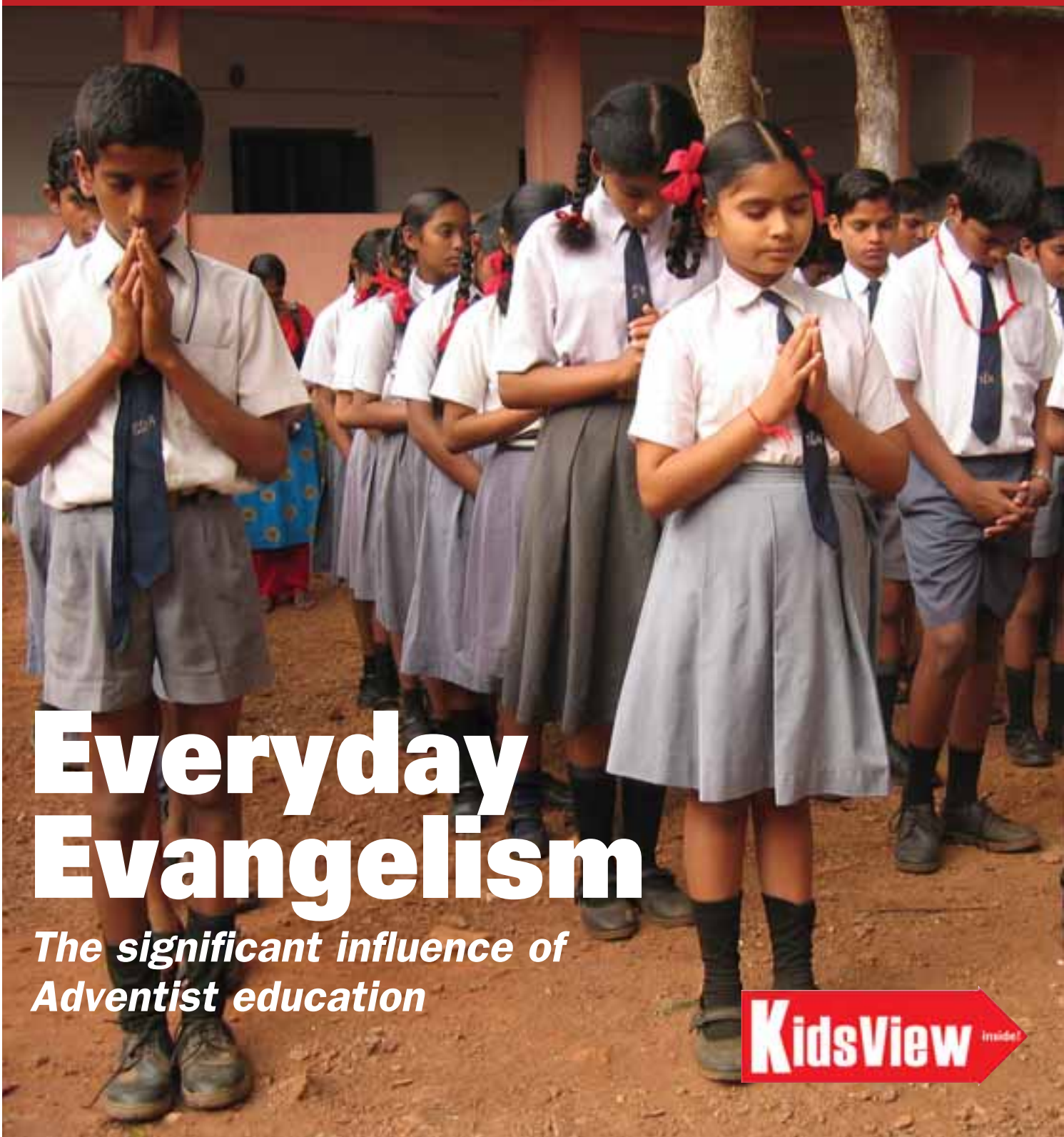
ADVENTIST REVIEW
Anchor Points
May 24, 2007



Everyday Evangelism

The significant influence of Adventist education

KidsView inside!

ON THE COVER: These students from the Busy Bee Adventist Academy in Vasco da Gama, Goa, India, come from at least three major world religions.

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Gifted and Ready
Meet Erton Köhler, the 39-year-old president of the Seventh-day Adventist Church in South America.

Adventist Review

"Behold, I come quickly . . .

Our mission is to uplift Jesus Christ by presenting 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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To Writers: Writer's guidelines are available at the *Adventist Review* Web site: www.adventistreview.org and click "About the Review." For a printed copy, send a self-addressed envelope to: Writer's Guidelines, *Adventist Review,* 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

E-mail: Internet: letters@adventistreview.org
Web site: www.adventistreview.org

Postmaster: Send address changes to *Adventist Review,* 55 West Oak Ridge Drive, Hagerstown, MD 21740-7301

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The *Adventist Review* (ISSN 0161-1119), published since 1849, is the general paper of the Seventh-day Adventist Church. It is published by the General Conference of Seventh-day Adventists and is printed 36 times a year on the second, third, and fourth Thursday of each month by the Review and Herald Publishing Association. Periodical postage paid at Hagerstown, MD 21740.

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PRINTED IN THE U.S.A.

Vol. 184, No. 15

Subscriptions: Thirty-six issues of the weekly *Adventist Review,* US$36.95 plus US$28.50 postage outside North America. Single copy US$3.25. To order, send your name, address, and payment to *Adventist Review* subscription desk, Box 1119, Hagerstown, MD 21741-1119. Orders can also be placed at Adventist Book Centers. Prices subject to change.

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COVER PHOTO BY HOMER TRECARTIN

LETTERS

Experiencing the Cross

Michelle Chin's cover article, "Experiencing the Cross," in the March 22, 2007, *Adventist Review,* really makes a person think and reevaluate long-held, comfortable beliefs. Chin's ability to "get inside the minds" of the players in Jesus' crucifixion was interesting and stimulating. Also, it is a challenge to us to not fit into one of those slots!

—Phyllis DeLise
NEWPORT RICHEY, FLORIDA

Michelle Chin's question is a fundamental one: What do we do with that mystical cross?

For me, it is enough to know Jesus died for my sins. Perhaps what Michelle Chin is lacking in this article is a historical outline of the facts and myths about the cross. If you do some research on the Internet, you will find out what is fiction and what is meaningfully real.

My mother, when I was 2 years old, went to pray in front of a cross, begging for my life to be spared. I had pleurisy, and the doctor told her I was going to die. I'm thankful for the cross but more so for the person of Jesus on that cross.

In the final analysis, what Jesus has done for us and not what the cross did to Him is what's important. We Christians should insist on some really profound scholars helping us to see what is fact and fiction in our churches today.

Thank you for printing this article.

—Michel Kordas
LOOKOUT MOUNTAIN, GEORGIA

Insights

What insight Clifford Goldstein shows in his March 22 column entitled "The Metaphysics of the 'Mark.'" For further information on the subject I recommend reading his book, *The Remnant.*

—Wanda L. Lowry
CARMEL, INDIANA

I just want to take a minute to let you know how much I appreciate Clifford Goldstein. It seems to me that he hits the nail on the head quite often in his column. I love looking up words. I love his ability and willingness to stand up and say what needs to be said. I love the way he thinks and how he puts into words the really important concepts. He tells the truth and is bold about it.

As an Adventist, I wish we would all be united on the basic truths and stand up as boldly as he does.

I hope he keeps on writing for the *Review.* I would miss his articles very much if he stopped.

—Marsha Irwin
LODI, CALIFORNIA

Telling It Like It Is

Regarding the March 22 *Review,* I appreciate this "tell-it-like-it-is" issue, beginning with the editorial "Are We Still Protestant?" by Stephen Chavez and ending with "Attitude Adjustments" by Bonita Joyner Shields. Our church paper continues in good hands.

—Natalie Dodd
CENTERVILLE, OHIO

Ask the Doctors

I am writing in response to the Ask the Doctors column on colon cancer in the March 22 *Review.* I know a man who was informed that he had polyps in the colon that were cancerous, and he needed an operation. He asked them to wait for 30 days. When the doctors operated, he had no cancer. During the 30-day period he took vitamin C and garlic.

I myself had polyps in the colon and held off an operation for three years by using an immune system booster—no cancer.

The moral of the story is: do not overlook natural remedies.

—Paul Venmans
BATESVILLE, ARIZONA

Being Accountable

Thanks for Elizabeth Lechleitner's incisive piece in the March 22 issue about "Not-for-Profit Status No Excuse for Slippery Accounting Standards, Say Church Auditors."

"While church leaders welcomed financial oversight . . . some questioned the wisdom of including so many laypeople." Dr. Krogstad opines, "It's a scary position for top management to be in."

You're telling me! If I were handling other people's money, I would want to put a watchdog on my board (especially a watchdog with a bone to pick). But if everything were in order, what would be wrong with an adversarial board member or two?

In Larry Burkett's *Business by the Book* (touted by the Hope Channel), he writes: "Many businesspeople think they are accountable because they operate with a board of directors or hold regular staff meetings. I have attended enough board meetings to know that most boards under the direction of a strong leader are simply rubber stamps. And only a rare staff member will confront the boss's directives once he or she has laid out a course, even if the course is in total contrast to the original goals and objectives of the company."

I favor total transparency and total accountability, especially as suggested by Krogstad, at the church and local conference level where interaction with members happens—where the rubber meets the road.

—Albert C. Koppel
HENDERSONVILLE, NORTH CAROLINA

"As an Adventist I wish we would all be united on the basic truths and stand up as boldly as Clifford Goldstein does."

—Marsha Irwin
LODI, CALIFORNIA

Other Issues on Readers' Minds

During the past few weeks, since the massacre at Virginia Tech, it has been observed that Columbine serves as a template for such twisted acts. Perhaps, as a society, we should remind ourselves that yet another template exists. It surrounds us on all sides in the form of movies, video games, and video arcades—venues that often serve as virtual training grounds for violent acts. One has only to observe shooter Seung-Hui Cho's body stance and facial distortion to discern who and what he was emulating.

Could it be that we are so immersed in a culture of violence that we cannot see the forest for the trees; a culture wherein gratuitous violence is glamorized and all but encouraged? Perhaps surprise and shock should be replaced by awareness and societal change.

—Albert M. Ellis
APOPKA, FLORIDA

I talked to a law enforcement officer recently and was made aware that the new National Drivers License/ID law is shortly to become a reality. After doing an online search I found what I was looking for. Boy, did I get a shock! Our government decided to add in this Real ID act to another bill so that the Congress and Senate would have to pass the law if they wanted to get the original bill passed. The new National Drivers License will be required of everyone. Those who don't have one will not be able to open bank accounts, fly on commercial airlines, or enter federally owned buildings. People living in the states that protest the law and refuse to comply will not be considered citizens of the U.S. H'mm . . . Am I the only one thinking that this sounds a little "mark of the beasty"?

Apparently things were in the works to set the law up as far back as 10 years ago. Somebody knew about all this. Yet no one I have spoken with knew just how far this law had gotten and that everything was in place to put the law into effect nearly immediately. I am disappointed that our church is not putting this information into members' hands on a routine basis to help prepare us for what is coming.

Where are you, *Adventist Review*? The *Review* won't reach every Adventist, but at least more Adventists would know about this fulfillment of prophecy than those who currently know nothing about it. Somebody has to be the Postum that wakes up more Adventists to world events!

—Jennifer Robinson
TERRELL, TEXAS

Reducing Our Inventory

For as long as anyone on our staff can remember, we've always had an open policy in regard to unsolicited manuscripts, believing (as we still do) that the pages of the *Review* belong to the whole church. That generous approach, however, has left us with many more manuscripts than we can reasonably use in the near future. To remedy this situation—beginning immediately—we will accept unsolicited articles of exceptional quality only, meaning that just a tiny fraction has a chance of being accepted for publication. Some pieces currently in our inventory may have to be discarded. We regret this development, and suggest that before you write, you contact our editorial office to know if your article idea appeals to us. —*Editors*.

Letters Policy

The Review *welcomes your letters. Short, specific, timely letters have the best chance at being published (please include your complete address and phone number—even with e-mail messages). Letters will be edited for space and clarity only. Send correspondence to Letters to the Editor,* Adventist Review, *12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Internet: letters@adventistreview.org.*

When the War Is Over

ROY ADAMS

"In Flanders fields the poppies blow
Between the crosses, row on row
That mark our place. . . .

We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields.

Take up our quarrel with the foe;
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields."

Immortal lines—from the pen of Canadian army surgeon Major John McCrae. What I find incredible is the throbbing nostalgia they continue to evoke in the hearts of people everywhere—a haunting wistfulness that can easily confuse the sheer horror of war and death with the beautiful flowers blown by the wind that gloomy day in the spring of 1915.

Is it sweet to die for one's country?

It's a sensation induced by every war memorial in the world. I've felt it on the Plains of Abraham in Quebec, at the Fil-American Memorial Cemetery near Manila, at the Vietnam War Memorial in Washington, D.C., and at the Arc de Triomphe in Paris. And I've always been intrigued by the human ability to draw inspiration and hope from our most profound tragedies. It's what led Laurence Binyon to speak of "music in the midst of desolation and glory that shines upon our tears." And Walter de la Mare, in solemn admonishment to his native England, bade it weep only for joy at the death of its brave, for each one died believing "within his soul . . . that death for thee was glorified."

Whence comes this intrigue, this nostalgia, this strange association of glamour with such cruel tragedy? Perhaps it's a coping mechanism. Like the kidnap victim making peace with their abductor; the captive embracing the enemy.

The enemy here, of course, is death—nothing to be glamorized. In a letter to his mother from the trenches at Ypres, John McCrae used the word "nightmare" to describe the specter of misery he'd been witnessing in the trenches: "For seventeen days and seventeen nights," he wrote, "none of us have had our clothes off, nor our boots even, except occasionally. In all that time while I was awake, gunfire and rifle fire never ceased for sixty seconds. . . . And behind it all was the constant background of the sights of the dead, the wounded, [and] the maimed. . . ."

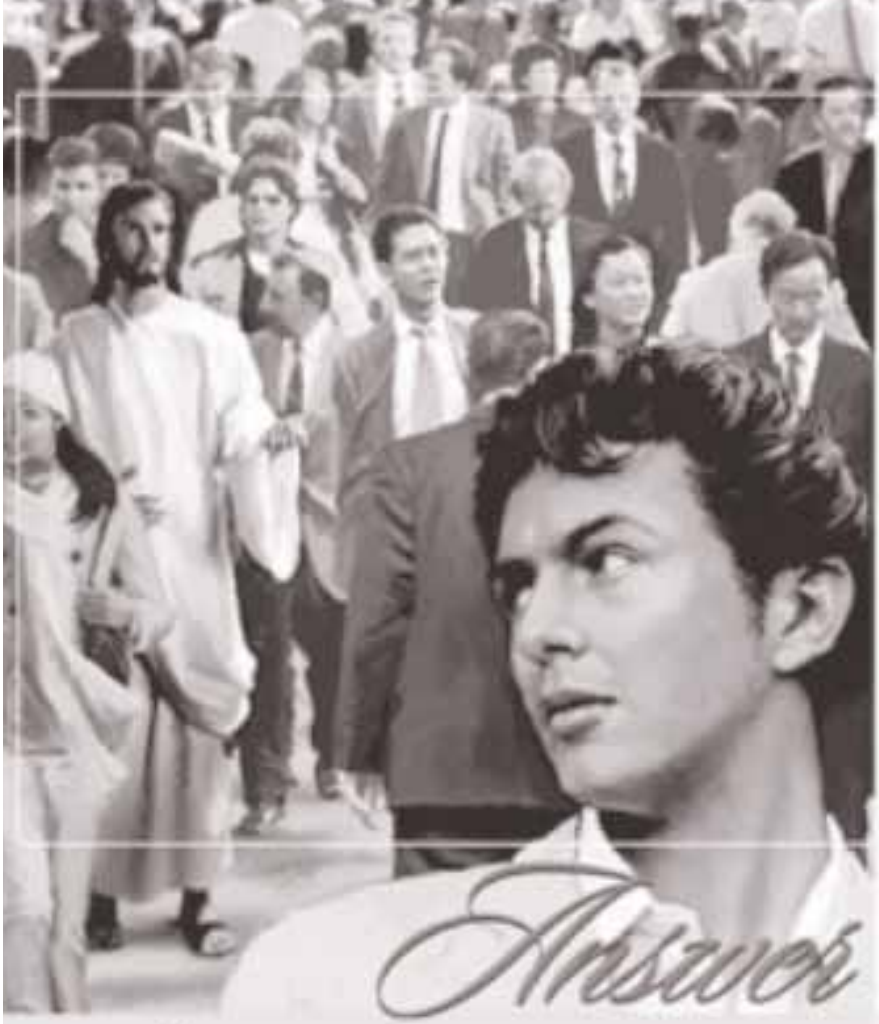
Poet Wilfred Owen spoke of dazed soldiers marching while asleep; who, having lost their boots, "limped on, blood-shod," "lame . . . blind . . . drunk with fatigue." He said: "If you could hear, at every jolt [of the wagon carrying the wounded and the dead], the blood come gurgling from the froth-corrupted lungs," you would not so eagerly tell to eager children hungry for tales of glory "the old lie: Dulce et decorum est pro patria mori" ["it is sweet and right to die for one's country"].

Whatever one may think of Owen's dark assessment, for the Christian (in the words of another poet), "there's another country . . . [whose] ways are ways of gentleness, and all her paths are peace." And that's a country worth dying for.

During a flight from Zagreb (Croatia) last March, I started taking notice of the magnificent scenery below, as we commenced our long, slow descent into Munich in southern Germany. Neat, white houses, red-roofed, as far as the eyes could see, many standing on single-family plots, but some in multi-family clusters, amid green fields dotted, here and there, with patches of dark-green groves adding variety.

But the setting, however tranquil, belied the region's painful past—a past, I would hazard, that brought conflict and war to every square centimeter of the ground below me. Indeed, not terribly far to the northwest—in Belgium—lay those sacred grounds of Flanders, whose poppies helped tweak the imagination for the opening lines above. But the message from the ground the day I flew was clear: *The war is over!*

One day soon, the age-old, cosmic struggle will be done, as well. And before the victors, gathered for that great "memorial day" event upon the sea of glass, will stretch in all its breathless beauty God's eternal peace, purchased by His death.



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GIVE & TAKE

ADVENTIST LIFE

Review and Herald® Publishing Association files

Marketing Seminar is an annual event put on jointly by the Pacific Press and Review and Herald publishing houses. They take turns presenting new products to the Adventist Book Center managers, telling a little bit about the books, music, DVDs, and other products. There is also a notebook full of the same information that is provided so we can follow along at the time and then take it back to share with our staff.

In one seminar I attended, the Review and Herald included at the bottom of each page of their notebook a picture and a short biography of the author or artist of each new release. The last sentence was the same for each one—"To schedule an author appearance please contact Penny Wheeler, publicist. . . ."

As the item "She Kissed the Face of God" was being introduced, quiet laughter started and moved steadily throughout the room, until one of the ABC managers finally stood up. Pointing to the picture of Ellen White at the bottom of the page he wondered aloud how Penny Wheeler was going to manage to schedule an author appearance for us.

—Ginny Frost, Angwin, California

QUOTE

"The more we spread our **problem** out before the Lord, the thinner it is."

—Submitted by Ruben Neuharth, Escondido, California, as heard at an ABC Prayer Crusade by founder Glenn Coon

PHOTO

Cats are supposed to sleep and look adorable doing it, but let us be sure this isn't how we Adventists serve the Lord. This picture gives even more impact to the challenge made by Seth Pierce in his April 19 *Review* cover story "Flooded by Grace," in which he says, "A lot of Christians want to be asleep in Jesus even though they aren't dead yet."

—Submitted by Meribeth Bragg, Conway, New Hampshire

Patches Bragg, asleep on the job!

LET'S PRAY

Have a prayer need? Have a few free minutes? Each Wednesday morning at 8:15 EDT 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. Send requests to: Let's Pray, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Fax: 301-680-6638; E-mail: prayer@adventistreview.org.

Everyday Evangelism

In Adventist schools relationships are as important as readin', writin', and 'rithmetic.

BY HOMER TRECARTIN

MISTY MORNINGS. QUIET COUNTRY roads. Pine forests. Frogs croak in swampy areas. Wild morning glories drip with dew and splash color along the edges of the cotton, peanut, and soybean fields. It's a beautiful drive down to Yale, Virginia, but as you approach, you soon realize this is no university town.

Thirty miles past the last grocery store and seven from the last gas station, the shape of a quaint little church begins to emerge from the fog. Nestled out back of the old cemetery is a spacious, two-room school with a gym, kitchen, office, and well-equipped playground.

When I pull into the gravel drive and shut off the car engine, I can actually hear the flock of sheep across the road chewing their cud and occasionally baaing softly to one another. Who would build a school in a place like this?

Well, a couple of generations ago some Russian immigrants settled in this fertile farm and forest land. Not long after accepting the three angels' messages and joining the Seventh-day Adventist Church they started a little school. That was 60 years ago. Costs were high, and numbers of students were low. Teachers were hard to find, and the school closed for a few years. It reopened 45 years ago, and dedicated teachers have nurtured small numbers of students here ever since.

Through the years, most of the young folks have moved on to other parts of the world. But the parents, grandparents, and great-grandparents have continued to sacrificially fund

NEW AND OLD: Holbrook Indian School is a mission school in Arizona. The teachers and staff are Seventh-day Adventists, but most of the students are not. Every year several of the students give their lives to Jesus and are baptized. Each student works as part of their training. These girls are making traditional pottery, which is then sold around the world.

PHOTOS FOR THIS STORY BY HOMER TRECARTIN

this little school as an outreach to their community. This year the doors of its two classrooms opened again to about 20 students—almost all of whom are not Adventists. As they enrolled, they joined the largest evangelistic event in Adventist history.

This evangelistic series spans the globe, operates in every time zone, for six to eight hours a day, five to six days a week (not counting extracurricular activities), for 9 to 10 months each year. Hundreds of thousands of students and their families are influenced on a daily basis.

TEACHING AND LEARNING: A dedicated teacher, who happens to practice another world religion, helps teach lower grade students at the Busy Bee Adventist Academy in Vasco da Gama, Goa, India. Working under the supervision of other Adventist teachers, she will learn more about Christian beliefs as she trains the young ones.

Does it work? Well, according to Garland Dulan, education director for the world church, last year 30,422 students in Adventist schools were baptized around the world. If we were talking about churches, that would be two new churches of 50 members every weekday of the year. And those figures don't count the schools' influence on the families of those students.

Almost All Non-Adventist

For the little Yale church, the sacrifice has been extreme—sometimes almost overwhelming. Has it been worth it? Read what Becky Muñoz, one of the recent teachers, writes:

It all began when Pastor Jimmy Muñoz returned from a three-week evangelistic series in the Dominican Republic. Armed with pictures and stories, he presented a slideshow to the students in both the upper- and lower-grade classrooms. At the end of the slideshow he asked the children if they knew Jesus as their personal friend and if they could be certain of their salvation.

Seventeen students attend the two-teacher school, and none of them were Seventh-day Adventists. The church had no school-age children, but it actively recruited the tiny community to find as many students as possible—often helping some of the poorer families with at least part of their tuition.

When Pastor Jimmy asked if any of the older students (grades 4-8) would be interested in learning about baptism, we were shocked at the unanimous response. Mary Jewett (the upper-grade teacher) asked me (the lower-grade teacher) about starting a Bible doctrines class. After some discussion and planning the date was set.

In order to be respectful to all the students the Bible doctrines class was set up as an optional class just before lunch during the

Avenues to the Heart

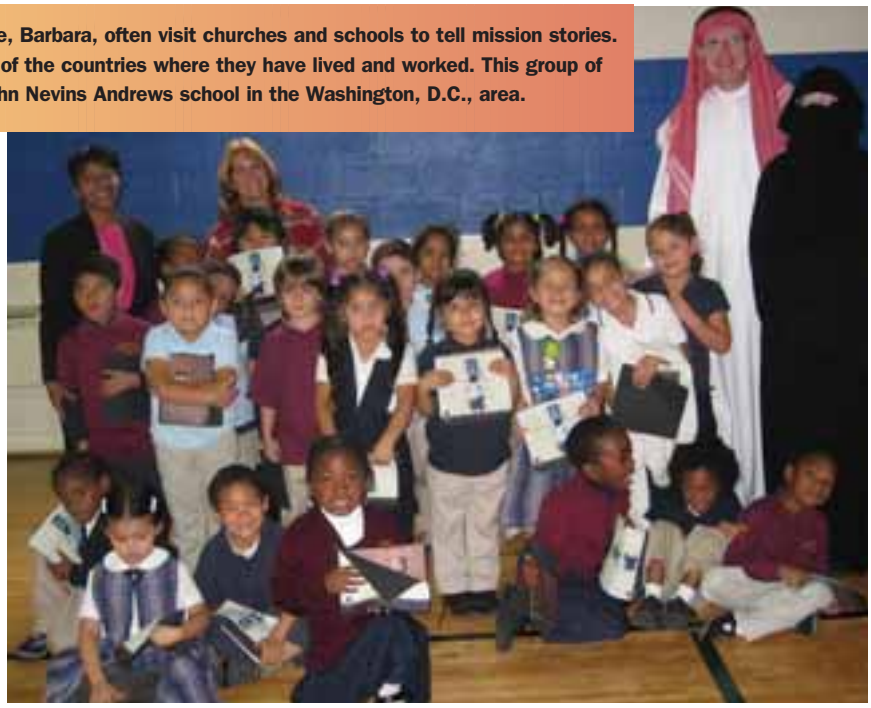
Read about midnight phone calls, miniskirts, spilled paint, swallowed buttons, rock climbing, and piano-teaching counselors. *Avenues to the Heart: Teachers Who Made a Difference,* published in 2006, is filled with stories about teachers who were all so human and made mistakes, but they love their students and that love changed lives.

How would you handle a little "David," who picked up a stone and knocked "Goliath" out of the church window? How would you respond to a busy university professor who asked her husband to find you and pray with you just before your comprehensive exams began?

Edited by Larry Blackmer, an associate director of education for the North American Division, this book from Pacific Press Publishing Association will warm your heart and spark memories of those who have made a difference in your life.

Who knows? It might even inspire you to dedicate your life to influence just one life around you.

PLANTING MISSION SEEDS: The author and his wife, Barbara, often visit churches and schools to tell mission stories. Sometimes they dress up in clothing worn in some of the countries where they have lived and worked. This group of kindergarten students and teachers attends the John Nevins Andrews school in the Washington, D.C., area.



regular social studies block. A letter was sent home, and I began preparing the lessons. I agonized in prayer about what to present and was impressed to begin a Bible marking course and to brainstorm with the students about topics they might want to understand better.

Imagine my surprise when 11 of the 13 upper-grade students came to the first class. By the second week all 13 were ready and waiting. Seeing the need for Bibles that were easy to understand, the church family took it upon themselves to provide brand-new Bibles for all the students. The class met in a small room above the gym. Everyone grabbed a seat on old couches or lounged on the floor. There was rarely a dull moment as the students yelled out answers, read Bible texts, or asked difficult questions.

We followed the interests of the students and covered topics such as the authenticity of the Bible, the origin of sin, the fall of Lucifer, salvation, Christian behavior, music, etc. Interest was high, and the students always begged for more time and longer sessions.

Church members who visited often observed, "The Spirit of God is very evident in that tiny 'upper room' of the gym." The school board chair and his wife took all the class members ice-skating and then to Pizza Hut. The impact this had on the children was lasting; many of them still talk about it and how it influenced their decision to begin attending church.

After a year of intense Bible study the students still asked for more. So we decided to begin the new school year with an after-school class. We studied the Discover Bible lessons, the teen baptismal lessons, and a Daniel and Revelation series over two years.

A VISION FOR THE WORLD: The church on the campus of Montemorelos University is the spiritual home to thousands of young people who are preparing for service in Mexico and around the world.

 ADVENTIST REVIEW, MAY 24, 2007

Six students were baptized, as well as three of their parents. Now our school is a mixture of Adventist students and non-Adventist students. Those who are baptized clearly see themselves as missionaries to the others, and to their families.

Dolores

Teachers, school boards, and churches may not know till heaven the true impact of their self-sacrificing love. But LaVona Gillham, associate director of education for the Columbia Union, has also seen many times when that impact is amazingly apparent. This is just one that brings tears of joy to her eyes every time she thinks of it:

Walking into Mary's classroom that October morning, I immediately noticed the new student sitting at the back of the room. It was hard not to. She was large for her 13 years, much larger than any of the other nine students in this one-room school. She sat with her arms crossed, her legs stuck out straight, clad all in black, including black lips, nails, and boots.

School had not started for the day yet, so I spent a little time chatting with Mary and learned that the student's name was Dolores, that she was here because her grandmother had pleaded with the juvenile judge to let her send Dolores to her church's little school instead of juvenile hall. The judge had agreed, with some strict stipulations. Tenderhearted Mary had consented to admitting her on a trial basis. Dolores was clearly not thrilled about the arrangement.

I spoke briefly about my concern for Dolores's influence on the other students, all younger and smaller. I was also concerned for Mary. Her teaching load was heavy, six grades with three first graders and no assistant. She didn't need a defiant, potentially disruptive student.

A few of the students had already tried to talk to Dolores without success. She just sat staring ahead without acknowledging their presence.

As school started Mary led out in worship. Dolores remained in her arms-crossed, legs-straight-out position through the singing and the story. The usual prayer requests were made. Several children volunteered to pray. Then we knelt for prayer, all but Dolores.

Nothing affirms my belief in our education system as much as listening to children pray during morning worship. There is a special feeling of connection to heaven with their sincere requests for sick family members, for loved ones to find jobs or stop smoking, and even for pets. One has the feeling that God pauses and listens intently to these precious prayers.

This prayer session started out in the usual manner, with the usual requests. Then Stacie, the first to pray, ended with the words "and dear Jesus, thank You for our new student, Dolores. Amen."

This was followed by Joey, who ended his prayer with "Help Dolores to like us."

And Susie prayed, "Help Dolores to love Jesus."

By now, I could not resist peeking at Dolores to see how this praying-in-front-of-your-face-by-name was going over. No change, nothing. Same position, same expressionless stare.

Two more students prayed, each ending with similar requests concerning Dolores. Then Mary prayed, and worship was over. Classes began, assignments were made, and the students got down to work. Mary placed books on Dolores's desk and said she would get back to her in a few minutes. Dolores shrugged as if to say "whatever."

As I left, I assured Mary I would fully support her if she should decide that she couldn't meet Dolores's needs. After all, we are not set up as reform schools. I urged her to be realistic about the amount of time and effort she should expend on this project. But Mary said she wanted to try; she knew how brokenhearted Dolores's grandmother would be if she were sent off to juvenile hall. I wasn't very

Mission Week: We're All Part of the Team

By Nancy Kyte, Mission Week Coordinator

Remember those exciting mission stories when you were a kid in Sabbath school? Sitting on the edge of your seat, you listened as each thrilling detail of the story unfolded. Would the witch doctor poison the little boy before help could arrive? Would the villagers be able to get the missionary's jeep out of the mud before the tiger discovered them? Would the teacher ever come back and tell the villagers more stories about Jesus?

In those days it seemed as though spreading the gospel to all the world was the most important thing we did as a church. Today it's still the most important thing we do.

The Office of Adventist Mission has brought back that same excitement with a brand-new program called Mission Week. Through the use of stories, games, videos, and activities, the mission-focused devotionals are designed to teach children that mission work depends on all of us doing our part, whether we're out there in the mission field or not.

Created primarily for use in elementary schools, Mission Week can be adapted for use in children's programs at church, home schools, or for family worship.

To ask for your free Mission Week program, click on Mission Week at www.AdventistMission.org. Available while supplies last.

Tokmok Training School

By Homer Trecartin, with reporting from Reuben Ott, president of the Southern Union Conference, Euro-Asia Division

August 31, 1997. Excitement ran high in the city of Tokmok, Kyrgyzstan. City and government officials had joined Adventist Church leaders and members to open a private primary school (see photo below).

Kyrgyzstan is a mountainous country bordering China, about 100 miles from Afghanistan. The majority Kyrgyz people are mostly Muslim, ethnically closer to Mongols than to Arabs or Europeans. Because they were once part of the former Soviet Union, Russian is still widely spoken.

During nine years of operation the school continues to grow. It is now a full elementary school with some middle school classes. More than 130 students come each day and represent a wide mix of ethnic backgrounds—Kyrgyz, Uzbek, Dungan, Kazakh, Chechen, Russian, Turkish, and other nationalities. Fourteen students come from a village 20 km. away. Those families are very strict in their religion, but are happy with the quality of education, especially the teaching about good and evil and worship of the one and only Creator-God of the universe.

Every morning the teachers and other staff members come together for worship. Then the day begins for all children with prayer and moral stories based on the Bible. More than 80 percent of the students come from non-Christian backgrounds, and at least 60 students and parents have been baptized.

The Kyrgyzstan Conference and Southern Union dream of expanding this program into a high school with additional vocational training. They long for a place where their children don't have Sabbath problems for classes and tests. They also want a place where tentmaker missionaries can be trained to spread out through Central Asia with the gospel.

Tuition covers about 80 percent of the school's daily operating costs. The rest comes from the local church, conference, and union. Any new equipment, remodeling of buildings, worthy student assistance, etc., come from special donations and from the appropriations to the Southern Union made possible by Sabbath school mission offerings.

For more information, visit the Kyrgyzstan blog at www.adventistmission.org/article.php?id=315.

optimistic as I drove to my next appointment.

My phone rang one Friday morning about six weeks later; it was Mary. "Do you have plans for tomorrow?" she asked.

"Why do you ask?" was my wary answer.

"Well," she said, "I thought you might like to visit our church. Dolores and her mother are going to be baptized!"

Mary's voice was full of joy as she related how Dolores had made a complete turnaround. She was a good student, a mother hen to the younger children, and had influenced her mother into rejoining the church she had attended growing up. Mary attributed Dolores's dramatic change to the innocent love of the students who never saw a dark and defiant girl but just another student to befriend and love, and to be prayed for. And, of course, the prayers of Dolores's grandmother as well as her own helped. "Please come," she said, and I did.

I witnessed a beautiful teenager and her mother commit their lives to God that Sabbath. I saw a beaming teacher and a grateful grandmother. I spoke with a juvenile judge who also came to witness a happy ending for a change. And I thanked God for the Marys who are willing to go the extra mile to try to save a child. I thanked God for grandmothers who never give up. And I thanked God for children who do not see the negative, but are willing to love and pray, by name, right in their face.

Megaevangelism

I've visited schools in many countries of the world and have seen these same scenarios repeated over and over again. Sometimes schools struggle for lack of finances and facilities. Often, especially in some of the poorer or more dangerous countries, they can't find enough Adventist teachers. But wherever you see them, Adventist schools are making a profound difference in the lives of the students who come and the parents who send them.

Pray for this megaevangelistic event. Pray for the teachers, and for those Doloreses who will spend weeks together this year. Pray for the church and school boards that struggle to find students and funds to keep their schools open. And pray that God will help us find Adventist teachers to fill all of our schools, even the ones in the difficult places of earth.

Homer Trecartin works as planning director for the Office of Adventist Mission. He has spent many years in education as a teacher and administrator. For more information about the mission of the church around the world, visit: www.AdventistMission.org.

A Divine Partnership

BY ELLEN G. WHITE

OBLIGATIONS BETWEEN TEACHERS and pupils are mutual. Teachers should make diligent effort that their own souls may be sanctified through the grace of Christ, and that they may labor in Christ's lines for the salvation of their pupils.

Good Marks

On the other hand, students should not pursue such a course of action as will make it hard and trying to their teachers, and bring upon them temptations hard to resist. Pupils should not, by a wrong course of action, lower the high standing and reputation of the school, and give reason for the report to go abroad among believers and unbelievers, that Seventh-day Adventist schools, though purported to be established for giving the best of education to those who attend, are no better than the common schools throughout the world. . . .

One student who feels his accountability to be faithful in helping his instructors, will help himself more than he helps all others. Heaven looks down with approbation upon the students who strive to do right, and have a firm purpose to be true to God. They will receive help from God. Of Daniel and his companions who stood firm as a rock to truth, it is written, "As for these four children, God gave them knowledge and skill in all learning and wisdom: . . . and in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." . . .

O, I want to beseech of you to do nothing that is questionable. Consider in what light your parents would regard your actions, and forbear to do anything that would put thorns in their pillows. Do not be thoughtless, careless, and lawless. Your actions do not end with yourselves; they reflect credit or discredit upon the school, according as they are good or bad. If you do evil, you grieve Jesus Christ, who bought you with the price of his own blood, hurt the soul of your principal, wound the heart of your teachers, and injure and mar your own soul. . . .

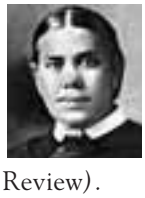
Set your aim high, and then step by step ascend to reach the standard, even though it may be by painful effort, through self-denial and self-sacrifice. Christ will be to you a present help in every time of need, if you call upon him, that you may be like Daniel, whom no temptation could corrupt. Do not disappoint your parents and your friends; but above all, do not disappoint Him who so loved you that he gave his own life in order to cancel your sins and become your personal Saviour.

Jesus said, "Without me ye can do nothing." Bear this in mind. If you have made mistakes, you may gain a victory by discerning these mistakes, and by regarding them as beacons of warning, to enable you to shun their repetition. I need not tell you that this will be turning your defeat into victory, disappointing the enemy, and honoring your Redeemer, whose property you are. . . .

Leading the Way

Teachers have their own natural weaknesses of character to contend with, and they are capable of moving unwisely under the stress of temptation. They may think they are doing right when they are enforcing strict discipline, and yet they may be making mistakes in the case with which they are dealing.

How much better would it be for both pupils and teachers, if students would place themselves upon their honor, and act from pure and noble motives, so that their very course of action would recommend them to those who were their teachers and educators. If in every possible way and under every circumstance, they would treat those who are in positions of trust, and bearing responsibility, as they themselves would like to be treated, what peace and success would attend the school. . . .



Seventh-day Adventists believe that Ellen G. White exercised the biblical gift of prophecy during more than 70 years of public ministry. This article is excerpted from an article that first appeared in the January 23, 1894, edition of the Advent Review and Sabbath Herald *(now the* Adventist Review*).*

Ask the Doctors

DR. ALLAN R. HANDYSIDES and DR. PETER N. LANDLESS

Poison Ivy

Q *Summer is coming up, and last year my children got into poison ivy. We had bad rashes to deal with. Any advice?*

A Poison ivy has the typical three leaves, and slightly reddish stalks. It grows as a weed, and the first thing you should do is teach the children to recognize it.

Our family has a cottage, and early in the spring we inspect for poison ivy. Rather than pulling it up, which gets the oil on gloves and clothing, we have spot sprayed with "Roundup." By doing this we have eliminated it from our yard.

The burning of poison ivy can be extremely hazardous, because the oil vaporizes and can be inhaled and cause severe pneumonia. The oil in the plant can get on skin, where it causes a delayed hypersensitivity reaction. But it can also get on tools, clothing, pets, and then is secondarily transferred to the skin.

Any items possibly contaminated require cleansing with soap and water. Clothing should be thoroughly washed, and not with a load of uncontaminated clothes. Pets may need shampooing.

Recognized contact allows one to cleanse the skin, perhaps first with alcohol and then with soap and water.

The rash of poison ivy may be localized and itchy, but on occasion it becomes widespread. When large areas are affected, your doctor should be consulted, as medication may be required to suppress the rash and prevent secondary infection.

Q *I was raised an Adventist and have always been health-conscious and avoided harmful foods. So I was totally shocked when my doctor diagnosed a painful swollen foot as gout. He said the condition is not diet-related but hereditary. What is the truth here? Numerous articles on the net seem to indicate that certain foods can cause or at least precipitate an attack.*

A Gout was first described by Hippocrates approximately 2,500 years ago. It is a disease that has both acute and chronic phases. The well-known acute phase is the acutely swollen, red, and extremely painful joint—classically the large toe, but any joint may be involved. The pain can be so severe that even the lightest covering (sock or bed sheet) cannot be tolerated by the patient.

Your doctor is correct. Gout is usually a genetically determined disease involving the metabolism of protein-related substances called purines. There is an increase and accumulation of uric acid first in the blood and then in the joints. This occurs either because of increased production or reduced excretion of the uric acid. There are instances in

which other conditions cause increased uric acid production with a similar clinical picture to the gout that are genetic or hereditary. This is termed secondary gout. Examples of this include diseases such as leukemia, lymphomas, and psoriasis. Chemotherapy can also result in elevated uric acid because of increased cell destruction.

Gout is a disease that affects mainly men and, to a lesser extent, postmenopausal women. The major uric acid production (two thirds plus) arises from the body's manufacture of purines. Approximately one third of the body's uric acid is produced from dietary sources. This brings us to another aspect of your question. Since dietary purines account for a relatively small proportion of daily uric acid production, diet is not the primary cause or precipitant of the acute gout attack. Foods that are high in purines include anchovies, sweetbreads, liver, kidneys (organ meats), and leafy vegetables such as spinach. Individual patients can usually identify whether a specific food article precipitates a gout attack. Experience in one rural area revealed an increase in gout attacks during cherry and asparagus seasons respectively. This varies from patient to patient. Anchovies and organ meats are possibly the most consistent culprits. Alcohol should be avoided entirely as it is clinically the most important stimulus for the production of uric acid.

Taking all of these factors into account, your question and concerns regarding lifestyle and gout are well taken. It is all the more important to understand that primary gout, the most common form of this disease, is a genetic disorder. Your healthful Adventist lifestyle has not failed you. We cannot avoid diseases that are, so to speak, "common to man," because we do not get to choose our genetic makeup. This reminds us of the grace we each need to live our lives in a world that has become so changed from the ideal since the entrance of sin.

We need grace to live in a world so changed from the ideal.

Q ***I have hypothyroidism and have been taking levothyroxine for almost two years. Blood tests show that my levels are stable/normal with this medication. Otherwise, I am a relatively healthy 50-year-old female, and not taking other medications except a multivitamin. I would like to get off the medicine eventually. Is this possible?***

A Hypothyroidism is a condition caused by the deficiency of thyroid hormones. In the adult it is usually caused primarily by the failure of the thyroid gland to produce these hormones. Secondarily, it may be due to failure of the pituitary gland or the hypothalamic area of the brain to produce the necessary stimulation for the thyroid hormones to be produced.

The most common cause of hypothyroidism in adults is Hashimoto's disease. This is an autoimmune disease that results in the destruction of the thyroid gland. An autoimmune disease is a condition in which the body fails to recognize a part of itself and develops destructive antibodies against itself, in this instance against the thyroid. Other conditions may cause hypothyroidism, including surgical removal, radioactive treatment, and lithium therapy. In parts of the world a lack of iodine is present in the diet, and this can result in hypothyroidism associated with enlargement of the thyroid gland (goiter). The addition of iodine to salt has significantly reduced this problem in many areas.

You are on the appropriate treatment, and your physician is treating you carefully and monitoring your blood levels. The fact that these levels are stable shows that you are on the correct dosage. You are fortunate not to be on any other medications. It is important for you to know that you will have to take thyroid hormone supplementation the rest of your life.

The most important side effects of replacement therapy result from either underdosing or overdosing. Excessive doses will result in weight loss, tremors, intolerance of hot weather, palpitations, and nervousness. Insufficient thyroid hormone results in weight gain, lethargy, tiredness, depressed mental activity, anemia, and elevated cholesterol. With careful follow-up as your physician is currently doing, you can continue your present therapy with peace of mind. You are supplementing that which is essential and needed.

As far as diet and lifestyle are concerned, it is important to have a nutritious and balanced diet (we recommend a lacto-ovo vegetarian diet). Regular exercise at least five days per week is important to enjoy the best health. Be sure to discuss your exercise program with your health-care provider to ensure that your exercise is appropriate for your current health status. You should be able to continue to lead a full and healthy life with your current therapy.

Allan R. Handysides, M.B., Ch.B., FRCPC, FRCSC, FACOG, is director of the General Conference Health Ministries Department; Peter N. Landless, M.B., B.Ch., M.Med., F.C.P.(SA), F.A.C.C., is ICPA executive director and associate director of Health Ministries.

Send your questions to: Ask the Doctors, Adventist Review, *12501 Old Columbia Pike, Silver Spring, Maryland 20904. Or you may send your questions via e-mail to blackmers@gc.adventist.org. While this column is provided as a service to our readers, Drs. Landless and Handysides unfortunately cannot enter into personal and private communication with our readers. We recommend that you consult with your personal physician on all matters of your health.*

God's Man, Darwin

Let's get hypothetical and pretend that the Genesis Creation account was never meant to be taken literally. Although God was communicating with us about the work of creation, suppose the texts themselves were to be understood metaphorically, symbolically, nothing more.

Given that premise, what, then, was the Creator seeking to reveal about our origins?

Two points, even in a broad and liberal reading of Genesis 1, come through.

First, look at these verses: "And God said, Let there be light: and there was light. . . . And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. . . . And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. . . . And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image" (Gen. 1:3, 9, 11, 26, 27, KJV).

Everything was planned, precise, calculated; nothing random, arbitrary, chancy. It would take a Dadaist interpretation to derive randomness out of Genesis 1.

Second, look at these: "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind. . . . And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind" (verses 21, 24, 25).

The texts reveal unambiguously that each creature was made after its own kind; that is, each one was made separately and distinctly from the others.

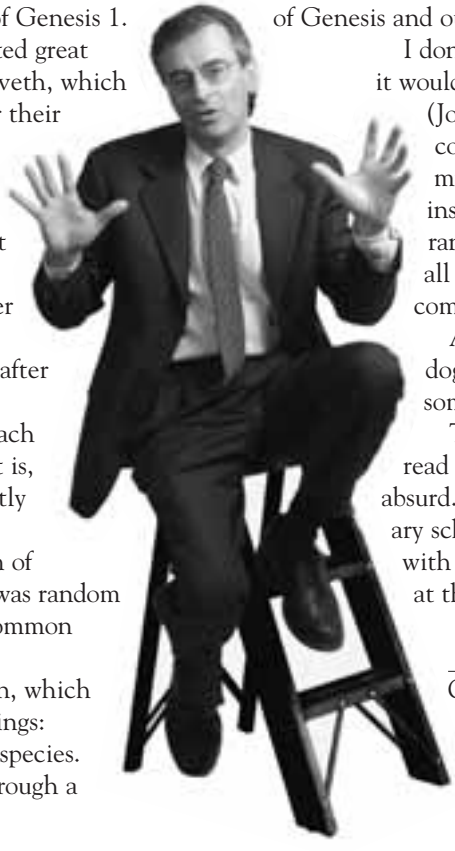
Even from a nonliteralist interpretation of Genesis, two points are obvious: nothing was random in the act of creation, and there was no common ancestry for the species.

Now, along comes Darwinian evolution, which in its various incarnations teaches two things: randomness and common ancestry for all species. How, then, does one interpret Genesis through a theory that, at its most basic level, contradicts Genesis at its most basic level?

If evolution were true, it would mean that for thousands of years (from the Israelite period up through and beyond the Protestant Reformation) the Lord's church was kept in darkness regarding human origins, until God, in His infinite wisdom, raised up His divinely appointed one, Charles Darwin, an atheist, to finally reveal the truth about the proper interpretation of Genesis.

And though we shouldn't judge someone in the nineteenth century by our standards today, God's man Darwin also held racist views that would make David Duke look like an ACLU lawyer. Even worse, thanks to Darwin and his theory of human descent, racism had now been given a "scientific" rationale. Finally, many of Darwin's teachings are rejected by evolutionists today. Even Richard Dawkins (the most vociferous of the evolution apologists) wrote: "Much of what Darwin said is, in detail, wrong."

So, if evolution were true, then the Lord used an atheist racist with detailed errors in his teaching as the divinely appointed one to finally set the church straight on the book of Genesis and our origins.



I don't know, but if Charles Darwin were right, it would seem that the One who is "the Word" (John 1:1), the One who created language, could have done a much better job of communicating with us than He did. Why inspire a creation account that teaches nonrandomness and a noncommon ancestry of all species when God used randomness and a common ancestry as His means of creation?

Am I being a closed-minded, right-wing dogmatic intellectual bigot not to see something radically wrong here?

Though I disagree with those who don't read Genesis literally, their position is not absurd. What is absurd is to read an evolutionary schema into a biblical account that, even with a broad and free interpretation, denies it at the most fundamental level.

Clifford Goldstein is editor of the Adult Sabbath School Bible Study Guide. *He also hosts a television program on the Hope Channel called* CLIFF!

Early Solutions: Clinics Deliver Health Care, Adventist Message

BY TODD ERVIN, COMMUNICATION LEADER OF SOUTH FLINT ADVENTIST CHURCH, MICHIGAN

Illness doesn't keep "doctor's hours"—and because of that, Juliet Santos, a nurse practitioner and Seventh-day Adventist, has found an opportunity to help people as well as bring a unique understanding of wellness to communities where such insight isn't often easily available.

In February of 2006 Santos opened the first of what have become five Early Solutions Clinics (ESC), beginning in the cities of Taylor and Burton, Michigan. The clinics are located in large branches of the Meijer retail store chain, meaning basic, nonemergency health care is available to people outside of the usual business day, and for a lower cost—$49 to $89 per visit—than is charged by many physicians. ESC offers walk-in care for common medical issues, serving patients 18 months and older.

MELVIN SANTOS

EARLY SOLUTIONS: Walk-in clinic at a Meijer retail store in Royal Oak, Michigan

Santos is the president, chief executive officer, and founder of Early Solutions Clinic. She also served as president of the Michigan Council of Nurse Practitioners (MiCNP), is a former executive board member and treasurer for the American College of Nurse Practitioners and is an affiliate member of the medical staff at Oakwood Hospital's Heritage campus in Taylor, Michigan.

She received her master's in nursing from Michigan State University in 1998, her bachelor's in nursing from Pacific Union College in Angwin, California, in 1988, and her associate's in nursing from Pacific Union College in 1986. Her husband, Melvin, pastors an Adventist congregation in Fenton, Michigan.

"Our clinics are a welcome option for busy people and their families," said Santos in a statement when the venture launched. "The concept is to make professional health care as accessible and convenient as your favorite grocery store. ESC encourages early intervention and ultimately results in better and more affordable medical outcomes for the community."

The clinics offer basic services for minor ailments, health screenings and early treatment and diagnosis for chronic diseases such as diabetes, high blood pressure, high cholesterol, anemia, obesity, and asthma. The services increase access to affordable health care and reduce patient waiting time for those not able to get same day appointments at a physician's office.

Board-certified nurse practitioners provide care at each ESC location, the firm said when launching. Nurse practitioners are advanced practice registered nurses with diagnostic and treatment skills. Each has obtained a Master of Science degree in nursing and has also received a national certification.

Clinics such as those run by ESC and Santos are part of a growing national trend: On April 24 Wal-Mart Stores, Inc., president and CEO Lee Scott told the World Health Care Congress, meeting in Washington, D.C., that his chain intends to contract with local hospitals and other organizations to open as many as 400 in-store health clinics during the

next two to three years, and if current market forces continue, up to 2,000 clinics could be in Wal-Mart stores within the next five to seven years, according to an announcement by the firm.

But there's something more about ESC that separates it from the usual health care delivery system: Santos encourages her staff to utilize Adventist-based health principles, such as those typified by the acronym NEWSTART, with its dependence on nutrition, exercise, water, sunlight, temperance, air, rest, and trust in God, to help clinic patients handle health challenges.

MELVIN SANTOS

LOWERING PRESSURE: Early Solutions Clinics' president, founder, and CEO Juliet Santos checks a patient's blood pressure in a setting less costly, and more accessible, than a physician's office. Such locations are increasingly popular with patients in today's overburdened North American society.

"Through these clinics, we may help fulfill Ellen G. White's advice to open up health centers in cities so that we can have many more lighthouses for God. This begins as meeting people's needs, earning their trust, and befriending them for God. Eventually, the relationships developed may open doors for [those] visiting the clinics to get in contact with the local Seventh-day Adventist pastor for further spiritual care," Santos explained.

The idea for ESC had its origins in adversity: Juliet Santos was hitting the infamous glass ceiling in her previous career, and could no longer progress. Her practice was experiencing challenging times, and, in what she believes was an answer to prayer, the inspiration for a network of affordable clinics was born. Along with it, though, came the challenge of managing multiple enterprises, as well as a family of her husband and three children.

"I couldn't ask for a more supportive husband and kids," Santos said. "From day one my prayer has been that if I agreed to do this with God, He must take care of my family. I didn't want to give up family life just to work all day long. As it turns out, it seems like I work all day long but yet God has still made provisions for me to spend quality time with my family.

"God has always put me in positions of challenge. I didn't know why, but I always did my best to rise to the occasion," she explained. "Now that I look back, the path that God led me in was in preparation for such a time as this. I now have to unload every gift and talent that God had been cultivating for years so that I can use [them] for His glory."

Having stepped away from spending the majority of her time at her private practice in Taylor, Michigan, to start the new venture, Juliet's income dropped from the "comfortable" range to below poverty level as she began her ministry in opening the ESC sites. During this time she was funding ESC's start-up and operation while also paying boarding school tuition for the family's oldest daughter and tuition for two other children attending junior academy.

At the same time, both family vehicles had to be replaced, the mortgage had to be paid, and other bills "floated" so she could continue expanding the growing enterprise. Juliet's faith in God increased dramatically. She would pray first every time she paid the bills because she didn't know where the funds would come from: "All I knew was that I had a pile of bills and I no longer had the income to support it," she said. "It was the greatest test of faith in my life. Even though I hardly had any funds to cover the bills, I always allocated more than 10 percent for tithe.

All I know is that God worked miracles beyond my comprehension."

In its first year more than 2,500 patients have been seen, and spiritual matters are discussed among the patients and staff. Juliet encourages her staff to pray for the patients. Her staff knows she prays for them as well. Some have requested literature to help them grow in their faith.

Just recently, Flint-area Adventist churches were heavily involved with distributing a special magazine sponsored by the Michigan Conference. Several of the ESC staff, who are non-Adventists, took the periodicals home. The Health and Temperance Department of the Michigan Conference also sponsors a magazine, *Balanced,* which is made available at all ESC clinics. As part of the training for new employees, they go through the history about the origin of the Adventist health message and onetime Adventist physician John Harvey Kellogg's role in the health system in Michigan. Area Adventists have also been helped by having access to health care right there in a local Meijer store.

"We are glad the Early Solutions Clinic, along with other health professionals, is utilizing the Lifestyle Matters Health Intervention tools and materials produced by the Michigan Conference," says Vicki Griffin, director of the conference's Health and Temperance Department.

For more information on Early Solutions Clinics, log on to www.earlysolutionsclinic.net.

WORLD CHURCH

Adventist Review Garners Five ACP Awards

The *Adventist Review*, continuing a multiyear trend, won five awards at the 2007 Associated Church Press (ACP) convention, held April 22-25 in Chicago, Illinois. ACP members sent in more than 1,000 entries in 60 categories to be judged for the annual "Best of the Christian Press" awards, presented at the April 24 banquet.

The *Review*, the 158-year-old official paper of the Seventh-day Adventist Church, received four Awards of Merit: for the article "The Nearly Adventist President," written by editor Bill Knott (Jan. 26, 2006) in the category of Biographical Profile; a cover story "Four Big Questions" by William G. Johnsson (May 25) in the Editorial Courage category; the article "Lord, It's Hard to Be Humble" by then-assistant editor Bonita Joyner Shields (June 15) in the Devotional/Inspirational: Long Format category; and the editorial "The Art of Dying Well," by managing editor Stephen Chavez (Nov. 16) in the Editorial or Opinion Piece: Magazine category. Johnsson, who received several ACP awards over the years, including one in the same category the previous year, retired as editor of *Adventist Review* in December 2006.

ACP judge William Thorn described Knott's article as possessing "lively writing and thorough research. [The article] is both enlightening and entertaining. The best kind of historical reporting, full of interesting facts that are probably new to the articles' audience."

Judge Vicky Tufano said of Shields' piece: "The author exposes our tendency to prefer the false humility that resists acknowledging our gifts and talents to the true humility that not only acknowledges them but praises God as the source of them. Using Jesus as a model, the author answers the question 'How can we walk with true humility?'" Shields assumed a new editorial position with the General Conference Sabbath School Department on May 1, 2007.

Honorable mention in the Theme Issue category was given to the *Review*'s "Top 20 in Their 20s," a Cutting Edge edition special featuring active young adult Adventists. This issue was produced by assistant editor Kimberly Luste Maran, *KidsView* managing editor/marketing director Wilona Karimabadi, and Omar Bourne, *Review* summer intern, 2006.

ACP presented awards to one other Seventh-day Adventist Church periodical. The Adventist Church of Canada's *Messenger* (Crystal D. Holloway, editor) garnered several awards, including a coveted Award of Excellence in the category Best in Class: Acorn Award, designed to honor "excellence on the part of small, low-budget" publications. According to judge Craig LaMay, the *Messenger* is "both local and global, it meets objectives (and needs of readers), and is visually appealing."

The ACP, which traces its origin to a 1916 meeting of Christian editors, was organized in part to "stimulate higher standards of religious communication." According to the group's Web site, "nearly 200 publications, Web sites, news services, and individuals are ACP members, representing a combined circulation of several million." —*AR*

TENNESSEE

Southern Adventist University SIFE Team Wins Regional Competition

The Southern Adventist University SIFE (Students in Free Enterprise) Team won the Atlanta SIFE U.S.A. Regional Competition on April 5, 2007. Securing this championship means the team is expected to participate in the National Competition in Dallas, Texas, May 6-8.

During this academic year the Collegedale, Tennessee-based SIFE team organized 14 projects in the greater Chattanooga community. Among the projects were an entrepreneurial endeavor in which students used eBay to assist the Samaritan Center (the only social service agency serving eastern Hamilton County) in raising money from donated items. Students gave financial literacy presentations at a Spanish church in Fort Payne, Alabama, with the help of English-to-Spanish translation provided by SIFE members. In total, 21 SIFE students worked for 388 hours.

COURTESY OF SOUTHERN ADVENTIST UNIVERSITY

SIFE WINNERS: Members of Southern Adventist University's SIFE team

SIFE is an international nonprofit organization active on more than 1,400 university campuses in 48 countries. SIFE teams create economic opportunities in their communities by organizing outreach projects that teach market economics, entrepreneurship, personal financial success skills, and business ethics. Their projects are judged at competition on creativity, innovation, and effectiveness.

Southern's SIFE team is a function of the university's School of Business and Management, which is accredited by the International Assembly for Collegiate Business Education (IACBE).

For more information, go to www.southern.edu.—Southern Adventist University Marketing and University Relations/AR.

UNITED STATES

Maranatha Announces Weekly Television Program

Maranatha Volunteers International will air a new weekly television program beginning this May on Hope Channel. *Maranatha Mission Stories* "goes in-depth to bring the people and projects of volunteering to life," according to its producers. The show airs at 8:00 p.m. Eastern time on the Sabbath.

"Maranatha is about building people, and the show portrays that by bringing the audience along to Mozambique, Ecuador, India, and many other places around the globe where volunteers are working to better the lives of thousands," says Kyle Fiess, Maranatha vice president for marketing and projects.

COURTESY OF MVI

HOST: Dick Duerksen

Maranatha Mission Stories, which has aired for two years as a monthly 30-minute segment, will now deliver new stories each week. Host Dick Duerksen, a veteran Adventist communicator, takes the viewer on a weekly journey to discover what it means to help those in need.

Maranatha Volunteers International is a nonprofit Christian organization that constructs urgently needed churches and schools across the world.—*Maranatha Volunteers International/AR.*

WORLD CHURCH

Office of Adventist Mission Gains Study Centers Director

The Office of Adventist Mission, at the headquarters of the Seventh-day Adventist Church, recently appointed Ganoune Diop as director of the Global Mission Study Centers. These study centers were established to build bridges of understanding and foster better relationships with major world religions such as Judaism, Hinduism, Islam, as well as Postmodernism. Diop is expected to start his new responsibilities sometime this summer. In his new role, Diop will serve as a liaison between the study centers and the 13 world regions of the Adventist Church. He will help the study centers meet the needs and expectations of church leaders and work with the centers to help church members better understand and relate to people from different religious backgrounds. Diop is currently a professor of theology, biblical languages, and exegesis at Oakwood College, an Adventist institution of higher learning in Huntsville, Alabama, United States.

COURTESY OF ANN

DIRECTOR: Dr. Ganoune Diop

He also serves as an associate pastor at the Oakwood College Church. —*Laurie Falvo/Office of Adventist Mission/ANN.*

CALIFORNIA

Adventist Health Appoints New President and CEO

Robert G. Carmen, executive vice president and COO of Adventist Health, was appointed president-elect April 5 by the organization's board of directors. He succeeds Donald R. Ammon, who last month announced his intent to retire. Carmen will assume his new responsibilities October 1, 2007.

COURTESY OF ADVENTIST HEALTH

NEW PRESIDENT: Robert G. Carmen

"The board found in Bob the proven leadership and management expertise as well as a candidate with a history of service to Adventist Health," said Thomas J. Mostert, Jr., board chair for Adventist Health. Mostert was referring to Carmen's lengthy tenure, which dates to 1971.

Carmen has served in his present position since 1999.

For more information, go to www.adventisthealth.org.—Adventist Health Corporate Communication/AR.

Frenzied Fridays

VALERIE N. PHILLIPS

"Why do all you people wait till Friday to shop?" a woman asked my friend late one Friday afternoon at the local grocery store.

I remembered a newly baptized friend, one Friday years ago, watching me in fascination as I scrubbed my apartment in a veritable cleaning frenzy. He asked in amazement, "Do all Adventists do this?" It was not a compliment.

This week a student told me that every Friday her mother "went ballistic." She says her father now does the Sabbath cleaning because otherwise the screaming and accusations affect the family all weekend long. I'm guessing that there may be a lot of ballistic Fridays in Adventland.

So I've been asking myself the question posed by that bemused non-Adventist. Why *do* I wait till Friday to do so much of my Sabbath preparation? I tell myself it's because I value the Sabbath and want to enter its hours mentally and materially prepared. But have I been going about that preparation in the best and healthiest way?

Don't get me wrong, I believe that preparing for the Sabbath is important and biblical. Exodus is clear, Leviticus includes instructions for the Israelites to launder their clothing for Sabbath (in a *desert,* no less); manna fell in double portion on Fridays with none on Saturdays—all of which indicate the importance of greeting the Sabbath in a state of readiness. Our personal experience confirms that it is harder to achieve inner peace in the midst of outer chaos. Can you remember Sabbath mornings when clothing hadn't been laid out, baths taken, etc., and what a whirlwind it was just getting the family out the door?

But Friday preparations needn't mean lack of preparation Sunday through Thursday. It dawned on me that I *could* start cleaning for the Sabbath before Friday: though this is not rocket science, I confess it required a bit of a paradigm shift for me. When I plan my weekend menus in advance and shop accordingly, launder midweek, vacuum Thursday, etc., there's just less left to accomplish on Friday. I spend less of Friday in line at the store, tied to my home with cleaning, or stressing out about what I forgot to do and how it will affect weekend plans. Yes, this is easier for me to achieve, living alone, than it is for a family. But it might be even more important *for* a family.

> *It is harder to achieve inner peace in the midst of outer chaos.*

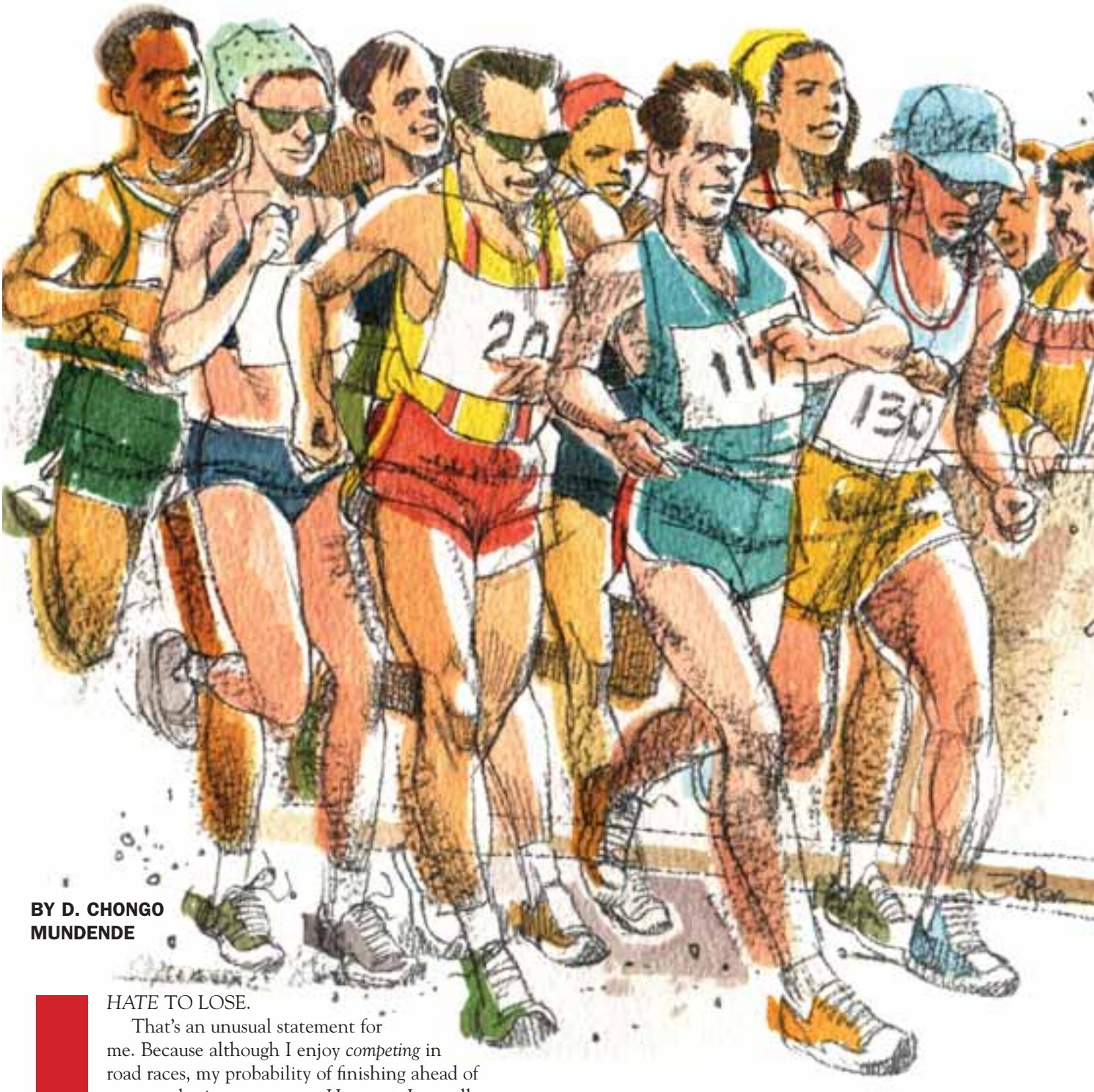
Doing other than barely surviving Friday can leave time and energy for more meaningful Sabbath rituals. When I clean right till sundown, I just want to flop down, exhausted. When I'm ready for Sabbath ahead of time, I'm more inclined to light candles, read and meditate, invite others to greet the Sabbath with me, and make wiser plans for the rest of Sabbath's hours.

And knocking ourselves out every Friday may not be the very best witness. Can others tell which late Friday shoppers are Adventist just by noting which ones recheck their watches and furtively scan the horizon? I wonder what kind of message we give when we live fully frenzied Fridays. That newly baptized friend who wanted to welcome the Sabbath with me was given only the choice of mopping or watching. Looking back, I wish I had stopped cleaning long enough to chat over a cup of tea and our open Bibles.

It's true that some weeks just don't allow for anything but frenzied Fridays. But we may have inadvertently trained ourselves to make that true of every Friday. Surely, it's not too late to change that—to look forward to the Sabbath all week long, to greet it with less frazzle and more joy. How wonderful it would be to have fewer frenzied Fridays.

And more blessed Sabbaths.

Valerie N. Phillips is the associate dean of the women's residence hall at Andrews University in Berrien Springs, Michigan, where she has ministered to collegiate women for more than 25 years.



BY D. CHONGO MUNDENDE

I *HATE* TO LOSE.

That's an unusual statement for me. Because although I enjoy *competing* in road races, my probability of finishing ahead of anyone else is next to zero. However, I run all my races with intensity and vigor—as if I'll be the first to cross the finish line, never mind the thousands of people ahead of me. In my age group division I occasionally place in the top three spots—which is not to complain or excuse my performance, but simply to acknowledge the fact that although one runs smarter the older one gets, the slower one becomes as a runner.

Running marathons is addictive. I started in 2001. Each run has been unique and memorable. Finishing a marathon the same day I start it, without needing medical attention, has brought unspeakable joy. It doesn't matter how badly I hurt at the finish line, I immediately set my goal on the next race. Only those who have completed a marathon can truly understand the exhilarating satisfaction, excitement, and joy it brings to finish.

The most interesting thing about competing in marathons

A Planet of Losers

But the number of those who reject that label is growing every day.

is that although thousands of people may run, only a few of the fastest individuals (the elite) receive the big, prestigious recognition at the end—with special medals, ribbons, and even cash. The rest of us go home with the satisfaction that we ran and finished. Sometimes we go home beating our chests because we missed recognition by only a few minutes or seconds. *If only . . .* , we lament.

The best thing about completing a marathon, however, is that all finishers are awarded medals (lesser grade) and certificates. In most races, they're given commemorative T-shirts and other goodies.

Another Race

Marathons remind me of the Christian journey. Every time I read the Bible I learn new gems, gain new understandings. The stories are awesome, and I love to hear them over and over. It's encouraging to know that we are more than conquerors through Christ who loves us (Rom. 8:37). It's humbling to learn that when we listened to the devil and lost our place in Paradise (Gen. 3), God forgave us, instead of destroying us (because the wages of sin is death—Rom. 6:23). Rather than create new human beings, God came and lived among us, and died in our place. In that cruel death on Calvary, Jesus took our sins away and bore them in His precious body to seal our salvation.

And wonder of wonders, all He wants us to do in return is surrender our sins and sorrows to Him in exchange for life eternal!

Because of our sinful nature, we cannot fight the devil and his angels on our own and win. Jesus is the only person who lived as a human and never sinned. We don't serve a Savior who "cannot be touched with the feeling of our infirmities; but [One who] was in all points tempted like as we are, yet without sin" (Heb. 4:15, KJV). He triumphed on our behalf. Previously condemned to die, we do not have to suffer that fate any more.

Jesus is our burden bearer. He delights in lifting the load from us. We cannot overburden Him. He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30, KJV).

I find this invitation difficult to embrace because it calls for surrender, something I don't want to do. Yet in the kingdom of heaven it is only in surrendering my will and self to Christ that I find rest and life eternal as well as "the glory that should follow" (1 Peter 1:11, KJV). One day I will lose this old body, when mortality will put on immortality and corruption will put on incorruption (1 Cor. 15:51-54). I will be transformed into His likeness when my earthly body will be exchanged for a glorious one. "Beloved, now we are the sons of God," the apostle says, "and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2, KJV).

Citizens in God's coming kingdom lose their sorrows, their pain, their cancer, their tears, and every guilty stain (Rev. 21:1-5) in return for a vibrant and peaceful life, with all sin wiped out. In that kingdom nobody will say "I am sick" because "the people that dwell therein shall be forgiven their iniquity" (Isa. 33:24, KJV). Our greatest imagination cannot fathom such a kingdom. The brightest minds of Disney World and Hollywood combined couldn't imagine it. The greatest, most creative artist on earth couldn't paint it. The most eloquent preacher couldn't articulate it. The best pen on earth cannot describe it. For "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9, KJV).

What a God!

Frail as we might be, in Christ's kingdom we "are more than conquerors through him that loved us" (Rom. 8:37, KJV). When Jesus defeated the devil on the cross and rose from the grave, He sealed the salvation of all those who would call upon His name. God Almighty, who has never lost a battle (and never will), deserves our greatest admiration, humble worship, and total allegiance. He is both our Lord and our God (John 20:28).

Jesus calls us to a kingdom that is not like any other kingdom. He has

ILLUSTRATIONS BY RALPH BUTLER

prepared a new earth where citizens serve each other in love and unity. In that kingdom Jesus blesses and comforts those who mourn, bestows benefits on the poor in spirit, pours out blessings on the meek, and encourages people to be glad when persecuted for His name's sake, because they will inherit the earth (Matt. 5).

Life is sweeter for sinners when they give their sins, sorrows, and burdens to Jesus. Life is better when they receive more love because they share their love. People are happy when they trade in their guilt, their hopelessness, their helplessness, their discouragement, their cancers, their pain, and their mortality for "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (see Gal. 5:22, 23, KJV), and immortality.

It is an unequal exchange, I know, but it comes from the loving hand of our loving God. Nothing is too good for His children. Nothing is too precious for Him to share it with us. He is crazy about us! What a God we serve!

As Christians, we are in a battle—a race. We cannot lose unless we choose to.

Can't Wait!

As I look at our world today I can't wait for Christ to come. In this dog-eat-dog existence we're trampling on one another to get to the top of the food chain. But Scripture paints a different path. Jesus encourages us to love one another (John 15:17; 1 John 4:11, 12, 20; 1 Cor. 13). He commands us to think of others first before we think of ourselves. Most important, He tells us to do to others what we would like them to do to us (Matt. 7:12; Luke 6:31). He saw our day coming long before we experienced it.

As I look at the things that are happening around me, I find the Bible to be more current than tomorrow's newspapers. Surely, the One behind the Bible can be trusted. Only God can craft such a beautiful story. The first two chapters in Genesis and the last two chapters in Revelation portray a peaceful, joyous, and perfect world. God designed a world of happiness for His children. God's intention for us before the foundation of the earth was for a joyous and glorious family.

Living today, we rarely observe that beauty. Instead we see the ugliness of sin everywhere. But we're looking for a better country—that is, a heavenly one "whose builder and maker is God" (Heb. 11:10, 16, KJV). The best news is that "God is not ashamed to be called [our] God: for he hath prepared for [us] a city" (verse 16).

What a privilege we have to be friends of Jesus, the Creator and Redeemer! In His presence troubles vanish, broken hearts are mended, dreams are fulfilled, mountains are moved, prayers are answered, peace reigns supreme, storms are calmed, unspeakable joy reigns, and sin is forgiven. Jesus loves us even when we fall, because He is crazy about us. His mercy endures forever. God's love is still supreme. We should therefore draw near to Him and bask in the ocean of His love. In His "presence is fullness of joy; and at [his] right hand there are pleasures for evermore" (Ps. 16:11, KJV).

Everyone a Winner

In God's kingdom we all are winners. God calls those who belong to Him saints. Very soon Jesus will come to take them home. He will come as a mighty Conqueror, Lord of lords, and King of kings. I picture that glorious day when the saints will be marching into that great city, New Jerusalem, exuberant and triumphant. I picture that moment the redeemed of earth will place their crowns at His feet and worship Him as they sing songs of redemption. And through the ceaseless ages of eternity Jesus will reign with the saints of all the ages.

I love Jesus. I love His assurance that *all* who believe in Him will be "awarded" eternal life, not only a selected few. As Christians, we are in a battle—a race. We cannot lose unless we choose to.

Jesus has already defeated the devil for us. All we need is to claim our place in the kingdom by believing in Him. In Him we are more than conquerors. Without Him, we are absolutely nothing.

Only those who've been washed in the blood of the Lamb can understand the joy and happiness Jesus brings. Only sinners saved by grace can appreciate what Jesus means to them. He is more than wonderful!

D. Chongo Mundende is director of the Policy Research and Analysis Center at Langston University and Pathfinder director at Edmond Seventh-day Adventist Church, in Oklahoma, U.S.A.

S T O R Y

A Survivor's Tale

He was both on the giving and receiving end of war's horrors. Yet through it all God kept pursuing him.

BY JAMES H. HARRIS AS TOLD TO MINNIS M. COE

I WAS BORN IN NORTHERN CALIFORNIA to a wealthy family. My father was the son of a Methodist minister, and my mother came from a godly Presbyterian family. But when they married they left God completely out of their lives. My four brothers and I were raised without knowing God. We did not pray or go to Sunday school, church, or any religious service. I didn't see a Bible until I was 19 years old.

As a young man I joined the military and took courses in engineering at Boeing Aircraft in Arizona. At the nearby Army Air Corps base I met a young Baptist who urged me to read the story of Charles Fuller, speaker of the radio program *Old Fashioned Revival Hour*. The book gave me my first inkling about Christianity, but it had no lasting impact.

Then my new friend invited me to prayer meeting. After he left I put on my uniform and started across the parade

PHOTOS: AP IMAGES

ground to the post chapel. As I walked I distinctly heard a Voice say: "I want you to be a minister." The sensation stunned and shocked me. When I got to the chapel I saw my friend and four other guys sitting on the front row discussing the book of Matthew. I listened about 10 minutes then jumped up and ran back to the barracks.

Trial by Fire

During World War II I was a flight engineer, flying B-17 bombers from England to Germany. On June 21, 1944, our plane was damaged during a bombing run over Berlin, taking eight direct hits. With two direct hits in the nose and one in the fuselage, three engines failed. Flak came at us in 200-foot increments. Our tail gunner reported its progress: "Six hundred feet, 400, 200," then it hit us.

One shell went through our left wing and exploded above us, leaving a hole about eight inches in diameter that released about 500 gallons of 100 octane fuel into the wing. By every law of physics it should have exploded, but it didn't.

We kept the plane in the air another 90 minutes on one engine. The previous day Nazi Air Chief Hermann Goering, in a move to save munitions, had ordered fighter planes not to attack seriously damaged bombers, believing they would eventually be destroyed by crashing. Consequently, even though any number of enemy planes could have destroyed us, they all turned away.

The pilot flying our P-38 escort radioed: "I don't know how you fellows are staying in the air. You look like a kitchen sieve to me."

About two hours from Berlin we flew into more flak, lost control of the plane, went into a power dive, and bailed out. I went into a very tight spin and headed for the ground headfirst at a 45-degree angle. When my parachute opened, my shoulders took the blow, fracturing some vertebra in my neck.

I knew I was going to die. But at 20 years old I desperately wanted to live.

Farmers in the countryside began shooting at our crew and me as we floated toward the ground. I drifted into a walnut tree that cushioned my fall. When I got on the ground, three civilians surrounded me and began beating me with clubs. They had received tremendous devastation and suffered much from our bombers, and they vented their anger on me as one of those responsible for it.

We were the first GIs they had captured. After the local burgomaster was summoned, my buddy, Pratt, and I were forced to stand about 25 feet from 10 men selected to be a firing squad.

The burgomaster gave the command: "Ready, aim . . ."

I was petrified. I knew I was going to die, but at only 20 years old I desperately wanted to live. I didn't know what happened to the dead and could only think of boiling cauldrons in a place called "hell" meant to torture the unsaved.

Then the last command: "Fire!"

There were 10 clicks, but not a single gun fired. The burgomaster ordered the farmers to reload. They pulled the chambers back, and 10 bullets fell on the ground.

Again the burgomaster called, "Ready, aim, fire!"

Another 10 clicks, but no report.

After this happened once more, six soldiers appeared and ordered the firing squad to drop their guns.

Life as a Prisoner

A fellow crew member and I were transported to a stalag in Frankfurt. Half of my 7′x5′ cell was filled by my bunk. The walls were painted gray. It had no windows, no ventilation, no toilet. A single, bare lightbulb hanging from the ceiling burned 24 hours a day. We could leave the cell only once every 12 hours.

For breakfast we received about two ounces of peppermint tea and a little wafer of bread. For lunch we got another taste

of tea, bread, and about four ounces of sour barley.

In the mornings we were awakened at 4:00 and taken to the interrogation center, a cemetery in a forest a few miles away. One time we were given a shovel and told to dig a pit 2′ wide by 6′ deep. We tried to dig as slowly as possible, but by noon we were waist-deep in the hole, and by evening up to our shoulders.

When we were pulled out of the hole we were ordered to stand with our heels at the end of the hole, facing the firing squad.

The interrogating officer said: "Tell me what I want to know or that is your grave."

From somewhere I gained an unknown strength that allowed me a certain measure of peace. We were eventually taken back to camp. I spent the rest of the war in a stalag in West Poland.

When the Russian army came within 11 miles of our prison, we were evacuated. Ten thousand of us were moved in columns of 1,800 every other day. I could stand, but I walked with great difficulty since my injuries after bailing out of the plane had never healed properly.

We walked 550 miles in 91 days. We called it the Great Black Death March. We marched in snow, ice, and sleet. As I stumbled along—cold and hungry—I cried out: "God, if You exist, if You'll save me, I'll seek You and serve You." For three days I rode in the "death wagon," too sick to stand. Of the 1,850 men in my section, only 250 of us lived to be liberated.

My Vow Remembered

On returning to the United States I remembered my vow to God and began searching for Him. I drove from San Francisco to Los Angeles looking for some evidence of a personal God who cared about me. A friend later told me God wasn't to be found on the road, but in churches. I had never been to church, neither was I interested in going. In the Army a chaplain told us that sinners go to hell to suffer eternal torment, while saints rode on clouds in heaven. Both concepts disgusted me.

But I began visiting churches. After going to several, I convinced myself there was no God, and I reasoned I had fulfilled my obligation made to Him when He preserved my life during the death march.

At the time I was working at the U.S. Navy shipyard in Vallejo, California. My firewatch, a small man, was filled with hatred for the world and everything in it. One day, while working with our welding equipment, he nudged me and said, "Let's have some fun. See that fellow coming toward us." I looked and saw one of the tallest men I had ever seen. "Hey, brother," my companion said to him, "you'd better get ready to meet your Lord."

The huge man walked up to us and in a voice like a foghorn bellowed, "I'm ready. You're the ones who'd better get ready."

The little fellow behind me whispered: "Don't listen to him, don't read anything he gives you, or you'll be as crazy as he is. He's a Seventh-day Adventist."

"What's that," I asked, "a lodge, or a union?"

He answered, "He goes to church on Saturday."

As I looked up into his huge face, I saw peace and felt a power that seemed to radiate from him. "You go to church on Saturday?" I asked.

"Yes," he replied. "What day do you go to church?"

"I don't," I replied, explaining that I knew nothing about religion.

He took a Bible from his pocket, opened it, and said, "This is what God says." Never once did he tell me what he thought, or what his church taught. It was always, "This is what God says."

In three minutes I knew that Saturday is the Sabbath, and I accepted it instantly.

That was the beginning of a new life for me, a changed life that brought me greater miracles than those I experienced during my service during the war in the Army Air Corps. I became a Christian when I was 22 years old, but God had been pursuing me—and protecting me—all those years; I just didn't know Him.

After a career as pastor, missionary, and departmental director, James H. Harris passed to his rest in March of this year. Minnis M. Coe was a freelance writer when Harris told her his story.

Questions for Reflection

1. How hard was it for God to break through to you with an understanding of His love and care? What three pivotal events in your life helped make it happen?

2. What close calls have you experienced that convince you God is looking out for you?

3. Those of us who live in democratic countries owe a tremendous debt to the men and women who preserve our freedoms by serving in the armed forces. What is an appropriate way to show our appreciation for those who risk so much?

4. Even in the darkest circumstances, God's will is being accomplished. What are the greatest challenges you face at this moment? How do you imagine God will come to your aid?

ACKERMAN, Orva Lee—b. Oct. 25, 1921, in Kantner, Penn.; d. Apr. 8, 2007, in York, Penn. He served for more than 30 years in plant management at Columbia Union College, the Review and Herald Publishing Association, and the General Conference. He is survived by his wife, Edith; and daughter Brenda-Jean Lemkelde.

ARNOLD, William Charles (Conn)—b. Sept. 14, 1923, in Selma, Ala.; d. Mar. 19, 2007, in Madison, Tenn. He served as a teacher, principal, and pastor. In 1985 he became secretary-treasurer of the Adventist-Laymen's Services and Industries (ASI) in Silver Spring, Md. He is survived by his wife, Dot; son, William; daughter, Connie Jackson; and four grandchildren.

BEVINS, Audrey C.—b. Apr. 24, 1909, in Winnipeg, Manitoba, Canada; d. July 23, 2006, in Clarkston, Wash. She worked for 17 years as a food service supervisor at La Sierra College. She is survived by sons, David and Robert; sister, Florence LeCompte; seven grandchildren; and 16 great-grandchildren.

HARRIS, James H.—b. Dec. 31, 1923, in Concord, Calif.; d. Mar. 19, 2007, in Sonora, Calif. He served for 40 years as a pastor and departmental director in California, Colorado, the South Pacific Division, and the General Conference. He is survived by his wife, Dorothy; daughters, Barbara Harris and JoAnne Lynch; two granddaughters; and three great-grandchildren.

Literature Requests

In many parts of the world pastors and libraries don't have resources for witnessing and studying. The following persons/institutions request your help. The list is for literature only. Please discourage any solicitations for funds or expensive equipment. Check with your local post office, since books or magazines can be boxed (separately) and sent in M-bags. Use "economy" service (shipment by ship, four-month delivery). Book rate is about $1.00 per pound; magazine rate is somewhat more. For some countries it is important to mark packages "Free Material—No Commercial Value" so recipients do not have to pay duty on them. Also, please note that videos used in the United States may be incompatible for use in other countries.

The requests below are for Bibles, E. G. White books, Bible commentaries or dictionaries, Adventist books, magazines, Sabbath school quarterlies, Sabbath school Picture Rolls, children's books, evangelism and seminar materials, and sermon outlines. (Additional requests have also been noted with some names.)

Botswana

Mr. & Mrs. Tembo, P.O. Box 2282, Serowe, Botswana. Books about spiritualism/unseen spirits.

Ghana

Betty Serwah, Maranatha Children's Home, P.O. Box 128, Bechem B/A, Ghana, West Africa. Children's books.

Kenya

Thomas Mose, Mbiuni Christian Community Center, c/o W. Angwenyi, P.O. Box 30375, Nairobi 00100, Kenya, East Africa. Pathfinder materials.

Moseti Mwanzo, Ole Kasasi Adventist Church, Ongata Pongai, Nairobi, Kenya, East Africa. Books by Doug Batchelor.

Daniel Kiptoo Bett, Prepare the Way Project, P.O. Box 20, Baraton 30306, Kenya, East Africa. *Sabbath School Leadership, Sabbath School Worker, Gleaners, Records,* and Adventist journals about education.

Davis Sistati Sifunjo, P.O. Box 1264, Webuye, Kenya, East Africa.

Mellen Osiemo, Bobaracho Women's Ministry, P.O. Box 1280, Kisii-40200, Kenya, East Africa.

Philippines

Rachel Cosep, Box 236, Cagayan de Oro City 9000, Philippines.

Celmar Cabansag, Camp Panacan, Davao City 8000, Philippines.

When We Least Expect It . . .

KIMBERLY LUSTE MARAN

Take a bunch of healthy, active teenage girls, put them together in a dormitory, add long winter nights of being cooped up in the housing facility, and you've got the recipe for mayhem. Loud shrieking voices and pounding feet echoing down hallways as girls chase each other or run to rooms after hearing a scary story. Creative but bored adolescents dreaming up and executing practical jokes on other students well into all hours of the night (quietly, though, as to not wake up the deans).

Not *too* many years ago I was a teen girl living in an academy dorm. And on several occasions I partook in the aforementioned activities. I did tell quite a few creepy stories in my time; pranks held much less appeal for me—having the golden rule pop up in the head each time I contemplated joining in the joke-playing kept my nose fairly clean.

I do, however, remember one incident that involved my roommates (and hence me). They had purchased some chips at the general store we were allowed to walk to on Sundays. Leaving the bags on their beds and our door unlocked we went to visit the girls next door. An hour later we went back to our room and were met with a mess. A trail of yellow crumbs deliberately set tracked to their beds. The crumb pathway continued across the beds and up onto the pillows, where the empty bags, nicely flattened, sat. One of my roommates raced out of the room and barged into another. We followed. Not bothering to hide dirty fingers or the diminishing pile of Ruffles sitting on a desk, the girls smirked and said (with mouths full), "You should have locked your door."

"OK," she replied. "You're right. I'll remember that." She turned to go, paused, and added cryptically, "Make sure you lock *your* door. And when you least expect it, expect it."

We devised our retaliation and waited. Three weeks later, when most everyone had gone to Sabbath school (our prey was habitually tardy on Saturday mornings), we tied a pair of pantyhose taut across the hall—doorknob to doorknob. Snickering, we stood around the corner and watched as, a few moments later, the girls tried to leave their room. They pulled and pulled but could only crack their door open a quarter inch.

Retribution was unpleasant.

Boldly strutting past their room, my roommate reminded: "When you least expect it, expect it."

Since this experience that phrase has always caused me to think of Christ's second coming. No, not because I expect Him to get back at me for past wrongs but because I simply won't know He's coming back until He's here. And, if I'm not ready for His return—not expecting Him—I'll be, well, stuck in my room.

In 1 Thessalonians 5 Paul writes: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (verses 2 and 3, KJV).

Scripture cannot be misunderstood. We can guesstimate about His return, citing the conflagration of war and peace, the disasters plaguing the world, or the changing of laws and times (Dan. 7:25). But the reality is that we don't know when He will show up. Centuries or seconds—we cannot know for certain when Christ will return. And so we wait, expecting—or not.

The dread those girls felt immediately after the issued warning lessened until they likely forgot about what would be coming. Then retribution came. They weren't ready, and it was unpleasant. Those unrepentant in the last days, those who haven't made their decision for Christ, will receive a nasty surprise.

But here's an encouraging little tidbit (and this is where my history and the future part ways). Christians, called children of light by Paul, are reminded that they aren't of the night. And while Jesus will come unexpectedly, His return will not *surprise* the faithful (verses 4 and 5). Indeed, we who are His will be ready, even when we least expect Him.

Kimberly Luste Maran, an assistant editor of the Adventist Review, *is attempting to live expecting the unexpected.*