



ADVENTIST Review

December 25, 1997

AnchorPoints

Our World, Our Church

1997

**Clifford Goldstein:
The Quiet Revolution**

Stampeding Towards Gomorrah

LETTERS

The Fruit of a Family Tree

A wonderful surprise awaits J. N.



Andrews in heaven when he learns of his family's loyalty and contribution to the church's publishing work started so long ago (see "The Fruit of a

Family Tree," Oct. 23 AnchorPoints Edition). Thanks to Bill Knott for a look into the heritage of this family.

—Natalie Dodd

CENTERVILLE, OHIO

Promise Keepers

Thank you for making the *Adventist Review* relevant to me. The Promise Keepers debate ("Movement of God, or Dangerous Trend?" Oct. 23) was perfect. I've wanted to attend a Promise Keepers conference for a few years. Several non-Adventist coworkers told me about their awesome experiences, encouraging me to attend. It seemed to be a movement of God, but deep in my heart I had lingering doubts.

There has been no "safe place" for me to discuss these concerns. You provided the context to get them resolved. I now feel confident that Promise Keepers is a movement from God, and I plan to attend the next conference.

—Eddy Witzel

RIDGECREST, CALIFORNIA

Bravo to Dale Martin for realizing that

Promise Keepers wants to unite all faiths, and I wholeheartedly agree that Sabbathkeepers need to be wary. We cannot afford to compromise the doctrines that make us unique.

—Roxanne Gill

EUREKA, SOUTH DAKOTA

Ervin Thomsen could not have expressed my sentiments more effectively. My sons, sons-in-law, and I have attended a stadium event each year since Boulder 1992. At these events they don't hesitate to call sin by its right name. I came home to search God's Word and allow the Holy Spirit to convict me of sin and my need for Jesus' atoning sacrifice and His power for victory. The blessing Promise Keepers has brought to my own marriage and relationship with my children and grandchildren is of eternal value.

Promise Keepers has also given me the opportunity to develop several spiritual friendships with non-Adventist men who share with me a deep commitment to Jesus Christ. It seems that my bond with some of them goes deeper than with my fellow church members, who wonder how I can learn anything from those who do not have the "whole truth."

Promise Keepers may not be for everyone, and I agree that the time will probably come to step away, but so far the Lord has used it to make a very positive spiritual impact on me and my family.

—Robert H. Weaver, M.D.

GENTRY, ARKANSAS

Though I can agree with the "pro" side to a great degree, I have a question: How many drops of botulinum toxin or anthrax bacilli would have to put in a glass of pure water before you would shy away from drinking it?

The first of the Promise Keepers' promises, obedience to God's Word, sends up a red flag. I have always believed that "obedience to God's Word" means obeying all 10 of God's commandments, which the Promise Keepers very definitely do not advocate.

In looking at all the prominent names of the leaders in Promise Keepers, I see that practically every one of them is involved in the movement toward a universal church. It seems that we ought to be careful in aligning ourselves with any of these ecumenical movements, in light of 2 Corinthians 6:14-16. Truth mixed with even a small amount of error is no longer truth.

—Franklin A. Messinger, D.D.S.

COLLEGE PLACE, WASHINGTON

I attended the Promise Keepers convention in Knoxville this year. No, I do not think that it is a revival of primitive godliness. And I don't think that I am in danger for having attended. The music was modern and loud; the messages were Christ-centered; emotionalism was high. The main point is this: Does the convention lead a person closer to Jesus and the Bible, and does it change lives? For some the answer is yes. For others, no.

—David Knapp

CROSSVILLE, TENNESSEE

Praise and Worship Special

Congratulations on a stunning departure from the traditional, functional Week of Prayer issue (see Oct. 30 double-issue). This year it was really fun to browse through. Special thanks for picturing

children on almost every four-color page. What a crystal-clear message that they are not only the future of the church, but are central to the life and activities of the church today.

—**Virginia L. Smith**, DIRECTOR
GENERAL CONFERENCE CHILDREN'S
MINISTRIES

Isn't it ironic that less than two weeks after the *Review* included Christ Advent Fellowship as part of a feature on divergent worship styles (see "Riding the Grace Wave," Oct. 30), CAF and the Adventist Church parted company?

The differences are far deeper than merely worship styles; they have to do with doctrines, standards, finances, organizational structure, and authority. We are looking at the most recent case history of a raging "congregationalist contagion" that is assaulting the Seventh-day Adventist body as we have known it.

Some of us on the West Coast have been watching these "experiments" with worship styles for years. The track record has been something less than laudatory and certainly not deserving of a feature in the *Review*. But then, the *Review* has so much good stuff that an occasional faux pas is permitted.

—**Phil Dunham**
VIA E-MAIL

As members of the Rocky Mountain Conference, we were pleased to see that you included Christ Advent Fellowship in your feature. They have shown us how a grace-filled contempo-

rary worship style reaches those that we have not been able to reach with traditional means. Several churches in the conference are beginning to incorporate various aspects of what we have learned from this company.

—**Grover and Joy Barker**
VIA E-MAIL

Thank you for all the recent space regarding standards in worship. My friends in music ministry with other denominations frequently tell me that from what they see, Adventists must not care much about worship at all.

When my Baptist boss wanted to improve his health, I spoke to him about the vegetarian diet, pulled out some recipes, introduced him to a friend who shared some samples, and watched his life change for the better.

With music, however, the tables are turned. Despite all our global ambitions and a church membership numbering in the millions, in spite of all the biblical models and inspired counsel, Adventist musicians yielding to the most powerful, most inescapable subliminal marketing tools available to humankind must still rely on Sundaykeeping friends for major portions of training, tools, and financial support. The pace, the very atmosphere, of each Sabbath service was long ago yielded to outside control in the board rooms and finance committees. We should do more than cry; we should repent.

—**Shirley K. Shaffer**, B.MUS.ED.,
M.MUS.
VIA E-MAIL

Regarding Steve Case's "Music to His Ears" (Oct. 30). Conversations about music are polarizing because contemporaries are talking about preference, while traditionalists are talking about moral conviction. Until this is realized, discussions are fruitless.

—**Jeff Zaremsky**
NEW PORT RICHEY, FLORIDA

ADVENTIST Review

COVER STORY

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Tears of joy, tears of sadness. It's been quite a year.

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NEXT WEEK

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ADVENTIST Review

"Behold, I come quickly . . ."

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

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I Am the Innkeeper

MYRNA TETZ

Tonight I am the innkeeper. There are dozens of people besieging my hotel seeking a place to stay. You see, Caesar Augustus has ordered a census, and it is necessary for each person to return to their ancestral home. Bethlehem is a very busy place, situated, as it is, less than five miles south of Jerusalem.

My caravansary is built on the edge of town and has been there since the time of King David. Of course, we've repaired it—expanded it, too—but it's been open all these years. Besides being close to Jerusalem, we're on the road to Egypt, and so we do business with a lot of travelers. Sightseers come to view the tomb of Ruth or wander through the field of Boaz in the valley below. More important, though, Israel's beloved shepherd king, David, was born in this very town.

There's yet another reason people come here. It's the aura of mystery surrounding our little town. The prophet Micah wrote that the Saviour of the world would be born here someday. We hear about this from religious leaders, and when business slacks a little, we talk about just how this will come to pass. We worry some about not recognizing this event.

Tonight, however, all the romance of the past has eluded me. The day has gone on and on, and late this afternoon a young woman on a donkey led by a man came into the courtyard. Although he could see the "No Room in the Inn" sign, he still asked for a place for himself and his very pregnant wife.

I answered him as I had already answered dozens of people: "There's no room. I'm sorry." The couple traversed the entire length of the narrow street of our little city from one gate to the other, but they found no place to stay.

Finally, I found out later, that a friend of mine offered them a rude barn as a shelter. Grateful for any space at all, anywhere at all, the man bought some hay and spread it around to make it as comfortable as possible for the night.

Now it's morning. I'm frantically busy tending to my guests—they need water, a place to cook, and, well, the

requests are endless. I'm not so preoccupied, though, that I haven't heard snatches of a story about shepherds coming into town after having seen some strange sighting in the sky last night. They said they were looking for a Baby—the Saviour, in fact.

You know, last night I was impressed, sort of, to find room for that couple when they came. Now the shepherd story. There's just quite a bit of the unusual about the whole thing. I wish I had studied the sacred scrolls more. But it seems there is no end to the day's work—I'm up early and I work late, with sometimes never a break. Well, business is good right now, and soon I should be able to hire some help. Then I'll have the time I need.

Later. There's a new development. A group of wealthy philosophers of noble birth have come to see the Baby. I can't understand how these men heard about this Baby or, stranger yet, why they were even interested. They went first to Jerusalem, expecting the priests and rulers to tell them where the Baby was, but the leaders were busy with things in the Temple. So here they are. I moved several guests out to make room just in case they decided to stay at my hotel all night.

Someone said that they'd brought very expensive gifts and that they, too, had seen a star in the east and heard a message about a king of the Jews being born. They were really taken with that Baby and worshiped Him. I must get over to see what's so special.

It's December 25, 1997. A lot of time has passed since the shepherds were on those hills and that Babe was born in the manger. I am still the innkeeper. The innkeeper of my soul, that is. I'm very busy too. I keep hoping that one day I will find the time to discover what that manger scene was all about. After the new year I'll get organized, and, well, maybe I'll have time . . .

*I keep
hoping
that one day
I'll find
time . . .*



Stampeding Towards Gomorrah

A recent book by former United States Solicitor General Robert Bork is titled *Slouching Towards Gomorrah*. It's the most disturbing and persuasive book I've read in years. Its theme: the rapid and apparently irreversible decline in Western civilization.

Based on careful social analysis of current trends across a broad range of human activities, Bork concludes, "We must take seriously the possibility that perhaps nothing will be done to reverse the direction of our culture, that the degeneracy we see about us will only become worse."

The real issue needs to be understood. It isn't merely the widespread loss of Christian faith, although that is cause enough for alarm. It's a loss of values, basic principles necessary for a cohesive civilization to exist. It's a shift that has resulted in a different kind of human being and therefore in a different kind of society. We now live at a time when, as someone has suggested, the deviant is being normalized and the normal found to be deviant.

A random sampling of the evidence from a variety of sources confirms these indications. Consider, for example, violence. In 1960 violent crimes in the United States totaled 1,900 per 100,000 people. By 1980 the figure had grown by 300 percent. And between 1957 and 1993 violent crime increased by a staggering 600 percent. Largely as a result of persistent media emphasis, violence is increasing alarmingly on a world-wide scale. It is estimated that young people with a high TV viewing rate can see 14,000 acts of violence per year. That is equivalent to 38 murders, homicides, or armed robberies with injury every day. One readily accessible category on the Internet has 55 sub-categories, including torture, bestiality, brutality, blood-letting, and sadistic injury. Society is being conditioned to accept these sub-human forms of "entertainment."

The result? Violence is now commonplace in families, sports, schools, and politics in real life, as well as on TV and the Internet, and in movies and videos.

Or consider the sexual revolution, which has led not only to permissiveness but to increased incidence of pedophilia, child abuse, incest, legitimized homosexuality, and other perversions. The dramatic rise in illegitimate births is a profound threat to stable society. Statistics from the United States and the United

Kingdom indicate a correlation between the rise of illegitimacy and violent crime. In 1920 illegitimate births constituted 3 percent of all births. By 1991 the figure was 30 percent.

*Are we facing the
end of Christian
civilization?*

All this is a mere smattering of the evidence that supports the argument that Western civilization is in decline—perhaps already decadent—to the point of no return. The basic human values of order, reason, honesty, compassion, fairness, and self-restraint are being replaced by violence, obscenity, brutality, perversion, manipulation, and unbridled self-

expression. And nothing seems able to stem the tide. W. B. Yeats, with prophetic insight, wrote earlier this century:

"Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned."

Slouching towards Gomorrah?

No! Stampeding.

This accelerating decline of belief and values in Western culture is perhaps the most powerful evidence that some momentous, catastrophic event is at hand, the end of Christian civilization as it has shaped the West for centuries. Perhaps even the termination of history.

While we categorically reaffirm that there is nothing in the Bible to suggest that Jesus will come in the year 2000, we should also remember that there is nothing to indicate that He won't. And nothing to say that it won't be sooner, before the stampeding Gadarene herd finally plunges over the brink.

Wake up, church! Wake up to what is really happening around us, and maybe even to us. Wake up to the invasive influence of the decadent culture that surrounds us. Wake up, again, to the realization that those who are Christ's are not of this world. And wake up to the reality of a coming new world order in which righteousness defines the culture.

And be there.

Bryan Ball retires December 31, 1997, as president of the South Pacific Division. A shorter version of this editorial appeared in the July 12, 1997, issue of the South Pacific Record.



GIVE & TAKE

ELLEN WHITE . . . UNDERSTOOD

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

1. Nuxvomica

(a) medicine containing strychnine, a nervous system stimulant; (b) medicine containing vomicine, used to induce vomiting; (c) opium-based drug used to relieve pain; (d) mercurial preparation for combating high fever

2. Torpidity

(a) toxic condition of the kidneys; (b) inactivity, sluggishness in functioning; (c) the state of lukewarmness; (d) dryness

3. Punctilious

(a) very exact in the forms of behavior; (b) prompt, observant of an appointed time; (c) causing frequent interruptions; (d) very sharp and penetrating

4. Foible

(a) deceit; (b) an obstacle; (c) confusion caused by an enemy; (d) a weak point in one's character

5. Imperious

(a) dangerous, life-threatening; (b) recurring at regular intervals; (c) overbearing, arrogant, domineering; (d) indestructible, immortal

—Key: 1. (a) (Selected Messages, book 2, p. 446).

2. (b) (Testimonies, vol. 2, p. 427). 3. (a) (Selected Messages, book 1, p. 386). 4. (d) (Testimonies, vol. 4, p. 12). 5. (c) (Testimonies to Ministers, p. 247).

Source: Ellen G. White Estate

ADVENTIST LIFE

When I recently visited the kindergarten class at Kitsap SDA School in Bremerton, Washington, I happily agreed to tell the children a story. Soon the nine eager students were listening intently to an animated description of the discovery of Mammoth Cave and the strange creatures that live there.

Describing the blind fish, I explained, "Although they have lost their sense of sight, some of their other senses have gotten stronger, such as their sense of . . ."

Pausing for a response, I could hardly stifle my laughter when Katie called out, "Sense of humor!"

—Jack Carey, Watsonville, California



ILLUSTRATION BY TERRY CREWS

While working as a registered nurse anesthetist, I was visiting with a minister, who asked what sort of work I did. I told him I did the same thing he frequently got accused of doing.

"What's that?" he asked.

"Putting people to sleep," I said.

"Ohhh," he replied. "Nobody goes to sleep in my church."

—Forrest L. Pride, Greeneville, Tennessee



BRUSHING UP: What can Kayla's grandma do that Kayla can't do?

My 4-year-old granddaughter, Kayla, was reviewing the Sabbath school lesson with her dad. The lesson was about how God created Adam.

"God took some dirt and formed the man's body, just as you do with your Play-Doh," said Daddy. "But then God did something to the man that you can't do."

"What did God do?" said Kayla.

"He breathed into the man's nose and the man came alive," said Daddy. "You can't do that with your Play-Doh man."

"There's something else I can't do," said Kayla. "I can't take out my teeth like Grandma does!"

—"Grandma" Gregory, Thunder Bay, Ontario, Canada

LET'S PRAY

Have a prayer need? Have a few free minutes? Each Wednesday morning at 8:00 the *Adventist Review* staff meets to pray for people—children, parents, friends, coworkers. Send your prayer requests and, if possible, pray with us on Wednesday mornings. Let's share in each other's lives.

WE NEED YOU

Send Give & Take submissions to . . . Give & Take, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904; Fax: 301-680-6638; E-mail: 74532.2564@CompuServe.com. Please include phone number. Submissions will not be returned.

What I Am Speaks Volumes

Each of us has a birthright to pass on to our children.

BY STEVE MORAN

ESAU SOLD HIS BIRTHRIGHT TO Jacob. So what? Birthrights don't even exist today . . . or do they?

In Bible times the birthright was automatically bestowed on the firstborn son.

He was entitled to a double portion of the family wealth and became the family's spiritual and moral leader. If the firstborn came from a wealthy family, such as that of Jacob and Esau, it meant that he was effectively king of his own little village.

The birthright brought with it responsibilities as well as privileges. Its holder was to care for the rest of the family, providing support, spiritual guidance, and stability.

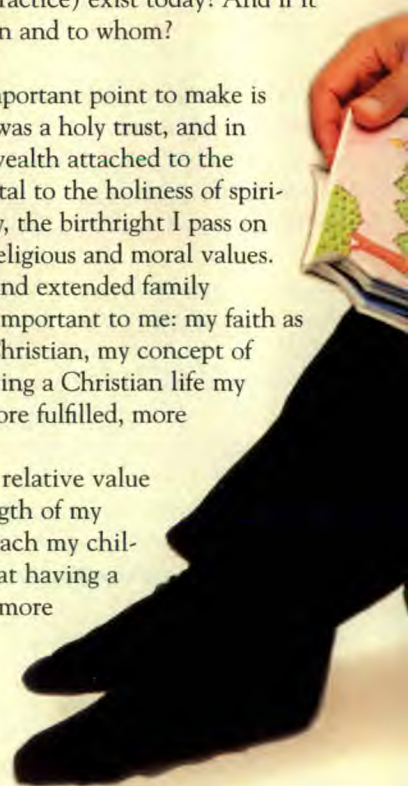
In today's society, or at least in North America, it isn't done this way. The headship of the family is not passed from one generation to the next. I am the elder son in my own family, but I don't have any birthright responsibilities for my younger brother and his family. Sure, if he needed something,

I'd be there for him. But he doesn't look to me for leadership, support, or moral and spiritual guidance. In fact, if I tried to give him input in any of these areas (except maybe giving him money), he would probably be deeply offended.

So the question is: Does the concept of a birthright (regardless of the historic practice) exist today? And if it does exist, what do I pass on and to whom?

The first and most important point to make is that the birthright was a holy trust, and in many respects the wealth attached to the birthright was only incidental to the holiness of spiritual headship. For me today, the birthright I pass on is the constellation of my religious and moral values. I impart to my immediate and extended family those things that are most important to me: my faith as a Seventh-day Adventist Christian, my concept of family, my belief that by living a Christian life my family and I are happier, more fulfilled, more productive.

Also, I get to assign the relative value of this birthright, the strength of my message. I can choose to teach my children that I truly believe that having a relationship with Christ is more important than anything else in the whole world. On the other hand, my actions might say to them





that it is only an incidental component of my life. Ultimately, by the way I live, my life provides the most valuable lessons I can teach.

This is not to say, of course, that I have to live a "perfect" life. But it does mean that mine ought to be a surrendered life, a life dedicated to serving the Lord in all that I say and do. Do I give up my precious free time to help someone else? Am I willing to risk rejection or embarrassment to let my friends or acquaintances know that I am a Christian? And do I have the courage to recommend to them the Christian lifestyle?

Is it more important to pay tithe or to go on vacation? Is it more important to tell the truth or not to be embarrassed? Is it more important to stand up for what is right or not to make waves? Do I respect the Sabbath or ignore it at my personal convenience? Do I really believe that others would be better off if they were Seventh-day Adventist Christians, or do I reluctantly recruit people to Adventism under the doctrine of "misery loves company"?

Finally and joyfully, I have the ability to pass on this birthright in equal portions to all my sons and daughters. Unlike biblical times, it is now customary for parents to distribute their estate equally among their children. If one gets more than the others, then "Katie bar the door." The wars over inheritances tear families apart forever. I've seen it in my own family.

With my spiritual birthright, however, this is not a problem. Not only can I pass it on in equal shares to all of my children (if they are willing to take it), but I can do even better: I can adapt the birthright to my children's individual personalities, needs, and interests. If my daughter is competitive, we can play games that teach Bible facts and principles that relate to her situation. If my son loves to read, I can introduce him to stories about others who knew Christ and the struggles in their spiritual experience. I can pray with my children about their

needs, their problems, their struggles. I can pray for my children and for wisdom in passing on the birthright.

So just how special is the birthright? Look at the story of Esau and Jacob. Jacob wasn't entitled to it by birth, but he craved it with every bone in his body. His mother, Rachel, told him that God had informed her that Jacob would receive the birthright in spite of the fact that he wasn't the firstborn. Jacob, however, couldn't figure out how this was going

Is it more important to stand up for what is right or not to make waves?

to happen, since Esau was clearly his father's favorite.

Finally Jacob's chance came when he caught his brother in a weakened condition. Seizing the moment, he offered Esau a bowl of stew in return for the birthright. Esau, for his part, bowing before the altar of immediate self-gratification, readily succumbed.

It's astonishing that Esau so readily surrendered such an incredibly valuable right. But he probably did it with complete confidence that his father would never let it happen. Perhaps he saw himself as playing a prank on mama's boy Jacob. Perhaps he thought that if worst came to worst, he could buy back the rights from his brother.

But the testimony of Scripture is clear: "Esau despised his birthright" (Gen. 25:34). He had taken something that was valuable—a sacred right and trust—and treated it as trivial. The fundamental difference between Esau and Jacob was that Jacob valued the

birthright and Esau didn't. Ellen White says that Jacob understood the spiritual value of the birthright and desired it beyond all other things.

As a Seventh-day Adventist Christian I face two profound questions. First, do I appreciate the special birthright implied in the very name by which I'm known—the imminence of the second coming of Christ and the specialness of the privilege of setting aside one full day each week for my Creator? Or do I, like Esau, see my birthright as a burden, to be carried like an albatross around my neck, or as a thing to be hidden in the closet, like a gift I wished I had never received? Second, do I find myself compelled to share this birthright with my family, my fellow believers, and others around me?

As I write this article, I am sitting on an airplane traveling from San Jose to Los Angeles. A woman sits in the window seat to my left; a man my age sits facing me. Across the aisle is a woman reading a self-help book entitled *Control Your Destiny or Someone Else Will*. Beside me sits my self-help book, my Bible. I find myself thinking that somehow I should be sharing with these people the great news that I have—sharing with them my most fundamental birthright, namely, that Jesus died to take away my sins and theirs, and that He is coming back to take us home to that place where there will be no more need for self-help books.

How do I tell them? What do I say? In the end I'll walk off the plane, never having said a word to anyone except perhaps a cursory "Good morning" to the flight attendants. The question I ask myself is "Does my heart cry out to share this birthright with everyone around me?" ■

Steve Moran writes from Lomita, California. He works to support his habit of talking to teens about Jesus.



The Quiet Revolution

Whatever their differences, many of the modern era's common-isms—communism, atheism, secularism, positivism, Marxism, whatever—are all premised on one similar notion, which is:

we are here by blind chance alone, nothing but “an accidental collation of atoms” that have made us unfortunate byproducts of a random, even unfriendly, universe.

Wrote Jacques Monod, “The ancient covenant is in pieces: man at last knows that he is alone in the unfeeling immensity of the universe, out of which he has emerged only by chance.”

Well, that's one way to look at it. On the other hand, science in the past few years has undergone what *Time* magazine has called a “quiet revolution”—one that at its core undermines the foundation of these isms.

At the heart of this “quiet revolution” is the anthropic principle (from the Greek word *anthropos*, “human being”), which says, essentially, that the universe is so finely and sensitively tuned, so delicate in its basic structural balance, that if any one of a number of crucial variables were off even by an almost infinitesimal percentage, then humanity could not exist.

“The universe,” said one scientist, “seems to have evolved with man in mind.” In other words, according to the anthropic principle, humanity (*anthropos*) is the *ultimate end and purpose of the whole universe*—a position that goes much further than what biblical creationists believe.

“Far from being some curious sideshow or accident,” wrote Patrick Glynn, “humanity, or life at least, appear to be the goal toward which the entire universe has been intricately orchestrated, the logical center around which a whole host of physical values and relations had been exquisitely and precisely arranged.”

Physicist-mathematician Paul Davies, in his book *God and the New Physics*, gives one example of just how finely tuned the universe is. Talking about the incredible balance between gravity (which pulls objects toward each other) and the force of the big bang (which pushes objects away from each other), Davies wrote that “had the big bang been weaker, the cosmos would have soon fallen back on itself in a big crunch. On the other hand, had it been stronger, the cosmic material would have dispersed so rapidly that galaxies would not have

formed. Either way the structure of the universe seems to depend very sensitively on the precise matching of explosive rigor to gravitating power.”

How precisely matched? Davies writes that if this balance had been off by 1 to a staggering 10^{60} , we couldn't exist. “To give meaning to these numbers,” Davies continues, “suppose you wanted to fire a bullet at a one-inch target on the other side of the observable universe, 20 billion light-years away. Your aim would have to be accurate to that same part in 10^{60} .”

This and other “cosmic coincidences”—such as the delicate balance between the strong and weak forces or the balance between the masses of subatomic particles—have forced many scientists to reevaluate their most basic assumptions about the nature of the universe, which is that rather than creation being a random event, it appears to have been a purposely and carefully crafted one.

Of course, science is now only seeing what Isaiah proclaimed thousands of years ago: “For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited” (Isa. 45:18).

Unfortunately, what most of these scientists don't know is that every week, for 24 hours, without exception—and maybe even while they sit in their labs and marvel at the creation—God's immutable, indestructible, and eternal sign of that creation passes over them, silently bearing witness to what their research, computations, and calculating are eloquently saying.

Thus, as science is now catching up with theology, we should see more than ever just how relevant, crucial, and fundamental the seventh-day Sabbath (and in fact the whole three angels' messages) really is. Indeed, while the anthropic principle overtly undermines most of the world's common and popular-isms, it quietly and powerfully affirms the oneism we call our own.

*Science is now
catching up with
theology.*

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



The First Advent of Christ

BY ELLEN G. WHITE

THE SON
of God was
next in authority
to the great

Lawgiver. He knew that His life alone could be sufficient to ransom fallen man. He was of as much more value than man as His noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. He was in the express image of His Father, not in features alone, but in perfection of character.

The blood of beasts could not satisfy the demands of God as an atoning sacrifice for the transgression of His law. The life of a beast was of less value than the life of the offending sinner, [and] therefore could not be a ransom for sin. It could only be acceptable with God as a figure of the offering of His Son.

Man could not atone for man. His sinful, fallen condition would constitute him an imperfect offering, an atoning sacrifice of less value than Adam before his fall. God made man perfect and upright, and after his transgression there could be no sacrifice acceptable to God for him, unless the offering made should in value be superior to man as he was in his state of perfection and innocence.

The divine Son of God was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law. The angels were sinless, but of less value than the law of God. They were amenable to law. They were messengers to do the will of Christ, and before Him to bow. They were created beings, and probationers. Upon Christ no requirements were laid. He had power to lay down His life, and to take it again. No obligation was laid upon Him to undertake the work of atonement. It was a voluntary sacrifice that He made. His life was of sufficient value to rescue man from his fallen condition.

The Son of God was in the form of God, and He thought it not robbery to be equal with God. He was the only one, who as a man walked the earth, who could say to all men, Who of you convinceth me of sin? He had united with the Father in the creation of man, and He had power through His own divine perfection of character to atone for man's sin, and to elevate him, and bring him back to his first estate.

The sacrificial offerings, and the priesthood of the Jewish system, were instituted to represent the death and mediatorial work of Christ. All those ceremonies had no meaning, and no virtue, only as they related to Christ, who was Himself the foundation of, and who brought into existence, the entire system. The Lord had made known to Adam, Abel, Seth, Enoch, Noah, Abraham, and the ancient worthies, especially Moses, that the ceremonial system of sacrifices and the priesthood, of themselves, were not sufficient to secure the salvation of one soul.

The system of sacrificial offerings pointed to Christ. Through these, the ancient worthies saw Christ, and believed in Him. These were ordained of Heaven to keep

*The infinite
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before the people the fearful separation which sin had made between God and man, requiring a mediating ministry. Through Christ, the communication which was cut off because of Adam's transgression was opened between God and the ruined sinner. But the infinite sacrifice that Christ voluntarily made for man remains a mystery that angels cannot fully fathom.

The Jewish system was symbolical, and was to continue until the perfect Offering should take the place of the figurative. The Mediator, in His office and work, would greatly exceed in dignity and glory the earthly, typical priesthood. The people of God, from Adam's day down to the time

when the Jewish nation became a separate and distinct people from the world, had been instructed in regard to the Redeemer to come, which their sacrificial offerings represented.

This Saviour was to be a mediator, to stand between the Most High and His people. Through this provision, a way was opened whereby the guilty sinner might find access to God through the mediation of another. The sinner could not come in his own person, with his guilt upon him, and with no greater merit than he possessed in himself. Christ alone could open the way, by making an offering equal to the demands of the divine law. He was perfect, and undefiled by sin. He was without spot or blemish. The extent of the terrible consequences of sin could never have been known, had not the remedy provided been of infinite value. The salvation of fallen man was procured at such an immense cost that angels marveled, and could not fully comprehend the divine mystery that the Majesty of heaven, equal with God, should die for the rebellious race. ■

This article, originally printed 125 years ago this month in the Advent Review and Sabbath Herald (now the Adventist Review), was one of hundreds authored by Ellen White during her 70 years of public ministry.



1997: Our Church, Our World

BY WILLIAM G. JOHNSON

THIS WAS THE YEAR THAT ROARED.

The bulls stampeded on Wall Street; the United States stock market roared, soared, and sank. El Niño battered Mexico with gales and floods, crippled southeast Asia with drought. Death snatched away two world-class women—the lovely, tragic Diana and the saintly Mother Teresa.

A comet hung in the northern sky; members of Heaven's Gate read it as portent, drank cyanide, and prepared to speed toward it. Prophecies, calculations, and apparitions of the Virgin Mary filled the air as Planet Earth raced toward the new millennium. On Washington, D.C.'s mall 700,000 men gathered to listen and pray, eschewing any political statement, making a huge political statement.

Religious extremists among Muslims, Hindus, and Christians gunned down the innocent. The idea gained credence that religious liberty means tolerance of others' beliefs rather than the right to propagate them. Among Christians denominational differences continued to blur as theology took a back seat. The union of churches went on apace, not through formal agreements but in a gathering spirit that proclaimed separation a sin.



ON THE COLLEGE FRONT: This year witnessed the installation of eight new presidents at Adventist Colleges, including Delbert W. Baker (left), Oakwood College in Alabama; and Andrea Luxton, the first woman president at Newbold College in England. In North America the Adventist college enrollment reached an all-time high of 16,784 full-time-equivalent students.

RAPID GROWTH IN SOUTH MEXICO: In one weekend some 15,000 persons were baptized in south Mexico, including 5,000 at Villahermosa (left). This is just one

example of the rapid growth in the Adventist Church in south Mexico. For the first six months of 1997 nearly 30,000 persons were baptized in the South Mexican Union.

The rapid growth comes despite the bloody conflict between government and guerrilla forces in Chiapas. Caught in the midst of the conflict, many Chiapas Adventists have been threatened, raped, kidnapped, tortured, and driven from their homes.



UNITED YOUTH CONGRESS: In April more than 12,000 Adventist young people gathered in St. Louis, Missouri, for the seventh United Youth Congress, sponsored by the Black Adventist

Youth Directors' Association. The program included devotional meetings and several workshops (right). Many delegates visited area schools and put on skits with an anti-drug message. On Sabbath, April 26, the youth participated in a parade and anti-drug rally (left).



The Adventist Church, with its sense of divine calling and mission, took the everlasting gospel onward and forward into all the world. The church was in the world, leavening the world, serving the world, and being impacted by the world.

In one day 10,000 new believers are baptized in southern Mexico. Adventists in

REVIEW INNOVATIONS: Through the *Adventist Review's* new telemarketing program, started this past summer, Adventist students earned scholarships. The program initiative also brought in more than 2,000 new subscriptions. The magazine also started an Online edition, which is available free of charge in the Adventist Online Forum on CompuServe.



YOUTH VOLUNTEERS: As part of President Clinton's initiative on volunteerism, the Adventist Church made a commitment to provide at least 10,000 at-risk children with an ongoing relationship with a caring adult—a mentor or a tutor—by the year 2000. North American Division Youth Ministries director José Rojas (left) speaks with *Sojourner* magazine editor Jim Wallis. Both participated in a special panel at the President's Summit for America's Future, in Philadelphia, Pennsylvania.



**RECLAMATION
IN INDONESIA:**
Cheppy Yusuf,
leader of a

breakaway organization of the Adventist Church in Indonesia, tells General Conference leaders that his group wants to return to the Adventist Church after nearly 50 years of separation. The 2,000-member Gerga Masehi Advent Hari Ketujuh Conference was formed in 1949 because of frustration over the church's reluctance to nationalize its leadership.

the same region are driven from their homes, harried, tortured, killed. The Russian Duma passes a new law favoring established churches. We spearhead an international congress on religious freedom in Rio de Janeiro. Twelve thousand of America's finest youth gather in St. Louis. Adventists join President Bill Clinton's



NEW HOPE FOR WEST AFRICA: Adventist Frontier Missions efforts in Burkina Faso (West Africa) in 1997 brought new hope to a nation in which average life expectancy is barely more than 40 and nearly half the children die before the age of 5.



REACHING MUSLIM MILLIONS: In North America and around the world Adventists began new initiatives to reach hundreds of millions of Muslims with the gospel of Jesus. Schoolchildren smile for an Adventist pastor visiting Turkey; the *Review* devoted a special cover story to opening dialogue with Muslims.



RELIGIOUS LIBERTY THREATENED: New restrictions on religious liberty in Russia threatened to slow the rapid pace of Adventist evangelism and church planting. Pictured is the new church building in Suvorov, with St. Basil's Cathedral in Moscow (right), symbol of the resurgent Russian Orthodox Church.



call for volunteers. Delbert Baker becomes Oakwood's tenth president, Andrea Luxton Newbold's first woman principal. In several countries 20,000 Global Mission pioneers leave their homes to help start new churches. After 48 years a breakaway conference in Indonesia returns to the fold. In North America a

WORLD RELIGIOUS LIBERTY CONGRESS: Four hundred delegates from more than 30 nations wrestled with disturbing news from Russia, Mexico, Germany, and the U.S. at the fourth annual World Congress on Religious Liberty in Rio de Janeiro in June. Panel participants debate the congress theme: "Facing the New Millennium: Religious Liberty in a Pluralistic Society."



CHILDREN TARGETED BY ADRA: ADRA efforts in the Czech Republic resulted in tons of art supplies and modeling clay for schoolchildren in war-ravaged Bosnia. The children's projects were displayed in an international traveling exhibition called Joy for the Children of Sarajevo.



few churches split into independent congregations, attempt to form an association, while 136 new churches are planted in a resurgence of spiritual life. Plans go forward for Net '98, a global evangelistic campaign via satellite with Dwight Nelson as speaker. We say goodbye to Bob Spangler, Adventist giant.

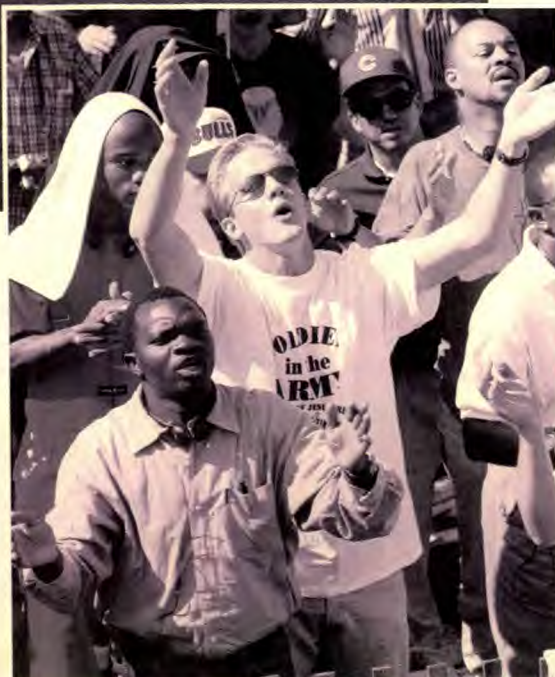


ADVENTIST RESPONSE TO HEAVEN'S GATE: Massive news coverage surrounding the Heaven's Gate cult suicide during the January appearance of the Hale-Bopp comet required Adventist spokespersons and church leaders to correct news stories that erroneously linked Millerites and early Adventists to similar nineteenth-century events.

PROMISE KEEPERS—

REVIVAL? Dozens of Adventist men joined more than 700,000 attendees at the Promise Keepers' "Stand in the Gap" Sacred Assembly in Washington, D.C., in October. Many Adventists are uncertain about the PK movement.

Some see it as a positive, family-building renewal, while others fear its strident ecumenical agenda.



LOST IN YOUR EYES: Ally Nash and her mom get ready to go home.



And at the *Adventist Review* office: the *Review* goes Online via CompuServe. Students telemarket the *Adventist Review* right out of the General Conference building. We put the Week of Prayer readings inside an 80-page special on Worship and Praise. We bid farewell to Kit Watts, welcome Myrna Tetz and Bill Knott. And the newest member of our family arrives September 24, Alyssa Nicole Nash, born to Cindy and Andy Nash.

This was the year of God's grace. Only in God can we begin to find meaning in this wild, wonderful, terrible, tragic year. For He still upholds "all things by the word of his power" (Heb. 1:3).

Largest Adventist University Celebrates Fiftieth Anniversary

Korean Sahmyook University commemorates a notable milestone.

BY RAY DABROWSKI, DIRECTOR OF THE GENERAL CONFERENCE COMMUNICATION DEPARTMENT

Seventh-day Adventists are celebrating a milestone anniversary of their flagship educational institution, the Korean Sahmyook University.

Established in 1917 as a college offering a two-year theological course, the university moved to its present site 50 years ago. Today, with an enrollment of 3,600 students, Sahmyook is the largest of the church's 80-plus universities and colleges around the world.

On October 9 the university, its students and faculty, under the patronage of the university president, Shin Kei Hoon, celebrated the school's anniversary in its present location in the suburbs of Seoul.

Living Testimony

Termed a "notable milestone," the anniversary is a testimony to the vision that makes Sahmyook a respected and progressive Christian educational center in Korea.

"Today the university continues in the spirit of its pioneers," said Oh Man Kyu, chair of the School of Theology. "But we are eager not only to keep our identity and spirit, but also to have a bigger influence in our community. The society should feel our presence in an even greater way."

The anniversary celebrations included James M. Lee and Robert C. Mills, two "old-timers" involved in the events that took place between the

two wars. As former church leaders in Korea, they were responsible for the school's present location.

Together with the nation, the university faced difficulties during the Japanese occupation as well as during

"Today the university continues in the spirit of its pioneers."

the civil war that divided the nation into North and South Korea. In spite of the problems, the school survived. Lee and Mills reminisced over their days when, as American missionaries and leaders of the Adventist Church in Korea, they were forced to leave the country and make their escape to Japan while "dodging fighters and exploding bombs."

"It is absolutely thrilling to see this place today," said Lee, with some measure of pride. He and Mills were back on the little hill where they first scouted the site in 1947. They shared their excitement as a special plaque commemorating the events of 50 years ago was unveiled. "We had a vision then. Today it is a marvelous

reality," one of them remarked.

The school's beginnings date to September 1917, when a two-year theological course for prospective pastors was introduced. Classes were at the Chosen Industrial School in Soonan, on the northern outskirts of Pyongyang, now the capital of the Democratic People's Republic of Korea.

Future Plans

In 1947 Lee and Mills walked the grounds of the proposed "new" school, planning where buildings would go and streets would run on a 200-acre (80-hectare) site on the northeastern boundary of Seoul. Robert Mills signed the check that purchased the land from the royal estate holdings, and James Lee took on the responsibilities of president of the school.

Two years later the facility moved to that new site, where it has remained to this day. One year after the move the Korean War began. In the mid-1960s the college initiated a liberal arts school, with home economics and agriculture departments added to the curriculum. The graduate school, established in 1981, features a master's program in theology, religious education, pharmacy, and chemistry, and a doctorate (Ph.D.) in theology.

Sahmyook University is one of 5,455 institutions of learning operated by Seventh-day Adventists in more than 200 countries of the world.

New Church Roofs for Africa

BY DIXIL RODRIGUEZ, ASSISTANT TO THE GENERAL CONFERENCE NEWS DIRECTOR

More than 2,700 churches have been built in Africa in the past three years to accommodate more than 1 million Seventh-day Adventists, reports General Conference president Robert S. Folkenberg. These congregations consist mostly of new believers.

Joint Project

The new church buildings come as a result of "Church Roofs for Africa," a joint project between the General Conference Office of Global Mission, the North Pacific Union Conference, and an Adventist family in North America. The project was imple-

mented in 1994. Since then church membership has increased significantly in Africa.

"Church buildings are an evangelistic tool that continues to bring in new members," says one African church leader. Once the church is built, the membership soon increases so that a new church needs to be built in order to accommodate new worshipers.

The biggest obstacle to building the churches is buying the corrugated tin roofing material. This material costs an average of US\$1,400 for each roof.

"The donors for the project provide the funding for the roofing material," says Gary Krause, communication

director for the Office of Global Mission. "Local members put in their money and time for the church foundation and construction."

Building Needs

During the Adventist Church's annual business meeting in Silver Spring, Maryland, African church leaders expressed appreciation for the generous help received from the Church Roofs for Africa project. These leaders described further building needs totaling 3,270 more churches and 604 more schools.

"What an opportunity!" says Folkenberg. "I thank God for the vision and sacrifice of these donors and the evangelistic zeal of our believers in Africa."

Currently Adventists in Africa total more than 10 percent of the entire world church membership.

NEWS BREAK

Mountain Climber Hulda Crooks Dies

Hulda Crooks, the oldest woman to scale Japan's Mount Fuji, and whose frequent ventures up the United States' tallest peak outside Alaska earned her the title "Grandma Whitney," died November 23 in Loma Linda, California. She was 101.



Hulda Crooks

One of 18 children of a Saskatchewan, Canada, farm couple, Crooks had 23 successful climbs to the top of 14,495-foot Mount Whitney. Her first ascent of the California peak was in 1962 at the age of 66. At age 91, in 1987, she scaled both Whitney and Fuji and was the oldest woman to climb the two peaks.

In the 1940s Crooks had a serious bout with pneumonia. To aid her recovery, her physician-husband advised her to start mountain climbing. She took the advice seriously, scaling 97 peaks, including 86 in California's Sierra Nevada, after she was 66 years old.

Crooks held eight world records for women over the age of 80, including Senior Olympic events in marathon and road races. Her accomplishments have been documented in thousands of newspapers, and she has appeared on radio and television in countries around the world.

Crooks spoke intelligently and persuasively for the prin-

ciples of her Adventist faith. For more than 20 years she worked as a research assistant for Mervyn Hardinge, emeritus dean of the Loma Linda University School of Public Health. She authored many scientific articles and is the subject of several books. A scholarship honoring her was established in the School of Public Health, says Herbert Ford, a development consultant for Pacific Union College, who has interviewed Crooks a number of times.

Adventist Attorney Argues Religious Liberty Case at Canadian Supreme Court



LEGAL EAGLES: Gerald Chipeur (right) and Barbara Johnston (center) represented the church. Mitchell Tyner served as advisor.

In September the Supreme Court of Canada granted the Adventist Church permission to intervene in an appeal of the religious liberty case *St. Laurent v. Soucy*.

In this custody battle Kym St. Laurent, a Jehovah's Witness, was denied the right to take her child to

Only Four Shopping Days to Go

BY JAMES A. DITTES, ENGLISH TEACHER AND WRITER, SUPERIOR, ARIZONA

It was a busy shopping day one week before the biggest holiday of the year. There was no parking to be found within miles of the city's cultural and commercial mecca. People jostled each other trying to buy gifts and last-minute holiday dinner items.

A typical holiday scene—especially for this time of the year. But in the midst of this cacophony of buying and selling, a young man appeared, a dark look on his face. "My house will be called a house of prayer," He screamed. "But you have made it 'a den of robbers'" (Mark 11:17, NIV). He shoved people out of the way as He descended upon a seller's booth, knocking over the counter, spilling coins and bills all over the floor. He raged until the holiday crowds had exited "His house," leaving several dozen bewildered merchants to pick up their scattered wares.

In our commercialized society our Christmas celebrations

tend to ignore Christ's birth for an event that traditionally happened 12 nights later: the gifts of the Wise Men to Baby Jesus. Besides diluting the real meaning of Christmas, this rampant materialism also ignores the before-mentioned event just four days before the Greatest Gift Ever Given Twice: Christ's life.

NEWS COMMENTARY

On that day, as people bought and sold gifts to celebrate the hoped-for coming of the Messiah, Christ stormed through the Temple partially because of the sacrilege of such trading in God's house, but also because the shopaholic rigor of the Passover holiday had blinded people to the fact that the Lamb of God was just days away from being sacrificed.

This year, *this year*, let's remember the Greatest Gift Ever Given Twice with the greatest gifts that we can give to Him: our lives.

NEWS BREAK

her church meetings and ceremonies. Ms. St. Laurent was also ordered to make arrangements for her child to be absent if she conducted services in her home.

Adventist attorney Gerald Chipeur and his associate, Barbara Johnston, appealed the case before Canada's Supreme Court as an intervener (friend of the court). On November 7 a panel of five justices removed all the prohibitions ordered by the lower courts, citing that the plaintiff hadn't proved that the challenged practices were not in the best interest of the child.

ACN to Go Digital

The board of the Adventist Communication Network (ACN), which delivers satellite programs in North America, recently voted to convert to digital satellite technology.

The transition will be made over a three-year period, and ACN will continue to broadcast in analog until the end of the year 2000. "We want to continue to serve the nearly 2,000 churches that have access to our current satellite," says Kermit Netteburg, ACN general manager.

Though a decision has not been made as to which digital system will be used, Netteburg says that a decision will be made in time so the NET '98 satellite evangelistic meetings will be broadcast in digital and analog.

To help churches make a smooth transition to digital,

ACN will provide a document explaining digital technology and the options currently available. For a free copy of the document, call 1-800-ACN-1119, extension 6, or fax 1-800-474-4SDA. Information is also available on ACN's Web site at www.acnsat.org.

News Notes

- ✓ **Raoul Dederen**, professor of theology emeritus at Andrews University, recently received a Medallion of Distinction from the General Conference Education Department, honoring his many years of service to the Adventist Church. The medallion is the church's highest award for educators.



- ✓ **CompuServe Users!** You can get the *Adventist Review* Online free of charge in section B of Adventists Online Forum (GO SDAOLB).

What's Upcoming

Dec.	27	Thirteenth Sabbath Offering for projects in the Northern Asia-Pacific Division and Middle East Union
Jan.	3	Soul-winning Commitment Sabbath
Jan.	3	Day of Prayer in North America

This index, for July through December 31, 1997, includes the articles, editorials, columns, book reviews, and news features. Not included are Children's Corner stories, Bulletin Board, and recent news stories. Indexing is prepared by the SDA Periodical Index, James White Library, Andrews University, Berrien Springs, MI 49104-1400. The Seventh-day Adventist Periodical Index is available free on the internet in electronic form. Telnet: library.lib.andrews.edu. Worldwide web: http://143.207.5.3:82/screens/opacmenu.html

List of Abbreviations

AP	AnchorPoints
B	Book Mark
C	Column
CS/CF	Cover Story/Feature
D	Devotional
E	Editorial
F	Feature
GM	Global Mission
L	Lifestyle
NC	News Commentary
R	Reflections
S	Story

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Africa: African initiative impacts nine countries. Oct 2, p22(2023)(1318-1319).

Africa: New church roofs for Africa. Rodriguez, Dixie. Dec 25, p21(1749).

Africa, Portuguese-speaking Portuguese African churches on the move. Rannolin, Leo S. Jul 10, p20-21(932-933).

Albania: ADRA halts Albanian operations. Sep 11, p22(1222).

Angola: World leaders cannot confirm reports of death sentence on Adventist missionaries. Oct 23, p22-23(1413-1414).

Australia: Avondale College celebrates 100 years of educational ministry. Knight, Philip. Aug 28, p20-21(1156-1157).

Brazil: Russia's restrictive legislation raises concern at World Religious Liberty World Congress. Jul 24, p21-22(997-998).

Small group witnessing goes big-time in Brazil. Oct 9, p22(1350).

California: California members open parole shelter. Aug 7, p22(1062).

It Is Written Web site generates new members. Aug 21, p21-22(1125-1126).

North American Hispanics highlight evangelism. Chavez, Stephen. Oct 2, p21(1317).

Robert Spangler dies in California accident. Oct 16, p22-23(1381-1382).

Robert Spangler killed in auto accident. Oct 9, p23(1351).

What's in a name. Benton, Patricia Homing. Jul 24, p20-21(996-997).

Canada: Bramson Hospital to downsize and remain open. Sep 4, p21(1189).

New name, new status for Canadian Union College. Jul 24, p22-23(998-999).

Colorado: ACS responds to Colorado floods. Sep 25, p22(1286).

Croatia: Croatian Adventists protest Sunday law proposal. Sep 4, p22(1190).

Egypt: First Adventist Bible conference held in Egypt. Aug 7, p21(1061).

El Salvador: New churches built in El Salvador. Sep 11, p22(1222).

Florida: Lay evangelism brings 18 baptisms in Florida. Aug 21, p22(1176).

Miami Pathfinders win national championship. Aug 21, p22-23(1126-1127).

Tallahassee Church members minister to inmates. Ziegele, Lisa. Oct 16, p21(1381).

Three Florida members share Christ on radio. Maier, Walter. Aug 7, p20-21(1060-1061).

Youth-run evangelistic series leads to 50 baptisms. Govee, Alicia. Sep 4, p20(1188).

France: 121 years ago: New French language journal. Knott, Bill. Sep 25, p23(1287).

French government restores Sabbath privileges. Aug 14, p23(1095).

Grand Cayman Island (Cayman Islands): Lay evangelistic series brings 230 baptisms in Cayman Islands. Sep 18, p21(1253).

Great Britain: Adventists help formulate Christian Internet statements. Aug 21, p21(1125).

Adventists study divorce and remarriage. Gallagher, Jonathan. Nov 20, p21(1589).

Ministry magazine featured at international preaching congress. Satelmajer, Nikolaus. Aug 14, p24(1095).

Hawaii: Hawaii youth outreach ends with 11 baptisms. Sep 18, p21(1253).

India: Adventist volunteer attacked by mob in India. Oct 9, p21(1349).

Indonesia: Breakaway conference returns after 48 years. Dec 18, p20-21(1684-1685).

Italy: AWR announces a breakthrough. Nov. 27, p21(1621).

Israel: Israel's "crime of evangelism" concerns Adventists. Jul 10, p21-22(933-934).

Jordan: ADRA project recognized by Jordan government. Jul 10, p22(934).

Korea: Largest Adventist university celebrates fifteenth anniversary. Dabrowski, Ray. Dec 25, p20(1748).

Macedonia: Macedonia revisited. Trajkovska, Marija. Sep 25, p20-21(1284-1285).

Maryland: Adventist leaders pay tribute to Mother Teresa. Oct 9, p21-22(1349-1350).

Adventist Review initiates summer telephone ministry. Jul 17, p19-20(963-964).

Adventists study divorce and remarriage. Nov 27, p21(1633).

Annual Council Report. Medley, Carlos. Nov 13, p20-23(1556-1559).

AWR to use satellite distribution system. Oct 16, p22(1382).

Church leaders convey regrets to Great Britain's royal family. Oct 2, p22(1318).

Former GC vice president dies. Aug 7, p21(1061).

Maryland school trains students for personal ministries. Fay, Jocelyn R. Aug 21, p20-21(1124-1125).

NAD sponsors prayer conference in Maryland. Aug 7, p22-23(1062-1063).

NAD year-end meeting report: NAD president calls for new growth strategies. Medley, Carlos. Nov 6, p20-23(1524-1527).

New plan encourages women pastors. Netteburg, Kermit. Nov 6, p21(1525).

Potomac ABC named top Christian retailer. Jul 10, p23(935).

Review and Herald open house builds community awareness. Nesmith, Cassandra. Nov 20, p20-21(1588-1589).

Michigan: AU grant to create community needs database. Aug 21, p22(1126).

Expansion completes on AU campus church. Aug 28, p22-23(1158-1159).

Making a world of difference. Habada, Patricia A. Oct 23, p20(1412).

Michigan Adventists minister with public access TV. Medley, Carlos. Sep 4, p21(1189).

New opportunities in Battle Creek. Douglas, Herbert. Dec 4, p20(1652).

Seeds '97 sets vision for growth. Miller, Cyril and Stenger, Jack. Nov. 27, p20(1620).

Student claim the streets for Christ. Stenger, Jack. Aug 7, p20(1060).

Missouri: United Youth Congress challenges teens and young adults. Ryan, Celeste. Jul 17, p16-19(960-963).

Mongolia: Mongolia recognizes Adventist Church. Sep 11, p22-23(1222-1223).

Retired administrator develops Mongolian ministry. Jul 24, p23(999).

Montserrat: ADRA helps volcano survivors in Montserrat. Schaefer, Beth. Sep 25, p20(1284).

New Mexico: ASI celebrates 50 years of marketplace ministry. Sep 4, p23(1191).

ASI turns 50. Jul 3, p23-24(903-904).

New York (State): New York Conference starts new Haitian work. Oct 23, p22(1414).

Nicaragua: Adventists go on the air in Nicaragua. Aug 7, p22(1062).

Women's ministries outreach yields 943 baptisms in Nicaragua. Sep 25, p22(1286).

North America: 116 years ago: James White dies. Aug 28, p23(1159).

82 years ago: Ellen White dies. Haloviak, Bert B. Jul 24, p23(999).

Five educators receive Medallion of Distinction. Sep 25, p22-23(1286-1287).

Georgia-Cumberland LEs lead North America. Aug 7, p21-22(1061-1062).

NBC segment available for churches to air on cable. Sep 18, p22(1254).

New distance learning project to unite Adventist students across North America. Elwin, Sheila. Oct 16, p20(1380).

PacificRim Press publishes unauthorized materials. Jul 10, p22(934).

Special NBC broadcast profiles Adventist humanitarian. Jul 3, p22(902).

North Carolina: Sylvia Lange celebrates a century of life. Oct 23, p22(1414).

Nova Scotia: The motley missionaries. Prince, Cynthia. Dec 18, p20-21(1716-1717).

Panama: MVI volunteers build Panama churches. Jul 17, p21(965).

Papua New Guinea: Armed robbery at Pacific Adventist University. Jul 3, p23(903).

Pennsylvania: Adventist Church among nation's top volunteers. Ryan, Celeste. Jul 3, p20-21(900-901).

A call to action! Duersen, Richard. Jul 3, p21(901).

New era begins at Breath of Life. Oct 9, p22(1350).

A witness to fitness. Esmond, Dwain. Oct 2, p20-21(1316-1317).

Philippines: LLLUMC to help initiate Philippine charity clinic. Aug 28, p22(1158).

Philippine government honors Mountain View College. Oct 16, p22-23(1382-1383).

Philippine government intervenes in baptism. Aug 14, p23-24(1095-1096).

Poland: Polish Adventists aid flood victims. Dabrowski, Ray. Oct 23, p22(1413).

Russia: Adventist students win case to opt for nonmilitary service in Russia. Jul 17, p20(964).

Adventists applaud Yeltsin veto. Gallagher, Jonathan. Aug 28, p21-22(1157-1158).

Construction update from Moscow. Sep 18, p21-22(1253-1254).

First light in Sovnov. Zachary, James H. Oct 9, p20-21(1348-1349).

Protests continue against new Russian law. Oct 23, p21(1413).

Rwanda: Adventist leaders killed in Rwanda. Sep 11, p21(1221).

Rwandan Adventists seek reconciliation. Gallagher, Jon. Dec 4, p21(1653).

Rwandan refugees killed on Adventist university campus. Sep 25, p21-22(1285-1286).

Sierra Leone: Expatriate workers evacuated from Sierra Leone. Jul 3, p23(903).

South Central Conference: New resource center assists victims affected by church burnings. Jul 3, p24(904).

South Pacific Division: South Pacific's stunted growth brings concern. Manners, Bruce. Aug 14, p22(1094).

Sudan: Sudan school off the starting block. Sep 11, p21(1221).

Switzerland: Adventist leaders continue Lutheran dialogue. Jul 17, p20-21(964-965).

Adventists and Lutherans: Round three. Johnson, William G. Sep 11, p20-21(1220-1221).

United States: Adventist becomes second-highest Naval chaplain. Oct 16, p23(1383).

Washington (D.C.): White House honors Adventist Youth Service. Sep 4, p21-22(1189-1190).

Washington (State): Walla Walla College received business accreditation. Aug 28, p23(1159).

West Virginia: West Virginia students serve community with care. Oct 9, p23(1351).



The Tenderest of Bonds

BY MARGARET CHRISTIAN

"Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child. Let Israel hope in the Lord from henceforth and for ever" (Ps. 131).

We received two more Christmas cards today, one with the *traditional* stamp—Mary and Baby Jesus, heads close together, His little arm confidently nestled round her neck. There's something appealing about the intimacy between the devoted mother and her trusting babe, and Christmas is an opportune moment to celebrate this tenderest of human bonds—the bond between mother and child.

This speaks to Christians in two ways. Naturally, we remember Mary as a woman nurturing Emmanuel, the Son of God. Long before Mary's time, however, the image of intimacy spoke to God's people of His tender love toward them. Jesus came as a baby only because our God loves us so deeply.

God used this picture of a mother and a nursling, evoking it several times in the poetry of the Old Testament. He casts Himself as a mother, a very devoted mother, with an even softer heart toward us. "As one whom his mother comforteth, so will I comfort you" (Isa. 66:13). "Can a mother forget the baby at her breast and have no compassion on the child she has borne? Though she may forget, I will not forget you!" (Isa. 49:15, NIV). Could anything be more satisfying, more comforting, than to relate to God in the unreserved self-abandon with which a new baby relates to a mother?

Something more wonderful? Yes—if not from our point of view, at least from God's. Ask both a new mother and her baby if their lives together could get any better, and you might get two different answers. While a newborn probably can't imagine anything more blissful than being held and fed, the mother is usually looking forward to a time when she and her baby can relate on a more mature basis as well: smiles,

words, reciprocated love. The apostle who wrote to the Hebrews felt it was high time his readers were weaned to solids rather than still needing milk (Heb. 5:11-14). And our psalm presents the weaned child in a positive light.

The weaned child is one who has behaved and quieted themselves (Ps 131:2). I can remember my baby nephew, 11 weeks old, cooing pleasantly with his grandmother. His mother looked on amazed and envious. "He won't do that with me. As soon as he knows it's me, he just wants to eat!" As babes in Christ—once we know we're in His presence, all we can think of is "I want . . . I need . . . Feed me!" *The*

Living Bible clarifies the advantage a mother might see in weaning a child: "I am quiet now before the Lord, just as a child who is weaned from the breast. Yes, my begging has been stilled" (verse 2).

God wants us to know Him. He is the satisfaction of our cravings, the fulfillment of our empty souls. But true as this is, and though this truth will always be our basic starting point, there's more to God than that. (Ask a new mother if there is more to her than warmth, milk, and ministering hands.) God likewise wants to share more of Himself with us. As we begin

to mature, He'll be closer to us, not more remote. We will begin to appreciate Him as a person. He wants to tell us His name, to reveal His character to us. He would like us to begin to think of how we might make Him happy, to pattern our behavior after His.

Do we want to grow up? Do we want to be weaned children whose begging is stilled? For security, nothing beats infancy. Maturity brings new challenges and new questions. But the same heart of love provides for us all, weaned or nurslings: "O Israel, put your hope in the Lord both now and forevermore" (verse 3, NIV). ■

Margaret Christian teaches in Pennsylvania, where she and her husband live with their three children.



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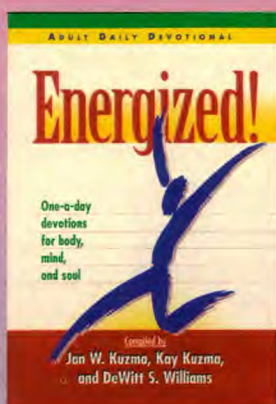
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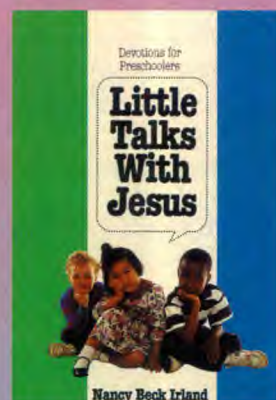
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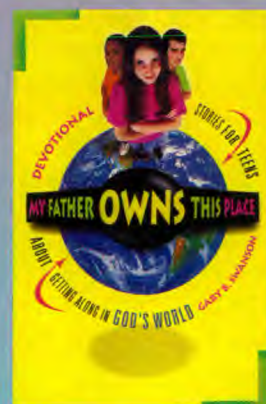
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