

ADVENTIST Review

November 25, 1999

AnchorPoints

How

HAST GIVEN
SO MUCH • TO
US • GIVE ONE
THING MORE
• A GRATEFUL
HEART •

Walter

LETTERS

On the Home Front

I've never seen the subject of Christ's human nature discussed more clearly than in Leslie Kay's article entitled "Yeah, but . . ." (On the Home Front, Oct. 28). There was nothing superficial about what Christ accomplished in becoming "God with us" (Matt. 1:23).

—Frank W. Hardy
WESTMINSTER, MARYLAND

I want to express my appreciation for my favorite *Review* columnist, Leslie Kay. The goings-on at Grasshopper Junction in Chloride, Arizona, are always interesting. I am impressed with Kay's honesty in telling it just as it is, and am inspired and blessed as she leads us to take our troubles and sinfulness to God, as she does. I hope to be able to read her column in the *Review* for a long, long time.

—Gertrude Shultz
LAS VEGAS, NEVADA

Testing Truths

With great interest I started reading the article "Testing Truths," by Clifford Goldstein (Sept. 23), but was disappointed with the main point made: "The only holiness that saves us . . . is the holiness that existed in Christ Jesus in the flesh."

Death had to take place before His life, symbolized by the blood, could be used for our salvation. I am holy because Christ lives in my heart now.

—Karl Eide
NEW PORT RICHEY, FLORIDA

I am responding to Clifford Goldstein's "Testing Truths" article.

God is love. Love allows choice. Love also often seeks to influence that choice.

Contrary to Calvinist notions, exercising our freedom of choice is an important factor in having a "right standing with God."

What Christ did for us He did for all people. If "our right standing with God is based solely on what Christ has done for us," then all people have a "right standing with God."

I submit that "Our right standing with God is based on what Christ has done for us and in us," helping our doubting minds to accept His totally free gift.

—Donald Lawrence
RINDGE, NEW HAMPSHIRE

Tent Revival on Andrews Campus

I agree with others who have written before that the *Review* has never been better. But I have been disturbed lately in the way revival/evangelistic meetings have been reported, especially with regard to Bible prophecy. For example, Jack Stenger reports in "Tent Revival on Andrews Campus—'Mystery Unveiled' at Student-led Event," in the August 26 issue, that "tent revival traditionalists looking for fiery rhetoric and portrayals of apocalyptic prophecies didn't find it here. Instead, both Gamble and Knight focused on Christ and His relevance to today's college students."

The report begs the following questions: Is excluding a message that a segment of believers would like to hear a wise decision? Is Bible prophecy, as portrayed in the Holy Bible, no longer relevant to "today's college students," or has its interpretation changed? Is the job of a reporter not simply to state what happened, rather than to make value judgments on the contents of the message?

Many people are still interested in learning about, and all of us need to know, what the Bible teaches with respect to world history. If there was a time young people (college-age students included) needed to learn about Bible prophecy, it is now. This highly "spooked generation" needs to learn what God has done and continues to do in steering the affairs of this world while changing people's lives.

Most important, we all individually need to search the Scriptures for ourselves rather than wait for our evangelists/presenters to show us where we have been, where we are, and where we are going, because chances are they will not.

—D. Chongo Mundende
GUTHRIE, OKLAHOMA

A New Translation?

I am writing in response to Myrna Tetz's editorial entitled "A New Translation?" (Aug. 26). Without speaking to the theological issues that she writes about, I want to address a trend, based on my observations and limited to the geographical locations that I visit, that seems to be surfacing in Adventism.

With ever more frequency I have noticed that some Adventists are using sarcasm in their presentations involving, or touching upon, "theological debate." Much to the delight of some limited audiences, and much to the concern of others, some conservative positions taken by the majority of Adventists are poked at, made fun of, and bathed in sarcasm just to get a laugh or make a point. I have been involved in meetings of various natures only to hear again and again laughter ring out, the result of yet another hazing of conservative Adventist beliefs.

There is a place and time for "theological debate." There is a place and time to discuss religious rigidity that may be, and in some cases is, damaging. But I am saddened when I sit in public meetings, or read articles in our publications that are available for anyone to read, only to encounter yet another disrespectful public rendering of one's personal opinions. If I were considering joining the Adventist Church, for example, would I be impressed to hear honest theological differences reduced to sarcastic comments that debase another brother or sister in Christ?

I, like Tetz, am looking forward to a "new translation" of the Holy Scriptures, and I am sure that we are both ultimately looking forward to the same one—the one that tumbles from the lips of Jesus as we sit at His feet around the tree of life.

—John M. Redlich
BAKER CITY, OREGON

Several years ago I was pastoring a congregation of 650 members. One Sabbath morning as I was entering the church, I was accosted by a member who queried "Why don't we build a church for young people so that we don't have to accommodate them in our worship?" Preposterous but true.

I'm thankful for Myrna Tetz's editorial "A New Translation." I hope that we as a church are not afraid to consider

seriously the questions she has asked.

—Dan Jackson
SASKATOON, SASKATCHEWAN,
CANADA

Policies and Practices (revisited)

We were most dismayed with the decision of the *Adventist Review* editorial staff to print Calvin Rock's response (Sept. 9 World Edition) to the mother who wrote regarding the employment of her daughter's convicted rapist in an Adventist school. We believe Rock's response puts children at very high risk and suggests the violation of church educational policy, which indicates clearly that such persons are to be permanently removed from employment.

The most significant questions were not posed: Has this man taken full responsibility for his actions? Has he made every effort possible to make restitution to the young woman and her family, such as full payment for any treatment she requires for as long as she requires it? Did he cooperatively participate in a professional treatment program for sex offenders? Is there evidence of change in his behavior? Has he placed himself in a position of accountability to ensure, insofar as possible, that he will not repeat his history as a sex offender? More significantly, even best-case responses would not indicate rehiring. Also, an offender who has truly taken responsibility for his actions, understood the destruction he has brought into the life of his victim and her family, and sought help never to inflict such pain again would recognize his propensities and not place himself in a classroom where temptation would daily present itself.

We think you owe your readers another viewpoint. We hope you will consider a series of articles by professionals with expertise in this area.

—Karen and Ronald Flowers,
directors of family ministries
for the General Conference of
Seventh-day Adventists

ADVENTIST Review

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ADVENTIST Review

"Behold, I come quickly . . ."

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

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When the Editor Walked on Air

"I always thank God for you because of his grace given you in Christ Jesus" (1 Cor. 1:4, NIV).

I haven't tried water yet, but for several months this year I walked on air.

You may recall my editorial from a year ago, "Confessions of a Fiscal Conservative" (Dec. 3, 1998). In it I described my journey from being a person who always plays it safe in money matters to taking what seemed a rash act—committing the editorial office to provide the major funding to send the weekly *Review* to new believers in North America. It was a faith venture, a skydive propelled by the conviction that the Lord wanted us to do it.

Recently I wrote a personal letter to the 2,000-odd people who joined this fiscal conservative in a leap of faith. They are the New Believers' Champions, and their loving support throughout this year has buoyed me up and made my heart rejoice in gratitude to God. I thank the Lord for them, and I thank the Lord for you, dear reader.

In that editorial last year I mentioned that we might need to raise as much as \$150,000 (a figure that scared the socks off me). And the total that came in? Just on \$150,000! As a result, more than 11,000 families of new believers in North America receive the *Review* every week. You perhaps noticed how we have been including articles and entire issues intended especially for these new brothers and sisters. Our earnest desire has been, and continues to be, that every issue will ground these dear ones in the Lord Jesus Christ and this last-day message. And you, too, my friend.

It has been an exciting year around here. As more and more conferences got involved (eventually 39), meaning more and more names for the *Review* and therefore more demand for funding, we watched in awe as the checks flowed in—mostly in small amounts—to keep the plan fiscally sound. At times, I confess, I experienced some trepidation, but the Lord seemed to say: *Trust Me! I have everything under control.*

And He did.

And He does.

Now we face another question. We the editors believe the Lord led us to this plan—it is so simple and right that it's a no-brainer. The conference sends us names of new believers and puts in \$10 per name; we put in \$15 from

funds sent to us. Every penny of the funds we receive goes into the plan.

But what happens now? New people keep joining the church—praise the Lord for that!—and they especially need the spiritual nurture that the weekly *Review* brings. We just

have to find a way to make the New Believers' Plan an ongoing part of the *Review's* ministry.

That is why I recently wrote to the 2,000 Champions. I am not a fund-raiser, nor should I be diverted from my work as editor. But I believe passionately in this ministry, so I will do whatever I can to keep it going. And that means that once a year—just once—I will send a personal letter of appeal to those who have shown an interest in this plan. In between my annual letters the Champions will receive three newsletters giving them an update and "inside" news from the *Adventist*

Review office. Other staff members will prepare these three mailings.

I need to share with you a beautiful aspect of readers' responses to the New Believers' Plan. Hundreds of letters contained not just a check but the loveliest notes, *thanking me* for giving them this opportunity to get involved! No wonder I have walked on air.

Everywhere, this simple plan has met with approval. To keep it running we figure we need to raise \$150,000–\$200,000 for next year. Please pray for us. And if you feel impressed to get involved, make out your check to the *Adventist Review*, preferably in multiples of \$25—\$100, \$500, \$1,000, \$10,000—or in whatever amount you choose. Mail to: New Believers' Plan, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600.

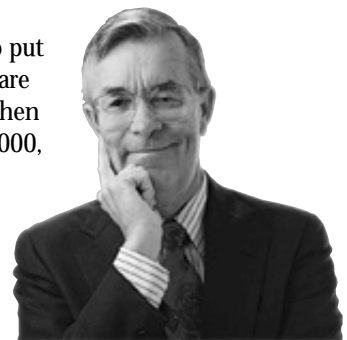
As before, Noelene and I want to put our money where our mouth is. We are giving the first check, for \$1,000. When the fund for next year reaches \$100,000, we will give another \$1,000.

I thank God for the Champions.

I thank God for every one of you.

This fiscal conservative has come a long way in the past 12 months.

*I thank God
for the
Champions.*



Tucked-in Shirts

KIMBERLY LUSTE MARAN

"Judge not, that ye be not judged" (Matt. 7:1).

The line wrapped around the corner, trailing along the perimeter of the food court restaurant and bumping into The Body Shop's green-trimmed windows.

Suited executives were interspersed with the occasional shorts-and-T-shirt-clad visitors—customers who seemed bewildered that an entourage of dark blends (polyester blends, wool blends . . .) had captured their mall and established a kingdom right outside the Bistro Sensations.

Next in line, I ordered my soup and salad and watched as a smiling worker pinched plugs of lettuce, dropping them into a shiny silver bowl. Carrots, tomatoes, cucumbers, red onions, garbanzos, and low-cal Italian followed—my salad was almost complete. One more quick toss, and the attendant scooped the salad into a white Styrofoam bowl, served me a side of soup, and set me at the end of the line.

Three soup and salads away from paying for my meal, I surveyed the group gathering around the food court tables. A couple casual dressers lounged at one table. Most tables were occupied by men and women dressed for a day in the office. The same people standing in line with me. The same people who'd sit with a couple associates or simply by themselves with their tasty fare.

I sat down by myself and continued my scrutiny. Then I saw her. A woman wearing flat, comfortable cordovan loafers and pressed khaki-colored dress slacks—with a tucked-in shirt. A pencil-point-thin leather belt surrounded her waist, below the tucked-in cotton white-and-blue pin-striped shirt. The woman looked neat and put together. Too put together.

She didn't fit in with us somber-dressed executives, nor did she blend with the casual shoppers. Disdain creased my nose as I continued to stare at her. Of course, she was in her 40s. Of course, she was wearing Naturalizers or Hush Puppies or something equally "mom-ish." Of course, she had her shirt tucked in tightly—so pushed in her pants (which were stretching toward the above-waist-lower-rib area) that almost none of it billowed out from the top of the trousers. Of

course, her leather shoulder bag matched her shoes. I'd seen her kind before. Pushy, somewhat snobby, thinking she was "all that" with her little outfit, not knowing how outdated and foolish she looked. She was trying, too hard, to be professional and "preppie," and still look young and hip. Instead, she fit in neither group. Her dyed-with-the-roots-showing, close-cropped hair only added to the perpetration. She was the kind of woman who'd . . .

Ugh, I would never wear that, I mullied. People would think . . .

A thought popped into my mind. What *would* people think? And why would I care so much? Another notion jumped to the forefront. Why

was I being so critical of this woman? I didn't know her; how could I make judgments based solely on appearance? This woman was definitely not wearing the trendy styles of the day. No butterfly clips in her hair. No platform sneakers. No strappy tank top. No power suit in midnight blue. No palm-top computer in hand or mobile phone glued to her ear. Yet who was I to judge her?

Who are we as a church to judge? Just because someone doesn't fit the vignette—long skirts, starched white dress shirts, tie clips and brooches—doesn't mean they can't serve Christ. Jesus didn't hang out with the perfectly manicured, white-robed uptown crowds. He congregated with the poor, tired, and sick. Definitely no sparkly cassock clips or gem-studded sandals there. What applied then pertains now: how you look is not as important as how you live. Or how you love.

Self-castigation isn't where it's at, either. "For all have sinned, and come short of the glory of God" (Rom. 3:23). We don't need to measure ourselves up against what others expect or what impossibly high standards we sometimes set for ourselves. Keeping up with the Joneses—and the facade that it sustains—only makes us anxious, covetous, and bitter.

It's up to each of us to celebrate one another, regardless of outer garb. Regardless of miniskirt, tube-top, or cutoffs. Regardless of Hush Puppies, khakis, or tucked-in shirts.



*How you look is
not as important
as how you live.
Or how you love.*

GIVE & TAKE

MATRIMONIAL MEMORIES



LOVE STILL BLOOMS: John Doperalski, an elder of the Ocala Seventh-day Adventist Church and father of three children, recently pledged his "early" love to Lori, his bride of 17 years. The Doperalskis provided a colorful anniversary bouquet of mums for the entire church to enjoy.

After the service, when the couple was invited forward for a photo, John spontaneously fell to his knees, evoking mile-wide smiles in wife Lori and all who stood by. The warm fuzzy feeling was catching. In this land of freedom, as evidenced by the flag in the background, love still blooms.

—Herb Pritchard, Ocala, Florida.

THANKSGIVING

Sligo Seventh-day Adventist Church has many groups of members and friends who meet weekly with their leaders for Bible study and fellowship. Some members of one group recently paused to reflect on blessings in their lives. Submitted by a Sligo church member, Takoma Park, Maryland.

I'm thankful and appreciate my mother-in-law because she taught me that it is possible to keep a house clean, tidy, and attractive, even with old furniture, worn carpets, and kids.—*Marjorie Sleeman.*

I am most grateful for the wonderful blessings that have come to me through fine music and the spiritual experiences that have surrounded me through the people involved.—*David Lamoreaux.*

I am truly thankful for family, friends, and good health to enjoy the beauty of life.—*Yvonne Roberts.*

My grateful heart holds clear memories of parents who loved, guided, provided, and specifically made many sacrifices to make Christian education a reality for my sister and me.—*Dawn Reynolds.*

We are thankful that God brought us together and has given us more than 53 years of happiness in our marriage.—*Ella May and Ray Hartlein.*



PHOTO © PHOTODISC

HAPPY TRAILS

This time of year finds many of us traveling to visit friends and family. Here's a poem with good advice for those traveling by automobile. Written and submitted by John Aldrich, Denver, Colorado.

CAR CONDUCT

The courtesies of driving are
So simple and so few
That everyone should follow them
Without the least ado
The signal for a sudden stop
Or turning left or right
The cutting down of lamps that glare
When passing cars at night
The patience to remain behind
Upon a hill or curve
And holding back the epithets
That others may deserve



These are the courtesies that keep
Unpleasantness away
And usually they also are
The laws we should obey
But more important they are all
The courtesies we give
That all of us who drive may have
A longer life to live.

LET'S PRAY

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

WE NEED YOU

Send Give & Take submissions to . . .
Give & Take, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Fax: 301-680-6638; E-mail: 104315.2145@CompuServe.com. Please include phone number. Submissions will not be returned.

Free to Be Responsible

*Religious liberty
inside the Seventh-
day Adventist
Church*

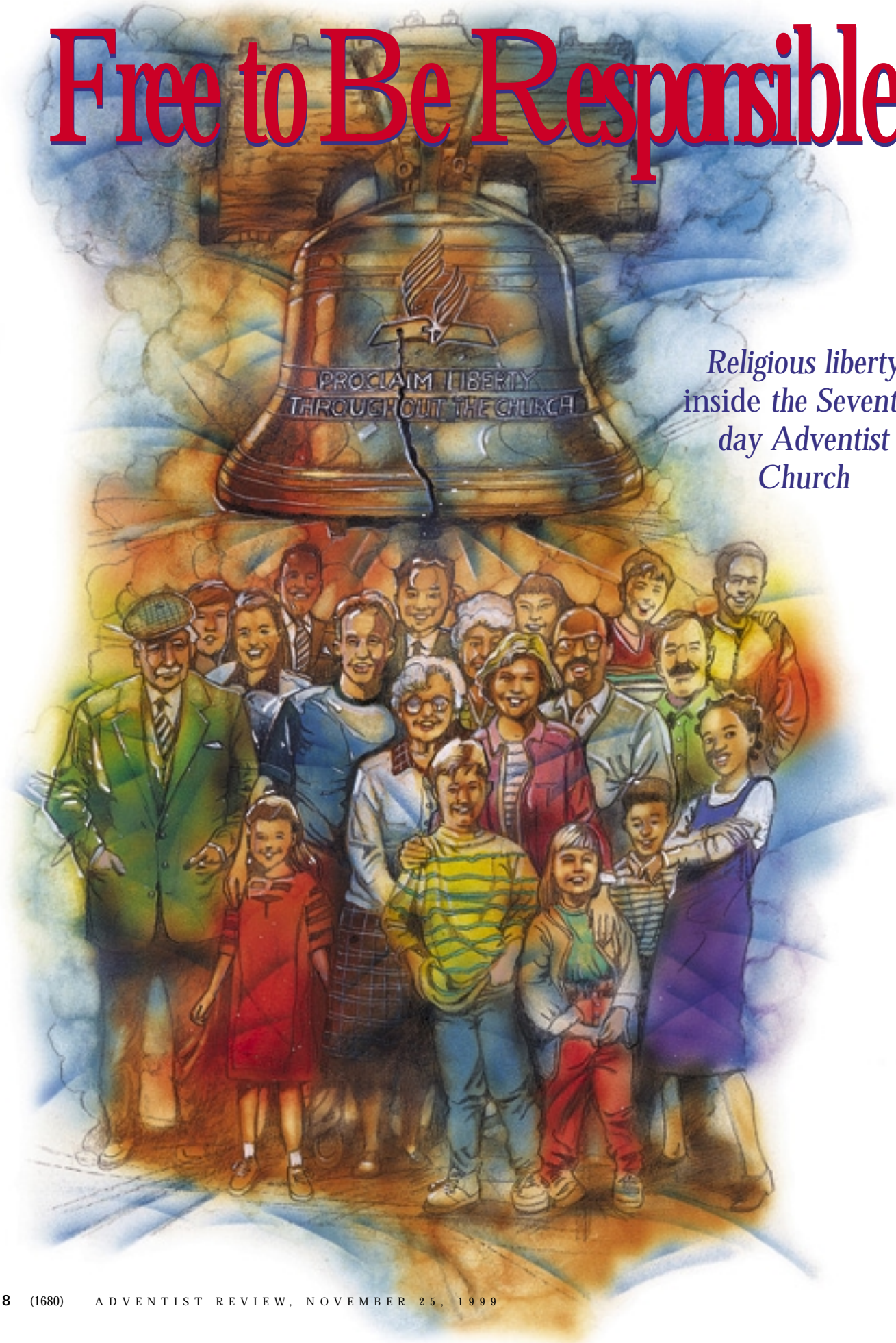


ILLUSTRATION BY JOE VANSEVEREN

FROM THE EARLIEST days of this movement Seventh-day Adventists have taken a strong and unwavering stand in favor of religious liberty. Generally speaking, however, when Seventh-day Adventists speak of religious liberty, they usually refer to civil religious liberty, the freedom of the individual conscience vis-à-vis the state, the society, or other churches.

Adventists have written and said very little about religious liberty *inside* the church, no doubt in part because the church, by its very nature, is a voluntary society that individuals are not obligated to join and that anyone feeling restricted is free to leave.

Two important documents—The *Seventh-day Adventist Church Manual* and the General Conference *Working Policy*—help to define who Seventh-day Adventists are and to organize the life of the church. While there is nothing specific about freedom of conscience *inside* the church within these documents, there are a number of agreed-upon conclusions in both that deal with the authority and unity of the denomination, as well as the need for harmony and loyalty among its members.

For instance, among the 11 “grievous sins” that may cause a person to be placed under church discipline, the *Church Manual* lists first the denial of the cardinal doctrines or teaching doctrines contrary to them, and as numbers 7 and 8, taking part in a divisive or disloyal movement or organization and persistent refusal to recognize and submit to properly constituted church authority.

The individual’s freedom of conscience per se is not limited by these statements, but the church has concluded that the exteriorization of beliefs through actions does have limits, as we shall see. Owing to a theology that proclaims the priority of personal choice for or against God, the church doesn’t have or want an Inquisition office that delves into the conscience

and private beliefs of individuals. Only when an individual’s actions appear to impinge on the freedom and well-being of the church is church discipline looked to as a remedy to restore unity and harmony among members.

Aspects of Freedom

Christian thinkers and writers through the centuries have identified four major aspects of freedom that directly bear on the lives of individual believers and the fellowships in which

The seeds of disunity and disloyalty scatter easily.

they gather. These include:

1. *The freedom of the individual conscience.* With Martin Luther, believers must affirm, “I am captive to my conscience.”
2. *The freedom to discover truth.* There is an unshakable connection between truth and freedom memorably captured in Jesus’ dictum “The truth will make you free” (John 8:32, NRSV). Interestingly, Jesus didn’t say that freedom would make us truthful!
3. *The freedom to preserve truth,* to keep it from being torn down or diminished by its opponents.
4. *The freedom for the church to survive and prosper* as the object of God’s special affection.

Adventist Christians affirm that believers need and must have freedom of enquiry. Based on our understanding of Scripture, we believe that men and women are free moral agents. Individuals (and movements) must have freedom for self-scrutiny, for improvement, for revival, and for reformation. Protecting the freedom of conscience that motivates those changes is a vital part of our Protestant

and Reformation heritage. A denial of freedom of enquiry, study, and research (academic freedom) is self-destructive and unbiblical.

Yet freedom as defined in the Bible is not equatable with the unfettered license for personal expression now widely assumed in most Western societies. While every church member, not least the pastor or teacher, needs both *freedom from* high-handed control—restricting search for truth—and *freedom to* pursue new lines of thought and new insights, Christian freedom involves a network of both privileges and responsibilities affecting our relationships with God, the church, and the wider community. Freedom always involves responsibility, and there can be no responsibility without freedom.

Limitations on Freedom

The Christian’s personal freedoms are moderated or limited by principles that the apostle Paul presented to the Corinthian believers in the first century A.D. (1 Cor. 6:12-20; 10:23, 24, 33). The Corinthians were saying, in essence, “We are free to do anything.” Had not Paul written to them that “all things are yours”? (see 1 Cor. 3:22). Paul affirms the basic declaration of personal Christian freedom, but adds these important considerations:

1. Not everything you desire is necessarily good for you.
2. “You are not your own” (1 Cor. 6:19, 20, NRSV).
3. Honor God with the expression of your freedom.
4. Try to meet everyone halfway (see 1 Cor. 10:33).
5. Does your freedom “help the building of the community and the interests of others” rather than promoting your own interests?

Individual members of the church are called to exercise the liberty they have found in Christ with a Spirit-guided sensitivity to the needs of others and the good of the fellowship.

Applying the Biblical Counsel

Adventists have affirmed these

biblical principles regarding freedom for more than 135 years. Ellen G. White, one of the founders of the Seventh-day Adventist Church, gave this important word of caution in 1875: "The word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge opinions against the opinions of the church. If there were no church discipline and government, the church would go to fragments; it could not hold together as a body."¹

The contemporary church in an official international session has endorsed her statement by placing it in the *Church Manual*.² Noting that disagreements over theology and practice existed in her day and would continue throughout the experience of the church, she added: "There have ever been individuals . . . who have claimed that they were right, that God had especially taught, impressed, and led them. . . . All these cannot be right."³

It follows, then, that a person entering the remunerated employment of the church surrenders the right or liberty to indiscriminately push theological views contrary to the accepted position of the church. The religious liberty to preach and teach within the church has one clear limitation: no one is to teach or propagate views that are contrary to the 27 Fundamental Beliefs of the church.

Ellen White clearly believed that there are appropriate limits on the freedom of individual members, including employees of the church, to teach and preach differently than that to which the wider fellowship has been guided by the Spirit. "The church is God's delegated authority upon earth,"⁴ she concluded. As representatives of the church, church leaders on all levels have a God-given responsibility to exercise authority in preserving "sound doctrine" (Titus 2:1) and to see to it that the flock within their care is nourished with words of faith and good doctrine (1 Tim. 4:6).

But exercising authority to promote sound doctrine cannot become an excuse to limit legitimate enquiry. The

church should expect and even eagerly anticipate that it will learn more of God's truth over time. "New light will ever be revealed on the word of God to him who is in living connection with the Sun of Righteousness," Ellen White adds. "Let no one come to the conclusion that there is no more truth to be revealed."⁵

New understandings of truth do not invalidate established truth, however, but instead add new dimensions and luster. At the end the contentious

*There are
corporate church
rights as well
as individual
freedoms.*

Minneapolis General Conference session in October 1888, Ellen White made this fascinating statement: "That which God gives His servants to speak today would not perhaps have been present truth twenty years ago."⁶ Lest this be interpreted as providing a free hand for all kinds of rash, individual doctrinal views, she elsewhere provides this balancing counsel: "The only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment."⁷

Getting the balance right between Spirit-guided enquiry into truth and Spirit-guided preservation of existing truths is no easy matter. Administrators honestly trying to do their jobs can sometimes infringe on appropriate enquiry, while those who do not follow

the above counsel can easily become a plague-spot within the church.

Dissent

There have been, and probably always will be, dissenters—for good or ill—within the fellowship of Adventism. They press the freedom of the individual to the limit. They pound on the interfacing door where individual rights and freedom of conscience interact or conflict with church-group rights.

What should the church do? How can it balance the apparently competing claims of personal freedom of conscience and the need for doctrinal and organizational unity? The matter was taken up 15 years ago at the church's Annual Council in 1984, and the church voted the following two documents as guidelines on a three-year trial basis: *A Statement on Theological Freedom and Accountability and Academic Freedom in Seventh-day Adventist Institutions of Higher Education*.

At the end of the three-year trial in 1987, the Annual Council up-graded the two documents to the level of "position papers." A third and final step would be inclusion of these two documents in the General Conference *Working Policy*, which has not been done.

Both documents attempt to articulate the needed balance between theological freedom and corporate responsibility, particularly as they relate to those who have accepted employment in the church. The accepted *theological premise* undergirding both position papers is that "God values freedom," and that without freedom, there can be no love, truth, or justice. From a biblical perspective,

- *love* asks for affection and commitment without constraint;
- *truth* requires willing (free) examination and acceptance of evidence and thrives best in a climate of freedom and persuasion to do God's will; and
- *justice* demands respect for personal rights and freedoms.

The freedom of the individual Christian grows out of belonging to the

community of Christ. Biblically speaking, no one is truly free when out of connection with God and relationship with others, or as one of the documents puts it, "Theological truth, therefore, is affirmed by community study and confirmation. . . . Only God's people and church as a whole can decide what is or is not true in the light of Scripture. No member or worker can ever serve as an infallible interpreter for anyone else."⁸ A person may appropriately stimulate the church to study a question, but no one person can decide the question for the church, as some dissidents are wont to do.

Mutual responsibilities between denomination and employee are invoked by these documents as well. The employee's privilege to investigate all claims to truth is recognized, in order to "prove all things" (1 Thess. 5:21), while administration is urged not to obstruct the question for truth, but to *encourage* serious study of the Scriptures.

Scripture predicts that deceptive teachings can and will arise within the church of Jesus. It is therefore the duty of leaders and members to find safety by not receiving or fostering, let alone promoting, divisive views or new interpretation without first submitting it to the judgment of experienced brethren, for "in the multitude of counsellors there is safety" (Prov. 11:14).

Importance of Unity and Integrity

Unity is a vital characteristic of the church (see Jesus' prayer for His disciples in John 17). Anyone fomenting disunity is, ipso facto, involved in both questionable and dangerous activity. While employees are free to pursue their studies and research, no employee has the right to "assume that his personal, limited perspective does not need the insights and corrective influence of the church he serves."⁹

It is intellectually arrogant to assume to be right and everyone else wrong. What a person "thinks to be truth may be regarded by the larger community of believers to be error. Therefore, workers and members are

called upon to be in agreement on essential points 'that there be no divisions in the body of Christ' (1 Cor. 1:10)."¹⁰

The 1987 Annual Council position papers also go on to sound a note of caution. Even "genuine insight into truth discovered by a worker may not be acceptable to the corporate body upon first exposure to it."¹¹ There is the danger of divisiveness. Such new views "should not be taught or preached" until proper evaluation pro-

*The freedom
of the individual
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cedures have been followed. A proper respect for the principle of unity reminds us that unity is as much an aspect of truth as are doctrinal formulations. "Allowing a principle or a new truth time to translate itself into the life of the church shows respect for the integrity of the body of Christ."¹²

The Line Between Freedom and Responsibility

Where should the church draw the line between freedom and responsibility? There are some views that are not crucial for the existence of the church, even though some of these questions may be of great ethical or social importance. In these areas the church correctly leaves the matter largely to the individual conscience. Such issues include most uses of science and technology, involvement in party politics, the bearing of arms, some forms of Sabbath observance, various biblical

and prophetic interpretations, church architecture, and forms of worship. In these there is and should be considerable liberty.

There are beliefs, however (essentially the 27 Fundamental Beliefs), that cannot be compromised without destroying the gospel as proclaimed by the Seventh-day Adventist Church in the setting of the end-time. Compromise here would eventually undermine the church herself.

The Annual Council position papers conclude that employees assume and accept the privilege of representing God's cause responsibly and honorably. This privilege "precludes the promotion of theological views contrary to the accepted position of the church."¹³ That is the bottom line. If an employee violates this privilege, the church has both the liberty and the duty to act to "maintain its own character" and protect the community of faith.

The disciplining of a worker "who persists in propagating doctrinal views differing from those of the church is viewed not as a violation of his freedom, but rather as a necessary protection of the church's freedom, integrity, and identity. There are corporate church rights as well as individual freedoms. The worker's privileges do not include the license to express views that may injure or destroy the very community that supports and provides for him."¹⁴ Why should an employee or a member, in the name of personal freedom, be allowed to damage or waste his or her "habitat"—the organized church—to which allegiance is claimed?

Assessing Divergent Views

Guidelines are established and various scenarios presented in the position papers for the church's examination of a divergent view, if an employee believes to have new light. To ensure fairness, the documents insist that this examination be done by a competent committee. "Listening to alternatives will always advance truth."¹⁵ Either the alternative will enlarge upon the truth and be accepted, or it will be found to

be false and be rejected, thereby confirming present positions.

If, in extreme cases, an employee cannot reconcile views with the denominational position and “feels constrained by his conscience to defend his views both privately and publicly, the review committee shall recommend to the executive committee that his credentials be withdrawn.”¹⁶

The guidelines also provide for an appeal procedure by persons who may believe that they have not been fully or fairly heard. The final appeal is to the employing division of the world church and the decision of that division’s executive committee is considered final.

Some Conclusions

These are complex and nuanced issues, requiring great care on the part of all involved to respect both the voted processes and the dignity of persons. Disagreement need not become dissension, nor a mandate for unity an excuse for a demand of uniformity. I offer these conclusions as summaries of how we can and must learn to express our God-given freedom with the responsibility to which the Word of God calls us:

1. While internal freedom of conscience and religion is absolute, and must always be defended, the acting out of beliefs is not an absolute right, and may not always deserve protection. Acting out beliefs implies commensurate responsibilities and duties.

2. The Adventist Church urgently needs a new spirit of collegiality, in which individuals counsel together with fellow believers, vocational peers, and church administrators.

3. Church members need to develop the spirit of tentative inquiry rather than dogmatism. We must cultivate a willingness to humbly submit our findings to the review and judgment of the community of faith.

4. The seeds of disunity and disloyalty scatter easily. The pastor or teacher who is disloyal to the conference or union is sowing seeds of disloyalty among the church members. Sooner or later those so affected will

end by being disloyal to the leadership of that pastor or teacher.

5. The fruits of liberty are important. The liberty advocated by the apostle Paul seems at times to be very expansive. But we must also look at the *fruits* of his liberty. He established churches wherever he went. His new converts were loyal to the church and gave liberally to support the church at headquarters. In contrast, what are the fruits of many who wish to act independently of the church? They usually

*Adventists
have written
and said very
little about
religious liberty
inside the
church.*

do not win many souls, and many of their followers are conspiracy oriented. Their primary aim is not to build loyalty, but to promote their own views, aiming at their own success. Often they succeed in creating an atmosphere of disaffection, disunity, and disloyalty. They divert large sums of money into questionable activities. The fruits are distrust, suspicion, fragmentation, and personality cults.

6. As we look at our personal freedoms, we must ask ourselves these questions:

a. Does the exercise of my liberty of conscience help build up the community of faith?

b. Does my freedom enhance the cause of truth?

c. Does my exercise of freedom build consensus and unity, without producing divisive and sterile contro-

versy that consumes time, talent, and energy in fruitless antagonism and enervating tension?

7. Every Adventist employee would do well to remember an affirmation in the Minister’s Code of Ethics included in the *Minister’s Manual* (1992) and promoted by the General Conference Ministerial Association: “**I am totally committed to the fundamental beliefs of the Seventh-day Adventist Church.**”¹⁷ Of course, every church member should be able to say the same thing.

Liberty of conscience is a freedom given by God so that we may love Him from choice and help to build up the body of Christ in preparation for our soon-coming Lord. This liberty requires voluntary self-sacrifice for the good and salvation of many and the glory of God.

Learning to live responsibly with this freedom in the fellowship of the church will continue to be the proving ground of our discipleship and the crucible of our Christian maturity.

¹Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 3, p. 428.

²*Seventh-day Adventist Church Manual* (1995), p. 162.

³White, pp. 428, 429.

⁴*Ibid.*, vol. 5, p. 107.

⁵———, *Counsels to Writers and Editors* (Nashville: Southern Pub. Assn., 1946), p. 35.

⁶———, *The Ellen G. White 1888 Materials* (Washington, D.C.: Ellen G. White Estate, 1987), p. 133.

⁷———, *Testimonies*, vol. 5, p. 293.

⁸*A Statement on Theological Freedom and Accountability* (General Conference of Seventh-day Adventists), p. 14.

⁹*Ibid.*

¹⁰*Ibid.*

¹¹*Ibid.*

¹²*Ibid.*

¹³*Ibid.*

¹⁴*Ibid.*, p. 15.

¹⁵*Ibid.*, p. 14.

¹⁶*Ibid.*, p. 16.

¹⁷*Minister’s Manual* (Silver Spring, Md.: General Conference Ministerial Association, 1992), p. 51.

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Be at Peace With One Another

Living together as a pilgrim people

BY ELLEN G. WHITE

GOD IS LEADING OUT A PEOPLE TO stand in perfect unity upon the platform of eternal truth. Christ gave Himself to the world "that he might purify unto himself a peculiar people, zealous of good works." This refining process is designed to purge the church from the spirit of discord and contention and from all unrighteousness, that they may build up instead of tearing down, and may concentrate their energies on the great work before them. God designs that His people should all be joined together in unity of faith. The prayer of Christ just before His crucifixion was that His disciples might be one, even as He was one with the Father, that the world might believe that the Father had sent Him. This most touching and wonderful prayer reaches down the ages, even to our day; for His words were "Neither pray I for these alone, but for them also which shall believe on me through their word." How earnestly should the professed followers of Christ seek to answer this prayer in their lives. Many do not realize the sacredness of the church relation, and are loath to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves lest they encourage a spirit of opposition to its voice.

Those who hold responsible positions in the church may have their faults in common with other people, and may err in their decisions; but, notwithstanding this, the church of Christ on earth has given them an authority that cannot be lightly esteemed. Christ, after His resurrection, delegated power to His church, saying, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." A relation to the church is not to be easily canceled; yet some professed followers of Christ will threaten to leave the church when their path is crossed, or their voice has not the controlling influence which they think it deserves. But in doing this they would themselves

be the greatest sufferers; for in withdrawing beyond the pale of the church's influence, they subject themselves to the full temptations of the world.

Every believer should be wholehearted in his attachment to the church. Its prosperity should be his first interest, and unless he feels under sacred obligations to make his connection with the church a benefit to it rather than to himself, it can do far better without him. It is in the power of all to do something for the cause of God. Some spend a large amount for needless luxuries and to gratify their appetites, but feel it a great tax to contribute means to sustain the church. They are willing to receive all the benefits of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause will not hesitate to invest money in the work whenever and wherever it is needed. They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another and moving in perfect harmony as an undivided whole. They should waive their individual opinion to the judgment of the church. Many live for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to His expressed word. The observance of external forms will never meet the great want of the human soul. A mere profession of Christ is not enough to prepare one to stand the test of the judgment. There should be a perfect trust in God, a childlike dependence upon His promises, and an utter consecration of self to His will.

The above article first appeared in the February 19, 1880, edition of the Second Advent Review and Sabbath Herald (now the Adventist Review). Seventh-day Adventists believe that Ellen G. White exercised the biblical gift of prophecy during more than 70 years of public ministry.



What happens to us is not as important as what we think about what happens.

BY ARLENE TAYLOR

TEMPERS FLARED. THEIR VOICES INTERRUPTED each other at an all-time high. Angrily they each tried to win the other over to their point of view. In frustration the younger man stopped dribbling the ball and slammed it in the general direction of the hoop. It missed.

"I'm out of here," he exclaimed. "We can't agree!"

low. With a rueful grin, he took off at a run to retrieve the ball.

They were both right—we are all getting older, and many of us differ in the way we perceive that phenomenon. The ancient philosopher Epictetus believed that it's not what happens to us that matters as much as what we think about what happens to us. We may not have much choice about

Reluctantly Maybe,

What's more, I'm beginning to think we have nothing in common; not even basketball." He bent to scoop up his jacket, which had been flung to the ground during the heat of competition.

The older man bit back a biting retort. How quickly the minor disagreement had escalated into an all-out battle, adrenaline, testosterone, and a few self-esteem issues thrown in for good measure. "We do have one thing in common," he offered. "We're both aging, even as we waste energy arguing." He smiled thinly, trying to change the flavor of the conversation.

The younger of the two paused in his retreat. "It can't happen too soon for me," he growled, his face still resembling a thundercloud.

"In some ways it's happening too fast for me," his elder countered.

"See, I was right," snapped his companion. "We can't even agree on the benefits of getting older."

"Why don't we finish the game?" his partner suggested pleasantly. "We can simply agree to disagree for now. Tomorrow we can come to a compromise after we've slept on it."

His face-saving suggestions appealed to the younger fel-

low. With a rueful grin, he took off at a run to retrieve the ball.

Many of the characteristics frequently associated with growing older are not absolute proscriptions. Rather they are related to the way in which we have lived and to our generational inheritance. Studies suggest that some of the so-called symptoms of aging are preventable. Senility, for example, is not part of the healthy aging process. Still others can be delayed when we make a conscious effort to develop a high-level wellness lifestyle.

Two strategies have proven effective in retarding the onset of aging symptoms and, in some cases, even reversing mental and physical decline. Two habits that don't cost the proverbial arm and a leg—

● The first is 30 minutes of challenging mental exercise every day. The soaps on TV and romance novels don't qualify. The neurons

(thinking cells) are not muscles in the way we usually think of muscle tissue. They respond in much the same way, however. With exercise they grow stronger; without it, they atro-

*TV soaps
and romance
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mental
exercise.*



but Gracefully for Sure

phy. There are endless activities that can effectively challenge our brain. We can learn to speak a new language, work difficult crossword puzzles, balance our checkbook, write a short story, memorize a poem, read the Bible and meditate, learn a new skill, and volunteer in the community, to name just a few. As soon as we have developed competency in one activity, however, we need to begin working on a new one. The key is variety. The brain loves it—at any age. Just imagine how your neurons will grow additional connectors (dendrites) and stretch out to nearly touch their neighbors.

● The second proven strategy is 30 minutes of aerobic exercise every day. Walking, biking, swimming, running, jogging, racquetball, music aerobics, muscle building, gym training can all qualify. Even individuals who are in wheelchairs or are bedridden can often alternately contract and relax the large muscle groups of the body. Regular exercise acts as an antioxidant by sweeping out free radicals. It stimulates the immune system, strengthens the circulation, and helps to improve the flow of oxygen and nutrients to the brain.

Some of the deterioration in thinking ability often associated with aging really has more to do with our state of physical health. The mind and body run *hand in glove*; strengthen one and the positive effects often rub off on the other. In order to accomplish this, however, we must take responsibility for building these strategies into our life schedule on a daily basis. It doesn't happen just by *wishing*.

Wonderful things happen to us as we get older. At a recent

Ten Commands for the Elderly

BY ARLENE TAYLOR

1. Thou shalt preserve thy body in the best possible condition—a brisk 30-minute walk every day is a wonderful tonic.

2. Thou shalt continue to increase thy knowledge, to anticipate retaining thy memory, and to realize that temporary misplacement of stored facts occurs at any age. Thirty minutes of challenging mental stimulation is a daily necessity.

3. Thou shalt regularly eat nutritious meals of natural, unprocessed foods—eating slightly smaller portions and selecting foods with more care. Aim for a low-fat, low-salt, high-fiber, and chemical-, alcohol-, caffeine-free diet.

4. Thou shalt remember that characteristics developed during earlier years are simply magnified with age. Therefore, become now the kind of person thou art desirous of being.

5. Thou shalt preserve a good self-image and a healthy level of self-esteem, realizing that there is no substitute for the wisdom of experience. Sharing the gift of accumulated knowledge is a priceless legacy to succeeding generations.

6. Thou shalt maintain a good sense of humor

and develop the ability to laugh at thyself and the incongruities of life, realizing that a merry heart does good like a medicine—and stimulates the immune system. Cultivate a happy face; it is an instant face-lift.

7. Thou shalt reminisce. Recall the good along with the bad, because this contributes to successful adjustment in the present, realizing that optimism is the oil of old age.

8. Thou shalt be realistic in thy expectations and learn to accept help graciously when it is offered. Remember that many cultures have overemphasized independence at the expense of interdependence.

9. Thou shalt not isolate thyself from family and friends, but regularly initiate contact with people of all ages. Socialization not only stimulates the mind but helps to keep life in perspective; love and caring are the secrets of growing old gracefully.

10. Thou shalt continually give thanks for munificent blessings, realizing that a grateful heart nourishes the bones and helps to prevent discouragement, illness, and depression.

Myths of Aging seminar I asked participants to list a few. In no time at all there were more than a dozen on the flipchart. For example, we can:

- get to really know ourselves, to maximize our uniqueness.
- learn to take few things person-ally and *mellow out* a bit.
- embrace recovery strategies that help us to heal *woundedness*.
- manage stress and our emotions/feelings more effectively.
- emphasize interdependence rather than dependence or independence.
- learn how to give, as well as receive, graciously.
- nurture a healthy sense of self-worth in ourselves and in others.
- model high-level wellness, including a positive mind-set.

One thing is certain, the character traits and habits we develop now will likely be with us when we are older—and magnified at that. We *can* move through the aging process with grace, dignity, and even enjoyment. In order to do that, we need to live every day as if it might be our last while implementing lifestyle changes that can enable us to feel young at a very old age.

Arlene Taylor is president of Realizations, Inc., Napa, California.





School Rules

Have you ever thought about how hard your teacher works? All those bulletin boards to decorate. Those tests to write. Those papers to grade. Then there's getting you to stay in your chair, keeping order when the 20 or so of you are intent on being wild, and most important, trying to get you excited about learning all the things she (or he) has to teach you.

Teaching has always been a hard job. Once at a museum I saw a list of rules for women teachers about 100 years ago. Only unmarried women were allowed to teach school, because married women were supposed to stay home and take care of their husband and children. As a result, many of the teachers were very young—sometimes only 16 or 17 years old.

Teachers weren't allowed to leave town without asking permission first. They weren't allowed to ride in a car or carriage with a man who wasn't their father or brother. They had to be at home by 8:00 p.m. unless they were attending a school function.

On top of their teaching duties, which might mean teaching a classroomful of students who each had different textbooks and were all learning different things, they had other classroom chores. The teacher had to keep her classroom neat by sweeping it at least once a day. She had to scrub the floor at least once a week with hot soapy water. She had to clean the blackboards once a day, and start the fire in the classroom by 7:00 a.m. so the room would be warm by 8:00 a.m.

She probably had to haul in her own coal or wood to heat the room. She might even have had to chop the wood. I bet some of the bigger boys in her classroom helped with some of the heavy chores. The smaller children probably helped with sweeping and washing the blackboard.

A lot of things have changed since then, but teachers still ask students to help with classroom chores. When I visit my daughter's classroom I see students washing the blackboard. They scrub glue off tables and sweep floors. They take notes to the school office, hold doors, turn out lights, and take charge of the recycling. Sometimes they help each other or younger children with their classwork. I suspect that as long as there are teachers and classrooms, there will be jobs for students.

Teachers count on willing, cheerful students to help the classroom run smoothly. God sees your service at school and counts it as service for Him. "Whatever you did for one of the least of these brothers of mine, you did for me," said Jesus (Matt. 25:40, NIV). When you serve at school, you are serving God.

Family Time

On Tuesday (or whatever day you choose) invite your family to worship God with you.

✎ Read a story about a boy who chose to serve God while he was at school (Daniel 1). How did he manage to both serve God and follow the school rules? Did he get help from anyone? Who?

✎ Ask the adults in your family to tell you something they remember about helping at school. Why does that stick out in their memory?

✎ With your family's help, make a list of the ways you can serve at school. What is on the list that you do now? What is on the list that you could do but don't? Why don't you do those things?

✎ Who do you think most appreciates it when you help at school? Why?

✎ Sing a song about serving others. Try "We Are His Hands" or "This Little Light of Mine." When you pray, ask God to make you a willing, cheerful servant for Him at school.



Russian Bible Translation Nears Completion

BY **BOGDAN KACHMAR**, EURO-ASIA DIVISION COMMUNICATION DIRECTOR, AND **Heather Brannan**, AN ASSISTANT DIRECTOR OF THE GENERAL CONFERENCE COMMUNICATION DEPARTMENT

Millions of people in the territories of Russia, Belorussia, and the Ukraine will gain more than a new millennium in the year 2000. They will acquire access to a new translation of the Bible.

"We are about ready to send the new New Testament and Psalms translation to the printers," reports Mikhail P. Kulakov, former president of the Euro-Asia Division of Seventh-day Adventists, who is personally involved with the translation endeavor. "The remaining translation of the Bible books will follow."

Project 66, named for the 66 books of the Bible, is an effort to translate the entire Bible into the Russian language. Russian-speaking Seventh-day Adventists have been the driving force behind the project, and the actual translation work has been coordinated by the Bible Translation Institute at the Adventist Church's Zaoksky Theological Seminary, located near the city of Tula.

"Considering our mission, our church has taken the great and unique challenge in the country of Russia to give to the people an accurate and easily readable translation," says Kulakov.

He describes the meticulous effort not only to translate the Scriptures into a modern Russian language, but to compare the translation options, verify, proofread, and often do it all over again. For Kulakov, the translation is the "task of my life."

Poor Literary Quality

In the past, Russian Bible transla-

tions have been either nonexistent or poor in quality.

"The Synodal translation of the Bible completed in 1875 urgently

"Considering our mission, our church has taken the great and unique challenge in the country of Russia to give to the people an accurate and easily readable translation."

requires revision, or still better, complete replacement," stated I. Yevseyev, chairman of the Russian Bible Commission, in his address to the 1917 Council of the Russian Orthodox Church. "It does not consistently follow the original text. A more serious problem is its literary backwardness. The language of the translation is heavy, outdated, artificially approximated to the Slavonic, and a century behind the literary language."

Many years later the same issues remain. The Russian Orthodox Church has not been concerned with providing the people with copies of the Bible, and other religious entities have struggled to find scholars and special-

ists for translation work.

In Kulakov's words: "Some religious groups in Russia and outside of the country produced and published rather poor translations of the Holy Scripture in haste. This aroused very severe criticism of the idea of Bible translations in general and made people suspicious of any new translation. In Russia today there are very few scholars in the biblical languages and biblical science, but the demand for the literary quality of everything published is very high. One of the reasons for this is the great role that high-quality literature has generally played in Russia."

Evangelistic Essential

Project 66 provides one solution and will make it possible for evangelism to spread across the vast Russian-speaking territories. The New Testament has already been translated, along with the Psalms, and 10,000 copies will be published in Russia by the end of 1999. The entire translation project is scheduled for completion in 2000. The new Bible is being published in cooperation with Theological Institute of St. Apostle Andrew, a reputable publisher specializing in theological literature.

"We have evidence that the Lord is leading us in our endeavor to produce a truly worthwhile translation. I am grateful for the interest and support that our fellow believers in the United States are giving to Project 66," Kulakov commented.

The Ukrainian Adventists are also looking ahead and assisting the Ukrainian Bible Society in providing a similar translation of the Bible into the Ukrainian language.

A Life of Freedom

BY ALEX BRYAN, A PASTOR IN ATLANTA GEORGIA

When the Berlin Wall crumbled, East Germans imagined a life of freedom where consumer goods were abundant and hardships would fade. Ten years later 51 percent say they were happier with Communism.”*

I was in Berlin the month Checkpoint Charlie was removed as a border station separating East from West. I remember the excitement of freedom. I remember watching hundreds of people—with hammers and chisels—chip away at the Wall. I even took a few hammer swings at the graffiti-clad cement barricade. And today a few chunks of rock are displayed in my home.

How could that great event of freedom one decade ago leave 51 percent longing for the return of the Wall? High unemployment, low wages, increased crime, and a disparity in prosperity with neighbors to the West rank high on the list. Put bluntly: Expectations of democracy have not fully been realized. Communism wasn't so good; but capitalism has been far from perfect. Economic and political freedom hasn't been all it's cracked up to be.

NEWS COMMENTARY

Christians often see God working through nations and leaders to fulfill His purposes in the world. What Christians often forget is that a perfect God works through imperfect nations and leaders. Even the likes of Nebuchadnezzar and Pharaoh were the servants of God. Concrete walls may fall, God's will gets done, but things are still a mess.

All other things being equal, I'll take Churchill over Stalin and Carter-Reagan-Bush-Clinton over Nero. Free elections trump dictatorships. Religious freedom trumps religious intolerance. Free markets trump economic suppression. No government's military buildup, market strategy, civil laws, or educational initiatives solve the deepest human problems. No political party, presidential candidate, or amendment to a country's constitution has the ability to tear down our biggest walls.

Herein lies a great paradox: God's kingdom wins using kingdoms that never do.

* USA Today, Oct. 11, 1999.

NEWS BREAK

Finnish Conscientious Objectors Can Now Serve in the Seventh-day Adventist Church

The Seventh-day Adventist Church in Finland has obtained the right to become a place of service for conscientious objectors. The decree signed by the president of the republic of Finland became law on October 1.

“[Now] an individual who wants to perform military service in a nonmilitary capacity can do so by serving in the Seventh-day Adventist Church and its institutions,” says Joel Niininen, secretary and communication director of the Adventist Church in Finland.

Pastor Pekka Pohjola, Finland Union Conference president, considers this “a significant change toward equal treatment of churches in Finland. Up until this year only the Lutheran and the Orthodox churches have had this right.

“Now the government has recognized the right of certain minority churches, if they meet specified requirements, to be accepted as service places of conscientious objectors. Our Adventist young men are now able to serve within our own church. To some it may be a spark of inspiration to commit their lives to the ministry.”

Oakwood College Commemorates Slave Cemetery

A dedication ceremony was held for a former slave cemetery during a recent alumni homecoming weekend at Oakwood College in Huntsville, Alabama. The cemetery



was found to exist on property purchased by Oakwood College in 1977. In the presence of students, staff, faculty, and friends, three engraved stones were unveiled.

Oakwood officials confirmed through archaeological investigation and study of period artifacts that a former slave cemetery (at least 100 years old)

existed on campus property, and took immediate steps to provide a small measure of the respect that these people have lacked in the past. The college has had brick-and-marble work and an iron fence (with a gate fitted for the entrance) installed and landscaping done, including the

Religion in the News

Religious Freedom Amendment Reintroduced in Congress

Representative Ernest Istook (R-Okla.) has reintroduced a proposed Religious Freedom Amendment, telling a rally of supporters at a Washington, D.C., church that it would prevent the trampling of religious expression.

The proposed amendment, which failed to get the required two-thirds majority vote in the U.S. House of Representatives in June 1998, was reintroduced with the same language Istook proposed last year. The amendment would allow but not require school prayer and other religious expression on public property.

Istook said at the rally at Bible Way Temple that the amendment would counter court decisions that have prevented school prayers and the posting of the Ten Commandments in public settings.

"Nobody is compelled to do anything, but the people's right to pray and express their religious beliefs . . . cannot be infringed anymore," said Istook. House Majority Leader Dick Armey (R-Tex.) and Majority Whip Tom DeLay (R-Tex.) appeared at the rally in support of Istook's proposal. —*Religion News Service.*

Historical Note

81 Years Ago . . . The Great War Ends

The end of World War I—on the eleventh hour of the eleventh day of the eleventh month of 1918—was greeted with cautious enthusiasm by the editors of the *Review*, who saw both opportunities and dangers for the gospel in the immediate aftermath of the war.

"It would seem . . . as if the people in these nations [Germany, Austria, Bulgaria, Turkey] which have stood for autocracy of government, are destined to enjoy a greater measure of freedom," said an unsigned note in the November 14 edition. "The unshackling of those who have been bound, we believe is in the order of God, giving freer course to the gospel message."

One week later the editors expressed concern that hoped for international stability might not eventuate. "The statesmen of the world in reality face a greater crisis today than they did six months ago," they wrote. "Now that national danger is past, a greater danger from personal and selfish ends . . . will confront those whose interests are at stake."

The editors' cautions would seem prophetic during the next decade when punitive actions and heavy war reparations demanded by the victorious Allies kept Germany destabilized and sowed the seeds for a second international conflict.

NEWS BREAK

planting of numerous trees and selected shrubs. Oakwood College has committed itself to providing perpetual care for this spot, and the city of Huntsville has placed the cemetery on its list of meaningful tourist attractions.

New College Opens in the Ukraine

On October 15 the Ukrainian Seventh-day Adventist Church opened the Ukrainian College of Arts and Sciences. The government-approved institution offers bachelor degrees in business administration and English. This school is the first private college to be authorized to offer tertiary-level degrees with state recognition.

"Our church in the Ukraine is pleased to be able to open a college to provide Christian education to the youth of the church, as well as non-Adventist students," said Anatoli Zhalovaga, an Ukrainian Union Conference official. Eighty-six students began classes in October.

Located south of Kiev, the Ukrainian capital, the college property originally served as a recreation center for families of military employees. Several buildings are being refurbished to be used as classrooms, offices, student residences, staff housing, a cafeteria, an auditorium, and a library.

The school is the ninety-fifth institution of higher learning authorized by the Adventist Church.—*Adventist News Network.*

Indiana Member Turns 105

Vicenta Salvatierra Cadiente celebrated her 105th birthday on September 11 with her family and members of the Glendale Adventist Church in Indianapolis, Indiana.



During the worship service she was presented with a commemorative plaque and bouquet of white roses. After the service a candlelight dinner was held.

Cadiente, a native of the Philippines, attends church regularly and attributes her longevity to complete trust in God, a worry-free lifestyle, daily Bible reading, eating small portions of a vegetarian diet, and sleeping well, says church communication director Barbara Bryant.

She has outlived her three sisters, two brothers, and husband, but has been privileged to see her six grandchildren grow up and to know her 14 great-grandchildren.

What's Upcoming

- Nov. 27** Bible Emphasis
- Dec. 4** Stewardship Day
- Dec. 11** General Conference Session Offering

Throw It Into the Garbage Can?

When Helen and I taught at Southern Adventist University (then Southern Missionary College), we frequently visited the Great Smoky Mountains National Park to watch black bears. In those days bears came out of the mountains to raid garbage cans in the camping and picnic areas. Bearproof garbage cans had not yet been invented.

The first time my parents visited us, we took them to the Smokies. Late afternoon we drove the winding road up the mountain between Gatlinburg and Newfound Gap looking for bear. We slowed down at each picnic area to see if a bear had come out of the woods to raid a garbage can. We drove all the way to Newfound Gap without seeing one. Then we turned around and started back down. A cluster of people looking down a bank let us know that a bear had been sighted. Too late. We got only a glimpse of a huge black bear. It had finished raiding that garbage can and was on its way to the next one.

We sped down the mountain, wanting to get to the next picnic area before the bear. "Get out some Little Debbie cakes," I said. "We'll get to the next garbage can before the bear does, put the cakes in the can, sit safely in our car, and watch it." I drove faster.

"But the signs say 'Don't Feed the Bears,'" said Helen.

"Oh, we won't do that. You might get an arm torn off. And bears can become dangerous if they think people have food to hand them. But there's no law against feeding garbage cans."

Around the next hairpin curve was the picnic area. Three couples were standing around the tailgate of a station wagon parked at the front side of a garbage can. They had just spread out their supper—a gallon container of Southern fried chicken, nearly a dozen sandwiches, and a big container of punch.

We pulled in beside them directly in front of the garbage can. As I opened the car door and ran out with the Little Debbie cakes, my mother spotted the bear coming out of the woods at the far end of the parking lot. With fear and excitement in her voice, she yelled to me, "A bear is coming! Hurry! Put your food in the garbage can."

The people next to us looked up and saw the bear. They

thought my mother had been talking to them and did exactly what she said. They threw all of their supper into the garbage can—the container of chicken, the sandwiches, the punch. Then they dashed into their station wagon, closed the doors, rolled up the windows, and drove off just as the bear got to

the garbage can to dine on what was probably the best meal it had ever discovered.

We watched for 20 minutes as the big bear poked its head down into the can time after time to pull up sandwiches, pieces of fried chicken, and finally the Little Debbie cakes we had placed there for it.

It was fun to watch the bear. And though we felt bad that we had been

the partial cause of six people losing their supper, we couldn't help laughing at how they obeyed, without thinking, a message to throw away what was of value to them.

As I have considered the incident through the years, a parallel application has made me more serious. God has prepared a banquet for us. We are to feast on His Word. We are to feast on the bread broken for us and the new wine poured out for us. He has given us the best that heaven has to offer. "This is My beloved Son," says the Father. "Hear Him!" (Matt. 17:5, NKJV).

But we listen to other voices. The voice of middle-class culture: "Put all your effort into living a life that is easy, pleasant, and respectable." The voice of a speed-addicted culture: "Hurry! Make life more action-packed with fast computers, fast food, fast news, instant best-sellers, quick-cut videos, e-mail, fast lanes. Make being busy your status symbol." All too often we obey those voices and throw away time with God, time alone, time with our families, time for devotions, time to delight in the Sabbath. We throw away God's banquet.

Such a mistake is far more foolish, it seems to me, than three couples obeying a message not intended for them and throwing their supper into a garbage can.

R. Lynn Sauls is a retired professor of English and journalism who lives in Naples, Florida.



We listen to the voice of middle-class culture.

A New Way to Worship.....

I could wish the whole church could follow their example.

BY KAY D. RIZZO

HYMNS OR CHORUSES? HYMNALS OR “big screen”? Pipe organ or drums? Pews or folding chairs? Podiums of wood or plexiglass? The debate over the structure of worship flares again. It wasn’t so long ago that a minister dared not stand behind the pulpit on Sabbath morning wearing a pastel shirt under his regulation black or dark-gray suit. And a woman’s spiritual commitment was indicated by whether or not she removed her stockings for the foot-washing service.

As a lifelong Christian Seventh-day Adventist who loves her church family, I’ve seen worship styles, rules, and regulations come and go, accompanied with heated debates and scathing rebukes from both sides. Some changes have been good; others, questionable. I admit that my worship comfort zone is influenced more by my cultural heritage than by a Scripture-based right or wrong, proper or improper.

Triggered the First Murder

Genesis tells us that it was differences in forms of worship that triggered the first murder, in fact. The Bible is filled with the stories of men and women who worshiped God in unique ways. Wherever Abraham went, he built altars for worshiping God. David danced before the sanctuary. Mary poured an extravagantly expensive perfume on her Master’s feet and shed tears of gratitude and praise. Lydia faithfully mothered the flock God gave her. The beloved John worshiped God in the solitude of the Isle of Patmos.

At the turn of the first century A.D. the church’s worship structure had become so rigid and cumbersome that the plea-

sure found in worshiping God had become lost in a maze of laws and restrictions. Along with becoming our Redeemer, Jesus came to demonstrate to His disciples how to live and how to worship the Father.

When a Samaritan woman attempted to snag the Saviour into a debate on how and where to worship, He prophesied that the time would come when God’s children would worship Him “in spirit and in truth” (John 4:23). Jesus was describing a radically new way of worship. I’d forgotten what His words meant until last July.

You see, I “did” church one week last July. I not only went to a church building to worship God or attended a sacred service, but I “did” church. What, you ask, do I mean when I say I “did” church?

Here’s What Happened

Attending church might be compared to watching a women’s soccer game on television or from the stands, while “doing” church would be becoming an active player on the team the day they cinch the world’s soccer title.

Let me tell you about my incredible experience. It all began more than 30 minutes before the church doors were scheduled to open. In drizzling rain, with Bibles tucked under their arms, the worshipers began lining up outside the four entrances. Their faces shone with eager anticipation.

I wasn’t prepared for what happened when the music began and the doors opened. Four hundred worshipers thundered forward to claim their seats, not the back rows, but the very front. I noticed a few disappointed faces when some had to settle for a place in the second or third row. (Didn’t these people know that the last shall be first and the



first last? Isn't that why the back rows in many churches are full while the front rows remain empty each week?)

The musicians broke into a familiar chorus, one I'd learned as a child but had long since forgotten. Then another and another. Audience members of all ages belted out the hymns of joy and salvation with such exuberance, one couldn't doubt their sincerity. One young man sang so enthusiastically, he fell off his chair.

I glanced at the other worshipers to see what their reactions might be, but they were so involved in their worship, none noticed but me. Then, instead of

being embarrassed, the hapless young man got up and, if possible, sang with more animation than he had previous to his tumble.

When the musicians shifted to a quieter prayer hymn and the pastor prayed, the worshipers reverently bowed their heads. The usual announcements followed. When the pastor asked for volunteers to help in a church work bee scheduled for the next morning, eager hands waved in the air the moment he uttered the word "volunteer." More than 100 worshipers signed on before they knew what their task would be. That they'd

be helping at a church work bee didn't deaden their enthusiasm. Loud disappointed groans filled the sanctuary when the pastor had to limit the number of volunteers he could efficiently use.

It didn't matter what job the pastor needed his parishioners to do, whether it be to give opening prayer or to straighten chairs after the service, the response was the same. I could tell by their faces that they didn't enlist in order to earn points with God or to assuage their guilt for past sins or from resignation (someone's got to do it!). They genuinely wanted to be chosen to serve.

I saw the same degree of disappointment on the faces of those not chosen. One young woman wept when she wasn't chosen to pick up the trash

after the service. "I never get picked," she said.

(Can you imagine how stunned your pastor would be if on Sabbath morning volunteers were asked for to help with Vacation Bible School and the people in the first three rows leaped to their feet, frantically waving their arms and shouting, "I'll do it. I'll do it. Pick me. Pick me!")

The preacher's sermon wasn't an "I speak and you listen" one. It was an interaction of compassion, joy, and laughter between the speaker and his listeners. At the end of his presentation he asked all who would like to

give their hearts to God for the first time to stand, and several leaped to their feet. The pastor challenged the audience to follow Jesus wherever He might lead.

When he asked who would do that, it was like a massive wave rising out of the ocean. The entire audience sprang to their feet. The only worshiper looking around to determine whether or not it was cool to respond to the minister's call was me. The loud "thank you" the worshipers gave the speaker would have warmed even Preacher Jonah's heart.

Long after the last chord of the closing song faded and the "lucky" volunteers had straightened the chairs, many worshipers still hung around as if reluctant to leave the house of God.

Memories

I was mulling over what I'd experienced when I felt a tug on the sleeve of my jacket. I looked down into the smiling face of a young woman who hadn't been chosen when she volunteered.

"Here, this is for you, Mrs. K," she said, then placed a silk rosebud in my hand. Surprised and pleased, I thanked her and assured her, "You don't have to give me anything, honey."

"I know," she said, tipping her head to one side. "I want to because you're special." Then she flashed me the widest of grins. "Don't you just love church?"

I eyed the rose in my hand and remembered a 9-year-old girl who for the first time committed her heart to Jesus at a similar service. Forty-plus years later I knew that something special had happened again.

As I stepped out of the hallowed place into a drizzling rain, my heart brimmed with praise. Jubilant songs still rang in my ears. The beauty of joyous innocence had opened my eyes. I hadn't only attended a church service that Sabbath morning, I'd "done" church.

You too can experience a super-

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charged worship experience. You too can "do" church. Forget all the debates and folderol that dim your worship experience and "do" church with the primary-age children at your local camp meeting, as I did, or help out in your local primary department on Sabbath mornings. You will come away with a new vision of pure and undefiled faith, exuberant joy, and an unbridled desire to serve when and wherever needed.

I promise you that God will be glorified with your simple praise. And He will glorify you (Zeph. 3:17).

"Aw, come on. They're just being kids," you might say. "Hardly a new way to worship."

Wasn't it Jesus who said, "You must become as little children before you can enter the kingdom of God"?

Learning to worship God "in spirit and in truth" may be as simple as following a small child's lead.

*Kay D. Rizzo, a writer,
speaker, and radio host,
lives in Visalia, California.*



Klara Sara Goldstein

As a secular Jew I was raised on one religion alone: the Holocaust. The only burnt offerings I ever knew were those of Hebrew flesh; and incense? . . . It came in cans of Zyklon B. At age 12 I couldn't name the Ten Commandments; I could name every Nazi death camp.

Because I had been to Auschwitz thousands of times already (in the tormented imagination of a child defiled by history), when I finally did visit the place it was anticlimactic.

Except for one moment.

As part of the deception, the Nazis had told the Jews to write their names on their luggage in order to retrieve it on the other end. The other end, of course, was a smoke-stack.

There's a room at Auschwitz that exhibits some of the unclaimed baggage. As I entered, I stared at the floor and wondered, *Is there a Goldstein among the pile?* I lifted my head, and immediately my eyes fell on a trunk with the name Klara Sara Goldstein painted across it.

Klara Sara Goldstein?

Was Klara Sara a teenager, middle-aged, or elderly when killed? Married? Single? A mommy, perhaps? My distant relative? Had she been raped prior to being gassed and burned?

Maybe Klara Sara had accepted Jesus (for the Nazis, that didn't make a difference). She might have been, for all we know, an Adventist. More than likely, she never heard "the good news" at all.

I wonder, Was it chance or fate that placed her name on that baggage, Klara Sara Goldstein, instead of mine, Clifford Ralph Goldstein? Or my little daughter's, Hannah Emily Goldstein? Or my kid sister's, Shelly Louise Goldstein? Or my granddad's, Yitzak "Izzy" Goldstein?

For myself—whose belief in an omnipotent, omniscient God doesn't give much breathing space for things such as chance and fate—the question gets harder: Why, in the divine scheme, was I able to walk out of Auschwitz on my own free will (having already heard and accepted the gospel) while Klara Sara left, most likely, in a cloud of Christless smoke?

There is a word, coined by German philosopher Gottfried W. von Leibniz, called "theodicy," meaning "the justification of God." The idea behind it is that, when all is

over, God will be proved just and fair in His dealings with Satan and rebellion. In other words, though evil has to be (at least for now, at least until its malignity is fully revealed), in the end God's love, mercy, and goodness, triumphing over evil, will be vindicated.

It's easy to wonder, of course, what's taking so long? How many more Klara Sara Goldsteins are needed to reveal the fruit of evil? *We get the point now!*

Yet the questions about God that need answers need these answers for, literally, eternity. All the universe, maybe even newly created beings, must be able to look back—no matter how far removed chronologically from the great controversy—and see the results of disobedience. Time tends to blur things; the more distant the past, the more fuzzy it appears. Evil has to unfurl itself so completely that billions of years after it's gone the heavenly intelligences in the farthest crannies will have no questions regarding it. Its demonstration needs to be so dramatic, so consummate and terminal, that God's love, mercy, and justice in dealing with it will satisfy all creation, over all the cosmos, for all eternity.

Until then the hard questions remain; it will take time to answer them fully, precisely because they are so hard. All we can do in the meantime is reach out by faith and trust God for those things that for now seem so incomplete.

Austrian mathematician Kurt Gödel showed that in mathematics some things cannot be proved true, even if known to be true. Gödel revealed a fundamental "incompleteness" that exists even in mathematics. Thus if something so basic as math leaves unanswered questions, why be surprised that something so much bigger and broader as God Himself would do the same, if not more so? The crucial difference, however, is that unlike math, which gives no promise of answers—God does.

And one answer I want will be about this unfortunate woman, Klara Sara Goldstein, and why her name was painted on that suitcase instead of mine.

Clifford Goldstein is the editor of Adult Sabbath School Bible Study Guide.

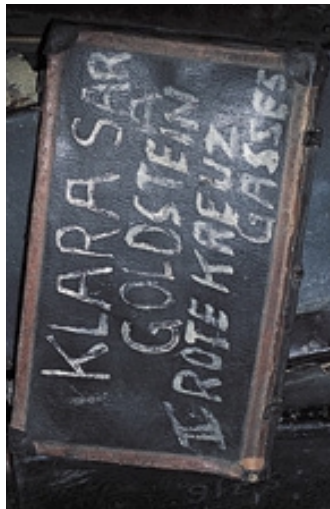


PHOTO BY MARK WILSON

“Slow Down, You Move Too Fast”

Arnold Dyer knows what it means to take life slowly. Raised on a farm outside of Paw-paw, Michigan, with no electricity or running water, our friend came of age in a time when folks worked long and hard just to maintain a hand-to-mouth existence, but did it all at a pace and in a manner that gave them time to visit, to think, and to rest.

“We worked hard,” he reminisced to me recently, “but we weren’t in a hurry. We knew what we had to do and how much time it’d take to do it. For instance, it took us two hours to drive a team of horses four miles to the woodlot. We had time to holler at our neighbors as we were goin’ by. Us kids could get out and run alongside the wagon lookin’ for fox or mink tracks—a mink’d bring \$30 in those days, you know, when wages were only 75 cents a day.”

I listen, entranced, as Arnold introduces me to a world that will never be mine; a world he knows will never again be his. But he’s eager to share, and I’m eager to learn. And against the almost overmastering current of our frenetic, hyperstimulated culture, my husband and I have determined to slow down, turn around, and make the best of that world our own.

We’ve determined, by the grace of God, to take time to visit and to plant, to read and to build; to take time to hang our clothes on the line; to make time to draw near to God so we can know and serve Him better. We’re convinced that the crazier the world gets, the more sane and at peace we must become. So we look forward to Christ’s coming to give us hope and direction, and we look back at our heritage to give us stability and perspective. And in so doing we’ve found these truths to be self-evident:

We must remember who we are, and who God is. “Be still, and know that I am God;... I will be exalted in the earth,” declares our Lord (Ps. 46:10, NIV). We must ever remind ourselves that we exist, not to make a name for ourselves, but to exalt our Saviour and Creator and to give glory to Him. Appreciating this puts all human striving in perspective.

Simplify, simplify, simplify. With the help of our loving

church family, we’ve built (and actually enjoy living in) a 700-square-foot, two-bedroom, one-bath home, tiny by contemporary standards, but comfortable—and very affordable.

“Less is more” has become our unspoken motto. We try to subject all our material wants and “needs” to its close scrutiny.

Move over, Martha Stewart; we’re closing in on the real basics of gracious country living. Organic gardening, fresh eggs, family hikes, a growing identification with the rhythms and cycles of nature; we’re learning so much. And still to come: canning and dehydrating, beehives and fruit trees, a greenhouse—maybe even a root cellar. Nature really is God’s second, wonderfully restorative book.

“Won’t you be my neighbor?” It’s impossible to share Christ, or even companionship, with people you don’t know. Don’s welding skills and some fresh garden produce facilitated an introduction to Jim and Diane, who needed help with a broken water trailer. Ben, our incorrigible motorcycle-chasing dog, introduced us to Charlie (who still likes us, thankfully). Most exciting of all, we’ve been able to share our love for Christ and our church with Christine and Chris, Chloride’s new postmaster and her husband.

We’re making progress. Even so, impatient baby boomers that we are, we often bemoan how long it’s taking us to slow down—*40-plus years old, and we’re still not where we want to be!* When Arnold hears that, he gently chides from his vantage point of eight productive decades: “When I was 40 years old, I realized it took Moses 40 years to get a worldly education, and another 40 years before the Lord could use him. And I saw that I was no different than Moses. So I realized that at 40 I was just gettin’ started in life. You two got a long way to go yet.”

A long way to go—and we’re going to take our time getting there.

Leslie Kay writes from Chloride, Arizona, where the pace of life is whatever you want it to be.



*We often
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At Rest

IVERSON, John Orville—b. Aug. 14, 1916, Rock Island, Ill.; d. July 5, 1999, Loma Linda, Calif. He served 40 years as a pastor, youth leader, radio-TV speaker, and audiovisual specialist. He was communication secretary of the Pacific Union Conference but is best known for his years as an announcer and associate speaker on *The Voice of Prophecy*. During retirement he also served in the Southern California Conference. He is survived by one son, Jerre; one daughter, Bonnie; one grandchild; and two great-grandchildren.

KOENIG, Vernon—b. Aug. 19, 1921, Heaton, N. Dak.; d. July 25, 1999, Loma Linda, Calif. He served in the educational work in Nebraska and California. In 1965 he joined the faculty of La Sierra College, where he taught for 26 years. He is survived by his wife, Loretta; two daughters, Jerri Jacklyn Gifford and Connie Jo Maloney; three brothers, Edward, William, and Ferdinand; four sisters, Josephine Bacon, Martha Geier, Ruth Petersen, and Vanice Kostenko; and four grandchildren.

MARTIN, Cecile Elaine—b. Dec. 8, 1930, Florence, Ala.; d. May 24, 1998, Orlando, Fla. She served in nursing in Kentucky and Florida. During her 22 years at Florida Hospital, she organized and directed the rehabilitation center. She is survived by one brother, W. Carlton, Jr.

MAXWELL, C. Mervyn—b. Jan. 13, 1925, Watford, England; d. July 21, 1999, Berrien Springs, Mich. He served as a pastor in California and then taught religion at Union College until 1968. He taught at the SDA Theological Seminary and was professor of church history and chairman of the Department of Church History until retiring in 1988. He also authored many articles and books and was a charter member of Adventist Heritage Ministry. He is survived by his wife, Pauline; one son, Stanley; three brothers, A. Graham, S. Lawrence, and D. Malcolm; one sister, Deirdre Smith; and one granddaughter, Roxanne.

MONTGOMERY, Leon K.—b. Feb. 9, 1911, Goldsberry, Mo.; d. May 25, 1999, Bristol, Tenn. He served as a chef at St. Helena Hospital, Pacific Union College, and Ventura Estates in California, and at Madison Hospital in Tennessee. He is survived by his wife, Louise; two sons, David and Daniel; four daughters, Ruth Heminger, Martha Fasola, Mary Jane Lewis, and Judy Jarnes; four sisters; 14 grandchildren; and four great-grandchildren.

OLIPHANT, Charles "Bill"—b. Nov. 18, 1925, Kemper County, Miss.; d. Mar. 10, 1999, Inverness, Fla. He served 28 years in public relations, teaching journalism, editing, and writing

at the Pacific Union Conference, La Sierra College, and Southern Publishing Association. He was vice president for public relations at Shady Grove Adventist Hospital. He is survived by his wife, Jean.

PIERCE, Warren D.—b. Mar. 4, 1904, Ladysmith, Wis.; d. July 12, 1999, Yakima, Wash. He served 42 years in denominational education. His first major project was developing Ozark Academy in Arkansas. He then spent 30 years in Africa as education and youth director of the area that today includes Malawi and eastern Zambia. After retirement he helped build nearly 45 churches in Malawi. He is survived by his wife, Rachel.

ROLL, Hazel—b. July 24, 1920, Canon City, Colo.; d. Apr. 14, 1999, Apopka, Fla. She is survived by her husband, Harold F. Roll, who prior to his retirement was treasurer of the Southern Union Conference; one son, Harold Eugene; one daughter, Shirley Sobliski; and three grandchildren.

SCHERENCEL, Margaret Iva—b. Nov. 26, 1928, Bellefontaine, Ohio; d. Jan. 17, 1999, Pacific City, Oreg. She served as a church school teacher in Florida and then worked with her husband for 40 years in evangelism. She is survived by her husband, Arnold; three sons, Rodney, Regan, and Toby; six grandchildren; and four great-grandchildren.

SMITH, Olive—b. Aug. 19, 1919, Battle Creek, Mich.; d. June 23, 1998, Sebring, Fla. She served as a registered nurse at Battle Creek Sanitarium and Walker Memorial Hospital for 20 years. She is survived by one daughter, Peggy Davis; and one grandchild.

TARR, Margaret G.—b. Feb. 22, 1905, South Africa; d. Oct. 15, 1998, Altamonte Springs, Fla. She served in Malawi and Rwanda, Africa, as a missionary for 14 years and at Helderberg College, South Africa, for 15 years. She is survived by one son, Brian; one daughter, Jeanne Gray; three grandchildren; and three great-grandchildren.

TKACHUK, Lucinda Eleanor—b. Sept. 20, 1903, Brooklyn, N.Y.; d. Mar. 25, 1999, Inverness, Fla. She served with her husband, Vasil, who pastored churches in North Dakota. She is survived by one son, Robert; one daughter, Rosalie; three grandchildren; and five great-grandchildren.

WALKER, Sonja Jackson—b. July 10, 1941, Lubbock, Tex.; d. June 7, 1999, Thousand Oaks, Calif. She served as a secretary in the Regional Affairs and Communication departments of the Pacific Union Conference. She is survived by two daughters, Saun and Lori.

WELLMAN, Blanche—b. Apr. 6, 1913, Knox, Ind.; d. Mar. 10, 1999, Orlando, Fla. She served as a church school treasurer in Knox, Indiana. She is survived by two sons, Clarence and Loren, Jr.; one daughter, Ivy Brooks; six grandchildren; and nine great-grandchildren.

YATES, Edcort David—b. Apr. 5, 1939, Chattanooga, Tenn.; d. Apr. 17, 1999. He began his service as a pastor in California and later became a military chaplain, serving for 23 years at Air Force bases around the world. He is survived by his wife, Johnnye; one son, Jonathan; two daughters, Angela and Melody; and six grandchildren.

ZINKE, Maxine—age 77; d. Oct. 5, 1998, Hendersonville, N.C. She graduated from the School of Dietetics at Loma Linda University and served with her husband as a missionary in Montemorelos, Mexico, for four years. She is survived by her husband of 54 years, Dr. David Zinke; three sons, David E., Ed, and Dan; one sister, Anita Kolstad; and 12 grandchildren.

ZYTKOSKEE, Tate V.—b. Sept. 15, 1912, Takoma Park, Md.; d. Jan. 4, 1999, Thousand Oaks, Calif. A World War II veteran, he served as a medic on the front lines in the Philippines and was awarded the Bronze Star. He served in the church as a pastor and educator for 40 years. He is survived by his wife, Mary; two daughters, Jacquie Randall and Taryl Beth Cardone; one brother, Gordon; and one grandchild.

The Same—But Different

On a Saturday evening sometime in 1864, four men sat dejected and almost defeated in their quest to find gold in a secluded ravine in what was to become southwestern Montana. They decided to get a good night's sleep before leaving the area in the morning. When dawn broke, the four men agreed to give themselves one last chance to find gold. That one last chance turned out to be all they needed; one of the richest gold strikes in the Montana territory was discovered.

Word of the gold strike spread quickly. Soon the area around the gulch, dubbed "Last Chance Gulch," was bustling with other gold seekers. It was not long before the miners built homes, businesses, churches, and schools. It seemed as though the gold would never run out. An Assayer's office to weigh the gold was constructed. A smelter to process the gold soon followed. The area became a thriving community, alive with the hustle-bustle of a town that was here to stay.

The founders of this new town were blessed with foresight. They were determined *not* to allow their town to be abandoned after the gold ran out, like so many other once-thriving communities in Montana's gold country. So as the gold in the creek was panned out, the miners sold their claims to local businesspeople who wished to relocate (or open a new place) on the banks of Last Chance Gulch. Again and again this scenario was repeated until the banks of the gulch became the flourishing downtown area of the newly established city.

It was not long after the gold ran out and the new business district was instituted that Last Chance Gulch dried up. It became a long, winding, narrow, dust-laden corridor, meandering throughout the central part of the city. Still, people came to live there. The economy was based on processing the rich minerals found all around the area of what is now the state of Montana. Today that corridor has been paved, and it is the main street of the central business district of Helena, the still-growing capital city of the state of Montana. And using your mind's eye to envision the meandering paved street as a gully streaming with water, you can

also see the myriad of gold seekers squatting along its banks, pans in hand, expressions of hope on their sunburned faces.

The transformation of that shallow, narrow, winding, water-filled gulch in the Montana territory wilderness to the

paved business-lined main street of a modern capital city was accomplished through hard work and visionary city planning. In some ways Last Chance Gulch remains the same; in other ways it has changed immensely. It is still recognizable as a curving narrow path wandering aimlessly through the Montana wilderness, yet it is a paved thoroughfare bisecting the downtown district of a modern capital city of 30,000 people.

As Christians we are transformed by Jesus' love. In some ways we remain the

same—we still look like us. In many other ways we are changed, and Jesus begins His work on us from the inside out. He changes our hearts and minds; He molds our character. All we have to do is accept Jesus as our Creator and Saviour and His will for our lives. After all, Jesus gave us the talents we possess; it is our duty to use those talents for His glory, to further His work by spreading the gospel to all the ends of the earth. When we let Jesus work through us, our lives become a significant part of God's overall plan for this world.

Just as the city planners of Helena had visionary insight to make that winding tiny chasm of water into the paved main street of the flourishing capital city that it is today, Jesus guides His children into the people He needs them to be. The apostle Paul mirrors this thought in his second letter to the church at Corinth: "And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit" (2 Cor. 3:18, NIV).

*Jesus begins
His work on
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inside out.*

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