ADVENTIST
Review

April 15, 1999

Cutting Edge

"It fits you, my son, it fits you!"

The Least Resistance Kids

You've stayed in the church. So what?

LETTERS

Young Widowhood

Thank you so much for Ruth-Ann J. Mosby's "Young Widowhood" (Feb. 18 Cutting Edge Edition). I too was a young widow with a 7-year-old son to raise. How well I remember the lonely years. I no longer fit—not with married folks, older widowed individuals, divorcees, never-marrieds. I was truly alone. I thank God for His love and watchcare during that time.

Dear friends, please take to heart Ruth-Ann's suggestions and a few of my own. Never say "I understand," for truly you do not. Do not say, "Well, dear, you must put this behind you and go on with your life." In God's time, my friends. When the hurting individual wants to talk, please listen. Know that there is healing in talking. Please do not judge the individual for an expressed thought or action. This individual's life as he or she knew it and future plans have been totally wiped out. Above all, please do not compare the death of a spouse to a divorce. They are both very separate and distinctly painful experiences. Be Christ's example to this person. Love them with His love and acceptance.

—Ida K. Sapp
COLLEGEDALE, TENNESSEE

This article touched me in a unique way. I am not a widow, but my husband is a widower. Being a part of his life has given me an insight and new understanding of his grief. I have come to learn (and am still learning) that his grief is a gradual process and a real part of his life. Thank you for the true-to-life personal story.

—Lisa Moyer
SUMMERVILLE, SOUTH CAROLINA

A Love Story

Wow! What a fantastic love story with a surprise ending. (See Christopher J. Small's "A Love Story," Feb. 18.) I immediately read the Bible account. It made Ezekiel 16 personal, real, meaningful.

—Stella Stone
VIA E-MAIL

Feeling Average

Thank you for Stephanie Gulke's fantastic "For All Who Feel Average" (Feb. 18). I've always struggled with feeling just average—in size, ability, looks, and even my spiritual life. So it was with some sense of kinship that I read Gulke's feeling and realized that I am not alone! Thanks for the inspiration.

—Ruth Anne Labate
ABBOTSFORD, BRITISH COLUMBIA, CANADA

Secular Music in Church

I wish to express my disappointment at Allan Martin's reply to the "Blasting Off" question (see The X-Change, Feb. 18). Has he never read the story of Nadab and Abihu, who offered strange fire before the Lord? Singing a secular song ("I Believe I Can Fly") in a sacred place is certainly strange fire. Praise the Lord that there are still young people who will speak out in the Lord's defense! Bravo to that student literature evangelist willing to stand up and be counted.

God was very particular in how He was to be worshiped back in Moses' day, and He hasn't changed. How we worship Him is still important. Go to a mosque in inappropriate attire, and you are given a robe to cover your body properly, and your shoes come off. Go to a Buddhist temple, and your shoes come off in respect for their place of worship. Go to a Catholic church, and there is a feeling of reverence and sacredness. Go to an Adventist church (and many Protestant churches) and wear what you please—miniskirts, minitops, jeans, whatever—just as long as you come. Bring the kind of music you have been listening to all week. Visit with your friends on secular topics in the sanctuary (all ages). What a travesty!

Why are so many youth leaving the church? Because we have no standards anymore. We're afraid to set any standards because we might offend someone. "Every man does what seems right in his own eyes" (see Judges 17:6). So we become more and more lukewarm and nauseating till God is ready to throw up (Rev. 3:16)!

"Higher than the highest human thought can reach is God's ideal for His children" *(Education,* p. 18). So why are we going lower and lower? Because too many are feeding on TV trash all week, so even the lowest

standards in church seem higher than they can reach. So lower them again!

God's standard is dragging in the dirt. Are there any more young people out there willing to lift the standard high and go forward to finish the work? I know there are. God used young people to start this church, and He will use young people to finish it. I invite the older generation to turn off that TV trash and spend more time praying for the youth.

—Ethel F. Heisler
HORSE SHOE, NORTH CAROLINA

Ed Reid Interview

I liked Andy Nash's interview with Ed Reid (Ed Reid: "Proclaiming the End," Feb. 18) very much. Nash brought out plainly Pastor Reid's view of the closeness of Jesus' return. And Pastor Reid is the best at alerting people to give their all to Jesus.

I am concerned, though, about attempts to tie the phrase "with the Lord a day is like a thousand years" (2 Peter 3:8) to Bible prophecy. Through Ellen White, the Lord has said that the last Bible time prophecy was fulfilled in 1844.

—Bill Tassie
BURLINGTON, MICHIGAN

Reid's concern for preparation is commendable, but his fascination with the 6000-year theory has caused him to downplay the context of Psalm 90:4 (the text quoted in 2 Peter 3:8) and miss the obvious application in both places—that a transcendent God perceived time differently than finite men and women. Therefore, the very text used to promote the 6,000-year theory is actually a warning about such theories!

—Gaylan Herr
FALL RIVER, WISCONSIN

I find it disturbing that someone who is presenting intensive research on the last days and is quoting Scripture and Ellen White in what seems to be an honest concern for the salvation of souls is receiving what appears to be ridicule from the *Review*. When someone is trying to wake us up to the "good news" that the church of Christ has been waiting for, it is irritating to see him classified as some kind of date-setting doomsday fanatic.

—Rich Roy
MONTEREY BAY, CALIFORNIA

Why did the *Review* publish an article featuring "the 6,000-year theory"? And why did Andy Nash's interview leave the impression that a discussion of this theory is perfectly all right?

—Kenneth W. Wilson
REEDLEY, CALIFORNIA

Learning the Language

What an excellent idea to publish a list of terms that baffle new Adventists (see "Learning the Language," Feb. 18). Here are a few more: the truth, right arm of the message, end from the beginning, harvest field, Lord's vineyard, the work, backsliders.

—Jan Pearce
GRANTHAM, ENGLAND

You say that ABC stands for Adventist Book Center. Thanks for setting me straight. Here in the heart of Dixie we thought it meant Alabama Beverage Commission.

—Vernon Oliver
HUNTSVILLE, ALABAMA

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

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COVER ILLUSTRATIONS BY FRED COLLINS / © REVIEW AND HERALD® PUBLISHING ASSOCIATION

ADVENTIST
Review

"Behold, I come quickly . . ."

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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 l-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.

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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 © 1999, General Conference of Seventh-day Adventists.

PRINTED IN THE U.S.A.
Vol. 176, No. 15

Best of Both Worlds

ROY ADAMS

I began writing this editorial in a hotel room in Fort Lauderdale, the city by the ocean, the vacation capital of south Florida. Down there on a speaking engagement, I had the opportunity (thanks to my host) of spending the weekend in the very heart of holiday country, my hotel located on a narrow strip of land, with the Atlantic on one side and Fort Lauderdale's Intracoastal Waterway on the other. From my room I could look down on a sea of expensive yachts—small and huge, occupying every berthing space at the marina across the street—and on hundreds of pleasure boats cruising the picturesque waterway.

God is the author of true fun.

Who are these lucky humans that seem to have it all so lavishly together? I wondered as I surveyed the surrounding opulence. *How did they come by such fabulous wealth? Are they happy?*

The first hint of the luxury I would encounter during my brief stay came at the Budget rental lot. As the shuttle driver pulled up to my teeny little bright-red compact Mercury Tracer, I covetously eyed the Jaguars parked just across the three-foot divide, and dreamed of an upgrade. And as I drove away, other Jaguars—joined by Cadillacs, BMWs, Mercedes-Benzes, and other posh unknowns—appeared all around my compact, as if to rub it in.

Of course, not every visitor in town is a millionaire—by no means. But I suspect the vast majority come for just one thing: *pleasure*. For the entire weekend I saw just one other person in the hotel area with a tie.

Checking It Out

But how much fun was really being had? How much happiness was actually flowing? I studied people—in their cars, in the shops, on the street. Sunday afternoon in particular, when I had a few hours to hit the famous beach barefoot and shirtless.

The first thing I noticed spoke volumes, I think. Of the hundreds on the beach, only nine persons (I counted them) were actually in the water. The others? I saw several buried in their books. Some were fast asleep. One woman in dark glasses just sat there, gazing into horizontal space. Scores of others—alone or in small groups—were simply sitting around on the seawall or on the sand, looking at passersby and being looked at in return.

In the Elbow Room, a two-story bar just across the road from the beach, bare-chested guys and a sprinkling of young women clad in only slightly more stood shoulder to shoulder—a bottle or can or glass in every hand, gazing down on folks in the street below, apparently oblivious to the blaring music and flashing strobe lights in the bar all around them. Their body language said it all: *the action is somewhere else*.

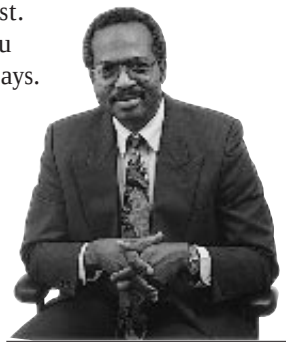
And that, as I see it, is a large part of our problem as Adventists. We think the action is somewhere else.

Is happiness to be found in a can of beer, a bottle of spirits, in strobe lights and rock music, in late-night flings?

I guess the real impact of the night before comes the morning after. As I headed back to the airport, listening to beautiful Spanish mood songs on the radio (as I like to do whenever I visit Florida or California), I felt real good inside—no worry that the fun I'd had the previous evening might mean a broken home, an "unwanted" child, an abortion, an addiction, a dreaded disease.

In a letter to junior devil Wormwood in C. S. Lewis's *Screwtape Letters*, senior devil Screwtape makes the interesting observation that though he and his cohorts had used pleasure to snare many, pleasure itself was not invented by them. "He [God] made the pleasures," Screwtape says. "All our research so far has not enabled us to produce one. All we can do is to encourage the humans to take the pleasures which our Enemy has produced . . . [and use them] at times, or in ways, or in degrees, which He has forbidden."

It's not sinful to own a yacht, or to go in search of sun or sand or surf. Nor is it evil to drive an expensive car, if you've put God's mission first. No, God is the author of true fun. "You will show me the path of life," David says. "In Your presence is fullness of joy; at Your right hand are pleasures forevermore" (Ps. 16:11, NKJV). It's the privilege of the Christian to enjoy life here to the full, and still look forward to the fadeless joys of the hereafter—the best of both worlds! How about that?



The Rest of Your Life

STEPHEN CHAVEZ

Remember the Sabbath day by keeping it holy" (Ex.20:8, NIV). Among Seventh-day Adventists, these may be some of the most familiar words in the Bible. The seventh-day Sabbath is our connection with God as both our Creator (verse 11) and our Redeemer (Deut. 5:15). Whenever we gather to worship and fellowship on the seventh day of the week, we are acknowledging our loyalty to God, that He is the one who makes us holy (Eze. 20:12).

Remember to save time to be alone with God.

The word *Sabbath* comes from the Hebrew word *to rest*. From Creation it was God's intention that one day of each week would be a time of rest and reflection. A time to be rejuvenated physically, emotionally, and spiritually.

But just as the Jews of biblical times buried the Sabbath under heaps of legalistic traditions, and the majority of Christians have all but ignored the claims of this sacred day, there's a distinct possibility that we also can miss the benefits that God has in store for those who honor Him on His special day.

To get the maximum benefit of the 24 hours each week—from sundown Friday to sundown Saturday—that we set aside to worship and honor God, I offer these few suggestions that I have found useful:

1. Be prepared. The Sabbath is most meaningful if it's part of a relationship that lasts all week long. A schedule that leaves God out of the picture during the week is going to make the seventh day seem empty and without purpose. But if we can trace the Lord's involvement in our lives over the previous week, our hearts will be filled with His love to share with our fellow believers when we meet together for worship.

2. Praise Him in public. Sabbath study and worship services should be places where we can share what the Lord is doing in our lives. Our songs, prayers, testimonies, and sermons are the vehicles through which we honor God for His mercies and dedicate ourselves to building up His kingdom.

Realistically, however, not everyone who attends worship services is carrying a song in his or her heart. The world and its cares can brutalize even the strongest of us from time to time. Sometimes it's all we can do to drag ourselves to services. Ask the Holy Spirit to make you sensitive to the unspoken needs of those who share your pew, those you meet in the hallway. Let the ministry of the Spirit soothe every heart and speak to every need.

3. Nurture relationships. The Sabbath is not only a time to cultivate our relationship with God; it's also a time to cultivate relationships with others. For families, having special Sabbath traditions is a great way to keep the day special—whether they're in the form of special food, music, recreation, reading, etc.

Take time to visit with your fellow church members. Some of my most memorable Sabbath afternoons have been spent in members' backyards, under the shade trees, eating an impromptu potluck dinner, sharing stories, and creating memories.

The Sabbath is also a good time to get acquainted with your neighbors—you know, those people you wave at when you're on your way to work and again when you come home. Don't take any literature, just get to know them. Find out about their backgrounds and their interests, then you can more intelligently speak to them when they feel comfortable sharing their spiritual needs with you.

4. Be a blessing. Lots of people use the Sabbath hours to do the good things they don't get a chance to do the rest of the week: visiting the sick, encouraging the elderly, feeding the hungry, telling stories to neighborhood children, taking the youth on a hike, helping someone study the Bible, etc. We have a lot to offer, and the Sabbath is an ideal time to offer it.

5. Be selective. Sometimes the Sabbath is packed with so many meetings, appointments, and responsibilities that it's hardly a day of rest. In all your Sabbath responsibilities, remember to save time to be alone with God. Read a book, take a walk, leave the crowds behind.

Words such as "spirituality," "meditation," "bonding," and "renewal" are suddenly in vogue. But growing closer to God and to each other through the Sabbath was His idea. And it's good for the rest of your life.

GIVE & TAKE

LOVE'S WHISPER

Why do I like a mournful day,
When gray clouds press near the earth,
Hiding the distant, blue-sky splendor?

Why do I take a somber pleasure
In seeing the bright flames of the maples
Gently muted and blurred by the mist?

Why does the murmur of rain down the spout,
Or the melancholy cry of the crows,
Draw from me an answering response?

Do I remember an ancient sorrow,
A pain grown familiar through centuries—
The loss of Eden's pure joy?

Do I wrap tightly about my heart
The haunting beauty, dimmed but not quenched,
That whispers of a Creator's undying love?

—Carrol Grady, Snohomish, Washington

PHOTO © PHOTODISC

ADVENTIST LIFE

Once a year we have a church hayride on our farm, and this year was our children's first time to go. We told our 2-year-old, Alexa, that we would be riding on hay when it got dark outside.

Apparently we eat haystacks more than we realize, because she kept asking, "Are we riding haystacks?"

—Mark and Caroline Fisher, Bristow, Oklahoma

ILLUSTRATION BY TERRY CREWS

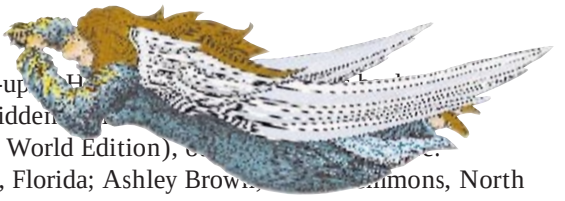
DOWN BY THE RIVERSIDE

SITTING PRETTY: On a recent camping trip to northern California, Lewis Nagel unfolded his favorite chair, adjusted his favorite hat, and caught up on his favorite magazine (we like to think). *Photo by Marsha Nagel.*

CONTEST: CREATIVE READING

What's the most unique place you could possibly read the *Adventist Review*? Come up with an idea, snap a picture of it, and send it to "Creative Reading" at the Give & Take address below. We'll award $50 to the best entry and *Review* caps to *all* published entries. So get your kids involved and join the fun. Deadline for receipt of submissions: May 24.

HERALD'S TRUMPET



Hey, kids (and curious grown-up[illegible]). H[illegible] Herald's trumpet is once again hidden[illegible].

In our last contest (March 11 World Edition), c[illegible]. Michelle Fowler, from Clermont, Florida; Ashley Brow[illegible]mmons, North Carolina; and David Daum, from Goshen, Connecticut. Michelle, Ashley, and David received *Miracle Stories From the Bible*, a Review and Herald book by Ruth Redding Brand and Charles Mills. Where was the trumpet? On page 15.

If you can find the trumpet this time, send your postcard to Herald's Trumpet at the Give & Take address on this page. The prize is *Detective Zack: Secret of Blackloch Castle*, a Pacific Press book by Jerry D. Thomas. Look for the three winners' names in the May 27 AnchorPoints Edition. Have fun searching!

CONTRIBUTE TO GIVE & TAKE

We can especially use submissions to these categories: Adventist Quotes, Readers' Exchange, Jots & Tittles, and Dream Center. And we can always use top-quality photos/captions, tasteful drawings and cartoons, brief poems, and other fast-paced items. Send submissions (which won't be acknowledged or returned) to Give & Take, Adventist Review, *12501 Old Columbia Pike, Silver Spring, MD 20904; fax: 301-680-6638; e-mail: 74532.2564@compuserve.com.*

The Least Resistance Kids

Every generation has them. I'm one. Maybe you are too.

BY ANDY NASH

PERHAPS WE SHOULD CLARIFY something. Staying in the church doesn't, on its own, mean a thing. Too often we automatically treat those who stay as heroes, never mind what they're doing while they're staying. They might just be taking up pew space—or worse, scaring others away. More than once I've been contacted by parents and grandparents who ask, "Why can't my kid stay in the church, like you have?" But these good people don't even know *why* I stayed. Maybe I just stayed for the status, for the security, for the free potluck dinners.

The truth is, many of us stayed simply because we never felt the desire to go. By staying in the church—a safe, warm, comfortable family—we actually chose the path of least resistance. For us, church was hardly a strained paddle upstream; it was a tranquil glide downstream. We stayed in church because we loved it there. Like Joseph, we were the apple of our church family's eye. We were given beautifully ornamented coats—and they fit. *We fit.* We were affirmed from the pulpit and hugged in the lobby. We loved growing up Adventist and, though frustrated from time to time, we never really considered leaving.

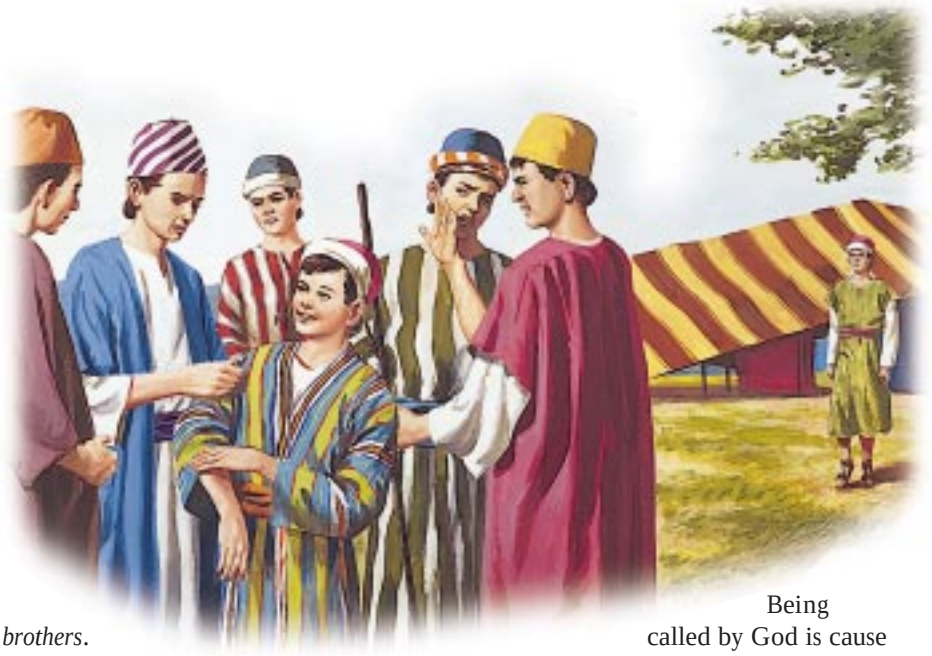
We're the least resistance kids.

Being a least resistance kid, of course, isn't a bad thing in itself. Many least resistance kids stay in the church for all the right reasons—Jesus, truth, service. Others stay for the wrong reasons. It would have been just as well that they left. Better to realize you're cold and get hot than never realize it at all.

Whatever our motivation, *all* least resistance kids would do well to imitate the life principles modeled by that quintessential least resistance kid, Joseph. And while we find these principles in Scripture itself, perhaps it would be most appropriate to review them in the context of a bedtime storybook[1] we least resistance kids know so well . . .

Keep Your Balance

Joseph showed his new coat of many colors to his ten older



brothers. They said, "Our father never made us coats of many colors." The brothers were angry, very angry, because of Joseph's new coat.

A pedestal can be a lonely place. Not long ago nationally syndicated radio host Dr. Laura Schlesinger was asked to name the hardest part about being Dr. Laura. Her voice breaking, the morality-touting Schlesinger answered: "The envy." Just days before it had been revealed that she had had a promiscuous relationship before marriage. Within hours she was hearing it from her detractors. "You think you're so holy," screamed the faxes. "Serves you right!"

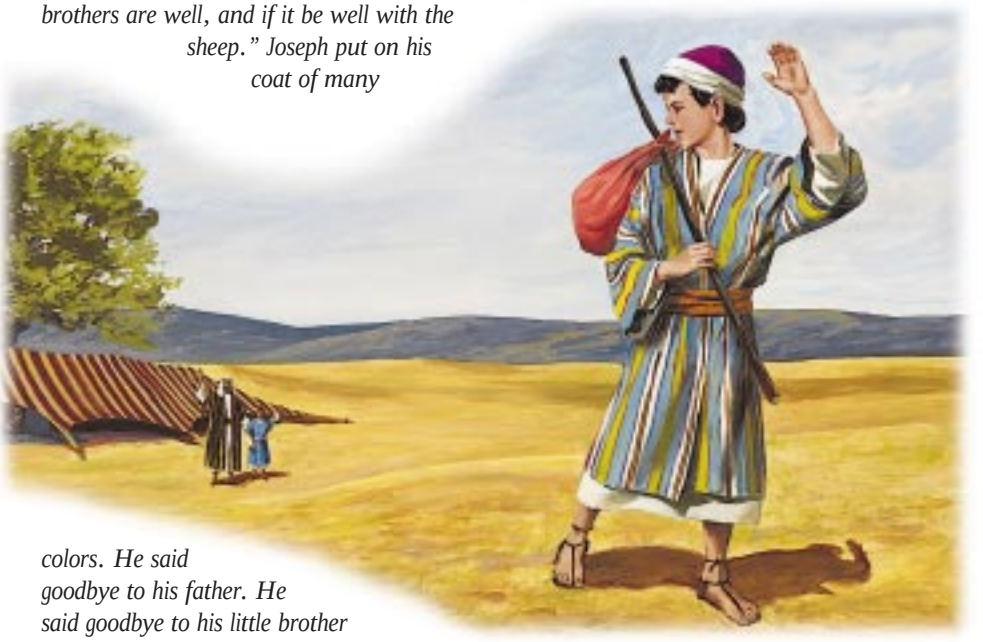
Those who stay in the church might, at times, experience similar animosity. Peers and pundits will look for opportunities to trounce, to bring you down. This, of course, is puzzling. Being a Christian, at its heart, is about recognizing that we're already down—that we desperately need a Saviour. No matter. Being part of an often arrogant Christian community means that others will, understandably, assume that you're arrogant too.

On one hand, then, be careful not to perpetuate the ill feelings. It's fine to recognize that God has made your sheaf of wheat stand tall, but don't keep telling everyone about it. Being called by God is cause for humility, not pride. Further, tell your church family—the adulating Jacobs in your midst—to stop doting on Rachel's kids and start making coats for Leah's.

On the other hand, don't apologize for staying. As a church member, you *will* feel pressured to appease others by denying or dumbing down your beliefs. Don't do it. Better to face being labeled an arrogant Adventist than a spineless arrogant Adventist.

Make Yourself Uncomfortable

When they had been gone a long time, father Jacob said to Joseph, "Go see if your brothers are well, and if it be well with the sheep." Joseph put on his coat of many colors. He said goodbye to his father. He said goodbye to his little brother Benjamin. Then he began the long, long walk.



As least resistance kids, one of our biggest temptations will be to settle for a low-impact existence inside "Jacob's tent"—College Place or Collegedale, Avondale or Stanborough Park. Not that you can't be a radical disciple in these Adventist strongholds; it's just harder.

In an earlier article,[2] I used the metaphor of American-style football players reversing field. The greatest football players in history were the ones who weren't afraid to take risks, to cut back, to go against the grain. For Christians it's no different. To be better than average witnesses for Jesus Christ, we have to be willing to go against the grain, to step out of the proverbial comfort zone—and then step out again. That's where the spiritual thrills set in; that's where the watching universe leaps to their feet.

Seeking ministries outside our comfort zones not only bears fresh fruit, but guards against the intoxicating wine called the status quo. Even Jesus recognized how hard it was to minister in familiar surroundings. "Only in his hometown," He said, "among his relatives and in his own house is a prophet without honor" (Mark 6:4, NIV).

If you don't feel challenged where

Illustrations by Fred Collins / © Review and Herald® Publishing Association

you are, if your gifts are stagnating, if you're losing touch with the "real world," then get out. Get back to the fields. You might even find a few lost sheep in the process.

If you *do* feel challenged where you are, then stay there. For example, if your local congregation is dysfunctional in some way, then change your paradigm—be a missionary to them. Behold, you've just left your comfort zone.

Fortify Your Soul

The traders took Joseph and went on their way. . . . Joseph cried, and cried, and cried. Then Joseph stopped crying. He said, "I will be brave. God will take care of me."

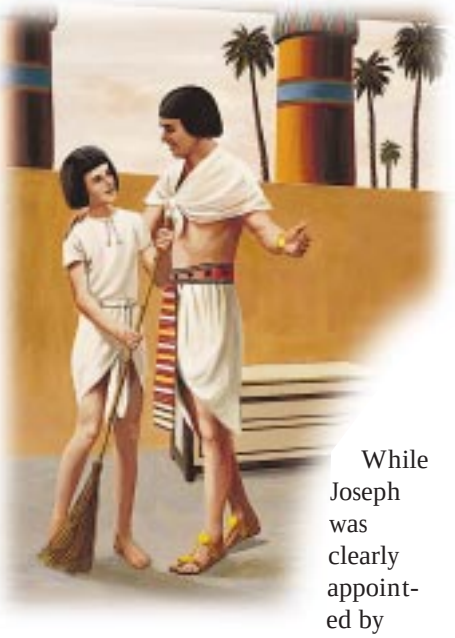
Sometimes when we leave a comfort zone, we enter a danger zone. We face real trials, cry real tears, experience real anguish. Knowing mounds of Bible trivia probably isn't going to help a whole lot. Ellen White notes that when Joseph was sold into slavery—"a fate more to be feared than death"—he "gave himself fully to the Lord."[3] We must do the same. We must entrust ourselves to God's care, sinking deep into His purposes.

In a healthy way, this alarms me. Sometimes I feel distressingly "lite," like I have the spiritual depth of a spoon. I want more. I want the depth of a spring. I want the kind of depth, both in knowledge and experience, that anchors me through life's coldest blasts—betrayal, failure, disease, death. I want to cry tears—God's tears.

A friend of mine has a baby grandson who doesn't know when he's hungry. Obviously he needs to be fed anyway. Sometimes we don't know when we're hungry. But our souls need to be fed anyway. Fortifying our souls means not just *believing* in prayer and study, but *praying and studying*. It also means committing to a local church—*one* local church. Many Adventists in multichurch areas have taken to church-hopping. "We want to experience a variety of churches," they say. What they're really saying is "We don't want to invest our time and effort in one local church." Let's be clear—if you're church-hopping, you're an unchurched person. Find a church and get involved in all aspects—including Sabbath school and a small group. Fortify your soul.

Strive for Excellence

Down in Egypt the traders sold Joseph to a man named Potiphar. Joseph had to work hard. His legs got tired, his back got tired, but he did his work well. When he swept the floor he was careful to sweep in the corners. When he pulled weeds in the garden he pulled every one. Potiphar said, "You are a good worker, Joseph."



While Joseph was clearly appointed by God, *staying* appointed was up to him. "The marked prosperity which attended everything placed under Joseph's care," writes Ellen White, "was not the result of a direct miracle; but his industry, care, and energy were crowned with the divine blessing. Joseph attributed his success to the favor of God, and even his idolatrous master accepted this as the secret of his unparalleled prosperity. Without steadfast, well-directed effort, however, success could never have been attained."[4]

The difference excellence makes.

This past January, on the American holiday honoring Martin Luther King, Jr., a local radio station replayed King's entire "I Have a Dream" speech given at the Lincoln Memorial in Washington, D.C. As I listened to the memorable address—much of which I'd never heard—I was impressed by two things. First, King's message wasn't all that new. For centuries, in one fashion or another, people had been calling for equal rights. King's call was merely an echo. But—and this was my second impression—the brilliance with which King *delivered* that echo still rings clear, still fills the airwaves three decades later.

As my former journalism professor,

R. Lynn Sauls, used to emphasize: We were made in God's image. When God created He was able to say, "It is good." Therefore, when we create we should also be able to say, "It is good."

Can we say it?

Occasionally we can. Ian Sweeney preaching. Janice Chandler singing. Adam Rose academics. Erik Stenbakken photography. Occasionally we can.

For the rest of us, the call remains the same: Sweep in every corner, pull every weed. The Potiphars are watching.

Get Relevant

Joseph learned to talk like the people of Egypt. He wore clothes like the people of Egypt. He cut his hair like the people of Egypt.

Why *did* Joseph dress like the people of Egypt? Certainly after becoming second in command, Joseph could have taken a stand in this area. Yet we have no record of it.

Apparently such reform wasn't on Joseph's agenda. For that matter, it wasn't on Jesus', either. Could it be that the reason we have no reliable physical description of Jesus is that He wasn't terribly interested in making an exterior statement?

Being relevant is about changing an unbelieving crowd from within—about focusing on major issues at the expense of minor ones. For example, in teaching love (His agenda), Jesus told a parable—the rich man and Lazarus (see Luke 16:19-31)—that was theologically ludicrous. But because His Pharisee listeners (the Sadducees weren't present) believed in an immediate afterlife, Jesus used that imagery to show the results of not loving. He got his main message across.

Frankly, I'm embarrassed by the main message Adventists sometimes get across—i.e., no pork, no alcohol, no Saturday shopping. While I support these standards, I don't believe they truly change a crowd from within—at least not the crowd's hearts. If we're truly trying to reach secular people—we are, aren't we?—we must learn to selectively deemphasize the minor issues (wedding bands, Christmas trees, dairy products) that alienate them. *We must . . .*

Meet the people: Sure, we might have a *few* secular friends with whom we're trying to build kingdom relationships. (Some have discovered that starting "safe"—with activities like neighborhood get-togethers, church volleyball games, and casual seeker services—works better than "Hey, want to go to church?") But what about the secular masses that seem impossible to pare into one-on-one friendships? Bill Hybels and Mark Mittelberg suggest, among other excellent ideas, "strategic consumerism"—frequenting the same places, such as restaurants and hair salons, with the intention of building friendships with specific employees there.[5] In other words, when you eat at Perkins, always request the same server—and be a decent customer.

Where they are: Grenville Kent suggests, for example, that just as Paul studied the pagan idols in Athens, we should study contemporary pop culture to understand better where unbelievers are coming from. "Any serious gospel communicator," writes Kent, "needs to understand pop culture, today's secular religion. Films or TV should not set the agenda for Christian debate and teaching, but they can introduce and apply it. We must put our message in terms and symbols that are 'worldly'—that is, understood on this planet. Too often Christian words and symbols never get past the lost sheep, and faith seems to be stuck in the past." For example, Kent cites the popular film *Terminator II*. "The Schwarzenegger character is father to the young brat John, never leaves him, never gets drunk, never hits him. He doesn't kill anyone. In the end, he even dies to save John and the world from destruction. This is a popcorn Jesus, a celluloid Messiah. The film was so popular because it meets a need in people's thinking. What a brilliant opener to show how the real Jesus is even better!"[6]

The trick with relevance, of course, is not to compromise your primary objective. True, Joseph talked like, wore clothes like, and cut his hair like the people of Egypt. But, as our story reminds us, *there was one thing he would never, never do like the people of Egypt. The people of Egypt prayed to an idol. . . . But Joseph prayed always to the God of heaven, as Jacob his father had taught him.*

Love Those Around You

Then came the time of no rain. And because there was no rain, nothing grew. There was no corn for the people to eat, no corn for the cows or the horses. . . . Joseph opened up the storehouses and sold the people corn.

The formula has always been the same. Meet people's felt needs first. Joseph did it; Jesus did it. We must do it. How many times, after all, has an unbeliever walked up to you and said, "You know, I was really touched by all the teachings you crammed down my throat, and I, uh, was just wondering whether you could show me some kindness"?

Ridiculous, of course. Yet too many Adventists still seem to place more

might resent all the fuss made over a selfish brat's reappearance—"Turn down that music!" Like the vineyard servants who began working early in the day (Matthew 20), we might be maddened that the late-arrivers got the same wage.

Not long ago I witnessed a tear-soaked exchange between two Adventists, both of whom were fighting for a particular cause. The first person had championed this cause for many years and had gotten little credit. The second person had only recently arrived on the scene but had gotten lots of credit. My heart soared as I watched *both* realize that, for someone to be the wings, someone else has to be the wind.

Joseph not only forgave his brothers, but gave them "the best of the land" (Gen. 47:11)—"a section of country," adds Ellen White, "well-watered and fertile . . . affording every advantage for their speedy increase."[8] And of course there *would* be a speedy increase. In fact, it would be Joseph's brothers and sons, not Joseph himself, who would make up the 12 tribes of Israel.

We lifelong Adventists also must be willing to give our returning brothers and sisters the best part of the land, to pass the torch *sooner* rather than later. Among other things, they'll be able to relate better to the secular crowd than we ever will. We must be the wind under their wings.

In a sense, Joseph grew up Adventist. He anticipated an Advent from within a religious community he loved—and never felt tempted to leave. For Joseph, as for many of us, staying was easy. But as his impeccable life teaches us, staying isn't enough. As least resistance kids, we must continually challenge ourselves to escalating forms of devotion and service—to the holy love that will transform our world. Because in the end—at the Advent—it's not whether we stuck around, but what we did while we were here. ■

stock in being right than in being nice. Comments Jon Paulien, "In my experience—and that of many others—Adventists often seem to be less caring and less ethical than even the average secular person. We can be more interested in saving a dollar than in the welfare of the person we're doing business with. Some Adventists give the impression that they would find it easier to cheat in business and to abuse spouse or children than to eat a piece of pork."[7]

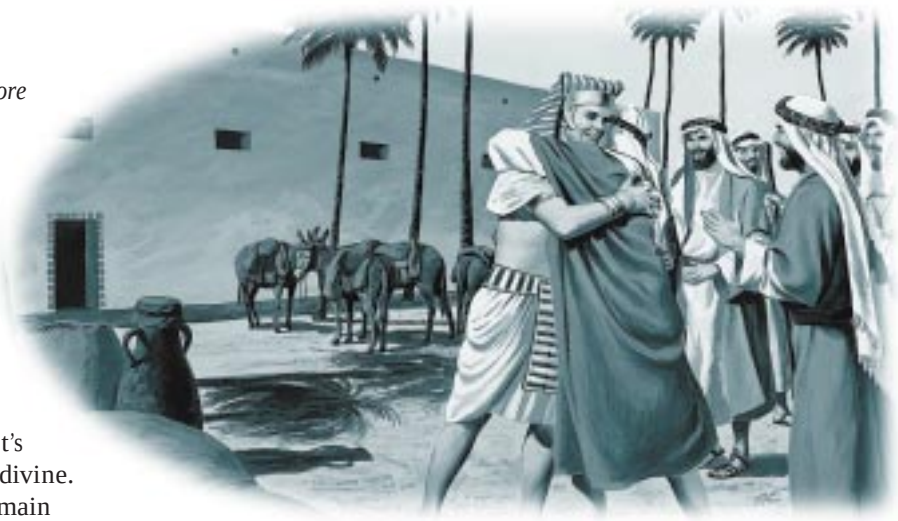
Let's be candid—morale in many Adventist circles—including the world headquarters—has been low, and another satellite initiative or position statement isn't going to help. We need a basin and a towel.

Multiply Grace

Joseph stood up before his brothers, and they still did not know him. Then he said, "I am Joseph." . . . "Don't be afraid. Come to me." Joseph hugged Benjamin and all his brothers.

Is there a more powerful moment in the Old Testament? It's powerful because it's divine.

Meanwhile, we remain human. We want instant credit—and I'm not talking MasterCard. Often, when runaways return, we homebodies might feel strangely invaded. Like the prodigal's older brother (Luke 15), we



[1] Etta B. Degering, *My Bible Friends* (Washington, D.C.: Review and Herald Pub. Assn., 1963), book 1. Excerpts and illustrations used with permission.

[2] Andy Nash, "Going Against the Grain," *Adventist Review*, July 31, 1997 (special issue on Global Mission).

[3] Ellen White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1890), pp. 211-214.

[4] *Ibid.*, pp. 214-217.

[5] Bill Hybels and Mark Mittelberg, *Contagious Christianity* (Grand Rapids: Zondervan Pub. Co., 1994), pp. 115-117.

[6] Grenville Kent, "My Angel Goes to Movies," *Unleash the Dream: A New Generation Challenges the Church They Love* (Hagerstown, MD.: Review and Herald Pub. Assn., 1999).

[7] Jon Paulien, *What the Bible Says About the End-time*, (Hagerstown, Md.: Review and Herald Pub. Assn., 1994), p. 91.

[8] White, p. 232.

Andy Nash is an assistant editor of the Adventist Review.

How to Change the World

CHRIS BLAKE

God has a challenge for you. He says, "I want you—yes, you with your eyeballs grabbing these words—to change the world." You might think He's kidding, but He's not. Not only that, He's already demonstrated how to do it, because Jesus landed on this spinning blue ball clutching the same assignment in His tiny fists: "Change the world!" How did He meet His challenge?

Can you imagine the PR campaign Jesus could orchestrate? How many kingdoms could He conquer merely through His charisma? Picture Him opening His own rabbinical university system to train students. Or would He invent a printing press or a solar-powered satellite dish?

Instead, Jesus gathered up a few thin-skinned, thickheaded men and simply and powerfully shared Himself. That's all, basically.

This month the conneXions99 conference convenes in Washington, D.C., with the purpose of changing the world. Attendees should be aware that they will change the world no matter what. We cannot exist without influence. A superb bumper sticker would be: Everything matters. Every thought, word, and act moves my world.

One of the most telling indicators of the validity of this reality is that Jesus rolled up His head covering neatly in a corner immediately after His resurrection. This might be one of the last things I would think of doing after my resurrection. But through His seemingly insignificant act of housekeeping, the headpiece becomes one more piece of evidence that thieves did not steal His body.

We must be faithful in smallness; it is what we do in our "free time" that determines who we truly are. Jesus says, "The person who is faithful in little things can be trusted in the bigger things."[1] In other words, if we can't be trusted with little things here, can we be trusted with the universe? We can render to God no better service than being trustworthy in the daily moments of life.

In *Mere Christianity* C. S. Lewis comments, "Good and evil both increase at compound interest. That is why the little decisions you and I make every day are of such infinite importance. The smallest good act today is the capture of a strategic point from which, a few months later, you may be able to go on to victories you never dreamed of."

When in the course of five days recently the president of the United States was acquitted and the president of the Seventh-day Adventist Church resigned, I asked my family the following Sabbath afternoon how the two events had affected them.

"Not a whole lot" was the consensus. "We expected the first, and we're saddened by the second, but our lives aren't seriously altered, and our belief system hasn't changed."

Suddenly I was struck with an epiphany. I said, "Well, being a president is an important job. It's almost as important as being a mother or a father."[2] We were quiet then for a while, reflecting on the import of that truth. (Other roles, such as that of a close friend, are similarly significant.)

If something happens to a parent or a child, it matters more than all the headlines in the century. God has granted to each of us incredibly important positions here on earth, more important than we normally think.

When we speak of greatness, we tend to use terms denoting largeness, but Jesus came to establish an upside-down kingdom. He appeared as an embryo in the womb of a teenaged woman. He concentrated His ministry on a small group of followers. His early church met in small groups, in their homes. Anyone who has focused the sun's light through a magnifying glass knows why He worked this way. When the circle is smallest, the heat is the greatest.

Greatness in little things. Salvation is represented in a piece of bread and a cup.

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[1] See Luke 16:10.

[2] I believe Robert Folkenberg and Bill Clinton would agree.

Chris Blake teaches English at a small Adventist college in Lincoln, Nebraska. He has a small family of two children and one wife. He says they're truly great.

Illustration by Terry Crews

the final

Just what kind of people take Bible classes at a state university?

BY ED CHRISTIAN

IT WAS ABOUT HALFWAY THROUGH THE semester in my Old Testament as Literature class, when a student I'll call Angelo raised his hand. "If God is who you say He is," he began, "why does He allow suffering?"

Angelo wasn't the only one with such questions. I had several students who weren't sure they believed in God. Generally they listened and learned, but Angelo was apparently feeling combative that day.

Actually, it was a good sign. It often means that the Holy Spirit is working to bring a person under conviction.

My Mission Field

As an English teacher at a state university, I teach Old Testament in the fall semester and New Testament in the spring. The classes are not required, but they are always full. I teach the Bible not only as literature, but as God's Word, as it claims itself to be. I tell my students that if they really want to understand the Bible, they have to suspend their disbelief for the semester and let the Book "talk" to them.

I believe that "the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, . . . and able to judge the thoughts and intentions of the heart" (Heb. 4:12, NASB). I also believe that if I present it faithfully, God's Word will change lives.

I also assume that all of the students in my Bible classes are there because the Holy Spirit has moved them to take the class, so that they can hear God's Word and be transformed by it. Teaching these classes is a wonderful privilege, but a heavy responsibility. What I say may well bring students to Christ—or turn them away from Him.

I pray for all of my students, but I pray especially for those who have not yet accepted God. I pray also that God will use

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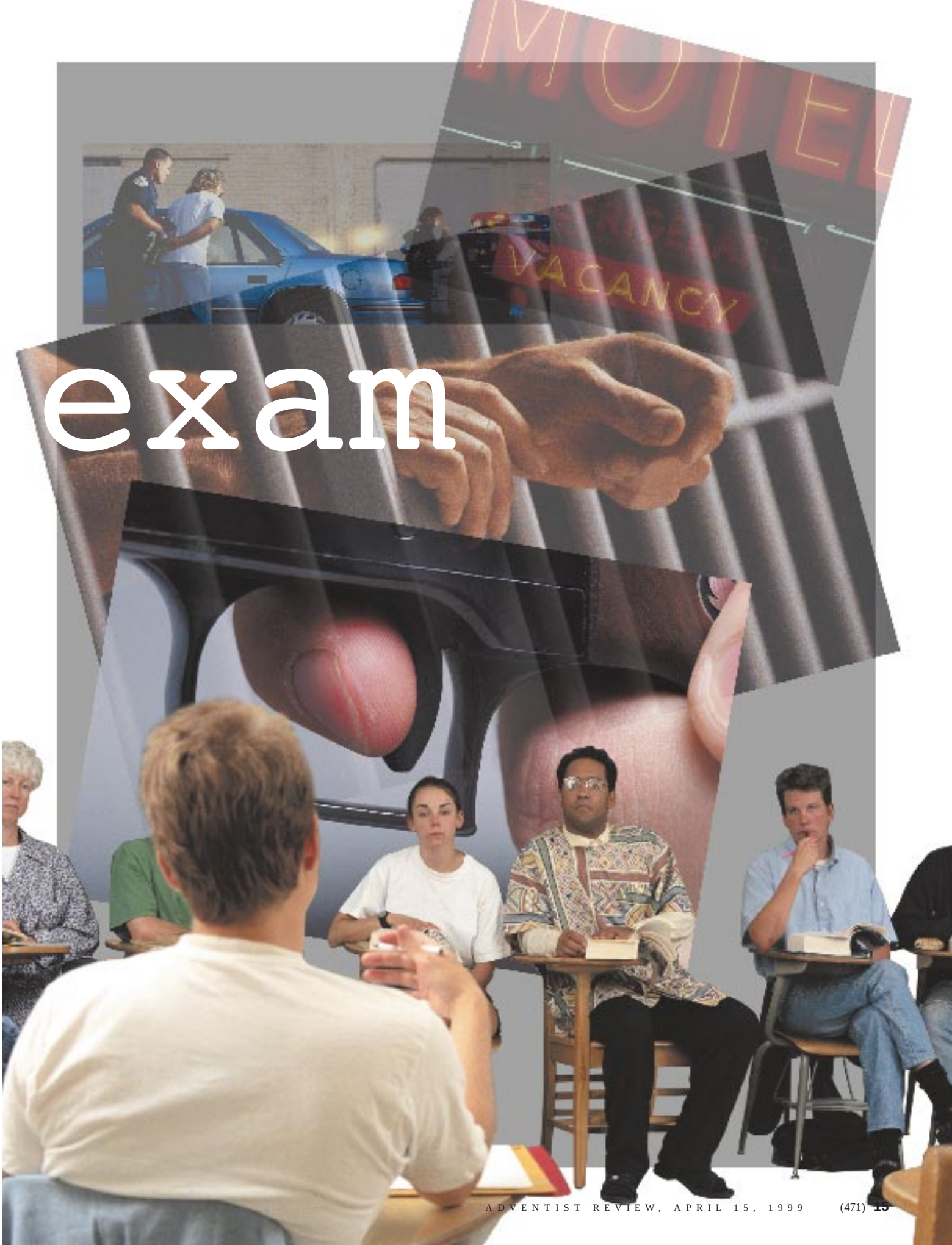


exam

me as His mouthpiece, especially when they raise questions and make comments in class.

How I answered Angelo that day doesn't matter. It's the rest of the story that matters, a story I knew nothing about until the semester was over and I was grading the final papers. One of my assignment options had been for students to write about how the class had changed their lives. That was the option Angelo chose, and the following is his story. He titled it "Satan's Test and God's Love."

The Scene Opens

Angelo's father died when Angelo was 12, and because his mother worked double shifts to make ends meet, Angelo was left a virtual orphan. He blamed God for leaving him alone in the world, and he began getting into trouble—drinking, using drugs, getting suspended from school.

After he finished high school, Angelo continued his wild and reckless life. By this time many of his friends had been jailed, been killed in street violence, died in car crashes, or taken their own lives.

A year before, Angelo's older sister and her husband had moved in with Angelo and his mother. Eventually his sister decided to end her marriage and told her husband to move out. He asked if he could stay until his next paycheck came.

The next night, while Angelo and his mother were asleep, this man drugged, tied up, gagged, and raped his own wife. Early the next morning he carried her out of the house and drove her to a New Jersey motel.

There the husband prepared to kill his wife for rejecting him, but he decided to go buy some drugs first. While he was away a cleaning woman came in, found Angelo's sister gagged and tied to the bed, and released her. The husband, thwarted, actually called Angelo, told him what he'd done, and promised he'd be back. Eventually he was arrested and spent a few months in jail.

The brother-in-law was still in jail when Angelo registered late for classes at my school. "This class called out to me," he wrote, even though he hated God, blaming Him for allowing the evil in his life. (Angelo had taken my course entitled The Bible as Story the previous semester, but seemed quite uninterested. When he tried to register for my Old Testament class, it was already full. Angelo came to my office and personally asked me to let him in. I considered telling him to wait until the next fall, but fearing I might quench the Spirit, I signed the permission slip.)

The day before Angelo's brother-in-law got out of jail, Angelo's sister presented Angelo with a handgun. The unspoken understanding was that Angelo would "do the honorable thing" and kill her estranged husband.

The unspoken understanding was that Angelo would kill his sister's estranged husband.

So as Angelo listened to me talk about God's love for him, as he read his Bible every day, looking up the scores of texts I assigned, coming to understand God's call to him, he was planning a murder. As he wrote, "for many nights I was unable to sleep as I visualized killing him. I had it all planned out, and I was on my way to do it, but something stopped me."

The Plot Thickens

We had spent two days studying Job, the question of suffering, and the great controversy between Christ and Satan. I explained that the whole world is a battlefield and that the struggle between God and Satan takes place in each of our lives individually. I tried to show that while much of our suffering is the result of our own decisions, some of it is the result of the natural effects of our ancestors' choices; some is owing to our accidentally getting in the way of evil people, or merely living in a world gone wrong. I also tried to demonstrate that if we're willing, God will use us as soldiers in the great war, doing our part to win the battle. Quoting Revelation 13:10, I explained to the class that our role is to endure patiently and remain faithful and true to God.

We never know when the Holy Spirit will break through and change a life—what words will be said, what texts will register, what prayers will be answered—but this is when God touched Angelo's heart and drew him close.

Angelo gave his anger and hatred to God. He gave up his plan to murder his brother-in-law; he decided that it was Satan's plot to destroy his own life. Angelo accepted the peace, shelter, and deliverance offered by that "Old Testament God" feared by so many. He got rid of the gun his sister had given him.

Here's how Angelo ended his paper: "This class has shown me who and what God is and how He is involved in my life. Job has shown me that Satan has the power to cause great pain, but if I have faith, God will help me through hard times. As much as Satan wants me, God has a much greater love for me. Now that I know He really does love me, I will try to come to God and do as He commands."

God has promised that when His Word goes out, "it will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it" (Isa. 55:11, NIV). In Angelo's case, that Word prevented a murder and saved a soul. I continue to pray that Angelo will progress in his walk with God and go wherever God leads him. ■

Ed Christian teaches at Kutztown University of Pennsylvania.

Our Young Adults Went to conneXions99, and All I Got Was This Lousy T-shirt

A. ALLAN and
DEIRDRE MARTIN

I hear church leaders say, "We need to do more outreach targeted to young adults." Then they ask, "How do we address young adult concerns and make the church relevant to their needs?" As a young adult, how can I respond?

Allan's reply: Yours is a sentiment I've heard from thousands of Adventist young adults around the world. There is a spiritual movement blazing within our generation, and I'm inspired by your desire to be part of it.

Respond by being available and candid. You are the best resource your church leaders have. In conversations and honest dialogue, share how involving young adults is a crucial first step toward addressing the concerns of our generation—not token involvement, not exploiting young people, but building relationships of empowerment and support that enable personalized involvement.

Help your leaders understand where your passions are, what skills God has given you, and where He is leading you to serve. Your ministry vision is probably not on the nominating committee's list, so expect some quizzical looks. But don't hesitate to share your calling with candor.

Approach change with great sensitivity. Change is hard. Often leaders are caught between their desire to meet young adult needs and their concern that the entire landscape of church life will be turned upside down. But in order to grow, we must change . . . together. If we understand that we are, regardless of age, a spiritual body (1 Cor. 12), we need to move and change in ways that don't cause whiplash. We mustn't dismember the body by jolting, collision-like change. With discernment equal to your conviction about the need for change, implement timely yet balanced steps toward healthy change.

Know the difference between methodology and theology. Worship styles, music preferences, and fashion trends, have often been among the issues that have been quibbled back and forth between generations. Many a pleasant chat has slipped into a heated debate over stylistic opinions. The message is sacred, not the method.

Have an unwavering commitment to a biblically solid understanding of who God is, who God says you are, and how God desires us to relate to each other. Our message needs to be rock solid. Regarding methods and means, be careful not to sanctify stylistic preferences under the banner of "relevance." Gently share the cultural and contextual languages of our generation to aid your church family in becoming more "bilingual."

Finally, respond with genuine appreciation. Sometimes as efforts are made to bridge the gap, things can get testy. And sometimes feelings are accidentally hurt. When someone feels hurt or mistrusted, a common under-the-breath murmur heard from young and old alike is "They're selfish and ungrateful." Terms such as "self-centered" and "disrespectful" are tossed both ways.

But if you communicate your thanks for the dialogue, if you convey appreciation for more involvement, and if you display gratitude for their respect of your perspective, the relational bond between you and your church leaders will be strengthened. Even if things get heated from time to time, your expressed appreciation of diversity and vulnerability will nurture relationships with church leaders that will be a catalyst for relevant change.

Thank you for your willingness to be involved in your church. It's no accident that God is calling our generation to action, right here and right now. It's no fluke that church leaders are eager to tap the spiritual energy of our generation. God needs His body to reach out. As we demonstrate the solutions Christ is forming in our relationships, as we form a diverse, spiritual community that is authentic and relevant, the Generation Xers on the fringe of Adventism will take notice.

It's time to reach out.

Send your questions about young adult life, Christian lifestyle, and Generation X culture to: The X-CHANGE, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; or via e-mail to dream_VISION_ministries@CompuServe.com.

Allan and Deirdre Martin are cofounders of dre•am VISION ministries dedicated to empowering young people in Christian lifestyle and leadership.

ILLUSTRATION BY TERRY CREWS

Religion Majors Becoming Lifesavers

Andrews University students learn in evangelism field school.

BY TONYA HIPPLER, WHO WRITES FROM BERRIEN SPRINGS, MICHIGAN

Lifesavers. The term is usually used in a nautical context. From either starboard or port side, crew members on seafaring vessels throw flotation devices to struggling drowning victims.

However, religion students from Andrews University in Berrien Springs, Michigan, are once again gearing up to become spiritual lifesavers this summer as they share the gospel in an evangelism field school in Battle Creek.

Last summer 10 dedicated religion majors worked to bring gospel truth to the citizens of Lansing, Michigan. The Lansing Lifesavers learned a lot more than soul-winning techniques for an urban context. "We learned that there is no substitute for personal contact when it comes to spreading the gospel," said Chris Holland, a sophomore religion major from Chicago.

A "school" for evangelism? The concept worked for the Old Testament's Samuel (headmaster in the school of the prophets), so hands-on training is likely just as important for young people 3,000 years later. The field school is where future pastors learn about the nuts and bolts of evangelism, Bible studies, effective preaching, and church visitation.

The evangelism field school is sponsored by Andrews, the Lake Union, and the Lansing-based Michigan Conference. "Everybody up here loved these students because their willingness to learn and their burden for souls were so evident," said Loren Nelson, Michigan Conference ministerial director. "When they got a chance to meet people, pray for them, and weep for their problems, they not only helped people but also wound up changing their own lives in the process."

LANSING LIFESAVERS: Participating in the summer 1998 evangelism field school were Bayani Pastrana, Courtney Ray, Trisha Gallimore, Keith Mattingly, Isidro Perez, Chris Holland, and Eric Ellison. Not shown are Young-Chun Kim, Jorge Guevara, Lara Miller, and Heath McClellan. (Photo by Jack Stenger, Andrews University, Office of University Relations).

While the experiences for the Lansing Lifesavers proved to be unique, they were not unprecedented for Andrews students. In the summer of 1997, 10 religion majors worked in a similar evangelism field school in Jackson, Michigan. The Jackson 10 and the Lansing Lifesavers might sound like a hit parade roster, but the groups show that Andrews religion majors are getting the practical training that will make a difference in their careers, said Keith Mattingly, associate professor of religion and interim chair of the Andrews Religion Department.

"As important as it is, academic learning only goes so far. Summer experiences help young men and women solidify their calling to the ministry and experience 'frontline' evangelism," said Mattingly.

Working out of the Lansing Seventh-day Adventist Church meant more than just making new friends. Church leaders say the students were able to focus the Lansing church's vision for evangelism.

"Thanks to the students and the field school, our church is now excited

about evangelism," said Dan Towar, pastor of the Lansing church. In addition to Towar, students worked under Judy Benjamin and Robert Wagley, a Michigan Conference Bible worker and evangelist, respectively.

The plan for success was simple: personal contact. Like their Jackson predecessors, the Lansing crew started by going door-to-door, conducting a "Community Religious Survey," and offering Bible studies to those who were interested. The efforts all led to a late-summer evangelistic series at the Lansing church.

20,000 Miles

Since Lansing is the state capital and home to 130,000 people, there was a lot of ground to cover. The students logged more than 20,000 driving miles getting to neighborhoods, and knocked on more than 6,000 doors. Outside of their field school responsibilities, they spoke and helped out in churches in the Lansing area, and at the end of the summer they had given or initiated some 2,100 Bible studies.

Just prior to the series, students distributed 5,000 pieces of advertising literature. All the work paid off when 10 people were baptized, and more than 200 people continue in Bible studies that the students first initiated. The evangelistic series theme was "The Battle Belongs to the Lord," but it could have easily been the motto for the Lansing Lifesavers.

"We knew that since we were doing God's work, He would make sure that we had success," said Eric Ellison, a junior religion major from Berrien Springs.

The students say their efforts were enjoyable not only because of the lives they touched, but also because of the kindnesses extended them by church members who for 12 weeks housed, fed, and tirelessly supported them. "They were just as much a part of the team as any of us," Holland said. "They opened their houses to us and helped in every way."

Producing Prepared Pastors

The field training school is now an annual part of the curriculum for Andrews religion majors. Continued practicum training goes on throughout the year, as religion majors work and volunteer in churches throughout southern Michigan and northern Indiana, and "our goal is to produce some of the best-prepared pastors that can be found in the country," Mattingly said.

Better trained students make for more effective spiritual leadership in the future. And highly motivated college students meant changed lives in Lansing last year. After all, Lifesavers can never fail when they work for Jesus Christ—the ultimate Lifesaver.

NEWSBREAK

California Lawsuit Against Church Dismissed

Leaders of the Seventh-day Adventist Church learned officially on March 12 that a lawsuit against the church has been dismissed with prejudice in Sacramento Superior Court in California.

A lawsuit dismissed "with prejudice" means that the facts alleged in the suit cannot be filed again by James E. Moore, a business entrepreneur from Sacramento. He originally filed the suit in August 1998, alleging that several individuals, including Robert S. Folkenberg, former president of the General Conference, had defrauded him of assets totaling US$8 million. He also named the General Conference Corporation and Inter-American Division of the General Conference in the lawsuit.

Church attorneys have asked about the settlement terms that led to the suit's being dismissed. They have been told that the church will not receive any information because of a confidentiality clause in the settlement. The church opposed payment of any money to the plaintiff and opposed the inclusion of a confidentiality clause in any settlement.

Adventist Risk Management, Inc. (which assists the church with its insurance needs) also had no role in the settlement of the lawsuit. ARM officials said that they purchased a policy from Chubb Insurance covering directors' and officers' liability on behalf of the church. "Because this policy is with an independent company, we have no claim settlement authority in this matter," said Paula Webber, the Adventist Risk Management spokesperson.

The General Conference has never had any business dealings with Mr. Moore, and the Inter-American Division ended all business dealings with Mr. Moore in 1989, four years before any of the events alleged in the lawsuit occurred.

"We are grateful that Mr. Moore has dropped the lawsuit against the church, a suit we have always characterized as frivolous and without merit," said church spokesperson Ray Dabrowski.—*Adventist News Network*.

ADRA Signs Agreement With Habitat for Humanity International

The Adventist Development and Relief Agency (ADRA) and Habitat for Humanity International are joining forces to arrange low-cost housing in Bangladesh for families of nearly 1,200 women enrolled in ADRA's Women Empowerment Program (WEP).

The Habitat homes will be built for the families of those women who have been in the WEP program since

"I Read the News Today, Oh Boy . . ."

BY GARY KRAUSE, GLOBAL MISSION COMMUNICATION DIRECTOR

NEWS COMMENTARY

The General Conference president resigns; the Los Angeles *Times* paints a not entirely flattering view of the Adventist Church; Damascus Road Community Church, Grace Place, and other congregations we love and need leave the "sisterhood" of Seventh-day Adventist churches. . . .

Without ignoring the bad news or the urgency to examine, confess, and correct our failings as a church, how about some good news?

An Adventist church starts using its cradle roll Sabbath school as an evangelistic opportunity, and half the children and parents attending aren't Adventists; another Adventist church plans ways to attract young people back and hosts 130 of them to a sit-down lunch; an Adventist doctor pioneers work to help people addicted to nicotine, and it's featured in the New York *Times*.

That's not all: Amon Rugelinyange, the new Adventist leader in Rwanda, whose wife and three children were massacred, says: "I am a Christian and can never support actions of revenge and retribution. . . . My role now as leader of the Adventist Church in Rwanda is to work together with all peoples"; for nine years a New Zealand man has been recording the Sabbath school lesson on cassette for those too old to read or unable to attend a class; two German journalists praise ADRA's work in southern Sudan; an Adventist church in the United Kingdom overwhelms a BBC radio reporter with friendliness; 19,000 Global Mission pioneers plant churches around the world; several hundred young adults converge on the world church headquarters for conneXions99, a grassroots, young-adult-driven initiative aimed at bolstering their mission and service. . . .

I read the news today, and it wasn't all good. None of us is, either. But if God can use Balaam's donkey, He can use us. And He's still using us despite our selfishness, our weakness, and our failings.

NEWSBREAK

1990, all located around the city of Mymensingh in northern Bangladesh. The women, who completed microcredit loans with ADRA, are running small businesses and are earning steady income. Habitat will initiate a new microcredit loan for the same women to help them pay, interest-free, for their new homes.

Both organizations agree that the partnership will enhance the self-esteem of the women and their families, providing them with the opportunity to own a stable and respectable home. In turn, families can devote more attention to job opportunities, education, and health. As the crushing cycle of poverty is broken, the entire community changes for the better.

WEP participants learn business concepts.

"We appreciate the positive spirit that we have found working with Habitat," says Chris Smoot, ADRA/Bangladesh director. "The beneficiaries of WEP have been requesting housing loans, and this gives us a perfect opportunity to make them a reality."

Church Leaders Warn of More Y2K Problems This Summer

In January many Adventist churches reported Y2K problems with their Church Accountant software. The problem occurred because these congregations failed to update their software.

This summer as many as 500 Adventist schools throughout North America could experience similar difficulties, says Harvey P. Kilsby, director of information systems for the Lake Union Conference and developer of School Accountant software.

"School Accountant version 2.33 will prevent users from performing an annual closing in the accounts receivable billing module and give date warnings for any date used elsewhere," Kilsby says. "Though the update (version 2.34) has been available since last year, only about half the local conferences that distribute the software have ordered and received updates.

Did You Know?

Most Americans Are Religious, but Not Committed to House of Worship

Large majorities of Americans say they're religious and think spirituality is important, but that doesn't translate into commitment to a single religion or house of worship, a MacArthur Foundation survey has found.

More than seven out of 10 Americans surveyed said they are religious and consider spirituality to be an important part of their lives, *USA Today* reported.

But about half attend religious services less than once a month or never. The findings also suggest that people are equally divided on whether it is best to explore different teachings or to follow one faith. "Spirituality in the U.S. is a mile wide and an inch deep," said David Kinnaman of the Barna Research Group in Ventura, California, an organization that specializes in market research about faith and American culture.

There is an all-time high in interest in spirituality, he said. "But people are beginning to develop a hybrid personal faith that integrates different perspectives from different religions that may even be contradictory. . . . That doesn't bother them."—*Religion News Service*.

For Your Good Health

Walk Today; Sleep Tonight

Walking at a brisk pace for six or more blocks per day significantly reduces the risk of sleep disorders in adults. A new study of more than 700 Tucson, Arizona, adults found those who included regular physical activity in their daily routine slept better at night, lessened daytime sleepiness, and suffered from fewer nightmares.—*Archives of Internal Medicine*.

Nuts to You

Women who consume one ounce of nuts five or more times a week have a 35 percent lower risk of developing heart disease. While nuts are high in fats, most of those fats are unsaturated, which has been shown to reduce cholesterol levels. This recent Harvard University study confirms information uncovered in Loma Linda University's Adventist Health Study, which showed that those who consumed nuts five or more times a week had 50 percent less risk of coronary heart disease than those who never consumed nuts.—*British Medical Journal*.

"For Your Good Health" is compiled by Larry Becker, editor of Vibrant Life, *the church's health outreach journal. To subscribe, call 1-800-765-6955.*

NEWSBREAK

"We do not have knowledge of which specific schools use the software, since distribution is primarily done from conference offices and we have no way of contacting them directly. Many conferences do not even keep records of which schools use the software. If your church school uses School Accountant 2.33 software, please request the update from your conference."

British Church Receives Unusual Visitor

On Sabbath, March 13, an unexpected visitor showed up at the Sheffield Carter Knowle Seventh-day Adventist Church in England. A reporter from British Broadcasting Corporation Sheffield made an unannounced visit to the congregation to assess its service and give a "church report" on the Sunday morning radio show. The reporter, who regularly makes unannounced visits to churches of all denominations in the Sheffield area, spoke highly of the Seventh-day Adventist church.

The reporter spoke positively about the sermon, the congregational singing, the playing of the band, and the choir that sang. Even the bulletin was assessed; the reporter said it was well presented, informative, and instructive.

Finally, the reporter enthused about the friendliness of the congregation, who seemed genuinely interested in her—a stranger.

Andrews University Seeks Public Comment

Andrews University will undergo a comprehensive evaluation May 3-5 conducted by the Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools. The team will review the university's ability to meet the commission's criteria for accreditation. Formerly Emmanuel Missionary College, Andrews was first accredited in 1922.

In preparation for this evaluation, the university is seeking comments from the public about the university. Comments positive or negative must address substantive matters relating to the quality of the institution or of its academic programs.

Comments must be written, signed, and mailed to: Public Comment on Andrews University, Commission on Institution of Higher Education, North Central Association of Colleges and Schools, 30 North La Salle St., Suite 2400, Chicago, IL 60602.

What's Upcoming

Apr.	17	Literature Evangelism Rally
Apr.	24	Christian Education Day
May	1	Community Services Evangelism
May	6	National Day of Prayer

MENTORS

Spending One's Self

The difference mentors make

BY STEPHANIE GULKE

I want to be thoroughly used up when I die.

Life is no brief candle to me;

It is a sort of splendid touch

Which I get ahold of for the

Moment and I want to make

It burn as brightly as possible

Before handing it on to future generations.

—George Bernard Shaw

I NOTICED HIM RIGHT AWAY.

Not because of striking features or fine clothes, but because of his aura. His sparkly eyes and happy step.

I noticed him because he noticed everyone.

He was not a young man. Not a big man. But he had a presence. A gentleness. A friendliness that put everyone at ease.

I couldn't help being drawn to this charismatic creature. I couldn't help wondering who he was and what his life had been. Wonder about his wife and children, job, experiences, and motivation.

Perhaps that's why I eavesdropped. I know you're not supposed to, but I had to. I had to know about this little old man who made such an impression.

And this is what I found.

His name was Gus, and with him was young Roger. Young, nose-piercin', baggy-jean-slouchin', platinum-hair-dyein' Roger.

Roger worked for Gus laying carpet, and it was his birthday. His eighteenth birthday. In celebration Gus had taken Roger out for dinner, to my favorite coffeehouse for dessert, and later they were catching some "boys' movie" about cops and spies.

Gus was not an uncle or grandfather, pastor or stepparent. He was a friend. A boss. A mentor . . . to Roger and three other lads who happened by the café that night, each one breaking into a smile when they spotted him.

They adored Gus.

It was obvious as one by one the former employees, all under 20, came by the table and sat down, eager to be acknowledged. Eager to see old Gus.

Fondness emanated from the young men. Fondness for this gentleman who asked about their girlfriends, their jobs, their school, their lives.

They were proud to know him. Proud that Gus remembered their names, worries, and stories. Proud that Gus took an interest. An interest in them.

And for some reason I got a little teary. Glad that these boys had Gus. Maybe they had no one else. Or maybe they did, but couldn't relate. Or maybe he was just a bonus in their life. Someone who made them think about their choices, who said "Hurray!" when they passed geometry. Someone who took them out for pie, who laughed at their jokes. Maybe he just made them feel important and good.

Helped them love themselves.

As Gus and Roger dashed out to catch their movie, I reflected on the people in my life who had been my village of support. Of course, no one will ever compare to my mama, because she is queen bee of all that is good—but there are other people who didn't have to care but did. And do. Sabbath school teachers, Pathfinder leaders, car-pool drivers, soccer coaches. The people who made church fun, dreams attainable, weekends adventurous.

The people who made me contemplate and question, search and appreciate. Who listened to my stories, defended my interests, nurtured my spirit.

Stephanie Gulke and Pamela Maize Harris

The people I want to make proud.

We all need someone who enriches our life. Who makes us feel special and talented, needed and beautiful. Someone who shares our vision, enhances our inspiration. Who teaches us about strength and courage—and sticking with it.

They are our supporters. Our motivators. Our heroes. Our friends.

They are our mentors.

Here are four of them.

The Wealthiest Woman I Know

BY STEPHANIE GULKE

At first I was anxious. Intimidated.

She was great—published and accomplished, chairing this, delegating that.

She breathed successful purpose, and I was but a peon student, vacant of promise, holding not a hint of exceptional talent.

Surely I would be labeled an unmotivated, going-nowhere castoff, and she would focus on the shining stars who would leave me in the dusk of mediocrity.

But that was before I knew her. That was before I discovered that her spiritual gift was cultivating the seeds of greatness planted in each of us. Before I learned that it was her ultimate wish to provide a sky in which her students could soar. Before I knew Prof. Pamela Harris.

A communication professor at Southern Adventist University, Pamela Harris is my mentor for her accomplishments, her spirit, her drive, her intellect. She's my mentor for her sense of humanity, her sense of history, her sense of style, her sense of humor.

She's my mentor because Jesus is so obvious in her daily life as she handles people, situations, challenges, successes. He is obvious in her prayers that begin each class. Prayers that sing like poetry of thankfulness and blessings. Prayers to a good friend.

Prof. Harris is my mentor because she takes an interest in every person who steps into her office, calls her on the phone, stops her in the hall. She makes time, even when she has none, for the confused freshman, frustrated senior, unhappy coworker, floundering alumnus. She listens to scholastic complaints and petty problems as if they were life-threatening situations that demand immediate attention. She gives of herself. She touches lives.

She touches *my* life.

She has created a desire for greatness in my spirit—showing me what a person can do when a burden is on her heart. "Too hard" isn't in her vocabulary; excellence is not optional.

She could be anywhere doing anything, but she chooses to be at a small Adventist university—teaching, molding, encouraging, enriching.

If Sarah Bernhardt was right when she said "It is by spending one's self that one becomes rich," then Pamela Harris is one of the wealthiest people I know.

Stephanie Gulke is a graduate student at Loma Linda University in Loma Linda, California.

Communicating Christ

BY TOMPAUL WHEELER

These Times magazine covers captivated me as a kid. My parents had bound volumes of that well-missed Adventist outreach magazine on our shelf, and the issues from the late seventies and early eighties seized my interest. The cover illustrations had a magical quality to them—taking religious and spiritual concepts and bringing them to life in startling new ways. Great themes and issues opened up to my young mind—inspiring me to pursue creative excellence for God.

My first boss was a man named Gail Hunt. One day I told him of the magazine covers that had sparked so much in me. "My favorite," I said, "is the one of a Bible morphed into a tape recorder—with the headline 'Is

Tim Lale and Tompaul Wheeler

the Bible the Recorded Word of God?'" It took a minute for my suddenly sheepish boss to tell me that he had helped create that and other arresting images.

Though Gail and *These Times* are no longer with us, I try to carry their spirit within me. And through the years God has brought other inspirational people into my life, and each has shown me a passion for communicating the truths of God's love to a searching world. One of them is a British chap named Tim Lale.

Tim edits *Guide* magazine, but that's not what comes to mind when I hear his name. I think of how he doesn't believe me when I tell him he's a dead ringer for talk-show host Conan O'Brien. How we mock each other's photo fixations ("nice palm leaves again, but what's up with this still life of your spaghetti lunch?"). How he brings the relevance of Christ into every area of life.

Through e-mail we hurl comments and rejoinders on the church, politics, and church politics. We debate the role of spirituality, the dichotomy between secular and sacred, and our direction in life. He helps me examine my reasons for the paths I take.

Tompaul Wheeler is a student at the Seventh-day Adventist Theological Seminary at Andrews University in Berrien Springs, Michigan, and an editor of Giraffe News *magazine.*

Safe in Her House

BY NYANG'ARA OMWEGA

We see each other maybe twice a month, but our friendship never misses a beat. I stay at her house. We do dishes, watch videos, do makeovers, have parties. And we talk about everything. We share deep secrets. We cry together, encourage each other. We are 28 years apart.

Annette Leatherman used to be a model. Standing five feet one inch, she's French Canadian. I met her long ago when she and her husband were missionaries at the University of Eastern Africa Baraton, in Kenya. She came to our house for Sabbath dinner once in Nairobi, the capital city. Then she was "Mrs. Leatherman," Prof. Leatherman's wife, my older sister's friend. I didn't know her well. I remember her singing at a wedding of family friends; my sister accompanied her at the piano.

When I came to Southern Adventist University two years ago, I ran into Mrs. Leatherman at the grocery store. She worked at the deli. Though she was continually busy, she always had a smile and hug for me. We'd talk for a few minutes—then she had to get back to work. "Goodbye; I love you," she'd say.

She is now the consumer affairs French correspondent at the McKee Food Corporation. "God has vindicated you," I tell her.

Annette Leatherman and Nyang'ara Omwega

Annette gives me a new perspective on life every time I visit her. "You are safe in this house," she says. "It doesn't matter what you say or do, nothing—absolutely nothing—will shock me or stop me from loving you. You hear me?"

This is Annette. My mentor, my friend.

Nyang'ara Omwega, 22, is a public relations major at Southern Adventist University in Collegedale, Tennessee.

More Mentors

Do you have a mentor you'd like to tell about? We'd like to feature more of these relationships. Write a *brief* essay (200 words or fewer) describing your experience with a mentor (who's not a relative). Specific anecdotes are encouraged. If possible, please send a photo of yourself and your mentor—preferably together. Send submissions (which won't be returned) to "Mentors," *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904. Deadline: August 1, 1999.

A Voice of My Own

BY TANYA SPILOVOY

Restless and 20, I boarded the plane for London and Newbold College. In the States I had been an occupational therapy major, and although I had gotten good grades, it wasn't my calling. My passions and talents lay dormant, longing for awakening.

The first day of American literature, I nervously looked around the room. The class seemed full of brilliant minds, and I felt awkward in their presence. At the bell, Prof. Penny Mahon entered the room, her arms stacked with books. She spoke of authors and metaphors and symbols and themes; the room was lit with energy.

I immersed myself in studies, but was reluctant to think for myself. I believed there was only one right answer—the professor's. With a weighty paper due in a few weeks, I set out trying to discover exactly what Professor Mahon wanted me to say. I took immaculate notes and wrote a paper, carefully copying what I thought was her opinion. She gave me a B–. I was stunned and confused.

I talked to Professor Mahon privately in her office. She told me that my writing lacked conviction and strength, that I needed to find a voice of my own. The next few weeks were a struggle, but each class gave me confidence. Penny encouraged us to debate, disagree, think, explore. My confidence surged. I began to study beyond what was required, reading books that weren't assigned. My grades improved, but more important, I gained the confidence to express myself.

Through the years I took many classes from Penny Mahon, and when I left England, I took a new self home.

Since then I have tried to pass Penny's passion on to others. After graduating from Union College with an English degree, I spent seven months as a missionary teaching English in Beijing, China. The Chinese government does not encourage freedom of speech, and I met many people who had no voice. But God gave me opportunities to speak, and now there are a few new voices in China, helping others find the Lord.

Tanya Spilovoy (front row, center) with her English class in Beijing, China; Inset: Penny Mahon

Tanya Spilovoy works for the North Dakota state legislature.

Jesus Wants Us to Be Liberal —Even Radical

But what does that mean? Let me explain.

BY NATHANAEL J. BLAKE

The following article placed third in our 1998 AnchorPoints essay contest on the fundamental doctrines of the Adventist Church.—Editors.

IT WAS 11:43 P.M., AND AS MY FRIEND Justin and I strode up to the Nebraska State Penitentiary, it became markedly obvious that we were about to make an intensely important decision. To our left a few hundred people crowded

together cursing, hooting, boozing, crowd surfing, and waving crudely worded signs. To our right a few dozen protesters holding anti-capital punishment signs huddled around candles, and I caught strains of "We Shall Overcome" between the screeching chants from the left side. The two groups were separated by a hundred feet of grassy, fenced-off buffer zone and numerous law-enforcement agents.

Fence-sitter No Longer

We had to make a choice. We turned to our right, joined the earnestly peaceful assembly of somber and sober protesters, and waited for John Joubert to die. The noxious stench of cigarette smoke married with alcohol wafted across the fences. My pulse hammered as I dodged beer bottles hurled from the other side. I felt myself becoming less of an onlooker and more of a participant as I identified with the peaceful demonstrators. A few minutes after the pro-death squad chanted down the seconds to midnight and cheered wildly, a police officer stepped out and announced that the state of Nebraska had successfully completed the execution of Mr. Joubert. The other side once again broke into a victorious yell. I felt nauseated. At that moment I was completely assured I had made the right decision.

Up until that night I had been a fence-sitter in the debate over the death penalty. Since then I have found myself passionately opposed to the practice and have spent countless hours volunteering to end it. I consider my actions in direct response to God's will. Micah 6:8 describes the life and behavior of a Christian as walking humbly, doing justly, and loving mercy.[1]

The fundamental doctrine of Christian behavior is vital and often misconstrued. In *Seventh-day Adventists Believe* the issues of healthy bodies and minds, entertainment, dress requirements, food choices, and avoidance of drugs, alcohol, and tobacco are addressed. These are noble traits and should be emphasized. But like Jesus, we ought also to spend much time discussing how we treat each other, even strangers and enemies (see Matt. 5-7). We should let the same mind be in us that was in Christ Jesus (see Phil. 2:5). Our Christian standards are much more than not smoking or not drinking liquor or not wearing gaudy jewelry. They include our motivation and purpose, which, through our Christlike actions, will present us as examples of love to all. "The most powerful argument for the validity of Christianity is a loving and lovable Christian."[2] Every standard in the Bible exists so that we can love as Christ did (see John 13:34, 35).

Every standard in the Bible exists so that we can love as Christ did.

Christian behavior is better proactive than reactive. When I began attending meetings of the local Food, Not Bombs chapter a few months ago, my new friends' views and actions within this "secular" organization impressed me as representing a Christian approach to nourishment. Food, Not Bombs is a peace organization that serves free vegetarian food to hungry people in many cities across North America. In addition to improving personal health, countering animal rights violations, and limiting worldwide hunger and malnutrition, a vegetarian diet is absolutely the best action we can take for the environment.[3] (Curiously, many Adventists are backing away from this radically beneficial behavior just as the world is embracing and prizing it for what it is.) Through the gift of food, this organization is proactively witnessing Christ's love.

The psalmist discloses that the Lord hates the lover of violence (Ps. 11:5). When Martin Luther King, Jr.'s followers marched out of Selma, Alabama, they were furthering God's work and protesting repugnant racial inequality in the United States. They were met by state troopers armed with clubs and guns. King's assembly knelt down and began praying, actively communicating with their God of peace and love. The troopers then rushed in and began pummeling and assaulting the tranquil, yielding, kneeling protesters who gave courage to many as they embodied Christ's plea to "turn the other cheek."

That is behaving as Christ Himself would, incorporating the true Christian standards of prayer and nonviolence.

At Union College our Amnesty International campus chapter is a nonpolitical human rights organization that works to free prisoners wrongly and unfairly incarcerated because of race, creed, religion, or politics. It also requests many countries—including the United States—to uphold the Universal Declaration of Human Rights, adopted by the United Nations in 1948. The main outlet for protests and appeals is letter writing. At our weekly meetings our group of a dozen or so students and faculty sit down, discuss relevant international events and human rights-related incidents, and write letters to international leaders on behalf of those being tortured, imprisoned, or having other basic human rights violated. This is our way of observing the Christian behavior expressed in Hebrews 13:1-3. "Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured" (NRSV).

Photos © PhotoDisc / Digital Composite

Greed and Materialism

One Christian standard that is often slyly avoided is "Keep your lives free from the love of money, and be content with what you have" (Heb. 13:5, NRSV). This is a difficult task for many North Americans and Western Europeans (of course, for most students, it isn't so tough). A capitalistic society tends to capitalize on selfish greed and the desire for extravagant wealth.

These fundamental worldly priorities are inconsistent with the will of Christ. He desires that we should avoid "selfish ambition" and "conceit" and "look . . . to the interests of others" (Phil. 2:3, 4, NRSV), for "God loves a cheerful giver" (2 Cor. 9:7, NRSV). These verses indicate what the Lord expects of us when we are trying to decide between spending $24 on a couple CDs or the same amount of money to sponsor little Violeta in faraway Peru through Compassion International.

Tithing falls within this Christian standard. Is 10 percent of our income really that much for the Lord to ask? Is it really even enough? Let us turn away from our inherent self-indulgent tendencies and concentrate on sacrificing and giving to those who are less fortunate than we—most of the planet's population.

One definition of liberal is to be gracious and generous.

Today's evangelical churches are waging battles against what Pat Robertson and the (so-called) Christian Coalition call the "sins of Sodom." What was one of the main sins of Sodom? "She and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy" (Eze. 16:49, NRSV). Also in the news as I write are harrowing articles and terrifying photographs that make us squirm and turn the page. A 15-year civil war in Sudan has resulted in 1.5 million deaths and a country imprisoned by famine. We can help by avoiding the sins of Sodom and donating money to the American Red Cross, Doctors Without Borders, and the Adventist Development and Relief Agency International. But then, aching hunger may be right in your town. Volunteering at local soup kitchens is something I'm sure Jesus would be doing if He were physically here today.

As Christians we are responsible for helping out all our brothers and sisters, even those across the ocean.

So What's the Bottom Line?

The behaviors I have depicted can be defined as "liberal." One definition of liberal is to be selfless and sacrificing, gracious and generous. This liberality is filled with and motivated by grace. For Jesus, our Saviour and our example, talk of liberals and conservatives is not about donkeys and elephants;[4] it's about sheep and goats. All humanity is divided by Jesus into either the sheep camp or the goat camp. The sheep are those who respond to others' needs and liberally share their love. They are the godly risk-takers (see Matt. 25:14-40).

Today Jesus is being beaten and raped. Jesus is being persecuted and tortured. Jesus is being aborted. Jesus is the hungry homeless woman on the street corner. Jesus is an orphan in Peru. Jesus is starving in Sudan. We are called to help, no matter our social, political, or personal persuasions. We are asked to uphold the enduring standards of liberally loving Adventist Christian behavior. Let us do justly, let us love mercy, and let us walk humbly with our God. ■

Christian Behavior

We are called to be a godly people who think, feel, and act in harmony with the principles of heaven. For the Spirit to re-create in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods, identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. (Rom 12:1, 2; 1 John 2:6; Eph. 5:1-21; Phil. 4:8; 2 Cor. 10:5; 6: 14-7:1; 1 Peter 3:1-4; 1 Cor. 6:19, 20; 10:31; Lev. 11:1-47; 3 John 2.) —*Fundamental Belief No. 21.*

[1] *The author's position on capital punishment is perhaps not shared by the majority of Seventh-day Adventists. But in this case we considered it proper to allow him to state his view and build his case.—Editors.*

[2] *Seventh-day Adventists Believe* (Washington, D.C.: Ministerial Association, General Conference of Seventh-day Adventists, 1988), p. 288.

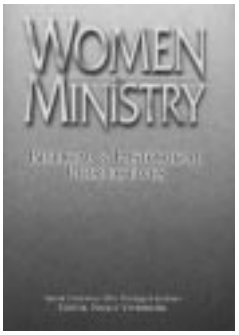
[3] "A reduction in meat consumption is probably the most potent single act individuals can take in the effort to halt the destruction of our environment and preserve our precious resources. Reducing meat consumption conserves water, saves energy, preserves topsoil, reduces our dependence on chemical pesticides and fertilizers, and protects forests. All this while improving health" (John Robbins, founder, *EarthSave).*

[4] The donkey and the elephant are the symbols of the two main political parties in the United States.

Nathanael J. Blake is a junior International Studies major at Union College in Lincoln, Nebraska.

BOOK • MARK •

Women in Ministry



Biblical and Historical Perspectives, Special Committee, Seventh-day Adventist Theological Seminary, Nancy Vyhmeister, editor; Andrews University Press, Berrien Springs, Michigan, 1998; distributed by Pacific Press Publishing Association, Boise, Idaho, 436 pages, US$11.99; Can$17.99; paperback. Reviewed by Calvin B. Rock, a general vice president of the General Conference. He holds doctoral degrees in ministry and Christian ethics.

The Seventh-day Adventist Church, and the broader Christian community, are indebted to the 20 authors of *Women in Ministry* for providing a deeply spiritual, highly reasoned, consistently logical approach to the issue of women's ordination.

These readings require one's uncontested attention. It is not possible to process this impressive array of thoughtful discussions while hurried or diverted. But not to worry—*Women in Ministry*, while very scholarly, becomes so engaging as the reader turns the pages that one is driven to seek appropriate sanctuary for its study.

Special kudos to the Andrews University Seminary Dean's Council and the Seminary Ad Hoc Committee on Hermeneutics for producing such a thoughtful, thorough treatment of the major aspects of the question "Should women be ordained as pastors in the Seventh-day Adventist Church?" Their answer is not the same as that reflected in the world church vote at Utrecht (July 5, 1995), which denied the women's ordination request to the North American Division. These authors repeatedly affirm that there is no biblical basis for the church's withholding ordination—its highest recognition of pastoral gifts—from women who successfully demonstrate their call to ministry.

But this book is more than a well-rounded statement of the opposite side of the debate. By skillful exegesis of Scripture and careful examination of relevant E. G. White materials, it reveals why a people with a strong biblical bias do not part easily with long-standing tradition. And in a corollary manner they show why the liberating knowledge of contextual and linguistic backgrounds is absolutely vital in ecclesiastical debate.

> *A people with a strong biblical bias do not part easily with long-standing tradition.*

The conclusions of these writers do not intend disrespect for those whose studies promote the opposite view. However, the wide array of incisive arguments *for* women's ordination they present calls into serious question the methodology as well as the conclusions of those who think and write otherwise.

Though unfortunately too late to inform prior debate, my opinion is that *Women in Ministry* has the potential to be determinative in future discussion. *Women in Ministry* is capable not only of educating the uninitiated, but of engendering second thoughts for those who have sincerely studied pertinent sources and view the issue differently.

In summary, *Women in Ministry* offers a sterling challenge to those who see Scripture as forbidding women's ordination. And it provides welcome data for those who support women's ordination but who lack professional materials to bolster their belief and convincing insights for those who have not known quite how or what to decide.

But this 436-page book does more than make a rational case for women's ordination. It forcefully decries past and present male privilege based on misapplication of the principle of "headship" while stoutly upholding God's ideal for gender equality—all in categories that are genuinely biblical and historical. And it helps immensely that its well-coordinated thought is packaged in refreshingly modern concepts that are undeniably relevant. In spite of painful reminders of 6,000 years of female oppression anomalously perpetrated in God's name, the book remains guardedly optimistic.

The Christian Bed and Breakfast Directory—1999-2000 Edition

Dan Harmon, editor; Barbour Publishing, Inc., P.O. Box 719, Uhrichsville, Ohio 44683, 1999; 643 pages, US$4.97, paperback. Noted by Ella M. Rydzewski, editorial assistant, Adventist Review.

Years ago I remember an Adventist bed and breakfast directory that catered to our vegetarian tastes, but it has been a long time since I have seen it. The next-best thing may be this bed and breakfast directory for those on the road who particularly want the warmth of a Christian home. The editor has even included maps to show the weary traveler how to find them. Included are all the states and provinces in North America plus Puerto Rico and the Virgin Islands.

ROSY TETZ

Naturally

Have you ever seen a sea otter? Maybe you've watched otters at the zoo or aquarium. It's even possible to see them in the wild; they live along the Pacific Coast.

Sea otters are interesting animals to watch. They're cute as can be, with funny whiskers and bright eyes and their wet fur sticking up in little spikes. You might see them calmly floating on their backs with their feet poking out of the water. Then in a flash they'll zoom off to play tag or turn a somersault.

Otters seem to understand about having fun. They know how to play. They know all kinds of swimming games and sliding games and chasing games. If you were going to be an animal, it would be fun to be an otter.

Sea otters are more than just fun and games. They are important to the environment. Here's why. There is a giant plant called kelp that grows on the ocean floor. Many creatures depend on the kelp forests to survive. Prickly little animals called sea urchins eat kelp, and they would eat it all if they got the chance. If that happened, many plants and animals would lose their food and shelter.

Who comes to the rescue? The sea otters! Otters dive to the ocean bottom and grab the sea urchins. They bring them to the surface; then the otters turn over on their backs and float around while enjoying a delicious, juicy sea urchin snack.

By eating sea urchins, sea otters help preserve the kelp forests. They probably don't realize they are helping the other creatures in their neighborhood—they just like to eat sea urchins. It is the natural thing for them to do.

Being helpful is not the natural thing for humans to do. The Bible says, "Serve each other with love" (Galatians 5:13, ICB). But serving others doesn't come naturally. Our parents try to teach us to be thoughtful. Our teachers try to teach us to be useful. We try to be good. But it is not our nature.

Fortunately, it is Jesus' nature. Jesus is good and kind and loving. Jesus will share His nature with us. With His help, it can be as natural for us to serve others as it is for an otter to turn a somersault. It can be as joyful as playing tag.

When we ask Jesus to give us His nature, He can help us learn to serve each other with love.

Family Time

On Tuesday (or whatever day you like), invite your family to worship God together.

☛ Take a piece of paper and make a large tic-tac-toe diagram on it. Instead of "x" and "o" in the boxes, have each person draw a simple picture in a box of something he or she does "naturally." Can your family fill all nine boxes? (Hint: blinking, digesting food, etc.) Do all these things really happen "by themselves"?

☛ Ask an adult to tell you a story about a time in their life when their friendship with Jesus helped them do something nice for someone else. Has helping other people become more "natural" for them as they became better friends with jesus?

☛ Sing a song about asking Jesus to change us from the inside ("Into My Heart"; "Lord, I Want to Be a Christian [The Seventh-day Adventist Hymnal, No. 319]). Invite each person to offer a sentence prayer thanking Jesus for doing what He promised He would do.

BACKGROUND PHOTO © PHOTODISC

Of Lemonade and Sabbath Rest

BY TANA HAGELE

It had been a long day. Work had been, well, work. I'd gone to my small group Bible study straight from work—no supper, mind you—and afterward we'd sat around for a while chatting. It was after 9:00, and I was tired.

At home I got ready for bed right away. I'm not a night owl. In fact, the longer I stay awake, the grumpier I get and the more things seem to go wrong. So when I feel sleep calling, I usually go straight to bed—no dawdling. On this particular night, however, I decided to get a drink of water before I crawled under the covers.

I walked out to the kitchen and opened the refrigerator. On the top shelf stood the water jug and a full pitcher of lemonade. I had just brushed my teeth, so I reached for the water. But somehow the lemonade came too—and crashed to the floor. The lid popped off, and a thin layer of lemonade all too quickly covered the entire kitchen floor.

In my exhausted state, I was tempted just to leave the mess until morning. Then again—I didn't exactly feel like facing a sticky floor as I rushed to get ready for work. I went to the closet and got the mop.

I left the bucket in the closet because I didn't feel like hauling it out, filling it with water, finding the soap, and dodging the whole contraption while I mopped. Besides, that might invite further disaster. I would just rinse the mop in the sink and be done with it.

With a dry mop I began sopping the lemonade near the sink. (I didn't want to walk around in the lemonade and risk slipping and falling.) Each time the mop got heavy with raspberry lemonade, I swung it over to the sink. As I worked, the gap between the lemonade and the sink began to grow. In an effort to minimize the loss of the lemonade between the floor and the sink, I'd whip the dripping-wet mop from the floor to the sink as fast as I could.

Of course the already-mopped linoleum floor near the sink was still a bit damp. And on one of my swings from lemonade to sink, I suddenly found myself flat on my back in the pool of lemonade. Now *I too* was covered.

I took a deep breath and sat up slowly. *It's past bedtime,* I said to myself. *I am going to bed.* I got up, turned out the lights, and went to bed, still soaked in lemonade.

The next morning I had an ultra nonslip floor with a pink marbled effect. This time I got out the bucket, filled it, and went to work. After a couple buckets of warm soapy water and a lot of mopping, my floor was as good as new. No one would ever know what had happened—unless they moved the fridge, which they wouldn't be doing as long I lived there.

I used to wonder if God really knew what He was doing when He came up with this Sabbath rest thing. I mean, I could understand a few hours, but an entire day? How are we supposed to rest when there are all these things we need to do? How can we put our to-do lists on hold for 24 whole hours?

But I'm learning that this rest somehow makes life a whole lot simpler. What seemed to be a major catastrophe on Friday is no more than a minor irritation on Sunday. As for the Sabbath thing—what a brilliant idea! As for God—He's a genius. ■

Tana Hagele writes from Laurel, Maryland, and invites you over for some raspberry lemonade.

Illustration by Terry Crews