

A D V E N T I S T

November 26, 1998

AnchorPoints

REVIEW



**Thanks to
Friends and
Family**

**Honoring the people
who make a difference**



LETTERS

Operation Whitecoat



Bill Knott's detailed article on Operation Whitecoat (see "A Coat of Many Colors," Sept. 24 AnchorPoints Edition) was a balanced and

accurate picture of that very important phase in the lives of the 2,300 participants.

Those who volunteered to join the operation rendered a service to humanity, and for many of them the alternative would have been to serve on the front lines as unarmed medics, particularly in the controversial Vietnam conflict. Doubtless quite a number would today be resting in some military cemetery.

For me, who served almost three and a half years as a 1-A-O in the U.S. Army Air Corps during World War II after having been in the denomination's Medical Cadet Corps for more than two years, the quoted statement that military service "made one morally culpable for all that the military did" was especially offensive, and I am pleased that Elder Knott did not accept that premise.

Dr. and Mrs. Frank Damazo are to be commended for the interest they have shown to the ones who put their very lives on the line for the benefit of all of us as they participated in these defensive medical experiments.

—Robert E. Osborn
TAKOMA PARK, MARYLAND

Structure—The Other Side

You printed a letter by Wayne Foster (Sept. NAD Edition) suggesting that our church should combine or eliminate dozens of conferences and union offices in North America. He referred to "layers of bureaucracy" and feels our system is outmoded and anachronistic.

While I agree that we could combine or eliminate some departments at the union level, I don't agree that the whole system is outmoded. I certainly don't agree with someone else's suggestion that all unions should be eliminated. To put all the conferences directly under the North American Division would make it very difficult for the division leaders to become personally acquainted with the needs of each conference and provide support.

I worked for some years as a secretary in both a union office and in the General Conference office. At both places I was impressed that the men there were not arrogant, autocratic bureaucrats, but were sincere Christians eager to help others in the church. Perhaps we could compare them to college teachers who can give individualized instruction and help to each person in a seminar of nine or 10, rather than try to lecture and supervise a class of 800 or 1,000.

Foster refers to progress in transportation and communication. Improved communication allows every church member (and lots of nonchurch members) to phone, fax, or e-mail General Conference officers. How could they possibly have time to reply if there were no other sources for information and help? The conferences and unions provide a way

to network among churches even if they aren't computer-literate yet.

As for saving money, if we threw out the unions, much of the work they are now doing would go to another level, and that would cost something anyway.

—Leona Berglund
RIALTO, CALIFORNIA

For the past 45-plus years the church has given considerable time and study to evaluating church structure. I am sure the church will continue to evaluate its operation and take proper actions that will strengthen and streamline the delivery system of taking the third angel's message into all the world.

During the 1985 General Conference session an action was taken to merge a number of departments into one large department at each level of church organization. For some unknown reason this merger was never accepted very well by the world field and the North American Division. Now the church has gone back to the original individual departments with new names, etc.

In most union and many local conferences this merger was never a success. It has become a big hindrance to the church in communicating important church functions from the North American Division to the local church. Because this merger cut personnel in many unions and local conferences, this caused a communication gap. The church has not recovered from this world church

action on merger, and as a result of good intentions, it has lost its system of communication.

It is true that modern technology has caused large corporations to "cut back." Many large corporations have had to "add on." Today most corporations are "right sizing." Many local conferences and a few unions have addressed the problem of communication by right sizing their operation. Others, mainly unions, have not right sized their operations, thus leaving their areas with a communication gap.

Church leadership in North America is aware of the consequences of combining two unions and many local conferences some 20-25 years ago. The progress of the work in these areas has suffered. I would hope the church would never go to that extreme in its reorganization again. God has given this church a "divine" plan of organization—we may never forget it!

—W. Maurice Abbott, Jr.

CHURCH MINISTRIES DIRECTOR
SOUTHERN UNION CONFERENCE

Some laypeople and pastors are still complaining that we are on the same administrative program our church established in 1901. Where have these people been? The church has made many changes in recent times. Some have been beneficial; others have had to be reconsidered.

My husband and I are both lifelong denominational workers, now retired. Our financial picture still reflects the results of downsizing done nearly 25 years ago by which we were forced to make expensive moves. The Lord took good care of us. Other workers have had similar experiences. Young denominational workers are facing changes in the retirement system. This is a fact of life today. We have seen many changes in our conference and union, as well as in our educational and medical institutions and our media ministries. Money has dictated belt-tightening.

Functions are not duplicated here, but are delegated to the place and level where they can be done—in most cases the *only* place they can be done because of their nature. Apparently, these details are under constant study by our union and conference committees. I think some sincere complaints grow out of misunderstanding about the nuts and bolts of our work.

—Erma L. Landis

SIMI VALLEY, CALIFORNIA

Welcome Back?

Wes Holden's letter (Oct. NAD Edition) asked, "How well do we treat others who want to come back . . . ?"

After my husband (a pastor) was downsized, we relocated to another state and attended the "newly planted" church in our area. After three months of a less-than-inclusive welcome, we stopped attending. Have any local members called us since (two years)? No. Have any of three area pastors called or visited to offer concern? No.

The only thing keeping bitterness from overwhelming me is to ask myself how many members/visitors I overlooked during my years of regular church attendance. A haunting question. It is not enough to smile and make polite conversation to new (even regular) members. We must quickly get them involved (feel needed), and follow up if they stop attending. So simple, yet sometimes so hard.

—Name Withheld

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.

ADVENTIST Review

COVER STORY

8 Thanks to . . .

Our Thanksgiving tradition continues: meet more people who made a difference.

A COMPILATION

ARTICLES

15 Sister White's Thanksgiving Sermon

Even if we don't have it all . . .

BY ELLEN G. WHITE

16 My Christmas Angel

Did she intend to make such a thoughtful gesture?

BY LINDA LEA

22 Parking Lot Hysteria

How to disagree without being disagreeable.

BY JENNIFER JILL SCHWIRZER

26 "We Are Not Legalists"

When Christians have the courage to live their convictions.

BY MARY JUNE FLAIZ-WILKINSON

DEPARTMENTS

- 2 Letters
- 7 Give & Take
- 13 Sandra Doran: Dialogues
- 18 World News & Perspectives
- 25 It Seems to Me
- 29 Clifford Goldstein
- 30 Reflections
- 31 Children's Corner

EDITORIALS

- 5 Thankful for Everything?
- 6 The Possession Obsession

NEXT WEEK

NET '98

The initial reports from this year's global evangelistic initiative—and what it means for the church.

ADVENTIST Review

"Behold, I come quickly . . ."

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

The *Adventist Review* (ISSN 0161-1119), published since 1849, is the general paper of the Seventh-day Adventist Church. It is published by the General Conference of Seventh-day Adventists and is printed 40 times a year each Thursday except the first Thursday of each month by the Review and Herald® Publishing Association. Periodicals postage paid at Hagerstown, MD 21740. Copyright © 1998, General Conference of Seventh-day Adventists.

Publishing Board: Robert S. Folkenberg, chair; Phil Follett, vice-chair; Lowell Cooper, William G. Johnson; A. C. McClure; Dorothy Watts; Ted N. C. Wilson; Martin Ytreberg; Robert Nixon, legal advisor

Executive Publisher and Editor William G. Johnson

Associate Editors Roy Adams, Bill Knott

Managing Editor Myrna Tetz

News Editor Carlos Medley

Assistant Editors Stephen Chavez, Andy Nash

Editorial Assistant Ella Rydzewski

Administrative Secretary Chitra Barnabas

Editorial Secretaries Beverly Koester, Jean Sequeira

Art Director Bill Kirstein

Designer Bill Tymeson

Design Assistant/Production Stephanie Kaping

Ad Sales Melynie Tooley

Subscriber Services Steve Hanson

Marketing Coordinator Ray Tetz

Consulting Editors: Robert S. Folkenberg, Matthew Bediako, Phil Follett, Robert J. Kloosterhuis, A. C. McClure, Jan Paulsen, Leo Ranzolin, R. L. Rawson, Calvin B. Rock, G. Ralph Thompson

Special Contributors: P. D. Chun, L. T. Daniel, L. J. Evans, Ulrich Frikart, Lee Huff, Israel Leito, Ruy H. Nagel, L. D. Raelly, Ron Watts, Bertil Wiklander

To Writers: We welcome unsolicited manuscripts. (Please query before submitting long articles.) Include address, telephone number, and Social Security number, where available. Address all editorial correspondence to 12501 Old Columbia Pike, Silver Spring, MD 20904-6600. Editorial office fax number: (301) 680-6638.

E-mail: Internet: reviewmag@adventist.org
CompuServe network: 74617,15

Subscriptions: US\$38.97 for 40 issues, US\$50.97 for 52 issues. Add \$10.20 postage for addresses outside North America. To order, send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, MD 21741. Single copy, US\$2.50. Prices subject to change without notice. **Subscription queries and changes of address:** Call 1-800-456-3991, 301-393-3257. or e-mail shanson@rhpa.org.

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

Scriptures credited to ICB are quoted from the *International Children's Bible, New Century Version*, copyright © 1983, 1986, 1988 by Word Publishing, Dallas, Texas 75039. Bible texts credited to Moffatt are from: *The Bible: A New Translation*, by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated. Scripture quotations marked NASB are from the *New American Standard Bible*, © The Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977. Used by permission. Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, International Bible Society. Used by permission of Zondervan Bible Publishers. Bible texts credited to RSV are from the Revised Standard Version of the Bible, copyright © 1946, 1952, 1971, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.

PRINTED IN THE U.S.A.
Vol. 175, No. 48

Thankful for Everything?

Standing at the head of a “dishonest, prevaricating, godless cabinet, whose members watched him with keen, jealous eyes” was not an enviable position. Spies were on his track to see if they could find something against him.¹ They did. His religious practice.

And they found something to appeal to the king, too. Praise. Then pride (as planned). “O king, live forever,” they began. “Hear this plan—heave anyone into the den of lions who for 30 days asks anyone other than you anything.”

When Daniel heard of the decree, he went into his house and knelt in front of his window and thanked his God, “as he did aforetime” (Dan. 6:10). Thanked God?

For what? The privilege of looking forward to the lions? For a torn-asunder, eaten-by-beasts kind of ignominious death?

Of course, we know what happened to those jealous conspirers. But Daniel thanked God *before* he knew that he’d be shielded and that King Darius would give dominion to God and to him.

Paul thanked God for near-death experiences too. “I have been often at the point of death; five times have I had forty lashes (all but one) from the Jews, three times I have been beaten by the Romans, once pelted with stones, three times shipwrecked.” “Wherever I go, thank God, he makes my life a constant pageant of triumph” (2 Cor. 11:23-25; 2:14, Moffatt).

It’s all well and good to thank the Lord if you are Mark McGwire at the pinnacle of baseball fame and income. It’s not hard, either, to thank the Lord if you’ve prayed for a baby, the adoption agency called, and within a few days you were hugging this most precious of all possessions. Or if you’re experiencing freedom from a disease that could have taken your life. Or if your investments have proved financially rewarding. It’s easy, then, for gratitude to burst forth like tulips in the spring.

But what if a loved one was one of the 1,600 who died in the tidal waves in northern Papua New Guinea? Or if you, like Pam Vredevelt (author of *Angel Behind the*

Rocking Chair) have learned that your baby has Down’s syndrome? Or if you are the administrator of Dominican Adventist University and Hurricane Georges tore the

roofs off several buildings and destroyed trees and farm crops? Or if you have just learned that your teenager is using illegal drugs? Or if your boss recently told you that you need to look for another job?

“As long as God is bringing happiness or peace of mind or success, then one says, ‘Yes, God is wonderful; I am very happy to believe in God!’ But when life’s precariousness unsettles our spirit, and life’s sorrows bring shadows, and life’s tragedies plunge us into depression, then what? Can we accept all that God gives and in

Can we
accept all that
God gives
and still
give thanks?

everything give thanks?”²

No doubt the people at Dominican Adventist University are *now* thanking God for no loss of life. Pam Vredevelt’s son “brought her and her family closer to God than ever before.”³ I am thankful my mother did not have to live with paralysis. Those are, however, *after* the fact.

But Paul said to “give thanks in all circumstances, for this is God’s will for you in Christ Jesus” (1 Thess. 5:18, NIV). Can we have the assurance that even when things appear to be against us they will work out for our good? Can we accept that “God would not bid us be thankful for that which would do us harm”?⁴

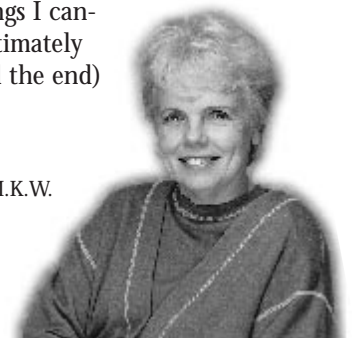
I must have faith (trust), for it gives reason for my hopes and certainty for things I cannot know (see Heb. 11:1). And ultimately (when I can see the beginning and the end) I’ll tell Him I’m grateful for it.

¹ *Youth’s Instructor*, Nov. 1, 1900.

² *Minister’s Manual for 1962*, ed. Rev. M.K.W. Heicher (New York: Harper and Brothers, 1962), p. 252.

³ In *Crossings* advertisement for *Angel Behind the Rocking Chair*.

⁴ Ellen G. White, *The Ministry of Healing*, p. 255.



The Possession Obsession

While many Adventists over the years have had prophetic concerns about the influence of Roman Catholicism and “apostate” Protestantism, we

haven’t been nearly so vigilant about another “ism” that casts an incredible shadow over us as individuals and as a church: that is, materialism.

Dollar signs may well be one of the enduring symbols of the late twentieth century. From professional athletes who earn more money *in one game* than many of us will earn in an entire year, to television programs that extol the “lifestyles of the rich and famous,” to media personalities who flaunt their wealth, to corporate executives who claim multimillion-dollar “bonuses,” excess has surely become one of the signs of the age.

Even those of us who consider ourselves “average” are likely to own more in terms of clothing, housing, transportation, entertainment, and recreational opportunities than 90 percent of the rest of the world’s population. And although we live “comfortable” lives, there’s always the temptation to compare ourselves with those who win the lottery, write a best-selling book, or win the Super Bowl.

But net worth is not the measure by which we should count our blessings. One person may own three cars, while someone else relies on public transportation. An individual may live in an exclusive gated community, but he or she is no more spiritually blessed than a person who lives in an inner-city tenement.

The fact is that God’s benefits are much more comprehensive than the amount you can list on line 7, form 1040, of this year’s income tax return. And unlike the many material assets that typically come to mind when we think about wealth or affluence, God’s blessings come without cost to all who put their confidence in Him.

Whenever I’m tempted to think of myself as somehow deprived because my standard of living is substantially less than Mike’s, Bill’s, or any one of the Spice Girls’, I think about Psalm 103 and the many things God offers me (and His other children) free of charge:

He forgives all my sins (verse 3). It’s interesting that David lists this first among the benefits that he receives from God.

It reminds me of the man who was let down through the roof of the house where Jesus was teaching. Before the man even had a chance to verbalize his request, Jesus said to him, “Son, your sins are forgiven” (Mark 2:5).*

Often greater than physical pain or sickness is the distress we feel when we are estranged from God or one another. In Christ that’s a problem we don’t have to struggle with. Not only does God forgive our sins, but “as far as the east is from the west, so far has he removed our transgressions from us” (Ps. 103:12).

He crowns me with love and compassion (verse 4). I’m a man of limited means. But my children know that they can call me any time, day or night, and I will do whatever I can to help them, or rescue them from any difficulty they’ve gotten themselves into. And David reminds us that God’s love is infinitely wiser, more powerful, and more comprehensive than the love we have for our own children. “As a father has compassion on his children, so the Lord has compassion on those who fear him” (verse 13).

He satisfies my desires with good things (verse 5). I’m always amazed at the blessings God has brought my way—unbidden and undeserved—in the form of experiences, friendships, material goods, and spiritual awakenings that I would never have dreamed of asking for on my own. I don’t understand why I’ve been blessed in some ways (musical appreciation) and not others (musical aptitude), but I’m forever grateful to “him who is able to do immeasurably more than all we ask or imagine” (Eph. 3:20).

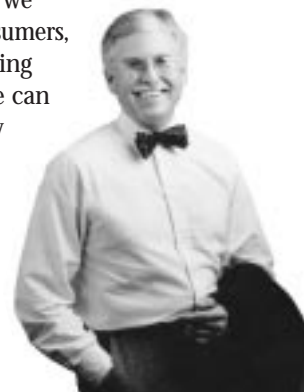
I could go on, but this is an editorial, not a book.

In view of such incredible blessings, we Christians needn’t be conspicuous consumers, enslaved by the caprice of mass-marketing experts. We have nothing to prove. We can live modestly, simply, and economically because we’re already rich.

When our lives reflect the love of Jesus, when our focus is on spiritual wealth and heavenly treasures, we’re already making a statement.

*Texts in this editorial are from the New International Version.

*Christians needn’t
be conspicuous
consumers.*



GIVE & TAKE

ADVENTIST LIFE

Recently one of our young members, Damien Lowrimore (a theology major at Walla Walla College), left for Australia as a student missionary. But at the airport in Melbourne the pastor who was to pick Damien up was trying to figure out how they would find each other. Then the pastor remembered that he had an *Adventist Review* with him.

Spotting a familiar magazine above a not-so-familiar face, Damien quickly identified the person he was looking for.

“*Adventist Review*—don’t leave home without it!”

—Rudy Fallang, Miles City, Montana



ILLUSTRATION BY TERRY CREWS

For a large Thanksgiving celebration, my friend Flora and I were asked to bake pies for 40. Instead of making three or four pies apiece, we decided to work together and divide the task according to our skills. After the meal we knew that our communal efforts had been successful when the toast rang out, “To Flora’s crusts and Denise’s insides!”

—Denise Herr, Alberta, Canada

READERS’ EXCHANGE

In this feature, Adventists request correspondence with other Adventists on a certain topic. (In this case, two Adventists in prison seek pen pals. As always in these circumstances, we must urge caution.)

NEEDS FRIENDS: I am a new Adventist who doesn’t have any Adventist friends to write to. I would like to correspond with my Adventist brothers and sisters. I will respond to everyone who writes to me.

—Darryl Wakefield, J43263-C1-103, P.O. Box 7500, Crescent City, California 95532

FEELS ALIENATED: I’m a 27-year-old prisoner who last year discovered God’s great truths and became a Seventh-day Adventist. I now feel like an alien. I don’t think there’s another Adventist within 300 miles of me, and if there is, I can’t find them or their church. I’m in dire need of fellowship! I attempted to share my faith with my friends and loved ones, but they rejected it and now avoid me as much as possible. I can accept being shunned for Christ’s sake, but this complete isolation is tearing me down spiritually and emotionally. Please write to me.

—Shawn David Stepp, #124986, Camp J-Gar 1-L-3, Louisiana State Prison, Angola, Louisiana 70712

NEW FEATURE: DREAM CENTER

Have you ever had a knockout idea that you were just dying to share with other Adventists? This is your chance. Beginning soon, we’ll be printing your dreams for this church on the Give & Take page. Send submissions (100 words or fewer) to Dream Center, Give & Take, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904. *Idea submitted by Shasta Burr.*

A REAL PICK-ME-UP



Seventh-day Adventist Church. *Photo by James Murray.*

INTERSTATE EVANGELISM: Sporting an air-brushed painting of the Second Coming, this pickup belongs to Ramiro Cortez, a member of the Houston Galena Park Spanish

WE NEED YOU

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

Thanks to . . .

More Adventists Give Credit Where It's Due

For three years now we've invited readers to thank that special someone for a life-changing influence. This year we forgot to specify that the person being thanked should not be a relative—which opened the door for many to recognize publicly their moms, dads, and other family members. We can think of worse uses of space.—Editors.

FRIENDS . . .

Sadie Fenderson Bartlett: You gave of yourself at a time when the stress and pain in my life seemed to overwhelm me. I shall never forget your kindness, love, and support. I love you and thank you.—*Leona Jones, Fontana, California.*

Thomasine Longware-Wright: One cold college morning you asked me where my gloves were. I had none. A few days later I found a pair of warm long-sleeved gloves on my desk. I never forgot that act of kindness.—*Harriet Golson Taylor, Decatur, Georgia.*

Shirley Burton: Thank you for your kindness the year you were dean of girls at Milo Academy. You became a role model to whom I have looked up for years.—*Arlene (Rogers) Pearson, Riverside, California.*

J. Paul Stauffer: What a privilege was mine to be in your

classes at Lodi Elementary, Lodi Academy, and Pacific Union College. I appreciate so much your Christian influence on my life.—*Vivian (Lind) Johnson, Dobbins, California.*

Dr. John E. Petersen: Thank you for your words of advice to a quiet teenage premed student and two years later to a first-year medical student. Fifty-eight years later I still remember your kindnesses to me.—*Edward N. Elmendorf II, M.D., Vassar, Michigan.*

George and Ruth Sessions: More than 50 years ago you made a difference in my life. I came from New York City, newly baptized and a colporteur. You showed me love and kindness. Thank you!—*Emil Brandstatter, Tavares, Florida.*

Roy Wightman: I appreciate your driving from Michigan to Orlando to visit, share Scripture, and pray with my father, Vernon Nielson, before his January death. Your heartfelt tribute at my father's funeral was an appreciated blessing to family and friends.—*Penny Nielson, Weaver, Alabama.*

Jack Provonsha: Throughout eternity I shall recall with gratitude your constant teaching of unfolding truth and appreciation for divine direction of the Advent movement—my guiding light through the darkness of earth's distractions and deceptions.—*Ruby Willey, Harrah, Oklahoma.*

Oren Hewitt: You, my church school teacher, believed in me when I didn't believe in myself. I had fallen through the cracks in school and at home. You led me to Jesus by love, patience, and example.—Charley (Chirls) Duty, Farmington, Washington.

Deana (Sievers)

Nelson: When you were my teacher, your acceptance, love, and friendship helped me to improve my self-image and blessed my life. I am grateful to you for the value you placed on me.—Kimberly Harris, Collegedale, Tennessee.

Harley Bresee: Thank you for being there when Tom passed away and for helping me through that time of sorrow and stress. When I had to sell our home and move into an apartment, you helped me then as well. Thank you.—Lillian Brophy, Souderton, Pennsylvania.

Madelynn Haldeman: One day, after I had had two surgeries and a setback, the ambulance came to take me to the hospital. You stopped teaching long enough to ask your students to join you in prayer for me. I improved rapidly. Thank you.—Shirley Rusche, Diamond Springs, California.

Robert Dunn: Thank you for entertaining young workers on Sabbath in Rangoon, Burma; for providentially speaking with Don Hunter in Loma Linda, California; and for prayerfully encouraging young Burmese immigrants in Bradford, Pennsylvania.—Keith R. Mundt, Riverside, California.

Bonnie and Tim Mayne: When we lost our firstborn, you were there for us. Although your professions equipped you with knowledge, your compassion and love provided healing and resolve.—My Allison, Seoul, Korea.

John McLarty and Family: Thanks for caring during the most difficult time in our lives. When you had a free Sabbath, you would come to our home and have a church service for my husband, who was under the care of hospice.—Naomi Turner, Camarillo, California.

Karmon Argraves: When you were dean of girls in 1945-1946 at Upper



Columbia Academy, I was young, very lonely, and homesick. You sat on the steps and cried with me. I stayed; my life was changed forever. Thank you.—Nancy Rice Hanan, Enumclaw, Washington.

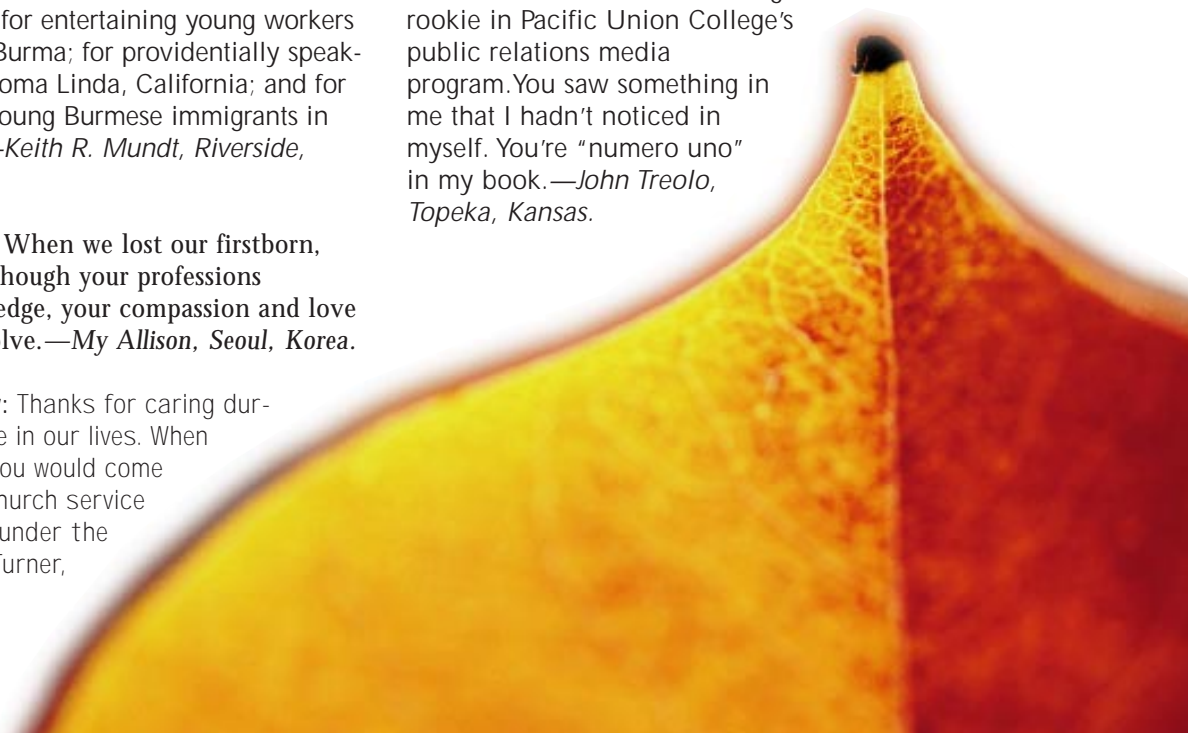
David Hartman: Our pastor for seven years, you introduced me to conversational prayer in your office on Monday mornings. There is still joy in my

heart as a result. I thought you were too young to be my pastor, but you weren't!—Genevieve McIntosh, Pensacola, Florida.

Mr. and Mrs. Alvin Cook: Many thanks for your years of hard work and dedication, especially the apple butter and dried fruit and nut projects, which benefit our church school. We love you!—Marguerite Good, Stanley, Virginia.

Ken and Dee Hart: My heartfelt thanks to both of you for giving me the gift of hospitality. Whenever my house gets too full with visitors, I remember how you welcomed us into your home even if you already had a houseful of guests.—Leila Racer, Uganda, East Africa.

Herb Ford: Thanks for believing in me when I was a rookie in Pacific Union College's public relations media program. You saw something in me that I hadn't noticed in myself. You're "numero uno" in my book.—John Treolo, Topeka, Kansas.





Elder and Mrs. Jamile Jacobs: Thanks for all the great mission stories you told from your overseas service. Your wonderful example of selfless Christianity was appreciated during your years at the Jasper church.—Sally Caudill, Greeneville, Tennessee.

Dr. A. Scott Grivas, Jr.: Following my devastating chemotherapy treatments, you sank to your knees in your office and prayed for wisdom to prescribe the natural remedies I needed. Now feeling well, I thank God always for your help in understanding real faith.—Gertrude Ayala, Alvarado, Texas.

Winifred Oshita: I was a fresh-out-of-college teacher. You were a seasoned teacher, wise mentor, and my first principal. You taught me kindness, thoroughness, patience, and creativity when dealing with children. Thank you!—Kathy Bollinger, Lincoln, Nebraska.

Norman and Violet Hamer and Evelyn Swift: Your Bible studies and your prayers led the Lord to free me from smoking. You welcomed me to the Adventist faith. You've stood by me through thick and thin. I love you three.—Susan LeRoux, Port Angeles, Washington.

Naomi Gowan: During your time as a teacher at the St. Helena School of Nurses, I developed a need for glasses.

James Zachary: Thank you for being an excellent Bible teacher. I will always remember Denominational History and Bible Doctrines at Lynwood Adventist Academy. You were a wonderful Christian example to me.—Christine Cole Stosich, Lynwood, California.

Frank Bredenkamp: You were my church school teacher when my folks split up. You prayed with me and encouraged me. Today you remain my spiritual mentor and know our God better than anyone else I know.—Ruth Anne Labate, Abbotsford, British Columbia, Canada.

Ethel Young: Thank you for your encouragement and support from my first days as a young teacher right through to my retirement 10 years ago. You were always there when I needed you! You made me feel special!—Chris Fairchild, Erie, Pennsylvania.

Michael Ross: Thank you for being a good shepherd. When we were lame, you carried us. Thirsty, you gave us drink. Hungry, you fed us. Sick, you visited us. You were our helper, adviser, and friend. Thank you, Pastor Ross.—Gretel Ashley, Avon Park, Florida.



When I looked in my flat wallet, I found enough to pay for them. I believe you were the "angel" who put that money in my wallet. Thank you.—*Faye Jull, Auburn, California.*

Gordon and Leta Wallace: My heart is full of gratitude and love for 40 years of true and loyal friendship. Your tender, loving care after the sudden death of Jack, my husband, will never be forgotten.—*Jean Hardaker, Quicksburg, Virginia.*

Philip Colburn: Thank you for introducing me to Jesus through the study of His Word. Though I've taken many a detour from the straight and narrow path, "when the roll is called up yonder, I'll be there." God bless you, Pastor.—*Richard Dibell, Adrian, Michigan.*

Joseph Damazo: There aren't enough words to express my thanks for the positive Christian witness you have always been over the past 34 years—pointing me constantly to Jesus, my true source of strength and help.—*Linda Lee Crosier, Hindsville, Arizona.*

Nancy Johnson: One of summer's sweetest pleasures was Vacation Bible School in Cadillac, Michigan. I remember prizes, songs, stories, crafts, and a wonderful leader! After leading VBS I realize how much work you did. Thank you, Mrs. Johnson!—*Bethany J. Bolduc, Cerro Gordo, Illinois.*

Dorothy Buettner: Thank you for being my mom away from home. Thank you for supporting and praying for me as I searched for a speech-language pathologist position after graduate school. Thank you for rejoicing in answered prayer with me.—*Shannon K. Ritchie, Clintonville, Wisconsin.*

Irma Cronk: You are an Investment queen, Ingathering dynamo, and one-woman church welcoming committee! You also find time to volunteer at our interfaith Community Services center. You haven't found "retire" in the Bible yet. Thank you for your example!—*Cheryl Moulton, Washougal, Washington.*

Sadie Woodard: Thank you for being an untiring prayer warrior! You touch so many lives by praying for every need that touches your heart. Even when we come to encourage you, we come away encouraged. We see Jesus through you!—*Vern and Annette Baehman, Appleton, Wisconsin.*

W. A. Nelson: My heartfelt thanks to you, my Cedar Lake Academy principal during the Depression years 1930-1931.

You offered me the privilege of learning typing and printing without a teacher. Those classes influenced my teaching career for more than 40 years.—*Rolland H. Howlett, Angwin, California.*

Joan and George Summers: A bushel overflowing with love and thanks to you for helping me keep focused during a very distressing situation, for taking me shopping, for Sabbath dinner invitations, for wrestling with my wheelchair to go to a weekly Bible study class, outdoor evening concerts, and daily radiation treatments. You are truly my earthly angels.—*Martha V. Kinsey, Sanford, Florida.*

Al Williams: You are a shining example of how Jesus showed His love to people. As a pastor and Christian counselor, you reach out in a compassionate and loving way to many brokenhearted people.—*Ron and Terry Lorenz, Iron Mountain, Wyoming.*

Philip Lang: Thank you for being there when I needed someone. You are also responsible for reestablishing my belief and faith in God. For those things and more I will cherish and love you always and forever.—*Mary Ganley, Eagle Rock, California.*

Shirley Ann Munroe: The April special edition of the *Review* featured your many activities. Along with these, you took the time to nurture our son and his ex-wife with Christian love. They were since remarried in your home. Thank you, Shirley.—*Mel De Weber, Pascoe, Washington.*

Bernice Bates: In 1968, when the Gentry plant of Brandom Kitchens burned, you purchased and presented fruit baskets to the families whose jobs were temporarily suspended. You didn't even know us then, but we have loved you ever since. Thank you for your thoughtfulness.—*Charlotte Swanson-Robinson, Decatur, Arkansas.*

Lois Folkenberg: I owe being able to read the *Review* to the teacher who welcomed me—a frightened Romanian third-grader—into her class, challenged me into reading and using English, and kept sending me books on faith and character. I owe you immensely.—*Sara Bocaneanu, Bucharest, Romania.*

Anonymous Sponsor: My husband, Dan, has Crohn's disease and sometimes just can't take the long, winding drive to church. We can't afford the *Review*, but someone has paid for our subscription for two years, and I read each week's issue from cover to cover! Thank you



so much, whoever you are.—*Sue N. Burlingame, Pelsor, Arizona.*

Martin Cook: I've been blessed by your tireless, faithful, unselfish commitment to service as a deacon in two churches. You continue to go far beyond the "job description" for that office. Thanks for your kindness, resourcefulness, sense of humor, and patient, peaceful ways.—*Dawn L. Reynolds, Silver Spring, Maryland.*

Mel Wilkinson: When our church building was condemned as a result of the 1992-1993 winter storms, you devoted yourself to overseeing the construction of our new facility. We know we can count on Mel. Thanks!—*Kathy Brown, Quincy, California.*

Edith Fitch: We've never been your students, but by working with you we've learned not only the delight of unearthing details to bring history to life but also the joy of service. Thanks for teaching us.—*Denise Herr and Eric Rajah, Lacombe, Alberta, Canada.*

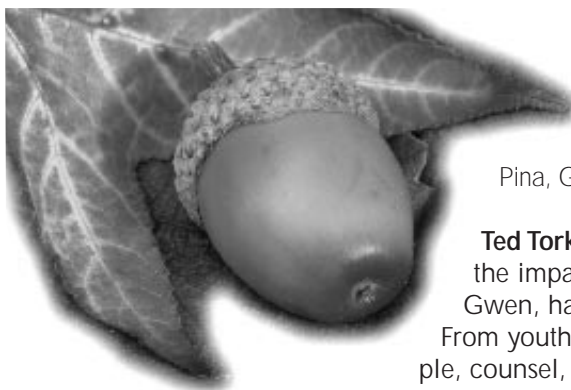
James Hopkins: Thank you for praying with and for a young couple about not being "unequally yoked in marriage." Because of your biblical counsel, our united family has loved and served the Lord for the past 17 years.—*Carl and Erna Kriigel, Hampton, Georgia.*

Margie Lord: When I was a shy teenager, you shared your home, encouraged lifestyle changes, created jobs for me, and provided school support. Thank you for letting your heart be my haven.—*"Twila."*

Tom and Bonnie Sanford: Thank you for originating Project Patch—Planned Assistance for Troubled Children in the Northwest and Beyond. We salute you in your tenacious pursuit of more than 5,000 well-adjusted young people to date!—*Ken and Joyce Casper, Rogue River, Oregon.*

Larry Veverka: Thank you for showing me Jesus in a real way, for teaching me about His love for me, for being there during some of the difficult times in my life, and for always believing in me. You're a great friend!—*Greg Reseck, Carnation, Washington.*

Ernesto Ferreira: My wife, Ava, and I would like to thank you for your spiritual influence on us while at Colegio



Adventista de Sagunto, Spain. My wife reminds me of your meekness whenever I take a wrong step at home. May God bless you abundantly.—*Manuel De Pina, Greenville, South Carolina.*

Ted Torkelson: Only the Lord and I know the impact that you and your late wife, Gwen, have had on my life and service. From youth through retirement your example, counsel, caution, and encouragement have been an anchor.—*Gerald J. Christo, Hosur, India.*

To Pastor Otis: Hardworking men are rare these days; hardworking men of God are even rarer today. We love you!—*The Handley church, Fort Worth, Texas.*

Judith McCoy: My heart is full of thanksgiving to God for having put you in my life at the crucial age of 15. My heart was homeless and searching. As my pastor's wife, you gave my heart a home of love, acceptance, and comfort. Thank you.—*Rena Majors, Portland, Tennessee.*

Gloria Maguire: Thank you for all of the wonderful things you do for me—supplying me with inspirational tapes for my long bus rides, sharing your happiness, and teaching me the beauty of Jesus! Thanks especially for believing in me!—*Kyle Renouf, Tujunga, California.*

A. W. (Tony) Kaytor: Thanks for giving a young man a chance to spread his wings. You were always there to encourage, but never to smother. Your dynamic leadership

has been a constant inspiration to me. You share my every success.—*Allen Fowler, Mwami Adventist Hospital, Zambia, Africa.*

Walla Walla College Faculty: As a senior in high school I looked for a college that had three important aspects: God-centered education, friendly people, and an aviation program. Now as a senior in college I have found yet another strong aspect of my choice—an outstanding faculty. Thank you.—*Chad Bowman, senior aviation major.*

. . . AND FAMILY

Oliver Anthes: Thank you so much, Dad, for your fervent prayers when I was the prodigal daughter. I love you.—*Donna Anthes, Wildwood, Georgia.*

Doris and Jim Turner: My heartfelt thanks to my sister and her husband for making it possible for me to attend Collegedale Academy back in the fifties. Those were some of the most memorable years of my life.—*Sally Wilhelmson, Skokie, Illinois.*

Josephine A. Bates: I was prayed into the church by your prayers, Mom, and many others have been also. You love the Lord and are always helping someone with a hot bowl of soup and a piece of your wonderful apple pie. Thank you.—*Vera Welty, Graham, Washington.*

Francis Koch: Thanks, Mom, for being my elementary school teacher all eight years. Under your guidance, your students were prepared for a life here on earth as well as the life to come.—*Connie Jones, Collegedale, Tennessee.*

Mrs. Elbert M. Tyson, Jr.: I deeply wish to thank you for being such a loving and faithful wife and mother—virtues with which your third daughter has blessed my life so beautifully. Praise Jesus for “Mom” Tyson!—*Kirk Dustin, Albemarle, North Carolina.*

Clark and Ada Willison: God bless you for living and loving like Jesus! Though retired, your TLC continues to nurture

every member and friend of our Hastings church family, and my family too. Much love from your niece.—*Judy Lechleitner, Hastings, Michigan.*

Ann Kish: Mom, you are the most loving, devoted Christian I know. I was out of church for a long time, but you never stopped praying for me and reminding me of how wonderful Christ's love is.—*Judi Perry, Modesto, California.*

Sharyn August: God knew exactly what He was doing when He created you, Mom, for like Him, you are always there to help me when I fall. Thanks for everything. I love you.—*Gary Noel, Soledad, California.*

Mattie Davis: After tilling fertilizer into soil around neglected watermelons on several long rows, you told me, “When we finish this row, we will hoe in the garden while we rest.” Thanks, Mom, for your untiring example!—*Theola Geedey, Lumberton, Mississippi.*

Joe and Sarah Murphy: Your example of tireless service at all levels of church responsibility, from the humblest maintenance to the joy of starting a new fellowship, has inspired so many, including me, your daughter.—*Judith Nelson, Newbury Park, California.*

Glenn and Barbara Aufderhar: Thank you for your unfailing love and devotion to the Adventist Church and for passing that love on to your children, grandchildren, and thousands of new believers who have found Jesus through your evangelistic meetings, Bible studies, and consistent personal witness.—*Nancy Aufderhar Harlan, Colton, California.*

Ellen Klim: Thank you, my stepsister, for showing me as a teenager 50 years ago the beauty and joy of living a consecrated Christian life.—*Florence Hursh, Lake Mary, Florida.*

Lauretta Keeler Clark: Mom, your love for Dad is incredible! Yet although caring for Dad keeps you very busy and mostly at home, you still call and send cards to those who are lonely or sick. Thank you for your example.—*Dorothy Clark Brooks, Redlands, California.*



Discipline or Devotion?

SANDRA DORAN

The argument has continued for centuries. While one camp meeting speaker waxes eloquent for love, grace, and relationship, another pounds the pulpit for a return to the standards, upholding of truth, study of the Word. As an educator I find the battle not unlike the reading wars sparking fiery debates among teachers, parents, and professionals across our nation.

Reading is a natural process, cry the whole language enthusiasts, scoffing at phonics, basal readers, and systematic instruction. An emphasis on sounds and letters interferes with a young reader's ability to enjoy a book, they insist. Immerse the child in the world of literature. Provide rich experiences with text. Build for meaning. A child learns to read by reading. Start at the top. Work on comprehension. Everything else will fall into place.

Not so, counter those favoring the "bottom-up" model of reading instruction. The brain is not ready to comprehend for meaning until every individual sound, letter, word, and sentence is processed. Start with the skills. Teach the alphabet. Blending. Sounding out. Decoding. Word attack skills. Once children master the art of cracking the code, they're ready to experience the meaning of books.

The heart of the matter, in both reading and religious wars, centers on the same basic issue. Put simply, it is an argument about parts and whole, details and schema. Do I become a righteous person, an accomplished musician, a talented artist, a fluent reader, by studying the fine points, practicing the rudiments, emphasizing the rules, and learning the system, or by engaging in experience, flowing above legality, and experiencing higher levels of thought and art? Which comes first, rules or understanding, discipline or devotion, structure or extemporaneous expression?

The answer, it seems to me, might be found in a third approach. Discarding both the "top down" and "bottom up" approaches to reading, interactionists present an integrated approach in which connections are made all at once, from top to bottom and bottom to top. You can't develop higher order processes without attention to the lower, they say. You can't think about what you are reading if you can't crack the code. On the other hand, there's no point in trying to crack

the code if you don't care about what you are reading. You can't focus on lower order skills without connecting them to some higher purpose. Instruction, they insist, should be both

meaning-based and code-based together. Children need systematic instruction in the rules that govern our language, while being exposed to rich literature, the joys of reading—the purpose for interacting with text.

Just as I can't understand a book whose print is foreign to me, I can't understand a God whom I have not gotten to know by systematically studying His Word. I can't begin to

fathom His love without reading about it. I can't experience the fullness of His grace without a knowledge of the law. I can't ride on the high places of the earth without practicing the presence of Jesus.

At the same time, there's no point to memorizing Scripture, setting up a routine for praying, or obeying the law without connecting such rigors to the higher purpose that overarches all.

Ritual without reason is empty formalism. Expression without discipline lacks power. The experience of the growing artist, reader, and Christian is one that is both fluent and anchored, structured and free. Grappling with technicalities, practicing the rigors of rules, we flow into realms previously unimagined. The virtuoso performs with a polish unknown by both the rigid student of the book and the impromptu master of creative expression. Beginning with a disciplined understanding of *allegro moderato*, harmonic minor scales, chord inversions, and key signature, the composer produces an arrangement not bound by the narrowly prescribed notes set forth by another.

So the dynamic Christian progresses toward higher experience. Top down. Bottom up. Faith and practice. Rules and relationship. Love and law.

Preach on, camp meeting speakers.

*It is an argument
about parts
and whole.*

Sandra Doran has been known to shout "Amen" in response to liberal and conservative preachers. She lives in New England with her pastor-husband, Eric, and two sons, Eric and Jeffrey.



Sister White's Thanksgiving Sermon

BY ELLEN G. WHITE

(Read Psalm 96:1-13.)

I think we have something to be thankful for. We ought to be glad, and rejoice in God; for He has given us many mercies. The thought comes to me that we may have a Thanksgiving in the future without any giving. It may be that the time of trouble will be upon us. But today let us rejoice that we are granted this opportunity of coming within the courts of the Lord. We ought to come with humble thanks for all His mercies that have been given us all through the year.



But I fear too many of us encourage the habit of looking always upon the dark side of life, and that at a time when God has crowned us with His goodness and mercy. This is wrong. We should be enjoying the sunshine of His golden blessings, that have crowned the year with plenty. When God pours His blessings into our hearts, we should not shut them up as we would precious ointment, lest the perfume escape; we should bestow them upon those around us, that they also may be glad and rejoice. In my experience I have found that when I brought joy to the hearts of others, my own soul rejoiced, and was filled with the melting Spirit of God. In the morning and all through the day, a sense of God's goodness filled my heart, and it awakened such feelings of gratitude as I cannot express.

We want this Thanksgiving to be all it implies. Do not let it be perverted, mingled with dross; but let it be what its name implies—giving thanks. Let our voices ascend in praise. Let our hearts lay hold on the Exalted One; for the train of His glory fills the temple.

We should individually aim for a higher and holier standard. The mind will surely become dwarfed if it is continually occupied with earthly things. But if trained to dwell upon heavenly, eternal themes, it will be expanded, elevated, and strengthened. The mind should take hold of things unseen, and meditate thereon; then things of eternal interest will be so exalted above the earthly, that temporal affairs will sink into insignificance in comparison. We do not regard divine things as of high value; and by neglecting to train the mind to prize eternal things more than earthly, we lose a valuable experience. We fail to obtain the wisdom God has brought within our reach.

Suppose we change this order of things, and begin from today to train the thoughts to dwell upon the great plan of salvation, devoting less time to self-serving. Suppose you try to count all your blessings. You have thought so little upon them, and they have been so continual, that when reverses or afflictions come, you are grieved, and think God is unjust. You do not call to mind how little gratitude you have manifested for all the blessings of God. You have not deserved them; but because they have flowed in upon you day by day, year by year, you have looked upon them as a matter of course, thinking it was your right to

receive every advantage, and give nothing in return. The Lord sometimes withdraws His mercies to bring people to their senses. Shall we make it necessary in our case for Him to do so? Look away from your own trials and difficulties. Cease to magnify your little grievances. Put all thoughts of self out of your heart. Cease self-service, and serve the only true and living God. Let His melody be in your heart, and His praises on your lips. The blessings of God are more than the hairs of our head, more than the sands of the seashore. Meditate upon His love and care for us, and may it inspire you with love that trials cannot interrupt nor afflictions quench.

Let us give thanks unto the Lord; for He is good, and His mercy endureth forever. What kind of a Thanksgiving shall we keep—one to ourselves, bestowing all our benefits upon ourselves and receiving the attentions of others, but bringing no thanksgiving offering to God? This is idolatry of the most offensive character in the sight of a jealous God. Everything should be avoided that would have a tendency to draw our hearts' worship from God. Let not any more Thanksgiving days be observed to please and gratify the appetite, and glorify self. We have reason for coming into the courts of the Lord with offerings of gratitude that He has preserved our lives another year. ■

This article is excerpted from a sermon delivered by Ellen G. White on Thanksgiving Day 1884 in the Battle Creek Tabernacle, and printed in the Advent Review and Sabbath Herald on December 23 of that year.



ILLUSTRATION © DYNAMIC GRAPHICS

My Christmas Angel

BY LINDA LEA

S SEVERAL YEARS AGO my husband's company transferred us to a new city. The holiday season was coming, I didn't have a job, money was tight, and we couldn't share the holidays with family. I was down in the dumps. My reality was not in line with my wants.

PHOTOS © PHOTODISC

As I sat in the living room having my own personal pity party, my fourth-grade daughter, Jana, walked in and plopped down next to me on the couch.

"What's wrong, Mommy?" she asked.

I looked at her and sighed, "Oh, I guess I'm just a bit down because I

mas

cannot do the things I like to do during the holidays—family, shopping, sharing, you know."

"Well, Mommy," she said, "it will be OK. You'll see; everything will be fine." She had a delightful glint in her big blue eyes. I've always called her my angel baby, and her blond hair touched by the sunlight did indeed give her an angelic glow. I smiled in spite of myself. Her attitude pushed me toward a truth encounter—I had been concentrating on what I couldn't do rather than what I could.

Several days later Jana showed me some little gifts she was making for each family member. She didn't show mine to me, of course. She had carefully selected some of the landscaping stones from under our backyard deck, washed them, and then painted delightful Christmas scenes on them. As I looked at those beautifully painted stones, I realized that these little treasures came from a heart of love that saw gift potential in a rock—another truth encounter.

That year's Christmas challenge has become a cherished memory. Jana became my very own Christmas angel bearing tidings of peace and joy—and gifts! Our Christmas rocks still find a special place in the decorating of our home each Christmas. They always remind me that it's not how much I have that's important. It's giving whatever I do have to our heavenly Father so

He can turn it into blessings. It's important to celebrate—everything! And sometimes it means seeing past what I don't have to what I do have. Even rocks.

It's important to decide how to celebrate the season, how to look confidently into the face of a new year, how to find balance between a sense of loss (things undone, people unloved, needs unmet, dreams unrealized) amid the illusion of abundance that surrounds the holiday season.

Although holidays can be a time of stress because of what we would love to do for ourselves and for others, we must recognize our limitations. These may include financial strain, logistics, relationship problems, or time constraints. We cope with these realities every day, but their significance is intensified during the holidays.

*It means
seeing past
what I don't
have to what
I do have.*

If this year is presenting you with a celebration challenge, remember that God has promised to perfect that which concerns each of us, that which He has already initiated. Our problems are God's opportunities. And it may mean for you what it meant for me—a truth encounter about my selfishness and ingratitude. God is good. He was gentle as He revealed the truth to me through my very own Christmas angel's sweet spirit, optimism, creative vision, and selflessness.

If, on the other hand, you're having a holiday season that's everything a heart could hope for, then you may become someone's Christmas angel. Take them under your wing and share your holiday celebration with them, for sharing is truly the essence of the season. God continues to share from His storehouse of blessing, and heaven is continually working out God's will in our individual hearts and in the world on a large scale. Celebrating and sharing. Let's celebrate heaven's example and God's opportunity to use open hands, open hearts, and Christmas angels. ■

Linda Lea is a mother who writes from Memphis, Tennessee.



Russian Publishing House at the Crossroads

BY RON APPENZELLER, GENERAL CONFERENCE PUBLISHING DEPARTMENT DIRECTOR

Source of Life, the Adventist publishing house in Zaoksky, Russia, stands at a crossroads. Growth has created a climate for unparalleled production, outdistancing the capabilities of current equipment. A full-service facility, it houses the editorial and financial offices as well as the printing plant and several apartments to house administrative workers. Now it needs to expand even further.

"This is a time we have looked forward to," says Howard Scoggins, Euro-Asia Division's Publishing Department director. Six short years ago the publishing house had virtually no manufactured titles for distribution. Today there are 180!

At its construction in 1990-1991, Source of Life planners and builders created a building large enough to accommodate serious production. According to Scoggins, the house's output now stands at more than 20

million items produced, with demands growing more rapidly than they can accommodate. "We are actually in a crisis," Scoggins states. "It's a healthy crisis because it is brought about by growth." However, if the house cannot supply finished products fast enough, the demand goes elsewhere.

The publishing house supplies Adventist evangelistic and church literature for a territory that spans more than 6,000 miles and 11 time zones from east to west. The territory includes Russia and 11 other countries that now form what is sometimes referred to as the Commonwealth of Independent States. The area is populated by 300 million individuals who speak 114 languages with more than 300 dialectical variations. Publishers thank God for the common denominator of Russian—a language that is read and spoken by most people.

"A veritable explosion of Seventh-day Adventist Christian influence through literature is in the making," says Scoggins. "In fact, it is happening!" Unfortunately, this explosion creates expansion needs that far outdistance the current means to obtain new high-speed equipment.

The publishing house desperately needs a high-speed press to replace the little Goss web press



SPECIAL DELIVERY: Alex, an Adventist pilot working for the government in Siberia, brings Christian books to remote villages.

currently in use. The web press was installed as used equipment when the house was built. While the press was a good investment and has been invaluable over the years, it now has frequent parts failures that slow production time considerably.

"We must acquire a new press," says Scoggins. While the now-faltering machine runs 6,000 impressions per hour at its best, the house needs a machine that can process at least 25,000. The new two-color press should be compatible with adding four-color capability; a four-color sheet-fed press should be obtained as well. "There is no question about it; we'll need this equipment to print the oncoming demand and to enable this house to perform in the soul-winning way it needs to function," Scoggins concludes.

This is a time of unparalleled opportunity for evangelism in the former



BUILT FOR SUCCESS: Russia's Adventist publishing house, located in Zaoksky, Russia.

Soviet Union. The people struggle not only with civil strife and turbulent economies, but with real turbulence of the heart as they continue to reassess their spiritual values. A well-placed book lends a potent evangelizing influence.

One day last May, Alex, an Adventist helicopter pilot, made his way across Siberia, carrying the produce and milk products that he, as an authorized government pilot, regularly brings to the people in this area. That day, however, his load was somewhat lighter than usual, so he brought along several boxes of food of another kind. After the chopper landed in a remote "unentered" village to deliver food, a curious woman inquired, "What's in those boxes?"

"Books," Alex replied.

"What kind of books?"

Alex smiled. "These are Christian books."

"Oh, how we need Christian books

here!" The woman exclaimed. "May I please buy all of them? I will resell them all throughout this area."

These books are just part of a 30,000-book distribution project in Siberia. Alex has delivered some 3,200 books to that remote area. The overall project has been made possible by the support of persons interested in real frontier mission evangelism. *The Desire of Ages*, *The Great Controversy*, *Prophets and Kings*, and other books (including *Newstart for Health* and titles by George Vandeman, Morris Venden, and Mark Finley) make up the composite.

Not all literature evangelists are as fortunate as Alex, however. One young man was apprehended by a fanatical faction recognized as the "protectors of the purity of the state church." They took this young man to their headquarters, accused him of deserting the parent church, called him a traitor, and beat

him 20 times with a lead-tipped whip in order to "teach him a lesson."

"Yes, they taught me," the young man later said. "But they taught me something different." Now he is more determined than ever to get the message of freedom in Jesus to every home. His devoted spirit is typical of literature evangelists and publishing house workers all across this awakening area.

Scoggins firmly believes that God will bring a new printing press to the Russian publishing house. "God will provide through His people!" he says with a smile. Through the funds available at the publishing house combined with the enabling means of two parent organizations, approximately half of the \$600,000 required for purchase, delivery, setup, and training is already in sight. "From here on," Scoggins declares, pointing skyward, "it's up to Him."

N E W S B R E A K

Adventist Study Links Meat Eating to Cancer

Researchers at Loma Linda University in California say that their study of Seventh-day Adventists confirms the links between meat eating and colon cancer, and additionally that white meat is just as likely a cause as red meat.

In an article published in the *American Journal of Epidemiology*, Drs. Gary Fraser and Pramil Singh identify higher meat consumption with an excess risk of colon cancer.

"Our study is not the first to establish a link between the consumption of red meat and colon cancer," says Fraser. "However, the study also shows that increased levels of consumption of white meat [chicken and fish] also lead to higher risks of colon cancer. The evidence is that both red and white meat have similar risks, which are around three times those who do not eat meat."

The study draws on the wide array of dietary habits of Adventists, many of whom are vegetarians. The researchers concluded that the more meat consumed, the higher the risk of contracting colon cancer. Those eating red or white meat three to four times a week had a 200 percent increased risk.

"This study adds confirmation to concepts that Adventists have believed for many years," says Stoy



Gary Fraser



Pramil Singh

Proctor, an associate director of the General Conference Health and Temperance Department. "It shows the advantages of a plant diet as part of a healthy lifestyle."

Proctor pointed out that in 1896 Ellen G. White, one of the cofounders of the Seventh-day Adventist Church, wrote: "From the light God has given me, the prevalence of cancer and tumors is largely due to gross living on dead flesh" (*Counsels on Diet and Foods*, p. 388).

"Adventists continue to promote a vegetarian diet, and these studies are a welcome addition to the evidence that you can live longer and with a better quality of life by avoiding the consumption of meat," Proctor said.—*Adventist News Network*

Adventists Assist Victims of Texas Floods

Adventist Community Services, the Adventist Development and Relief Agency's (ADRA) United States branch, organized disaster response efforts in southeastern Texas following the 16-24 inches of rainwater that flooded 60

Criminal Timing

BY GARY KRAUSE, COMMUNICATION DIRECTOR FOR GLOBAL MISSION

New Jersey Superior Court judge John Ricciardi called it a “terrible act,” a “crime,” and “a very bad choice.” But in the pro-choice climate of North America, Melissa Drexler also made the mistake of poor timing.

On June 6, 1997, 18-year-old Drexler arrived with her boyfriend at their high school prom. Excusing herself, she went to the restroom. Within minutes she gave birth to a six-pound six-ounce baby boy. Drexler then placed her newborn son in a trash can liner bag, which she dropped into a garbage bin. After composing herself, she returned to the prom, free to move on the dance floor unencumbered by pregnancy.

Sixteen months later Ricciardi sentenced Drexler to 15 years in prison for manslaughter. In court she wept and blurted out to the judge: “I would like to tell you I’m really truly sorry for what I’ve done, OK?”

On that June night Drexler lost any teenage innocence she may have had. Ever since a janitor found her discarded baby, she has felt the constant glare of international publicity and almost universal condemnation. She will lose at least three years of freedom in jail.

Yet better timing could have saved Drexler from public shame and the weight of the law. Before the birth she could have had a late-term abortion quietly and legally. Instead, she waited to perform a *full-term postnatal* abortion. Through poor timing—a matter of days—she became a criminal.

The judge was right. Dropping the baby into the garbage, whatever the mitigating circumstances, was a “terrible act.” Yet a few weeks earlier it would have been judged, for some reason, not terrible. Drexler would never have gone to jail and would probably now be in college learning with the rest of her generation that in our godless, postmodern society, moral absolutes are out-of-date.

NEWS COMMENTARY

NEWS BREAK

counties and claimed at least 27 lives over the October 17-18 weekend.

Adventist Community Services volunteers under the leadership of Joe Watts, Texas disaster response coordinator, are already distributing desperately needed relief items in Texas’ hardest hit cities, such as New Braunfels and Seguin.

ACS also provided mobile distribution from trucks in several communities in southeast San Antonio, as well as operating a distribution center there.

“In two days of assistance, ACS volunteers provided more than 1,300 people with food, clothing, personal hygiene items, and cleaning supplies,” says John Gavin, ACS national executive director. “We plan to continue mobile distribution and set up several additional distribution centers as needed to continue relief assistance.”

As damage assessments are still being made in flooded counties in the San Antonio area, ACS is working with the state and other voluntary organizations to set up a donated goods warehouse as soon as possible.

Puerto Rico Hospital Incurs Major Storm Damage

The *Adventist Review* just received reports of major damages to Adventist facilities from Hurricane Georges. Employees of Bella Vista Hospital, Puerto Rico, an

Adventist Health System facility, reportedly witnessed some of the worst damage from Hurricane Georges.

The storm left the hospital barely operational, without electricity for nearly two weeks and with limited water supplies and damaged communication lines for several weeks. Sixty hospital employees were left homeless.

With no electricity, the hospital ran on an old generator for several days, which gave only enough power to operate the overflowing emergency room. “As soon as the road to the hospital was cleared, patients started arriving,” says Sam Leonor, CEO of Bella Vista Health System. “We treated more than 1,100 injuries within the first 10 hours, including more than 30 patients with broken bones.”

“The first two weeks were the toughest. Living and working without electricity and water was extremely hard for some people to cope with,” Leonor commented. “This situation has helped us appreciate some of the most simple things in life, such as a glass of cold water.”

Review Readers Doing It Again

One personal check at a time, *Adventist Review* readers are building a storehouse of free one-year subscriptions for the thousands of NET '98 attendees expected to join the Seventh-day Adventist Church.

The checks are coming in response to *Review* editor

Religion in the News

Nineteen European Countries Violate Religious Rights

A new report by the International Federation for Human Rights says that 19 European countries are violating religious rights, and religious minorities in some East European countries now face greater difficulties than they did under Communism.

The group's 1998 annual report said protection of religious freedom is deteriorating across Europe as governments in both the East and West show a similar tendency to strengthen traditional faiths at the cost of minorities.

The report included analyses of human rights and religious freedom in 41 countries and found religious violations in some 19 nations. They included: Albania, Armenia, Austria, Azerbaijan, Bosnia, Bulgaria, Georgia, Greece, Kazakhstan, Kyrgyzstan, Latvia, Macedonia, Moldova, Norway, Romania, Russia, Turkmenistan, Uzbekistan, and Yugoslavia.

The Vienna-based group said Russia's 1997 law on religion "clearly violated constitutional guarantees of freedom of conscience and equality of citizens before the law regardless of creed."—*Religion News Service*.

Historical Note

90 Years Ago . . . Sparring With Dr. Kellogg

A brief news item on the back page of the November 5, 1908, edition of the *Advent Review and Sabbath Herald* set off a new round of public sparring between Dr. John Harvey Kellogg and Seventh-day Adventist leadership.

The *Review* had reprinted a note from another journal announcing that "the Battle Creek Sanitarium . . . has severed its connection with the Seventh-day Adventists, and Dr. Kellogg is no longer a member of that body."

Kellogg, the longtime medical superintendent of the Sanitarium, responded with a public assertion that "the Battle Creek Sanitarium always has been a private corporation, unsectarian and undenominational. . . . The institution has never been under the control of any sectarian board, committee, or body."

Review editor W. W. Prescott weighted in with a lengthy December 10 editorial tracing the symbiotic relationship that had existed until at least 1902 between the denomination and its leading sanitarium. Prescott ruefully observed that while the doctor was technically correct in his assertion, Kellogg was operating the hospital under very different principles than at its founding. According to Prescott, Adventist young people might best avoid being influenced by Kellogg's institution.

NEWS BREAK

William G. Johnsson's September North American Division Edition announcement that each \$25 donation would send a subscription to a new member's home (see "Let's Do It—The \$25 Club," September NAD Edition). Some readers are contributing as much as \$1,000.

"This is a faith venture," says Johnsson. "We'd like every new member to receive the weekly magazine. It will help keep them in the family. But that will mean we need to raise more than \$100,000."

Readers wishing to help should make out a check to the *Adventist Review*, mark it "\$25 Club," and mail to: *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600. For those living in the United States, all gifts are tax-deductible for income tax purposes; gifts of \$100 and above will merit a receipt from the General Conference treasury.

GO '99 Convenes in December

If you are a young adult or just young at heart and are interested in serving the church as a career missionary or overseas volunteer, then GO '99 is designed especially for you.

Convening December 29-January 2 at Andrews University, in Berrien Springs, Michigan, this international young adult missions conference offers five days of inspired

preaching, powerful seminars, and dynamic music. The theme of the conference is "Christ's Great Commission." The conference is sponsored by the Andrews University Department of World Mission, the Institute of World Missions, and Adventist Frontier Missions.

The cost for the conference, meals, and lodging is \$100. For more information, call (800) 937-4236 or (616) 471-2522. You can also fax (616) 471-6252, e-mail GO99@juno.com, or visit the GO '99 website at www.tagnet.org/GO99.html.

News Notes

✓ **Voice of Hope Expands Coverage in Russia.** The *Voice of Hope* radio ministry will expand its media outlets into many new Russian cities, says Peter Kulakov, who is coordinating the effort. The program can now be heard in Samara, Novosibirsk, and Moscow. More new stations will soon be available, Kulakov says.

What's Upcoming

Nov.	28	Bible Emphasis Day
Dec.	5	Stewardship Day
Dec.	5	Ingathering Sabbath
Dec.	12	Health and Temperance Day

Parking Lot HYSTERIA

*What happens when we're too angry even
to think about being gracious?*

BY JENNIFER JILL SCHWIRZER



ONE QUIET AFTERNOON THE PHONE rang and a very upset woman said she wanted to talk to me. “Is it true that you are preaching at the Radville Seventh-day Adventist Church this Sabbath?” she asked.

“Yes, God willing,” I said cheerfully. I wondered if she was reaching out to me for some kind of spiritual help, which I was more than happy to give.

“Well, you don’t know me, but my name is Pam . . .”*

“Hi, Pam,” I chirped. Then the bomb dropped.

“. . . and I want to ask you: *What gives you the authority to speak in church?*” she queried.

That was an unusual question, I thought. Not knowing exactly where she was coming from, I said very little. Actually throughout the whole conversation I said little, because, as it turned out, Pam did not want to hear from me. She wanted *me* to hear from *her*.

I found out during the course of the monologue that Pam was from a fundamentalist church and had become disillusioned with the fact that they did not keep the biblical Sabbath. She had visited the Radville Seventh-day Adventist Church in hopes of finding a congregation that would meet all her expectations. Everything had gone well for her at Radville until she heard that a woman was going to be preaching. This she believed to be in contradiction to 1 Corinthians 14:34, 35, which she read to me in a commanding tone:

“Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will

learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.’”

She had her finger on another text—1 Timothy 2:11, 12:

“Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.’”

Pam scolded me for defying the Word of God, then went on to tell me that she was disappointed in the church for allowing such an abomination.

I didn’t say much. I could tell that her mind was made up, and I knew that my thoughts and words would be lost on her. She closed the conversation by telling me that she would not be attending church that Sabbath because she did not want to be part of a service in which such a horrible act of rebellion was carried out.

I have to admit I was a little shaken up. Emotional people do that to me.

Better to Scream Than to Preach?

After the sermon that Sabbath, Pam came barreling into the parking lot just as I was walking out to my car. I stood there with my friend Carol as Pam jumped out of her car and began to scream at me.

“It is a sin! It is a sin for a woman to speak in church!” she yelled as she waved a small tract. Apparently she had gone back to her old pastor and gotten the information she needed to condemn me once and for all.

“Pam, you’re so angry,” I said.

She turned to my friend and asked, “Oh, is this the *prophetess?*”

“Uh, this is Jennifer,” Carol said with a nervous grin. She was trying to maintain some civility by giving me a formal introduction.

“Well,” Pam hissed, handing the tract to Carol, “read *this!*”

A tirade followed in which Pam’s pointed red fingernails stabbed repeatedly in my direction as her red-painted mouth spewed out anathemas. I guess you could say she had missed the point about womanly submission. I thought it was funny that she didn’t see the irony. According to her ideas, I wasn’t supposed to preach about Jesus Christ in the pulpit, but she could scream like the devil in the parking lot.

The Edge on Correct Interpretation

But the whole incident got me thinking—it was a verse of *Scripture* from God’s *Holy Word* that she had quoted. I couldn’t discredit the verse itself; I could only avoid the spirit in which it was interpreted. I asked myself, Could it be that one of the most important prerequisites for sound biblical exegesis is having the *Spirit* of God before you try to understand the *Word* of God?

The Bible teaches this, in fact. Jesus said, “If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself” (John 7:17, NASB). He wanted to tell us that a person who is united with God in heart is the one who will have the edge on correct interpretation. And the reverse would then be true—a person who is alienated from God in heart is probably going to be interpreting wrongly. Both of them will be quoting the Bible, but only one of them will be right.

Do you realize what this means? Don’t miss this! *It’s possible to teach*

error from the Bible! I don’t like how that sounds either, but it’s true.

Focus, Ask, Compare, Think

Pam is still out there somewhere, and she needs our love and compassion. I felt bad that our views were so diametrically opposed, but I know that God is willing and wanting to lead both of us into a perfect understanding of



these that bear witness of Me” (John 5:39, NASB).

It was in Jesus that “the light of the knowledge of the glory of God” was seen (2 Cor. 4:6, NASB). *Glory* is from a Greek word that means “recognition.” In the Word of Christ we recognize the character of God. If we don’t recognize the character of God in the Word, we must not be getting the message.

2. ASK. The *Word* of God is understood through the *Spirit* of God, and so we ask for it. This is why Ellen White said, “Never should the Bible be studied without prayer” (*Steps to Christ*, p. 91).

Just before my confrontation with Pam that day, a disciple of the Shepherd’s Rod cult had approached me with their argument. She had started to open her Bible when I said, “I don’t study the Bible in order to argue. You can send me something written if you like.”

This has become my personal policy. I won’t open the Bible to share my views with another person unless we have prayed for Jesus to melt our hearts and remove the blinders from our

eyes. Truth is revealed to hearts that are subdued by the Spirit of Truth. This can’t happen while people are yelling and waving the Bible around as if they were in a boxing ring.

3. COMPARE. A correct interpretation will be in agreement with the whole Bible. Pam’s interpretation of the verses that *seem* to prohibit women speaking in church was not in agreement with other passages that endorse women speaking in church. First Corinthians 11:5 talks favorably of women “praying or prophesying” (NASB) in church. There are numerous other passages that convey female participation in the worship of God, including

truth. My experience with her led me to refine my own procedure of interpreting the Bible. Procedure can determine whether we get the facts from the Word, or merely isogetical[†] fiction based on our own presuppositions.

Here are four guidelines I work with:

1. FOCUS. We go to the Bible with the motive of fellowship with Jesus Christ. If we go in order to stockpile arguments and build a case for our favorite hobbyhorse, our selfish motives will eclipse our view of Him. Jesus made this clear when He told the religious leaders: “You search the Scriptures, because you think that in them you have eternal life; and it is

the Old Testament examples of Deborah and Miriam. Pam interpreted the verses she quoted to mean that not one word should come forth from a woman during the worship service. This does not harmonize with the “big picture” that the Bible presents, so I must reject that interpretation.

I have come to understand that “some portions of Scripture are indeed too plain to be misunderstood, but there are others whose meaning does not lie on the surface to be seen at a glance. Scripture must be compared with scripture” (*Steps to Christ*, pp. 90, 91).

4. **THINK.** The gray matter in your cranium doesn’t add to your good looks. God gave it to you to use. Very few of us fulfill our intellectual potential, mainly because many of us come from cultures that thrive on media entertainment rather than study. But Bible study will change all that, for the Lord has told us that “there is nothing more calculated to strengthen the intellect than the study of the Scriptures” (*ibid.*, p. 90). When we study the Word, our brain is maxed out to its highest potential, for our minds come in contact with the Divine Mind. God said, “Come now, and let us reason together” (Isa. 1:18, NASB).

It is a sin for us to exalt human reason over God’s Word, but it is equally wrong to assume that there is no reason for what He says, and that He is merely throwing His weight around with divine arbitrariness. God does not ask us to submit to His Word like mindless beasts, but to seek to see the beautiful picture of Jesus that sometimes hides behind a verbal veil. Then we will yield an intelligent submission based upon an appreciation of His love and sacrifice. True obedience comes from smartening up, and not dumbing down.

Reaching Beyond the Baggage

Pam was searching in her own explosive way. Later, before she moved away to another state, she apologized to some of the Radville members for her rude behavior. What it was that drove her to react that way to me I don’t know, for I’m not her psychiatrist. But Jesus is, and He can heal her mind.

The good news for us today is that God is willing, waiting, *longing*, to reveal Himself to us through His Word. He can reach beyond the emotional baggage we all carry and reveal to us the truth as it is in Jesus. If we study in order to see Jesus, ask for His Spirit, compare scripture with scripture, and then think it all through by reasoning with God, I

don’t see how we can go wrong. ■

* Both Pam and Radville are pseudonyms.

† Isogesis is the practice of reading our presuppositions into the text.

Jennifer Jill Schwirzer is a homemaker living in Putnam, Connecticut. She is also founder of the Michael Ministries Corporation.



Company's Coming*

R. LYNN SAULS

We've had a parade of welcome visitors ever since we retired to Naples, Florida, two years ago.

Former students have looked us up—one couple on their honeymoon. Former colleagues from Southern Adventist University, Andrews University, and Atlantic Union College. Long-lost relatives have been found.

We have enjoyed all the company.

But it sometimes involves a lot of work if we know ahead they're coming. Occasionally guests drop by unannounced or phone from a rest stop on I-75 and give us one or two hours' notice. That's when we wish we had been involved in a lot of work the previous day.

When we know ahead, here's what we might do:

- Mow the lawn on Wednesday instead of putting it off until Friday.

- Weed the shrub beds.

- Put in bedding plants. Once when the heat of summer had ended six months of glorious impatiens blossoms, I pulled out all the wilting impatiens, rushed to Wal-Mart, purchased two dozen caladiums, several bags of peat humus, and a bag of Osmocote, and filled in the empty section of the flower bed. I finished just in time to shower and put on clean clothes before our guests arrived. They were able to sit in the lanai, look out at our tropical backyard, and enjoy not only the shiny green of the citrus trees, the spears of the birds-of-paradise, and the gold of the crotons, but also the brilliant reds of the caladiums.

- Give the house a genteel cleaning. We vacuum in the corners and under the furniture. Everything we can reach is dusted—even the figurines and the picture frames.

- Make repairs. Once I replaced our shabby doorbell with a shiny brass one with a small light that shines continually so that guests couldn't miss it. Too many people who had come to our door had not seen the doorbell and had knocked. If we're sitting in the lanai watching birds, it's harder to hear knuckle knocks than doorbell chimes.

- Inspect the walls for smudges. If scrubbing doesn't care for the smudges, some leftover paint does.

- Clear up clutter. If there isn't time to put each item

where it belongs, we scoop it all up and put it in a box to go through later. Where to put the box? In a place called "garage." (In south Florida where the water table is high, no one has basements. And because of the possibility of strong hurricane winds, seldom is a home built with an attic. What looks like our garage from the outside is really our basement disguised as a garage.)

In summary, we do the equivalent of a northern spring cleaning—and more. That is, if we know you're coming.

But cleaning isn't all.

We check the cupboards. We buy more sweets than we usually stock. If we know your special likes, we plan to serve your favorites. And we consider your dietary restrictions. We phone a few restaurants to see what they're serving vegetarians so we can take you out a time or two.

We want you to come. We want you to have a great time at our house. We want to have all our preparations finished before you get here so we can enjoy your company.

So let us know when you're coming.

And don't worry about the work we do in preparation. We enjoy the neat flower and shrub beds, the freshly mowed lawn, the house clear of clutter, the walls free of smudges, the bright caladiums. We like to be ready before you arrive so we can sit in our lanai and enjoy our house and yard to the fullest. And we keep enjoying them after you've gone.

We all know Jesus is coming.

We should put more effort into being ready for His coming than the coming of former students, colleagues, acquaintances, and long-lost relatives.

Being ready for Jesus also benefits us before His arrival. We enjoy life here so much more after we've let Him prepare us for His coming.

So it seems to me.

** Thanks to my wife, Helen, for helping me with this month's column. And for the care she takes in preparing for company.*

R. Lynn Sauls is retired from teaching English and journalism at the college and university level.



*Let us know
you're coming.*

“We Are Not Legalists”

A congregation that goes from worshipping on Sunday to worshipping on Sabbath has some explaining to do.

BY MARY JUNE FLAIZ-WILKINSON

A

MAZING! YET THERE it was. A 4" x 4" newspaper ad proclaiming that a “community” church had become a “Sabbath”

church. “We are not returning to the Jewish

Sabbath," the ad stated, "as the Sabbath was given before there ever was a Jew. . . . Nor are we legalists, as we do not believe that salvation comes by the Sabbath. We do believe, however, that we are to observe it as an act of obedience and love for God."

Sensing a fascinating story behind the ad, I dialed the number on the ad the following day. Reaching the pastor, I asked, "Could I come and ask some questions?"

"You bet" was his confident answer. "I love to answer questions."

Two days later I found myself seated across the desk from Pastor Stanley F. Fox, a pleasant-faced, middle-aged gentleman. A heavy thatch of salt-and-pepper hair that crowned his head spoke of years of maturity and experience in pastoral ministry.

Explaining my presence, I shared with Pastor Fox that as a Seventh-day Adventist, I had always considered the Sabbath very special. So I was curious as to just what had brought him to the point that he and his congregation began worshipping on the seventh day of the week.

The Beginning

"Well, it's been quite a journey," he said. "A long journey. But God has been with me every step of the way." He tipped his chair back and with a pensive expression on his face stared out of the office window. After a moment he continued. "Early in life I knew that God was calling me to the ministry. But it wasn't until I was in my 20s that the National Baptist Convention ordained me as a full-fledged minister." He smiled in reflection.

"Was this about the time you became interested in the Sabbath?" I wanted to know.

"It was. For it was shortly after my ordina-

tion that someone told me of Seventh-day Adventists. Sunday had always been my Sabbath. Still, I wondered, *What is this about the seventh day?* Determined to find out, I did three long studies on the subject.

"I found out that God had instituted the Sabbath at the time of Creation—long before there ever was a Jew. I had always accepted the Ten Commandments as God's absolutes, the only part of the canon actually written by the hand of God. So why was the fourth commandment forgotten when it was the only one that God prefaced with the word 'remember'? This bothered me.

"I searched the Scriptures through and through for some word from Jesus as to why He had changed the Sabbath to Sunday. There was nothing. When I took the question to other ministers, their answers were vague and conflicting. It seemed that I could never get a scriptural 'Thus saith the Lord' answer."

Again Pastor Fox paused for a moment, searching for words to continue his story. "Though by now I was convinced of the Sabbath, it took me a number of years to actually act on the belief. The very best material I ever

read on the subject was a book, *From Sabbath to Sunday*, by a Dr. Samuele Bakki—Bakkilo. Well, it's kind of an unusual name."

"Samuele Bacchiocchi?"

"That's it! So you've heard of him?"

"I'm in the middle of reading one of his other books," I volunteered.

"Well, I just refer to him as 'my good friend Samuele.' It's much easier.

The Middle

"Eventually I came to the place where I couldn't deny the Holy Spirit's leading any longer. So a year ago this past January I preached to my congregation about the Sabbath."

"Was it easy?" I asked. "Or did it take a lot of courage?"

"Hey, I was scared. Really scared. I had absolutely no idea what the response would be. And that response meant everything to me. I was, after all, their pastor. What if my sermon horrified them? What if they just took off and left? I prayed earnestly that God would take control of the situation.

"In the weeks following the sermon I was relieved to see that no one left the church. In fact, my church board asked me if perhaps we could follow up with some Bible studies on the subject. The

result of these studies was a recommendation by the board that a vote be brought before the church in business session: Do we stay with Sunday worship, or do we accept the seventh day as the Sabbath of our Lord?"

"You must've been nervous by the time the meeting took place," I offered.

"You bet I was. You see, by now I was totally committed to the Sabbath. I had told my members that I didn't want the church split by this issue. We would take a vote, but if just one person voted in the negative, we would

AHTANUM COMMUNITY CHURCH
(A Sabbath Church)

"We are not returning to the Jewish Sabbath, as the Sabbath was given before there was ever a Jew; neither does the Sabbath identify us with any certain group, as it was made for man and not a particular group; nor are we legalists, as we do not believe that salvation comes by the Sabbath. We do believe that we are to observe it as an act of obedience and love for God". (Jn. 14:15)

We are a non-denominational church that recognizes the 7th day Sabbath.

Call 966-9617 for more information or visit us at 2506 S. 86th Ave.

have to drop the plan. This would have a devastating effect on me and my family, as I could not with a clear conscience continue on as their pastor. And where could I go then?

"We had one vocal opponent who continued to actively criticize the suggestion of a change. But he passed away shortly before the vote took place. I choose to believe that God had nothing to do with that, but I have to admit that it made the going a lot easier.

"Finally the big night arrived. Again I was nervous, but then I reasoned that we had committed the results to the Lord, and we knew that He was leading. He would bring about the right answer.

"Should we use secret ballots?' I asked. 'No,' said someone, 'let's be in the open.' The vote was called. As I looked out across the sanctuary I saw a sea of hands. Could it really be true? It was! It was unanimous! Thank You, Lord.

No End in Sight

"God has been so good. When we made the change, I felt that it was necessary to send letters of explanation to my friends, the various Sunday pastors in our community. I have received many interesting letters in return. By and large they've been very kind in their responses. Not one member has left the church because of the change. We're most grateful for that.

"One interesting sidelight: When we made this change we decided to ask the Holy Spirit to help us know just how to keep the Sabbath holy. And He surely has answered that request.

"As an example, one Sabbath shortly after our changeover I decided that I needed to buy a secular book I had seen displayed at a store in the mall. So I hopped into my car, drove into the city (which is a number of miles from my home), parked the car, and walked into the mall.

"Suddenly, just as I was entering the bookstore, I was made aware by the Holy Spirit that this secular activity was not keeping the Sabbath holy. I knew better than to argue with

"We decided to ask the Holy Spirit to help us know just how to keep the Sabbath holy."

God. So I turned on my heel and strode out to my car.

"Many of my members have shared with me similar experiences that have happened to them. All of us together are being taught by the Lord, taught to be faithful and obedient followers. As we continue on this spiritual journey, we know that the Lord is leading us every step of the way. Already we find ourselves looking forward each week to the Sabbath

day and thinking of it as a true delight—a special time to come apart and spend with Jesus."

I asked Pastor Fox to list the texts that he has found most useful in keeping the Sabbath as God intended it.

"Two of my favorite Bible verses are found in Isaiah 58:13, 14," he answered. "God is speaking of the Sabbath as being a delight. And if we keep it holy, He promises that

He will pour out His blessings upon us. As a church we have claimed this promise, and He has answered in abundance." ■

Mary June Flaiz-Wilkinson is a homemaker who lives in Yakima, Washington, with her husband, Stan.



The Reasonable Observer

From the moment I joined the Seventh-day Adventist Church I faced those within the system who expressed not only disbelief of, but nauseous contempt for, our prophetic interpretations. Having been given my first Bible study on America in prophecy during John Paul II's 1979 triumphal visit to the United States, I have never understood the blindness of those who insisted that our "traditional" interpretation of last-day events was outdated, outmoded, and simply wrong, even after the pope had been paraded around "Protestant" America like a football hero. John 9, in which the Pharisees, despite Christ's healing of the boy blind from birth—could nevertheless declare, "This man is not of God," became so relevant. Rather than make history, we (I saw) repeat it.

Of course, I joined the church almost 20 years ago, when the Soviet Union's massive military might covered the globe, when Protestants were still "protesting" something, when no one of stature talked about "civil legislation" to protect Sunday, and when Pat Robertson was nothing but a TV preacher healing hemorrhoids over the airwaves.

There is in law a phrase known as "the reasonable observer," a fictitious personage who supposedly could look at a situation and without prejudice come to a reasonable conclusion regarding it. I have often wondered: What would this "reasonable observer"—looking at what Adventists have said would happen and at what is indeed happening—conclude about our unique eschatology?

More than a century ago we had been predicting that Catholics and Protestants—with a 400-year history of animosity that often led to violence—would eventually unite, at least on common points. In the past few years influential Protestants and Catholics in America have signed documents such as *Evangelicals and Catholics Together* and *The Gift of Salvation*, which stress that both communions have so much in common that they are really "one in Christ."

We also predicted that the United States would enforce the mark of the beast on the world. Not too long ago the U.S. wasn't even able to kick Fidel Castro out of Cuba because of Soviet military might. Now, however, the Soviet Union has disappeared and the United States, the world's only superpower, is certainly poised to fulfill its prophetic role.

For years I've listened to some Adventists mock the notion

that the Sabbath/Sunday controversy could be relevant in a secular, modern world. This idea, they said, was just Ellen White writing for her time, not ours. I wonder what they're saying now, since Pope John Paul II's pastoral letter encouraged not only Sunday worship but "civil legislation" to help it along. Though the pope's letter doesn't mean that blue laws are imminent, it does mean—beyond question—that the Sabbath/Sunday controversy, far from being some antiquated nineteenth-century North American notion, is now a late-twentieth-century issue of worldwide concern (apparently the pope doesn't read left-wing Adventist literature).

And finally, these people mocked the idea of the Christian church ever assuming in America the kind of political control outlined in Ellen White's book *The Great Controversy*. Today the Christian Right, epitomized by Pat Robertson's Christian Coalition—deemed the most "powerful grassroots political movement in America"—has massive power over one of the nation's two dominant political parties and will be a major player in the next millennium.

So what do we have? A United States as the unrivaled world power. The pope urging Sunday worship. Catholics and Protestants uniting theologically. And conservative Catholics and Protestants working in America to gain political control.

Though many issues remain unanswered, I still ask, What would a "reasonable observer"—looking at what we have said would happen and what is happening—have to conclude?

First, such a person would have to conclude that Seventh-day Adventists have incredibly good reasons to continue trusting in the prophetic scenario they have taught and preached about for more than 100 years. Second, the observer would have to conclude that though modern versions of the John 9 Pharisees continue among us, we should smile when they scoff, pat them gently on the head, say something like "God bless you," and move on, trusting in the great prophetic truths our God has graciously poured out upon us in abundance.

It's the only reasonable thing to do.



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



It's Only a Passing Cloud

BY ANITA HEISTAND

It was a checkerboard day. Cloudy, bright-cloudy, bright. My high school-age offspring and I had begun our usual three-mile round-trip Thanksgiving vacation walk, traipsing up and down rock-strewn Ozark hills, along ravines, through trees and brush, and on to a neighboring creek.

We left home stepping right along, always looking for the tall ship-shaped wedge of granite we called "Shiprock." As we climbed the rock, we marveled at the blooming plants rooted in its crevices.

Then we looked among the creek-side pebbles for Indian arrowheads, but found only one. In the search for arrowheads, however, we were attracted to the varied colors and shapes of the pebbles, and some of them found their way back home with us.

Watching the wildlife was a walk specialty. Some squirrels spread themselves flat against the sides of trees, legs to each side, camouflaged (they thought). Others, busily preparing for winter, scratched in the leaves with both "hands" to uncover nuts. Some dug small holes to cache them, while others scurried across the ground to perch on a tree limb and eat a prized hickory nut or acorn. Others couldn't wait that long, and ignored us as they chewed the end of the nut right where they sat.

Birds were also preparing for winter, eating the red berries from haw trees and dogwoods. Blue jays scolded in exasperated tones, brash in the safety of the trees. Shades of green in the forest foliage and brushy thickets were counterpointed by scarlet, gold, and salmon brushstrokes. We caught a glimpse of a deer bounding away, its white flag of a tail registering the creature's alarm.

Becky's foot slipped off a stepping rock and sloshed into the water as we crossed a small creek. "Eeeeh!" she complained, and flipped her sodden foot free of some of its soaked coverings. She didn't realize that this was only the beginning of the wetness she would experience.

As we walked, a cloud moved over. "We're sure going to get rained on," Bruce said. As the oldest of the siblings and a woods "ranger," he delighted in taking the lead. "I guess we'd better go back."

"Oh, no," I assured him. "It's just a little cloud going over. See how bright it is behind the cloud?" The girls

looked doubtful, but walked on obligingly. Our walk was not as brisk as before, and we weren't enjoying it as much. Then raindrops began peppering us, and although the deluge was not long in duration, our hair and clothes were wet and plastered to our bodies.

But that was only the first time. Twice more the young people *knew* we should go home as the sky became cloud covered. I reassured them. But we were rained on—again and again.

"So much for Mom as weather forecaster," one remarked.

We trudged considerably slower as we got closer to home. Janette expressed her extreme fatigue by crawling under the last

fence and up the last few yards to the house. The rain had not been cold enough to chill us, and we weren't made of sugar or salt, so we hadn't melted. Everyone finally admitted (after we were safely home) that it had been a wonderful Thanksgiving walk. And undoubtedly one of the most memorable.

In later months and years it became a family joke during downpours for one of the kids to quip, "It's just a little cloud going over, huh, Mom?" And when we are together at Thanksgiving, we still take walks. Somehow the feast day becomes a time for stretching our legs and our spirits, as well as lifting heavenward our joyful thanks.

Psychological and circumstantial storms have struck each of us at times through the years, of course. When they do, we offer each other a tearful hug or a strengthening hand-clasp along with the consoling reminder, "It's only a cloud going over." We don't include the word "little" anymore. No cloud is insignificant when it's overhead.

Sometimes our reminder can coax a smile. But we know our special phrase is our collective admission that there may be big black clouds as we walk through life. But we are persuaded that they are only passing clouds. Our confidence is in God. ■

Anita Heistand is a freelance writer from Galena, Kansas.



Mosquito Bites



ROSY TETZ

Here is a trick question. Have you ever been bitten by a mosquito? You may be saying, “Yes, lots of times!” but technically, you haven’t. Mosquitoes can’t bite. They don’t have teeth. They can’t even open their mouths—they don’t have jaws.

So how do you get those red itchy bumps that we call mosquito bites? A female mosquito lands on your skin. Out pop six small, sharp needles. (Is this scary or what?) These needles are called stylets. Her stylets poke through your skin—maybe you feel it, maybe you don’t. The needles push down until they hit a blood vessel.

When you spring a leak like this, your blood automatically begins to clot. However, if it clots, the mosquito can’t drink it. So she drips saliva into the wound that has a chemical in it that stops the blood from clotting. The mosquito sips as much blood as she wants, then she flies away.

Most people are allergic to mosquito saliva. That’s why you get that itchy bump—a mosquito “bite.”

The Bible talks about something else that isn’t actually a bite, but is like one. Look at Proverbs 23:32: “But later it bites like a snake. Like a snake, it poisons you” (ICB).

What bites? You’ll have to look in the verses that come before to find out. Verses 29 and 30 tell you: “Some people drink too much wine. They try out all the different kinds of drinks. So they have trouble. They are sad. They fight. They complain. They have unnecessary bruises.”

Alcohol “bites.” It brings you trouble. It makes you sad. It poisons you.

Why do people drink? They think it will make them happy. They hope it will make them brave. They wish it would make them forget.

Some people are sad and want to

escape. Verse 35 tells how these people think: “I wish I could wake up. Then I

would get another drink.” But alcohol can’t make their problems disappear. It just adds more problems.

What do people need? We need Jesus. Jesus won’t help us escape our problems. He’ll help us face our problems. He says, “Come to me, all of you who are tired and have heavy loads. I will give you rest” (Matthew 11:28, ICB).

Alcohol “bites.” Jesus invites.