

ADVENTIST Review



November 27, 1997

AnchorPoints

Vivian Smith:

You were the first to greet us at the Hacienda Heights church, and your warmth and sweetness created a favorable impression.

You accomplish much for Christ with your one-on-one graciousness, bringing theory to life.

—Evelyn Caro,
Whittier,
California.

You're Tops!

Vivian Smith (who didn't know she'd be on the Review cover) and 44 others get thanked for being the people they are.

LETTERS

Will the Stars Fall Again?

The question is not "Will the Stars Fall Again?" (by Mickey Kutzner, Sept. 25), but this: If star showers are recurring and natural phenomena, why do we understand Jesus as referring to them per se in His words

"and the stars shall fall from heaven"? We should ask, Was He referring to solar and lunar eclipses? Surely not, for we would never know which eclipse or which meteor shower was "the big one."

To me such interpretations are the result of exegetical ignorance and scientific naïveté. Let us not gloss over the mistakes of the past, but identify them, acknowledge them, and learn from them. It is time for us to acknowledge that the 1833 Leonid shower was not in any sense a fulfillment of Jesus' prophecy.

Surely Isaiah 34:4 and its context were in Jesus' mind when He made the statement. He is telling us that when the day of the Lord does come, it will be accompanied by horrific terrestrial and celestial phenomena, the likes of which the human race has heard only whispers.

—Angus McPhee

VIA E-MAIL

We stand by the historic Adventist interpretation of Jesus' prophecy, and we support the ideas put forward in this article.

We also believe that the Second Coming will be accompanied by the most extraordinary celestial phenomena the world has ever seen.—Editors.

God—And Television

Thank you so much for Chris Blake's very enlightening and brilliant "I Don't Think God Is Amused" (Sept. 25), validating what I have been thinking and feeling for so long about the one-eyed monster that sits in the living room. The room is even arranged around it so that it can be viewed from every angle.

I have fought the TV battle for years—"Should I or shouldn't I watch just to see what's happening in the world?" It's so easy to get caught up in the everyday affairs of the actors, the news media, and the local happenings.

Recently, with much prayer and a lot of help from God, I have decided to be very selective about what I watch and when. I have begun critiquing what I see and why. I've found that it's impossible even to watch the news without ads for the latest horrible action film, murder, mystery, mayhem, and lots of sex. This last week was my first "sans TV," and I have felt more peaceful and closer to God than I have for a long while.

I certainly believe that by beholding we become changed, and I plan to behold more of Jesus and less of TV. I highly recommend it.

—Sherril Caviness

CENTERVILLE, OHIO

Another Widow, Another Mite

My hat's off to Frances M. Schwartz and her fine example (see "Another Widow, Another Mite," Sept. 25). Just so was the lesson conveyed by Jesus when He indicated that the poor widow's generosity had far greater value than one might at first be inclined to believe. Our gifts to the Lord are not to be valued by the amount of the gift, but by what the giver has left.

Our loving Father in heaven and wonderful Saviour held nothing back, but gave all on the cross! By grace, we can give more than we think.

—Name Withheld

The Bible Code

I was sorely disappointed with Kermit Netteburg's commentary on *The Bible Code* (see "Biblical Eschatology Goes Tabloid," Sept. 25). A book like this could put an end to the concept of atheism.

Maybe the author of the book misinterprets the issue of Armageddon as we know it, but how does that negate the accuracy of the prophecies that have been found—for example, all of the World War II leaders, Watergate, and Timothy McVeigh?

The fact is, *The Bible Code* is a very fascinating and compelling book and should be read by everyone.

—David Dittes

PORTLAND, TENNESSEE

Bill Spangler's Prison Ministry

Thank you so much for the much-needed recognition of Bill Spangler's outstanding prison ministry (see Randy Fishell's "A Passion for Prisons," Sept. 11). I have known Bill since the late thirties and he is a true saint of the church. He has quietly gone about his work in a truly dedicated fashion, in spite of all obstacles placed in his way, even by well-meaning church leaders. Many lonely souls seeking hope have found it through his ministry.

—Ray Doyle
DAYTON, OHIO

A Place Called Peace

Three hearty amens for Jim Lorenz's "A Place Called Peace" (October NAD Edition). I would hope every local church leader would read it and implement the "Battered Christians' Shelter Statement of Beliefs."

As a pastor I well know my own shortcomings and those of many of our congregations in which the fellowship is more battle than bliss, more havoc than heaven. May the Lord help His people strive to do all they can, in the attitude of gentleness when human nature rears its ugly head, to make Sabbath a time of true peace and rest. Especially may that Sabbath tranquillity be experienced among all our churches.

We are preparing a people for the soon coming of the Lord. Let us do it in the atmosphere of peace, not panic; of joy, not jilted jesting; of confidence, not condemnation.

—Kevin James, PASTOR
HATTIESBURG, MISSISSIPPI

Thank you for this article. I am a pretty good friend of Lorenz, and I used to preach for him in Antelope, California, when he was away. He is a prince of a man and practices what he preaches.

I hope you keep these excellent

articles coming down the pike. We need more of this talk in our denomination. Lorenz doesn't pull any punches. He never has.

—Jonathan Ziebarth
CARMICHAEL, CALIFORNIA

Sue Unto Others?

I agree with Gina concerning Christians suing others ("Sue Unto Others?" Take a Stand, Oct. NAD Edition). Here's our case and why I feel the need to sue:

Last April, on their way to visit us, my brother-in-law and his wife were crossing the railroad tracks at night when a runaway boxcar came through the intersection at more than 50 miles per hour and hit their car, killing the wife. It appears that some kids were playing around the boxcar about two miles up the road and accidentally released the brake lever.

Why would we sue if it was an accident? At least five safety devices—boxcar braking wheel, boxcar braking lever, derail device installed on track, side track switch, railroad crossing signals—failed to work or were installed improperly by the railroad company. If any of these safety devices had worked, my sister-in-law would be alive today.

I have discussed this case with many employees of this railroad company, and they have all told me the same thing: "Please sue them and teach them a lesson. We have been fighting for better safety regulations for years. Perhaps a lawsuit will bring them around to change safety policy."

We forgive everyone for what they did, but I sincerely believe this company needs to be taught a lesson legally. Come on, Loretta—put yourself in my shoes and tell me that you really would not sue them.

—Andrew Elde
REDLANDS, CALIFORNIA

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Surely Christmas deserves more than to be crammed into our already busy schedules.

ADVENTIST Review

"Behold, I come quickly . . ."

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

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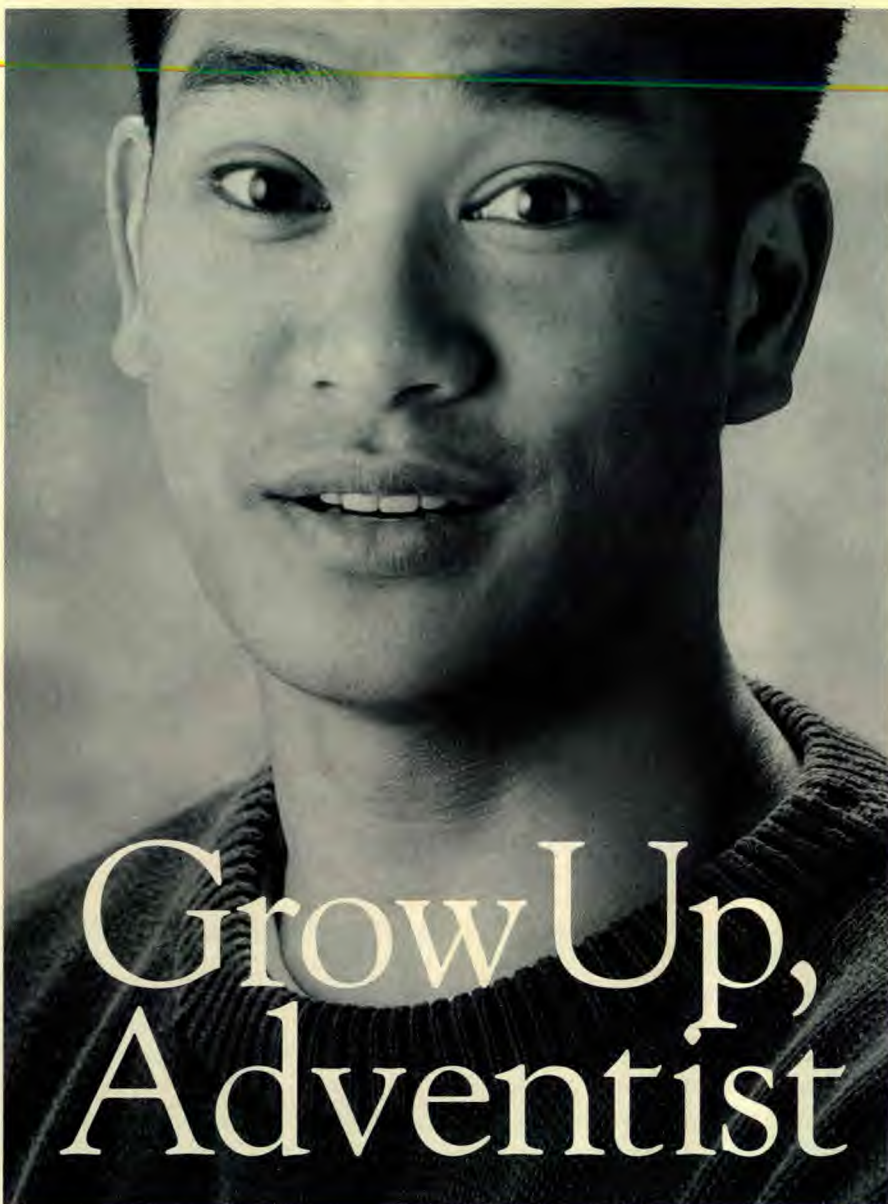
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Grow Up, Adventist

My mom and dad seem to think that just because people my age say things differently and ask tough questions that we don't have much of a relationship with God. That's not it at all. My parents are the ones who taught me about Jesus in the first place. I haven't forgotten. I'm just trying to make it my own.

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Isn't God Good!

ROY ADAMS

Some of us don't have big, spectacular things to give thanks for. But we have the little things, the common things, the things that happen to everybody. And that's my story.

Friday, September 19

As I get ready to leave for work, a sinking feeling suddenly comes over me. The keys to my house are missing—and my wife has already left. After a hasty, fruitless search, I secure the house as best I can and take off.

At the office the search continues. Cabinets are opened, drawers pulled, and even single sheets of paper lifted—who knows, the keys might well be under there. Nothing.

I alert security. I speak to the cleaning people.

As the morning wears on, I pause often, struggling to reconstruct what happened in my life the previous day. Did I leave my house via the garage or through the main door? If the latter, had I absentmindedly left the entire bunch hanging there? Did someone make away with them, with plans to return later?

As I return home that afternoon, I execute the first of about a dozen searches around the house.

Sabbath, September 20

Losing the keys to your house is not like losing an umbrella or a book, or even a camera. To lose your house keys is to feel exposed and vulnerable—especially when (as in my case) I couldn't rule out the possibility that the wallet-like container also had my home address in it.

This nagging uncertainty finally leads my wife and me to conclude that we have an ox-in-the-ditch emergency on our hands. So Sabbath afternoon we stop by my office. Did I not hear something fall behind the filing cabinet the day the keys went missing? With fond hope we're closing in on the wayward bunch; we remove practically all the files from the heavy beast, pull it back, and then . . . *Ta-dah!*—just three tiny paper clips grinning up at us.

After sunset I commence the search anew—this time concentrating on my study at home. Five months overdue for a complete once-over, the place is a jumble of books and magazines and papers, all waiting to be read—someday. Picture, then, this pack rat in the midst of this hopeless mess of his own

creating, hunting as for a needle in a haystack a set of keys that, he seems to assume, is able to burrow its way under piles of stuff. The search continues Sunday.

In the end, nothing.



Monday, September 22

I'm away from the office, but I call security again. Nothing. I send an E-mail to my secretary to alert her. She searches the office one more time. Nothing.

Tuesday, September 23

Fresh out of bed, I face a troubled wife: "I'm sure someone came into the house last night," Celia says.

"Really? And how could you be so sure?"

"Because *I heard* the door close!" she says.

No, I don't believe someone actually entered the place, but it's enough that my wife thinks as much. I'm now facing the nightmare I've been dreading—changing all my locks, at the cost of hundreds of dollars.

I've been praying all along, of course. But now, feeling utterly helpless, I approach the throne on the basis of Psalm 20:1, 2, a prayer that over the years I've made my own in moments of deep crisis. "You know precisely where the keys are right now, dear God—You're looking at them as we speak. Please bring them back to me."

There is a concert for worship this morning at the office—a choir from Norway. While waiting for the service to begin, they sit at the back of the auditorium, and one of them feels something on the side of the seat—the seat I'd occupied five days earlier during morning worship.

The platform chair ascends the rostrum. "Before we begin," I hear her say, "I have a bunch of keys looking for their owner."

I pinch myself. No, I'm not dreaming. All of a sudden the day looks brighter, the grass takes on a deeper green, and birds are singing everywhere. I feel like throwing my hands up in the air and shouting: "Hey, y'all, rejoice with me. I've found my keys that were lost!"

Isn't God good!



Photo © PhotoDisc

The Tragedy Continues

It was just one year ago that I wrote about the forgotten tragedy of how Christians are being systematically persecuted through torture, unlawful imprisonment, enslavement, starvation, and death.¹

Eyewitness Accounts

These atrocities were brought to light through reports from missionaries, anecdotes from escaping survivors, and eyewitness accounts from those who dared to speak out. Last year several human rights advocacy groups, including Freedom House and the Institute for Religion and Democracy, worked feverishly to inform North America of the plight of Christians abroad.

Conservative Christian organizations, including the National Association of Evangelicals, the World Evangelical Fellowship, and the Southern Baptist Convention, joined in the effort and encouraged the United States Congress to take decisive action. The North American Division Public Affairs and Religious Liberty Department also expressed its support.

A coalition of Protestant and Catholic organizations and human rights advocacy groups organized a worldwide day of prayer as a platform to crystallize this Christian concern. This effort also led to joint congressional resolutions passed by the House and Senate condemning these horrible acts.

This Year's Progress

After one year it seems the outcry by the religious freedom coalition is being heard in high places. I'm encouraged that U.S. government officials are putting the issue of religious persecution squarely on the front burner of America's foreign policy.

On July 22 the U.S. State Department released an 83-page report documenting the current status of religious freedom in 78 countries. The report shows persecution on the rise in many areas. According to the study, Bulgarian police are beating Jehovah's Witnesses missionaries. Local authorities are raiding and closing hundreds of house churches in China. In Sudan Christians and animists are being enslaved, killed, and converted by force to Islam.²

Probably the most surprising disclosure is the fact that persecution of Christians is on the rise in Western Europe in countries such as Belgium, Austria, France, and Germany.

To aid in its work the State Department also formed the Advisory Committee on Religious Freedom, composed of Buddhist, Catholic, Hindu, Islamic, Jewish, and Protestant leaders. The report also documents the efforts of departmental officials and the United Nations to address these situations.³

While the State Department moves ahead, Congress is developing new legislation. As I write this editorial, the Freedom From Religious Persecution Act of 1997 is working its way through the legislative process.

Introduced by Representative Frank Wolf of Virginia and Senator Arlen Specter of Pennsylvania, the bill seeks to establish an Office of Religious Persecution Monitoring at the White House. This office would administer economic sanctions on countries in which serious cases of persecution are found. The legislation also expands the guidelines for granting asylum.

While the bill is by no means perfect, and Congress and the Clinton administration differ on some key provisions, it is still refreshing to see a serious commitment by national leaders devoting their time and effort to address this burning issue.

"I'm happy to see political leaders take a stand against religious persecution," says Clarence Hodges, North American Division vice president and director of the Public Affairs and Religious Liberty Department. "As they speak out for religious freedom abroad, it becomes easier for them to affirm religious liberty at home."

Though we are grateful for the aid of public officials, I believe that Christians should carefully consider what can be done to ease the suffering of fellow believers abroad. We can pray for their protection, adopt a family or community, or send messages of encouragement. As we intercede for these faithful warriors, by God's grace, we will better appreciate the liberty we enjoy.

¹ Carlos Medley, "A Tragedy Forgotten," *Adventist Review*, Nov. 14, 1996, p. 5.

² "United States Policies in Support of Religious Freedom: Focus on Christians," Bureau of Democracy, Human Rights, and Labor Affairs, U.S. Department of State, July 22, 1997.

³ John W. Kennedy, "State Department Report Decries Persecution of Christians," *Christianity Today*, Sept. 1, 1997, p. 74



GIVE & TAKE

ELLEN WHITE . . . UNDERSTOOD

A quiz about some of the less-familiar words in Ellen White's writings

1. Pugilistic

- (a) powerful, strong; (b) a word used in contempt or disdain; (c) combative, pertaining to fighting, boxing; (d) possessing an attitude of self-denial

2. Groggery

- (a) rooms set aside for sleeping; (b) a factory where coarse fabric is made; (c) another word for the theater; (d) a place where liquor is sold

3. Miasma

- (a) infectious matter floating in the air; (b) a form of hypnotism; (c) a self-centered belief system; (d) a disease of the lungs

4. Odious

- (a) having a strong odor; (b) showy, pretentious; (c) a type of psychological disorder or complex; (d) hateful, offensive, disgusting

5. Braggadocio

- (a) a boasting person; (b) an Italian king during the Middle Ages; (c) a seaport in Italy; (d) a person who makes grandiose plans

Key: 1. (c) (*Testimonies*, vol. 6, p. 397). 2. (d) (*Education*, p. 218). 3. (a) (*Patriarchs and Prophets*, p. 44). 4. (d) (*The Adventist Home*, p. 228). 5. (a) (*Testimonies*, vol. 3, p. 459).—*Source: Ellen G. White Estate.*

ADVENTIST LIFE

Several years ago my daughter was scheduled for a stay in the hospital, so her husband brought their 5-year-old, Greg, to me to keep.

One day Greg wanted to go to the nearby park and ride the sky lift. The cable car was crowded that day, and Greg could not see out. About halfway up he pulled hard on my hand and said in a loud voice, "Grandma, is this what we'll ride in to go up to heaven?"

The whole car resounded with laughter, and when we reached the top and got off, everybody wanted to meet "this little man who's going to heaven."

—Olna Black, Stone Mountain, Georgia

Because my 4-year-old grandson, Brenden, loves riding coin-operated rocking horses, his parents were sure he'd enjoy the *live* pony rides at their Florida Hospital church retreat. Eagerly anticipating a "Kodak moment," they perched him in the saddle. As they waited for others to mount up, Brenden turned to his mom in bewilderment and queried, "How do you start this?"

—Elaine Dodd, Thousand Oaks, California

When I was 6—some 70 years ago now—my family and I used to join the singing band at Harvest Ingathering time in Louisville, Kentucky. I also enjoyed going door-to-door with an adult solicitor.

One night I begged my folks to let me solicit by myself. Rather than stifle my zeal, they agreed to let me try one block without an adult. At the end of the block I returned to the group holding a can bulging with dollar bills.

Amazed at my success, everyone wanted to know what I had said. "I just asked for a feeble offering like the big folks do," I replied. Mistakenly I had substituted "feeble" for "free will"—and given my innocence and enthusiasm, it had worked wonders!

—Lolita Moore, Santa Rosa, California



ILLUSTRATION BY TERRY CREWS

THE TRUMPET SHALL SOUND



AWAITING HIS COMING: The Washington, New Hampshire, church is a favorite historical landmark for Adventists. Even on a snowy day it is a place warm with the promise of resurrection. *Photo by Dick Duerksen.*

WE NEED YOU

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Biblical admonitions sometimes seem puzzling and unrealistic—don't they?

BY ROGER W. COON

ICAN IMAGINE A CONVERSATION BETWEEN Paul and his secretary going something like this: "Excuse me, sir; the letter is almost ready for the messenger to take to Thessalonica. But would you please run by me one more time a certain line you just dictated . . . here toward the end? I don't want to misrepresent what you have in mind."

"Surely," responds the apostle. "How did you put it down?"

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you," the secretary reads back slowly from what is now 1 Thessalonians 5:18.

Probably neither Paul nor his secretary realized as they spoke that that document would not merely be a letter to a Christian church over in Macedonia, but would also wind up chronologically as among the very first of the 27 books of the New Testament canon of Scripture to be written.

"Did you really mean to say 'in every thing'?" Paul's secretary queries. "Does that actually mean 'in all circumstances' [RSV]? Would that not, then, have to include the bad things the devil lays on us as well as the many good things God does for us each day? That's pretty heavy!"

"Yes," Paul replies, "that's exactly what I meant to say, for that's what the Holy Spirit expressly told me. And yes, the will of God sometimes does appear superficially to be 'heavy,' even though (paradoxically) Jesus reminds us that His 'burden'—when viewed in the total context—is really 'light'" (see Matt. 11:30).

Jack Staddon, a 15-year-old eighth grader from a one-room Adventist church school in Great Bend, Kansas, captured this concept with remarkable clarity. On May 19, 1989, Jack was one of the 54 finalists (which included fellow Adventist student Toma Selfa, of Idaho) participating in the

National Geographic Society's first geography bee in Washington, D.C. Out of respect for Jack and Toma's religious convictions, the contest officials had changed the two-day finals competition from Friday and Saturday to Thursday and Friday. In addition, they made sure that the Friday program finished before sunset.

As it turned out, Jack (who had earlier won a \$500 prize as one of the top 10 finalists) won the first prize, a \$25,000 four-year scholarship to any college of his choice. Interviewed by reporters from National Public Radio and ABC's *Good Morning, America*, the lad modestly gave credit to his family, his church school teacher, his schoolmates (all of whom had been praying for his success), and his God.

Then he confounded his interviewers by adding, "But I would also have thanked God had I lost."

Asked why by the reporters, Jack Staddon replied

In Every

simply, "Because if I'd lost, it would have given me an opportunity to learn how to handle failure and defeat with grace under pressure."

May I suggest three reasons we today may always thank God "in every thing," "in all circumstances," for the bad things that dog our steps as well as for the good.

First: *No matter how bad things are, they still could have been worse.*

The paralytic by Bethesda's pool had been afflicted for 38 years (John 5:5) when Jesus, after healing him, warned: "Sin



Thing?

no more, lest a worse thing come unto thee" (verse 14).

Again, could anything be worse than being possessed by a demon? Apparently. For Jesus told of another man who, when delivered from such torment, failed to guarantee his freedom by establishing an ongoing personal relationship with the Lord. The demon returned, bringing "seven other spirits more wicked than himself," to repossess this unfortunate soul. "And the last state of that man [possessed now by eight demons instead of just one] is worse than the first" (Matt. 12:43-45).

Second: *As bad as our situation may be, good can still come out of it.* In this connection, Paul declares that *all* things (some of which may, indeed, be evil) will nevertheless work together for the good of the Christian who truly loves the Lord (see Rom. 8:28). Thus he could affirm that his incarceration in a Philippian jail actually "served to advance the gospel" (Phil. 1:12, NIV).

Third: *The very existence of a temptation upon your doorstep is, in itself, evidence of God's confidence in you, that you may successfully resist and overcome it.* And on this point Paul speaks again: "No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it" (1 Cor. 10:13, NIV).

While it is indeed a "fearful thing to fall into the hands of the living God" (Heb. 10:31), it is an infinitely more frightening thought that a Christian should *not* always be found cupped within those nail-scarred hands of Jesus. For, you see, if you are daily dwelling inside those hands—if "your life is hid with Christ in God" (Col. 3:3)—then nothing can touch you, except as Christ first filters it through those same hands.

We may say, then, that every temptation bears Heaven's "Good House-keeping seal of approval." Indeed, every temptation that gets through to you is, in reality, an implicit compliment from

God on your present state of spiritual growth. For Jesus would not have allowed it to penetrate to you in the first place unless He first knew that you and He together could handle it.

So, yes, "in every thing," "in all circumstances," we may logically, rationally, and intelligently give thanks. For this is the will of God for us in Jesus Christ. ■

Roger W. Coon is a retired minister living in Berkeley Springs, West Virginia. He served many years as associate director of the Ellen G. White Estate at the General Conference in Silver Spring, Maryland.



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Only by Love

As new Adventists, newly married, my husband and I learned to look forward to our weekly mini-vacations with God and with each other. Surrounded by the beauty of the Sierra foothills, we loved to watch the sun sink behind the majestic pines on Friday evenings, glad to exchange our six days of labor for God's gracious gift of Sabbath rest.

Such was our custom, until the Lord brought us another Sabbath gift that completely confounded this restful arrangement. As darkness settled on our little studio apartment that Friday in September, I was obliged—despite my preferences and convictions—to labor into the evening and all through the long, breathless night. And just as my advancing labor reached a crescendo of intensity, my agonized groans gave way to the shrill, insistent cries of Rebecca Eileen Kay, first child of her shamelessly awestruck parents.

My husband and I wept with joy as we held our little Sabbath miracle. We spoke in hushed, reverent tones and gazed into her unfocused eyes until the morning light stole through the pines. As exhaustion overcame awe, I reluctantly surrendered Becky to the care of our midwives and collapsed into my pillows for a much-needed, long-overdue season of Sabbath relaxation.

Never have I been so naive. Rest was not on Becky's birthday agenda, and it has never been on her schedule since. Our little dynamo leaped into the world with the flaming imperative of her destiny imprinted on every gene, emblazoned on every vocal cord. And that destiny didn't include squandering her infancy on unproductive interludes of peace and quiet. Becky was born to be boss.

She bossed us early and often. She bossed us with missionary zeal. And she bossed us with volume. Every aspect of our lives—public and private—was overshadowed by our demanding, impatient, restless daughter.

The months of relentless volume battered my nervous system—and my fragile maternal confidence. I decided it was time for a mother-daughter chat. Facing my little interloper, I firmly apprised her of her proper place in the family hierarchy. "OK, honey, this is how it is. You're the kid. I'm the mom. That means I get to be the boss, and you have to do what I say."

Becky was signally unimpressed. She glared at me from her

Johnny Jump-Up and brandished her "blankie" with the ferocity of an Amazon princess. And Mom got a vision of the tumultuous years to come.

Suffice it to say that for the past six years my daughter and I have clashed over everything from tapioca pudding to training pants. And in my efforts to bend her will to mine, I have made more mistakes and behaved more absurdly than I care to admit publicly.

Along the way I realized that Becky and I had three options. I could brand her a hopeless incorrigible and relegate our relationship to the emotional ash heap. I could back off and let her run the place. Or I could win from her that which I can never receive upon demand: her true devotion.

The only option I can embrace is the latter. It's the only one that works; it's the way God works with me. He's my Creator, and worthy of my allegiance; He's my Father, and entitled to my obedience. But I'm an ungrateful creature, a wayward child. I'm reconciled to my heavenly Father only as I discern Him in my self-denying Redeemer. Only as I behold, by faith, "the Lamb of God, who takes away the sin of the world" (John 1:29, RSV), can the "Spirit of adoption" awaken within my prodigal soul the cry of "Abba, Father" (Rom. 8:15).

And so it is with my daughter. As her mother and caregiver, I'm "entitled" to her respectful obedience. I bore her in pain; I sacrifice for her daily. But her immaturity and self-absorption prevent her from appreciating such things.

So it's left to me to receive, in our behalf, the Spirit of repentance. It's left to me to confess our mutual rebelliousness. Then it's my privilege to disappear into the largeness of Christ's love, to submerge my will into His—that my daughter may behold, through me, His truly unconditional, self-forgetful, *agape* love.

Because "only by love is love awakened" (*The Desire of Ages*, p. 22). And it is Becky's love—not just her compliance—that I covet.



Leslie Kay, her husband, Don, their two daughters, Becky and Jenny, and their dog, Bo, live in Chloride, Arizona.



Jesus Conquers

BY ELLEN G. WHITE

THE RESURRECTION OF CHRIST FROM the dead was the Father's seal to the mission of Christ. It was a public expression of His entire satisfaction in the atoning work. He accepted the sacrifice that Jesus had made on our behalf. . . .

When on the cross Jesus uttered the cry, "It is finished!" glory and joy thrilled heaven, and discomfiture fell upon the confederacy of evil. After that triumphant cry, the world's Redeemer bowed His head and died, and to all appearance the Captain of our salvation was conquered; but by His death He was a conqueror, and He has opened the gates of eternal glory so that all who believe in Him may not perish, but have everlasting life.¹

Christ had declared that He would be raised from the dead on the third day; and at the appointed time a mighty angel descended from heaven, parting the darkness from his track, and resting before the Saviour's tomb. "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." Brave soldiers, who had never been afraid of human power, were now as captives taken without sword or spear. The face they looked upon was not the face of mortal warrior; it was the face of a heavenly messenger, sent to relieve the Son of God from the debt for which He had become responsible, and for which He had now made a full atonement. . . . The earth trembled at his approach, and as he rolled away the stone from Christ's grave, heaven seemed to come down to earth. The soldiers saw him removing the stone as he would a pebble, and heard him call, Son of God, Thy Father saith, Come forth. They saw Jesus come from the grave as a mighty conqueror, and heard Him proclaim, "I am the resurrection, and the life." The angel guards bowed low in adoration before the Redeemer as He came forth in majesty and glory, and welcomed Him with songs of praise.²

Christ came forth from the tomb a mighty conqueror

over death and the grave, and He ascended up on high, there to intercede for us as a merciful and faithful high priest, who is touched with the feeling of our infirmities.³

As in the typical service the high priest laid aside his pontifical robes and officiated in the white linen dress of an ordinary priest; so Christ laid aside His royal robes and garbed Himself with humanity and offered sacrifice, Himself the priest, Himself the victim. As the high priest, after performing his service in the holy of holies, came forth to the waiting congregation in his pontifical robes; so Christ will come the second time, clothed in garments of whitest white.⁴

No human language can portray the scenes of the second coming of the Son of man in the clouds of heaven. He is to come with His own glory, and with the glory of the Father and of the holy angels. He will come clad in the robe of light, which He has worn from the days of eternity.⁵

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.⁶

Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour. . . . The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. . . . He comes, victor in heaven and earth. . . . With anthems of celestial melody the holy angels, a vast unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms—"ten thousand times ten thousand, and thousands of thousands." . . . No crown of thorns now mars that sacred head; but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday sun. "And he



hath on his vesture and on his thigh a name written, *King of kings, and Lord of lords*" (Rev. 19:16).⁷

His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire.⁸

The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island is moved out of its place.⁹

Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then, raising His hands to heaven, He cries: "Awake, awake, ye that sleep in the dust, and arise!"¹⁰

The voice of Christ will penetrate the tomb, and pierce the ears of the dead, "and all that are in the graves . . . shall come forth."¹¹

That voice which penetrates the ear of the dead, they know. How often have its plaintive, tender tones called them to repentance.¹²

All come forth from their graves the same in stature as when they entered the tomb. . . . But all arise with the freshness and vigor of eternal youth. . . . The living righteous are changed "in a moment, in the twinkling of an eye." At the voice of God they were glorified; now they are made immortal and with the risen saints are caught up to meet their Lord in the air. Angels "gather together His elect from

the four winds, from one end of heaven to the other."¹³

In that day the redeemed will shine forth in the glory of the Father and His Son. The angels of heaven, touching their golden harps, will welcome the King, and those who are the trophies of His victory—those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts accompanied by His redeemed ones, the witnesses that His mission of suffering and self-sacrifice has not been in vain.¹⁴ ■

¹ *Review and Herald*, Jan. 29, 1895.

² *Youth's Instructor*, May 2, 1901.

³ *Review and Herald*, July 19, 1892.

⁴ *The Acts of the Apostles*, p. 33.

⁵ *Review and Herald*, Sept. 5, 1899.

⁶ *Prophets and Kings*, p. 720.

⁷ *The Great Controversy*, pp. 640, 641.

⁸ *Early Writings*, p. 16.

⁹ *The Great Controversy*, pp. 641, 642.

¹⁰ *Ibid.*, p. 644.

¹¹ *Review and Herald*, Sept. 5, 1899.

¹² *The Great Controversy*, p. 642.

¹³ *Ibid.*, pp. 644, 645.

¹⁴ *Sons and Daughters of God*, p. 362.

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.



Thanks to You: The Sequel

44 more Adventists pay tribute to that special someone.

Joyce Butler, music teacher/choir director at Greater New York Academy in the early



sixties: Thanks, Mrs. Butler, for introducing to me the joys of the great masters of classical music and Broadway. Your flamboyant, joyous flair for grabbing every bit of gusto from a musical

piece inspired me then and lives with me still!—*Judith E. Nelson, Newbury Park, California.*

Emilio B. Knechtle, retired General Conference revivalist: Thank you, Emilio, for being the first Adventist I ever met. You befriended me in a Christ-centered manner when I was a Presbyterian pastor in 1972. Thank you for leading my whole family into baptism, for



leading me into the Adventist ministry, and for leading many other pastors won to the remnant church through PREACH (Program for Reaching Every Active Clergy Home).—*John McFarlane, Texas Conference.*

David Griffiths: To my dear and best friend in the universe, you are the man! What a consistent example you have been to me. Many times I played the fool. You were right there. Never condoning, never contributing, never judging, never joining. Just listening, encouraging, mentoring, and understanding. I love you!—*James ("Luckie") Jordan, College Park, Maryland.*



Gertrude Ayala: With heartfelt love and gratitude I think of you always. Through all my insecurities, stubbornness, and ignorance you were patient, kind, and consis-

tent. The miles, hours, prayers, and friendship you lavished on me were not wasted. Where are you?—*Laura Cozart Pullman, Gentry, Arkansas.*

Louise Larmon, choir director, Wisconsin Academy, 1966: You played, you sang, with such a quiet godly passion. It helped sustain me—even in the hot and wet rice paddies of Vietnam.—*Alfredo Perez, Plantation, Florida.*

B. E. Wagner: Thanks for your telephone call asking “Can you speak at a nearby church on Sabbath?” As we traveled to churches, your counsel and instructions helped prepare me for 35 successful years in the publishing ministry of the church.—*E. A. (Gus) Brodeur, Avon Park, Florida.*

Sis Lilleith Nicholas (92 years old), Dias Seventh-day Adventist church, Hanover, Jamaica: Thanks for the personal interest displayed in unfolding to me the enlightening truths of Scripture. I diligently searched the Word and accepted the three angels’ messages 40 years ago.—*Claude P. Malcolm, Miami, Florida.*

José Rojas: Thank you for your tireless passion to share Jesus Christ with young people. But more than that, I personally appreciate your desire to empower youth and young adults to be ministers themselves. Thank you for the role model, advocate, and Christian brother you are.—*Allan Martin, Boca Raton, Florida.*

David Penner, principal at Wisconsin Academy, 1984-1987: I thank you for giving me an opportunity I didn’t really deserve. It was my answer to prayer. And it has made the difference in my life to this day.—*Corey Waterman, Collegedale, Tennessee.*

Murray W. Deming: A tribute to you, a longtime pastor of the College View church and the first pastor at Kettering Medical Center. The example of your close-knit family has had a profound influence on thousands of lives for many years.—*Ruth I. Van Zant, Longmont, Colorado.*

Jim and Dottie Davidson: As one of your “ready-made kids,” please know that



because of your hospitality, your love, your counsel, your prayers, your picture of God, and your exuberant witness, my walk with Jesus is forever enhanced, and I thank

you.—*Debbie (Shull) Fine, Apison, Tennessee.*

Adele B. Kindt and Elvera Eckerman: A grateful thank-you to two Sabbath school teachers who had a definite impression on my young life while living in Saginaw, Michigan. Where are you now?—*Howard W. Pallett, Bakersville, North Carolina.*

Jo and Bob Dunmyer: Thank you, Jo, as Sabbath school teacher, role model, and friend, who with your husband, Bob, made membership in the Johnstown, Pennsylvania, church a more positive experience for youngsters and young adults. You helped us identify and realize our potential.—*Alice Mae Selivanoff, Riverside, California.*

Hal Gates, founder of Regeneration: I express my deepest gratitude to you. You have a relationship with Jesus Christ that produces a genuine spirituality in the

Regeneration program; you spend many hours counseling, writing, and traveling to carry this news. Most of all, I appreciate the great personal sacrifices you and your family make to do God's work.—*Darlene Geiger, Hagerstown, Maryland.*

Ken Mittleider: You are a true reflection of Christ. From my early youth memories at Blue Ridge until the present, I have never failed to see honest care and concern for those you come in contact with.—*Richard Peters, Silver Spring, Maryland.*

Henry T. Bergh: Thank you, Elder Bergh, for the positive Christian influence you had on my life. Since 1949 when your beautiful sunshiny smile beamed out from Wawona's Camp circle till now, I have known summer camps count.—*Linda Lee Crosier, Hindsville, Arkansas.*

Pat Goldblatt: Thank you, Pat, for your willingness to leave your home to be my caregiver and for making me a special part of your family. I'll always remember the sacrifice you have made for me. I love you.—*Stephanie Turner, Gaithersburg, Maryland.*



Bob and Rosie Shaffer: Thanks to you both for your love and friendship. When the chips are down and the going gets rough, you're always there for those in need.—*Richard Dibell, Adrian, Michigan.*

Bob Overstreet: Thanks, Bob, for taking two years to help our eighth and ninth graders see their needs in life, spending extra hours in sports, talking them into

going to academy this year, and standing up for them. Three of our boys are there because of your efforts.—*Ann Lynch, Lake City, Florida.*

Dori Peterson: Thanks to you, my "soul sister." You listen to my joys and sorrows, pray with me, teach me praise songs to glorify God, and attend women's seminars and retreats with me. You are constantly giving and caring, and using your talents for God and others.—*Louise Driver, Beltsville, Maryland.*

Chuck and Jan Horner: Thank you for showing me what God's people are—kind, caring, generous, and true friends.—*Ann Lietz, Hillsboro, Oregon.*



Liberty SDA Church: My deepest heartfelt love, thanks, and all the appreciation one can have. You have been a shelter in my time of storm. Where would I be without you?—*Shirley Rowley, Baltimore, Maryland.*

N. R. Dower: Thanks for kindly counsel and strong, spiritual leadership to us young ministers when you were president of the Texas Conference from 1950 to 1957. You encouraged me in my desires to serve the Lord overseas.—*Robert G. Wearner, Ooltewah, Tennessee.*

Alice Hoist: Thank you for showing me that perfection in one's work is so important in life and for your constant encouragement that helped me become a teacher. Your influence on my life was so great. I'll always appreciate you!—*Beverly Lorenz, Lincoln, Nebraska.*

Herb and Iris Jensen, junior leaders of the Woodland, Washington, church in the 1950s and 1960s: Thanks for the love, kindness, and caring you showed this pesky little kid. Thanks for making Sabbath school fun and for having the courage to take your class on a camping trip.—*John Darrow, Fall City, Washington.*

Virginia Taylor: I'll always appreciate you for treating me as an equal when others weren't quite ready to believe I was growing up.—*Maureen Wisener, National City, California.*

Al and Franci McClure: You have always been my role models. As a teenager and a new Adventist, I did not know when you were my pastor that I would become a minister's wife. Thank you for the example you have been all these years.—*Donette Lowman, Goodlettsville, Tennessee.*

Fay Lee: Special thanks to a dear friend for providing me the Sabbath school quarterly every quarter at her own expense during the years I've been unable to attend church.—*Marcea R. Morris, Goltry, Oklahoma.*

Lydia Chiomenti: Especially at this time of the year my thoughts go to the person who, outside of my parents, helped to shape my life more than anyone else. I am fortunate enough to have you, a wonderfully energetic elementary teacher (who would even play ball with us at recess), who remains my faithful friend and mentor.—*Gloria J. Mansfield, Queenstown, Maryland.*

Mike and Sharon Hanson: While I was an academy student at Valley Grande Academy from 1970 to 1972, you took a special interest in me and all the students, making us feel like part of your family.

Your lives were a true Christian example and expressed Jesus' love to me. Thanks.—*Christine Sonsel Petersen, Harrah, Oklahoma.*

Esther Ramharacksingh Knott: You have my lifelong gratitude for your joyful, compassionate, caring ministry that energized my prayer and devotional life at a critical juncture in my journey. Thanks also for your willingness to pray with me about small things—including a missing watch.—*Dawn L. Reynolds, Silver Spring, Maryland.*



Dottie Massengill: When I was a young mother, you befriended me. You taught me to sew for my girls, cross-stitch, cook. Most important, you showed me how to have a daily walk with Jesus. Later when one of my daughters became chronically ill, I was able to use the things you taught me to keep my sanity.—*Kris Haynal, Walla Walla College, College Place, Washington.*

Clarice White: You have fed 5,000 and more at your table. The visitors at your church are taken home and made part of your family. Thanks for your gift of hospitality.—*Gloria Rickard, Mount Airy, Maryland.*

Review Sponsor: We would like to thank whoever signed us up for the *Review*. My husband was an Adventist before we married, and I have since started attending church with him. The *Review* is very uplifting to us, especially during this time. Thanks!—*Wim and Karen DePre, Checotah, Oklahoma.*

Carl Coffman: You lived what you taught ministerial students at Pacific Union

College. Your practical class comments still live in my mind after 33 years of ministry. When you returned the "clergy fee" to my bride, Shirley, she bought a copper edition of the twenty-third psalm in the Black Hills of South Dakota on our honeymoon. It stands as a tribute to you, who inspired many ministerial students.—*Larry C. Engel, Kapolei, Hawaii.*



Elmer Carreno: You represent a lifelong friendship forged in Adventist colleges. We continue to enjoy singing together in choirs and quartets, playing tennis doubles

against our sons who now beat us, and just spending time talking about the church. Thank you.—*Dick Osborn, Silver Spring, Maryland.*

Carol Y. Wright: Thank you for your thoughtful, practical touch during the tragic, sudden loss of my son Anthony this past summer: the simple act of sending stamps for the condolence notes that I had to write.—*Wilma Lee, via E-mail.*

Lois Berry: Your life has been a constant testimony and reminder of the way God leads in my life and the life of my family.—*Paul Tharp, Sonora, California.*

All SDAs: Thank you for inviting me into your homes as a family member.—*John Bunting, Sheffield, United Kingdom.*

Graham and Pauline Allcock: Thank you for helping us when we moved recently and had no cooking/sleeping facilities.—*Roy and Joyce Gee, United Kingdom.*

Barbara Williams-Burr: You've never

been too busy to talk to me and never had a negative or discouraging word. When I need to step out on faith, I can reflect on the many miracles God has performed because of your faith.—*Alfreda Hill, Adelphi, Maryland.*

Minon Hamm: My favorite class in college was your biblical literature class; certainly, it was the most memorable and growth stimulating. Principles I learned from that class have shaped my view of life, changed my way of reading God's Word, and compelled me to dig deep through the layers of devotional and doctrinal study. Thank you.—*Becki Joiner Timon, Laurel, Maryland.*

Floyd Matula, Bible teacher at Portland Adventist Academy: Thank you, Elder Matula, that through your words, actions, and spirit I learned what grace and salvation are about. You brought me to Christ's salvation, and I could never thank you enough.—*Gary Walter, Riverside, California.*

To Ruth and Reese Jenkins: A bouquet of thanks for inviting me on Friday evenings for homemade soup and sandwiches when I was going through some very troubled waters. I was fed not only physically, but spiritually.—*Martha Kinsey, Sanford, Florida.*

* Photos supplied by persons sending tributes to the *Adventist Review*.



The Worst Lie in the World

Surely I would sooner have one say that there was no such man as Plutarch than that there was one Plutarch who would eat his children as soon as they were born.—Plutarch.

As a player on the Cal Poly San Luis Obispo basketball team, I survived numerous road trips in a long van nicknamed “the gray ghost.” For one away game my freshman year I sprawled in the ghost’s far back with Mike Record, a teammate I didn’t know well who would later stand as a groomsman at my wedding.

Mike and I both flowed from homes with Christian traditions, though we weren’t what we would call *believers*. Immediately we delved into discussing life, lurching with the ghost over pertinent and impertinent terrain. What stands out 27 years later is a complaint Mike voiced that day.

“You know,” he said. “I don’t think I could ever become a Christian. There’s too much stuff I can’t really buy into.”

“Yeah? Like what?” I prompted.

“Like my sister waking up with nightmares after hearing about burning forever in hell. She screamed every night for two weeks. Then she couldn’t go back to sleep, and I couldn’t either. What good is that? I’m not interested in anything that’s going to scare me that bad.”

I agreed. My earliest memories are of receiving burns—once from an iron on my palm and again from a floor heater on a bare sole. A serious burn sears my threshold like no other pain. In my spiritual journey I reached the conclusion that if God would fry people forever, keeping them alive to *sauté* without the hope of relief while His “chosen” children enjoy the blissful pleasures of Paradise—I’d have nothing to do with that God. I wouldn’t fry an earthworm for a week. But God would preserve people—grandmothers and grandfathers, Aunt Sophie and Uncle Mel, brothers and sisters—to suffer infinite billions of eons in unbelievable agony? And in a hideous twist, He does it out of *love*.

No thanks. If that’s God, I won’t serve Him. If that’s love, I don’t want it. I still feel that way. So I stayed clear of Christianity, believing in “Jesus,” but not really “believing” in the Bible. Today I see that God was exhorting me during my time of unbelief:

“Good for you, Chris. Reject the lie. Now keep searching, keep

longing, keep listening to Me.” How many sensitive, sensible unbelievers remain so today for the same reason?

Christians are spreading the most heinous lie about God that can be conceived. The false tenet of everlasting suffering in hell has dissuaded more people from loving God than has any other teaching. In his autobiography Charles Darwin reflects that he was “very unwilling to give up” his hold on Christianity, but disbelief crept over him because of this “damnable doctrine.”

Every relationship suffers when we view God as an enemy. Moreover, in a desperate effort to save others from suffering eternal torture, any device seems acceptable and warranted, from the iron rack of the Inquisition to the syrupy lie of bad evangelism. In the

shadows cast by the light of everlasting flames, every excess, all acts of coercion and deception, are understandable. To save from God, we become Satan. Jesus details the real effects of misinterpreting God’s character: “Indeed, the hour is coming when whoever kills you will think he is offering service to God. And they will do this because they have not known the Father, nor me” (John 16:2, 3, RSV).

During a heated debate in the United States Senate one senator told another to “go to hell.” The offended senator appealed to Calvin Coolidge, presiding vice president, concerning the appropriateness of the comment. After leafing through some pages, Coolidge looked up and declared dryly, “I’ve been going through the rulebook. You don’t have to go.”

We hold the final choice in eternal life. The ultimate judgment is actually about our judging God. Could I *truly* love this God?

No Adventist fundamental belief—neither Sabbath nor Second Coming—is more important than is our doctrine of hell as eternal punishment, not punishing. It is an end to all suffering. If we’re wrong here, all is lost, all is fear. In the face of the screaming nightmare of eternal torture, let Seventh-day Adventists take every opportunity to trumpet this truth.

If that’s God, I won’t serve Him.

Chris Blake teaches at Union College in Lincoln, Nebraska. He’s thankful for his God of freedom and grace.



SEEDS '97 Sets Vision for Growth

BY CYRIL MILLER, NORTH AMERICAN DIVISION VICE PRESIDENT FOR EVANGELISM AND GLOBAL MISSION, AND JACK STENGER, ANDREWS UNIVERSITY INFORMATION OFFICER

An overflow crowd of nearly 450 heard evangelist Russell Burrill (director of the North American Division Evangelism Institute) speak on the topic, "The Compassion of Jesus," at the opening session of SEEDS '97. This second annual North American Church Planting Conference was held at Andrews University September 7-10.

Participants included NAD leaders, union and conference administrators, pastors, students from the Seventh-day Adventist Theological Seminary, and lay members. Sponsors for the conference included the NAD, the NAD Evangelism Institute, and the SDA Theological Seminary at Andrews University.

Many in the audience, including 40 delegates from Quebec, had to view the plenary meetings via a large television screen in the adjacent Chan Shun Building.

Evangelism in North America faces an increasingly secularized populace, a seeming immunity to the Christian message, a transient audience, and fragmented families, according to Burrill. Even so, Burrill presented some surprising statistics:

- More than 136 new Adventist congregations were established in North America in 1996.

- Adventist churches have one of the highest retention rates for new church members, as high as 75 percent.

- NET '95 and NET '96 drew more than 14,000 new members.

"North America is getting turned

on to church planting, and we really saw this again at this conference. There was total electricity in the air," said Burrill. "The reasons for church planting are increasingly well documented. New churches grow 10 times faster than do established churches. New churches also are better equipped to reach new people groups that historically have been missed."

"A recently planted church is not as beholden to a we've-always-done-

Reasons for church planting are increasing.

it-this-way attitude," he continued. "New members from outside an Adventist tradition find it easier not only to join these churches, but also to take leadership posts in them.

"New Adventist churches should not only be planted in areas where there are no existing churches," Burrill explained. "It's equally important that the church planting movement move along generational lines. It could become increasingly common for two churches to exist in the same city—one a predominantly baby boomer congregation and another predominantly baby buster or Generation X. The worship needs of two generations can be just as distinct as the differences of style between different nationalities."

Other SEEDS '97 speakers included

Jon Paulien, New Testament professor at the SDA Theological Seminary, and Robert Logan and Steve Ogne, from Christian Resource Ministries of Alta

Loma, California. Logan, who also teaches classes at Fuller Theological Seminary in Pasadena, is one of North America's leading church planting authorities. Logan's lecture, "Healthy Churches Grow and Reproduce," emphasized that church multiplication requires vision and leadership.

The 16 minicourses and workshop topics included "Growing a Church in the Real World"; "Power of Youth for Church Planting"; "How to Become a Church Planting Coach"; "Cell Church Plant—An Old Way to Plant a New Church;" and "Church Planting in Cross-cultural Context."

"A fire has been started that we don't want to see go out," Burrill said.

"We're here because church planting is a top priority for the North American Division," said Alfred McClure, NAD president and a SEEDS '97 speaker. McClure closed the conference by challenging delegates to return this division to the forefront of the church planting movement.

SEEDS '98 is planned for July 15-18 at Andrews University. General Conference president Robert Folkenberg is scheduled as the keynote speaker for the opening session.



Russell Burrill

AWR Announces a Breakthrough in Italy

BY ANDREA STEELE, ADVENTIST WORLD RADIO PUBLIC RELATIONS DIRECTOR

Adventist World Radio (AWR) moved one step closer to building a major shortwave radio station for northern Africa and western Asia when a regional government in northern Italy approved a zoning change in Argenta, Italy.

The regional authorities granted permission for a change of zoning from "agricultural" to "special purpose" in September, clearing the way for acquisition of local building permits.

"We rejoice that this crucial hurdle has passed," said Don Jacobsen, AWR president. "It opens the door for the realization of the church's dream to expand broadcasts of the gospel from

an Adventist station to people in a challenging part of the world."

Jacobsen expressed appreciation to Mayor Andrea Ricci of Argenta, where the station will be built. "The mayor told me he feels the station will provide good international public relations for his community," he said.

AWR launched its bid for a station in Italy in 1989 with a petition to the Italian government to grant licenses for international shortwave broadcasts. In July 1995 the Parliament created such a law, allowing political, cultural, and religious programs. AWR immediately applied for a license under the new law and received a license in

December 1996. Italy has been the only Western European country to grant the church such a permit.

The next challenge was to obtain a zoning variance from the local government for the land where the station will be built. With the regional approval all that remains are local building permits.

"We expect to begin construction next year," says Jacobsen. "We have been reviewing proposals from several manufacturers, and we will decide on the station hardware by the end of 1997."

The project will cost approximately \$15 million, including an endowment for operating expenses. "Thanks to our Adventist members worldwide, we have \$4.4 million from the 1990 General Conference session," he said. "This is a major challenge, but this station will increase AWR's capability to reach areas where the church has no other way to spread the gospel."

NEWS BREAK

Ugandan Elections Rescheduled After Adventists Protest

After protests from Seventh-day Adventists in Uganda, local elections have now been rescheduled for weekdays rather than Saturdays, the Adventist day of worship.

Voting for local council posts in 45,000 villages, 5,000 parishes, 900 subcounties, and 170 counties had been planned for the Saturdays of November 1 and 8, but the elections took place on November 6 and 13.

Uganda's electoral commission announced the changes October 16, citing complaints from Adventist leaders that members would be prevented from exercising their right to vote if the Saturday elections went ahead.

Livingstone Sebunya, Uganda Union treasurer and public affairs and religious liberty director, presented the church's petition to the electoral commission while lay member Joseph Mukwaya negotiated with a member of the Ugandan Parliament. Mukwaya's negotiations were publicized countrywide in a national newspaper.

"This is good news, and we as a church are very happy about it," said Boniface Kakaire, union communication director. "We appreciate that the government respects liberty of worship."

While baptized Adventist believers in Uganda number

100,000, families and others who affiliate themselves with the church may take the number as high as 1 million, according to church sources.

"This would mean a significant part of the population would have been denied the opportunity to participate in the election process," Kakaire said.

Out of a total population of 20 million, 9 million are registered to vote, according to press reports.—*Adventist News Network*.

First Adventist Church Organized in Mongolia

On October 11 the Adventist Church organized its first local church in Mongolia.

"The new believers were baptized, and the chartered membership of 25 signed their names to a scroll and organized themselves into a church," reports John Ash, secretary for the East Asia Association, the Adventist organization responsible for the church's operations in China and Mongolia.

"There are many challenges on the road ahead for the new church," says Ash. "It is newly organized, and most of the members are under 25 years of age. Economic conditions and the severely cold climate are equally harsh. And if these factors were not enough, the deeply entrenched religious traditions make becoming a Christian like

117 Years Ago: Butler Prefers Death to GC Presidency

By Bert Haloviak

At the 1880 GC session George Butler became the most reluctant president ever to hold such office in the denomination.

James White had been president since 1874, and according to Butler, Ellen had earlier told her husband, "James, if you ever let your name go before the General Conference again for election, I shall get up and oppose it in open meeting."

The likely man in 1880 was George Butler, and Ellen



PHOTO COURTESY OF THE ELLEN G. WHITE ESTATE ARCHIVES

White told him, "Elder Butler, you must take it." Butler had already been president from 1871 to 1874 and had been through what he called the "flint mill."

He shared his 1880 experience with the GC president of 1905, Arthur Daniells, who was also undergoing a denominational crisis. Sympathizing with the difficulties faced by Daniells, Butler confided: "I really had preferred to have died than to have gone in, and when I was put in, I cried like a baby."

Butler remained president until 1888 and faced difficulties throughout his tenure. In his later years he was strengthened by words he heard from Ellen White:

"Elder Butler has been tested and tried as Moses and Job were tried. He sat at the feet of Jesus and learned of Him."*

* G. I. Butler to A. G. Daniells, Feb. 19, 1905.

Bert Haloviak is assistant director of GC Archives.

NEWS BREAK

renouncing one's nationality or heritage."

In his address to the church, Ash paid tribute to those who had been willing to "sacrifice life and health to bring the gospel to Mongolia." In particular he singled out pioneer missionaries Brad and Cathy Jolly, and Gerald J. Christo, interim pastor and administrator.

Recently appointed church workers and volunteers will continue to assist the new church in Ulan Bator.—*Adventist News Network.*

ACN to Uplink Health Seminars

The Adventist Communication Network (ACN) will uplink a two-part health education seminar on December 13, 1997, and January 24, 1998. The interactive satellite workshop will focus on nutrition and prevention of chronic life-threatening diseases, such as diabetes, cancer, and coronary artery disease.

Sponsored by the Adventist Health System, Loma Linda University, and the health departments of the General Conference and North American Division, the Creating Health series will give churches a major opportunity to reach out to their communities and share vital information on nutrition and disease prevention.

Participants watching the programs will be able to call the panel of experts and ask questions.

"Adventists have championed innovative preventive health-care methods, and we must share that knowledge," says DeWitt Williams, NAD health ministries director. "Satellite technology increases our ability to reach members and nonmembers across North America."

The seminars will originate from the Adventist Health System's new Celebration Health facility in the new Celebration City, Florida, developed by the Walt Disney Company.

The first program, "Nutrition Matters," will air 4:30-6:00 p.m. December 13 on Galaxy 9, channel 2. Times and channels for the January 24 program, "Prevention Matters," will be announced soon. (Call 1-800-ACN-1119 for more information.) Churches wishing to serve as hosts for the seminars should call 1-800-ACN-1119, extension 6, to register and order a free supply of promotional materials.

What's Upcoming

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Dec.	13	Special offering to build Churches in Russia
Dec.	27	Thirteenth Sabbath Offering for the special projects in the Northern Asia-Pacific Division and Middle East Union

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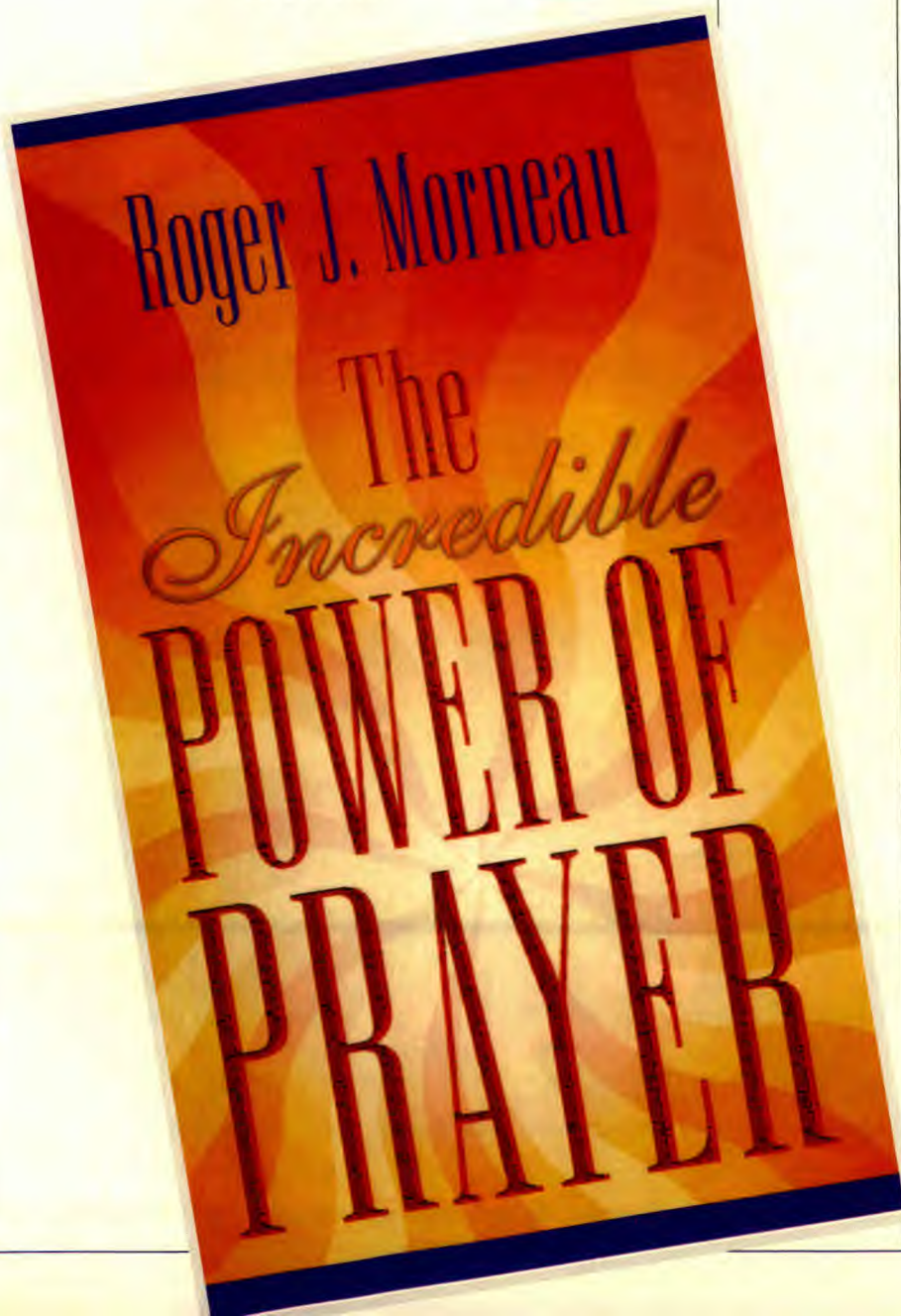
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Adventists

and the CIGARETTE WARS

Is it antidemocratic to be antitobacco?

BY DONN WALTER LEATHERMAN

THERE'S A DEVELOPING TREND AMONG Adventists in North America that really troubles me.

Whenever the *Adventist Review* prints an article or an editorial about the legal restriction of the tobacco industry, there's always a reply on the Letters page of a subsequent issue telling us that Seventh-day Adventists shouldn't support legislative or legal means to curtail the promotion and sale of tobacco,¹ since "freedom of conscience is supreme."²

I'm glad that the *Review* prints letters expressing dissenting points of view. And I know I run the risk of being called a curmudgeon by writing this. But I'm worried about where some of us are headed when we undertake to defend, or even to protect, the largest drug distribution network in the world—the American tobacco industry.

Some writers to the *Review* have expressed the view that the government should stay out of the business of regulating where people can and cannot smoke. It's argued that such regulations would infringe on private property rights. One recent letter states, "It's one thing to educate people about the harms of smoking, or even to restrict smoking on government properties; it's quite another when we tell people what to do in their own homes and businesses."³ Analogies have even been drawn between the supposed right of a restaurant owner to permit or forbid tobacco use at his or her discretion and the real and genuine right of a householder to use tobacco in his or her own dwelling.

This argument is misleading in two ways. First, no one in government is trying to regulate the private use of tobacco

by adults.⁴ The government has no plans for the prohibition of cigarettes. If all of the restrictions proposed by the government were to be enacted, adults would still be free to buy tobacco and to use it in private.

Second, the cases mentioned aren't analogous. A restaurant, though it may be privately owned, isn't a private place. It's subject to numerous regulations—in the interest of public safety—to which a private home isn't subject. No one inspects my house to see if I have cockroaches in the kitchen or outdated dairy products in the refrigerator. But this is done routinely in restaurants. We don't permit a restaurant to take risks with our health that we might feel free to take at home. There are some regulations, including restrictions on tobacco use, that are entirely appropriate to business, even though unacceptable for truly private settings.

Other Adventists worry that a government allowed to regulate the tobacco industry will be able to control many other facets of our lives. One writer says, "The loss of freedom for one of us is a loss to us all."⁵ Another compares tobacco legislation with Sunday laws.⁶ These arguments are also unsound. We might just as well turn it around and say that if the government isn't allowed to regulate the tobacco industry, it will lose the right to regulate or prevent the distribution of other addictive and health-destroying drugs. After all, what gives government the right to tell people they can't possess and use marijuana and cocaine when government protects the distribution and use of tobacco?

In fact, most of the arguments proposed against the governmental regulation of tobacco could also be argued against the regulation of heroin. Does anyone among us wish to take



this argument to its logical conclusion and legalize all of these dangerous and addictive drugs? Or do we wish to protect only a single (and politically influential) drug lobby, an industry that has donated millions of dollars to the campaigns of popular politicians?

Some Adventists assert that the history of smoking and tobacco is a strong argument against allowing government to regulate the tobacco industry.⁷ Others worry that there

could be negative economic consequences to any legislated reduction in tobacco use. One writer to the *Review* has even rationalized the American government's practice of allowing the exporting of tobacco to developing countries.⁸

I'm unsympathetic to the historical and economic arguments. It may be quite true that 50 million people in America smoke, and that Americans have engaged in this practice for cen-

turies. But a vice doesn't become a virtue on the basis of its popularity or its antiquity.

It may be the case that strict regulation of the industry would cause many people to lose their jobs and hurt the national economy. But it's equally true that regulation of other dangerous drugs causes the pushers of *those* drugs to lose their jobs, and that suppression of the free market demand for cocaine, marijuana, and heroin has imposed a

tremendous burden on the national economy, both by lost tax revenue and increased law-enforcement expense.

But should we allow free access to these poisonous and addictive commodities in order to stimulate the economy? Our decisions about the regulation or nonregulation of drugs, including tobacco, shouldn't be based on popularity, precedent, or profit. We must look at principle.

Some among us have expressed the fear that, by a sort of domino effect, a government permitted to regulate tobacco may move on to the regulation of other substances, such as caffeine, or even fat and sugar. But I believe these fears are simply red herrings. Not only is there no plan to regulate these commodities, but there's no motive to do so. The circumstances that require regulation of tobacco are lacking in the case of these other commodities.

Three fundamental issues are at play in the regulation of tobacco:

1. Tobacco poses a real danger to persons other than the user.

2. Tobacco is offensive to many nonusers.

3. Tobacco poses a significant health risk to persons who are unable to make an informed choice about it (e.g., minors).

The hazards of secondhand smoke are well documented, and this is the rationale for the restriction of smoking in public places. Although it may be inappropriate to impose legal restrictions on the use of tobacco products in private settings, it's equally wrong to suggest that I should be legally obliged to submit to an assault on my person in order to get a meal in a restaurant or buy a postage stamp.

This is especially true of tobacco use in the workplace. It's unconscionable that I should be required to accept attacks on my health by other workers as the price for keeping my job. Smokers simply don't have the right to impose their habit on anyone who wishes to enter a public place.

And even if secondhand tobacco smoke weren't physically harmful to

nonsmokers, many find it offensive.

We may not have the right to impose our aesthetic sensibilities on smokers, but neither have they the right to impose their sensibilities (or insensibilities) on us. There are many offenses that may do me no harm, but that I'm nevertheless not obliged to endure. For example, no one has the right to spit on my necktie (even though it might

“A vice doesn't become a virtue on the basis of its popularity or its antiquity.”

do me no harm). In the same way, no one has the right to blow tobacco smoke in my face, regardless of whether it is physically dangerous to me.

In addition, the tobacco industry's profitability is, to a significant degree, a result of its success in luring minors into the use of its products. Repeated studies have shown that only a small minority of all smokers begin using tobacco after reaching the age of 18.⁹ Almost none take up the habit after reaching the age of 21. If tobacco producers didn't persuade minors to adopt this habit-forming and health-destroying vice, they would face the prospect of a dramatic reduction of their market within a half century. If they drop their appeals to children and adolescents, the tobacco industry will likely suffer.

But children and adolescents are ill-equipped to make wise decisions about such matters. Society doesn't allow minors to make many of the decisions that we routinely expect of adults (even if the adults may make these decisions poorly). We allow adults to marry, vote, and drink alcohol. They may marry badly, vote unwisely, and drink excessively, but we don't, on that

account, withdraw the privilege. We don't accord such privileges to children and adolescents, however. Neither should we allow them to smoke, or allow a notoriously unscrupulous industry to lure them into tobacco use.

We have a moral obligation and a legal right to prevent tobacco users from imposing their habit on anyone who, for any reason, doesn't wish to be exposed to it. We have the same obligation and the same right to prevent the tobacco industry from luring impressionable children into the use of their dangerous and addictive product.

Some correspondents to the *Review* tell us that there are better methods to reduce smoking than through governmental regulation. We're told that education, rather than legislation, is the best and truest solution to the smoking problem.¹⁰ No doubt this is so.

But training in high moral and social values is also the solution to the cocaine problem, the heroin problem, the marijuana problem, the failure-to-yield-right-of-way problem, and the breaking-and-entering problem. Should we, on that account, strike all of our governmental regulations on drugs, driving, and burglary?

I don't think so. We have a duty to protect our citizens, even at the risk of restricting the liberties of other citizens who might like to jimmy my back door and remove my computer. We don't entrust the solution of *these* problems to parental influence, public education, or pastoral instruction. Neither can we leave the solution to the tobacco problem in the realm of home, school, and church. It's appropriate for government to be involved as well.

There's a time-honored American response to those letters in the *Review* that tell us that “there is no justification for the church requesting the government to infringe on the freedom of others.”¹¹ The control of the use and distribution of tobacco *isn't* an “infringement on the freedom of others.” It's a *defense* of the freedom of those who don't wish to be exposed to

tobacco, and a *defense* of the freedom of children who aren't yet capable of responding appropriately to this issue. Present calls for the regulation of tobacco are an appeal for protection of the endangered and the innocent from the assaults of an industry that has repeatedly shown itself to be consumed by greed and devoid of conscience.

As if that weren't enough, there's a time-honored Adventist response as well. Writing about the promotion and distribution of another such deadly commodity, Ellen White complained:

"This work of destruction is carried on under the protection of the laws of the land! For a paltry sum, men are licensed to deal out to their fellowmen the potion that shall rob them of all that makes this life desirable and of all hope of the life to come. *Neither the lawmaker nor the liquor-seller is ignorant of the result of his work.* . . .

"The advocates of temperance fail to do their whole duty unless they exert their influence by precept and

example—*by voice and pen and vote*—in favor of prohibition and total abstinence."¹²

The same sentiments could just as well be expressed regarding the distribution of tobacco. It may be that an absolute legal prohibition of this addictive poison is neither philosophically desirable nor practically tenable. But it's certainly appropriate for Adventists to petition the government to protect nonusers and minors from the dangers deliberately inculcated by the tobacco industry.

Sentiments to the contrary make me suspect that some among us are more sensitive to the propaganda of tobacco interests and their political pawns than to the counsels of God's messenger to the remnant. ■

¹ See, for example, the letters titled "Tobacco Sales" (Aug. 31, 1995), "Adventists and Tobacco" (Nov. 16, 1995), and "Teach, Don't Legislate" (Apr. 24, 1997).

² See "Teach, Don't Legislate."

³ *Ibid.*

⁴ This point has been made clear by the associate director for health and temperance at the General Conference in "Adventists Called to Speak Out on Tobacco Issues" (Sept. 14, 1995).

⁵ "Adventists and Tobacco."

⁶ "Teach, Don't Legislate."

⁷ I am glad to say that I've never seen this position advocated in a letter to the editor of the *Review*. Still, I've heard it among Adventists and seen it in print in another Adventist publication.

⁸ See "Tobacco Sales."

⁹ The *Review* has made this point quite clear in "Adventists Called to Speak Out on Tobacco Issues." More than four fifths of all smokers first light up before reaching the age of 18.

¹⁰ See "Teach, Don't Legislate."

¹¹ "Adventists and Tobacco."

¹² *Gospel Workers*, pp. 386-388. (Italics supplied).

Donn Walter Leatherman is an associate professor in the School of Religion at Southern Adventist University.



The Optimist

ROSY TETZ

Have you ever seen somebody take a glass and fill it halfway with water, then ask, "Is this glass half full or half empty?" If you say it is half full, people say you're an optimist. If you say it is half empty, they say you're a pessimist.

An optimist is someone who looks on the bright side of things and thinks everything is going to work out fine. A pessimist is someone who expects the worst. Eeyore, the donkey in the Winnie-the-Pooh stories, is a pessimist. His friend Tigger is an optimist. You probably know both kinds of people.

I like this story: A father was worried about his little boy. He felt his son

was too cheerful—he needed to learn that life is tough. So on the boy's birthday the father filled the shed in the backyard with manure and told the little boy that his present was in the shed.

"However, when the boy opened the shed door, he yelled with happiness and grabbed a shovel and started digging. The father was bewildered, and he asked his son, 'Why are you happy about this?' The little boy shouted, 'Look at all this! There's got to be a pony in here somewhere!'"

That boy was an optimist.

There was a man in the Bible who was an optimist—David. When he was just a boy, he thought he could kill a giant—with God's help. And he

did it. As he got older he just got more optimistic. If there was a war, he thought they could win it—with God's help. If he was in trouble, he knew things would work out in the end—with God's help.

Perhaps he was most optimistic the day he brought the ark to Jerusalem. The ark was the holy box that had the Ten Commandments in it. What a parade there was as the ark was carried to the city! What a celebration, with music and refreshments and singing and dancing! David was so happy, that he "danced with all his might before the Lord" (2 Sam. 6:14, ICB). And as the people watched their king, they caught his enthusiasm. "David and all the Israelites shouted with joy" (verse 15, ICB). They felt as though they could do anything. They felt as though God was on their side.

God was on their side. And David knew it. That's why he was an optimist. David didn't see the glass as being either half empty or half full. He saw it as, "My cup overflows" (Psalm 23:5, NIV).



Personal Moral Matters

Last year, while boarding a flight, I saw something that brought me to tears then, and still does now. A father, heavily tattooed and exuding the rough huskiness that comes from quaffing lots of hops, was saying goodbye to his boy, about 5, with eyewear as thick as telescope lenses. The father bent over the child, who, reaching up, clasped his frail arm around the thick neck and didn't want to let go. Though the boy was more unabashed, both were crying.

Obviously, this wasn't Daddy sending junior off for a weekend with Bubba and Zeyda; instead, it was a child of divorce being painfully shuffled between parents.

That scene symbolizes one nasty and brutish fact of life: we never sin in a vacuum. Whenever we transgress—even quietly, subtly, and secretly—in one way or another, even perhaps via vehicles we ourselves can't perceive, that transgression will, to some degree, hurt others. It's a principle, a law of nature even. Sin is not a private matter; on the contrary, it's a very public thing.

Which leads to the question: If sin hurts others, how much sin should the law allow? The usual refrain, of course, is "You can't legislate morality"—absolute proof that any concept, if quoted enough, can become dogma, no matter how inane.

Of course you can legislate morality. That's all that's ever legislated. The government (through whatever its legislative process happens to be) decides that certain types of actions are "wrong" and then passes laws meant to try to keep people from performing those acts. If that's not legislated morality, what is?

Legislation can't change hearts or transform character, of course. But it's not meant to. Maybe God's law forbids you from lusting after your neighbor's wife, but Caesar's doesn't (Caesar's, though, forbids you from raping her).

The question, then, is not Can morality be legislated? but What should morality be? If you have different views of right and wrong, you're going to have different views of what should or should not be legal.

Some cases are easy. Pedophilia, for example, is outlawed in America because enough citizens think it's wrong, immoral, and hurtful to children; and so they have enacted laws against it. Hence, moral laws.

But what about alcohol consumption? Drinking has

certainly done much more damage to society—and children—than pedophilia, yet drinking is legal and pedophilia isn't. Why? Because our society views pedophilia as more morally repugnant than drinking, and has expressed that moral preference via its legal codes.

Though most Americans agree that adultery and homosexual activity are wrong, homosexuals have faced many more legal barriers than adulterers. Yet who has done more damage to homes, to families, to children—homosexuals or adulterers? The answer is adulterers by far (because they're more prevalent), even though they have faced fewer legal restraints than homosexuals ever have. The reason? Again, it's simply because our society finds homosexuality more repugnant than adultery, a moral view reflected in its laws.

Now, back to that airport scene. Suppose divorce laws in America (reflecting our moral view of that practice) had suddenly been made more stringent. Perhaps, knowing how difficult getting a divorce now was, those parents might have tried harder to save their marriage—and who knows, they might have succeeded. Or what if the marriage had fallen apart because the father was a heavy drinker? If alcohol consumption had been outlawed, he might not have indulged as much, or perhaps not at all, and the marriage might have remained intact. Or maybe the wife had an affair that she might not have had if adultery had been subject to criminal penalties.

I'm not advocating that divorce, adultery, or alcohol be made illegal, or that people won't find ways to do what they want to despite the law. What I am suggesting, however, is that the notion that government has no business getting involved in personal moral matters is a fallacy. Government is always involved in these matters to some degree or another, if for no other reason than that—as the sobbing little boy, his pain echoing down the airport walkway, so poignantly proved—personal moral matters aren't always so "personal" after all.



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



Bulletin Board

At Rest

BLAINE, B. Michael—b. Feb. 12, 1934, South Africa; d. May 31, 1997, Glendale, Calif. He began his ministry in 1957 and served as a pastor and evangelist in Maryland, Florida, and California. In 1980 he became director of the Near East Institute in Glendale, California, where he was working at the time of his death. He is survived by his wife, Joyce; one sister, Brenda Apparell; two sons, John D. and Michael; and six grandchildren.

KOZEL, Zelma A. Wittenberg—age 87; d. Jan. 28, 1997, Candler, N.C. She served with her first husband, Warren Wittenberg, in pastoral and administrative work until his retirement in 1979. Her second husband, John C. Kozel, was assistant treasurer of the General Conference for many years. She is survived by her husband, John; one daughter, Shari Fardulis; three stepdaughters, Shirley Skreslet, Judith Goronzy, and Nancy Chaplin; one sister, Pearl Sanders; two brothers, Otto and Ernest Neufeld; 10 grandchildren; and three great-grandchildren.

MAY, William Roy (Bill)—b. Aug. 16, 1926, Illinois; d. Sept. 13, 1997, Rocklin, Calif. He served as an evangelist, pastor, and administrator in the church for more than 40 years in various parts of the United States. One of the founders of Amazing Facts, he was its interim director for a while and its assistant executive director at the time of his death. He is survived by his wife, Doris; his mother, Alma; one sister, Iris Mason; two sons, Robert and Michael; one daughter, Nancy Cotta; and five grandchildren.

SMALL, Carrol Stanley—b. Sept. 16, 1910, Davidson, Sask.; d. Aug. 23, 1997, Loma Linda, Calif. In 1937 he joined the faculty of Loma Linda University School of Medicine, where he taught until 1997 (except for two terms at Christian Medical College in India). He is survived by two brothers, Richard and Leonard; three sisters, Margaret, Beverly, and Marilyn; one daughter, Mary; one son, David; three grandchildren; and three great-grandchildren.

SMALL, Edna Mabel Kennedy Pohlman—b. Mar. 14, 1906, Sleepy Eye, Minn.; d. Aug. 5, 1997, Loma Linda, Calif. She died the day after the final admission of her husband, Carrol Small,

to the hospital. She served with her first husband, Edward Pohlman, in pastoral work in Indiana and as a missionary in India. Over the years she worked as a teacher, secretary, and salesperson. She is survived by one sister, Eleanor Goley; two brothers, Arthur and Ralph Kennedy; and one son, Ted.

SPANGLER, J. Robert—b. May 22, 1922, Dayton, Ohio; d. Sept. 19, 1997, Los Angeles, Calif. He served as a pastor, teacher, evangelist, and administrator, and edited *Ministry* magazine for 23 years. He served as secretary of the Ministerial Association in the Far Eastern Division and at the General Conference. He had been assisting with the evangelistic ministry of *It Is Written* at the time of his death. He is survived by his wife, Marie, and two daughters, Patricia and Linda.

WALSH, Mary—b. Sept. 12, 1892, Lacken, Ireland; d. Sept. 21, 1997, Glendale, Calif. She first joined an evangelistic team in Maine in 1917. She became a Bible worker and took preaching assignments, and was a licensed minister for 60 years (1921-1981). She continued to be an active Bible worker for many more years.

WEBSTER, Margaret Fuller—b. July 31, 1921, Hazard, Ky.; d. Sept. 12, 1997, Deltona, Fla. From 1943 to 1945 she served as a Bible worker in the Alabama-Mississippi Conference. In 1945 she began work as a secretary in various church administrative offices, including 20 years as secretary to the General Conference president. She retired in 1988. She is survived by her husband, F. C. (Ted) Webster, and two sisters, Cynthia Hill and Elizabeth Boroughs.

WESTERMEYER, Carroll Leonard—b. Nov. 27, 1919, Lincoln, Nebr.; d. Sept. 21, 1997, Redlands, Calif. He served as a music teacher in Nebraska, California, Arizona, and Colorado. After further study, he became a librarian at the

Loma Linda University Library until his retirement in 1985. He is survived by his wife, Eileen; three sons, Leonard, Raymond, and Jeffrey; and five grandchildren.

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The Restorative of Slow

As a professional writer-photographer I once went speeding after tragedy stories and pictures, car crashes, blazing houses, and weeping people. News editors sought those things, so I scurried to oblige.

One day I made a move that changed everything. In all my years of driving I'd been fortunate never to get a speeding ticket. But like so many others, even hurried Christians, I usually pushed my car to the legal limit and saw the scenery go by in a blur.

Very little came into sharp focus . . . until I took action.

That day I caught myself driving leisurely at half my normal speed, probably contemplating dreamily where I might find my next story. It was autumn, and the spectacular beauties of God's creation suddenly awed me so much that I had to stop the car to take a sharp-focused look.

Two months later winter came with its glistening, frosty artistry. Its breathtaking beauty could not be appreciated as a blur, so once again I stopped to be properly, slowly fascinated.

I once watched a man walk the littered streets of Brooklyn, his eyes always downcast, looking for pennies on the dirty sidewalks and gutters. He didn't have to; he had money and security. Looking down was a habit he had developed.

"Found three cents today," he announced one day. I thought, *Yes, my friend, you allowed your eyes to search the grime and you found three pennies, you gathered a measly fortune, you gained the prize you sought. But what about all you missed in doing so!*

Was I satisfied with the rewards my habits brought? An honest answer nudged me into making a move from an urban to a rural setting. We left behind life lived as a blur when we decided to give up traveling in four lanes, where painted steel flows like a metal river and tension blinds.

Today I drive observantly along a country road or even stop altogether to marvel, to feel tranquil, to truly see beauty, to experience a grand adventure so unspeakably refreshing.

The restorative quality of slowing down proved to be a mental and physical tonic, but even more—a spiritual experience.

Circumstances won't allow all persons to make a move from fast urban to slow country life. But driving fast can mean more than pressing one's foot on the car's accelerator. We form habits of driving ourselves into breathless frustration; we try so hard to gain petty prizes when what we need is to take command, to halt the blurred vision we've created.

While waiting for a plane, I sat on the upper level of the Albany, New York, airport and watched a man on the main floor below. He was well

groomed, wore a business suit, and from appearances was not destitute. What fascinated me was his routine of moving from one pay phone to another.

He wasn't making calls; instead, he was eagerly poking a finger into each coin-return slot, evidently looking for nickels and dimes. He checked each of the eight pay phones located around the lobby, then started over, repeating his poking and searching.

Was he obsessed with possessing—no matter what the prize? He seemed to be searching for meager measures when he might have been renewing his mind with a good book.

Most of us don't poke in pay phones or search in gutters. But we may speed through life so absorbed with motion that our rewards are of less value than coins.

I don't drive fast to town anymore. The tranquil testimony of God's magnificent gifts is all around. And that is something no thief can steal.

As poet Robert T. Coffin wrote—

"There is a strange holiness around

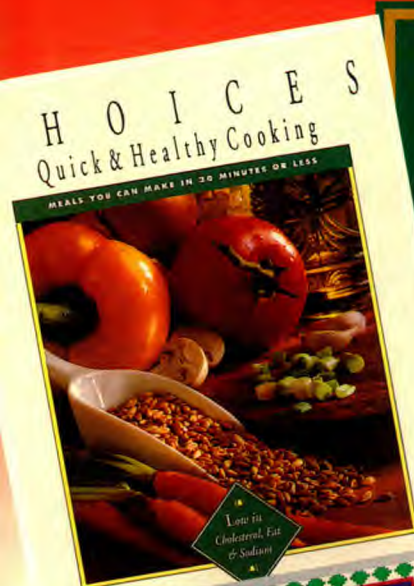
Our common days and common ground." ■



H. Woody Bailey, a former news editor, writes from Chatsworth, Illinois.

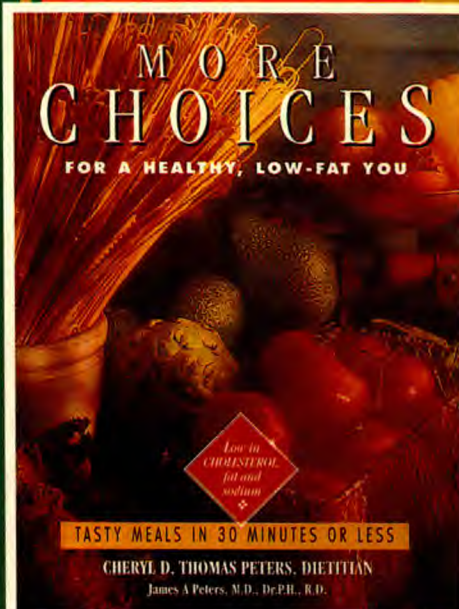


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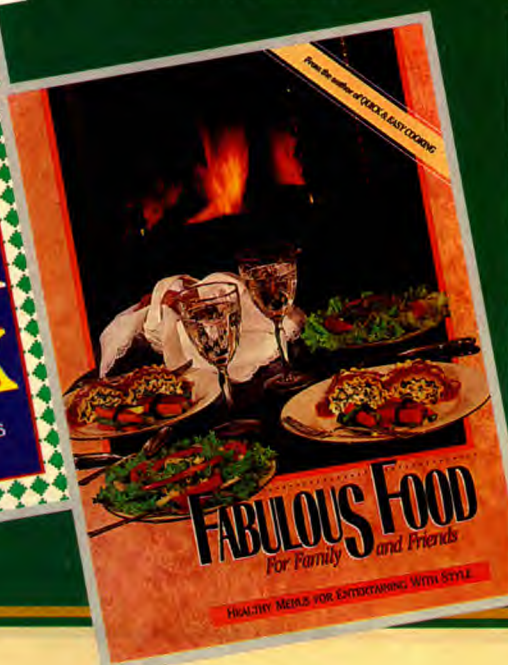


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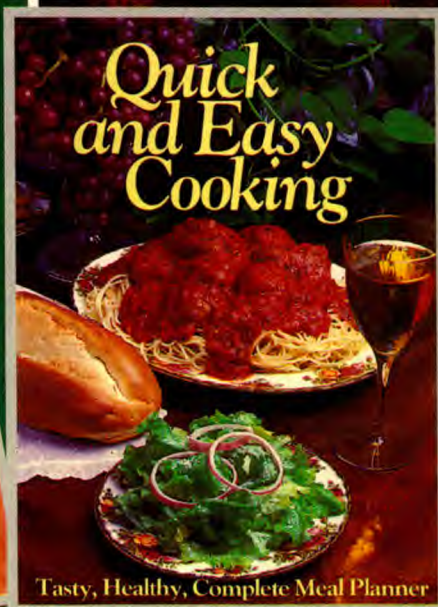
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Prince William



To
Pope John Paul II



To
Timothy McVeigh

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