

# ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION

SEVENTH-DAY ADVENTISTS

JULY 22, 1993

## Azerbaijan to Uzbekistan

Central Asia  
challenges  
the church

**NEWS ISSUE**

**A MARTYR'S FAITH, 9**

**LAND OF THE UNEXPECTED, 12**

### Near-Death Experiences

"Outside the Body, Outside the Bible" (May 20) may be attacking people's experiences unnecessarily. Near-death experiences are just that—experiences. They are not fact and do not prove anything about life after death; rather, they are the experiences of people who have been near death. They are not the experiences of those who have died. Obviously, this is a very emotional time, and we know that emotional biochemical reactions can create certain "realities" for the mind. This has been illustrated in the use of certain drugs in which images or lights are seen. The effect on the brain is real; therefore, the experience is real to the individual.

We should be careful of the judgments we make about other people's experiences, which may be valid for them. As a minister in the hospital I have heard patients extrapolate from their near-death experiences a theology on the state of the dead. Why are we afraid to validate the experiences? We should be able to do so and still maintain our clear theology on the state of the dead.

*Richard M. Tibbits, Vice President  
Mission and Corporate Culture  
Kettering Medical Center  
Kettering, Ohio*

### Watch Your Language (cont.)

"Is He Also She?" (May 13) touched the right chords for me. I realize that sexist language during my growing years influenced the way I responded to God's call for me to enter the ministry—guilt, fear, and hesitation. When I accepted my first "paying-for-ministry" call my minister father said, "I always prayed that one of your brothers would be a minister. It never occurred to me to pray for you to do so!" To his credit, he was delighted.

This article will be given to every children's Sabbath school leader and teacher in my church. Thank you!

*Halcyon Wilson  
Pastor for Family Life and Counseling  
La Sierra University Church  
Riverside, California*

### Women in the Bible

Without supporting evidence, "Motherhood—Who Wants It?" (May 13) claimed that the Hebrews who gave us the Bible regarded women not as full persons, but as property that could be bought or sold. But the Bible seems to say otherwise.

In Genesis 1, woman bears the image of God equally with man. In Genesis 3

### Coming in the Adventist Review

*Next week:* "Cults: How to Recognize Them and How to Avoid Them." An *Adventist Review* Seminar by Dr. Caleb Rosado.

*Next month:*

"Exploring the Mysteries of Romans 8:28," by Jeris Bragan.

"Conflict of Interest in the Church," by Dr. Charles Hirsch.

"Where Is the Ark of the Covenant?" by David Merling.

"The Doctrine of the Trinity," by Dr. Raoul Dederen.

*And coming September 2—* focus issue on sexual misconduct.

**Only in the *Adventist Review*!**

she is fully accountable for her actions. The promise of a Redeemer is made in reference to her rather than to her husband (verse 15), and God makes the clothing of skins, symbolic of the robe of righteousness, for her as well as for the man (verse 21). Rather than Rebekah's being sold like property to become Isaac's bride, her family asked her, "Will you go with this man?" (Gen. 24:58, RSV). According to Ellen White, "none were required to marry those whom they could not love" (*Patriarchs and Prophets*, p. 171).

Childless Hannah's husband did not devalue her, but consoled her: "Am I not more to you than ten sons?" (1 Sam. 1:8, RSV). Far from being treated as soulless, she received Eli's spiritual encouragement, even when he didn't

know it was children she wanted: "Go in peace, and the God of Israel grant your petition" (verse 17, RSV). Abigail had authority in Nabal's house (see 1 Sam. 25:14-20). David admired her wisdom and grace (see verses 32-35), and when she was widowed, he wooed her (verse 39, RSV), and she chose to become his wife (verses 40-42).

The portrayal of the ideal woman in Proverbs 31 is consistent with this picture, not "centuries ahead of its time." Though the Bible also records abuses, it usually portrays them as abuses, not as the norm. I find no convincing evidence that women were viewed generally as on a level with donkeys, as the inflammatory quote from feminist professor Katherine Doob Sakenfeld suggests.

If we will listen, the Bible will speak for itself.

*William Fagal  
Berrien Springs, Michigan*

### Through the Roof

"A Rooftop Revelation" (May 20), while apparently trying to justify the doctrine of the Trinity, manages to do just the opposite. The strongest attack against Trinitarianism is that at the worst it substitutes three Gods for the one God, or at the best ends up with a composite God. To this, traditional Christianity has countered that each of the three Persons—Father, Son, and Holy Spirit—is not just a component of the Godhead but God in His own right, independent of the other two. To insist, as Rex Edwards does, that a "religion of God the Father" is "good but incomplete" is to play into the hands of the critics of the doctrine.

The "religion of the Old Testament," or of "God the Father," was, after all, the religion of Moses and the prophets, of Jesus Himself, and the early church, including Paul (see 1 Cor. 8:6). To imply that they or the Old Testament excludes the role of either the Son of God or the Holy Spirit is not only unscriptural—it reduces the Trinitarian God to a dependent God.

*Albert P. Wellington, Ph.D.  
Interlaken, New York*

# ADVENTIST REVIEW

JULY 22, 1993

## DEPARTMENTS

- 2 Letters
- 9 World Report
- 20 Children's Corner
- 21 Bulletin Board

## EDITORIALS

- 4 Our Matchless Saviour—II
- 5 More Good News

## NEXT WEEK

**"Lessons From Waco"** An *Adventist Review* Seminar on understanding the chaos of cults and sects.

**"No Thieves Here!"** What three businessmen share that contributed to their success.

Cover photo by Lynn Martell

## ARTICLES

### COVER STORY

## 6 Church Reaches Out to Central Asia

Sixty-eight million people constitute a challenge for 62 Adventist churches with 4,470 members in countries containing the bulk of the Muslim population of the former Soviet Union.  
*by Charles R. Taylor*

### WORLD REPORT

## 9 Martyr's Faith Inspires New Church

Nearly 45 years later the cellmate of the first Adventist missionary to Albania vows to erect a memorial to a saint.  
*by Ray Dabrowski*

## 12 Vast Jungle, Vast Mission

The message on the scrap of paper read, "We are hungry for God's Word. Please, won't you come to teach us, too?" Then later, "Please come. We have built a house to worship the Seven-day God in."  
*by John Kent*

## 15 Black Youth Congress Attracts Thousands

Delegates from all over North America sat on the floor and stood against walls to hear about "Jesus and Me: Unlimited Possibilities."  
*by Olson Perry*

### DEVOTIONAL

## 22 And God Said "Wow!"

It is not easy to adopt God's value system when we are bombarded every day with the values of the world. But we must.  
*by Siroj Sorajjakool*



## 10 An ill wind blows good



## 19 Teamwork does the job

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Vol. 170, No. 29.



# Our Matchless Saviour—II

The deity of Jesus means everything to us. As we noticed last time (July 8), unless He is eternally God we are still in our sins. But His humanity likewise is vital—and therein lies the source of debate among some Adventists today.

Jesus' humanity brings God close to us. God becomes one with us, walks in our shoes, feels our pain, enters into our struggles. And at last He dies for us, treated as we deserve that we might be treated as He deserves. Through this absolutely unique union of God and man, Jesus qualifies as our matchless Saviour.

But just what was His humanity like? The fourth article of our Fundamental Beliefs sets out Adventists' official understanding of the Son: "God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things."

This statement, however, doesn't satisfy everyone. Some among us would like to modify it to affirm that Jesus came in "sinless nature"—the nature of Adam before the Fall; others, a more insistent group, want it to say that Jesus

came in "fallen nature"—human nature after the Fall. In theological jargon, the first view is the *prelapsarian* position, the second the *postlapsarian*.

Each side sees its position as crucial to the gospel. Why?

For the *prelapsarians* (relating to unfallen humanity), the issue comes down to Jesus' ability to be our Saviour. They assert that if He shared our moral weakness—our bent toward sin—He would be a sinner and Himself need a Saviour. For them, the very *state* in which humanity finds itself since the Fall comes under divine condemnation, so they are sure that Jesus did not share that state.

The *postlapsarians* (relating to fallen nature), on the other hand, stress the oneness of Jesus with us in our struggles. They see Jesus identifying with us in our conflict with sin, passing over the same ground and showing us how we too may overcome. For them, the key issue involved is victorious Christian living. As Jesus overcame in fallen humanity, so may we.

## High Theological Stakes

While the two positions don't necessarily demand theological consequences, they readily lend themselves to such. Thus, because the *prelapsarian* view puts a greater distance between Jesus and us, it can lead to an emphasis on justification rather than sanctification; the *postlapsarian* position, however, may emphasize sanctification.

The most vocal advocates of the post-Fall position link Christ's nature with the delay of the Second Coming. Christ tarries, they say, because He awaits a generation that fully reflects His character. Jesus' ability to identify with us in every detail becomes the sole assurance that we can attain to total

overcoming, so He has to be described as just like us.

Thus, although the immediate debate concerns Christ's human nature, its real concern (for the outspoken proponents of the *postlapsarian* view) is the understanding of righteousness by faith and the delay in the Advent. That is why they feel so angry with church leaders for failing to publicly endorse their views—they are preventing Christ's return!

The issue of "the delay" is a large topic in itself. We shall address it in the *Review* in a later series; here we only notice its connection with the most vociferous advocates of the post-Fall view.

We see, then, that the stakes in this debate are high. This isn't some abstract theological discussion—it's about our salvation; it's about the very gospel God calls us to proclaim.

How shall we adjudicate this matter?

We must look first of all at what the Bible says. What is plainly taught there we must take very seriously; what it fails to teach clearly cannot have the same weight as part of our fundamental beliefs. This is our Adventist heritage—the Scriptures alone as the source of doctrine.

Then we shall examine Ellen White's writings for insights into the debate. These studies, together with concluding observations, will shape the next three editorials in this series.

In fact, with the discussion of Jesus' eternal deity we already have laid the foundation. This truth must be the basis of any discussion of our matchless Saviour.

For Jesus is God! He is the God-man. He is unique, wonderful. He is our matchless Saviour.

*Part III—August 12.*

**WILLIAM G. JOHNSON**



# More Good News

*"How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, 'Your God reigns!'" (Isa. 52:7, NIV).*

When I meet my colleagues in the halls or cafeteria of the General Conference, the first thing they normally ask me is "What's the latest news? What's going on? What's the story behind the story?"

The response of my friends simply illustrates the deep need we all have for information about our family, church, and community. King Solomon phrased it poetically when he wrote, "As cold waters to a thirsty soul, so is good news from a far country" (Prov. 25:25).

There's something about good news that thrills the soul and warms the heart. Sometimes good news is so exciting that it's hard to keep it to ourselves. We must share it with others. And that's why the *Adventist Review* is bringing you its third all-news issue.

Besides editorials, a devotional, and letters, all pages are devoted to news of the Adventist Church around the world. We hope the good news you find here will refresh your soul like a cup of cold water.

## Triumph and Challenge

Every month scores of news reports cross my desk. Through the compelling stories and vivid photographs, I get a glimpse of how God is leading His worldwide church through triumph and challenge. The accounts provide a mosaic of where the Adventist Church is advancing and where the urgent needs lie. It's this mosaic that we present to you this week. Here are some highlights.

□ Charles R. Taylor, a retired General Conference leader who now assists the GC Office of Global Mission, reports on the challenges in Soviet Central Asia. He paints a graphic picture of the geography, economy, religion, and historical importance of the region's five republics: Kazakhstan, Turkmenistan, Uzbekistan, Kyrgyzstan, and Tajikistan.

Taylor also documents the challenge facing the 4,000-member Adventist Church in the Southern Union in Soviet Central Asia. The unique challenge facing this area is that it contains the largest number of unentered population segments with 1 million or more persons. These target groups are part of the General Conference's Global Mission goal.

## Planting Churches

□ John Kent, a missionary serving in Papua New Guinea with Adventist Frontier Missions (AFM), writes about his experiences in bringing the Adventist message to the Iwam tribe and other groups along the May River. AFM, a privately funded self-supporting ministry, sends missionaries to unentered areas to plant Adventist churches.

Working for four years in the remote villages of Papua New Guinea, Kent and his family have made enormous sacrifices. But God has blessed their efforts with nearly 70 Sabbathkeeping converts and a busy health clinic that serves thousands of people.

□ W. Augustus Cheatham, public affairs vice president of Loma Linda University and Loma Linda University Medical Center, gives an account of a special consecration service for the Black, Hispanic, and Native American graduates from Loma Linda and La

Sierra universities.

The program celebrated minority diversity and honored key Adventist leaders like LLU president B. Lyn Behrens and former LSU president Fritz Guy for supporting minority students.

## Neither Hell Nor High Water

□ Neither torrential rains, gale-force winds, nor widespread power outages could hinder an evangelistic series in Nassau, Bahamas, conducted by Charles D. Brooks, speaker-director of the *Breath of Life* television ministry. The team contended with a blown-down tent and spreading influenza to present the good news of the gospel, writes Reginald Robinson, *Breath of Life* associate speaker.

□ Debbie Case, vice president of Maranatha Volunteers International, gives an account of the 150 volunteers who traveled to Chile to build a church and make other improvements on the campus of the Chile Adventist Educational Center.

The experience provided the volunteers an opportunity to experience a new culture and minister to their fellow Adventist believers in a practical way. The project also gave the participants a real boost to their own walk with God, Chase says.

These are just a sample of the heart-warming stories contained in the next few pages. So relax. Enjoy. I pray that you will find encouragement and inspiration that will stimulate positive, meaningful change in your life.

**CARLOS MEDLEY**

# FACING THE CHALLENGE IN CENTRAL ASIA

*Sixteen unentered areas of 1 million population targeted for evangelism.*

By Charles R. Taylor

Interrupt your classroom teaching at Marienhoehe Seminary in Germany. Wing your way from Frankfurt to Moscow. Catch the night plane from Moscow and circle for a landing at Bishkek in Kyrgyzstan as the rising sun enflames the glaciated teeth of the "mountains of heaven." You are part of Euro-Africa's assistance to Euro-Asia because you speak German. And that's because of Catherine the Great, empress of Russia at the time of the French and American revolutions.

The Southern Union in the Euro-Asia Division includes the five republics of what was called Soviet Central Asia and the three republics below the Caucasus range that straddle the isthmus between the Black Sea and the Caspian Sea. Its 68 million people constitute a challenge for the 62 Seventh-day Adventist churches with their 4,470 members in the area because these countries include the bulk of the Muslim population of the former Soviet Union. Many of our members come from German ancestors imported by Catherine to farm in southern Russia.

This area reaches into the "10-40 rectangle" that missiologists consider the world's greatest challenge to Christianity—mostly Muslim, Hindu, and Buddhist areas lying between the

tenth and fortieth parallels of north latitude in the Eastern Hemisphere.

Picture the snowcapped Pamirs and Tian Shan mountain ranges walling off the east to 20,000 and 30,000 feet. Gaze at the steppes of Kazakhstan, where horseback riders roam the grasslands stretching to the horizon. See the desert of Kyzyl Kum, between the Syr Darya and Amu Darya rivers, which flow from mountain orchards down through sandy wastes to die in the Aral Sea. And look at the Kara Kum desert, which swallows other rivers without ever allowing them to reach any lake. Picture Samarkand and Bukhara and Mary and Ashkhabad and the other oases that provided historic stopping places for camel caravans on the ancient Silk Road from China to the Mediterranean world. Picture the below-ocean-level Caspian Sea, with its southern shore lined by the Elburz Mountains, more than two miles high.

## The Size of India

Kazakhstan alone encompasses more than a million square miles, comparable in size to India or to the combined area of Alaska, California, Arizona, New Mexico, and Texas. It has been the nuclear testing ground of the former



U.S.S.R. and contains the take-off and landing sites for the cosmonauts. Semipalatinsk has been the biggest meat-packing plant outside of Chicago.

Zinc and lead smelters and a uranium processing plant have polluted cities in the east. Water from the rivers has been diverted for cotton farming, and the Aral Sea has shrunk by 40 percent. Pesticide and fertilizer runoff from the land has now had time to dry and be blown back onto villages, where immune deficiency has caused throat cancer, hepatitis, and respiratory diseases to become serious health problems.

The northern steppes, homeland of the kazaks (Cossacks), were chosen by Nikita Krushchev for his Virgin Lands project. Beginning in 1954, trainloads of Ukrainians, Russians, and



**More than 100 persons were baptized when North American Division church ministries director Lynn Martell (bottom right) held evangelistic meetings in Tashkent, Uzbekistan, in 1991.**

Byelorussians arrived with tractors to plow up 60 million acres of pasture with the idea of making the U.S.S.R. self-sufficient in grain. Tselinograd (Virgin Lands City) was filled with magnificent government buildings. Since 1964, when Kruschev was ousted, millions of acres have reverted to grazing land, and his citadel of progress has reverted to its old Kazakh name, Aqmola.

Earthquakes are common near the Tian Shan, and Alma-Ata had all but one house destroyed in 1887. Today this capital is teeming with oil and gas developers from the United States and Europe, Chinese trade delegations, and Italian engineers from Fiat, which may assemble a small car for the Central Asian market.

Uzbekistan is the most popular country in the area, with more than 20 million people, and has the largest number of population segments of 1 million unentered by Seventh-day Adventists, which constitute the primary goal in Global Mission: Bukhara, Dzhizak-Syrdarya, Karakalpakstan, Kashkadarya, Khorezm, Navoi, Andizhan, Fergana, and Samarkand each have one Adventist church but populations of 2-3 million. M. P. Kulakov, leader of our emerging work in the U.S.S.R. after the days of Stalin, was, following years in a Siberian prison, exiled for life to Kazakhstan in Soviet Central Asia. There he and his wife spent 20 years building up the faith of Adventist believers.

Among the evangelistic campaigns

held in the new Euro-Asia Division in 1992, several were organized in these countries of the Southern Union. Eight German-speaking evangelists took part. Walter Schultschik, Olaf Schroer, and Ulrich Ottschofski went to Kazakhstan to hold meetings in Dzhambul, Tselinograd, and Chimkent, respectively. (Chimkent was the home of Kulakov and his wife, Anna, while in exile.) Friedrich Heiderstaedt preached in Ashkhabad, Turkmenistan; while Ernst Bleil held forth in Dushanbe, Tajikistan. Winfried Vogel, from Marienhoehe Seminary, conducted a campaign in Bishkek (Frunze), capital of Kyrgyzstan; Erhard Biro worked at Tokmak, slightly east of there. A native Russian, David Kulakov, held meetings in Tashkent, Uzbekistan, where we



have three churches. And Arturo Schmidt, a Russian German from Argentina, held meetings in Baku, Azerbaijan. He is our best-known evangelist for Muslim people.

### Adventist History

Joseph Wolff, the pioneer messenger of the Advent hope to this area during what we call the first angel's message (Rev. 14:6), is a legend in the history of the Christian church. The German and Mennonite environment, dating from the eighteenth-century arrangements made by Catherine the Great, provided fertile soil for the Advent message in the Kuban River basin that drains the north slope of the Caucasus mountains. In 1886 Conrad Laubhan returned from Kansas to take the Adventist message to his relatives and friends in a village on the Volga, then found German Sabbathkeepers in the Alexanderfeld and Eigenheim colonies in the Caucasus and organized a church of 34 members in 1887. The first general meeting of Adventists in Russia, attended by more than 100 of the 356 members, was held at Eigenheim in 1890, where Theofil Babienco was ordained as the first Russian church elder. Less than a year later he and seven members were exiled beyond the Caucasus to Herusy, where a year later there were 200 people keeping the Sabbath in the Kura River valley.

Alf Lohne's book *Adventists in Russia* contains a chapter entitled "Adventists in Christian Communes." Among the many cases in which Adventists adapted to social and political conditions under Communism was the group in the

Khirgiz Mountains. Elder Loeb sack traveled from Tashkent and made the last 40 miles of the trip "with a team of horses to a place named Orlov. In these isolated areas he found colonies of Mennonites who had settled high up in the mountains seeking safety from Antichrist, whom they had expected in 1844. Among them Loeb sack found 130 Seventh-day Adventists. They lived far from any city, so the farmers experienced difficulties disposing of their milk products. In order to solve this problem the Adventists organized a cooperative that operated three cheese factories. They found it easy to sell their Russian-produced 'Dutch' cheese to the population" (p. 94).

### Current Perspective

Sixteen population segments of 1 million as yet unentered by Adventists have been targeted in the Southern Union, as well as 37 other places where we have members, for a total of 53. The division has targeted 55 such segments and 344 church growth projects—399 targets in the whole division.

During World War II Stalin relocated many Koreans from the Soviet Far East to this area, and a Korean-speaking Seventh-day Adventist pastor has been called to serve the Korean Adventists there. We have already noted that most of the early Adventists in this area were German Protestants. Stalin's World War II relocations brought many more Germans from the Ukraine and Belarus, since he feared they might favor the advancing German army. Since that

time, whether through exile or colonization and industrial development, Adventists have located almost everywhere in small numbers, except in Uzbekistan.

Now that these republics have become independent, the underlying Islamic culture is resurfacing with strong encouragement from neighboring Iran. Paradoxically the KGB members and intellectuals remaining in science, education, and industry temporarily restrain fanatic fundamentalists and preserve a climate in which people can listen, think, and decide for themselves when faced with truths about God and the teachings of His Word.

As we go to press, we have a report that Arturo Schmidt's evangelistic meetings in the KGB auditorium in Baku have an attendance of more than 1,200 nightly after a full month of his second series of meetings. Six hundred are attending regularly on Sabbath mornings, where the Adventist membership was 200 only four months ago. At Gyandzha, in western Azerbaijan, our church, on a weekday night on short



The produce market is an essential cog in Uzbekistan's economy.

notice, filled the room with more than 150 people to greet the first North American Adventist visitor in their history. We pray that the new government formed on June 16 may provide continuing openness for the good news we have to give.

*Charles R. Taylor is in charge of research and statistics at the General Conference Global Mission Office.*



■ ALBANIA

# Martyr's Faith Inspires New Church

Nearly 45 years later cellmate seeks "memorial to a saint."

By Ray Dabrowski

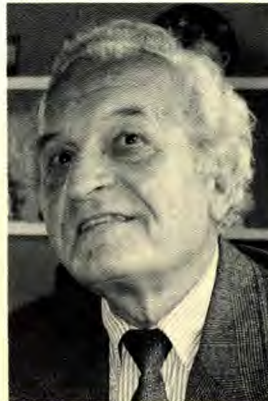
**T** rue Christian witness never stops. It even continues beyond the grave. Like the stories from the Bible, a story of faith from Albania will also inspire today.

"The moment they were arrested, the news spread throughout the town of Korçë. After two months I received a letter from Daniel pleading with me to help him and his wife," remembers Meropi Gjika, an 88-year-old convert of Adventist worker Daniel Lewis. "They were suffering much, so I went to the jail month after month to do what I could. They were in separate cell-blocks. I washed Daniel's clothes. Flora could wash only her own. I brought them whatever food I could, but I could see that prison life was slowly killing them."

After becoming a pharmacist in Boston, Daniel Lewis, a native of Albania, responded to a call by the General Conference of Seventh-day Adventists to return to Albania in the 1930s as a missionary. Ten years later, he married Flora Sabatino, an Italian in her 20s, with whom he returned to Korca, 100 miles southeast of Tirana, the capital of Albania.

For a Protestant Christian, religious life, particularly witnessing, was a challenge after the Second World War. The Communists, led by Enver Hoxha, set themselves to eliminate religion in Albania. Later, in the 1960s, following two decades of the harshest persecution, Albania declared itself the only atheist state in the world.

To own a Bible or any other religious writings was prohibited. All clergy



**Left:** William Neki Bregas tells how the Adventist missionary died in his arms. **Middle:** Skender Petr Stefanlari remembers Daniel Lewis as the man who "would not give up his faith." **Right:** Tanush Frasherri, a fellow prisoner, wants to fulfill the martyr's dream of building a church in Korca.

were arrested. Churches, mosques, and synagogues were turned into warehouses, sports halls, or even restrooms. Witnessing was outlawed. Parents who gave their children religious names found their own names on "thunder sheets," posters placed in factories, schools, and public squares. Believers faced arrest, imprisonment, torture, labor camps, confiscation of property, and execution.

## Escape Attempt

Shortly after the war, the government ordered all religious denominations to register. Knowing that this meant state control of the funds and activities of the small Adventist company of believers, Daniel Lewis and his family decided to leave the country. Caught in 1950 attempting to cross the border with Greece, they were arrested and sent to prison. Their property was confiscated

and they lost all rights as citizens.

William Neki Bregas from Korca recalls, "I was with Daniel from the first day he was imprisoned. We were in the same cell together. I saw Flora, also. I got 10 years for speaking my mind about Enver Hoxha, but Daniel was less fortunate. He got 20 years."

Skender Petr Stefanlari, also from Korca, remembers, "I was imprisoned in the same jail as Daniel, though not in the same cell. By that time Daniel had lost a lot of weight. But he was a man of faith in God, a Seventh-day Adventist. The authorities wanted him to work on Saturday, and when he refused they tortured him. They transferred him from prison to a labor camp, where later on I heard he was tortured but would not give up his faith."

Bregas remembers that everyone had great respect for Daniel Lewis, a man who would not deny his faith. "I

believed everything Daniel taught. We lived in the same cell and became friends. I grew to respect him. I remember when they tortured him without a break. A prison guard wanted Daniel to confess that God does not exist. Daniel replied that God exists and 'If I were to die now, I would still confess my Lord.'"

Another ex-prisoner also remembers Daniel as his cellmate. Today Tanush Frasherri is a minister in the government of Albania, responsible for the affairs of ex-political prisoners. Frasherri remembers that "Daniel was a real saint. He impressed many of us, especially the young. I was 16 then. We learned a lot from him. Whenever he received food from someone outside the prison, he always shared it with all of us. We loved and respected him. Later, we were all transferred to a labor camp, where real problems began for Daniel."

### He Kept the Sabbath

Bregas and Frasherri recall that Daniel refused to work on Saturdays. They gave him solitary confinement. When he continued to say no, they tortured him. Day and night fellow inmates heard him scream as he was being tortured.

Frasherri remembers one prison guard who vowed to break Daniel's faith. The guard took pieces of wire, entwined them around Daniel's fingers, tied them to a piece of wood, and dragged him around the courtyard, stopping only when the skin of his fingers was torn off. Even then Daniel would not work on Saturday, nor give up his faith in God.

A day or two later Lewis collapsed. After three years of torture, beating, and overwork, his body finally gave up. Says Bregas, "He just keeled over one day and died in my arms, probably from a heart attack. He was gone in a minute. Seven of us, his friends, wanted to bury him but couldn't do it. We watched as his body was dumped into an unmarked grave about 100 meters from the compound." They still remember where his grave is.

Knowing Daniel Lewis made such a

difference in the life of Tanush Frasherri that he had to fulfill a promise he made to himself after he left the camp. "I determined to find the church that Daniel had started in Albania. Recently I went to America and made enquiries. My duty is to fulfill Daniel's dream to build a church in Korca, the one he wanted to build but couldn't under Communism."

During my recent visit to Tirana, together with Ron Edwards, leader of our church in Albania, I met with Tanush Frasherri, who felt that it was providential to see Daniel Lewis's fellow believers. We shared what we knew about him. His testimony of faith speaks as much today about the power of God as when Bregas, Frasherri, and Stefanlari suffered in prison together with God's missionary.

We shared with Frasherri our plans to build a church in Korca. He said that he will do everything to help us accomplish Daniel's dream. "He was a saint to me, and a church must be built in his memory," Frasherri declared. "We will do it together."

Ron Edwards looks at the present Adventist witness in Albania as a continuation of Daniel Lewis's trailblazing mission in this Balkan state. In the early 1950s Daniel Lewis left a dozen Adventist believers in Albania. Only two of them are still alive, but today in Korca we have a small company of new believers. With the support of the Trans-European Division young people, the church that Daniel Lewis wanted to establish in Korca will be built soon. As a Global Mission project, it will testify to the power of Christian witness.

Daniel Lewis, though long gone, continues to inspire. His example shines brightly above the darkness of this world.

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*Ray Dabrowski is communication director, Trans-European Division.*

■ BAHAMAS

# Storm Fells Tent, Fills Church

*Breath of Life campaign reaps 278 baptisms.*

By Reginald O. Robinson

**T**he clear blue sky seemed to deny the storm forecast on that beautiful sunny Friday afternoon in Nassau, Bahamas. It was March 12, the day before Pastor Charles D. Brooks and the *Breath of Life* team were to begin a six-week crusade. The big white tent looked impressive—the platform was erected, the chairs were in place, all things were ready for the crusade to commence.

Then out of nowhere a storm arose. Torrential rains joined the tornado-like gales in blowing down trees, cutting power lines, and ripping to shreds the crusade tent on Wulff Road. All night long the tempest raged.

### Reinforcements

Tent masters sent for reinforcements. Pastors and conference leaders joined in a desperate effort to secure the tent. Suddenly a gust of wind ripped the canvas and lifted a pole six feet off the ground. A pastor narrowly escaped serious injury as the pole-turned-missile whizzed by his head.



Fierce winds ripped the tent hours before the first meeting.



A packed house consistently greeted the Breath of Life speakers.

Early Sabbath morning, president Jeremiah Duncombe, secretary K. D. Albury, and treasurer W. R. McMillan of the Bahamas Conference decided to move the meetings to a new site—the academy gymnasium.

Despite the raging storm and the felled tent, the Breath of Life meetings commenced as planned, with a full house exceeding 1,200 persons. More than 400 guests and Bible Course graduates attended. Pastor Brooks, though stricken with the flu, preached throughout the series.

Contributing musically were the Nassau Choir, directed by Althea Turner, and the Sentinels quartet. Meanwhile, laity and clergy met for worship each morning at 5:30 and organized area visitation teams.

The governor-general welcomed Pastor Brooks and team, acknowledging himself as a regular viewer of *Breath of Life*. He expressed appreciation for the work and ministry of Seventh-day Adventist pastors throughout the Bahamas.

Pastor Reginald O. Robinson led out the final two weeks. The meetings saw broken homes reunited and testimonies of Jesus' power shared. After six weeks, the baptism of 278 people resulted in the establishment of a new Breath of Life church in Nassau.

*Reginald O. Robinson is associate speaker, Breath of Life telecast.*



Clifford Machey and his family joined a "bigger family" through baptism.



The Sentinels became known as the Bahamian Breath of Life quartet.

## NEWS ISSUE

# VAST JUNGLE, VAST MISSION

*Who needs towns, roads, and cars to deliver the gospel?*

By John Kent



**A** misty rain falls and crocodile eyes glare back at the spotlight as our 40-foot canoe, loaded with more than 3,000 pounds of fuel and supplies, churns its way upriver at a heart-stopping speed of 10 miles an hour. We are 100 miles from the nearest road, 80 miles from home. I shiver with cold, and my shoulder aches from holding on to the outboard motor for 10 hours. Suddenly, the unexpected—

We run aground on a sandbar hidden six inches beneath the surface of the muddy waters. For the next two hours we push, grunt, shove, and grunt some more, wearily struggling to remove the canoe from the sand. All the while we wonder how close the nearest crocodile is, and I do a little dreaming about superhighways and convenient phone booths, where I'd just call AAA and ask them to extract us from this predicament.

Two hours later, at 1:30 a.m., we are





Page 12 (from left, clockwise): John and Belinda Kent “drive” to work. Holly Lackey works at the busiest (and only) health center in the region. Iwam Bible School students display their new Pidgin Bibles. Page 13 (top to bottom): The Iwam people find an alternate use for the May River: baptism. Simple church? Not in the eyes of Adventist Christians.



floating again. My national companion and I open a can of beans, eat a few crackers, and glide off into the darkness. We arrive home at 7:30 a.m., exhausted but glad to be back with our families.

### “Land of the Unexpected”

What I’ve just described is a trip to town for groceries. This is one of the ongoing challenges we face regularly in Papua New Guinea as we attempt to plant the church among unreached tribal groups.

Travel brochures call Papua New Guinea the “Land of the Unexpected.” When we arrived four years ago as brand-new Adventist Frontier mission-

aries, we certainly expected God to be with us and work through us. But let me share a few of the many *unexpected* ways He has blessed.

Upon arrival we based ourselves at the Sepik Mission Headquarters in Wewak, where we quickly found our task was not to be an easy one. We discovered our tribal groups were located in one of the more remote and primitive areas in Papua New Guinea. The Iwam people are situated along the May River, approximately 270 miles from Wewak, in one of the least developed areas in the country. Relatively untouched by outside contact, the people live in much the same way as did their ancestors—in primitive bush

material houses, in fear, in superstitions.

My first look at this area from mission aircraft made my heart quake. Out of the vast steaming jungle appeared little villages clustered along the banks of murky, muddy rivers. Women clad in nothing more than grass skirts scurried into their houses as we flew above them. I wondered, “Lord, is it really Your will for me to move my little family into this place?”

And then God began to work. Within four short months we found ourselves living and ministering among the Iwam tribe. Thanks to God and the provincial government, we were given an unused home and health center the government

had built years earlier but was unable to operate.

Today that health center, under the administration of our associate missionaries, David and Holly Lackey, is serving the medical needs of several thousand tribal people in this region. Providing the only health services for more than 30 villages, David and Holly are constantly called upon to treat malaria, malnutrition, tuberculosis, tropical ulcers, and a host of other health-related problems.

Each day 20 to 120 people come to the health center for treatment and help. David's medical patrols to outlying villages have also opened doors to spiritual ministry. Even now some of those villages are requesting that someone be sent to teach them God's Word.

Another blessing we experienced was the receptivity of the Iwam people. Our arrival found them in a transition period. The young were anxious for change. Sporadic attempts by the government to establish schools had left the people with a thirst for knowledge. Their response to our early labors was almost overwhelming. Within a few short weeks 60-80 people were gathering each Sabbath to learn of God's truths. Over the next year our hearts thrilled to see them growing under the influence of the Bible.

But it wasn't easy. Daily we struggled to grasp the language and culture. The challenge of teaching the gospel is multiplied many times over when you are trying to share it with a people who are so different from you. But one year later we rejoiced to see 10 people freed from Satan's power as they entered the church through baptism. Today nearly 70 baptized members worship weekly in three different villages.

Focusing on the needs of women and young people, Belinda has concentrated her efforts in the area of literacy. We estimate that 95 percent of the people have never been more than a few miles from the hut they were born in. They

have never seen a town, a road, or a car. The provincial government tries to operate a small community school, but only a fraction of the girls and women are able to attend. Yet their craving to grow, to learn, and to remain valuable members of their rapidly changing culture



**When patients can't get to David Lackey, he goes to them.**

equals that of the men.

Belinda teaches them to read and write in the national trade language, Melanesia Pidgin, which has opened the door of hope for many. To see women and young people grasping the concept of reading, eventually reading the Bible for themselves, rewards us greatly.

### **Please Teach Us Too**

Surrounding May River Station are numerous tribal groups and villages whose needs surpass those in the immediate vicinity. Located in isolated, hard-

to-get-to pockets throughout the jungle, these groups live in the same spiritual darkness that enslaved their fathers and grandfathers.

One such group sent me a letter in late 1991. Scratched onto a dirty piece of paper and passed hand to hand through the jungle until it reached us, it simply said, "We are hungry for God's Word. Please, won't you come to teach us too?"

I responded with a letter giving assurance we would do our best to visit them. But it was more than a year before we were able to go. In the intervening time we received a second letter saying, "Please come. We have built a house to worship the Seven-day God in."

I wept openly the first time I went to visit those dear folks. Arriving in the late afternoon after a difficult hike, I was floored to find not only a crude church but also a house they had built in faith, believing that the Seven-day God would send them a missionary. The next morning I met an amazing sight—scores of people streaming out of the jungle to come and hear what God would say to them. A beautiful and touching experience.

We now have a lay missionary worker in that little missionary house. Each Sabbath the church is packed with people of the Drupa-Bisoru tribe who are preparing to become citizens of God's eternal kingdom.

We praise God for what He has done in this remote corner of the world over the past four years. The thrill of seeing lives transformed by the power of Christ has more than offset the inconveniences we have experienced. We pray only that God will continue to give us wisdom and skill to complete the task of seeing the church securely planted among the yet-to-be-reached tribes in the May River region.

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*John Kent is an Adventist Frontier Missions worker in Papua New Guinea.*

# Black Youth Congress Attracts Thousands

*Speakers and workshops focus on "unlimited possibilities."*

By Olson Perry

**A**ccording to a recent study by the Department of Health and Human Services, for every 100 people beginning their careers, the following situations exist at age 65—29 are dead, 13 have annual incomes under \$4,800, 55 have annual incomes between \$4,800 and \$31,000, and three have annual incomes over \$31,000.

It is a paradox that in the world's

Living" during the 1993 United Youth Congress.

With the theme "Jesus and Me: Unlimited Possibilities," the congress opened Wednesday, April 28, in St. Petersburg, Florida, with 2,100 delegates representing the North American Division regional conferences. There were additional representatives from the Greater New York, Southeastern California, Southern California, Central California, Northern California, and Washington conferences; the North Pacific Union; and the Bahamas, Bermuda, Canada, and London.

When Calvin Preston, executive secretary of the South Atlantic Conference, spoke during Sabbath worship, attendance swelled to an estimated 25,000 in St. Petersburg's Sun Coast Dome.

## Varied Activities

Delegates participated in devotional sessions, a trip to Busch Gardens, a fellowship session on the beach, workshops, Bible Bowl and oratorical contests, a parade, musical concerts, track and field events, and slam-dunk contests. To climax the weekend, each youth was challenged to reach his or her unlimited possibilities with Christ.

Workshops provided something for everyone: "Sharing Your Faith," "When AIDS Comes," "Drug Abuse," "Satanism and the Occult," "Young Black Males," "Being Female in a Male Society," "Singles," "Challenges and Choices," "Finding Money for College," "Secrets for Success,"



**Florida Conference's Bryan Terrel took turns with others signing for the hearing-impaired.**

richest nation, millions of people live in poverty. These people didn't plan to fail—they failed to plan. Such were the thoughts shared by Alonzo Bethea, an insurance agent and businessman, in his workshop "Secrets for Successful



**Vernard Mendinghall, South Atlantic Conference youth director, helped to coordinate the Pathfinder parade through St. Petersburg on Sabbath afternoon.**

"Music," "Fresh Look at Our Roots," "Sex Is Not a Four-Letter Word," "Christian Values," "So You Want to Be a Youth Leader," "Pathfinding," "SDAs and the Military," and "African-American Roots."

Most sessions were so packed that young people sat on the floor and stood against the walls. Teens and young adults sat in corridors, lobbies, and at poolsides discussing issues presented in the workshops. The youth

R. S. NORMAN III



**Megan McGlover, representing Southeastern California in the oratorical contest, won the highest score and a \$1,000 scholarship.**

learned that successful people do consistently what unsuccessful people are not willing to do. What you are to be, you are now becoming. Find one thing you do well and be the best at it. Set goals. Get an education. Achieve financial independence. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

### **Oratorical Contest**

On Friday evening the National Temperance Oratorical Finals were held for high school-age students, who shared information they had uncovered as they researched health, temperance, and social subjects. Though all participants received awards, Megan McGlover from the Southeastern California Conference received the highest score from the judges and was awarded a \$1,000 college scholarship.

The National Bible Bowl championship showed the results of diligent study and memorization of preassigned

books of the Bible. It was designed to awaken an interest in, and provide joy in, reading the Bible. The game also "provides youth and young adults with an opportunity for Christian interaction and fellowship among Adventist youth societies," says Trevor Baker, former youth director of the Northeastern Conference and author of *Bible Bowl Handbook and Manual for Adventist Youth Societies*.

Reaction to the congress was positive. Joe Dent from the Allegheny East Conference "appreciated the opportunity to interact with other youth," and Thomas Mackey "found the workshops productive, the activities energetic, and the opportunity to reach other young people challenging."

The first regional youth conference, Council on Black Youth Problems, was held at Oakwood College in 1972. Since then the congress has been held in Little Rock, Memphis, Detroit, Atlanta, New Orleans, and St. Petersburg.

The Black Adventist Youth Directors' Association, which sponsored the congress, consists of conference youth leaders James Black, G. A. Bryant, Dana C. Edmond, R. A. Gordon, Roscoe Howard, James Humphries, V. J. Mendinghall, Brian L. Neal, Willie Oliver, C. Richard, and W. Lester Taylor, president of the organization.

Presenters included Delbert Baker, special assistant to the president of Loma Linda University; Alonzo Bethea, Prudential insurance agent; Haywood Cox, Oakwood College chaplain; Kettle Daniels, associate medical director for St. Vincent Medical Center for Eating Disorders; Melvin Davis, Oakwood College vice president; Lorraine Fry, noncommissioned officer in charge of the 50th Space Wing Protocol Office, Falcon Air Force Base, Colorado; Deborah Harris, assistant professor for special education at the University of South Florida; Jasmin Hoyt, administrator of the Little Friends Day Care Center

in New York; Alfred Jones, family life director of the Allegheny East Conference; Zavon Kanion, dentist; Marcia Keller, director of career services at Oakwood College; James Kyle, medical analyst for KUSI News; Stephen Lewis, pastor; Richard Neil, assistant director of the Riverside County Department of Health; Eurydice Osterman, Oakwood College faculty; Roy Parham, pastor; Floyd Price, Lubbock Police Department; Anthony Ross, educational funding research counselor; Yvonne Wagner, grants specialist; and Harry Williams, pastor-evangelist.

According to Taylor, "from the beginning the United Youth Congress has sought to provide mechanisms and programming to help youth 'seek . . . first the kingdom of God' as they strive to be successful in life, and to let them know that 'all these things' that are necessary will be added as well."

*Olson Perry is communication director for publications, Southern Union.*



**Sabbath worship speaker Calvin Preston emphasized unity in relationships despite differences.**

OLSON PERRY (UNLESS OTHERWISE NOTED)

## **NEWS ISSUE**



# Minority Consecration Service Promotes Unity

*Hispanics, Blacks, and Native Americans display ethnic pride.*

**By W. Augustus Cheatham**

**M**ore than 135 graduates participated in a minority consecration service on May 22 at the Riverside, California, Kansas Avenue Seventh-day Adventist Church.

The Hispanic, Black, and Native American graduates came from Loma Linda University (LLU), La Sierra University (LSU), and the Kansas Avenue congregation, and represented more than half of the total minority graduates from these institutions.

Club presidents involved in planning the program were Marta Cheatham, LLU Black Health Professional Student Association (BHPSA); Cindy Williams, LLU Hispanic Club; Ana Figueroa, LSU Olé Club; and Karen Whitter, LSU Black Students' Association (BSA).

The consecration service consisted of student participation, a display of ethnic pride, and congregational celebration. Students and sponsors from both campuses led out in Sabbath school and divine worship. The keynote message, "A Place of Mercy," was delivered by Delbert W. Baker, director of diversity at LLU. Baker emphasized faith in divine providence, personal determination, and appreciation for one's roots.

The consecration service provided a



**Delbert Baker presents an ethnic sash award to LLU president Lyn Behrens.**

time to recognize individuals for outstanding contributions in the area of diversity. B. Lyn Behrens, president of LLU, and her husband, David Basaraba, and Fritz Guy, past president of LSU, received awards for supporting minority students. Others honored were Mayra Benitez (LSU Olé Club), Lloyd Wilson (LSU BSA), Tony Valenzuela (LLU Hispanic Club), Delbert Baker (LLU BHPSA), W. Augustus Cheatham, and Leroy Reese (LLU Office of Diversity).

Following the service, 350 guests enjoyed a dinner for the graduates.

## **A New Breeze**

Garland Dulan, provost of LSU, and Delbert Baker viewed the consecration service as a significant step in providing the community and local churches with

an opportunity to see that there is "a new breeze blowing." The administration on the two campuses is showing a new sensitivity to the challenges faced by students of diverse backgrounds.

Dulan said he was "convinced that LSU will experience new heights of minority progress under the leadership of its new president, Dr. Larry Geraty," formerly of Atlantic Union College.

At LLU Behrens established the new Office of Diversity. Her vision is for LLU to reflect the racial and ethnic diversity found in the United States at large and to become a hospitable environment for a diverse student population. In late 1992 the LLU Board selected Delbert Baker to fill this post.

The day ended with a concert by the Another Peace Choir and a community education program conducted by eminent African-American educator and researcher Dr. Jwanza Kunjufu, of Chicago.

*W. Augustus Cheatham is vice president for public relations at Loma Linda University and Loma Linda Medical Center.*

## **NEWS ISSUE**

# "What happened to Your hand?"



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# VOLUNTEERS IMPROVE COLLEGE CAMPUS

*Maranatha sends 150 to build and paint.*

By Debbie P. Case

**O**ne hundred fifty Maranatha volunteers have completed a massive building effort for the Chile Adventist Education Center in Chillán. The volunteers built a church that was funded through Maranatha's Ten Dollar Church program, a technical education classroom, a milking parlor, and two poultry barns during the project that began January 24 and ended February 11.

Many of the volunteers served on paint crews, giving fresh coats of paint to the dormitories and other campus



Head of the Chillán Police Department presents plaque of appreciation for work on orphanage to Roger Hatch, construction superintendent.



Above left: Volunteers spruce up the college campus. Above right: Teamwork accelerates construction projects. Below: Chillán Adventists thank Maranatha for their new church.



## NEWS ISSUE

structures. In addition, volunteers rebuilt a collapsed wall of the cafeteria of a nearby orphanage. Chillán officials, grateful for the assistance, presented Maranatha with a plaque of recognition and thanks. Leaders at the Adventist university were amazed at the amount of work accomplished and had a difficult time believing the group, whose average age was 63.5 years, could finish even a portion of the project.

While participants enjoyed the beauty of Chile's dramatic landscape, they relished the chance to serve a needy community. Dennisses Valdes, of Ashburnham, Massachusetts, was inspired to go on the Chile project because she wanted to "have a sense of accomplishment from working for the Lord." Of the project Dennisses said, "It was simple to do and a blessing to all. We volunteers saw that our own hands can assist in ways never anticipated."

Andy Peterson, a carpenter from Hinsdale, Illinois, said his experience in

Chile had the greatest impact on his spiritual life, drawing him closer to God.

Eleanor Lofthouse, of Cornelius, Oregon, summarized the project as "the joy of helping those in Third-World countries, hard work and lots of fun, making many new friends, and forming a deep bond with other volunteers and members of the community."

### More Than Hard Work

Gene and Geneva Blankenbaker, of Lincoln, Nebraska, agreed their project was more than just hard work. They enjoyed experiencing a new culture, working with other volunteers, and making new friends with members of the local community. Geneva said the biggest blessing was seeing "how thrilled the Chilean church members were to have a new sanctuary."

Leonard Westermeyer, a director of ADRA for the Chile Union and director of development for Chile Adventist Educational Center, wrote to Maranatha, expressing appreciation on

behalf of the university. "I would like you to know how much the people at the school appreciated the work done by Maranatha. Everyone has been unanimous in praising the contribution you made. The dairy building is very nice, and the church is beautiful. The painting done has changed the looks of the campus and given us new hope and courage."

Sergio Olivares Peña, president of the Chile Adventist Educational Center, wrote, "The presence and activities of the Maranatha members meant not only additions and improvements in the physical structure but also inspiration throughout the church in Chile. The Maranatha project coincided with camp meetings and council sessions at which the entire Chilean membership was represented. Therefore, the entire country was able to observe firsthand Maranatha's work."

*Debbie P. Case is vice president, Maranatha Volunteers International.*



## Beans for Jesus

BY JACKIE ORDELHEIDE SMITH

Have you ever wondered what you could do to help tell others about Jesus? The first and second graders of the Port Charlotte, Florida, Seventh-day Adventist School (pictured) decided to raise money for a church school in Moscow, Russia. How did they do it? They planted a garden of green beans. Then they prayed every day for the beans to grow. They also prayed for the people in Russia. Meanwhile they pulled weeds, and pulled more weeds. When harvest-time came, the students picked beans over a three-week period.

"The beans were in a bad rain-

storm and bad winds and a frost and a tornado," says second grader Danielle Pichette. "But still they grew. They were in God's hands." The students sold

the beans for \$2 a pound and made more than \$100 for Global Mission.

"Everyone wanted some," says teacher Adele Jennings. "They all knew that the money was going for the primary Seventh-day Adventist school in Moscow, Russia.

"Even though money helps," says Jennings, "it's prayer and dedication that make things happen."

If you're wanting to participate in a project for Global Mission, please call 1-800-648-5824, or write Global Mission, 12501 Old Columbia Pike, Silver Spring, MD 20905-6600.



## To New Posts

### Adventist Volunteer Service

**Mark Rene Ranzinger**, to serve in elective service as physician, Malamulo Hospital and Leprosarium, Makwasa, Malawi, Africa, and **Ruth Anna (Sanchez) Ranzinger**, of Orlando, Florida, left December 8, 1991.

**Paul Stanley Reichard**, to serve as accountant, Hongkong Adventist Hospital, Hong Kong, and **Elda Mae (Thompson) Reichard**, of Spring Valley, Ohio, left San Francisco January 12.

**Harold Roberts**, to serve as dentist, Adventist Health Center, Moscow, Russia, of Loma Linda, California, left Los Angeles March 16.

**Raymond R. Rouse**, to serve as accountant, and **Darlene D. Rouse**, of Avon Park, Florida, left Orlando March 16.

**Gregory Elton Saunders**, to serve as relief physician/surgeon, SDA Hospital Ile-Ife, Nigeria, West Africa, of Grand Forks, North Dakota, left St. Paul April 4.

**Ward Joseph Sparacio**, to serve as English teacher, Magadan English Language School, Magadan, Siberia, Russia, of Kirkland, Washington, left Kirkland, Washington, December 30, 1992.

**Lyle Edward Spiva**, to serve as maintenance director, and **Sondra Kay (Skau) Spiva**, to serve as cook, Jerusalem Study Centre, Jerusalem, Israel, of Looneyville, West Virginia, left Atlanta March 16.

**Priscilla Tangunan**, to serve as relief physician, Guam SDA Clinic, Tamuning, Guam, of Toledo, left Detroit April 1.

**Francis Douglas Thoresen**, to serve as physician, Hongkong Adventist Hospital, Hong Kong, and **Laurel Dulcine (Palmer) Thoresen**, of Hendersonville, North Carolina, left Hendersonville, North Carolina, February 1.

**Charles Herman Tidwell**, to serve as associate president, Mission College, Saraburi, Thailand, and **Evelyn Ruth (Graves) Tidwell**, of Chehalis, Washington, left Los Angeles March 8.

**Walter Henry Toews**, to serve as business manager, Adventist International Institute of Advanced Studies, Silang, Cavite, Philippines, and **Irene Florence (Reimche) Tows**, of Williams Lake, British Columbia, Canada, left Vancouver, British Columbia, Canada, March 11.

**Kurt Michael Unglaub**, to serve as project worker for the Lobi Project, Burkino Faso Mission,

Ouagadougou, Burkina Faso, West Africa, **Margaret Elaine (Mote) Unglaub**, and three children, of Eatonville, Washington, left Seattle February 1.

**William Wagner**, to serve as relief physician/surgeon, Penang Adventist Hospital, Pulau Pinang, Malaysia, and **Kathlee Mae (Rothgeb) Wagner**, of Loma Linda, California, left Los Angeles January 11.

**Robert Edson Weaver**, to serve as director, Euro-Asia Division School Evangelism Project, Euro-Asia Division headquarters, Moscow, Russia, of Bentonville, Arkansas, left Baltimore January 12.

**Paul Douglas Wentland**, to serve as relief physician of internal medicine, Andrews Memorial Hospital, Kingston, Jamaica, of Gresham, Oregon, left Miami January 7.

**Angela Denise Wiant**, to serve as kindergarten teacher, Yang Ming Shan Christian School, Taipei, Taiwan, of Margate, Florida, left Detroit March 22.

**Clyde Thomas Willey**, to serve as carpenter, Mission College, Saraburi Province, Thailand, **Kathleen Nora (Maurin) Willey**, and two children, of Hawi, Hawaii, left Honolulu January 19.

**Berhane Woldemariam**, to serve as acting president, Sudan Field, Khartoum Central, Sudan, Africa, of Silver Spring, Maryland, left Baltimore April 27.

### Adventist Youth Service

**Heather Lynn Ferguson (LSU)**, to serve as English and Bible teacher, Thailand English Language Centers, Bangkok, Thailand, of Banning, California, left Los Angeles January 2.

**Julie Michelle Gray (WWC)**, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Portland, Oregon, left Los Angeles February 21.

**Tracy Hoffman (PUC)**, to serve as assistant dean, Hlidardalsskoli (Iceland Secondary School), Reykjavik, Iceland, of La Mesa, California, left Baltimore March 1.

**Edward In-Hyok Jung (Edmonton, AB, Canada)**, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Edmonton, Alberta, Canada, left Vancouver, British Columbia, Canada, May 27.

**Kevin Kwang Young Lee (PUC)**, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Napa, California, left Los Angeles April 18.

**Lance Edward Lemos (PUC)**, to serve as English/Bible teacher, Thailand English Language

Centers, Bangkok, Thailand, of Waterford, California, left Los Angeles May 12.

**John McCombs (WWC)**, to serve as English language teacher, Central Amazon Mission, Manaus, Brazil, of Nine Mile Falls, Washington, left Los Angeles March 28.

**Adrian Lee McIntyre (LSU)**, to serve as English/Bible teacher, Thailand English Language Centers, Bangkok, Thailand, of Riverside, California, left Los Angeles January 2.

**Lavonda Mee-Lee (Honolulu, HI)**, to serve as English/Bible teacher, Taiwan English Bible Centers, Pingtung City, Taiwan, of Honolulu, left Honolulu January 6.

**Philip R. Munroe (WWC)**, to serve as English language teacher, Central Amazon Mission, Manaus, Brazil, of Portland, Oregon, left Los Angeles March 28.

**Wanda Marie Vaz (AU)**, to serve as English teacher, Santa Cruz Adventist College, Santa Cruz de la Sierra, Bolivia, of Anthony, Florida, left Miami January 10.

### Nationals Returning

**Hulda Amenya**, returning to serve as English teacher, University of Eastern Africa Baraton, Eldoret, Kenya, East Africa, left Chicago December 24, 1992.

**Rodger Ferguson Jones**, returning to serve as physics teacher, Solusi College, Bulawayo, Zimbabwe, Africa, **Jennifer Jean (Webster) Jones**, and two children left New York April 5.

**Khong Poh Alex Lan**, returning to serve as actuarial research assistant, Far Eastern Division headquarters, Singapore, Republic of Singapore, left Chicago March 28.

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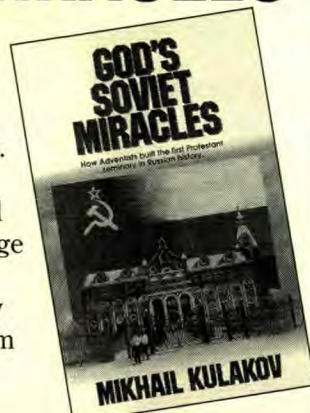
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# And God Said: "Wow!"

*A meditation on Christian values.*

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BY SIROJ SORAJJAKOOL

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Exclamations! Exclamations! They're found in every language, every culture. But what might they tell about us?

She was an American born in Singapore. As she grew up, her vocabulary also grew—to include a sprinkling of Chinese and Malay terms. Her all-time favorite was *aiya*. Cassie used *aiya* so often that she began to believe she was Singaporean. (The words we use, as they say, influence our thinking.)

What's the meaning of this Chinese word?

Upon receiving a bounced check, a Chinese exclaims, "Aiya!" When a Chinese bites into a red-hot chili—"Aiya!"

*Aiya* is a loose equivalent to the English exclamation "Oh, no!" in which the oh, given the appropriate tone, expresses disappointment or something negative.

In this respect, "Wow!" is the exact opposite of "Oh!" It means "great," "very good," "excellent," and is generally used to express admiration, surprise, or wonder in regard to things, people, or circumstances that one finds attractive, flashy, or awe-inspiring.

Life is a mixture of ohs and wows. We try to avoid the ohs. But we pursue the wows. The more wows we encounter, the merrier.

I often ask my wife, "Ling, do I look slimmer?"

"You look the same," she'll reply.

"That can't be. I've been jogging. You've got to look carefully, and you will notice that the fat has been converted into muscles."

Then she'll say, "Berm [that's how she calls me], be courageous; accept the truth. The truth is, you have a tummy, a paunch."

Avoiding the oh is the ultimate aim in life for many of us, isn't it?

## Values Upside Down

Nothing, as such, is wrong with oh or wow. The problem, rather, is that we often let society dictate and define their content for us. And whereas our society often has its values upside down, we tend to say oh when we should have said wow and wow when we should have said oh.

We say wow to a sparkling, sporty-looking car. We say wow to a well-built man with muscles. We say wow to Prince Charming.

If our lives are governed by wow and oh, and if the content of these two emotions is dictated and defined by our society, we can be certain we're not following the Bible's pattern.

Materialism is turning our wow into a woe. We are moving toward the dehumanization of humanity. We are being turned into commodities—like products that sit on supermarket shelves. We are valuable (and elicit wows) if we have a nice-looking car. We are valuable (and elicit wows) if we are attractive. We are valuable (and elicit wows) if we have all the nice and expensive things.

Somehow, we are being judged by external trappings—by what we *have*, and not what we *are*. Our society is becoming like those whom Simon and Garfunkel described in their song: "And the people bowed and prayed to the neon god they made . . ." If we allow this to continue, we'll soon be reduced to nothing, and *things* will be the only items worth having, worth living for. We'll reach the place where material wealth is more important than spiritual values.

## Reversing the Trend

It is a part of Christian responsibility to slow down this process of dehumanization—of making people less important than things. Our wows and ohs should be for different things, as we receive our cue from God.

Galatians 3:13 says: "Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: 'Cursed is everyone who is hung on a tree'" (NIV).

Explaining this text, Kosuke Koyama wrote as follows: "An accursed thing! What a bold thing to say! What an 'ugly' remark to make about Jesus Christ! . . . Every time I see the picture of Jesus—I hope you know the particular one to which I am referring—a beautifully groomed Jesus looking as if He has just stepped out of a beauty salon—I am puzzled. This Jesus is a middle-class Western society bourgeois. . . . He does not look 'an accursed thing'!"\*

When Jesus was on earth, He probably did not visit the hair salon. He was not fashionable. He was not rich. He rode on a donkey once, but it was bor-



rowed. In the eyes of the Pharisees He was a sinner. According to the standards of the world, He was a complete failure. When they nailed Him to the cross, He was powerless. And the world looked at Him and said, "Oh, no! What a failure!"

But looking beyond the darkness of Calvary, God beheld Him in resurrec-

tion triumph and said: "Wow!"

God's "Wow!" looks beyond the external. It applauds any effort, any thought, any attitude, any attempt, designed to make humanity better, more complete.

And God's "Oh, no!" is directed at anything that diminishes us, that makes

us less important, that dehumanizes us. God says "Oh, no!" when we measure people by what they have and not by what they are, when we place commercial price tags on one another.

### **A New Value System**

It is our Christian responsibility to exemplify and articulate more clearly God's wows and ohs. We must add a little more balance to the values that flow from our natural inclination to put flashy, sparkling, attractive-looking

*It is a part of Christian  
responsibility to slow  
down the demonic pro-  
cess of dehumanization.*

things over and above the value of people. We must value people because they were created in God's image. We must value people because they carry the divine price tag: "Redeemed by the blood of the Lamb."

It is not possible to change the faulty value system inside us overnight. But we can make a start somewhere—a little start, perhaps, but nevertheless a start. It is not easy to adopt God's value system when we are bombarded and surrounded every day with the values of the world. Yet if there is to be healing in our society, there needs to be a group of people who will turn their ears away from the "Wow!" of the world and listen more attentively to the "Wow!" of God.

God is counting on us to make His "Wow!" more audible in this world. ☞

\*Kosuke Koyama, *50 Meditations*, p. 21.



*Siroj Sorajjakool is  
associate director for  
ADRA in Thailand.*

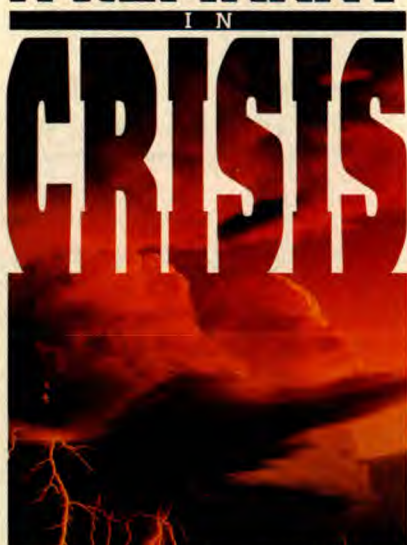
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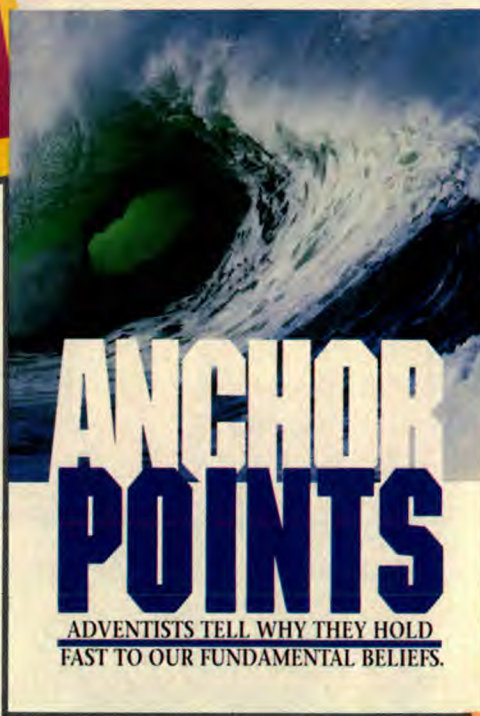
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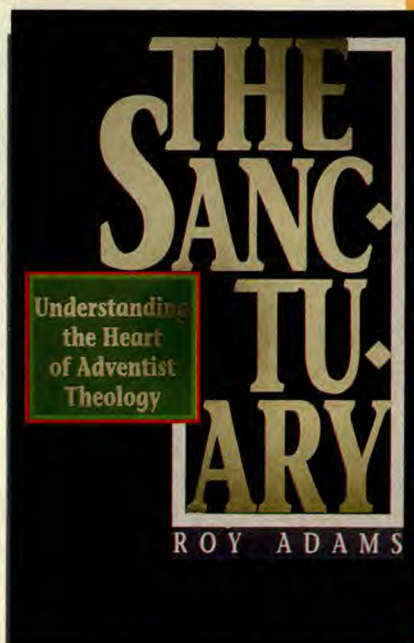


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