

Adventist Review

General Organ of the Seventh-day Adventist Church

June 23, 1983

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Coming?" on page 3.



THIS WEEK

To many people, the report of the Popayán, Colombia, earthquake (ADVENTIST REVIEW, May 19) was little more than another disaster report from some faraway place. But for ADVENTIST REVIEW readers Elder and Mrs. E. E. Hagen, of Lincoln, Nebraska, it created more than passing interest—because their daughter, Ruth Ann Wade, had been in Popayán when the disaster took place.

Having gone to Popayán from Medellín, where her husband teaches Bible at the Adventist college, Mrs. Wade was practicing for an upcoming musical program that was to involve four choirs (from Bogotá, Medellín, Santander, and Popayán), as well as the Bogotá Symphony Orchestra. Mrs. Wade was to be the organist.

In a practice session, Mrs. Wade had discovered that some of the pedals were sticking on the organ. At 7:00 P.M. the night of the earthquake, she met the organ dealer, Junior Newball, at the old theater where the concert was to be held, hoping that they could correct the malfunctioning organ before the rehearsal scheduled for two hours later.

She describes the ensuing events in her own words.

"We began by taking the pedals apart. Then we opened the back of the organ. Soon the pistons wouldn't work either. Then the principal speaker ceased to function. I began to be worried. The dress rehearsal was at nine o'clock, and it was ten minutes after eight. I imagined the fury that would result if the organ speakers wouldn't work. I began to pray, when all of a sudden, the lights went out.

"The old theater had no windows, so it was very dark. The building began to shake and rattle, and I decided to get out of there—fast! But Mr. Newball said, 'Don't run.' We put our heads inside the back of the organ for protection. The roar of the shaking, rattling building was terrible. I thought of the coming of Christ, the end of the world, and wondered how long it would be before the whole building crumbled on top of us. The roof and walls were swaying back and forth.

"After 19 seconds the earthquake ended. We jumped up and ran outside. Thick yellow dust was rising into the air. Electric lines were down. Rubble was in the streets, and

stunned people were running everywhere, as they tried to account for loved ones and assess property damage."

Not only does Mrs. Wade's description give us insight into what the people of Popayán must have experienced but it also demonstrates how what had seemed a major priority suddenly paled into insignificance when seen in light of life-and-death matters.

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Secularism

Re "Committee Wrestles With the Problem of Secularism" (April 7).

I would like to suggest that in order to reach the secular mind, we need to find a common link. That link runs through humanity—it is the concept of love. Everyone desires to love and be loved and to be seen as having worth. I would like to see our denomination become more involved in humanitarian serv-

ices such as counseling, drug rehabilitation, soup kitchens, food, and clothing distribution. One of the most noteworthy contributions we could make to society and draw attention to the people of God would be to show how we could get along with differing races in peace, fairness, and love.

The secular person will throw out Bible tracts. The myriads of texts in their unfamiliar language are uninteresting and unfathomable. He does not know what you want to "save" him from. At his level, he probably sees our simple life style as quaint or unbalanced—we may not wear jewelry, but we can have the latest sports car! He will, however, under-

stand our helping services and health education and practices.

We must also, as individuals, live a life of honesty in business matters. Trustworthiness too impresses the secular person.

ELLA M. RYDZEWSKI
National City, California

Dull preaching

Re "Coping With Dull Preaching" (Dec. 30) and letters responding to the article.

I am deeply concerned over the apparent freedom with which fellow believers are evaluating and classifying "dull preachers" and their "dull sermons."

What constitutes dullness, and by whose criteria? Elo-

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“Is He coming?”

By JENNIE A. BRIDGES

In her innocence, “a little child shall lead them.”

With an excitement I hadn't heard before, 2-year-old Michelle bounded onto the couch crying, “Is he coming, is he coming?” Puzzled, I began to question her.

Repeatedly the same words came. She was so persistent that I began to feel frustrated, not knowing how to answer.

Although this was Sabbath, it didn't occur to me that she was speaking of Jesus. Suddenly, she began jumping and clapping her hands, saying “Jesus, Jesus, is He coming?”

I searched my mind for the right words to explain how Jesus was coming soon but not just now, but it seemed hopeless. Usually I explained time in terms of day or night, but neither was adequate now.

Thoughtfully I explained that Jesus would not come until we were ready. That only made things worse. Immediately she began picking up her toys and putting them in their places. Then she put on her best shoes and requested that I get her pretty dress.

I felt inadequate

Again I searched for words to explain Jesus' coming to her. I felt so inadequate. I decided to tell her she must wait till she gets big like Mommy, then perhaps Jesus would come. I began to read a book to distract her. As we rocked and read, she seemed to forget her question. Soon she was asleep, and I felt a great relief that our discussion was ended.

Michelle slept until dark. I was busy in the kitchen when she awoke, so when she saw the light there she came to me. Looking into my face, she began to cry as if something terrible had happened. She sobbed, “It's dark, it's dark! Now He can't come!” I felt like crying too. What could I say now?

The situation seemed urgent. Stopping my work, I prayed for guidance as I dried my hands. I took my daughter in my arms, hugging her tightly as I walked to our favorite chair. I had always talked with Michelle as if she understood, without baby talk or nonsense words, yet I had been carefully weighing every word I used to answer her question “Is Jesus coming?”

Slowly I began to tell her of sin and Satan, of Jesus, His sacrifice, and His return to heaven to prepare a place for us. I told her that many were not ready for Jesus and gave her simple examples of people she knew. I told her Jesus wanted them to have time to know Him. She asked many questions that truly amazed me. I answered her questions from the Bible, and her comprehension was far greater than I had expected. When her questioning ended, she seemed totally satisfied.

Jennie A. Bridges writes from Pasadena, California.



I wasn't sure which of us had gained the more insight. For the first time I saw a simplicity in the Bible and I realized that the complications have come from human ideas, added interpretations, and unrelated facts that confuse the real issues. The Bible is as simple as “thus saith the Lord.” It doesn't need to be turned inside out in search of deeper meaning. It is written so a child can understand.

“A little child shall lead them,” I thought—a little child with the innocence, simplicity, and love that adults often muffle. When we can trust God completely, without reservation, and take Him at His word, heaven will become our home. □

Mordecai in the gate

By ROY F. WILLIAMS

In his combination of loyalty and wisdom, Mordecai displays the kind of service God can reward in striking ways.

When the story of Queen Esther is told, she usually comes through as the heroine, occupying the spotlight as savior of her people from the diabolical plot of Haman. But justice is not often given Mordecai, Esther's cousin and foster-father, who deserves billing along with Esther as a hero of the story.

Sometimes Mordecai is portrayed as an arrogant Jew hanging around the king's gate who seemed to get satisfaction from provoking Haman. But the last two verses of the book of Esther put Mordecai in proper perspective:

"And all the acts of his [King Ahasuerus'] power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus, [as his prime minister] and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth [welfare] of his people, and speaking peace to all his seed [the Jews]" (Esther 10:2, 3).

If it had not been for Mordecai, we may never have heard of Esther. Her parents died, leaving her an orphan, and Mordecai took her in as his foster daughter.

It was Mordecai who suggested to Esther that she enter the royal contest to vie for the place of deposed Queen Vashti.

Again it was Mordecai who instructed Esther not to reveal her true identity, to show neither "her people nor her kindred." Whatever our difficulty with this approach, it is evident that God had a special time appointed for Esther to reveal her true identity.

Throughout the 12 months of purification and special beauty treatments, Mordecai "walked every day before the court of the women's house, to know how Esther did, and what should become of her" (chap. 2:11). This reveals a high sense of responsibility for his parental role.

Parents today could learn lessons from Mordecai. He could have left her to fare for herself, saying, "She's on her own! It's up to her to make good now." No doubt many messages passed between Mordecai and his foster daughter during those 12 months. Many questions were answered, much fatherly counsel was given and thankfully received. Many prayers were lifted to Jehovah.

Mordecai probably was engaged in some commercial enterprise before his name was linked with the royal palace. He was a Jew of the tribe of Benjamin, whose parents had

chosen to remain in the land of their captivity rather than return to Jerusalem.

Mordecai became employed at the king's palace, where he discovered a plot against the king's life. How Mordecai found out about this plot we do not know. But he must have been intelligent and discreet. Note that the queen carried Mordecai's information to the king "in Mordecai's name." It would stand him in good stead later on.

Another significant point in the relationship between Queen Esther and Mordecai is that she "did the commandment of Mordecai, like as when she was brought up with him" (verse 20). Esther was queen! She could have been intoxicated with a sense of her own importance. She had authority, no doubt, to command Mordecai, but her ingrained love and respect caused her to "[do] the commandment of Mordecai."

Now Haman, the Agagite, enters the picture. He was promoted by the king to an office above the other princes, and the "king's servants, that were in the king's gate" bowed and did reverence to him by the king's express command.

Mordecai was included in this order, "but Mordecai bowed not, nor did him reverence" (chap. 3:2). Was Mordecai too proud to bow? No, it was an indication of the character of the man. His companions at the gate pleaded with him, for they esteemed him and did not want to see him harmed, but Mordecai remembered the command from One greater than King Ahasuerus—"Thou shalt have no other gods before me. . . . Thou shalt not bow down . . . to them, nor serve them" (Ex. 20:3-5).

Reverence belongs to God

Ellen G. White wrote that Mordecai had done Haman no harm, but that "he refused to show him reverence which belongs only to God."—*Testimonies*, vol. 5, p. 450.

Enraged by hurt pride, Haman plotted "to destroy all the Jews that were throughout the whole kingdom of Ahasuerus" (Esther 3:6).

So Haman went to the king and set his diabolical scheme in motion. "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them" (verse 8).

So the decree went forth to the ends of the empire, "and the king and Haman sat down to drink," satisfied with their work. "But the city Shushan was perplexed" (verse 15).

What to do now? Did Mordecai go into hiding? No, he "rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry" (chap. 4:1). Mordecai was not feeling sorry for *himself*. He realized what this decree would mean to his people, and it caused him great sorrow.

Roy F. Williams is an associate secretary of the General Conference.

So he went to the king's gate and stood outside. Word was taken to Queen Esther, who was distressed to learn of her foster father in such condition. Mordecai's message to her was that "she should go in unto the king, to make supplication unto him, and to make request before him for her people" (verse 8). But the king had not called her, and she hesitated.

Mordecai's fatherly heart of wise counsel rose to the occasion. He knew Esther's spirit, and back went the challenging message—"Think not with thyself that thou shalt escape in the king's house, more than all the Jews" (verse 13). Now is the time to reveal your true identity to the king, he was saying. "And who knoweth whether thou art come to the kingdom for such a time as this?" (verse 14).

Down through the centuries Mordecai's counsel has encouraged men and women who have been faced with crisis situations. Esther responded courageously. She could have made excuses, but she recognized the need for earnest soul-searching and prayer.

We find here no hysterical girl, nonplused and vacillating, but a person who drew on strength of character no doubt inspired in part by Mordecai's fatherly advice. The God of Abraham, Isaac, and Jacob would see them through.

Ellen White wrote: "The events that followed in rapid succession—the appearance of Esther before the king, the marked favor shown her, the banquets of the king and queen with Haman as the only guest, the troubled sleep of the king, the public honor shown Mordecai, and the humiliation and fall of Haman upon the discovery of his wicked plot—all these are parts of a familiar story. God wrought marvelously for His penitent people; and a counter decree issued by the king, allowing them to fight for their lives, was rapidly communicated to every part of the realm by mounted couriers. . . . 'And in every province, and in every city . . . the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.'"—*Prophets and Kings*, p. 602.

Mordecai was given the position formerly occupied by Haman. He was "next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren" (chap. 10:3). This says much about the man. The record also says: "He sought to promote the welfare of Israel."—*Ibid.*

The story of Mordecai speaks to us today. We are reminded, "The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews. . . . The enemies of the true church see in the little company keeping the Sabbath commandment, a Mordecai at the gate."—*Ibid.*, p. 605. His respect for God's law sets an example for us called upon to bear witness to Him in the last-day crisis.

"Now is the time to lay hold of the arm of our strength. . . . Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep, . . . will work in behalf of His people if they call upon Him in faith. He will restrain the forces of darkness until the warning is given to the world and all who will heed it are prepared for the conflict."—*Testimonies*, vol. 5, pp. 452, 453.

We are challenged to take heed to the inspired counsel, and stand firm for principle as did Mordecai. □

FOR THE YOUNGER SET

Swimming lessons

By KAREN NUESSELE

"Aw, Mom, do I have to take swimming lessons? It's twice a week, and I have other things to do."

"Swimming is a necessity, not a luxury. It can save your life. You start Tuesdays."

Alex glared at his Mom's back. She was always signing him up for things to do. He was taking banjo lessons on Tuesdays, gymnastics on Fridays, even horseback riding on Sunday afternoons. Swimming would be just somewhere else to go. He was never any good at anything anyway.

In gymnastics he had knees like rubber bands. In banjo his fingers turned jointless, and at horseback riding he felt like a puppet being jerked along on a string.

So unhappy Alex collected his swimming gear every Tuesday and Thursday afternoon for six months. His mom was not content that he merely learn to float. She wanted him to learn the different strokes, to dive, to even learn to *like* the water.

Well, after a while he guessed swimming was OK, but he never missed a chance to let his mom know he was being forced to endure swimming lessons.

Then came the swim party for all the boys and their fathers. Alex followed his dad to the pool area and watched the other boys challenging their fathers to race.

The group formed two teams to play keep-away with a beach ball, boys against their fathers. The fathers, with longer arms



and legs, should have won easily, but they did not. The boys gave them a good game.

Finally everyone lined up for a race across the pool. This was the last event of the evening, and Alex knew that in just a few minutes Mom would be outside to pick them up.

He poised his toes over the edge of the pool, bent at the waist, and waited. In a last-minute shuffle Mr. Rich bent beside him for the dive. More than six feet tall, Mr. Rich towered over every boy and man there. Alex's heart sank. He would never beat him.

"Go!"

In a shallow racing dive Alex hit the water. Bobbing like a minnow in the wake of a whale, Alex felt Mr. Rich hit the water, but lit out for the other end of the pool as though a shark snapped at his heels.

"Mom," he said later, climbing into the car, "it was worth every one of those swimming lessons to reach the other end of that pool first. I think that at last I've found something I can do well."

Mom only grinned, but Alex thought he heard her sigh with relief.

Organized for Christian witness

By DOYLE BARNETT

At the foundation of successful soul winning lie simple but effective methods.

In recent years, a number of Buddhist sects have risen in Japan. One of the largest of these groups is called the Soka Gakkai. It is reported that in 1951 the sect had a membership of 5,000 families. By 1957 this group had increased to 750,000 families. Fourteen years later, in 1965, it was reported to have 5 million households—about 13 million people.

How did this movement start, and how did its membership grow so rapidly? The Soka Gakkai began as a small group, and its members attribute their great success to small cell structure groups. Members of these small groups are tremendously active in winning converts to their faith.

They have now developed a program of intense indoctrination and instruction, but they rely upon cell groups as instruments to propagate their faith. Each individual is encouraged to worship every day and to follow a daily study program. The study program not only includes indoctrination but also is a training program for the winning of converts.

At times these people have been invited to speak to large groups and congregations. They have refused the invitations. Instead, they have suggested that a number of their group leaders speak to small groups.

They regard large meetings to be very profitable in establishing and inspiring their own members, but use the small cell groups as their supreme instrument in winning people to their faith.

Their instrument manual is called *The Lotus of the Wonderful Law*. To learn how to share his faith effectively, each member is encouraged, even urged, to master this manual.

Careful supervision

On another level, they have a series of lessons or studies prepared for developing and training group and district leaders. Individuals and groups studying these lessons are carefully supervised by district leaders, who keep a chart of all members and a record of their attainments, progress, development in the faith, leadership abilities, and enthusiasm. District leaders meet from time to time with group leaders for indoctrination and instruction. Other leaders conduct training classes for district leaders. In these meetings they explain and emphasize their objectives and explore and chart new directions.

Doyle Barnett is stewardship and development director of the Far Eastern Division.

Winning new converts is their main objective. The small groups meet in homes. Friends and relatives are invited to join them. In these meetings group members relate their personal experiences and the benefits of their new faith. Then they urge new members to join them in their worship and belief.

In the small groups they also study and discuss social, economic, and political matters, and what attitudes they should take toward worldly affairs.

Members of the sect also are called upon to make personal sacrifices for the good of the group and the propagation of their teachings. Each member is urged to be a diligent student of his faith, willing to make any sacrifice to become an effective worker. The organization assumes the responsibility of training and directing them in their faith-sharing activities.

Jesus Christ Himself, the Leader of all true Christians, was the first group leader of a small cell group. There were 13 people, including Jesus, in this small company. As a result of the work He did, the disciples became not only highly trained but deeply motivated. It was in the small group that they learned to love Christ, to love one another, and how to witness for Christ effectively. They were bound and tied to Christ and each other with inseparable bonds of love.

After the ascension they continued to study and pray together in small groups. The early church's organization was built upon small cell groups. Following the instruction and example of Christ in His teachings and life, and in His methods of labor, the disciples took the gospel of Christ to the then-known world in one generation.

As soon as a few believers in one place accepted Christ they were called to meet together under a leader, study the Scriptures together, pray together, and witness to the new members in their group. As these small companies grew larger, they would divide into smaller groups. Then each of these smaller groups, with its own leader, would follow the same plan of Bible study, prayer, and witnessing to other new members in its group. The groups grew and divided, with the result that the message of Christ spread rapidly throughout the Roman Empire.

Christians had no churches in their early days. They met in believers' homes. A Christian believer's home became the workshop, the training center not only for establishing members' faith and inspiring them with zeal and enthusiasm but also for instructing them as effective witnesses. As their efforts succeeded in directing large numbers of people to Christ, the forces of darkness were stirred up to harass and persecute the church of God. However, having used the small group as an instrument to share their faith, the believers did not find it difficult to carry on. They were successful in times of persecution, for they had learned to use the small-group plan in times of religious freedom. Wherever they went they shared their faith and raised up small

companies, and the church grew and prospered, even in times of oppression and bitter persecution.

More than a century later the church began to institutionalize and develop a clerical system. Members gradually lost sight of the role they were to play in sharing their faith. In this large organizational structure the witnessing strength of the church began to dissipate. Bishops and pastors and church leaders did not or could not continue to instruct and equip the laity in their work. God's original purpose for each to share his faith was lost sight of. Increasingly, members looked to bishops and pastors to do their work.

Paul says that leaders with special gifts were to equip the saints—the ordinary believers—to minister to others (Eph. 4:11, 12). God purposes today to utilize the services of the church in teaching and inspiring Christian believers, but to utilize small groups in witnessing to the society where they live.

If Christians could be banded together into small groups and taught to witness effectively in their communities, the church of God could multiply in numbers. It is Christ's purpose that His followers gather in small groups for fellowship, Bible study, and prayer to become acquainted with Him. He sends them out in pairs or small groups to witness to the world, but the church performs an important role.

A Christian will first touch the lives of the members of his family. A student in school will be unashamed of his faith. A Christian businessman will represent Christ in all his business relationships. Social occasions will provide opportunities for practicing Christians to uplift Christ and influence others toward the kingdom. The government worker will make Christ first and foremost in all his decisions and activities. Whatever one's position in life, the true Christian will acknowledge Christ's Lordship over every phase of life.

Opportunity to share

In witness for Christ, each follows individual methods of labor. In group meetings, however, all have opportunity to share their own experiences and listen to others relate theirs. As Solomon says: "Without counsel purposes are disappointed: but in the multitude of counsellors they are established" (Prov. 15:22).

Suppose a member has met some difficult situations in his witnessing efforts and becomes disappointed. In a group meeting he listens to others' experiences. His spirit is renewed, and he continues his witnessing efforts with additional information and inspiration.

Christ is the center of a Christian's life. When members meet in a group Christ is the basis of their faith and the hope of their lives. Studying the Bible and praying together, they follow the Holy Spirit's leading to revelations of Jesus Christ.

Secular groups, however, lack a guiding standard like the Word of God and are dependent upon human ideas, their own desires, and their group plans. In fellowship with Christ, the Bible rules, but secular groups have only human rules. Christians are constrained to follow the perfect example of Christ's disinterested love. Secular group fellowship may generate strong emotional feelings, but it is always mixed with both love and fear of human beings.

How are Christian and secular cell groups similar? Marxists are called to absolute obedience to the leader of their party. Similarly, the early disciples rendered absolute obedience to Jesus Christ. The center of their lives, He was also the theme of all of their speaking and the basis of all their activities. In secular groups some person or idea is idolized and propagated as the sole solution to the ills of mankind.

United Christian effort is the core of the small-company plan. "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err."—*Testimonies*, vol. 7, pp. 21, 22. So the plan is Christ's plan, not man's. And Christ's methods are always the best methods. □

WINDOWS ON THE WORD

By GEORGE W. REID

Does God create evil?

I have always believed that God creates only good and Satan brings about evil. What does Isaiah 45:7 mean by saying God creates evil?—L.T.

The text reads, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." To cite this passage as evidence that categorical evil issues from the hand of God contradicts directly the Creation account, where the record reads, "It was very good" (Gen. 1:31). Goodness was true both in quality and in function.

The Bible attributes the rise of moral evil to Lucifer, represented in one place by his agent, the king of Tyre (Eze. 28:12-19), elsewhere as the dragon, who is identified as the devil or Satan (Rev. 12:9). How then can God admit to creating evil?

The problem arises when the text is isolated from the chapter's flow of thought. In Isaiah 44 and 45 the Lord foresees the coming of Cyrus, designated His "anointed," a ruler appointed to deliver His people.

During Isaiah's time

Israel experienced desperate times, principally from incursions by the notoriously cruel Assyrians. About 150 years later Jerusalem was overrun, and the people were carried to Babylonia for a 70-year captivity. The Lord repeatedly warned Israel that their apostasy would result in national destruction and that it would represent punishment from God. This is the evil mentioned in Isaiah 45.

In an effort to make this point clear, recent versions have avoided the word *evil* in translating the Hebrew word *ra'*, emphasizing its descriptive rather than its moral meaning. It is rendered "woe" (R.S.V.), "disaster" (N.I.V.), and "trouble" (N.E.B.).

Above all, the entire passage, verse 7 included, is a declaration of God's omnipotent rulership over the affairs of nations, His intent to use this means to purify His people, and an assertion of His power to deliver from circumstances deemed hopeless by human standards.

Questions for this feature are welcome. Send questions to the Editor, ADVENTIST REVIEW.

How to marry a family

Considering marrying a person with children? Tips on what to expect.

By NORMA ELDRIDGE LEWIS

The tragedy of death or divorce all too commonly interrupts homes, taking either father or mother and leaving children without full parental care. In many such instances remarriage is an option by which much of the value of family life can be restored. We asked Norma Eldridge Lewis to write an article outlining some of the things a person should consider when dating someone who has been married previously. Although she writes from a woman's perspective, we believe that most of the principles she outlines are applicable to men as well.—Editors.

Our whirlwind (four and one-half weeks) tour of Russia and Central Europe ended with Barbara Holland and me spending our final two days in Scotland. At Loch Lomond, clutching sprigs of heather and thistle in one hand and dipping our other hand into the gentle waters, we dreamed of the future.

Barbara and I had served in mission service in Japan. She left her GI boyfriend in Yokohama when we sailed away on the Russian cruise ship *Baikal*. I had been dateless for several years and hoped to have my social situation improve upon my return to the United States. We compared notes later and found that our silent wishes on the banks of Loch Lomond had been similar: One year later Barbara's wish came true—she took the name of Cecil Wear, the young man she had left on the Yokohama dock. Little did I dream that my desire by the "bonny, bonny banks o' Loch Lomond" would be fulfilled by another Cecil. And he would tower five inches above my 5 feet 15 inches! More important, he had a giant heart and happiness to share.

On August 22, 1971, my father (Paul H. Eldridge, furloughing Far Eastern Division president) officiated at the wedding. And at once—I found myself contemplating a rack of hats, more than I could have imagined I would need as Mrs. Cecil Lewis. Here are some of the bonnets I'd be trying to keep on straight, not necessarily in order of importance: cook for five, dog tender, stepmother for a 9-year-old boy and two teen-agers (one of each scary type), yard care supervisor, homework guardian, corrector, laundrywoman, chauffeur, and lover of a tired and hurt husband.

Some of the new creations in my collection had been advertised prior to my deciding to marry the steel contractor

of Salisbury, Maryland. Other roles I'd be accepting were total surprises. All figured in many challenges, personal improvement opportunities, and adventure.

Let me share with you some of the unique demands you'll be facing if you too decide to marry a family.

You first

Let's tackle your private self first. It is handy to have a mindset that makes it easier to deal with the instant parenting that comes with your prospective spouse.

You might as well be spared a bad case of what I call Panicky Self Problem (PSP). You'll be given plenty of adjustments, just taking leave of singleness. Some of the conforming will make you happy. Some will leave you harried.

Self-control supports and sweetens any human relationship. For the simultaneous switch to the married and child-care states it's a must—and a guaranteed preventive against overdosing on PSP.

As you date your eligible single-parent friend, do you have to be pampered much of the time in order to feel secure? If not, you likely will be able to face the post-honeymoon sharing of your busy husband whose children will need him more than ever, because of you. Yes, you.

Without meaning to be unpleasant about it, you and his children will be in competition for his attention. Knowing this from the beginning will help preserve your self-value and the coping you need from God's resources.

Space prevents my offering personal illustrations for the statements that follow. You guess correctly that I have had lively experiences (not all negative, but all instructive!) that inspired the lists.

Him next

Now for ideas that focus on matters unique to your weighing the pros and cons of marrying a man with children:

1. Notice what he talks about besides you and his children. Do spiritual things seem vital to the family? You must not be judgmental, but you can observe how he and his youngsters react to worship activities at home and in church.

2. Try to understand his capacity and needs for affection. Your sexually experienced man may have difficulty controlling his drive for full expression of love, or he may be self-conscious or inhibited because of the way his ex-lover betrayed him. Both of you will find it useful to discuss this and other aspects of intimacy in marriage.

3. Share opinions and options for use of leisure time. Discuss the place of television and other diversions in his family. You will not want to upset recreation practices, but you need to be comfortable with your own preferences, especially if you have widely divergent views and values.

4. Explore the desirability of buying a new bed, or at least a new mattress. This change will cost something, but it

Norma Eldridge Lewis is a part-time nursing instructor at Wor-Wic Tech Community College in Salisbury, Maryland.

will provide a new beginning that is important to your marriage.

5. Even before marriage, expect to have your husband slip and call you by his first wife's name. Habit cannot be tossed aside immediately. He may have been married to your predecessor for 10, 15, 20, or more years.

6. Accept the reality that you will not have years of romance-for-two fun. Ideally, you will have a honeymoon and can plan for some getaways for just the two of you in the future.

7. If you desire to experience maternity from conception, you should feel out your husband's views on his fathering more diaper-users. He may have all the children he wants and be panting financially with property settlement orders. On the other hand, he may welcome the plan for you to enjoy birthing and nurturing a product of your love.

8. You should postpone pregnancy for one or two years. This will give you a chance to get used to being wife and mother in your ready-made family. It will allow your stepchildren to be spared a sudden sense of being pushed aside by the tiny, unwanted nuisance who represents added competition.

9. Face the possibility that yours may be a brief courtship. More than likely you and your special friend are of age and life experience that will enable you to discover rather quickly the direction your relationship will go.

10. Pray and study God's suggestions for happiness. The breathtaking times of personal grooming and growth and the influence of your choices on the new family demand heaven's best gifts. The Lord is in the business of guiding His children with the power and peace that are precisely what you need.

What about those children?

Without the luxury of easing into wifehood first, you'll be stretching yourself in all sorts of directions. The stretches can result in healthy muscle rather than madness! To that end I offer a hodgepodge of attitudes and suggestions that can minimize stress for you as an instant parent.

1. Remember, you are the outsider coming to an established (though shaken) family.

2. Your ability to build helping relationships now will be the single most important asset you can bring to your hatrack.

3. Enjoy children's chatter and activities now. Some of it

will be boring, but with a caring heart you will find increasing interest and learning with "kids' stuff."

4. You will not be able to take their mother's place. The attempt would only drain you, perplex, and maybe scare the children.

5. Ask your intended to explore the children's feelings about calling you a form of "Mother" that they have never used with their natural mother. This might enhance your sense of being a "mom" and not a maid.

6. Get acquainted with each child and have fun with him/her separately, without Dad around and minus dramatic overtures to woo and win.

7. Agree to discipline the children only if their father is absent at the time of the misbehavior and for agreed-upon infractions of family rules.

8. Do not be shocked if you are a bit jealous with the attention your husband-to-be gives his daughter.

9. Realize that you'll be compared to the first mother, and try not to try to be superior or compensating. Neither will you want to look for signals that the children consider you better or worse. It will be enough to know you are increasingly loved by, and integrated into, the family.

10. Accept the children as they are. Remember, your place is to pray earnestly. And plan to do the major adjusting.

11. Before you become Mrs., decide to delay carrying out any redecorating, replacing, or rearranging of the house. Again, you are an outsider at first, and love is willing to wait.

12. At times you will be tempted to scream, "Hey! I gave up my independence, but not for this!" If you are normal, you will be contending with occasional feelings of neglect or slight by the very people you think should be rejoicing over your presence and efforts.

13. Children of divorced parents fantasize about their parents getting back together. You will seem to be an obstacle to this at first.

14. Your being with their father may trigger negative responses such as anger, jealousy, guilt, and a desire to leave to be with their mother.

15. His children may think they are being disloyal to their "real mom" if they accept you even as a friend, to say nothing of you as a new wife for their father.

Worth it all!

Some of my hats didn't always fit comfortably. Many are still not my favorites. But I have discovered that the rack grows friendlier with the passing years. And with my growing up I permit Jesus Christ to manage my mind and manners.

Yes, there are frustrations, setbacks, and try-agains, as with all worthwhile ventures. But the positives heavily outweigh the negatives.

All four in my special first family reached out to meet me with a truly remarkable love. We are close and we say it to one another, by mail, telephone, and by face-to-face loving.

Cecil and I chose to produce two more Lewises. Jodie, 9, and Mark, 5½, keep us young—or wishing we were. And Fil, Bonnie, and David (at ages 28, 27, and 21) continue to enrich us. As I tell Cecil, these 12 years have been the best of my life. Not the easiest, but definitely *the best*.

I am happy God gave us those dreams by Loch Lomond—and the family for me to marry. □

Morning mist

By NORMA WITTER

Morning mist

In gray gossamer gown

Rising like the distilled essence of prayer;

Red-winged blackbird,

The brooch

Pinned on the

Garment of the dawn.

Reflections on Zion—1

"I believe that the Father loves me, that Jesus Christ is the Saviour of the world, that He has given His people a prophet, and that I belong to the true church." The words were spoken with obvious conviction by the attractive, conservatively dressed woman.

A good Adventist testimony? Wrong. We were in Salt Lake City, Utah, on a recent visit, and the words were the parting salvo of our Mormon guide who had spent an entire morning explaining the sights of Temple Square.

We had read a good deal about the Church of Jesus Christ of Latter-day Saints, but this was our first opportunity to visit Zion, as the Mormons call Salt Lake City. The guided tour and subsequent conversations with other Mormons and with Adventists of the area made a deep impression. We came away convinced that Adventists need to learn lessons—both positive and negative—from Mormonism.

We were amazed at the similarities to Adventism. The shock came at the outset: Our guide began the tour with a display based on Amos 3:7—"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Although for the first hour she concentrated on Biblical themes, she continually stressed the continuity of the prophetic gift, laying a foundation. She took us through dioramas depicting the "falling away" from the true gospel during the Middle Ages and promising "restitution of all things" in the last days (Acts 3:21).

All this clearly was leading somewhere. We had a fair idea where—and we weren't wrong. Eventually the Biblical material

was set aside, and by light and sound the "revelations" to Joseph Smith were presented. Once again a text familiar to every Seventh-day Adventist was quoted—Revelation 14:6, 7. The context, however, was startling—the first angel was identified as Moroni, who appeared to Joseph Smith!

Some aspects of Mormonism show uncanny closeness to Seventh-day Adventism. Both religions had their origin in the United States, both arising in the Northeast in the early nineteenth century. Both have a doctrine of the sanctuary and uphold healthful living and family, and both assign America an important place in world history. And, as we were reminded frequently in Salt Lake City, both claim to have a latter-day prophet.

Major differences

The differences, of course, are major. Mormons have concentrated in Utah, which in many respects functions as a church state. Of the 5.2 million people who comprise Mormonism, 3.2 million live in the United States. Adventists, however, are a global people, with only 640,000 out of 3.7 million members in North America. The Mormon church is white—only in 1978 were blacks admitted to the priesthood—and despite the overseas thrust of the past few years the sect in no way approaches the cosmopolitan character of Adventists.

In doctrinal matters the gap is even wider. Mormon teaching does not include the eternal deity of Christ, nor does it uplift the cross as the sole atonement for the sins of humanity—they believe we help pay for our sins by living proper lives. It breaks the Biblical Creator-creature relationship by its belief that "as man is, God once was; as God now is, man may become." It runs counter to the Adventist teaching of mortality by

holding to ideas of a spirit world where we existed before being born. And it does not include observance of the Sabbath.

Yet many people confuse Adventists with Mormons. Adventists must do a better job of making clear to the public that we *do* believe in the Trinity, the all-sufficiency of Calvary, and so on. We cannot take for granted that people have a clear perception of us as Christians.

Beyond this, Mormonism also should help us to see the place of our roots—in Scripture. It should give new vitality to our understanding of the first article of our Fundamental Beliefs: "The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history." The Bible, and the Bible alone, is our foundation.

Clearly, sincerity is not sufficient; conviction is no guarantee of truth. Nor is the growth of any movement proof of its authenticity. We rejoice in the marvelous progress made, but have to observe that the Mormons use the same argument. Not numbers, but the Bible, is the test. Likewise with the prophetic gift: The gift is to be tested by Scripture. Ellen White's writings, much as we value them and believe them inspired, are not an addition to the canon.

Our guide in Salt Lake City held up the Bible in one hand and the *Book of Mormon* in the other, signifying that they were of equal authority. On February 26, 1980, Ezra Taft Benson, first in line to become the next Mormon prophet, extolled the prophetic role in an address to the student body of Brigham Young University. The Mormon prophet, said Benson, could reverse or overrule at any

time the teachings of the Bible, the *Book of Mormon*, Brigham Young, Joseph Smith, and all other presidents, counselors, and prophets of the church.

How different the words of Ellen White! In her last appearance at a General Conference session, in 1909, she held aloft the Bible and

said: "Brethren and sisters, I commend to you the Book." In the chapter "The Scriptures a Safeguard" in *The Great Controversy*, she wrote: "God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. . . . Before

accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord' in its support."—Page 595.

The primacy of Scripture—we must leave no one in doubt that this is the Adventist position.

W. G. J.

To be continued

LETTERS Continued from page 2

quence, polished delivery, logic, do not necessarily identify a God-given, Spirit-inspired message.

Surely the *number* accepting the message is not a measure of quality or presentation. If this were so, then Jesus must be considered a "dull preacher." Many heard His words, few accepted. Noah, Isaiah, and other preachers, found in both the Old and New Testaments, could be included.

WILLIAM H. LOGAN
College Place, Washington

Some good suggestions have been made to remedy dull preaching; however, I firmly believe that one of the reasons for so much dull preaching in the ministry is that out of the present generation of ministers, few have conducted a public evangelistic campaign. I am not referring to a series of meetings in a church, but the conducting of a campaign in a public building or tabernacle.

Those of us who are a little older earned our spurs early in the ministry by being given a tent, a couple hundred dollars, and a town, and being told to see what we could do.

Some of us did not turn the world upside down, but we did gain an experience that cannot be gained in any other way. We experienced the thrill of presenting God's messages for these times to a non-Adventist audience. I still maintain today there is no greater thrill than facing a non-Adventist audience with the wonderful truth that God has given to us for this time.

Some feel that the days of city

evangelism are past; however, John Carter in Australia has proved this to be untrue. How wonderful it would be if every pastor in America would move out from his church, rent a hall, or put up a tent, and evangelize—his preaching will no longer be dull.

JOHN M. STAPLES
Professor of Religion
Pacific Union College
Angwin, California

Disarmament

The tenor of "Adventists and Disarmament" (April 21) leaves me with the impression that Adventism should not concern itself with the issue of nuclear disarmament. Yet such a position, especially in a democratic society, tends to condone silence and promote ignorance, indifference, and complacency. Shall we applaud the silence of the Christian church during the Holocaust of Hitler's reign? Did not the church by its noninvolvement actually lend a potent affirmation by default to this human injustice and as a result disable its integrity as a proclaimer of God's grace? On the other hand, were not the early Adventists, including Ellen White, active in speaking out against the injustice of slavery?

The church is not a political forum to actively endorse one or another partisan policy. However, the church as a body of believers has a responsibility to seriously, systematically, and prayerfully study, in the light of the gospel of Jesus, the moral and spiritual implications of social movements such as the

nuclear arms race. Then it must fearlessly take its stand.

With nuclear arms, we are not simply posed with "just war" theologies as with conventional arms and warfare. We are, rather, confronted by the potential for mass devastation and annihilation of natural as well as human resources on a scale never before imaginable.

DOUGLAS GRIFFIN
Germantown, Maryland

The arms race happens to be the epitome of injustice in that it takes vast amounts of the nation's natural resources and taxpayers' money to produce something that destroys life.

DARYL ANDERST
Denver, Colorado

The article left me with the feeling that peace movements are so tainted and issues so complex and foggy that Christians had best not attempt to do anything other than seek to convert people.

If Adventists always had reacted like this to such issues I wonder whether we ever would have taken stands on Sunday laws, temperance, and non-combatancy. While we probably will not want to endorse any particular "peace" group, I think Adventists could and should seek to do more than the article proposes. JON DYBDAHL

College Place, Washington

If our church desires to be known as peacemakers, then cannot our leadership, in view of the common knowledge that the superpowers have enough nuclear power to destroy the world several times over, produce a uniquely Adventist

expression of concern over the rise in destructive weapons and the importance of true peace?

Does not a Biblical focus have ample room for a public statement on peace? With our nonviolent posture, it would seem very timely for our church to go public and in the process make a call to experience personal peace in Christ.

DAVID L. GEORGE
Berrien Springs, Michigan

1 Corinthians 16:1, 2 explained

On numerous occasions it has been my privilege to attend evangelistic meetings. I have listened with interest and a certain wonderment, as our pastors would attempt to refute the claims of Sunday observers. One of the texts discussed is, of course, 1 Corinthians 16:1, 2, as Paul instructs the laying aside of funds on the first day of the week, so there need be no gathering at his coming. The reasons for this text have always seemed very clear to my mind.

I was born and reared in the Jewish tradition. One of the rules we observed stringently was never to carry money on the Sabbath day—not even to the synagogue. On Sunday, an official from the synagogue would come to our home to collect our offerings. This was always ready and waiting for him. Recently I have been made aware that few people other than Orthodox Jews were aware of this tradition. I had always assumed that this was what Paul intended in the text.

RUBY CRAIG
Battle Creek, Michigan

Japanese pastor refuses to retire

By J. H. ZACHARY

As World War II came to a close, Saburo Arakaki, a young Okinawan living in Saipan—who was fanatically committed to the Japanese cause—murdered two Japanese whom he considered traitors when they accepted Japan's defeat and cooperated with the Americans. Convicted by the military authorities, he was sentenced to death. However, after he had waited one year for his execution, his sentence was commuted to life imprisonment. Transferred to a prison in Hawaii, he began to serve his long sentence.

Mr. Arakaki despised everything American and bitterly resisted the thought of being in an American prison. He was filled with the hate that only war can bring. He was a model prisoner, though, and after serving one year was made a trustee. About this time he was introduced to the Voice of Prophecy Bible course. As he read the Japanese Bible given to him by a Japanese church member, his life began to change. Following months of study he was baptized.

Through the efforts of the prison warden, a Presidential pardon was secured, and in 1954 Mr. Arakaki became a free man. Accepting the offer of help from local Adventist friends, he left for Japan, where he enrolled in Japan Missionary College, determined to study for the ministry. For almost 30 years since his graduation Pas-

tor Arakaki has worked on the island of Okinawa. Recently I had the opportunity to interview Pastor Arakaki.

You have been a Christian now for almost 30 years. Please share your personal testimony with us.

I praise God for the power of the gospel. I even thank God that I was once condemned to death. I am sorry for the two lives that I took, but God used the prison experience to lead me to a new life in Jesus. God has been good to me. I am happy to be a Christian.

Is it true that the Adventist Church began its work here in Okinawa while you were in prison?

Yes, in 1949 E. E. Jensen came to Okinawa. I don't think there was even one Seventh-day Adventist on the island at that time. Pastor Jensen built the first church.

How many Seventh-day Adventists were there in Okinawa when you were released from prison in May, 1954?

Less than 150, I think.

I understand that you do not want to retire. Why is that?

For many years I have believed that God has a special mission for my life. God came to me in prison, not just that I might become a Christian, but that I might work for my own people in Okinawa.

I understand that there are 14 churches in Okinawa at present. What is the total membership?

About 1,315. My burden, however, is that there will be a



Saburo Arakaki

church in every city on Okinawa. There are ten cities here. Only eight of them have an Adventist church.

I understand that you are in the process of planting a new church in the city of Urasoe.

At present a company has been organized there. Our new group of believers meets in a hall that is connected to the Adventist Book Center. We plan to have the Urasoe company organized into our fifteenth church by December.

I understand that the Lord has used you to establish several new churches. How many will it be by December?

Five.



New church opens in Southern California

The grand opening of the West Covina Hills church was held April 9. The facility includes a sanctuary that seats about 500 and has stained-glass windows depicting major tenets of Adventist beliefs, a fellowship hall, kitchen, offices, and classrooms, which double as classrooms for the elementary school.

MARILYN THOMSEN
Public-Relations and Media Director
Southern California Conference

What are your plans after December?

The next city will be Ginowan. At present we have no members there. I am praying that the Lord will open the way.

What is your last target city?

Gushikawa. When we enter Gushikawa, there will be an Adventist church in every city of Okinawa.

Then you will be ready to retire?

No. I think that there is need for another church in Naha. Several pastors have told me that we cannot secure land for an additional church, but I think I can see another way to start a new church. I have a friend there who owns a rather large hotel. He has started reading the Bible. When I asked him whether I could conduct Christian meetings in his hotel, he was very interested. I think when the time comes he will provide a hall rent-free. We might even be able to have a church in his hotel.

That sounds exciting, but when will you retire?

Never, really. When I am no longer in a regular pastoral role, I will have more time and freedom to continue pioneering new areas.

J. H. Zachary is Ministerial Association secretary of the Far Eastern Division.

WASHINGTON, D.C.

Listen initiates press release program

In today's world, being able to win friends and influence people is often the prerequisite for success. But how is it accomplished? In the publishing world one of the first things you can do is offer press releases. The editorial office of *Listen* magazine is beginning to do just that.

In May the editors of *Listen* began mailing a monthly press release to 500 or 600 daily newspapers, parent and health magazines, educational journals, religious periodicals, Federal and State governmental agencies, and Adventist academy health teachers throughout North America. "*Listen* has become a widely respected publication in the field of temperance for young people," says Francis A. Soper, editor. "Our press releases will report items that are appearing in the

current issues of *Listen*, to draw a wider scope of attention to the magazine."

The first press release reported an interview with Lucy Barry Robe, writer, reformed alcoholic, and research associate at New York Medical College. In the interview Ms. Robe points out the results of the latest research dealing with the effects of alcohol on the newborn—which suggests that a newborn child often suffers alcohol withdrawal when its mother has been drinking. This may partly explain the phenomenon of the "instant teen-age alcoholic," who seems to become addicted to alcohol after only a few drinks.

Each press release will close with a notice to the reader outlining how further information on the subject can be obtained. In this way *Listen* hopes to enhance its traditional leadership in a field that is affecting the lives of millions of young people around the world.

GARY B. SWANSON
Associate Editor Listen



Hispanic couple hosts TV program

Gabriel and Margarita Villaman came to New York City two and a half years ago, determined to witness to the Hispanic community. Within six months of their arrival, the Villamans were witnessing via cable television. Their program, entitled Villaman Family, is a half-hour talk show that airs weekly on both a commercial and a public-access cable channel, presenting information and Christian counsel on family problems.

Gabriel, a graphics/art free lancer, native of the Dominican Republic, and a graduate of the University of Puerto Rico, serves as the program's host. Margarita, a lyric soprano, assists with music and in other areas related to production and follow-up.

Viewers are invited to call in for free books or materials offered on the program. Between 30 and 40 books go out through the mail each week in response to requests. In addition, a 15-minute radio program dealing with youth problems was added to the Villaman ministry last October.

MARIE ARMOUR

"Sowing, Reaping, Rejoicing" is goal in Southern Asia

To the Southern Asia Division, which is made up of countries in which people till the soil and pray for the rains, the motto Sowing, Reaping, and Rejoicing evokes a parallelism rich in sweat, tears, anxious fears, and harvest celebrations. Every worker connected with evangelism likewise knows what it means to sow in tears and reap in joy, however small the harvest.

To learn the secret of a rich harvest, more than 250 ministers gathered at the Spiritual Life Centre near Poona, March 1-6, for a division-wide Ministerial institute. Leading out in the meetings were W. B. Quigley, associate director of the General Conference Ministerial Association, and John Willmott, division Ministerial adviser.

It was Elder Quigley who initiated the One Thousand Days of Reaping, inspired by Ellen G. White's statement: "More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Evangelism*, p. 693.

In his keynote address, division president G. J. Christo stated that the church in Southern Asia is in the midst of a major evangelistic thrust. The division baptism goal of 100 souls a day can become reality only as the church lays hold of the promises of God to endow special qualifications, divinely appointed spiritual ability, and a rich measure of the Holy Spirit.

Each day began with a devotional on discipleship presented by J. M. Fowler, division education adviser. Drawn from the book of Matthew, which he termed the Gospel of discipleship, Dr. Fowler's devotionals stressed the meaning, the content, the relationship, and the commission of discipleship. Christian discipleship, unlike any other type of discipleship, begins with a call from the Master. Disciples are called to

witness, evangelize, and minister. The response to the call of Christ means breaking with the past and entering into a new relationship with Jesus—the acceptance of a new life, a new order and pattern of things.

Throughout the institute, it was emphasized that the ultimate goal comes as a result of meeting intermediate goals. In the light of the goal set by the General Conference, and the one set by the division, each unit of organization, each school, each local church, must set its own intermediate goals. L. C. Cooper, division lay activities adviser, gave two examples of intermediate goals: the dividing of territories into subsections for more thorough coverage and a more personal ministry; and a weekly training period for the church members.

The division departmental advisers pointed out that the departments of the church are in fact evangelistic tools. The health and temperance department has programs that can open many closed doors. The communication department, with its Voice of Prophecy schools and radio programs, can circumvent many barriers—the Poona Adventist Communication Centre suggested that Voice of Prophecy graduates and students should be invited to every evangelistic effort.

The publishing department is striving for increased sales and a greater distribution of message-filled paperbacks. Paperbacks costing Rs. 10 (\$1) and below are available for sale by every church member, with no territorial limits. The Sabbath school is reaching out through Vacation Bible Schools, Story Hours, Guest Days, and branch Sabbath schools. The fifteen-point program of the youth department is designed to strengthen Adventist youth in the faith, and to equip them for evangelism. Adventist education provides training for pastoral and evangelistic work.

Elder Quigley stressed the

SOWING REAPING REJOICING



Ministers from Southern Asia gathered recently to hear W. B. Quigley, associate director of the General Conference Ministerial Association, talk about giving priority to evangelism.

need to give evangelism top priority. Those called of Christ to be a part of His family cannot get away from preaching. The apostle Paul stated (1 Cor. 1:17, 18) that he was called to preach. And of Christ, the record says, "And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Mark 3:14).

Preaching the Word is thus the primary call of evangelism,

and preaching occurs when there is an encounter with the Lord Jesus and a love relationship with our fellow human beings—a point that was stressed by Spicer Memorial College president M. E. Cherian during a meeting.

Elder Quigley spoke of Christ's matchless skill in conversational evangelism, exemplified in his encounter with the Samaritan woman and with

Nicodemus. He also cited five other examples of evangelism in the New Testament—the pentecostal preaching of Peter; the experience of Saul of Tarsus; Philip's encounter with the Ethiopian; Peter's meeting with Cornelius; and Paul confronting the jailer.

In all these experiences evangelism was divine in origin but human in accomplishment. The call and thrust came from above; the fulfillment of the objectives involved human obedience to the divine call. Likewise, today's evangelism must be Spirit-filled evangelism, which alone can finish the work of the church.

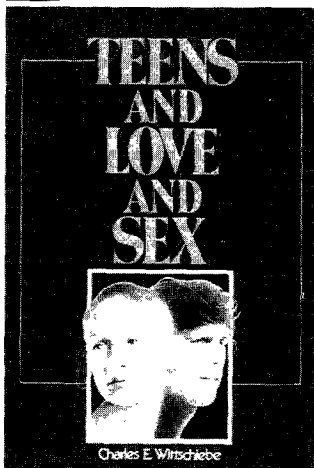
In his Sabbath message, Elder Quigley stated that he visualized the One Thousand Days of Reaping as the large drop of rain on the windshield, just before the thunderous outpouring of the Holy Spirit.

At a Sabbath afternoon symposium, Ministerial directors of

unions and local sections gave reports. New churches and companies have been established in difficult areas. Sri Lanka is specializing in personal Bible studies. In the Northern Union, villages and isolated groups of people are sending forth their Macedonian calls. In South India, the different units are working to reach their faith goal of 68,000 baptisms. In Bangladesh, with its new freedom to worship on Sabbath, there is an unprecedented breakthrough in evangelism. Burma is preparing for twenty major evangelistic campaigns. In the Central India Union, more than 4,000 were brought to Christ in 1982.

With goals so high, with people so devoted, and with the assurances of the One who is never failing, the remaining period of the One Thousand Days of Reaping promises to be full of sowing, reaping, and rejoicing.

Help for parents and teens.

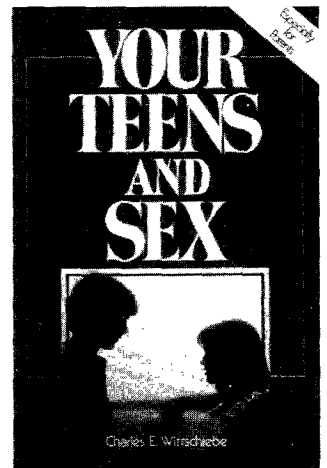


If you are a teen-ager or the parent of a teen-ager these two new books by the author of **God Invented Sex** could be just what you've been waiting for. Dr. Charles Wittschiebe, from a significant background of leading out in Christian sex education, writes frankly, but in good taste, always maintaining the highest ideals.

Teens and Love and Sex, by Charles Wittschiebe \$5.95.
(Written for young people.)

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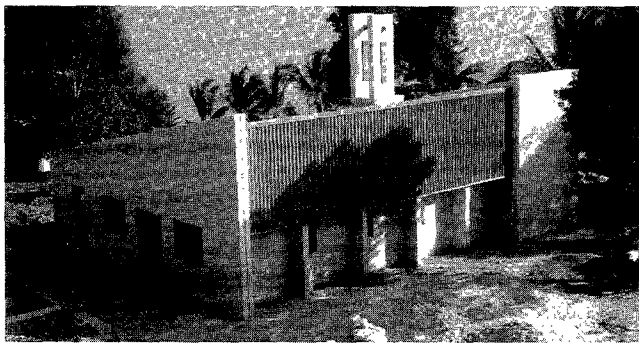
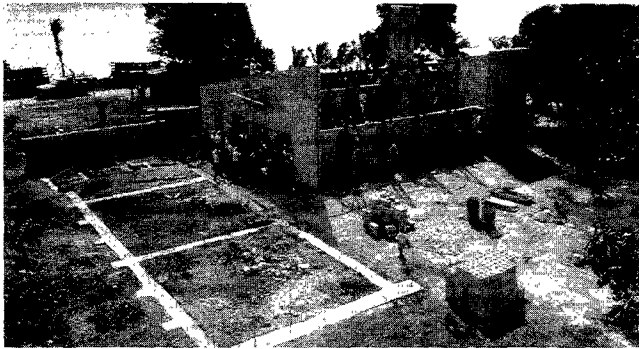


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Belize church built in two weeks

Adventists in the tiny village of Progresso, in the northern part of Belize (formerly British Honduras), recently occupied the new church built by volunteers from the North American Division. Through the combined efforts of Andrews University, Maranatha Flights International, Wildwood Sanitarium, and the Belize Mission, the church underwent the transformation pictured above—and it was almost all accomplished in just two weeks. During “spare time” the second week, the group ran a Vacation Bible School for the children shown in the bottom picture.

RONALD KNOTT
Public-Relations Officer
Andrews University

Review and Comment



■ **Some people** would call it being persecuted for righteousness' sake, others would view it as a classic example of cutting off your nose to spite your face. The simple fact is, when a church softball league in Morehead City, North Carolina, voted to exclude Mormons on the grounds that they “do not believe in the same Jesus Christ,” the league was barred from using county park facilities because the facilities had been built with Federal grants and “their use cannot be denied because of sex, race, or religion.” That the league won't be using the parks is certain. But as to the Christlikeness of their treatment of those of a different persuasion? Well, now, that's a totally different ball game, as they say—the common name for which is bigotry.

■ **The American Civil Liberties Union** has filed suit challenging the Bristol, Virginia, school district's 41-year practice of holding Bible classes in public schools. The defendants are countercharging that the plaintiffs are violating the First Amendment by attempting to “establish the religion of secular humanism” in educational institutions. It's about time that someone recognized that irreligion is a faith in its own right, and its tax-dollar-sponsored promulgation should be equally subject to prosecution.

■ **Recognition of the need** for restitution by the criminal to the victim is on the increase these days. The State of Maine is considering a bill that would require criminals to reimburse victims for financial loss. If they have no funds to do so, 25 percent of the income they earn as inmates would be so appropriated. While the dollar amounts thus awarded would be minuscule, we feel that the principle is sound. Criminals must never cease to be granted a fair hearing, but victims have their rights too.

■ **Have you ever chafed** because Christian authors never seem to write a decent enough book to make the best-seller list? You might be interested in knowing that one week last year *Jane Fonda's Workout Book* sold only 18,000 copies, yet was listed as number one on most lists, while Christian writer Francis Schaeffer's *Christian Manifesto* sold 34,000 copies but did not make the list. Why? Because the people who compile the lists for such journals as the *New York Times*, *Time* magazine, and *Publisher's Weekly* base their calculations only on sales from selected general bookstores. Christian bookstore sales are not included. However, Christian books often far outsell the books that are touted as the “best” sellers.

■ **A prison inmate** in Little Rock, Arkansas, has filed a complaint alleging that prison officials have violated his constitutional right to religious freedom by not approving his subscription check to *The Cloven Hoof*, his church's (the Church of Satan) publication. While prison officials seem reticent to allow him to exercise his religion, should he choose to exorcise his religion they might respond more favorably.

■ **Ellen White**, who endorsed the Old Testament Jewish economy (land distribution, provisions for gleaning, use of produce from fallow land by the poor, years of jubilee, and the like) as the most equitable system this world has seen, would no doubt disapprove of recent U.S. Department of Agriculture decisions not to allow a Minnesota church group to grow vegetables for the poor on some 500 acres of cropland set aside to be idle under a government program. The group had hoped to make available to the needy as much as 2,000 tons of food. A department representative states, however, “I can understand the situation, but policies are written on a broad basis”—which is not quite the same as a *broad-minded* basis.

California youth build churches in Mexico

More than 250 students, Pathfinders, and sponsors from Northern California Conference spent their ten-day March spring vacation working on mission projects in Sonora, Sinaloa, and Chiapas, Mexico.

Organized by Bill Smith, youth pastor of the Pacific Union College church, who was assisted by Larry Caviness, conference youth ministries director, and several youth pastors from around the conference, these students built churches and restored others that had been destroyed by either hurricane or volcano. They also completed several projects at the mission school in Tezopaco, including pouring a cement recreation-and-assembly area, building a roof on the new boys' dormitory, and remodeling and expanding the school's woodshop.

Five dentists who accompanied the students held dental clinics in towns near the project.

SDA to preach on network program

National Radio Pulpit, the oldest continuous network program on the air, was inaugurated May 3, 1923, on the station that was the forerunner of WNBC in New York City—three years before NBC was formed. It was the first religious program broadcast from a studio, and the first interdenominational radio program.

A system of rotating speakers was instituted in the 1950s, and now, for the first time, a Seventh-day Adventist minister, Roger Bothwell, has been invited to present a series, to last for 13 weeks. Dr. Bothwell is pastor of the Pacific Union College church in Angwin, Cal-

ifornia, and chairman of the board of radio station KCDS—the only station in North America operated by a local Seventh-day Adventist church.

Each broadcast, a half-hour in length, will include a 17-minute sermon by Dr. Bothwell. The series will begin on Sunday, July 3, and continue each Sunday through September 25.

VICTOR COOPER

For the record

Rights upheld: A judgment was handed down recently in Spain regarding employment and the right to observe Sabbath—after a Seventh-day Adventist who recently became a member as a result of an evangelistic campaign was dismissed from her employment for repeatedly missing work after sundown on Fridays and on Saturdays. Following a significant legal battle, the court decided that her dismissal was invalid, inasmuch as seventh-day Sabbathkeeping for an Adventist is as much a right as Sundaykeeping for a Roman Catholic, a decision that is an indication of the greatly improved religious liberty climate that now prevails in Spain.

To new positions: Medical Doctor Ferran Sabate and his wife—who made headlines worldwide when they were kidnapped last year from the Bongo Mission Hospital in Angola by Unita soldiers, then released after three months of captivity—have accepted a new call to Africa. He is to serve as physician and director of the Adventist Clinic of Arusha in Tanzania.

Died: Abraham C. Harder, 94, former minister and college teacher in Canada and Brazil, May 15, in National City, California. □ Sarah Alice Munger, 37, third-generation missionary, in a vehicle accident, Poona, India, April 25.



Division president receives first copy of *The Australian Years*

The first copies of volume four of the Ellen White biography, *The Australian Years*, recently came off the press at the Review and Herald Publishing Association. (Volume five was the first of the six-book series to be printed. Volume six followed. Volume four was the third to be published—to be followed by volumes three, one, and two, in that order).

Although the author usually receives the first copy, Arthur White felt it appropriate for the Australasian Division president to receive it instead, since the book deals with events that took place in that division many years ago. Accordingly, General Conference Communication Department director James E. Chase (right) delivered the book while he was on a visit to Australia, only days after it was printed. Division President K. S. Parmenter (center) receives the book as General Conference Treasurer Lance Butler (an Australian) looks on.

Because of the interest the book is expected to generate in Australia, the publisher is making 1,500 copies available for sale there at a significantly reduced price.

The book covers the period of Ellen White's life from 1891 to 1900, during which she lived in Australia. Before the book was off the press 8,000 orders had been placed already. The manuscript for the next volume is completed and will be printed next year. Volume one will appear in 1985, and the final volume in 1986 if the project continues to move at its present pace.

Coming in the *Adventist Review*

July 7

- * What is life with a mother-in-law like when the mother-in-law is a prophet? In an interview entitled "Life With My Mother-in-law, Ellen G. White," Ethel May Lacey White Currow tells about her marriage to Willie White and her relationship to his mother.
- * "Teaching the Preschooler Reverence," by Sharon R. Todd.