

ADVENTIST REVIEW

June 25, 1998

AnchorPoints



Courting Trouble

*Are attorneys
necessary for
solving disputes
in the
twentieth
century?*

LETTERS

Class Acts

We at our house have read your recent special issue Class Acts (undated, but corresponds to April 30) and have also shared it with others. You presented 25 of these "class acts." Could we add our two cents' worth and propose a twenty-sixth? Our nomination is the *Review* staff, who so ably prepared this issue. Great job!

—**Barney E. McLarty, M.D.**
CALHOUN, GEORGIA

Thanks for your note. Assistant editor Stephen Chavez coordinated this issue.
—Editors.

To Share a Dream

Thank you for William Johnsson's "To Share a Dream" (Apr. 23). It made my heart feel so good to know that all could have the weekly *Review*. I am 81 years young, and I look forward to the *Review* every week, and for Jesus to come soon.

—**Gertrude Pearcy**
CRESTVIEW, FLORIDA

The editor has a dream of the *Review's* subscription price being lowered to \$25. As a *Review* reader for more than 40 years, I too have a dream. I dream of a free subscription for every church family that desires to subscribe. Such a

plan would strengthen, educate, and nurture as none other, because I believe the *Review* to be the church's prime ministry to its members. Most organizations send out a free periodical to its members as a benefit of membership. The Seventh-day Adventist Church should do no less with its general church paper.

—**Steve Riehle**
SANTA MARIA, CALIFORNIA

Knott Bad at All

The Northwest's loss was certainly the *Review's* gain when Bill Knott joined your staff. Eagerly we await the issues with his byline. What a breath of fresh air his writing brings, as well as nostalgia in these days when questions, scoffing, and indifference pervade some of our great Adventist minds. Such creativity, such thought-provoking thoughts, such personal vulnerability, such

A Final Call for Fresh Voices

If you're an Adventist age 35 or under, you're eligible for our AnchorPoints contest. But hurry—the July 31 deadline is fast approaching. Here again are the specifications and guidelines:

1. Write an essay about *one* of the Adventist Church's 27 fundamental beliefs. Tell what the doctrine is all about, what it means to you personally, and how it's made a difference in your life or in the life of someone you know. (You may find it helpful to refresh your mind on the 27 fundamentals by consulting the *Seventh-day Adventist Church Manual*, your baptismal certificate, or another source.)
2. Articles should be 1,700 words or fewer, typewritten, and double-spaced.
3. The *Review* staff will award three prizes—a grand prize of \$700 and two runner-up prizes of \$500 each. Other articles accepted will merit an honorarium according to our regular rates.
4. To qualify, your article (on paper and on a three-inch disk, if possible) should reach us no later than July 31, 1998. Please include your complete address and telephone number (if any); your age; a photo of yourself; a one-sentence bio giving your occupation (student, homemaker, electrician, whatever); and your Social Security number (if you live in the U.S.). Because of time considerations and logistics, nothing sent to us can be returned.
5. Send your article to: AnchorPoints Contest, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A.



deep insight, and last but not least, such strong, positive Adventist theology and sense of Adventist roots can be found in his articles that by the end of each epistle my husband and I find ourselves rejoicing that we have the marvelous privilege of being part of this great Advent faith!

God bless Bill Knott! God bless everyone at the *Review*!

—Anita Shultz and Phil Shultz
PORTLAND, OREGON

New Drug for Smokers (cont.)

In response to Dr. Arnott's letter about Zyban (May NAD Edition):

I was a one-pack-a-day smoker for 10 years when I heard of Zyban. I had tried nearly every kind of treatment, with the most successful being quitting cold turkey. I returned to smoking a few weeks later.

When I took my Zyban two-month prescription to the pharmacist and they told me that it was \$90 per month and that the insurance company wouldn't pay for it, I put off getting the prescription filled for two months. When I realized that in those two months I had spent nearly \$150 on cigarettes anyway, I decided to get the Zyban.

I was concerned about the seizure warning as well, and I was very restless during the first two weeks of taking the Zyban, but that was the only side effect. Within a week of taking my first pill, my cigarettes started to taste awful, and the only real desire I had for them was from the mental addiction. I had no withdrawal symptoms from the nicotine.

I have been free from cigarettes for three months now. Although that might not seem like a long time to some, it is to someone who has been smoking for 10 years. The Zyban worked so well that I stayed on it for only one month instead of the recommended two. It cost \$90 for me to quit smoking, and I have already saved twice that much. I rec-

ommend it to every smoker I know.

—Heidi Carsten
LINCOLN, NEBRASKA

Not "Relegated"

Regarding Rhoda Friend's May 14 letter: Please do not speak of teaching kindergarten Sabbath school as something to which "intelligent, wise, and gifted" women are "relegated."

From my own experience—though I am probably not what anyone would consider intelligent, wise, or gifted—I can say that nothing I have ever done has been more beneficial to my own spiritual growth than preparing kindergarten, cradle roll, and primary Sabbath school lessons and programs. There are surely others like me who have spent our best years in those Sabbath school departments, have had the most fun, and have been the most blessed. Now that age and/or weariness prevents continued work in those divisions, it is difficult to find another area of church work we can love as much.

—Betti Knickerbocker
LAUREL, MARYLAND

Letters Policy

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

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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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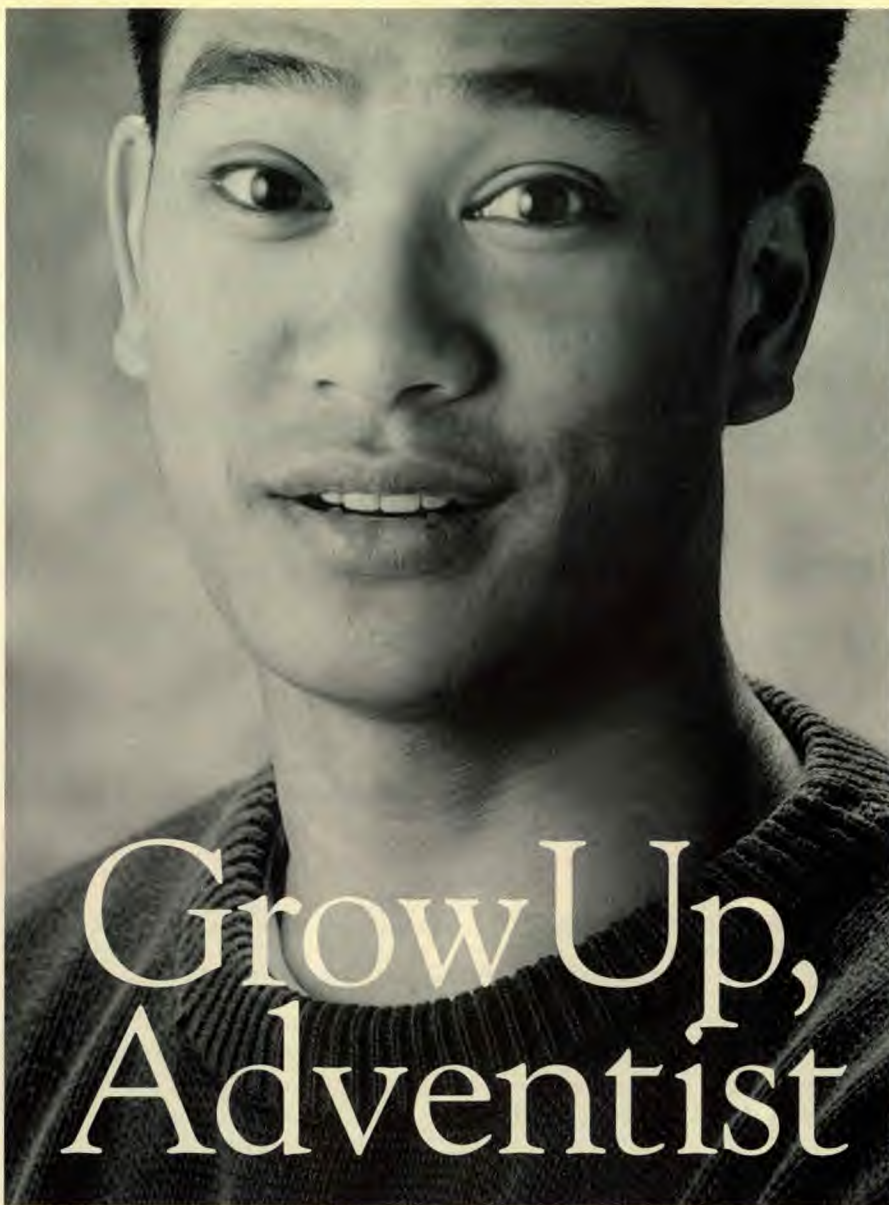
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Grow Up, Adventist

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.

ADVENTIST
Review

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V

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Why Should We?

MYRNA TETZ

Over soup and sandwiches in a midtown Alberta, Canada, restaurant, my husband and I visited with two thirtysomething friends from out of town. My pastor-husband, Bob, had married them, and through the years we'd played together, endured sadness with the closeness reminiscent of family, and rejoiced as they became successful in well-paying careers. Their visits were stimulating as we had this unvoiced rule that discussions of any topic were fair game.

As we finished our sandwiches, Bob leaned back in what he hoped was a not-too-intense pose, and asked, "Are you going to church?" With no pause between the end of the question and the response, the wife leaned forward in an intended intensity and asked, "Why should we?"

We could have answered, "Because it's the Sabbath"; "Because we have the truth"; "Because your parents were Seventh-day Adventists"; or "Because all of us need to worship God." But those answers would not have been good enough. In fact, I don't remember what we did say. Her question, though, haunted me.

Because we worked at Canadian University College, I knew where to get some answers. I invited a group of young people to our home (rather, I bribed them with dessert or a T-shirt or something else of significant value) and asked them to answer questions about the relevance of church attendance.

After some small talk, I asked the first question:

Why should you go to church?

One young woman said she knew she should go to church to learn about God. Another person responded by saying he should go so that he could bless others. Someone else said that "church was for worship"; and another added, "To gain a blessing for myself." Other responses were "It's the biblically correct thing to do"; "For relationships, because they are a major part of our lives"; and "Because we are the ones who will take care of our church in the future."

Good answers, I thought, and I was even more eager to hear their answers to the next question.

Why do you go to church?

They began with rather pat replies, such as "For spiritual growth" and "To hear God's guidance through the preacher," but then they more openly added, "To see my friends"; "The music";

and "My parents would be disappointed if I didn't." Other responses were: "To discover the other more important reasons that God keeps taking me back"; "To compare my faith with others";

"Because I love to meet my church family and praise God with them"; and "To stimulate my thinking."

They're responding fairly openly, I think. Now the third.

What do you expect from your church?

First of all, they expected love. Someone added friendship, another said encouragement, then acceptance, and "I expect happiness from a family who is happy in Christ." One young

woman requested nonjudgmental attitudes, another wanted wisdom, and one of the guys said he wanted "the same that I give and sometimes more."

"The reason I go to church is that I want something to pray about," said one of the respondents. "I hope for guidance in a lot of relevant issues," ventured another. A young man followed with "I want to come out feeling good."

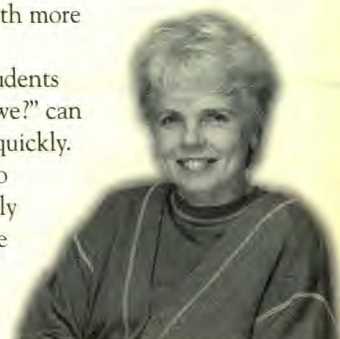
Thoughtful consideration of those answers would have been a good idea, but this wasn't the time. And there was one more question.

What are you willing to give your church?

"I want to give as much as possible," vowed a young woman. Another said she wanted to live it up, and a young man added that he wanted to share what he believes. Other answers included moral support; wisdom; and tithes and offerings. The last response came from a young man who had just received his acceptance into Loma Linda's dental school. "I will try to bring as many people as I can. I'll give my time and my talents. All our church really needs is more life with more people."

Time well spent, I thought as the students left. The first question, "Why should we?" can be answered with right answers—and quickly. The last one, "What are you willing to give?" requires a commitment that only we, individually, can give. It's the time and talent promise, the commitment to bring as many people as I can, that is all our church really needs.

*I expect happiness
from a church
family that is
happy in Christ.*



For the Least of These

They came from the East and West, from America's heartland and the foothills of the Rocky Mountains, from large Northern cities and the farmlands of the South.

In all, 24 major faith leaders, educators, and government representatives, including a White House staffer, came together this past March to a summit conference on poverty, to make a commitment to address the plight of North America's poor.

Episcopalians and Evangelicals, Mormons and Muslims, Orthodox and Unitarians, all gathered near Carbondale, Illinois, at the invitation of former United States senator Paul Simon, who now directs the Institute for Public Policy at Southern Illinois University.

The think tank brought together a diverse group of thought leaders, including Pat Robertson, founder of the *700 Club* television ministry; Wallace D. Mohammed, leader of the Muslim American Society; and José Rojas, director of volunteerism for the North American Division, who represented the Adventist Church. Next year the group wants to hold a dialog with congressional representatives in Washington, D.C.

During the March meeting, the religious leaders engaged in round-table discussions and hammered out a proposed agenda to help government, the private sector, and religious communities jointly and separately impact poverty in North America.

U.S. Census Bureau statistics show that 36.5 million persons (13.7 percent of the population) had incomes below official poverty guidelines (\$15,600 for a family of four) in 1996, little change from the previous year.¹

While 16 million Whites (8.6 percent) fell below the poverty line, 9.7 million Blacks (28.4 percent, or more than one in four) and 8.7 million Hispanics (nearly one in three) did so in 1996.

Approximately 14.5 million children under age 18 (20.5 percent, or more than one in every five) and 5 million children under age 6 (22.5 percent, or nearly one in every four) suffered under the bondage of poverty.²

Despite America's unprecedented prosperity, no other Western industrialized nation has such a high percentage of its people living in poverty. Simon believes that many more people will inevitably suffer as the economy slows down and the welfare system is phased out.³

In a Statement of Common Commitment, which was circulated to the press and public officials, the coalition called on federal and state governments to initiate a program of guaranteed temporary job opportunities for those who cannot find private-sector employment. Such a program should also include a screening process to identify those who need remedial help to strengthen their literacy skills.

The six-page document also encourages congregations to move beyond a sporadic, field-trip approach to ministry. The statement calls on congregations to evaluate carefully what they can systematically do to impact poverty, both individually or by partnering with other faith groups.

Suggested projects that churches might consider include offering free professional services when needed, providing volunteer mentoring or tutoring services, seeking employment on behalf of an ex-convict, offering transportation and child care for those seeking work, providing part-time work for a disabled person, making transitional shelter for the needy, establishing links and support networks with inner-city congregations who are poor, placing some investment dollars at the service of the poor.

While many Adventist congregations have a rich tradition of helping others, we should always take the opportunity to restudy our commitment to the needy. In light of changing times, we too must reevaluate what we're doing. Can we do more? Can we impact more people, update our methods and program, partner with other ministries, or experiment with new creative programs?

Only with a sacrificial commitment will those in need truly be able to tell us, "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matt. 25:35, 36).



Paul Simon

¹ U.S. Bureau of the Census, March 1997 Current Population Survey.

² *Ibid.*

³ Statement of Common Commitment (unpublished manuscript), p. 1.



GIVE & TAKE

LITTLE FOOTPRINTS, BIG FOOTPRINTS

Little footprints
Fresh-tilled garden soil
Next to big footprints.

Two big little steps
Next to one little big step . . .

Walkin' with
my boy
Heart is full
of joy.



Rain clouds
Water drops
Thunder clapping
nearby . . .

Big tug from a little hand
Two arms stretched up high
Little heart thumpty-thump
Arms clasped round my neck.

All is right.
It's OK.

Big footprints
Fresh-tilled garden soil.
—Bill Scott, Fort White, Florida

Photo by Lori Scott

ADVENTIST LIFE

My daughter Victoria, like most 3-year-olds, is always looking for an excuse not to go to sleep. On any given night her excuses might sound like this: "I'm hungry"; "I don't like my bed anymore"; "I haven't brushed my teeth yet"; "I need to use the bathroom." My personal favorite is "You and Daddy have no one to sleep with."

Her latest ploy to stay out of her bed I can only look on as inspired. On occasional nights when we might be tempted to skip worship and fall into bed from sheer exhaustion, her cry is "We haven't had worship yet!" She will not settle for a prayer only—there must be at least two songs, a memory verse, and individual prayers. In Victoria's mind this might be just another delay tactic, but I am convinced that the Holy Spirit is using her to remind my husband and me where our priorities lie.

—Marcia Getfield, Huntsville, Alabama



ILLUSTRATION BY TERRY CREWS

When my children were small, we enjoyed listening to the Sojourners, a gospel quartet from Oregon. One day I was reading the Bible aloud for worship and came to Psalm 39:12: "I am a stranger with thee, and a sojourner."

"Look at that!" I remarked to the children. "The Sojourners are in the Bible!"
"Oh!" 10-year-old Melissa said excitedly. "Are the Heritage Singers in there too?"
—Susan Davis, Boring, Oregon

One evening my grandson's daddy brought home a video titled *Superman*. Mama became alarmed at the video's content and said, "Kevin, turn that off. No more *Superman*. It's bad for little boys."

Early the next morning Kevin, age 3, bounded down the stairs to the television and inserted the questionable video. I happened to be visiting, so I stopped Kevin to have a little chat. "Now, Kevin," I said, "you know your mommy doesn't want you to watch *Superman*. You want Jesus to put good things and good pictures into your mind, don't you?"

"But Grandma," Kevin retorted innocently, "I want some bad, too!"
—Joanne Foss, Yuma, Arizona

DID THE DISCIPLES DRIVE A HONDA?



MOTO MESSAGE: Our license plate contest has long since passed, but we liked this late submission from Helen Stiles, whose Honda Accord is here parked at Pacific Press Publishing Association in Nampa, Idaho.



Courting Trouble

Lawsuits vs. God's Way to Conflict Resolution

BY BRIAN JONES

LOOKING DOWN THE AGES TO OUR DAY, Jesus said, "Because lawlessness will abound, the love of many will grow cold." "Then many will be offended, will betray one another, and will hate one another" (Matt. 24:12, 10, NKJV).

This general atrophy of love and quickness to take offense underlies all the other disturbing signs of our society's deterioration. One expression of that declining love is the proliferation of lawsuits between individuals. Taught from the schoolyard to "take care of yourself," hundreds of thousands of Americans each year launch lawsuits against real or imagined adversaries.

Especially alarming is the increase of rancorous lawsuits between church members, a trend that sows discord and division in God's family and blunts its witness to the world. Litigation between members can also spawn offshoots of disaffected persons who have felt wronged by other members and are convinced that the denomination has apostatized because of a perceived departure from divine counsel against believers' suing one another.

As any day's headlines will reveal, litigation is expensive and stressful. Seldom do people engage in it unless they have felt deeply wronged and offended. But when one Christian sues another, God's method for settling conflicts between believers has usually been overlooked or rejected.

Disobedience to divine counsel on this point is not new. Consider Corinth. Among other failings for which the apostle Paul admonished them, the first-century Corinthian believers were prone to take legal action against one another. With characteristic directness, Paul protested: "When one of you

has a grievance against a brother, does he dare to go to law before the unrighteous instead of the saints? Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? Do you not know that we are to judge angels? How much more, matters pertaining to this life! If then you have such cases, why do you lay them before those who are least esteemed by the church? I say this to your shame. Can it be that there is no man among you wise enough to decide between members of the brotherhood, but brother goes to law against brother, and that before unbelievers? To have lawsuits at all with one another is defeat for you. Why not rather suffer wrong? Why not rather be defrauded?" (1 Cor. 6:1-7, RSV).

Paul, writing under the Spirit's inspiration, felt strongly about this matter. He even went so far as to say that it's better for Christians to let themselves be wronged and cheated without any redress than to sue one another. Abiding by that counsel demands a high degree of self-transcendence and forgiveness that only Christ's love can inspire.

Seventh-day Adventists also have Spirit of Prophecy guidance on this question. "When troubles arise in the church we should not go for help to lawyers not of our faith. God does not desire us to open church difficulties before those who do not fear Him. He would not have us depend for help on those who do not obey His requirements. Those who trust in such counselors show that they have not faith in God. By their lack of faith the Lord is greatly dishonored, and their course works greatly to the injury of themselves. In appealing to unbelievers to settle difficulties in the church they are biting and devouring one another, 'to be consumed one of

another' (Gal. 5:15).

"These men cast aside the counsel God has given, and do the very things He has bidden them not to do. They show that they have chosen the world as their judge, and in heaven their names are registered as one with unbelievers. Christ is crucified afresh, and put to open shame. Let these men know that God does not hear their prayers. They insult His holy name, and He will leave them to the buffetings of Satan until they shall see their folly and seek the Lord by confession of their sin.

"Matters connected with the church are to be kept within its own borders. If a Christian is abused, he is to take it patiently; if defrauded, he is not to appeal to the courts of justice. Rather let him suffer loss and wrong. God will deal with the unworthy church member who defrauds his brother or the cause of God; the Christian need not contend for his rights. God will deal with the one who violates these rights. 'Vengeance is mine, I will repay, saith the Lord' (Rom. 12:19). An account is kept of all these matters, and for all the Lord declares that He will avenge. He will bring every work into judgment."¹

Scripture continually exhorts us to let Jesus be our example in all things, including the way we deal with injustice (1 Peter 2:21). When He was reviled, "He . . . did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously" (verse 23, NKJV). This scripture is well known. Why, then, do many believers exhibit little maturity and patience in dealing with conflicts, especially with fellow members?

Twenty years of pastoral experience have led me to identify several factors



that may account for this:

- a lack of intimate connection with Christ
- a weak prayer life
- little practical experience in God's Word
- preoccupation with the pain and humiliation of offenses suffered.

Other related reasons could undoubtedly be cited. But any one or more of the above could make it easy, perhaps inevitable, to adopt the vindictive attitudes and practices of the world.

Each of us is tested on this point at some moment in our Christian lives. Jesus declared that none of us can escape offenses and mistreatment. He pronounced a woe, however, not on victims of offense, but on perpetrators (Luke 17:1, 2).

Christians generally, and Seventh-day Adventists in particular, need a deep, growing conversion that enables us to resolve conflicts in God's way. We must also bring a clear theology of reconciliation to the forefront of our church experience. This means more than the gathering of half a dozen Bible texts to prove that we should be at peace with one another. What is

required is a fully-developed understanding of God's method for settling differences. Scriptural principles must be highlighted and observed in the same way as we should practice other doctrinal beliefs such as tithing, Sabbath observance, and health reform.²

It's beyond the scope of this article to present a complete plan for dealing redemptively with conflicts between church members, but a few foundational principles can be offered. These principles apply equally to potential plaintiffs and defendants in lawsuits between believers.

1. Above all other considerations, seek God's glory first (see 1 Peter

4:11; 1 Cor. 10:31).

2. Remember that true love (*agape*) "suffers long and is kind . . . does not envy . . . does not seek its own" (1 Cor. 13:4, 5, NKJV).

3. Search your own heart to see if you have given needless offense to anyone. Don't be above admitting that you might have provoked another to take legal action against you.

4. Examine your own motives for seeking justice. Is your primary motive to avoid pain and loss, injury and insult, or is it to reclaim an erring brother or sister in Christ? Does the desire for revenge color your actions?

5. Follow Christ's method and spirit of conflict resolution. Do not be self-righteous or condemnatory. Confront the issues openly in a spirit of love (see Matt. 18:15-17; Gal. 6:1, 2).

Because it is God's intention that all who accept the gospel of peace be committed, in partnership with Christ, to a ministry of reconciliation (see 2 Cor. 5:19-21), must we then be acquiescent to injustices done to ourselves or others? Not at all. But it means we are to approach wrongdoers in a redemptive spirit that honors each person's best

Another Angle

By Marla O. Anderson, talking to Roy Adams

The matter of litigation between church members can become exceedingly complex in today's society. This fact emerges, we think, in the following piece, gleaned from an earlier interview with Judge Marla O. Anderson.—Editors.

Adams: What do you think about Adventists taking one another to court?

Anderson: It really depends on why they're going to court. Is it out of revenge, out of anger? Or are they peaceably trying to resolve a matter that is too costly to walk away from? There are all kinds of quarrels and disagreements among members—both major and minor—that ought to remain within the church. Such things ought not to be exposed before the general public.

But there are some things that I think require intervention, simply because they're so large. Let's say, for example, that two members are in a business partnership and the business is about to dissolve. They can subject their families and everyone else to large tax liabilities and a variety of other governmental intrusions (depending on how the business is structured) if matters are not properly resolved. If they can't agree on how to dissolve or otherwise terminate the business (and sometimes even if they *can* agree), there might be wisdom in resorting to the courts to ensure that matters are resolved fairly and for the good of all concerned.

How do you feel about Paul's injunction that Christians should not take one another to court, but rather suffer loss?

It's sometimes better to suffer loss. Yet one needs to ask what are the legal and personal implications if the matter goes unsettled. In this age of large business deals and agreements—having to do with property and other large investments—you have to decide whether it's wise to sub-

ject your family and others to what can amount to considerable financial damage. There may be tax implications. Or some creditor may be coming after your house or property.

Now, if somebody simply owes you a sum of money and you know you can walk away without it severely impacting your family's welfare, that's one thing. But if you have some entangled business relationship, with tax implications and large debts and creditors—things of that nature—then you may want to have these matters resolved in the proper way: through the courts. Keep in mind that it's not just to make a point or seek revenge, but to protect yourself and your family from significant and irreparable harm.

Are you familiar with the arbitration system within the church?

Not that much. But I think it's an avenue that should be tried. It's always better, if possible, to have fellow members assist you to resolve a matter before resorting to the courts. However, you may have a member who is very stubborn, someone who is not willing to work through that system, then the only remaining avenue may be the courts. If you cannot get

remedy through the informal process, and the matter is sufficiently serious, then you may need to go one step further.

How about the church itself? Over what sort of issues might it go to court against its own member?

The church has to take a hard look at why it's suing. Is it just to make a point? Or is there some important aspect of the institution that needs protection? What is the harm to the church if the suit is not brought versus the good anticipated if it goes to law? Can it simply take the loss and walk away? Or is the matter so entangled as to need a court to disentangle it? I think these are the relevant questions.

And again, it is a weighing process of the harm versus the good that can result.

Marla O. Anderson is a municipal court judge in Monterey, California. Roy Adams is an associate editor of the Adventist Review.



Marla Anderson

interests, whether "victim" or "offender." It's not redemptive to condone or ignore wrongdoing. Under the lid of such silent complicity, resentment often seethes. For this reason Scripture counsels: "Do not hate your brother in your heart. Rebuke your neighbor frankly so you will not share in his guilt" (Lev. 19:17, NIV; cf. Eze. 3:17-21; Luke 17:3, 4; 2 Tim. 4:2). "Open rebuke is better than secret love" (Prov. 27:5).

How, then, should individual church members or the congregation deal with

those whose conduct is unethical or even illegal? Certainly the steps Jesus outlined in Matthew 18:15-17 should be followed diligently.³ It is significant that Jesus gave this counsel immediately after announcing His mission to seek and save the lost. He compared His joy in successfully accomplishing this mission to the delight of a shepherd who has rescued his lost sheep (see verses 11-14). Understanding the context of Jesus' oft-quoted statements in Matthew 18 should inspire our resolve to carry out any work of correction in a thoroughly

restorative, Christlike manner.

Every effort to achieve resolution and reconciliation must include certain basic elements:

- Define the issue of concern clearly to yourself.
- Prayerfully prepare to speak to the one who you believe has done wrong.
- Kindly and courteously state your position to the offending person.
- Listen carefully and respectfully to the reply.
- Try to understand the other's

point of view.

■ If you continue to believe that you are in the right and the other person is in the wrong but can't come to an agreement, then take one or two mature fellow believers who will help you discuss this issue further with the person concerned.

This last stage of intervention doesn't invariably justify the complainant's position. Additional counselors are called in at this point to help evaluate the issues and determine whether the problem is with the accuser, the accused, or with both. The complaint may be discovered to be groundless; the issue may originate in a misunderstanding. It may be a matter of perception rather than principle, and not an actual wrongdoing. Jesus' method of mediation is designed both to protect the innocent and to call the guilty to account, with justice and compassion toward all.

Jesus further allows that if the accused person is in the wrong but refuses to acknowledge his or her offense, the matter should then be brought before the church body for a decision. According to Seventh-day Adventist polity, based on Matthew 18, this should occur in two stages, beginning with the church board as the next level of mediation. If the efforts of the board prove fruitless, then the case should be brought for a decision before a duly called business meeting of the whole congregation. Those against whom allegations are brought must be given full and respectful opportunity to speak for themselves.

If the Scripturally-guided judgment of the body is that the accused is in the wrong, then he or she should be admonished or disciplined in line with church policy by reprimand or disfellowshipment, according to the seriousness of the offense. These proceedings are never to be conducted with the atmosphere of an inquisition, however. If the congregation's goals are to establish truth and peace, the likelihood of resolution and reconciliation is greatly enhanced.

"Let the members of the church, as the representatives of Christ, unite in

prayer and loving entreaty that the offender may be restored. The Holy Spirit will speak through His servants, pleading with the wanderer to return to God. Paul the apostle, speaking by inspiration, says, 'As though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God' (2 Cor. 5:20). He who rejects this united overture has broken the tie that binds him to Christ, and thus has severed himself from the fellowship of the church. Henceforth, said Jesus, 'let him

Jesus did not say "Blessed are the righteous plaintiffs."

be unto thee as an heathen man and a publican.' But he is not to be regarded as cut off from the mercy of God. Let him not be despised or neglected by his former brethren, but be treated with tenderness and compassion, as one of the lost sheep that Christ is still seeking to bring to His fold."⁴

One additional matter requires consideration. We are reminded on every side that this is a litigious age. From the temporal standpoint, the church is a huge corporation with considerable financial resources. It is no wonder that at times Satan would move upon some disgruntled individuals to sue the denomination or one of its institutions for colossal sums of money. Though the church must live in a material world, its final witness must be a spiritual one. We have only one ultimate protection against such assaults. God revealed it to Moses in these words: "But if you indeed obey His [the Saviour's] voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries" (Ex. 23:22, NKJV). A clear example of this is Balaam's inability to conjure up a curse on Israel when the nation was living in obedience to God. But when Israel was seduced into depart-

ing from His laws, the nation became vulnerable to the enemy's attack.

Faithfulness does not automatically guarantee protection against all injustice done to either individuals or to the body of Christ. But when we are faithful to Bible principles, the Lord will diminish the force of the enemy's blows and ultimately render them powerless (Luke 10:19). As believers we are called to something more significant than simply escaping injustice: we are also to avoid being inflictors of harm.

To this end, church members do well to resolve that, by God's grace, our lives will be permeated with the golden rule: "Whatever you wish that men would do to you, do so to them; for this is the law and the prophets" (Matt. 7:12, RSV). If we cherish this principle in all its bearings, "justice" will "roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24, RSV). If biblical and Spirit of Prophecy principles are followed, then there will be little occasion for church members suing one another, or their denomination, or members of other denominations. Each of us is called by our participation in Christ's body to the role of peacemaker and conciliator.

After all, Jesus did not say "Blessed are the righteous plaintiffs," but rather "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). ■

¹ Ellen G. White, *Manuscript Releases*, vol. 5, pp. 410, 411.

² See Ken Sande, "Peacemaker Seminar—Learning How to Resolve Conflict Biblically." This is available from the Institute of Christian Conciliation, 1537 Avenue D, Suite 352, Billings, Montana 59102. Phone: (406) 256-1583. Sande's seminar is perhaps the best material that exists on this subject. Its clarity, depth, and balance are exemplary and authoritative.

³ In matters of child abuse or other dangerous crimes, prompt reporting to the proper authorities is biblically right and legally required. (See Rom. 13:1-5; Titus 3:1.)

⁴ Ellen G. White, *The Desire of Ages*, p. 441.

Brian Jones is pastor of the Berkeley Springs, West Virginia, Seventh-day Adventist Church.





What's in a Name?

Attorney Walter Carson talks about why the name of the Adventist Church must be protected.

BY BILL KNOTT

HIS BROW FURROWS AS HE stares out the conference room window at the clouds piling up in the blue Maryland sky.

"Whenever the church leadership concludes that we have to use the legal system to defend the good name of the church, we get a lot of mail," he says slowly. "Not only is there a cultural distrust of the court system in America, but Adventists have even greater reasons for being wary of litigation.

"Our serious approach to Scripture, particularly Matthew 18 and 1 Corinthians 6, means that we will always have reservations about using the court system under even the most clear-cut circumstances."

For Walter Carson, a lawyer working in the Office of General Counsel at church headquarters, the issues that swirl around the uses and misuses of the name of the Seventh-day Adventist Church are weighty and troubling.

"We receive letters that inform us that by applying for and receiving trademark protection for the name of the church, we have fulfilled prophecies from the book of Revelation," he adds. "In the thinking of these sincere members, we have applied for protection to 'the beast' and have formed an image to it. Trying to protect the good name of the church through the legal system from those who would abuse it is just another evidence to these members of how the church has corrupted itself."

Carson has worked in the General Conference Office of General Counsel for 21 years and is the department's "go-to" person on issues of trademark protection and intellectual property rights. Along with other members of the six-member staff, he has been involved in several pivotal cases that

have affected the opportunity of dissident groups to use the name "Seventh-day Adventist" to describe themselves. A February 1996 decision by the U.S. Trademark Trial and Appeal Board of the U.S. Patent and Trademark Office confirmed the church's trademark registration of the name "Seventh-day Adventist" and allows the church exclusive use of the name "Adventist" as well.

"The perspective that my colleagues and I share along with church leadership is that these are really matters of stewardship," says Carson. "When the name 'Seventh-day Adventist' was taken by Sabbathkeeping Adventists as their official name, there were a host of implications for the future, some of which were comprehended by those who voted the action.

"To that point, title to property had only been held by individuals: beginning in 1863, it could be held by a legal corporation functioning as an arm of the church. Without a formal organization or an officially-approved ministerial force, disaffected or self-appointed preachers could represent themselves as being fully Adventist.

"Both of those issues are still with us, as some of the litigation we are involved in will show," he adds. "Can a dissident group or breakaway pastors legitimately use the name 'Seventh-day Adventist' to describe a ministry when they have removed themselves from the worldwide fellowship of the church that bears that name? We think not."

At issue in the U.S. District Court of New York at present is a case involving an unincorporated group that separated itself from the Immanuel Seventh-day Adventist Church in Brooklyn. Taking the name "Emmanuel Seventh-day Adventist Church," the group has also filed a

suit to claim tithes and offerings belonging to the established Adventist congregation organized with the Greater New York Conference. Conference leaders are responding to the civil case in a state court, while the General Conference has filed suit on the trademark infringement issue in Federal court.

"Some Adventists might feel that we would do well to ignore these abuses," Carson says. "They are content to say, 'Let God work out the problems.' But there is a moral—and even monetary—value to the name of the church, as suits like this one show. A name may not be tangible, but it has a distinct value in the marketplace of ideas. The damaging publicity that attended the Waco tragedy some years ago, in which the Koresh group was incorrectly linked with the Seventh-day Adventist Church, created great confusion in the public mind.

"A name, particularly the name of a faith community, identifies it and its value system as distinct from all others. Those who would co-opt that name or trade on its potential for goodwill are acting unethically and illegally. They confuse the public, the media, and, at times, even our own members."

Carson expresses mild amusement at the contradictory attitudes that some Adventists have toward their denomination's involvement in litigation.

"When the church files a lawsuit to protect the rights of an Adventist employee who has been discriminated against or fired for Sabbathkeeping, there is little except applause. Similarly, when this office has filed amicus (friend of the court) briefs in high-profile legal cases that affect the constitutional rights of Adventists and other religious adherents, this is perceived as a legitimate activity by most, if not all, Adventists.

"But protecting the good name of the church through litigation troubles many Adventists," he says, noting that an average of nearly 10 situations arise each year that require some response from his office. "Our first response is to

attempt a brotherly approach to those who are no longer acting brotherly. We ask them to discontinue their use of a name that they no longer bear as a result of their choices. Most of the time, the only response we receive to our request is 'We'll do what we want.'

"Both Matthew 18 and 1 Corinthians 6 address the negative influence of adversarial, brother versus brother lawsuits," Carson notes (see "Courting

*Our goal is to
resolve all
differences at the
lowest level possible.*

Trouble," page 8, for a fuller discussion). "But both also imply a time when the dissenting brother is no longer acting like a brother who recognizes the authority of the church to resolve issues, and is a candidate for a different kind of response from the church.

"These decisions are made carefully and, I would add, prayerfully, with full

counsel from the General Conference leadership. Our goal is consistent with the biblical counsel to resolve all differences at the lowest level possible and thus preserve the opportunity for improved relationships in the future."

Carson anticipates more cases involving the name of the church to emerge in the months ahead. "The explosion of information and business represented by the growth of the Internet will bring many complex issues to the fore," he says. "We aren't yet clear on how the laws protecting the use of the church's name will apply to electronic media or to the various websites that describe themselves as Adventist. Our goal is to faithfully apply the principles of our work so that the name Seventh-day Adventist continues to have a clear, unambiguous meaning to the public and in the minds of all who hold this church dear." ■

Bill Knott is an associate editor of the Adventist Review.



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BY ELLEN G. WHITE

A NEW COMMANDMENT I GIVE UNTO you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." These words are not the words of man, but the words of our Redeemer; and how important it is that we fulfill the instruction that He has given!

There is nothing that can so weaken the influence of the church as the lack of love. Christ says, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." If we are to meet opposition from our enemies, who are represented as wolves, let us be careful that we do not manifest the same spirit among ourselves. The enemy well knows that if we do not have love one for another, he can gain his object, and wound and weaken the church, by causing differences among brethren. He can lead them to surmise evil, to speak evil, to accuse, condemn, and hate one another. In this way the cause of God is brought into dishonor, the name of Christ is reproached, and untold harm is done to the souls of men.

How careful we should be, that our words and actions are all

lives of half-hearted professors that retard the work of the truth, and bring darkness upon the church of God.

There is no surer way of weakening ourselves in spiritual things, than to be envious, suspicious of one another, full of fault-finding and evil surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

God would have us individually come into that position where He can bestow His love upon us. He has placed a high value upon man, and has redeemed us by the sacrifice of His only begotten Son, and we are to see in our fellow-man the purchase of the blood of Christ. If we have this love one for another, we shall be growing in love for God and the truth. We have been pained at heart to see how little love is cherished in our midst. Love is a plant of heavenly origin, and if we would have it flourish in our hearts, we must cultivate it daily. Mildness, gentleness, long-suffering, not being easily provoked, bearing all things, enduring all things—these are

The Power of

in harmony with the sacred truth that God has committed to us! The people of the world are looking to us, to see what our faith is doing for our characters and lives. They are watching to see if it is having a sanctifying effect on our hearts, if we are becoming changed into the likeness of Christ. They are ready to discover every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith.

It is not the opposition of the world that will most endanger us; it is the evil cherished right in our midst that works our most grievous disaster. It is the unconsecrated

the fruits upon the precious tree of love.

When you are associated together, be guarded in your words. Let your conversation be of such a nature that you will have no need of repentance. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." If the love of the truth is in your heart, you will talk of the truth. You will talk of the blessed hope that you have in Jesus. If you have love in your heart, you will seek

to establish and build up your brother in the most holy faith. If a word is dropped that is detrimental to the character of your friend or brother, do not encourage this evil-speaking. It is the work of the enemy. Kindly remind the speaker that the word of God forbids that kind of conversation. We are to empty the heart of everything that defiles the soul temple, that Christ may dwell within. Our Redeemer has told us how we may reveal Him to the world. If we cherish His Spirit, if we manifest His love to others, if we guard one another's interests, if we are kind, patient, forbearing, the world will have an evidence by the fruits we bear, that we are the children of God. It is the unity in the church that enables it to exert a conscious influence upon unbelievers and worldlings. . . .

God does not want us to place ourselves upon the judgment-seat, and judge each other. But how frequently this is done! Oh! how careful we should be lest we judge our brother. We are assured that as we judge, we shall be judged; that as we mete to others, it shall be measured to

us again. Christ has said: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." In view of this, let your words be of such a character that they will meet the approval of God. When we see errors in others, let us remem-

ber that we have faults graver, perhaps, in the sight of God, than the fault we condemn in our brother. Instead of publishing his defects, ask God to bless him, and to help him to overcome his error. Christ will approve of this spirit and action, and will open the way for you to speak a word of wisdom that will impart strength and help to him who is weak in the faith.

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be placing our feet on the enemy's dangerous ground. We would not then be entering into temptation, or falling under the power of the evil one. Instead of finding fault with others, let us be critical with ourselves. The question with each one of us should be, Is my heart right before God? Will this course of action glorify my Father which is in heaven? If you have cherished a wrong spirit, let it be banished from the soul. It is your duty to eradicate from your heart everything that is of a defiling nature; every root of bitterness should be plucked up, lest others be contaminated by its baleful influence. Do not allow one poisonous plant to remain in the soil of your heart. Root it out this very hour, and plant in its stead the plant of love. Let Jesus be enshrined in the soul.

Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all His actions, and we are commanded to follow in His steps. Let us remember that God sent His only begotten Son to this world of sorrow, to "redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works." Let us seek to comply with the requirement of God, and fulfill His law. "Love is the fulfilling of the law," and He who died that we might live has given us this commandment, that we should love one another as He has loved us; and the world will know that we are His disciples, if we have this love one for another. ■

Love

us again. Christ has said: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." In view of this, let your words be of such a character that they will meet the approval of God. When we see errors in others, let us remem-

The work of building one another up in the most holy faith is a blessed work; but the work of tearing down is a work full of bitterness and sorrow. Christ identifies Himself with His suffering children; for He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If all would carry out the instruction given by Christ, what love and unity would exist among His followers!

Every heart has its own sorrows and disappointments, and we should seek to lighten one another's burdens by manifesting the love of Jesus to those around us. If our conversation were upon heaven and heavenly things, evil-speaking would soon cease to have any attraction for us. We would not then

ous of good works." Let us seek to comply with the requirement of God, and fulfill His law. "Love is the fulfilling of the law," and He who died that we might live has given us this commandment, that we should love one another as He has loved us; and the world will know that we are His disciples, if we have this love one for another. ■

This article first appeared in the June 5, 1888, edition of the Advent Review and Sabbath Herald.



People We Love to **HATE**

*It's not only our enemies who give us grief.
Sometimes we do it to ourselves.*

BY JACK BOHANNON

IN SPITE OF THE WARM MUGGY NIGHT IN central Florida, Janie shivered as she lay down on the straw in the old barn. The Forest Lake Academy campus was quiet; we had apparently slipped out of the dorm undetected. Even so, we weren't worried; the security officer was aware of our "arrangement" and had chosen to be in another part of the campus.

In the dim light of the loft I could make out the shadowy figures of the other two couples. As I lay down beside Janie, it soon became apparent that she wasn't "that kind of girl." We got up, climbed down from the loft, walked to the rendezvous point, and waited for the other couples before returning to the dorms.

A Confidence Betrayed

A few nights before, after a Friday night meeting, we had left the auditorium and walked the "students' march" (during which we walked as slowly as possible) out to the sidewalk, where the sidewalk in front of the Administration Building intersected with the campus sidewalk. At the sundial that marked the intersection, the unwritten but stringently enforced maneuver had the boys walk on the left and the girls pass to the right as they walked to their respective dormitories.

That Friday night we three couples had walked straight ahead, past the sundial and onto the grass. We paused there and talked briefly. The other two boys did most of the talking. The idea was simple: we six would slip out at night, go down to the old barn, and spend a few hours together—unchaperoned. As the plan unfolded, I was astonished to realize that I was the key element in the scheme. Not only

was I the senior class president (my graduation was only three weeks away), but I was the "head monitor" (student assistant dean) in the boys' dormitory. The security officer and I were the only students who carried keys to the rear entrance of the boys' dorm.

When I hesitated, the other boys took up the dorm students' rallying cry: "Two, four, six, eight, who do we love to hate? Miss Stoneburner!" It was common in the dorm to despise the deans and accuse them (falsely) of all sorts of bizarre behavior. However, both Edna Stoneburner and Kenneth Davis had been good to me. Worst of all, the school, my graduating class, and the dean had placed a great deal of trust in me.

I found myself shaking with fright and guilt. However, peer pressure (and the girls' consent) ruled the day—or at least that night.

As nearly always happens on an academy campus, we were found out and reported to the principal. As the story unfolded, the administration was horrified to find that the plot included the senior class president, the junior class president, the night watchman, the niece of the academy treasurer—plus five other students.

We spent hours in the principal's office—singly and collectively—expecting the ax to fall. Except for the intervention of the two deans, Miss Stoneburner and Mr. Davis, and the senior class sponsor, Mrs. Kirstein, all of us would have been expelled from school and not allowed to take our final exams.

After several days of negotiations, I was allowed to march with my class and graduate. However, I could not participate in any public way. My role was to keep a low profile. The senior

ADVENTISTS AND LUTHERANS IN CONVERSATION

About This Report

We Seventh-day Adventists have a distinct message and mission to the world, encapsulated in Revelation 14:6-12. Therefore, we have not joined the ecumenical movement and do not intend to do so.

However, we welcome contact with other Christians and Christian organizations. We seek always to be open and fair in our dealings with others, to represent their views accurately, and to be understood ourselves in like manner. This is in keeping with Ellen White's counsels that we should pray not only for ministers of other churches, but also with them (*Testimonies*, vol. 6, p. 78). Likewise, a long-standing position of the church found in the General Conference *Working Policy* (1997/1998) unequivocally speaks of "other Christian churches" and recognizes "those agencies that lift up Christ before men as a part of the divine plan for evangelization of the world" (Section O 100).

For the past four years Adventists have been engaged in official conversations with the Lutheran World Federation. The report that follows gives the background to these discussions, the topics covered, areas of agreement and disagreement, and recommendations. We present it here as a resource for Seventh-day Adventists to understand better both their own faith and the faith of many Lutheran friends and neighbors.

The report was voted unanimously by the Lutheran and Adventist representatives at Cartigny, Switzerland, on May 15, 1998. It will be up to each administrative body—the General Conference of Seventh-day Adventists and the Lutheran World Federation—to decide what action, if any, to take with regard to the report.

It is planned that the scholarly papers on which the four years of conversation were based will be released within the next 12 months as a book of some 300 pages published jointly by Adventists and Lutherans.

— The Editors.

ADVENTISTS AND LUTHERANS IN CONVERSATION

Report of the Bilateral Conversations

Between the

Lutheran World Federation

and the

Seventh-day Adventist Church

1994—1998

Preamble

While the **Seventh-day Adventist Church (SDA)** with its 10 million members is a comparatively strong Christian denomination, it is extraordinary in its worldwide missionary thrust. Rooted in more than 200 countries, the SDA is today the most widespread Protestant denomination. The nineteenth-century origins of the church were marked by the strong expectation of the second coming of Christ. The Adventist teachings concerning the Sabbath and the Second Coming have, in spite of their strong biblical foundations, traditionally created a distance between the SDA and other Christian denominations. Today the SDA, while maintaining its distinctive emphases, welcomes opportunities for fellowship, meeting human needs, and exchange of viewpoints with other Christians.

Born as the firstfruits of the sixteenth-century German Reformation, the **Lutheran churches** are today present in all continents. The Lutheran World Federation (LWF), a worldwide communion of Lutheran churches, comprises with its 124 member churches and about 55

million members more than 95 percent of today's Lutheranism. In Northern Europe Lutheran churches are still regarded as national or "folk" churches. Lutheran concentration is likewise strong in Germany and in some parts of North America. Strong Lutheran churches are also found in many parts of Africa and, to a lesser extent, in Asia and South America. For the most part Lutherans have been active in the ecumenical movement.

During the past decades the officers of the LWF and the SDA have met regularly in meetings of the secretaries of the Christian World Communions. As a result of these contacts and also because Adventists recognize their Reformation heritage, the idea arose of a joint theological consultation in order to achieve a better mutual understanding. This proposal was approved in 1993 by leaders of the General Conference of SDA and the LWF Council.

The consultation was held November 1-5, 1994, in Darmstadt, Germany. It defined the following as its goals:

- achieve better mutual understanding;
- break down false stereotypes;
- discover the bases of belief;
- discover points of real and imaginary friction.

The discussions in Darmstadt were open, frank, and friendly. It quickly became clear that the strong appreciation among the SDA theologians for the work of Martin Luther formed a natural starting point for the interchange. The experience of worshiping together also led to a sense of deep spiritual fellowship. By the end of the consultation participants felt that an excellent beginning had been made on all of the goals set for the gathering. Both Lutheran and SDA representatives were in agreement that further discussion, building on this beginning, would be a very positive step for both churches.

To that end the members of the consultation recommended both to the SDA and to the LWF that three further consultations be held between 1996 and 1998. The proposal for the themes of these three meetings was as follows:

First session: Justification by Faith; the Law;
Law and Gospel

Second session: Ecclesiology and the Understanding
of Church Authority

Third session: Eschatology

This proposal was approved by both world communions. The objectives of the conversations were to remain the same as in Darmstadt. The report from the Darmstadt meeting explained the reasons for selecting the three topics:

1. The doctrine of justification by grace through faith alone is central to both Lutherans and Adventists. A discussion of this central tenet seems a good place to begin further theological reflection. In the

same way, the understanding of law and gospel is one of the defining doctrines of Lutheranism.

Adventists, on the other hand, have often been called legalistic because of the central place they give to law and obedience as the logical result of their stress on justification. A careful discussion of these issues would be a good foundational starting point for further theological exploration.

2. The SDA has frequently been designated as a "sect." Where they fit in the spectrum of Christian churches needs to be explored. A thorough look at the SDA self-understanding as a church with a view to determining the extent to which they see themselves as part of the worldwide Christian church or a special movement apart from it is important. To this end a discussion of both SDA and Lutheran understanding of the church and authority is essential. Included should be the understanding of the role of the confessions for Lutherans, and the writings of Ellen G. White for Adventists.
3. In view of the extensive biblical witness to eschatology and the current interest in the topic, we need to explore whether the Lutheran eschatology is too indefinite or the Adventist eschatology too definite. The SDA fundamental belief concerning the "remnant" and the theological terms such as "Babylon" and "mark of the beast" shall be included in this study. Furthermore, the SDA views of the heavenly sanctuary and the pre-Advent judgment need to be discussed in the wider context of the once-for-all atonement at the cross and Christ's high-priestly activity.

The issues of the **first thematic session** were discussed in a consultation held in Mississauga, near Toronto, Ontario, Canada, June 17-21, 1996. On the basis of several background papers and extensive discussions a common statement (I below) was drafted and

approved. Delegations had been appointed by the respective world communions. The Lutheran delegation was chaired by Faith Rohrbough (U.S.A. and Canada), and the Adventist delegation by Bert B. Beach (U.S.A.).

The same style of work was continued in the **next meeting** held in Jongny, Switzerland, June 1-6, 1997, in which the second thematic part was drafted, discussed, and approved (II, below). Furthermore, a small drafting group was appointed that met at Silver Spring, Maryland, U.S.A., October 29, 30, 1997, in order to prepare for the last consultation and the resulting publication.

The **final consultation** was held in Cartigny, Switzerland, May 10-16, 1998. It completed work on the common statement (III, below), and made **recommendations** (after III, below) for the future life of our churches. The Cartigny meeting was also visited by the president of the SDA, Dr. Robert S. Folkenberg, and the general secretary of the LWF, Dr. Ishmael Noko. The consultation closed with an Adventist worship service at Collonges, France, on May 16.

We came together in 1994 as strangers, we parted in 1998 as friends. We came with questions, we parted with appreciation. While significant doctrinal differences remain, we found much in common: a love for the Word of God, a shared heritage from the Reformation, a deep appreciation for the work and teachings of Martin Luther, a concern for religious freedom, and above all, the gospel of justification by grace through faith alone. By spending many hours together in listening and seeking to understand, in agreeing and disagreeing, in eating and especially praying, we experienced the bonding of the Spirit under our one Lord, Jesus Christ. Each of us who was given the opportunity to be part of these common conversations feels enriched intellectually and spiritu-

ally by this adventure of faith, and we give thanks to our God, from whom all blessings flow.

I

Justification by Faith

Both Lutherans and Adventists teach that justification is the work of God in Christ and comes through faith alone. We are justified by the grace of God and not by our own works. The Lutheran Augsburg Confession (CA) holds that "we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions, but that we receive forgiveness of sin and become righteous before God by grace, for Christ's sake, through faith" (Art. IV). According to the tenth fundamental belief (FB) of the Seventh-day Adventists, we "exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin."

During our conversations it has become obvious that both Lutherans and Adventists unconditionally affirm the interrelated principles of the Reformation: *sola scriptura*, *solus Christus*, *sola fide*, *sola gratia*. Both churches regard themselves as heirs of the Protestant Reformation and as children of Luther. This shared understanding of justification by faith gives us today the possibility to say that both churches teach salvation in an essentially congruent manner. This understanding is founded on the biblical truth: "For we hold that a person is justified by faith apart from works prescribed by the law" (Rom. 3:28, NRSV).^{*} Both Lutherans (CA IV) and Adventists (FB 10) refer to Romans 3:21-26 as foundational for their teaching.

Different confessional emphases concerning salvation do exist, but in the light of this shared understanding they need not be incompatible. Lutherans have traditionally understood the correct teaching on justification by faith as the criterion of all other central issues of belief. Adventists do not speak of a criterion but put the notions of righteousness and justification in the wider context of the experience of salvation. But nevertheless salvation in Christ and justification by faith alone are at the heart of Adventism also.

Further, Adventists teach: "Salvation is all of grace and not of works, but its fruitage is obedience to the Commandments" (FB 18). Lutherans also teach the "new obedience," i.e., that "faith should produce good fruits and good works and that we must do all such good works as God has commanded" (CA VI). However, as the Augsburg Confession immediately continues, "we should do them for God's sake and not place our trust in them as if thereby to merit favor before God." Both sides agree in that they do not speak of good works as requirements or merits but as fruits. Adventists call these works "an evidence of our love for the Lord" (FB 18); Lutherans customarily refer to the "new obedience." A special Adventist emphasis on the commandments can here be found, whereas the Lutherans have a special stress on the freedom of the Christian. But since both churches speak of obedience and fruits instead of requirements and merits, we agree that neither side teaches a justification by works of the law.

Both churches understand justification as God's gracious declaration of the forgiveness of sins for the sake of Jesus Christ, crucified and risen, and at the same time as the free gift of new life in Him. Justification in the full sense of the word consists in the fundamental imputation of God's righteousness for the sake of Jesus Christ and in the indwelling of Christ in the heart of the repentant believer. This

"gift of new life" or "indwelling of Christ" can be called sanctification; although it can thus be conceptually distinguished from the fundamental declaration of the forgiveness of sins, these two aspects of justification are inseparable in the believer's experience.

Both Lutherans and Adventists characterize the new life or the sanctifying aspect of justification as the indwelling of Christ or as new life in the Spirit. Lutherans tend to understand this new life essentially as receiving the Holy Spirit in the word and sacraments of the church, thus following Luther's exposition of the Apostles' Creed in his Large Catechism: "the Holy Spirit effects our sanctification through the following: the communion of saints or Christian church, the forgiveness of sins, the resurrection of the body, and the life everlasting." Adventists describe sanctification in a slightly more immediate manner: "Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment" (FB 10).

In spite of these emphases both churches agree that this new life "in Christ" or "in the Spirit" is not something that comes through one's own strength or effort. The new life is a transforming gift of God; and precisely for this reason it is a life in Christ or in the Spirit, not a life centered upon ourselves. As a safeguard against perfectionism, Adventists teach that the new life does not exclude the possibility of sinning, while Lutheran tradition stresses that even as justified the believing person remains a sinner.

In the light of this mutual understanding we can say that both Lutherans and Adventists can hear a truly biblical witness in each other's proclamation.

Lutherans can say this on the basis of their traditional

criterion for accepting other Christians by determining whether they preach the gospel “with a pure understanding of it” (CA VII). Affirming this convergence in the central Christian message of justification by faith alone can be regarded as an important milestone in breaking down false stereotypes between our churches and in building up relations which allow us conscientious cooperation in some areas of Christian witness and service.

We are aware that justification of the sinner is a living reality that should shape our whole Christian experience here and now. This Christian life is a life in the Spirit and by the Spirit (Gal. 5:16-25). At the same time it is a life of faith, a life in which Christ's kingdom is hidden under the cross: “It is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Gal. 2:20, NRSV).

The Law

Our conversations concerning the law reveal four areas of note. In these Lutherans and SDAs have significant agreement, as well as differing nuances and emphases, and some divergences.

1. Both Lutherans and SDAs categorically affirm that justification rests wholly on the grace of God, so that keeping of the law cannot bring merit or contribute to salvation. Obeying the law must be understood as the result of, and response to, God's free gift of salvation. On this point Lutherans and SDAs are in complete agreement.
2. Lutherans and SDAs recognize the importance of the Ten Commandments, but the connotations of law differ in each communion.

Adventists' concern for the law is demonstrated as follows: “The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation is all of grace and not of works, but its fruitage is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is an evidence of our love for the Lord and our concern for our fellow men. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness” (FB 18).

Lutherans' appreciation for the Ten Commandments is shown by Luther's exposition of them in both of his catechisms. In Lutheran families, congregations, and schools they have always been an essential ingredient of religious instruction. In this larger context of instruction Lutherans see the commandments as providing valuable principles for Christian life.

The connotations of law, however, differ significantly between Lutherans and Seventh-day Adventists. For Lutherans “law” has a wider reference than the Decalogue and can be a negative term contrasting with grace. Lutherans tend to be careful in regard to the so-called didactic use of the law, i.e., law as a guide for the Christian life. While affirming the validity of the content of the Ten Commandments and the necessity of the “new obedience” for Christians, Lutherans at the same time also want to affirm Christian freedom. Lutherans consistently see the law in the context of law and gospel, with the overriding concern to protect justification as *sola gratia* and *sola fide*. In this emphasis Lutherans reflect the apostle

Paul's concerns in Romans and Galatians, and also the roots of their communion in the Reformation.

Adventists, however, see the law in a more positive context. They tend to view the law in terms of God's revealed will focused in the giving of the Ten Commandments in the Old Testament and the ongoing role of law in the New Testament. By this emphasis Adventists reflect their concern to show the perpetuity of the Ten Commandments and obedience to them as the fruit of sanctification.

3. Lutherans and Adventists agree that the life of the justified person will be demonstrated by deeds of faith. The Holy Spirit brings forth "fruit" to God's glory (Gal. 5:22, 23) in a spontaneous manner that cannot be reduced to a written code.

Adventists' concern for deeds of faith is shown in FB 18 (quoted above). Lutherans' concern for deeds of faith is reflected e.g. in CA XX: "Our teachers have been falsely accused of forbidding good works. Their writings on the Ten Commandments, and other writings as well, show that they have given good and profitable accounts and instructions concerning true Christian estates and works. . . . It is also taught among us that good works should and must be done, not that we are to rely on them to earn grace but that we may do God's will and glorify Him. It is always faith alone that apprehends grace and forgiveness of sin. When through faith the Holy Spirit is given, the heart is moved to do good works."

SDAs see the Ten Commandments as playing a greater role in deeds of faith. Adventists understand the new life in Christ, sanctification, to be a spiritual, lived expression of the principles of the law (Rom. 8:1-3), in which love to God and love to fellow humans is the ruling motivation. For Adventists, the law provides a framework for the life of love.

Both communions teach the doctrine of the final judgment (Lutherans: CA XVII; SDAs: FB 10, 23), although SDAs place more emphasis on this belief. While both Lutherans and SDAs agree that the Christian's works come under review in the judgment (cf. Acts 17:31; Rom. 14:10; 2 Cor. 5:10), both parties hold that it is the Christian's standing in Christ (justification) that alone gives hope.

4. Both communions take seriously the third/fourth commandment. However, the practical conclusions drawn from this commandment diverge:

Lutherans keep, following the traditional practice of the Christian church, the holy day on the day of resurrection, the first day of the week. In Lutheran proclamation and piety Sunday has always been understood as a day of rest and worship. In fact Sunday has for Lutherans appropriated much of the function of Sabbath (see Luther's Large and Small Catechisms).

Adventists see the Sabbath as an essential part of the divine design in Creation. The third/fourth commandment of the Decalogue returns human beings to this truth, leading them to treat Sabbath observance as a vital element in the expression of loving obedience to God as Creator and Redeemer. For Adventists Sabbathkeeping is neither a meritorious work nor something that makes them alone God's people; rather, it is a grateful acceptance of a divine gift. Adventists do not claim that only Sabbathkeepers can be saved. They acknowledge that Lutherans in their observation of Sunday will appeal to biblical arguments as well as to ancient Christian tradition; however, they hold firm to their conviction that the Scriptures, both Old and New Testaments, call us to observe the seventh day as the Sabbath. Nevertheless Adventists recognize that great servants of God have sincerely kept Sunday in honor of their Lord's resurrection throughout the Christian Era.

For Lutherans, their practice is based on the apostle Paul's teaching of the role of law in the life of Gentile Christians. In Christ, Christians are not under the law in the same manner as the Jews, and the law is seen from the perspective of Christian freedom. Paul opposes all attempts to impose the Jewish law on the Gentile Christians. These Pauline guidelines have shaped the understanding of the third/fourth commandment from the early church to the Reformation. Today, Christ's resurrection on the one hand shapes the Lutheran view of Sunday. On the other hand, Paul's acceptance of the Jewish Christians who keep the law also calls Lutherans to respect the Adventist view.

II

Scripture and Authority in the Church

Both Lutherans and Adventists look to Scripture as the foundation of church authority. The Reformation principle of *sola scriptura* lies at the heart of both communions, with Scripture as the basis for their respective proclamation.

Lutherans have an organic concept of authority, as authority is exercised through the ministry of word and sacrament. In this organic understanding, the gospel is the essence of authority; Scripture its documented basis; the sacraments its external signs; synods, other ecclesial bodies, and the ordained ministers its public bearers; and the Spirit its acting agent. For Adventists, the authority Christ delegates to His church is diffused through the whole body. All teachings, practices, and decisions are accountable to the Word of God. The article on the Holy Scriptures appears as the first in the fundamental beliefs of the church and reads in part: "The Holy Scriptures are the infallible revelation of His [God's] will. They are the standard of character, the test of experience, the

authoritative revealer of doctrines, and the trustworthy record of God's acts in history."

In both confessions Christ alone is the head of the church. All aspects of ministry are derived from Him, including the priesthood of all believers and the delegated authority of ordained ministers. The authority structures of the church differ from Lutherans to Adventists: Lutheran Church structures are more diverse, corresponding to the history and cultural contexts of the churches; the Adventist Church, although present in many countries, has an essentially unified structure.

While both Lutherans and Adventists affirm Scripture as the foundation of all authority, their respective approaches to Scripture differ in significant aspects. For Lutherans, the gospel, understood as unmerited justification, is the organic center of Scripture; it is the hermeneutical key to the study and interpretation of Scripture. Adventists look to the totality of Scripture, seeking to find Christ as the center and the New Testament as the summit of Scripture. Further, in their study Adventists tend to seek explicit biblical proofs, whereas Lutherans leave more room for what is not explicitly stated (e.g., Sunday observance). Thus, Adventists, while alert to the historical background of the biblical writings, apply Scripture more directly to life today. Lutherans tend to relate specific passages to the total message of Scripture and also give particular attention to the changed conditions of today's world.

Both Lutherans and Adventists hold to the Bible as the decisive norm (*norma normans*), but both assign authority to other documents as the derived norm (*norma normata*). The churches of the Lutheran Reformation adhere to five creedal or confessional documents—the ancient creeds (Apostolicum, Nicaenum, Athanasium), the Augsburg Confession, and Luther's Small Catechism. The Apostolic and

Nicene creeds have a natural place in the liturgy of the Lutheran churches, Luther's Small Catechism is used in general Christian education, and the Augsburg Confession has its primary role in theological training and orientation.

Adventists affirm the biblical content of the ancient creeds. Furthermore, their fundamental beliefs explicitly confess belief in the Trinity (FB 2-5).

Although Adventists do not look to confessional documents, they place high value on the writings of Ellen G. White, in whom they believe the biblical gift of prophecy was manifested. Her work consisted principally in counseling the church and providing spiritual nurture. Adventists regard her writings as "a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction" (FB 17). Ellen G. White's authority is a derived authority: she firmly endorsed the *sola scriptura* principle, and Adventists test her writings by the Scripture.

Thus, Lutherans and Adventists differ widely in their approach to Scripture, authority structures of the church, and authoritative documents outside of Scripture. However, both communions have the same essential source of authority at the core—the Holy Scriptures.

Ecclesiology

Both Adventists and Lutherans understand the church as a community of believers. The church exists in historical continuity from biblical times to our days.

Adventists hold that: "The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old

Testament times, we are called out from the world" (FB 11).

Lutheran Confessions state that "one holy Christian church will be and remain forever. This is the assembly of all believers among whom the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel" (CA 7). Even though Lutherans nowadays seldom speak of the church in the Old Testament, this way of speaking also belongs to the tradition of Lutheran Confessions (e.g., Apol. VII, 14-19; XXVII, 98). The roots of the Christian church are found in Old Testament times, and the Christian church manifests God's new covenant with God's people. The principle of continuity within this community of believers is thus for both churches of great importance.

As CA 7 points out, Lutherans identify the Christian church through the so-called marks of the church, which are the gospel and the two sacraments: baptism and the Lord's Supper. Adventists also regard parallel marks as important for the life of the church: "We join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to all mankind, and for the worldwide proclamation of the gospel" (FB 11).

Both communions affirm that the proclamation of the gospel, worship life, personal prayer, participation at the Lord's Supper, and service for the world are central elements of each Christian's life in the church. These features also make the church a living Christian communion, a community of believers.

Together we affirm the biblical descriptions of the church as people of God, as body of Christ, and as temple of Holy Spirit. The Christian church is neither a static entity nor a merely external organization: it is an assembly of believers, a spiritual community, God's

holy people who expect the coming of their Lord, Jesus Christ. In the church Christians confess Jesus Christ as Saviour and Lord, look forward to His coming kingdom, and proclaim the gospel message to all the world. Recognition of this mission is essential for the self-understanding of the church. We thus share a basic understanding of the church in biblical terms. We agree that the Word of God, the gospel message of Jesus Christ, should always be at the center of our understanding of the essence and tasks of the church.

An important aspect of how Adventists and Lutherans evaluate each other as churches concerns our views regarding baptism and the Lord's Supper. For Lutherans it is sufficient for the true unity of the church to agree concerning the teaching of the gospel and the administration of the sacraments (CA 7). These two sacraments are thus for Lutherans of decisive significance in the identification of the church. For Adventists, the ordinances of baptism and the Lord's Supper are important but do not have the same relative significance in ecclesiology as they do for the Lutherans.

This does not mean, however, that the Adventists would downplay the role of baptism and the Lord's Supper as such. In their fundamental beliefs the articles on these two ordinances (FB 14, 15) immediately follow the articles on the church (FB 11-13). As a part of Protestant Christianity, Adventists reflect many aspects of Reformation theology concerning baptism and the Lord's Supper.

We can together affirm that baptism and the Lord's Supper are at the heart of the New Testament expression of Christian faith. They are closely connected with salvation and newness of life in Christ.

In both churches we baptize in the name of Father, Son, and Holy Spirit. We agree that God's initiative

is essential for every Christian understanding of baptism. God offers the gift of salvation.

Whereas Lutherans follow the practice of the majority of the churches in baptizing infants, Adventists have consistently adhered to believers' baptism by immersion. Our theological disagreements in regard to baptism are basically similar to the larger interconfessional debates concerning the differences between these two Christian baptismal traditions (see *Baptists and Lutherans in Conversation* [Geneva: LWF, 1990]. Today we realize that both infant baptism and believers' baptism have long roots and are received traditions within major Christian churches. Lutherans admit that there is no clear reference to the baptism of infants in the New Testament. While Adventists do not accept infant baptism, they acknowledge it as an early and widespread practice among Christians.

We agree that baptism can never be separated from faith. Although we adhere to different practices, we both affirm that baptism must be accompanied by faith. Lutherans may claim that baptism is "valid, even though faith be lacking" (Luther, Large Catechism, IV, 53); nevertheless, baptism must lead into faith in order to be effective; Adventists teach that faith must precede baptism.

Lutheran confessional writings condemn diverse "anabaptist" practices. For reasons stated in other dialogues involving Lutherans (see *Baptists and Lutherans in Conversation*), most of these condemnations do not apply to today's Christian churches that practice believers' baptism. CA 9 formally applies to these churches; even there, however, Lutherans recognize today that in a secular world believers' baptism reminds traditional Christian churches of their obligation to connect personal faith with baptism.

Concerning the Lord's Supper, both Adventists and

Lutherans speak of the presence of Christ at the Communion table. Whereas Lutherans stress the real and corporeal presence, Adventists speak in terms of spiritual presence and spiritual experience, thus approaching to some extent the Calvinist terminology. We both agree that the Lord's Supper contains a strong spiritual dimension, which Lutherans refer to as visible word and mystery.

Adventists teach that "preparation for the Supper includes self-examination, repentance, and confession" (FB 15). Lutherans fully agree in regard to the necessity and usefulness of these preparations. For Adventists, the Lord's Supper is preceded by the service of foot washing, which expresses this preparation. In the Lutheran Church the Lord's Supper is in a parallel manner most often preceded by a confession of sins and absolution.

Adventists' self-understanding has a broad base. It includes four main elements: Adventists' relation to the Reformation; the concept of a cosmic conflict between good and evil; mission; and their view of the "remnant." Adventists have a high appreciation for the Reformation. They see themselves as heirs of Luther and other Reformers, especially in their adherence to the great principles of *sola scriptura*, *sola gratia*, *sola fide*, *solo Christo*. Teachings that others may view as distinctive of Adventists are seen by them as the continuation of the Reformation's recovery of biblical truth.

Adventists also see themselves as part of an ongoing struggle between good and evil. They derive this apocalyptic worldview from Scripture. In this view Christ as victor at Calvary and Lord of the church assures the ultimate triumph of good and the end of evil. Christ uses various agencies on behalf of the good, and Adventists understand themselves as one of these agencies but not the only one.

A third critical element in Adventists' self-understanding is the importance that they give to mission, including evangelism. They are impelled by the vision of Revelation 14, in which the everlasting gospel is to be given "to every nation, and kindred, and tongue, and people" prior to the second coming of Christ. For this reason Adventists tend to think in global terms and give mission priority.

Adventists' self-understanding also expresses itself in the concept of the remnant. This term with deep biblical roots designates a group who survived a crisis (historical remnant), as well as those who are faithful to the Lord (faithful remnant). Adventists focus on the use of this term in the Apocalypse. They see themselves as instruments of God in gathering the faithful remnant. Adventists recognize that God's faithful remnant, whose identity is known only to God, includes Christians in many churches throughout the world. They understand that in the final crisis before the return of Jesus, God's faithful remnant will be clearly identified as those who are committed to Christ as Saviour and Lord, and who keep the commandments of God and the faith of Jesus.

Although the concept of remnant is not current in Lutheranism, the Lutheran tradition has often seen the Christian church in strongly eschatological terms. In Lutheran Pietism it was and to some extent still is believed that only a small flock of true believers will be faithful to Christ in the last times.

Lutherans appreciate the Adventist attempts to differentiate in their use of the remnant concept. A possible point of comparison is offered in CA VIII, in which a distinction is made between the theological understanding of the Christian church as assembly of believers and saints and the situation "in this life" in which "many false Christians . . . remain among the godly."

Both for Adventists and Lutherans the historical church is thus not identical with the true church as “assembly of believers and saints” or “faithful remnant.” Moreover, faithful Christians can be found in other churches. Affirming this state of affairs can open possibilities for interchurch relations. For Lutherans this affirmation also means that the Adventist view is not to be counted among such false ecclesial self-understandings that identify an external church body with the assembly of all true believers (cf. CA VIII). At the same time, our churches attempt to make manifest the gospel and the people of God. Although the borders of the true church are in the final analysis invisible, the Christian church in its mission to the world should not remain invisible. The church ought to be visible and present as the light of the world (Matt. 5:14), since it proclaims Christ, who is the true light, which enlightens everyone (John 1:9).

III

Eschatology

Both Lutherans and Adventists affirm that Jesus Christ is the center of eschatology. He is the Lord of time and space, and His atoning death on the cross has won the decisive battle over the forces of evil and ensured the ultimate restoration of all things. “For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross” (Col. 1:19, 20, NIV).†

For the believer in Jesus, eschatology has both a present and a future dimension. The person who is justified by grace alone through faith alone has already passed from death to life (Col. 3:3) and already sits with Christ in the heavenly places (Eph. 2:6). One

who is so justified is a new creation (2 Cor. 5:17), a citizen of the divine commonwealth (Eph. 2:19), and a child of God (1 John 3:1, 2), no longer living in terror or uncertainty before God.

Nevertheless, the Christian lives between the times, already in the “last days” (Heb. 1:2) that began with the first coming of Jesus, and yet still awaiting the consummation of all things when Christ shall be all in all. Thus Adventists and Lutherans affirm not only the present reality of justification but also the hope of the second coming of Jesus in glory. This “blessed hope” (Titus 2:13) is reflected in the very name “Adventist,” and is shared by Lutherans who live in expectation of “the dear last day” (Luther, *Weimar Ausgabe, Briefwechsel*, 9, 175).

In many respects the two communions have similar understandings of salvation history. Lutherans and Adventists affirm that history is not cyclical but linear, not random but moving toward its *telos* (goal) in a cosmic restoration. “We know that the whole creation has been groaning as in the pains of childbirth right up to the present time” (Rom. 8:22, NIV).

As regards eschatology on the individual level, both Lutherans and Adventists affirm that the witness of Scripture points to the resurrection of the body rather than the immortality of the soul.

Both Lutherans and Adventists likewise attest that Scripture teaches the judgment in association with the second coming of Christ (2 Tim. 4:1), even as the ancient creed declares: “[Christ] comes to judge the living and the dead.” The “rewards” or “inheritance” that God’s people receive at that time is given to them wholly by the merits of Christ and is in no manner the result of their own good works. The reception of faith in Christ, the fundamental basis of eternal life, is itself a divine gift and mystery. Lutherans affirm that the

individual person cannot make a choice on a free basis for or against Christ, but is already here totally dependent on God, the Holy Spirit (cf. Luther, Small Catechism, II, 6).

In awaiting the consummation of all things, Lutherans and Adventists seek to avoid the extremes of a complacent attitude on the one hand, and overheated expectation of the Second Coming on the other. Both communions have had to deal with overzealous members who resorted to setting dates and propounding various calculations that were not helpful in building up the body of Christ. Rather than such behavior, Lutherans and Adventists advocate a life of active Christian service to the world. While both emphasize daily readiness, Adventists stress the nearness of the return of the Lord. Both communions seek to take seriously the scriptural admonitions to be faithful, to take a critical stand toward the prevailing culture, and they call both clergy and laity to proclaim and teach the coming of the kingdom as a source of hope and joy.

As Lutherans and Adventists seek to understand scriptural prophecy, they agree on several principles of interpretation. First, that Scripture must be permitted to interpret itself; second, that we should exercise due humility in claiming to know the future; and third, that prophecy is only clearly understood after it has been fulfilled. "I have told you now before it happens, so that when it does happen you will believe" (John 14:29, NIV).

Adventists and Lutherans share certain convictions concerning biblical apocalyptic literature. They regard such literature as important for study, proclamation, and instruction for Christian living; they recognize that such literature, as indeed, all biblical literature, is rooted in a historical setting and that it not only addresses the context out of which it emerged

but also carries an important message for generations still to come. Concerning the Apocalypse, they agree that Christ is the center of this book and that it portrays the conflict between good and evil in the format of a cosmic drama.

In spite of the considerable convergence between Lutherans and Adventists in their respective understandings of eschatology, significant areas of divergence have become apparent in our discussions. These differences emerge sharply in the respective understandings and exposition of biblical apocalyptic literature.

While both communions believe that history is moving toward a climax and that Scripture prepares Christians for events yet to come, Adventists give stronger emphasis to these matters. Five articles of their 27 fundamental beliefs focus on eschatology (FB 23—Christ's Ministry in the Heavenly Sanctuary; FB 24—The Second Coming of Christ; FB 25—Death and Resurrection; FB 26—The Millennium and the End of Sin; and FB 27—The New Earth), whereas the confessional statements of Lutheranism say little beyond that which is affirmed in the ancient creeds. For Adventists the question of the historical accuracy of Scripture is crucial, and while they agree that prophecy can only be fully understood as such after it has been fulfilled, they do not accept the notion of prophecy written *ex eventu* (after the event).

Lutherans have traditionally been rather cautious in their interpretation of apocalyptic literature. Rather than reading the book of Revelation as a prediction of specific historical events that were to happen after the book was written, they tend to see in it references to events that were of critical significance to the early church.

Adventists, however, view biblical apocalyptic literature as having a significant predictive element. The

books of Daniel and Revelation have played, and continue to play, a major role in their self-understanding. Beyond the spiritual and ethical values of these books, Adventists look to them as given by divine intent so that God's people may gain a grasp of the broad outlines of history moving relentlessly toward the eschaton. This knowledge is not for the purpose of satisfying idle curiosity, but to confirm faith in Christ as Lord of history.

Thus, Adventists understand the book of Daniel to have been written, as it claims, in the sixth century B.C. They read its stories as instructive history, not as court tales. And, in keeping with a long line of interpreters of the book from the early church to the nineteenth century, they do not understand the "little horn" in chapters 7 and 8 to indicate events in the second century B.C.

Adventists hold that the symbols, numbers, and beasts of Daniel and the Apocalypse give—in the broad sense, not in detail—the course of human history. This they do by letting Scripture interpret itself and considering the historical setting of each document. At times some Adventists have erred in claiming to understand details rather than the broad sweep, and have made misguided statements about the future, which only God can know. Adventists seek to avoid such excesses; nevertheless, they are convinced that their historicist approach to interpretation remains valid.

Adventists' interest in apocalyptic has led to a distinctive eschatological teaching—the pre-Advent judgment (FB 23—Christ's Ministry in the Heavenly Sanctuary). The thrust of this teaching is to view the judgment as beginning at a particular time in history (1844), arrived at on the basis of studies in Daniel, Hebrews, and other scriptures.

While Lutherans affirm the Christology that portrays

Jesus as High Priest (Heb. 7-9), they find no biblical basis for a doctrine that intimates that this High Priest began a new phase of His ministry at a specific time in recent history. However, they acknowledge that Adventists appeal to biblical and theological evidence.

Adventists maintain that this teaching does not threaten the gospel, since the judgment in the heavenly sanctuary identifies those whose assurance rests on justification by grace alone. Christ does not cease to be intercessor when He enters upon the work of judgment. And the heavenly sanctuary itself is to be understood in terms of function more than form.

For Adventists this teaching is important for their self-understanding. It conveys hope because of the prospect of the near return of Jesus; it assures that heaven and earth are linked, and that their Saviour is also their intercessor; and it comforts because God is about to bring to a close the long conflict between good and evil.

Two other Adventist teachings concern the symbols of Babylon and the mark of the beast. Adventists believe that Babylon as used in Revelation represents an apostasy manifested during the Christian Era that will culminate in an eschatological apostasy in the Christian world. Then a political and religious alliance will form resulting in the great persecution (Rev. 13:15-17).

Adventists have historically identified the mark of the beast with the future, worldwide, oppressive government enforcement of Sunday observance at the end of time. They do not believe that Sunday observance today constitutes the mark of the beast or that those who observe Sunday have the mark of the beast (see I, The Law, 4, above).

Because of time constraints, the consultation did not address some other topics related to eschatology, such as the millennium.

Despite differences in emphasis and understanding of eschatology, Lutherans and Adventists affirm their common faith in Jesus as Saviour, Justifier, and Lord of history. They await the full realization of Christ's prayer for oneness among His people (John 17:23), when "the kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever" (Rev. 11:15, NIV).

Recommendations

In our conversations we have achieved significant convergences in our understanding of the Christian faith. We do not want to conceal the existing doctrinal differences, but we nevertheless think that the following recommendations can be made to our churches:

1. We recommend that Adventists and Lutherans mutually recognize the basic Christian commitment of each other's faith communions. This general recognition is specified as follows:

a. We recommend that Lutherans in their national and regional church contexts do not treat the Seventh-day Adventist Church as a sect but as a free church and a Christian world communion. This recommendation is based both on the Adventist understanding of water baptism in the name of the triune God, an understanding that for Lutherans means that baptism is valid, and further on the joint conviction that "faithful Christians can be found in other churches" (see II, Ecclesiology, above), a view that is compatible with CA VIII.

b. We also recommend that Adventists in their relationship with other Christian churches seek to have this conviction consistently affirmed. This recommendation can be seen as an expression of

the SDA General Conference's *Working Policy* (1997/1998, Section O 100), which unequivocally speaks of "other Christian churches" and recognizes "those agencies that lift up Christ before men as a part of the divine plan for evangelization of the world." Furthermore, according to the Adventist understanding of the Lord's Supper, Lutherans as "believing Christians" (FB 15) are welcome to participate in the Adventist Communion service.

2. In our discussions we have reached a comprehensive consensus on Scripture as the sole foundation of church authority and on Christ as the head of the church. The creedal and confessional documents are for Lutherans derived norms of faith (*norma normata*). In an analogous manner the writings of Ellen G. White represent for Adventists an authority that is derived from Scripture and that is to be tested by Scripture.

On the basis of this consensus we urge Adventists and Lutherans in their public teaching and theological education to present the other faith communion's view of church authority truthfully and unpolemically and in a manner that corresponds to their self-understanding.

We reaffirm the importance of giving Scripture priority in preaching and daily life. We consider personal Bible study to be a fundamental part of Christian life and encourage members of our churches to engage in joint study of the Bible.

3. While each faith communion will continue to maintain its identity and convictions, we recommend that Lutherans and Adventists encourage and nurture consultative linkage for the good of the total Christian community, understanding, and the betterment of humanity. Several areas of cooperation for a joint witness suggest themselves, such as in:

(a) alleviating the suffering of humanity

- (b) religious liberty endeavors
- (c) ministerial associations / pastoral gatherings
- (d) joint prayer events
- (e) Bible society work

4. As a sequel to the already concluded conversations, we recommend that Lutherans and Adventists meet in occasional bilateral consultations to explore topics of mutual interest. We further recommend that a first such consultation should deal with the theological foundations and the spiritual dimension of our observance of the day of rest and worship, with particular

reference to modern society. Such a consultation should include a cross section of theologians, pastors, church leaders, and laypeople from the two churches, with the possibility of other invitees.

5. We recommend that both the Lutheran World Federation and the General Conference of Seventh-day Adventists develop plans for the dissemination and study of this report among their churches in order that members of both communions may acquire a better understanding of each other's views and spiritual concerns.

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class vice president, Lylyan Wynn, read my speech while I sat on the platform, looking for a knothole to slither through.

A Self-imposed Exile

Eager to leave the shame and disgrace of the campus, I wanted to rush back home as soon as possible. The problem was, I really didn't have a home to return to. I had attended an evangelistic tent meeting at the age of 12 and been baptized. A few months later (at my insistence) my parents had dropped me off on the sidewalk in front of the boys' dorm early one

Sunday morning with a suitcase in my hand and about \$8 in my pocket, and driven away.

Filled with resentment and bitterness, I went back to Grovania, Georgia (you may not find it on the map), and got a job. I immersed myself in worldly ways and tried to put Forest Lake Academy and Seventh-day Adventists as far from my mind as I could.

I was so successful that my step-mother, who practiced no religion at all, registered her disapproval of my behavior. She talked with me several times about the risks I was taking, to no avail.

After a year had gone by, Glen, one of my classmates, drove up to the house in a '34 Ford hot rod he had restored. After a proper interval of time he proposed that we go back to Florida and sell books and Bibles that summer. The very idea was outrageous. As happy as I was to see him, I had no intentions of ever going back to Florida, ever picking up another Bible, ever being around Adventists again. And I told him so.



Glen hung his head and thought for a long time before saying, "Does your mother have a lot of food in the house?"

"Of course she does," I replied.

"Good," he answered quietly, "because I'm going to stay here until you agree to go canvassing with me."

"Then you're going to be a long-term guest in this house," I retorted.

A Second Chance

The weather in Live Oak, Florida, seemed to be especially hot and humid that summer. Glen would drive me out to a county road and drop me off, then he'd go to another section of the county to work. I walked the country roads, house to house, farm to farm, showing my books, and hitchhiked back to town in the evening. For teenagers at the time, canvassing was the best way to make the most money in the least time.

I had a lot of time to think as I walked those hot dusty roads. One day I became so overwhelmed with my thoughts that I stepped off the road into the bushes and dropped to my

knees. All that pent-up resentment, hate, and bitterness seemed to drip off me and mingle with the perspiration that poured from my body and soaked my clothing. "Jesus," I begged, "save me in spite of myself. I rededicate my heart to You."

Then I made a strange request: I prayed, "Lord, if You take me back, I still want to be a missionary!"

Beside my name in *The Mirror*, my academy yearbook, was printed my stated ambition: missionary. Adding to my eternal shame were the words printed in the front of the book: "We shall never forget. We shall

always remember." That fall I enrolled at Southern Missionary College (now Southern Adventist University).

Reminders of the Past

As fate would have it, Miss Stoneburner had transferred to the same college, and I had to face her again. Dean Davis also transferred to Collegedale. I felt abandoned by God, thinking that I wouldn't have a chance to start over before my resolve was crushed by the guilt and embarrassment of my past mistakes.

I soon began dating a girl named Donna. Every time I visited her in the women's dorm, I had to pass Miss Stoneburner's office. I must have blushed every time I saw her, but I determined I'd do everything "by the book." When I wanted to take Donna for a walk down by the railroad tracks (the rules were a bit more relaxed on a college campus), I asked the dean's permission. When we wanted to climb up the hill to see the sunrise or sunset, I asked for permission. Much to our surprise, Miss Stoneburner usually gave it.

Other couples would see Donna and me off campus together. They often asked how we seemed to "get away" with so much. I simply replied, "We asked permission."

One day Miss Stoneburner headed straight toward me as I walked on the sidewalk near the Administration Building. I tried to avoid her, but she changed course to meet me. She obviously wanted to speak to me privately. I racked my brain to think what I could have done to deserve this inquiry.

I steeled myself for the worst and waited again for the ax to fall. "Jack," she said, "I want to go to my home place in Virginia to visit my mother this weekend. Would you be interested in driving me there?"

Speechless, I stared at her in disbelief. She continued, "You may bring along someone else to keep you company." I was sure that she meant my roommate, Larry.

But before I realized it, I blurted

out, "May I bring Donna along?"

There. The words were out of my mouth, and it was too late to recall them. Miss Stoneburner thought for a moment and then replied, "I think that would be all right."

We had a marvelous time at the Stoneburner home in Virginia. It seemed impossible that the elderly Mrs. Stoneburner could be such a delight to two college kids. After supper one evening, Miss Stoneburner said rather causally, "You kids run along now; Mother and I want to talk for a while." Donna and I went out into the moonlit night and walked, ran, and whirled in the heavy fall leaves.

Back on Track

Our visit over, we reluctantly left the home place and drove back to campus. A host of happy thoughts tumbled through my mind as I reflected on the relationship that was deepening between me and Donna, the renewed

trust that Miss Stoneburner invested in me, and the excitement I felt when I tried to imagine the future that God had in store for me.

After our marriage Edna Stoneburner and Kenneth Davis continued to give guidance, counsel, and encouragement to Donna and me. And often over the years I've been reminded how their consistent Christian influence demonstrated God's grace and kept me on track.

It's strange how the people I "loved to hate" turned out to be two of the best friends I've been privileged to enjoy. ■

Jack Bohannon has been a pastor, teacher, administrator, and missionary in North America, the Middle East, and Africa. He and his wife, Donna, make their home in Glenwood Springs, Colorado.



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Questions Doctors Ask

SANDRA DORAN

On February 26 I wrote a column requesting that readers involved in the health-care field address the issue of medical ethics. In response I received e-mail messages and letters from doctors, nurses, medical students, and administrators from four countries. Readers discussed the principles that guide their daily decisions as Seventh-day Adventist health professionals, illustrated their points with stories, and provided further resources for investigation.

In determining how to perform their duties in light of their unique Adventist heritage, these health-care professionals consider the following issues:

■ If Jesus were visibly standing next to me, what would He do?

■ How can I look my children in the eye and explain this?

■ Can I live with myself?

■ What if there were TV cameras, the press, or a jury witnessing these activities—are they defensible?

The issue, I have found, is more intricate and complex than I had imagined. The term *medical ethics* has several usages, one reader told me, with the most common being based upon “social justice—the greatest good for the greatest number—and on the principle of patient autonomy: the patient’s right to make choices regardless of the physician’s recommendations.”

The Alumni Postgraduate Convention at Loma Linda University sponsors an annual Provonsha Lectureship addressing an issue in ethics, which is included in the on-line library that can be accessed through the LLU Bioethics web page (<http://www.llu.edu/llu/bioethics>).

Another reader recommends the book *Do We Still Need Doctors?* written by medical ethicist John D. Lantos.

In relating stories to illustrate their concerns, writers described incidents involving abortion, Sabbath work, physician-assisted suicide, insurance and fiscal constraints, sharing news with families, and spiritual care. One writer even brought up the topic of churches that “air every sick person’s diagnosis from the front.” “Don’t people realize

that giving out some diagnoses is unethical, an invasion of privacy?” she asks.

While it isn’t possible to share every story, I present a piece from a retired physician who remembers with clarity an incident that happened 38 years ago:

“There I stood in awe, grief, and amazement.”

“In Africa as a mission doctor, I visited a small village in Botswana every month. A little girl about 5 years old always came with her parents to be near as I treated others. Often I would speak to her about Jesus and heaven. She would always

say, ‘I love you and I love Jesus.’

“On one occasion her parents came, but she did not. Her parents asked if I would come to her hut to see her. I said, ‘Yes, after clinic is finished.’ At the hut I found she had died two weeks before and the parents had salted her body to preserve it until I could come and resurrect her.

“There I stood in awe, grief, and amazement. At the same time I wondered *What do I do? What do I say?* The text flashed to mind, ‘He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father’ (John 14:12).

“The parents had faith in me and in my faith in God. How I wanted to say, ‘Maiden, arise!’ My whole life and Christian experience flashed before me. My faith at that moment in my life was not prepared for the experience I was then facing. What would Jesus do? What would I do?

“I spoke calmly to those dear faith-filled parents of a time soon to come when Jesus Himself would call her back to life. But to this day I wonder if the faith of those dear parents should not have been rewarded as it was in the days of Jesus or His disciples. My greatest fear is that through my own neglect I have failed to meet the need of another.”

Let’s all remember to hold up our health-care professionals in prayer. The decisions they make today will not easily be forgotten, even with the passing of years.

Sandra Doran, Ed.D., is an educational consultant specializing in learning disabilities and attentional issues.



Being or Nothingness

Though barely worth the effort, I just finished plodding through Jean-Paul Sartre's 800-some page tome *Being and Nothingness*, a "phenomenological essay on ontology"—essentially Sartre's attempt to understand "what must man be and the world be in order for a relation between them to be possible." Toward the end of the book (considered "the Bible of existentialism") Sartre did write something incredibly profound. He said that ultimately "the best way to conceive of the fundamental project of human reality is to say that man is a being whose project is to be God. . . . Or if you prefer, man fundamentally has the desire to be God."

How fascinating that the century's most influential atheist would so cogently capture such a basic theological truth.

"You have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north: I will ascend above the heights of the clouds, *I will be like the Most High*'" (Isa. 14:13, 14, NKJV).

"Son of man, say to the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, *I am a God*, I sit in the seat of God in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God. . . . Therefore thus saith the Lord God; Because *thou hast set thine heart as the heart of God*" (Eze. 28:2-6).

This same desire brought Eve's downfall as well. Lucifer didn't tempt her with promises of riches, fame, or sensual pleasure; instead, he used the same thing that did him in: the desire, as Sartre said, to be like God. When the serpent told Eve that "you will be like God" (Gen. 3:5, NKJV), she took the bait, because apparently something inside her wanted to be "like God."

It didn't end in Eden, either. Paul described the essential characteristic of the antichrist in terms similar to Sartre's: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is

worshipped; so that he as God sitteth in the temple of God, *shewing himself that he is God*" (2 Thess. 2:3, 4).

No wonder theologian Reinhold Niebuhr wrote, "The sin of man is that he seeks to make himself God."



Jean-Paul Sartre

What is it about the creature, then, that wants to be the Creator? Though most of us don't, at least consciously, think that we want to be God, the issue is manifested much more subtly than that. Satan, Eve, the "son of perdition"—all were seeking an authority other than the Lord, namely, themselves. Since God is the sovereign of the universe, and His essential role is to rule, to make oneself the final authority, to set oneself and one's own particular views as the ultimate standard, is essentially to try to make oneself God.

Whenever we take prerogatives on ourselves that belong only to God—such as ignoring a day that God has set aside as holy and keeping instead one of human choosing—we are making ourselves out to be God. Though he came at it from a totally different perspective, Sartre's philosophy led him to understand what is essentially the *original* original sin.

The great controversy between Christ and antichrist in the last days will climax around this fundamental issue. Do we follow the Lord and let Him be God, or do we make ourselves the final authority, and thus become our own gods? Will we obey God's commands or those of another one?

No matter how big the universe might appear, there's room for only one God, which means that sooner or later all the false gods—even those made of bone and wrapped in sinew and flesh and able to act rationally—must go. And though Sartre's use of the terms was radically different, the choice we make here about who will ultimately be God will determine our fate, which will truly be either "being" or "nothingness."

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



This index, for January through June 30, 1998, includes the articles, editorials, columns, book reviews, and news features. Not included are Give & Take, Children's Corner, Bulletin Board, news fillers, 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
A101	Adventism 101
B	Book Mark
C	Column
CEC	Cutting Edge Conversations
CI	Current Issues
CS/CF	Cover Story/Feature
D	Devotional/Theology
E	Editorial
F	Feature
GM	Global Mission
H	Heritage
L	Lifestyle
MV	Mystery Visitor
NC	News Commentary
R	Reflections
S	Story
Special Issues:	CA - Class Acts; PH - People of Hope

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- In one accord. (C). Mar [5], p27(347).
- An invitation to attend a Seventh-day Adventist church. Jan [29], p18(186).
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- Why obey? (D). May [7], p12-14(636-638).
- Why tithe dollar. (C). Jun [4], p16-17(768-769).
- Fowler, John M.: A life of love and service. Jan 8, p11(43).
- Gallagher, Jonathan: Doctor Hope. (CS). Mar [5], p11(328-331).
- The return of the pagan. (NC). Apr 9, p20(500).
- So what's all this about the Sabbath? (PH). Jan [29], p48-50(176-178).
- Gallington, Edna May: Tutoring: A community lighthouse. May [7], p10(634).
- Gavin, John: Avenues of service: "Can you tell me what the letters DORCAS stand for?" (A101). Feb 12, p29(253).
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- Glass, Eileen: Post-numblings. (F). Jan 15, p22-23(86-87).
- Goldstein, Clifford R.: Being or nothingness. (C). Jun 25, p20(868).
- Eternal moral principles. (C). Feb 26, p11(299).
- Justification by faith alone (and then some). (C). Mar 26, p17(433).
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- Greenwalt, Eileen: Honor thy father and mother. (CS). May 21, p8-13(696-701).
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- Griffin, John Howard: Breathe in, breathe out. (L). Mar 26, p14-16(430-432).
- Griffin, Rebecca: Breathe in, breathe out. (L). Mar 26, p14-16(430-432).
- Grossman, David: They shocked the coaches and stunned the public. (F). Apr [2], p22-23(470-471).
- Guttschuss, Eric: Left to die. (S). Jan 8, p22-23(54-55).
- Guttschuss, Heather: Left to die. (S). Jan 8, p22-23(54-55).
- Habada, Patricia A.: Post-numblings. (F). Jan 15, p22-23(86-87).

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- Hansen, Kent A.: Nightwatch. (D). Mar [5], p22-23(342-343).
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- Heath, Richard, pseud.: A letter to my congregation. (F). Apr [2], p24-25(472-473).
- Hendrickson, A. L.: Obedience training. (R). Jun [4], p30(782).
- Herr, Larry G.: Uncovering hope. (PH). Jan [29], p28-31(156-159).
- Hodgkin, Georgia E.: Food for thought. (A101). Mar 12, p17(369).
- Hooper, Wayne: The Adventist Anthem. (H). Jun 11, p13(797).
- Hunter, Roger: All creatures great and small. (NC). Mar 12, p22(374).
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- Infanzon, Sergio: Tutoring: A community lighthouse. May [7], p10(634).
- Jensen, Dan: "Up, and to your posts." (R). Mar [5], p31(351).
- Jenson, W. Gordon: 50 years in India. (CS). Jan 8, p12(40-44).
- Jimenez, Rosa: Laura Flores: One special friend. (CA). Apr [30], p32-33(608-609).
- Johnson, Kim Allan: Lonely? (L). Apr 9, p22-24(502-504).
- Johnson, William G.: Adventists and the media. (CI). Mar [5], p13-15(333-335).
- The Christian in an age of talk shows. (E). Jun 18, p5(821).
- Cuba: Four amazing years. (CS). May 14, p11(664-667).
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- Gifts and giving: "Since I became an Adventist, I've started receiving the Adventist Review. I don't remember subscribing to it..." (A101). Apr 9, p29(509).
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- Real Christians in a virtual age. (CA). Apr [30], p4-5(580-581).
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- Jones, Brian, Counting Trouble. (F). Jan 25, p8-11(856-859).
- Jones, Jan, pseud.: The presence. (S). Apr 23, p22-23(566-567).
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- Kay, Leslie E.: Crazy for you. (C). May [7], p24(648).
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- Ketting, Ginger: A college professor shares her heart. (CS). Apr 16, p8-11(520-523).
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- King, Donald G.: Don King: Bringing people together. (CEC). Feb 19, p30(286).
- Kline, Sylvia Fowler: Your heart's desire. (R). Feb 12, p30(254).
- Knott, Bill: The Adventist Anthem. (H). Jun 11, p12(796).
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- Don King: Bringing people together. (CEC). Feb 19, p30(286).
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- Ralph Threlwede: Wood that he could. (CA). Apr [30], p46(622).
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- Neroli Hills-Perry: Investment banking and the Adventist. (CA). Apr [30], p34-35(610-611).
- Krause, Gary: Better than a Harley. (GM). May [7], p16(640).
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- Lee, Julie Z.: Mike Mennard: Reflecting a real God in real life. (CA). Apr [30], p6-7(582-583).
- Lindensmith, Darrel: Prime your pump. (D). Apr 23, p24-25(568-569).
- Lindensmith, Karen: Accept no substitutes. (D). Jun [4], p24-25(776-777).
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- Manners, Bruce: What if? (GM). Jun [4], p15(767).
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McClure, Alfred C.: The cry of the cities. (CS). Jan 11, p8-11(8-11).

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McKee, Sam: The Sabbath—and Generation X. (NC). Feb 19, p20(276).

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Moyer, Bruce Campbell: Surrounded! Thank God! (CI). Jun 4, p12-14(764-766).

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Nettberg, Kermit L.: A lonely birthday this year. (E). Jun 4, p6(758).

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Paulien, Jon: Lions and tigers and bears. (CS). Jan 15, p8-12(72-76).

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Rock, Calvin B.: "Does this [a comment from Testimonies, v2] support recent scientific studies that show the moderate use of wine...as good for one's health?" (C). Mar 12, p27(379).

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Vitrano, Steven P.: Hope for stumble. (D). Mar 26, p24-26(440-442).

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Erik. Apr [30], p26-27(602-603).

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ESMOND, EARL: They're studying what? (F). Esmond, Dwain N. Feb 19, p14-16(270-272).

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Donald G. Feb 19, p30(286).

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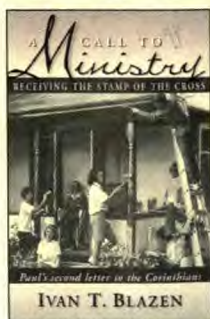
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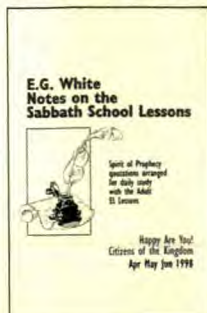
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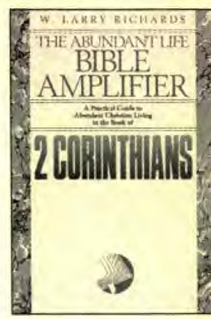


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AUSTRALIA: Australian Adventist appointed as judge. Jan 22, p20-21(116-117).

Australian youth march promotes drug-free lifestyle. Coombe, Raymond L. Jan 8, p19(51).

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Student missionary reports on Brazilian children's project. Chernepski, Kathy. Mar 19, p20-21(404-405).

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I n s p i r a t i o n

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BY SHERIAN WILLS

The Carpenter's Son

My dad has a saying that goes something like this: "I once had some chickens I fed sawdust. The hen laid eggs and sat on them to keep them warm. But as the chicks hatched, I discovered that they all had cedar chests and wooden legs!"

Well, I suppose because of my dad's great love of wood-working, if they ever took an X-ray of him they'd find that he too has a cedar chest and wooden legs.

Lynwood E. Bayne, born the son of a carpenter, followed in his father's footsteps from an early age. He began his career as a laborer and worked his way up the ranks to the position of construction superintendent.

Just as an artist with fine brushstrokes paints a landscape across the canvas, my dad, as overseer of construction, left his marks etched on the skyline of the Roanoke Valley in Virginia. Some of his more notable accomplishments include Towers Mall Shopping Center, the downtown Dominion Bank building (now called First Union), and the 1971 addition to the Roanoke Memorial Hospital.

Michelangelo once replied, when asked why he was dragging a piece of marble through town, "Because there's an angel in there trying to get out." My dad has the same love affair with woods. Give him a piece of warm pink oak, dark rich walnut, or smooth-grained birch, and he sees a piece of furniture or cabinetwork trying to escape.

Although his work has been noteworthy, I prefer to think of my dad for his devotion to God and family—for his unwavering loyalty and support (both financially and emotionally) to us his children, his grandchildren, and now his great-grandchildren.

My dad instilled in me the love of the written word, for which I will ever be grateful. My fondest childhood memory is that of snuggling on the couch beside him as he read stories to me from a set of tattered old encyclopedias, *Ideals* magazines, or a book of poetry.

When I announced my secret desire (almost a half century later) to become a writer, my dad took me seriously. He bolstered my sinking morale, and when I received one rejection slip after another, he encouraged me to keep writing. Then he rejoiced with me when at last I made my first sale.

More than that, however, I'm thankful for his quiet example

of faith in God. He does not preach his religion; he lives it. My dad has never been a church elder; neither has he spoken from the pulpit. Other than his service as deacon, most of his contributions have been done quietly behind the scenes—janitorial work, mowing and trimming bushes, repair jobs, and carpentry for the Roanoke Memorial Avenue church, its Community Services, and its school.

My dad has been a regular volunteer in the fruit program at

Roanoke Adventist Preparatory School. He's helped unload the tractor trailers of fruit sold to help support the school. He's painted lines for parking and directed traffic for pickup. He's carried out the heavy cartons and loaded them into customers' vehicles, and he's delivered the fruit to the shut-ins and the elderly who were unable to pick up their orders.

Though he's now 84 years old, my dad hasn't retired from service. He's a deacon in the North Valley church, where he is now a member. Our new congregation meets in a rented church, but my dad's handiwork can be

seen dotted around the church on any given Sabbath. He does work for our congregation, and has done carpentry for the denomination from which we rent. Dad is currently drawing potential building plans for our future church.

Cedar chest and wooden legs? Well, probably so. Not only was his earthly father a carpenter, but his heavenly Brother was one as well, for He worked in a carpenter shop in the little town of Nazareth almost 2,000 years ago. "He learned a trade, and with His own hands worked in the carpenter's shop with Joseph. . . . He was not willing to be defective, even in the handling of tools. He was perfect as a workman, as He was perfect in character."* So perhaps it's the sawdust that runs through my dad's veins that enables him to be, as Paul admonishes, "not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11). ■

* *The Desire of Ages*, p. 72.



Sherian Wills is a freelance writer from Bedford, Virginia.



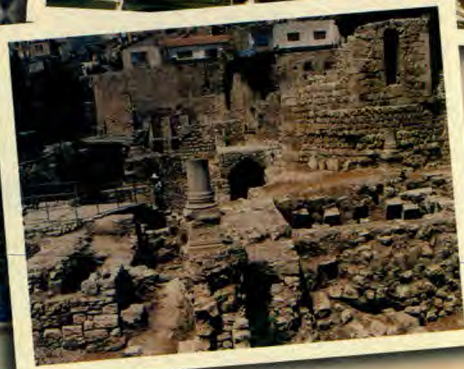
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