changes of address: Call 1-800-456-3991, 301-791-7000, ext. 2439, or E-mail shanson@rhpa.org.

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. 43



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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Fit and Fast

STEPHEN CHAVEZ

Nearly 25 years ago I began preparing for my journey toward middle age. I knew then that time takes its toll on even the healthiest of us. Still, I resolved that the forces of gravity weren't going to take me without a struggle.

Starting in college, I began a conscientious, sustained attempt to stay physically fit. In seminary it was swimming laps at the Olympic-size swimming pool on campus. After seminary and the birth of our first child it was—and I resisted as long as I could—running.*

At first I didn't care for the idea of running. It seemed like too much work. But then I discovered racing—10Ks, 10-milers, half marathons, marathons. Racing gave me a reason to run. The more I ran, the swifter I got. My training runs became a mechanism for shaving seconds off my best time and finishing in front of other people my age (and even younger).

Oh, did I mention the health benefits? My cardiovascular rate plummeted to a rate comparable to individuals many years younger than I. My thinking became clearer; my sleep, deeper. Nearly everything made me appreciate the fact that I had taken up running. I started running because I wanted to be fit. But I kept running because I wanted to be fast.

Many times since then I've reflected on how exercise parallels the spiritual life. Experiencing eternal life is as simple as being born again. Yet sadly, that's as far as many people go. Instead of making a radical commitment to living an active Christian life, they satisfy themselves with doing the minimum to still be considered a "member in good standing"; there's very little growth, very little progress toward living a dynamic Christian life.

Such Christians remind me of a woman I once knew who confessed, "I jog just enough to keep my fat from jiggling." Most Christians know that a little religion is better than none, but they wouldn't want to be considered "too religious." Their friends might consider them "weird" or "fanatical"; the Lord might call them to do something truly radical—like inviting their neighbors (and not their fellow church members) to Bible studies in their homes.

I've noticed that the times I've realized the most spiritual growth have been the times I've been the most disciplined in

cultivating my relationship with Christ and the most dedicated to building up His kingdom.

Last summer I met a lovely couple at one of my camp meeting appointments. Tears came to their eyes as they told me how God had graciously delivered them from a number of vices, including alcohol and drug use.

As we stood visiting, the man remarked that he hoped he would be able to remain faithful to Christ in spite of the tests God's people will have to survive in the last days.

That's when I told them that for nearly 20 years now running has been such an important part of my life. I explained that most mornings I run six to 10 miles, and that with that fitness base I can race up to 13 miles on any given Sunday and be

hardly the worse for wear.

It's the same with the Christian life, I told them. When we discipline ourselves and stay close to the Lord through Bible study, prayer, and loving service for God and each other, we'll be able to survive—by God's grace—any test we'll have to face before the Lord returns.

As we approach a new millennium, there's an increased interest in the signs of Jesus' coming. A great number of people are preoccupied with dates and wondering if they have what it takes to finish the course. But the question is not whether we'll be ready *then*, but what we're doing *now* to maintain our spiritual conditioning. To be fit *and* fast, we may have to get out of the pew (or off the couch), get involved in the real world, and stretch our spiritual muscles for Christ.

Look at these words from one of the great New Testament runners: "Let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith. . . . Consider him . . . so that you will not grow weary and lose heart" (Heb. 12:1-3, NIV).

What a great regimen for being both fit and fast!

* Not to be confused with jogging. Jogging is to running what a manual typewriter is to a computer. They're both means of communication, but that's where the similarity ends.



ILLUSTRATION BY TERRY CREWS



The Search for Certainty

Recently I took a book from my library shelf that I had purchased five years ago and never read—its 496 pages seemed too daunting. Titled *Searching for Certainty*,¹ it describes ways scientists look for certainty. Written by John Casti, a mathematician, the book discusses everything from gambling to Gödel's theorem.²

Human beings want certainty, and there's nothing wrong with the search for truth. It challenges us, gives us goals, and adds zip to life. But there is a darker side to the hunger for certainty. Pretending that we have it, we look no further for truth. Nor do we want to acknowledge that there is little we can be certain about. To find one answer inevitably poses another question. If it doesn't, we may just be giving up an old idea for a new one that is just as unprovable.

Certainty in daily life symbolizes security. Telling ourselves we can be certain is our way of whistling in the dark—to distract our minds from fears and doubts.

We may think that being certain would answer many of our problems, and maybe our friends' as well. Isn't that why we try to persuade them of our rightness about every subject from parenting to astrophysics? Humans are proud creatures and are philosophically territorial—each group claims the truth. Declaring certainty helps us feel superior. We are also intellectually lazy, so deciding on a truth that suits our personalities saves us from doing the kind of study that would expand our horizons (and maybe threaten our security).

Faith and Certainty

How does this fit in with faith? In the search for certainty, faith can easily be turned into such simplistic slogans as "Jesus is the answer," wherein the unenlightened will correctly ask, "What is the question?" Nothing profound, of course—the question for most of us is usually "How can I get something or get out of something?"

Though some may prefer a cliff-hanger gospel that keeps us up in the air, most of us want salvation assurance. And we can claim it through biblical evidence. But Jesus has not given us all the answers to life's dilemmas. He has given

Himself, and that is what salvation is all about—His birth, His perfect life, His death in our place, and His resurrection. This is a biblical certainty, and it comes through faith. The

International Children's Bible says it well: "faith means knowing that something is real even if we do not see it" (Heb. 11:1).

*Jesus hasn't
given us
all the answers.*

The Law and Certainty

Do the Ten Commandments give us all the answers for life's choices? They direct us, but even in Moses' day God expanded on them for the time and culture. Humans, wanting

to be certain, added to the list (Matt. 15:9).

We can also be biblically certain about God's character of love and fairness. We see this in the way Christ kept the commandments in a spirit of mercy (Matt. 12:1-13). He desires His followers to do the same (Hosea 6:6). Such an idea conflicted with the characters of the Pharisee leaders. They became indignant because Christ chose mercy over what they understood as the law. Thus they willingly broke one vital commandment (committing murder) to preserve their perception of all commandments (Matt. 12:14; 15:12-14).

These Pharisee leaders felt that getting rid of the problem would make it go away. Then they could return to their lives of certainty, working for and thus controlling their own salvation. But to have faith in Someone outside themselves? Never—too much uncertainty in that!

Getting back to the scientists' searching for certainty, Casti boldly states that Gödel's theorem "eliminates once and for all the hope of ever attaining perfect scientific prediction and explanation of anything."³ After 496 pages that sounds like a reasonable conclusion to me. The closest we'll ever come to certainty is biblical faith.

¹ John L. Casti, *Searching for Certainty* (New York: William Morrow and Co., Inc., 1990).

² "Arithmetic is not completely formalizable," by mathematician Kurt Gödel.

³ Casti, p. 328.

Ella Rydzewski is editorial assistant at the Adventist Review.



GIVE & TAKE

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. Avaricious

(a) contempt or abhorrence; (b) greedy, covetous; (c) vivacious; (d) vicious

2. Hallooing

(a) to make holy or sacred; (b) angry, belligerent tone of voice; (c) shouting; (d) to greet heartily

3. Bilious

(a) pertaining to the beak of a bird; (b) foolish or frolicsome; (c) full of air; (d) affected by excess of bile

4. Necromancer

(a) a person who does autopsies; (b) one who consults the spirits of the dead; (c) a band worn under the collar, tied into a bow; (d) the part of a horse's headgear that attaches to the reins

5. Lynx-eyed

(a) having keen vision; (b) looking at someone with intent to attack; (c) able to see in the dark; (d) ability to clearly see hidden meanings

Key: 1. (b) (Testimonies, vol. 5, p. 338). 2. (c) (Testimonies, vol. 2, p. 615). 3. (d) (Medical Ministry, p. 107). 4. (b) (Patriarchs and Prophets, p. 684). 5. (a) (My Life Today, p. 310). Source: Ellen G. White Estate.

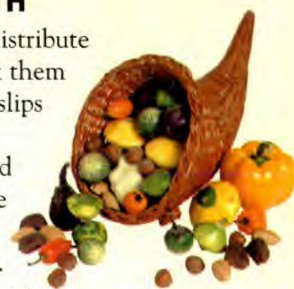
MAKING MUSIC ON THANKSGIVING SABBATH

At our church on the Sabbath after Thanksgiving, we distribute slips of paper to all in attendance (including kids!) and ask them to write what they're thankful for. During the offering the slips are collected—and then the fun begins.

As the designated arranger I rush off to a quiet room and sort out all the items, then start putting them to music. We try to use the same three tunes (see below) so that our ladies' trio doesn't have to learn new music, just the words.

As each song is finished, I rush it over to the trio, who start learning the words. At the end of church we sing the songs for the congregation. It's a lot of fun, and everyone listens closely to see if their submission was included.

Here are the songs we did last year:



Tune: "For All Things Now Living"

"The love of my fam'ly, the love of my children,
A sweet healthy daughter
and one on the way.
My Christian upbringing,
the birds that are singing,
For lions who growl, and
the family of God.
For the Bible to learn of
Jesus,



For all of our kids who love us,
For mercy and grace and a long-suff'ring God.
For Jesus, who is my friend, that
His love will not end,
That I teach the children in their
Sabbath school."

Tune: "Come, Ye Thankful People"

"For my friends and for my life,
Loving husband and my wife,
Aunts and cousins, mom and dad,
Candy makes me very glad.

For my doghouse, for my cat,
For my new red shirt and that
God has helped me
walk again,
And forgiven all
my sins."



Tune: "Now Thank We All Our God"

"For nature, deer, and squirrels,
For bunnies and for skipping.
A safe trip to my home,
A sink no longer dripping.
Vacation time with you,
My friends at Chapel Oaks.
For Licorice (my dog),
That I just heard a joke.

For mission trips
away,

For Jesus when a
baby.

My husband,
Mark, of course,
For sisters and for
daddies.

For all the RAM I need,
I'm 73 years old.
For Pastor Dan and wife,
The freedoms that we hold.

For heaters in my home,
My warm bed and my teacher.
Salvation and God's grace.
The pastor's a good preacher.
For 50 years as one,
For fire trucks on my shirt.
For healthy grandbabies.
For gardens in the dirt."



—Dave Fairchild, Shawnee, Kansas

WE NEED YOU

Give & Take is your page. Send short contributions to: Give & Take, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904; Fax: 301-680-6638; CompuServe: 74532,2564.

The Fruit of a Family Tree

BY BILL KNOTT



J. N. Andrews



Charles Andrews

THE APPLE NEVER FALLS FAR FROM THE TREE."

So said our grandparents as they mused on the tendency of each generation to replicate the patterns of the past. It could be good they spoke of; it could be ill. A son who followed in a lazy father's path was sure to have the proverb quoted after him. Yet when a member of the new generation accomplished much or brought some luster to the family name, the line could be a compliment as well.

It's not a proverb that we like so well today. A heightened sense of individualism, often at the expense of the family, and a cultural reaction against the perceived shackles of the past have caused us to deemphasize the links between our generations. If Mom chose domesticity, all the more reason that her daughters should seek professions. If Grandpa was a carpenter, chances are his grandson will never build anything more substantial than a birdhouse.

So what do we say in 1997 when we discover a sixth generation of one family still working in the family "business"? The names are not DuPont or Mellon, Busch or Rockefeller, but Andrews, Harlan, and Kirstein. No multimillionaires here. And the "business" isn't chemicals or banking, brewing or Standard Oil. Their "business" has a clear, otherworldly focus: for nearly a century and a half this family has been pushing the printed page through the ministry of the *Review* and Herald Publishing Association.

Twenty-one-year-old **John Nevins Andrews** could hardly have known the tradition he was starting when he wrote his first article for the *Second Advent Review and Sabbath Herald* in 1850. James White's new journal was then being published in Paris, Maine, and James and Ellen found lodging for some months in the home of Andrews' parents. A series of seven articles by John in the *Review* in 1852 defended the Bible Sabbath against critics within the Adventist movement. Within the year he had also gained a reputation as the leading Adventist expositor of the sanctuary doctrine.

By the time of his marriage to Angeline Stevens in 1856, Andrews had authored more than 50 articles for the weekly *Review*. While farming with a cluster of other Adventist families in Waukon, Iowa, in the late 1850s, he began work on his monumental *History of the Sabbath*, most of which first appeared as a series of articles in the *Review*.

Andrews' legendary output as an author, editor, pastor, and evangelist soon brought him major administrative assignments for the fledgling denomination. In 1867 he was elected third president of the church's General Conference, and reelected in 1868. One year later he was chosen editor of the *Review*, but relinquished the post after 11 months to continue research on a much-enlarged second edition of his *History of the Sabbath*. When that volume began printing on the Battle Creek steam press in 1873, Andrews rejoined the *Review* editorial team, serving variously as associate editor and corresponding editor for the next 10 years. A brother-in-law, Uriah Smith, also served intermittently as an editor of the *Review* for nearly 40 years.

J. N. Andrews is best known to Seventh-day Adventists as the first foreign missionary sent out by the church organization. His 1874 posting to Basel, Switzerland, gave important pastoral and administrative help to scattered European Sabbathkeepers. True to form, Andrews also began publishing a journal, *Les Signes des Tempes* (*Signs of the Times*), in 1876, aided by his two teenage children, Charles

and Mary. Mary quickly demonstrated great facility with the French language and worked alongside her father as copy editor and proofreader, while older brother Charles set type.

When Mary fell ill with tuberculosis, Andrews returned with her to the United States. Despite able medical care from John Harvey Kellogg at the Battle Creek Sanitarium, Mary died of the disease in 1878 at the age of 17.

Andrews returned to Europe in 1879 and resumed work at the Basel office. Less than four years later the *Review* printed notice of his death at age 54, also from tuberculosis. His early death, a result in part to work-induced exhaustion, was a major setback for the young church. In Ellen White's well-known phrase, Andrews was "the ablest man in all our ranks."

Andrews' son, **Charles**, continued to work in the Basel printing office after his father's death. There he met and married Marie Dietschy, a Swiss convert who also worked in the printshop. Shortly after their wedding in 1885, Charles and Marie moved to Battle Creek, Michigan, where Charles found work as a printer in the church's publishing house, and where their first daughter, **Harriet Sophie Angeline Andrews**, was born in 1887. The publishing house grew rapidly during the 1880s and 1890s because of the large volume of secular and commercial work run on the presses, a practice Ellen White repeatedly counseled against.

When the giant *Review* office burned to the ground in December 1902, many employees faced the prospect of relocation. Charles and his family moved in 1906 with many other Adventist families to Takoma Park, Maryland. There the reorganized *Review* and *Herald* Publishing Association committed to publish only denominational materials.

Evidence of the burdens that Charles carried as an employee and faithful church member is found in a 1927 note written by Marie to the publishing house administrator:

"If those who direct affairs in missionary meetings knew just what it means . . . they would arrange to partly relieve one. . . . This one is in his seventieth year, [and] has to go to the work in the church basement from 6:00 to nearly 10:00 one night each week. He likes to do it, never would complain, but it does not seem right to me to have him go back to another day's work at the end of one already tiresome day, and to have him come late looking white and spent."

She signed the note, "Worried, Mrs. C. M. Andrews." Charles died in July of that year at age 70.

A Review and Herald Family Tree*

John Nevins Andrews / Angeline Stevens

Charles Andrews / Marie Dietschy

Harriet Andrews / Sanford Harlan

Nevins Harlan Vernon Kirstein / Mina Harlan Russell Harlan

Bill Kirstein / Patricia Osborne

Brennon Kirstein Chad Kirstein

* This chart depicts only family members who were *Review* and *Herald* employees.



Harriet and Sanford Harlan



Sanford Harlan with *Review* and *Herald* employees (c. 1906), and 50 years later at his retirement (Inset).

The
workweek
in 1901 was
six days and
60 hours.
Apprentices
began at five
cents an
hour.

Charles's daughter, Harriet, began work in the shipping room of the Review and Herald in Takoma Park while still in her teens. There she met **Sanford Harlan**, one of the Review employees who had also relocated from Battle Creek. Their wedding, in October 1909, was conducted by Francis Wilcox, editor of the church's weekly magazine.

Born in Petoskey, Michigan, in 1886, Sanford had joined the Review staff in August 1901 as an errand boy. Within two months he had graduated to the role of "printer's devil"—feeding paper into folding machines and presses by hand. Walking by the Review's Art Department one day, he found himself intrigued by the work done there. Encouraged by the art director to try his hand at the work, he found himself working at a drawing desk a month later under a stiff requirement: "No pay until you can produce something we can use."

His first paying illustration brought him \$12—"enough for a suit of clothes," he remembered. Having proved himself, he was placed on payroll at the breath-taking rate of five cents an hour.

Sanford was just 16 when the Review plant burned on December 30, 1902. His memories of that calamity fifty years later clearly illustrate the personal and professional turmoil the fire created for hundreds of Review and Herald employees (see sidebar).

Working for the Review and Herald in the early years of the twentieth century wasn't likely to make anyone rich. The standard workweek was six days and 60 hours; apprentices began at five cents an hour. No annual vacations were

given, save for the Fourth of July, and that without pay. Overtime work was available—at regular wages.

Employees relished such simple perks as the annual picnic—usually a daylong boat cruise down the Potomac from Washington, D.C., to George Washington's estate at Mount Vernon.

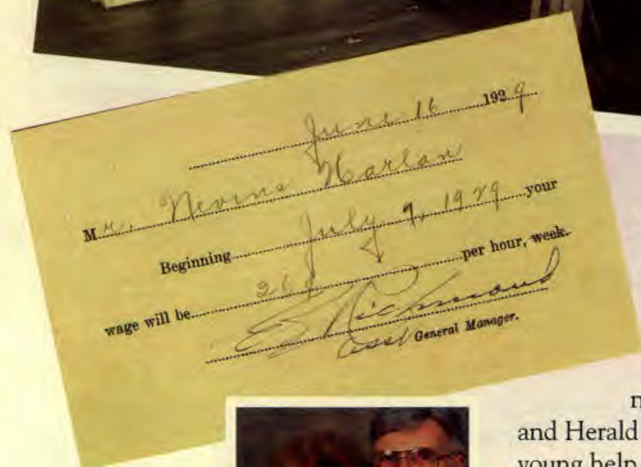
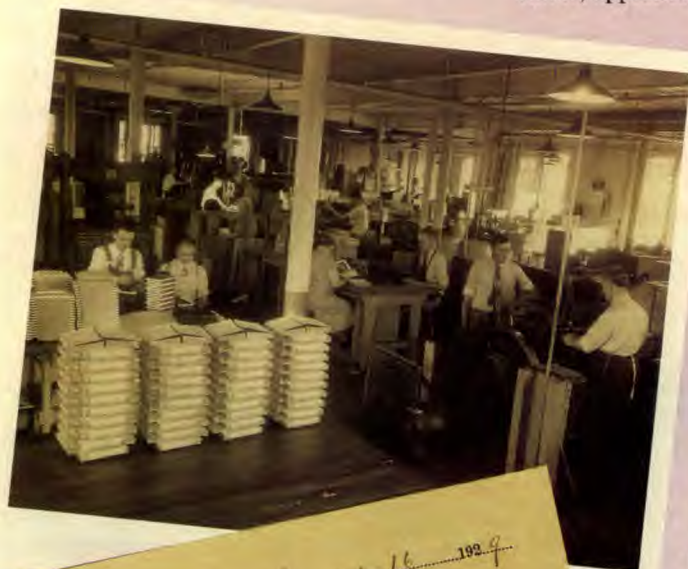
Sanford continued in the Review and Herald's Art Department until December 1956, when he retired at age 70, establishing a still-unbroken record of 55 years of continuous service. With increasing skill he had graduated from illustrator to head of the Art Department, and finally, chief photographer.

In a 1956 thank-you letter to fellow employees for their farewell gift, he wrote of his identity as a member of the "Review family": "I realize that I have not been working for wages alone, but that my heartstrings have been entwined through every corner and room in the building, and the conscientious work done here. . . . Being a worker in the Review office is not a right; it is a sacred trust and a wonderful privilege."

Two of Sanford's sons, **Nevins and Russell Harlan**, also began working for the Review as young men. Nevins worked "casing in" volumes in the book bindery for 11 years as a part-time employee during terms at nearby Washington Missionary College (now Columbia Union College) and each summer to earn tuition for the next year. His pay stubs from 1929 (when he was 17) show that Review and Herald wages had quintupled from what his father earned at a similar age: young help now received an amazing 26 cents per hour!

Nevins also joined in a variety of extracurricular activities, including playing the trombone in the Review and Herald band, singing in the sponsored choral group, and attending games of the (unofficial) Review and Herald baseball team, which played in a suburban summer league.

Following college, Nevins married Evelyn Pollock in a June 1939 ceremony



Nevins and
Evelyn Harlan

"We Stood in Silent Amazement"

BY SANFORD HARLAN

On this particular night (December 30, 1902), just five days after Christmas, folks were gathering for an evening meeting at the Tabernacle. Professor W. W. Prescott was to be the speaker.

I had worked a little later than usual. Worship at the home was over. I was glancing at the evening paper, preparatory to going over to the meeting.

Some men were running in the street. I thought it sounded a bit unusual. And then it happened! I heard someone cry, "The Review office is on fire!"

I stood petrified for a moment. My heart began to pound. . . . Running as fast as my legs would carry me, I soon found that what I had heard was true. . . . Flames were coming out of a basement window near the corner. . . .

I was scared. Would the dear old Review office that I loved so much be destroyed by fire? Just 10 months before, I had seen the Battle Creek Sanitarium reduced to ashes. I hurried on and entered the front door of the office. I soon fell to my knees; the smoke was terrific. I crawled to the door and free air. Tried to enter the art room from the outside. The door was locked!

The meeting at the Tabernacle had quickly broken up. Just then Mr. Roberts [the art director] came with the key. The other artists assisted, and in just a few minutes the art room furniture was in the street. We had saved everything except a large cupboard in the corner.

conducted by F. D. Nichol, longtime editor of the *Review*. The couple entered pastoral ministry one month later, and for the next 40 years served congregations in Georgia, Tennessee, Florida, Wisconsin, and Washington State. Now retired, they live in College Place, Washington, where Nevins continues to serve as a visitation pastor for the Walla Walla College church.

Russ Harlan began work in the Art Department of the *Review* at age 16 after demonstrating his artistic ability by drawing movie stars for a downtown magazine. Completely self-taught, Russ became one of the primary illustrators for the *Review* and *Herald* during the next 42 years. Best known for the dozens of paintings he contributed to Arthur Maxwell's best-selling *Bible Story* series, Russ's work has remained a favorite of Christian parents and children for more than four decades. He died unexpectedly at age 58 in November 1972.

Sanford and Harriet's daughter, **Mina Ruth Harlan**, never worked for the *Review* and *Herald*, though her mother, father, and two brothers together contributed more than 110 years of service. In 1940 she married **Vernon Kirstein**, then an employee in the *Review* printshop. Two years later they moved to Florida, where her husband rejoined the family's printshop in Orlando.

A son, **Bill Kirstein**, born in 1942, grew up in the family print business in Florida. "I was raised in the trash barrels of a printshop," he laughs. In 1983 he left his own design studio to join the *Review* and *Herald's* Art Department, becoming art director for the publishing house in 1991. Kirstein currently manages the department his grandfather Sanford and uncle Russ once served,

Snow covered the ground, and it was cold. The heat from the burning building compelled us to move our precious furniture several times during the evening. It finally landed in the center of McCamly Park. I stood faithful guard over it until 2:00 in the morning. With help we moved all the furniture to the basement of the apprentice house.

Meanwhile, others had removed Mr. Watson's desk from the front office. This desk contained the information from which \$25,000 in bills were later collected. A typewriter was also carried out. . . .

There we stood in silent amazement at the scene before us. The main building of the Review office was gone. What would the future hold in store?

This printing plant, begun in Rochester, New York, then moved to Battle Creek, had grown to large proportions. It had been incorporated even before the General Conference was organized. Something was wrong. Was this a judgment of God? These and many other questions were on many lips as we slowly wended our way homeward in the early morning.

Sanford Harlan (1886-1962) served for 55 years in the Art Department of the Review and Herald.



Russell Harlan



Mina and Vernon Kirstein



Sanford Harlan



Bill Kirstein



Brennon and Chad Kirstein

providing art services for 10 Adventist magazines, including *Guide*, *Insight*, *Vibrant Life*, and the *Adventist Review*. An average of 20 book titles a year are also illustrated by his department.

"It's really humbling to find myself using the printed page to promote the same truths for the same publishing house and the same Lord as my great-great-grandfather," Kirstein says. "He'd be thrilled to see the literature racing off the presses and being distributed around the world. I'm sure he'd especially marvel at our computerized technology.

"And I like to believe," he adds softly, "that his highest joy—short of meeting his Lord—would be to learn that the seeds of truth he planted in foreign soils also sprouted at his own doorstep. They took deep root in his own family."

Brennon and Chad Kirstein, Bill's sons, have continued the family tradition of working for the Review and Herald. Part-time and summer employment in the Shipping Department has helped them earn tuition for Highland View Academy and Andrews University (named for their great-great-grandfather), where Chad is now studying architecture and Brennon is completing a Master of Divinity in preparation for pastoral ministry.

It's certainly an unusual story, especially in an increasingly rootless and mobile American society: six generations of an Adventist family working for 150 years at the same "business"—the ministry of the printed page—as editors, proofreaders, typesetters, illustrators, book binders, photographers, and shipping clerks. Not glamorous work, to be sure, but work as vital to this cause as that which any Adventist has ever done.

Certainly the apple hasn't fallen far from the tree. And as long as print and art endure, the fruit of this family tree will continue to nourish men and women the world over. On the day that presses and paper disappear, the righteous readers of all the ages will find their consolation: they will taste the fruit of an even better tree. ■

Bill Knott is an associate editor of the Adventist Review.



Leaves

ROSY TETZ



Do the leaves change color where you live? In some parts of the country the leaves on the trees turn yellow or orange or red in the fall. If you have ever been able to see trees wearing their lovely fall colors, you should be glad. It is a beautiful sight.

Do you know why the leaves change color? Because it gets cold, that's why. The leaves always had yellow or orange or red in them; you just couldn't see it, because they were full of chlorophyll, which is very green.

When the weather gets cold, the chlorophyll in the leaves breaks down and fades away, and then you are able to see the yellow and orange and red.

And then the leaves fall off and the trees are bare until next spring, when new leaves appear.

It makes some people sad when they see the leaves turning color. It fills them with sorrow to think of the leaves dying and falling from the trees. But that's silly; the trees aren't dying. They are just resting until spring. In fact, that cold weather is good for

some trees; it makes better apples.

Cold happens. It can make you sad or it can make you stronger. You choose.

The Bible says, "Whoever looks for good will find kindness. But whoever looks for evil will find trouble" (Prov. 11:27, ICB). Life is a mixture of good and bad. So are people. If you look for trouble and sadness, it is easy to find. But wouldn't you rather look for the good in life? Wouldn't you rather find the kindness in people? Wouldn't you rather see the reds and oranges and yellows in the fall, and then, when they're gone, look forward to spring?

We don't have to be sad about the leaves. We know that the leaves will return in the spring. We don't have to get upset when bad things happen to us. "We know that in everything God works for the good of those who love him" (Rom. 8:28, ICB).

Illegal Lefts and Liberty

The county one day placed a "No Left Turn" sign where I always made a left turn into the General Conference parking lot. One morning, not wanting to hassle with the extra driving caused by the new prohibition, I approached the entrance, glanced to the spot where the police usually hide (waiting to catch Adventist traffic violators) and, not seeing the cruiser, I made the illegal left.

Sure enough, the cop was hiding somewhere else, and before I got out of the car, there he was, ticket book in hand. Not only did I get a \$50 fine (which was bad enough)—I had to suffer the humiliation of getting it in front of my fellow General Conference employees!

Three days later, en route to work, I was sitting in the usual traffic jam on Route 29 when I decided to bolt down the bus lane and save myself 10 minutes. Sure enough, the long arm of the law was hiding in the bushes—and voilà! I got nailed for another 50 smackers (all this during the week I was to meet with my ordination committee).

Now, no matter how backed up morning traffic is on Route 29, I no longer shoot down the bus lane (though it's tempting), nor do I make illegal lefts into the parking lot. Why? Well, for the same reason I obey a lot of the other laws: simply because the government has the power to *force* me to comply.

Indeed, the essence of all earthly government is force. Civil and criminal laws are meaningless unless backed by the power of the state to enforce them, and they enforce them through coercion. I don't pay taxes out of patriotic fervor; I pay them because the Internal Revenue Service will throw me in jail if I don't. If the government only *recommended*, as opposed to *demanding*, that we obey the law, then lots of laws (especially tax ones) would be broken.

What are the police and courts for, if not to bully citizens into obeying the law? Now, there are just and unjust laws. That's not the point. The point is that even a just law is effective only to the extent to which people obey it. In many cases people obey only because the threat of punishment compels them to (though not always—after all, I don't molest children, and it's not because I fear going to jail).

America's founders understood this principle, which is why they sought to separate religion from secular law, the idea being that religion is worthless when coerced. Because the essence of all secular law is coercion, the safest course is to separate the two.

British philosopher John Locke, who heavily influenced Thomas Jefferson, expressed it eloquently in his *Letter Concerning Toleration*: "The care of souls," he wrote, "cannot belong to the civil magistrate, because his power consists only in outward force; but true and saving religion consists in the inward per-

suation of the mind, without which nothing can be acceptable to God." Locke continued: "I may grow rich in an art that I do not take delight in; I may be cured of some diseases by remedies that I have not faith in; but I cannot be saved by a religion that I distrust or a worship that I abhor."

However grandiose this principle, the rub comes in implementing it. After all, it's not so easy to separate church and state when the church exists within the state and thus, inevitably, is subject to its laws, laws that by their essence as laws are coercive.

Should people who smoke marijuana as part of their religious beliefs be exempted from laws that place marijuana smokers in jail? Should Christian Scientists, who don't believe in medicine or medical treatments, be exempted from laws that demand that people give their children "proper" medical attention? Should religious people who don't want to rent to unmarried couples or practicing homosexuals be exempted from housing discrimination laws? Should Adventists and Jews be exempt from laws that, under the threat of fines, close businesses on Sundays?

These are not easy questions to answer—though you can be sure that each morning, as I drive to work, I have plenty of time to ponder them.

*The essence of
all earthly
government
is force.*

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



URIAH SMITH USED TO SIGN HIS letters, "Yours in the blessed hope."

Ours still is the blessed hope of the glorious appearing of Jesus. But that hope includes even more than our expectation of the Second Coming. It also includes our understanding of what Jesus is doing now as our advocate in the heavenly sanctuary. Hebrew 6:19, 20 reads: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

There is more in this text than we usually recognize. Not long ago I was thrilled to find an interesting explanation of what the word "forerunner" means. In *The Cross and Its Shadow*, S. N. Haskell explains as follows: "The Saviour gave His life a sacrifice for sin here upon the earth; and as He entered the heavenly sanctuary as high priest, He is called the 'forerunner.' Under no circumstances, except as He enters 'within the veil' of the heavenly sanctuary, is that name applied to the Saviour."¹

Haskell then goes on to explain the role of a forerunner in those countries with a monarchical form of government: "In gorgeous uniform, with waving plumes, he rides before and announces the approach of the royal carriage. While he is always hailed with joy by the waiting crowds, yet he is not the center of attraction; their eyes do not follow him as he passes on, but are turned down the road whence he came to get the first glimpse of the royal personage of whom he is the forerunner."²

In Philippians 2 Paul outlines the condescension of Christ, how He emptied Himself for us by coming to this world as a human being and dying a criminal's death on the cross. But in Hebrews 6, says Haskell, we find another step in Christ's emptying Himself for us:

"When He entered heaven a mighty conqueror over death and the grave, before the entire heavenly host and representatives of other worlds, He entered a forerunner for us. He presented the 'wave sheaf,' those brought forth from their graves at the time of His resurrection, as a sample of the race He had died to redeem, thus directing the attention of that wonderful assemblage down the road whence He came to watch—for royalty?—yes, for royalty made so by His precious blood. It is only a company of poor, frail mortals stumbling along and often falling by the way; but when they reach the heavenly gate, they will enter 'heirs of God, and joint-heirs with Christ.'"³

What Christ is pictured doing as our forerunner not only describes what He will do for us in the future, but what He already has done. The last several paragraphs in the magnificent book *The Desire of Ages* describe the scene of Christ's joyful reentry into heaven.

Jesus enters heaven as a conqueror over sin and death as all heaven waits to honor and welcome Him. But as the angels and representatives from the unfallen worlds rush forward to pay homage to Him, "He waves them back." He has to do the work of the forerunner. "He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming. . . . Now He declares:

We Are

Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, 'I will that they also, whom thou hast given me, be with me where I am.' . . .

"[Then] the voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are 'accepted in the beloved.'"⁴

Having completed the work of the forerunner, Jesus was able to receive the homage, glory, and honor due to God, who for our sake became forever linked with the human race. But we should not minimize what it meant for Him to be accepted and welcomed in heaven on the day He returned as our representative with those who were raised with Him.

After describing that amazing scene, Ellen White adds: "Songs of triumph mingle with music from angel harps, till heaven seems to overflow with joy and praise. Love has conquered. The lost is found. . . . The family of heaven and the family of earth are one. For us our Lord ascended, and for us He lives."⁵

When the Father eagerly stepped down from the throne and, in the greatest exhibition of His love ever recorded, threw His arms around His returning Son—our forerunner—He encircled each one of us with all the enthusiastic love with which He welcomed Jesus home. We are "accepted in the beloved." None of us need ever wonder again about God's being willing to accept us. The one question that remains is Are we willing to be accepted?

The hope that Hebrews 6:19 describes as being like a sure and steadfast anchor to our souls "enters the inner



Somebody

sanctuary behind the curtain" (NIV). This suggests that by faith we must enter with Jesus into the heavenly sanctuary. "It is those who by faith follow Jesus in the great work of the atonement who receive the benefits of His mediation in their behalf, while those who reject the light which brings to view this work of ministration are not benefited thereby."⁶

After making that statement, Ellen White points out that many of the Jews, because of their attachment to the services of the earthly sanctuary, had no knowledge of Christ as mediator. Thus they could not receive the benefits of His ministry of atonement in the heavenly sanctuary. Their experience is illustrative of many Christians who "are willingly ignorant of the work of our merciful High Priest," even though it is more essential than ever that those of us living "in this antitypical Day of Atonement . . . understand the work of our High Priest and know what duties are required of us."⁷

What exactly is the work of Jesus as our mediator or advocate in the heavenly sanctuary? We turn to Ellen White for another description: "God

did not deem the principle of salvation complete while invested only with His own love. By His appointment He has placed at His altar an Advocate clothed with our nature. As our Intercessor, His office work is to introduce us to God as His sons and daughters. Christ intercedes in behalf of those who have received Him. To them He gives power, by virtue of His own merits, to become members of the royal family, children of the heavenly King. . . . As Christ intercedes in our behalf, the Father lays open all the treasures of His grace for our appropriation, to be enjoyed and to be communicated to others."⁸

Some view God as a sort of vengeful tyrant just waiting to catch us doing something wrong so that He can destroy us. Here we find an entirely different picture. After doing all possible to provide salvation, the Father "by His appointment" provided our Advocate to intercede in our behalf. He is longing for us to be introduced to Him by Christ as His sons and daughters so that He can lay open to us "all the treasures of his grace for our appropriation." Doesn't this bring us a

new understanding of how much our Father in heaven cares for us?

As sons and daughters of God, members of the royal family of the universe, those who have been "accepted in the beloved," our challenge is to live as sons and daughters of God.

When my family and I were serving as missionaries in Japan in the 1950s, much excitement was created when Crown Prince Akihito became engaged to Michiko Shoda. Their pictures were displayed in the main stores. Magazines, newspapers, and television vied with each other to present the details of how they met.

For the first time a member of Japan's royal family was marrying a commoner. We watched as her father was interviewed on television and were surprised that he did not seem happy about what was happening. Although he was wealthy, he felt that his daughter's upcoming marriage into the royal family and her future role as empress of Japan placed too much responsibility on his family. Even though she had been educated in some of the best schools in Japan, Michiko had to go to a special school for two years to learn

how to represent her new family properly and serve as empress. Every little thing she did was subjected to intense scrutiny to see if she would measure up to her new responsibility.

We too are challenged, as adopted sons and daughters of the heavenly King, to let Jesus live out His life in us in a manner that befits our new royal status. It cost Christ everything to provide the crowns He earned for us. It will cost us something to wear them. Jesus paid the price of our salvation—a price we could never pay. But we must pay the price of acceptance—giving Him all we have and are.

Our new status is outlined in 1 John 3:2: "Beloved, we are God's children now" (NRSV). As God's children we may be living on earth right now, but we belong in heaven as members of the royal family of the universe. This verse also promises that "we will be like him, for we will see him as he is" (NRSV). And verse 3 adds that "all who have this hope in him purify themselves, just as he is pure" (NRSV). The purpose of the atonement in heaven is to make us not only "at one" with God as members of the royal family, but also at one with Him in character. It is our privilege and responsibility to uphold and vindicate the name and character of God before the universe.

Because we are sons and daughters of God, members of the royal family of the universe, this earth as it is now is not our home. Our home is heaven and eventually will be the earth made new.

Heaven is not imaginary. It is real. And we need to picture in our minds how wonderful it will be to be there. We need to realize how much Jesus longs for us to be there with Him and that He is preparing a mansion there for us right now. He has promised: "I go to prepare a place for you" (John 14:2). As He prepares, He takes into consideration everything you desire in your heavenly home and is making it special just for you.

Our part is to yield ourselves fully and completely to the Lord now—to commit all we have and are to Him, not holding anything back. We must

place all on the altar of sacrifice, which is exactly what He did for us. Can He expect any less from us when He has given all for us to become members of the royal family of the universe? ■

¹ Stephen N. Haskell, *The Cross and Its Shadow* (South Lancaster, Mass.: Bible Training School, 1914), p. 70.

² *Ibid.*

³ *Ibid.*, pp. 70, 71.

⁴ *The Desire of Ages*, p. 834.

⁵ *Ibid.*, p. 835.

⁶ *The Great Controversy*, p. 430.

⁷ *Ibid.*, pp. 430, 431.

⁸ *Testimonies*, vol. 6, pp. 363, 364.

Leo R. Van Dolson, a former associate editor of the *Adventist Review*, writes from McDonald, Tennessee.



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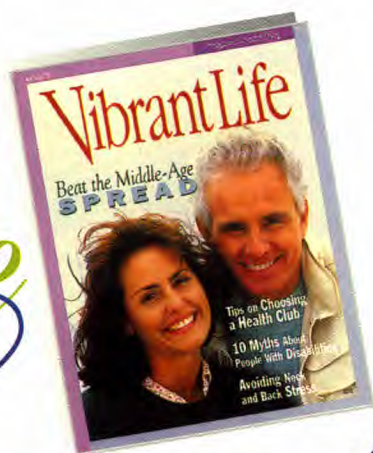


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Vibrant Life

Personal Salads

James E. Hughes, EdD, RD

For a quick meal, try a whole-meal salad topped with an assortment of vegetables, cooked lean proteins, and a protein source. Toss with a little dressing, and you have the makings of a good food right in your own kitchen.



The recipe included in this column is just one of the many recipes that can be found in the Vibrant Life column. It is a quick meal, try a whole-meal salad topped with an assortment of vegetables, cooked lean proteins, and a protein source. Toss with a little dressing, and you have the makings of a good food right in your own kitchen.

Whole-meal salad is a healthy choice. It is a quick meal, try a whole-meal salad topped with an assortment of vegetables, cooked lean proteins, and a protein source. Toss with a little dressing, and you have the makings of a good food right in your own kitchen.

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Children can follow simple recipes and cook up a wholesome meal if they read the Kids' Body Shop column.

Kids' Body Shop

By Ted Rogers

HI, KIDS!

Hi! I'm Ted Rogers, and I'm here to help you learn how to eat healthy and stay fit. I'll be sharing some simple recipes and tips that you can use to make your meals more nutritious and delicious.

Something to do:

Here's what to look for in the picture:

RECIPE CORNER

Make a salad with vegetables and protein. Add some dressing and you're done!

Salad ingredients: lettuce, tomatoes, cucumbers, carrots, apples, oranges, kiwi, grapes, raisins, nuts, seeds, dressing.

Salad dressing: olive oil, vinegar, salt, pepper.

Salad tips: Wash all vegetables thoroughly. Cut into small pieces. Toss gently.

Salad photo: A bowl of colorful salad with various fruits and vegetables.

Vibrant Life has recipes that you can trust to be both tasty and good for you.

Kids and Obesity:

Will overweight children face a life of health problems?

by Tabitha And-Corpe, MPH, CHES, RN, SCM

Does It Really Matter?

Children who are overweight face a life of health problems. This is a serious issue that needs to be addressed. Overweight children are more likely to develop chronic diseases like diabetes, heart disease, and high blood pressure. They also face social and emotional challenges. It's important to take action now to help these children live healthier lives.

The consequences of not dealing with the problem of obesity in childhood or adolescence can be far-reaching and devastating.

Children who are overweight face a life of health problems. This is a serious issue that needs to be addressed. Overweight children are more likely to develop chronic diseases like diabetes, heart disease, and high blood pressure. They also face social and emotional challenges. It's important to take action now to help these children live healthier lives.

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OFFER EXPIRES DECEMBER 31, 1997.

783-01

What's in a Name?

If you spend any time in a grocery checkout line, you've been assailed by sensational headlines: "Aliens Invade White House!" "Incredible New Baloney Diet!" "Elvis Sighted in Bolivia!" That paragon of journalistic prevarication, the great American tabloid, wants to keep us informed.

My husband can do them one better—at least when it comes to Elvis sightings. When he was a kid, those sightings weren't the feverish inventions that captive shoppers know and loathe today. They were a common, even daily, occurrence in North Hollywood, California.

My husband should know. He was there. He was Elvis.

His parents didn't know this in 1949 when they lovingly named their baby Eldon Wayne Kay. But when the reign of the king of rock and roll arrived, Eldon's fate was sealed. His classmates couldn't resist, and "Eldon" became "Elvis the Pelvis."

A decade later I suffered similar indignities, as the fertile imaginations of my fellow students at James Madison Elementary subverted Leslie Greenfield variously into "Lester Greenjeans," "Lester Hayfield," and even "Leslie the Pestlie." I would have preferred Elvis.

What's in a name? Apparently, quite a bit—of dignity and identity, of heritage and expectation. We may or may not like the one we've been given. But we really object to getting stuck with one that doesn't belong to us.

When I was baptized into the Seventh-day Adventist Church, I liked our denominational name. It represented what I had come to love and believe in. But it wasn't long until I heard about our "other" name—our prophetic, symbolic, and to me problematic name: Laodicea. My human nature recoiled from this name and all it represented—a last-day church that had been judged "wretched, pitiful, poor, blind and naked" in the eyes of God (Rev. 3:17, NIV).

I've been an Adventist for 15 years now. And I'm just beginning to own up to my corporate name. I hear the Faithful and True Witness saying that my self-perception is inaccurate—that I am *not* spiritually "rich, and increased with goods, and [in] need of nothing" (Rev. 3:17). And my perception must defer to the flawless discernment of the One who "knows the secrets of the heart" (Ps. 44:21, NIV).

My Wonderful Counselor wants to lead me out of my pernicious, self-righteous, spiritual denial and into His complete,

threefold healing, a healing that will motivate and equip me to share the saving truth of a soon-coming Saviour.

For my wretched poverty of soul, He will give His "gold purified by fire" (Rev. 3:18, TLB). This gold of "faith that works by love" (*Christ's Object Lessons*, p. 158) has been purified from every vestige of self-interest (including the "fear of punishment, or the hope of everlasting reward" [*The Desire of Ages*, p. 480]) at the foot of the cross, where the presence of my uplifted Saviour "is a consuming fire" (Heb. 12:29, NIV) to my sin.

He will clothe my pitiful nakedness with His "white garments" (verse 18, RSV). In the Garden of Eden, humanity exchanged the warm, protective care of its Creator for the chilly independence of self. And so we became helplessly exposed to the ravages of sin, from within and without.

My compassionate Saviour yearns to help me recover from the devastation and restore me to wholeness. As I submit myself to Him, He will

weave into my very being the heavenly fabric of "the garment of His righteousness," by uniting my heart with His heart, merging my will with His will, and captivating my thoughts until His life becomes mine (*Christ's Object Lessons*, p. 312).

And for my blindness He will apply the "eyesalve of spiritual discernment" (*Selected Messages*, book 1, p. 358). As I become intimately acquainted with the Word of God, Jesus, the living Word, will open my eyes that I may distinguish truth from the devil's pretense; that I will see and abhor indwelling sin, disguised by a thousand rationalizations; that I can comprehend and cooperate with the redemptive working of my God in a world of sin.

Laodicea. I may not like it, but it fits. We are richly blessed with a knowledge of biblical principles, but poorly surrendered to the Spirit, who alone can animate those principles and make them a living, saving truth.

I'm grateful that the God who has told me the truth about my spiritual condition is also the Saviour who, at infinite sacrifice, has engraved my name on the palms of His hands (see Isa. 49:16, NIV), a new name that I receive in exchange for the old: overcomer.

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





BY ELLEN G. WHITE

JESUS IS COMING, and there is no time to dally.¹

ONLY A LITTLE WHILE LONGER, and we shall see Him as He is, and be made like Him. . . . He will not [then] wear [a] simple, seamless robe, but robes of glory, white, "so as no fuller on earth can white them;" and on His vesture and on

His thigh a name will be written, "King of kings, and Lord of lords."²

[CHRIST IS COMING] with clouds and with great glory. A multitude of shining angels, "ten thousand times ten thousand, and thousands of thousands," will escort Him on His way.³

HE WILL COME TO RAISE THE DEAD, and to change the living saints from glory to glory. He will come to honor those who have loved Him, and kept His commandments, and to take them to Himself. He has not forgotten them nor His promise. There will be a relinking of the family chain.⁴

CHRIST'S SECOND COMING will be in marked contrast to His first coming. Then His glory was veiled with the garb of humanity. He came with no outward manifestation of glory. When He comes the second time, His divinity will not be concealed. . . . He will come as one equal with God, as His beloved Son, the Prince of heaven and earth. Instead of a crown of thorns, He will wear a crown of glory. Instead of a garment of humility, He will be clad in a garment of royalty.⁵

WHEN CHRIST CAME TO EARTH the first time, he came in lowliness and obscurity, and His life was one of suffering and poverty. . . . At His second coming all will be changed. Not as a prisoner surrounded by rabble will men see Him, but as heaven's King.⁶

CHRIST WILL COME IN HIS OWN GLORY, in the glory of His Father, and in the glory of the holy angels. Ten thousand times ten thousand and thousands of thousands of angels, the beautiful, triumphant sons of God, possessing surpassing loveliness and glory, will escort Him on His way.⁷

MY BROTHER, MY SISTER, I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts.⁸

O, HOW I LONG TO SEE our church members clothed with their beautiful garments, and prepared to go forth to meet the Bridegroom. I am in fear and trembling for those who have not yet on the wedding garment. Many are expecting to sit down to the marriage supper of the Lamb who are unprepared for the coming of the King.⁹

IF IT WERE POSSIBLE FOR US to be admitted into heaven as we are, how many of us would be able to look upon God? How many of us have on the wedding garment? How many of us are without spot or wrinkle or any such thing? . . . This is our washing and ironing time—the time when we are to cleanse our robes of character in the blood of the Lamb.¹⁰

WE MUST KNOW CHRIST here if we [are to] see the King in His beauty.¹¹

WITH EARNEST LONGING, God's people await the tokens of their coming King. . . . Light is gleaming upon the clouds above the mountaintops. Soon there will be a revealing of His glory. . . . The heavens glow with the dawning of

eternal day, and like the melody of angel songs the words fall upon the ear: "Stand fast to your allegiance. Help is coming." Christ, the almighty Victor, holds out to His weary soldiers a crown of immortal glory; and His voice comes from the gates ajar: ". . . You are not warring against untried enemies. I have fought the battle in your behalf, and in My name you are more than conquerors."¹²

WHILE ALL THE WORLD is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing. The unsullied light will shine from His splendor, and Christ the Redeemer will be admired by all who have served Him. While the wicked flee from His presence, Christ's followers will rejoice. . . . To His faithful followers Christ has been a daily companion and familiar friend. They have lived in close contact, in constant communion with God. Upon them the glory of the Lord has risen. In them the light of the knowledge of the glory of God in the face of Jesus Christ has been reflected. Now they rejoice in the undimmed rays of the brightness of the King in His majesty. They are prepared for the communion of heaven; for they have heaven in their hearts.¹³

I FEEL AS IF I MUST cry aloud, "Homeward bound!" We are nearing the time when Christ will come in power and great glory to take His ransomed ones to their eternal home.¹⁴

O HOW GLORIOUS IT WILL BE to see Him, and be welcomed as His redeemed ones. Long have we waited, but our hope is not to grow dim. If we can but see the King in His beauty, we shall be forever blessed.¹⁵ ■

⁴ *Manuscript Releases*, vol. 18, p. 248.

⁵ *Signs of the Times*, Apr. 8, 1889.

⁶ *Ibid.*

⁷ *The Desire of Ages*, p. 632.

⁸ *Signs of the Times*, Apr. 19, 1905.

⁹ *God's Amazing Grace*, p. 358.

¹⁰ *Ibid.*

¹¹ *In Heavenly Places*, p. 211.

¹² *Review and Herald*, Feb. 25, 1909.

¹³ *Maranatha*, p. 298.

¹⁴ "Letters to Physicians and Ministers," *Special Testimonies*, Series B, No. 1, p. 25.

¹⁵ *Lift Him Up*, p. 374.

¹⁶ *Christ's Object Lessons*, p. 420.

¹⁷ *Signs of the Times*, Apr. 19, 1905.

¹⁸ *Ibid.*

Ellen White (1827-1915) was one of the pioneers of the Seventh-day Adventist Church. Seventh-day Adventists believe that she manifested the biblical gift of prophecy through more than 70 years of public ministry and service.



Making a World of Difference

New Sabbath school curriculum has worldwide input.

BY PATRICA HABADA, CHILDREN'S SABBATH SCHOOL MATERIALS EDITOR, GENERAL CONFERENCE SABBATH SCHOOL AND PERSONAL MINISTRIES DEPARTMENT

The world's wisest person once said, "Plans fail for a lack of counsel, but with many advisers they succeed" (Prov. 15:22, NIV).

The world leaders of the Adventist Church took King Solomon's words to heart when they brought 60 writers and authors together to produce a new Sabbath school curriculum for Adventist children.

For the first time in the history of the church, voices from each of the church's 12 world divisions are being heard as the General Conference Sabbath School and Personal Ministries Department begins work on the new curriculum. The representatives met in June for the first international planning session at the office of the Trans-European Division in St. Albans, England.

This group prepared objectives and story outlines for 624 lessons in preparation for the first writing session involving 60 writers and authors held at Andrews University in July. The writers' group included representatives from 11 world divisions, the Southern Africa Union, the John Hancock Center for Youth

Ministry at La Sierra University, the Pacific Press and Review and Herald publishing associations, and the General Conference. About one fourth of the lessons were completed during this time.

Plans call for three more writing sessions in 1998 to complete the lessons and program material. Field testing will also take place in each world division during 1998. The lessons will then be refined, and major editorial work will begin. It's anticipated that the new materials will be translated and prepared for printing during 1999. The first lessons should be available for use around the world in 2000.

The new curriculum emphasizes faith development in children through age 14 and is based on four major elements: (1) grace, God's gift of love to us; (2) worship, our loving response to that gift; (3) community, our relationship with others within the family of God; and (4) service, our ministry to those in spiritual and physical need. The 27 fundamental beliefs of Seventh-day Adventists will be taught throughout the curriculum.

The curriculum uses total-hour teaching, a concept new to many Adventists, in which the entire Sabbath school program is planned around the message taught in the week's lesson. The lesson will begin with a Bible story and lead the children into an application of major concepts through a variety of activities. Daily Bible study plans that families may use in family worship or that the child may study independently will be incorporated in every lesson.

Participants in the process have responded positively to the curriculum plan and see specific advantages in the group process as lessons are prepared. Four major benefits have been mentioned:

1. Those involved acquired a world-



SETTING THE GOALS: Left to right, Carlyle Bayne, of Côte d'Ivoire; Mary Wong, of Korea; Birthe Kendel, of England, and 19 other participants met in England to set lesson objectives and write course outlines.

view few had in the past.

2. Working with people from various cultures created appreciation for the unique gifts others bring to the project.

3. The exchange of ideas enhanced the creative process and raised the quality of the new materials.

4. Those who participated have a definite advantage as they go home and prepare in-service programs to introduce the curriculum in their fields.

The project is coordinated by Patricia Habada, assistant director of the General Conference Sabbath School and Personal Ministries Department, with the guidance of a steering committee that includes Linda Koh, Southern Asia Pacific Division; Janet Rieger, South Pacific Division; Birthe Kendel, Trans-European Division; Noelene Johnsson, North American Division; Patricia Fritz, Review and Herald Publishing Association; Gary Swanson, editor of *Cornerstone Connections* and *Collegiate Quarterly* (youth Sabbath school publications); Stuart Tyner, John Hancock Center for Youth Ministry; and Carlyle Bayne, Africa-Indian Ocean Division.



WRITE ON: Left to right, writers Robert Robinson, of California; Edwina Neely, of Maryland; Dorothy Fernandez, of France; and Rene Evans, of Tennessee, met with other authors at Andrews University to write the children's lessons.

Polish Adventists Aid Flood Victims

BY RAY DABROWSKI, GENERAL CONFERENCE COMMUNICATION DIRECTOR

Together with millions of their compatriots, Polish Adventists rallied to aid flood victims in the country's southern and western regions.

"It is too difficult to count the losses," says West Polish Conference president Franciszek Pellowski. "Now we are dealing with immediate response to tragedies suffered by so many people."

Speaking from his office in Poznan, where he coordinated relief efforts, Pellowski said the church has not been affected by the flood to the extent the general population has.

"Only one church building in Wroclaw suffered severe damage. The

church was covered with water for several days, and the structure is not new," he said.

The Wroclaw church is in the city's old-town area, where floodwaters reached up to third-floor levels. According to Pellowski, Adventists rallied to respond throughout the region. "Each congregation collected funds and brought clothing and food items. The funding was used to purchase cleaning and disinfecting products that were distributed later."

Some churches adopted specific areas affected by the flood. For example, the Jelenia Góra congregation adopted two nearby villages in which

the people lost everything.

"These villages were completely wiped out," Pellowski said. "I have not seen so much damage done by a flood. I can only compare it to the destruction after World War II. In these villages our members talked to the local authorities, who designated the recipients who needed the help the most. Many said, 'Our own church has not helped us, but you came, even though you are strangers.'"

With headquarters in Warszawa, the Seventh-day Adventist Church in Poland is coordinating a nationwide relief program. According to Polish Union treasurer Maksymilian A. Szklorz, churches and private homes were transformed into relief centers. The Adventist Development and Relief Agency in Poland contributed more than six tons of clothing for distribution, and numerous donations came in from other countries.

NEWS BREAK

Protests Continue Against New Russian Law

Calling a new law "unconstitutional, discriminatory, and a denial of human rights," the Russian chapter of the International Religious Liberty Association (IRLA-Russia) protested the Russian Parliament vote of September 19.

The new legislation "contradicts the principles of the constitutional system as well as universally recognized principles and norms of international law," says the statement issued by IRLA-Russia on September 23.

While the law recognizes other faiths apart from the Orthodox Church, the requirements for registration and the curbs on freedom of religious expression are definitely discriminatory, according to the statement.

To have full legal rights, a religious organization has to have been in existence for a minimum of 15 years, and be organized by Russian citizens. Foreigners cannot register a religious body under the new legislation.

"While we as a church are not specifically affected by the provisions of this new law, we agree with IRLA-Russia that this is a discriminatory law that restricts religious liberty," said Michael Kaminsky, Euro-Asia Division secretary.

"Contrary to official claims, Seventh-day Adventists,

together with Roman Catholics, Baptists, and Pentecostals, have not endorsed this bill, but add our voice in protest at what we see as a backward step in religious affairs in Russia," said Kaminsky.

IRLA-Russia, which is composed of several different churches and faith groups, commits itself to "abolish the discriminatory statements of this law, based on the spirit and letter of the Russian Constitution, which states that no laws should be issued that abolish or diminish rights and freedoms of a person and citizen."

The lower house of the Russian Parliament (the Duma) approved the new law by an overwhelming 357-to-6 margin. Approval by the upper house is expected to be a formality, after which President Yeltsin will sign it into law.—*Adventist News Network*.

World Leaders Cannot Confirm Reports of Death Sentence on Adventist Missionaries

European press reports of 56 Seventh-day Adventist Church missionaries placed under sentence of death by UNITA forces in Angola (a political group opposed to the current government) cannot be confirmed by church sources.

The headline news story in the Portuguese daily newspaper *Diario de Noticias* on September 23 (saying that

Going to the Chapel

BY GARY KRAUSE, GLOBAL MISSION COMMUNICATION DIRECTOR

Getting married in a Christian church is all the rage in Japan. Not any Christian church will do, mind you. Forget anything modern; the Japanese want tradition and history—Church of England-style.

Meet Masatoshi Kurosaki, entrepreneur and “Japan bridal church consultant.” His business? Designing Anglican wedding ceremonies for Japanese couples. He organizes everything—the service, the robed choir, the authentic foreign cleric, the church itself. Last year he earned a profit of nearly \$900,000.

Kurosaki isn't content to conduct services in Disneyland-style imaginary churches. In search of the authentic, he travels to England and buys all the trappings of traditional Anglican churches. He has no trouble finding what he wants. English churches are short of cash as well as parishioners, and all over the country they're selling off their antiques.

Kurosaki returns laden with centuries-old booty—

pews and pipe organs and Bible stands and antique glass and church doors. From one church alone he bought \$620,000 worth of goods to place in a replica church in Tokyo.

Japanese couples are enchanted by the ritual and atmosphere of traditional Anglican wedding services. Of course,

only 1 percent of Japanese are Christian, so the participants often know nothing about Christianity. While the choir sings

“What a Friend We Have in Jesus,” the participants may not even know who Jesus is.

Japanese wedding services aren't the only place Christianity has been reduced to an empty form. And it's such a loss. The most important function of religious ceremonies and rituals is to point us to Christ. All their aesthetic richness is nothing compared to the “incomparable riches of his grace, expressed in his kindness to us in Christ Jesus” (Eph. 2:7, NIV).

Now, that's something worth celebrating in any wedding.

NEWS COMMENTARY

NEWS BREAK

“UNITA condemns 56 missionaries to death” and other press reports) have “not [been] substantiated,” according to Ulrich Frikart, president of the Euro-Africa Division, headquartered in Berne, Switzerland. Subsequent press reports state that a UNITA spokesperson in Portugal denied the claims.

“Our church sources in Angola report that six Adventists were temporarily held and mistreated before being released,” said Frikart. “We cannot confirm any more than this.”

UNITA has been fighting for political control in Angola for 19 years, ever since the former Portuguese colony was granted independence.

The Seventh-day Adventist Church numbers 164,725 baptized believers in Angola, worshipping in 618 churches.—*Adventist News Network*.

New York Conference Starts New Haitian Work

With the help of pioneering pastor Libny Dubreuzé, the New York Conference has started a new Haitian congregation in the city of Rochester, marking the first time that French-speaking people in the city have the opportunity to hear the Adventist message in their language, says conference president Skip Bell.

The congregation, with many non-Adventists attend-

ing, also gathers for evening evangelistic services. “It is truly new work among a distinctive people group, the stuff of which mission is made,” Bell says. “This is Global Mission within our borders.”

Sylvia Lange Celebrates a Century of Life

Sylvia Ethel (Lewis) Lange, of Candler, North Carolina, has inspired people for many years—100, to be exact. Though she recently celebrated the completion of



Sylvia Lange

her first century of life on September 13, Lange is still an inspiration to the many people she meets at the Erwin Hills Adventist Church near Asheville.

Born in Semmes, Alabama, Sylvia became a teacher and attended Walla Walla College in College Place, Washington. Her first assignment was to teach on an Indian reservation in Oregon.

Later, after marrying Oliver Lange, the family went to India, where they would serve for nearly 50 years.

Sylvia assisted in establishing the Assam Training School in northern India, which has an enrollment of 400 today. She also served as editor of the *Southern Asia Tidings*.

Religion in America

Texas Court Convicts Dallas Diocese

A Texas court has levied a \$119 million judgment on the Roman Catholic diocese of Dallas in connection with a sexual molestation case involving a parish priest. The award, which goes to 10 men and the family of an eleventh victim who committed suicide, is considered the largest ever given in a molestation case involving a priest, according to *Christianity Today*.

The priest, Rudolph Kos, was convicted of molesting altar boys over a period of 15 years, between 1977 and 1992. His ministry was terminated in 1992. The jury unanimously convicted the diocese of "gross negligence, malice, conspiracy, and fraud." Kos had a previous molestation conviction before entering the priesthood, and the diocese apparently concealed information in its handling of the case.

The diocese has asked the Vatican to annul Kos's ordination, which would

mean that Kos was never validly ordained.
—*Christianity Today*, Sept. 1, 1997.

Religious Persecution Bill Draws Opposition

The Clinton administration is opposing legislation that would trigger sanctions against nations found to be persecuting Christians and others. A State Department official told a congressional panel that the measure could "seriously harm the people it seeks to help."—*Religion News Service*.

NEWS BREAK

Master Guide Convention to Meet in California

The Pathfinder ministries of the North American Division and Pacific Union will host a Master Guide convention in Los Angeles, California, February 11-14, 1998.

Packed with many workshops, the convention will help Master Guides and those interested in becoming Master Guides to update their skills, to network, and to learn new techniques. The registration fee is \$125 (\$110 before October 31). Hotel rooms must be reserved before November 30. To register, call SDA Plus Line at (800) SDA-PLUS.

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Movement of God,

Two Adventist Pastors Debate

Ervin Thomsen: Genuine Revival

AS ONE WHO HAS ATTENDED THREE Promise Keepers conventions, it's my opinion that the Promise Keepers (PK) movement is a genuine work of the Holy Spirit in bringing revival to the homes and churches of our nation. I see this movement as being a revival of "primitive godliness," teaching men how to walk with Christ, and urging them to nurture and lead their own families to Jesus.

Nearly 40 men in our Sonora congregation have attended Promise Keeper conferences, and all have returned as better Seventh-day Adventists, with a greater commitment to our church. Their hearts have been touched and their lives moved with the simple message of Jesus' love for them and His lordship over their lives. The messages they heard were not "cheap grace" or "pop psychology," but have challenged them to costly discipleship and servant leadership.

It's PK promise number 6 that causes unrest among some Adventists. It reads: "A Promise Keeper is committed to reaching beyond any racial and denominational barriers to demonstrate the power of biblical unity." Many interpret this as "ecumenism" and label it one of the deceptions leading to apostasy just before the coming of Christ. In the PK events I've attended, and in the literature I've read, men have been challenged to be faithful to the doctrinal heritage of their own churches. After PK events Baptists return as Baptists, and Adventists return as Adventists.

But at the same time we've also been challenged to stand together on the great fundamentals of the Christian faith. Ellen White has urged Adventists to find such common ground:

"Our laborers should be very careful not to give the

impression that they are wolves stealing in to get the sheep, but should let the ministers understand their position and the object of their mission—to call the attention of the people to the truths of God's Word. There are many of these which are dear to all Christians. Here is common ground, upon which we can meet people of other denominations; and in becoming acquainted with them, we should dwell mostly upon topics in which all feel an interest, and which will not lead directly and pointedly to the subjects of disagreement" (*Review and Herald*, June 13, 1912).

I believe that many Adventists have missed opportunities for sharing and witnessing because of an inordinate fear of "contamination by association" with other Christians. I'm convinced that our eschatological interpretation is biblically correct, but I'm also concerned that it may have led some of our people to a fearful distrust of other denominations. And I pray that God will deliver us from the bondage of believing that others must be spiritually bankrupt if they don't have all the truth we do.

Jesus often referred to individuals outside Judaism who didn't have the total truth. He even considered them His people and used their lives as teaching examples to combat Jewish exclusiveness. Of the Roman centurion He said, "I tell you the truth, I have not found anyone in Israel with such great faith. I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth" (Matt. 8:10-12, NIV).

Thomsen ... continued on page 26

or Dangerous Trend?

The Value of Promise-Keepers



Dale Martin: Warning Needed

Few developments have affected contemporary American Christianity more rapidly and pervasively than the Promise Keepers movement. Founded by former University of Colorado football coach Bill McCartney in 1990, the organization's stated objective was to assist in the restoration of manly values that make for good homes, good churches, and good communities. The movement's mission statement reads: "Promise Keepers is a Christ-centered ministry dedicated to uniting men through vital relationships to become godly influences in their world."

Who could disagree with such lofty ideals?

I believe that a biblically grounded Christian will have concerns about that mission statement.

The New Testament clearly teaches us that unity is the result of our oneness with Christ, not the goal of our relationships with each other. In His most complete statement on unity, Jesus plainly teaches that genuine unity is based upon God's truth (John 17:6-26). Any other kind of unity is superficial and fleeting. And truth, we soon discover, isn't a primary mission of Promise Keepers.

Now, I don't believe that I have to agree with someone fully to share Christian fellowship with them. But I do believe that anyone with whom I have full fellowship must also be committed to a common pursuit of objective truth. ("Can two walk together, except they be agreed?" [Amos 3:3].) I've searched in vain for such an attitude within the Promise Keepers movement, both in their public conferences and in their printed materials. Theirs seems to be a pursuit of subjective (experience-driven) unity, with the result that objective (that is, biblical) truth is demoted to a distinctly secondary role. Anytime we place a higher value on

experience than truth, we're in danger of denying the real Jesus, the Word who was made flesh.

Surveying trends in the late-twentieth-century church, evangelical author John Stott wrote: "The main reason for every betrayal of the authentic Jesus is that we listen with exaggerated deference to contemporary fashion, instead of listening to God's Word. . . . We become obsequious to the modern mood, slaves to the latest fad, even idolaters who are prepared to sacrifice truth on the altar of modernity. Then the quest for relevance has degenerated into a lust for popularity."¹

Evidence for Stott's concern is visible at Promise Keeper conferences, usually held in stadiums. Twenty-two stadium events were held in 1996 with more than 1 million men in attendance. Though the list of 1997 stadium events was shorter, a million-man "Sacred Assembly" was planned for October 4 on the Mall in Washington, D.C. (see sidebar for report).

I was among the 40,000 pastors from many denominations who attended a unique three-day PK gathering in February 1996 at the Georgia Dome in Atlanta. Dubbed "The National Clergy Conference," it was described by one speaker as "the mother of all meetings." Another assured us that "this historic meeting will reverberate until the end of time."

Was this simply hyperbole?

It all depends on your perspective of end-time events.

Adventist men must ask themselves if such declarations should be viewed merely as the excesses of enthusiastic promoters or in the context of our historic understanding of

Martin ... continued on page 27

It's sad when we engage in merely reactive evangelism rather than being proactive in building bridges and relationships with the very ones we are trying to reach. Instead of dismissing the work of PK as being of the enemy, let's consider it one of God's movements in fulfilling Malachi's prophecy of turning the hearts of the fathers to their children. Instead of censuring Promise Keepers for not having what we have, let's rather praise God that they've come up to where they now are on the ladder. Let's look for openings so that we can someday take them the rest of the way as the final events unfold.

By attending the PK conferences, both locally and nationally, the Lord has opened up for us here in Sonora countless doors of witnessing. Hundreds of men and scores of pastors now realize, many for the first time, that Adventists are truly born-again Christians. Many of them have previously known us only for the Sabbath and for vegetarianism. It will indeed be a great day when Adventists can be known primarily for trusting Jesus Christ for salvation.

Other Christians will learn to trust us only when we associate with them on common ground. I have no doubt that the time will soon come when Adventists will need to share with these dear people our special prophetic insights from Revelation 13. It's because of this that I want to keep associating with Promise Keepers, so that when the time comes, I can "blow the whistle" from "within the camp" rather than just as an alarmist outsider. While PK at this time gives evidence of being led by the Holy Spirit, I have no doubt that this movement could at some future time be used by the enemy to achieve his purposes. That possibility, however, also exists for any church (including our own).

At a local PK men's breakfast here in Sonora about three months ago I was asked to present the message to the

men. I began, "By associating with the Promise Keepers, I have learned to have assurance like a Baptist, certainty like a Presbyterian, and joy like a charismatic. And as a Seventh-day Adventist, I never thought I would see the day when I would stand in the Oakland Coliseum with 50,000 men who finally got it right and came out and worshiped the Lord on the seventh day of the week." Their response was completely enthusiastic.

In February 1996 I attended the Promise Keepers' National Clergy Convention in Atlanta. There I experienced one of the most Spirit-filled and Spirit-moving moments in my life as I witnessed God's power at work among men, breaking down walls of prejudice and urging ethnic and racial reconciliation. Adventism clearly needs such racial reconciliation, and I fear that we have often been guided more by a sociology of accommodation than by theology and Scripture. I believe that as a church we've sometimes sought truth at the expense of unity. Sometimes we've seen those seeking unity as compromising truth, not realizing that our Saviour prayed for us to work toward both truth and unity (John 17).

God's greater purposes for His people include not just personal salvation and survival through the time of trouble, but also a willingness to take risks in new approaches to evangelism. If our mode of operation is only self-preservation, we're in danger of being lost (Luke 9:24). We must be willing to take the same risks to reach others that He took in His incarnation to reach us. ■

Ervin Thomsen is the pastor of the Seventh-day Adventist church in Sonora, California.



Sacred Assembly Convened on Nation's Mall

By Bill Knott

"We have not come to demonstrate our power to influence men," Promise Keepers president Randy Phillips told the huge gathering on the Mall in Washington, D.C., on Sabbath, October 4. "We have come to display our spiritual poverty that Almighty God might influence us."

Against a backdrop of the Capitol and facing a crowd that stretched more than a mile and a half to the Lincoln Memorial and north toward the White House, Phillips repeatedly asserted the nonpolitical character of the giant "Stand in the Gap" rally. The crowd, estimated at up to 700,000 men, was one of the largest gatherings in the nation's history. Thousands prayed,



sang, admitted shortcomings, and listened to more than a dozen speakers during the six-hour event.

"We're building a covenant here today," said Jack Hayford, prominent evangelical pastor and host of the afternoon rally. Men prostrated themselves on the grass and gravel of the Mall, confessing prayerlessness,

inattention to Scripture, sexual impurities, and sins against family members, persons of different ethnic and racial backgrounds, and other Christians.

Some Seventh-day Adventists at the "Sacred Assembly" were uncomfortable with aspects of the afternoon's rhetoric,

Martin

the Great Controversy. Only the latter makes sense to me, for the agenda of the Clergy Conference was overtly ecumenical.

Dale Schlafer, vice president for pastoral ministries, stated at the outset of the Atlanta conference that Promise Keepers' objective was to "sweep the largest number ever into the church." The way to accomplish this, he asserted, was for all churches to unite.

Joseph Garlington, senior pastor of the Covenant Church of Pittsburgh, emceed the event. He admonished us pastors to "be comfortable with anything different . . . almost anything."

One of the "different" things for some Adventist attendees was the repeated invitation to participate freely in a contemporary charismatic style of worship. The powerful feelings evoked in such settings can easily dominate faith, if given free rein, and the Atlanta gathering gave fresh evidence of that.

Promise Keepers' heavy emphasis on subjective experience is hardly surprising when one considers that the movement has its roots in the decidedly charismatic Vineyard Fellowship outside Boulder, Colorado, home church of PK founder Bill McCartney.

The Vineyard movement, now nearly 30 years old and with many satellite "fellowships," was founded by charismatic John Wimber and is characterized by what I call 'mystical gnosticism.' These connected terms refer to higher knowledge (gnosticism) that comes to the individual via intuition or emotions (mysticism). In other words, the believer is encouraged to subordinate revealed biblical truth to his or her subjective experience. Feelings rather than biblical faith drive this neo-Christian experience.

McCartney, ever the football coach, rallied us in Atlanta to slay two giants that he says have separated us for too long:

particularly the frequent condemnations of the "sin" of denominationalism. Christian author Max Lucado assailed denominations as being disruptive to the unity "commanded" by Jesus in John 17, and prayed for the "miracle of the millennium" that would unite all Christians in visible fellowship. Others urged men to join in celebrating the "great church" they could see around them on the Mall.

"I guess they've never heard of the concept of the remnant from the book of Revelation," said one Adventist attendee. "Scripture says that God's true people will always be the minority."

Bill McCartney, former football coach and founder of the Promise Keepers movement, announced plans for 37 stadium and arena events in 1998, and called for mass rallies on the steps of each of the 50 state capitols on (Sabbath) January 1, 2000. From there, the movement will "go global," according to McCartney.

racism and denominationalism. Certainly we can say "amen" to the former. But deep concern should rise among Adventists and other biblically grounded evangelicals concerning his second goal.

Other speakers, including Joseph Stowell, president of Moody Bible Institute, and Tony Evans, the Dallas preacher, challenged the stadium crowd with stirring messages and powerful appeals. More often, though, speakers focused on man-to-man issues rather than on the man-to-God relationship.

Few who attended would deny that Max Lucado's sermon, closely followed by Steve Green's anthem, was the high point of the event. Lucado is a best-selling Christian author and a master rhetorician, and he repeatedly called for what he termed "harmony on the ship." At one juncture he pointedly invited all 40,000 pastors to announce their denominational affiliations simultaneously, and we all chuckled at the garbled sound.

Then Lucado urged us to repeat the name of the source of our salvation, Jesus Christ. The resonating sound of "unified" voices was certainly wonderful, particularly when the program then brilliantly transitioned to Christian recording artist Steve Green singing "Let the Walls Come Down" as pastors cheered and hugged one another.

The ovation for Green was deafening and so prolonged that he was called back for an encore performance of the song. In less than 48 hours most of the 40,000 pastors felt that they had been galvanized into "oneness." But it was clearly a unity manufactured by a focus on human longings rather than by a focus on God's high calling to His servants.

Promise Keepers is now reaching the point of critical mass in American society, and is poised to become an important player in religiopolitical efforts. How should Adventists, as members of an eschatologically driven movement, respond to such a call for "unity"? Shouldn't we be reminded that biblical unity is based upon a common search for "the truth as it is in Jesus" rather than a common search for a shared experience and strong emotions?

As Marva Dawn succinctly points out: "If we do not proclaim objective knowledge of God, we encourage each person to create his or her own faith."²

Should the Adventist Church issue a caution to its members about the strident ecumenical agenda of Promise Keepers?

I think so. ■

¹ John R. W. Stott, *The Contemporary Christian* (Downers Grove, Ill.: Intervarsity Press, 1992), p. 24.

² Marva J. Dawn, *Reaching Out Without Dumbing Down* (Grand Rapids: William B. Eerdmans, 1995), p. 174.

Dale Martin is pastor of the Reading Kenhorst Boulevard Seventh-day Adventist Church in Reading, Pennsylvania.



Bulletin Board

At Rest

CHRISTENSEN, Alfred L.—b. Sept. 10, 1902, Fruitport, Mich.; d. July 11, 1997, Apopka, Fla. He served in the church more than 40 years as educator, treasurer, architect, builder, and engineer in Haiti, Cuba, and Puerto Rico. He is survived by one son, Cecil Christensen; one daughter, Elaine Thompson; and three grandchildren.

DEMERICE, Blanche M.—b. Jan. 13, 1920, Clayton, Wash.; d. July 17, 1997, Portland, Oreg. She was the assistant registrar at Emmanuel Missionary College in 1950 and 1951. She was dean of women at the Portland campus of the Walla Walla College School of Nursing for five years, and then taught church school in Washington and California. She trained for and entered the field of special education in the 1960s. She is survived by two sis-

ters, Roberta Peterson and Betty Pritel.

DICKEY, M. Charlene Peirce—b. Nov. 1, 1936, Miami, Fla.; d. Jan. 30, 1996, Deming, N. Mex. She worked as a teacher at Florida Vista SDA School in Deming from 1977 to 1986. She is survived by her husband, Paul; two sons, David and Steve; one daughter, Barbara Jean; one sister, Linda de Leon; and one stepgrandson.

HEMPEL, Arthur E., Jr.—b. Sept. 11, 1931, Trinidad; d. June 7, 1997, Fresno, Calif. He served for 39 years as a pastor in Colorado, Texas, and southern California and in the department of legal affairs in the Southern and central California conferences. He is survived by his wife, Kathy; two sons, Duane and Dean; two daughters, Deanna Bullington and Debbie Richmond; and one granddaughter.

MCCLINTIC, Audrey M.—b. June 24, 1921, Rochester, N.Y.; d. July 19, 1997, Orlando, Fla. She served in the denomination for more than 24 years, including work in the statistical office of the General Conference.

MUSTARD, Katharina Elizabeth—b. Jan. 15, 1899, London, England; d. June 30, 1997, Abbotsford, B.C. She was a secretary and teacher in England before serving with her husband in England, Ireland, Ghana, and Canada. She is survived by one son, Duncan; two sisters, Gladys Fitcher and Janet Hyde; one brother, Gordon Hyde; two grandchildren; and one great-grandchild.

QUIMBY, Mae—b. July 4, 1900, Illinois; d. May 26, 1997, St. Helena, Calif. She and her husband spent 26 years as missionaries in China, where she taught school.

REGISTER, Ulma Doyle—b. 1920, West Monroe, La.; d. July 17, 1997, of an accidental fall at Loma Linda University Medical Center, Loma Linda, Calif. He was a professor of biochemistry and nutrition at Loma Linda University for 34 years and head of the Nutrition Department for 18 years. He is survived by his

wife, Helen; one son, John; three daughters, Backy Kinscher, Dotty Downs, and Debbie Register; two brothers, Benjamin and Robert; two sisters, Johnette Wroten and June Register; five grandchildren; and one great-grandchild.

RIFFEL, Andres H.—b. Oct. 2, 1912, Grespo, Argentina; d. May 16, 1997, Apopka, Fla. He served in the church for 42 years as a teacher, treasurer, administrator, and pastor in the South and Inter-American divisions. He is survived by his wife, Ruth Mangold Riffel; and one son, John Charles Riffel.

RITTENHOUSE, Leon K.—b. Oct. 3, 1911, Camden, N. J.; d. July 30, 1997, Walla Walla, Wash. He served as a medical missionary in Africa, Jamaica, and at LaVida Mission, New Mexico. He practiced medicine in Massachusetts, Pennsylvania, Missouri, and West Virginia. He is survived by his wife of 62 years, G. Lenore (Eby); three sons, Donald, Robert, and David; three daughters, Nell Davies, Lois Pecce, and Jean Clarke; his stepmother, Ruth Rittenhouse; 16 grandchildren; and two great-grandchildren.

SHARIAN, Serpouhi "Miss T" Tavoukdjian—b. May 28, 1904, Turkey; d. May 17, 1997, Avon Park, Fla. She was employed by Florida Hospital, Orlando, and Florida Hospital Walker, Avon Park, for 35 years as a nurse and dietitian. She authored the book *Exiled*, the story of her deliverance from the death march imposed on Armenian Christians by Turks in 1915.

TAYLOR, Harry Werbayne—b. May 5, 1913, Van Buren, Ark.; d. Feb. 1, 1997, Berrien Springs, Mich. For 42 years he was a professor of English at Oshawa Missionary College, Atlantic Union College, and Andrews University. He is survived by his wife, Bernice; one daughter, Dahna Mandos; one brother, David; and two granddaughters.

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BY CHRIS BLAKE

The Long Green Madness

No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.

—Jesus, in Matthew 6 (NIV)

One of the longest laughs on record happened on Jack Benny's radio show, as Jack is accosted by a robber.

"Your money or your life!" the robber demands.

A pause ensues. A long pause . . . 15 seconds . . . 30 seconds . . . 45 seconds . . . The audience screeches, their laughter building, knowing the agony of lovable cheapskate Jack.

"Well?" the robber asks impatiently.

"I'm thinking," Jack replies. Another long pause. Finally Jack relents. "Oh, all right. Here's the money."

To some, money is life itself. Money clings to us until we come to believe that we are worth what we earn, purchase, and produce. Get all you can, and can all you get. Net worth equals self-worth.

But even a brief look into affluent homes at rampant alcoholism and drug abuse, divorce, and teenage suicide is enough to give us pause. At the height of her popularity, "material girl" Madonna complained to *Rolling Stone*, "Is anybody really happy? I don't know anyone who is." A life built primarily on acquisitions scuttles on spindly, brittle legs.

This truth was never more clear in recent years than on October 19, 1987. In *The Hunger for More* Laurence Shames reveals the prologue and aftermath of Meltdown Monday, when Wall Street suddenly rolled over and plummeted screaming toward earth. What astounded people then—and what will astound people when it happens again—is that none of the business wizards, investment gurus, and economic genies of the economic capital of the world could figure out what had happened. The chief financial officer of United Technologies Corporation admitted, "We don't know how to interpret it."

That day the Dow Jones Industrial Average lost "22.6 percent of its remaining value, or almost double the proportionate decline of Black Tuesday, 1929." The *New York Times* called it "the end of business as usual." The drop signaled the

end of the eighties-style era, a period of self-interest and status symbols, when luxuries and necessities merged, and success meant purely "How much is my paycheck?" Merrill Lynch produced one of the hallmark ad campaigns of the decade: "Your World Should Know No Boundaries." That was before "the day after," as Shames details it:

"With head-spinning suddenness, the habits, patterns, and

expectations formed during the truncated decade came to seem outdated and, even worse, naive. Advertisements, college curricula, career paths, lives—suddenly everything seemed due for a revision. . . . If you were the Harvard Business School, what did you say to your students that day? If you were the account exec on BMW or Rolex watches, what clever notions did you have as to how to move your product? . . . Eighties values, dubious in the best of economic times, now seemed downright embarrassing. Not only were they narrow, selfish, fogeyish—it

turned out they didn't even work. Delirious greed and runaway careerism had seemed amusing for a while, but October 19 killed that mood as fast as turning the lights up at the bar."

What makes this book especially remarkable is the ending. Those materialistic days, Shames asserts, are *behind us*. We are now "finally addressing the often-asked, always-shrugged-off question What is all that money for?" In ringing tones he concludes, "More money, more tokens of success—there will always be people for whom those are adequate goals, but those people are no longer setting the tone for all of us."

Remarkable, because a decade after Meltdown Monday our society is at it again, apparently even more in the grasp of greed, more enchanted with the rocketing Dow, more driven by our next Lexus—more *more* than before.

Who is setting the tone for all of us? Which master runs our lives?



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Chris Blake is an associate professor of English at Union College, in Lincoln, Nebraska.



A Chance Encounter

I first noticed her when the Boeing DC-9 was barreling down the runway in preparation for takeoff. Slumped down in the window seat directly across the aisle from me, she was sobbing silently, her left hand cradling her furrowed brow, her right hand nervously clutching the armrest. She appeared to be in her 50s, and was dressed from head to toe in midnight black. That she was in pain was obvious from the ashen look on her face. The two unoccupied seats beside her suggested she was traveling alone.

Later I met her in the aisle and learned why she had been crying and was dressed in black. She'd lost her twin sister, she sobbed, and was returning home after attending her sister's funeral service. The loss of her twin was particularly poignant and painful for her because her twin had been her only sibling, and with her parents long dead she was now alone in the world. She'd never married, deciding early in life that both marriage and children were not for her. Thus here she was—single, childless, parentless, and without a brother or sister in the world.

Coincidentally, I too was returning home after attending funeral services. My oldest brother had been felled quite unexpectedly at age 49 by a massive stroke. Grief had initially slapped me almost senseless, as it had done to her, but unlike her I'd been able to obtain strength and comfort from many sources, including my many surviving brothers and sisters.

Returning to our seats, we exchanged thoughts on death, loss, separation, loneliness, and the importance of having friends when death occurs. She stated unapologetically that she was not a Christian, explaining that she'd vowed never to offer hospitality to any of Christianity's beliefs or teachings. Resolute and unyielding, she'd successfully fought off every previous attempt to introduce her to the truth of Jesus, and, her crippling grief notwithstanding, she was not now ready to do otherwise.

Still, I couldn't resist telling her of the blessed hope that causes Christians to walk away from cemeteries with unbowed heads. I told her of Jesus' triumph over death

and the grave, and of the saints' ultimate victory over these temporary setbacks. With neither noticeable interest nor desire, she listened, asking no questions and making no further comments. Every so often, though, she'd knit her brow or shuffle in her seat, and her pupils would dilate with what I was sure was hope. When she started sobbing again, I sensed that her tears were not of despair. As our plane touched down in New York, her face was no longer ashen and her stare had long ceased to be blank and vacuous.

I offered to have prayer with her as the aircraft taxied to the terminal. She did not want to pray, though, explaining that she was still uncomfortable with some of what I'd shared with her. She would, however, think about our "chance" encounter, and she was thankful that we'd met.

Encouraging that woman that day helped ease my own grief and pain, and ministering to her burdened soul made my flight not only bearable but profitable. Like the sower in Jesus' parable so long ago, I was able to plant some seeds of hope in the soil of her heart. Will she remember anything I said? Will she reach out one day and take hold of God in faith? Will some idea germinate and grow to fruition? It's tough not being able to see or know the results of seed sowing.

I still pray for that woman and will never stop doing so. Who knows? We may yet meet again in heaven. ■



R. Clifford Jones is an associate professor of Christian ministry at the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan.



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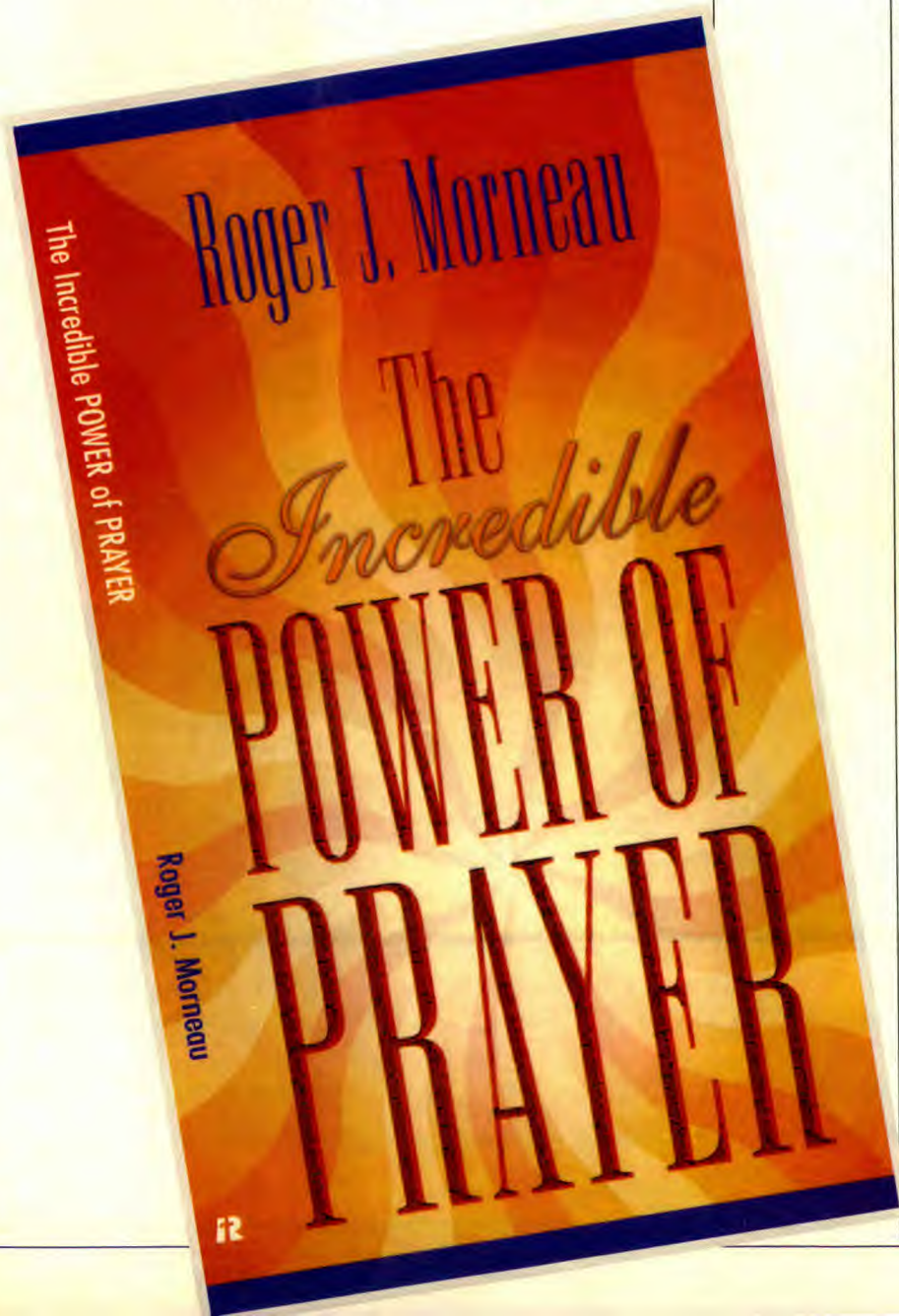
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