



# ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

November 6, 1988

## HUNGER

For more than 1 billion people, hunger is an all-day, every-day reality.

**Hooked on  
Adrenalin?**

**The New  
Supreme Court.**  
How will it affect  
Adventists?

**What Christ's Life  
Means to Me**

## Appreciative

Amen and amen to your editorials (Sept. 4, 18) on worldwide Adventism! We all have a long way to go in tolerance and appreciation of those with backgrounds and points of view different from our own.

CARROL GRADY  
Washington, D.C.

Your comments in regard to the trend in too many Sabbath schools and churches toward downplaying the importance of our worldwide mission are right on target. I am aware of many needs here on the homefront, but none are so critical as to demand a shift in our worldwide mission. When the work is finished, it will be completed in all the world, and we will all go home with our Saviour together.

I believe the planning and expenditure side of church funding has a relationship to some attitudes that we see in the field. Have we not reached the time when our leadership and organizations from the General Conference level and all along the line should study seriously ways and means of economizing in the expenditure of funds for conference offices, church buildings, and other facilities, including costly equipment such as church organs? I have a feeling that our faithful, dedicated people will respond to such an approach and give liberally and sacrificially, once they believe the church is serious in using our means to finish the work.

MARTIN E. KEMMERER  
Banning, California

Where and when did Ellen White's counsel (*Gospel Workers*, p. 465) about the prosperity of work in the home field depending largely upon the evangelical work in overseas countries get lost?

What has become of Thirteenth Sabbath goals and the excitement of children and youth about special projects to achieve them? What about Mission Extension and the Week of Sacrifice offerings? When was the last time you heard it

promoted from the pulpit? Our children were impressed to make a sacrifice offering because our poor Adventist neighbors sacrificed a badly needed new kitchen floor they had been saving for.

HAZEL M. RIPPEY  
Loma Linda, California

## Puzzling

I wish you would put more stories in instead of puzzles. I love to read, but who cares about puzzles on health lifestyle (Children's Corner, Sept. 4)? Besides, kids can listen to stories, but they cannot do puzzles.

ANGELA M. MCCULLY, age 10  
Trego, Montana

## The Father

God is not like Uncle Arthur ("What the Father Means to Me," Sept. 18). The Great Controversy, pages 666-673, tells me God will allow some to suffer many days "according to their deeds."

I trust my heavenly Father to do what is right. He has a much greater love and a much greater sense of right and justice than my dad or Maxwell.

PAMELA J. CROSS  
Lumberton, Mississippi

## Coming in the ADVENTIST REVIEW

**November 11**—Do We Need Another Pitcairn?

—What Salvation Means to Me

**November 18**—Pure Vegetarianism for Children

**November 25**—Do We Need New Organization?

**And Coming Later:**

**December** —Steps in Moral Development  
—The Meaning of the Lord's Supper

## Abortion

I cannot believe that the Seventh-day Adventist Church would not take a stand against the murder of unborn children ("Laura's Question," Sept. 25).

Almost as bad is the church's use of a euphemism to cover up what is really going on. Is abortion just an "interruption of pregnancy"? An interruption of any kind implies a continuation, but abortion is the termination of a human life.

ERIC MICHEL TABELING  
Cottonwood, Arizona

A child's greatest need is a father and mother who love each other. If there is any question as to whether or not that need will be met, abortion is a merciful way out for the child that might have been born.

The fetus is not a "living soul," even though it is alive. Not until Adam breathed did the "dust of the ground" become a "living soul."

FRANK O. RENO  
Elverta, California

No doubt choice that affects the individual alone should be upheld as a fundamental right. But the question of abortion affects the life of the baby and requires the choice of others—the father, the hospital, the doctor, and society. If abortion is morally wrong, then they would be partially accountable for supporting the mother's choice.

DUANE MAYCOCK  
McMinnville, Oregon

I am glad the REVIEW chose to bring the issue of abortion to the attention of the whole church body. It is an issue that our church must face head-on, unafraid, trusting in God for His guidance. We must constantly ask ourselves to be honest with the Word of God and in every decision ask, "What would Jesus do?"

LEANNE GAINER  
College Park, Maryland

We've been deluged by letters on this topic. Watch for 2 more pages of them in the November 20 issue.

# ADVENTIST REVIEW

November 6, 1986

General paper of the  
Seventh-day Adventist Church

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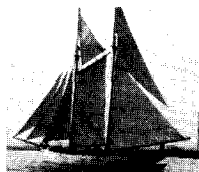
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## COMING NEXT WEEK:



■ **"Do We Need  
Another Pitcairn?"** The  
world is full of  
unreached people  
groups and projects to  
rally our enthusiasm.

■ **"What Salvation Means to Me,"** by Ivan  
Blazen. "My partner in life was extremely  
ill. I prayed with all my heart that God  
would 'save' her."



# A TALE OF TWO COUNTRIES

I went once to an ancient land. Leaving the shores that gave me birth, I came to a country where the rivers run deep and sacred, where blue waters wash the margin, where snow-capped mountains pierce the heavens. For a while I lived among those mountains, 7,000 feet up, looking out on peaks that reached from 21,000 to 22,000 feet.

The people of the land received me royally. Gentle and hospitable, they opened their homes and their hearts to the stranger with a different skin and a different speech.

But many of them are desperately poor. Many have large families—too large—and the prospect of another child brings no joy. Three meals every two days is the rule; milk is a treat. They throw nothing away.

I cannot forget them. Especially the children—I cannot forget them. I've seen too many gaunt cheeks and distended bellies, too many spindly legs and stick arms. I've seen too many sad eyes waiting for a sign that a coin or a scrap of food will be thrown their way. I've seen too many bony hands imploring for help.

After many years I went to another land—a land blessed with incredible natural beauty and resources. Its mountains rise in purple majesty above the fruited plain, its cities like alabaster toward the spacious skies.

And the people received me graciously. They are generous and accepting; love of liberty flows through their veins. They are more interested in what a person is and what he can do than where he has come from or what title he may have.

But the people of this land of

incredible abundance are incredible consumers. Coming as I had from a land where many people are desperately poor, I could not help being struck immediately by two facts of this society: obesity and waste. They are the most overweight people on God's earth, and they are the most profligate squanderers of its resources.

America! Consider how we live:

Every day we consume 815 billion calories of food—200 billion more than we need to stay alive, healthy, and active, and enough extra calories to feed the entire nation of Mexico for a day.

During the course of our lifetime we generate 600 times our body weight in garbage.

We print scores of magazines and books on eating, restaurants, and food. Overfed, we spend millions more on trying to take off the pounds. A recent statistic: 80 percent of fourth-grade girls are dieting!

And meanwhile, every minute of every day and night, 365 days a year, people die of starvation—24 every minute, 18 of them children. That's 35,000 a day, 18 million a year.

If an earthquake struck San Francisco, killing 35,000 people in a single day, we would hear about it. If nuclear war broke out, killing 18 million people and maiming a bil-

lion more, we would hear about it!

But how shall the Christian live in the consumer society? Does the problem of world hunger have a specifically Adventist dimension? Yes, indeed:

• **We are people of Creation.** Creation tells us that the earth belongs to the Lord. It is His, not ours to plunder in prodigal manner. We are to use its resources wisely and justly. The consumer ethic of consumption for the sake of consumption flies in the face of our doctrine of Creation.

• **We believe in stewardship.** All that we have is a gift from the Lord, a trust. Our money, our eating, our houses, our clothes, our cars—in all things and by all means we are to glorify Him.

• **Jesus fed the hungry.** And we today are to be His hands and feet to uplift humanity.

• **But what can one person do?** There are too many starving children, too many hungry for anything that I might do to make a difference.

Not so! You and I can make a difference. Beginning where we are, with what we have, we can under God's grace begin to change the world.

We can support relief agencies such as ADRA. We can live moderately, avoiding waste. We don't have to become ascetics, but we can turn our backs on gluttony and the idolatry of food and things.

• **We can inculcate habits of frugality and thrift in our children.** If time lasts, our children almost certainly face a decline in living standard from the current affluence of this overfed, overspent generation. Let's help them to prepare for the days ahead.

## Under God's grace, we can begin to change the world.

Two lands. *Well fed and well satisfied.* I live now in the land of abundance. But I pray the Lord will keep me from forgetting the other land.

And as I think of these two countries, a text of Scripture, terrible and frightening, comes to mind. It is so sharp, so shocking, that I leave it to you, dear reader, to decide

whether it might apply to this enlightened land or to you or to me: "Now this was the sin of your sister Sodom: She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy" (Eze. 16:49, NIV).

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—WILLIAM G. JOHNSON

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## **G**ETTING OFF THE STRESS EXPRESS

**S**tress! Where can we escape it? Ideally, we dream of leaving the hassles of job or school and going home to relax in familiar surroundings among those who love and understand us. In reality, family relationships simply create new stresses.

In doing research for her book *Stress and the Healthy Family*, Dolores Curran found these leading causes of family tension: money problems, behavior of and communication with children, insufficient time alone or together as a couple and as a family, failure to share responsibility, guilt over not accomplishing more, and spouse relationships.

God created the family to serve as a blessing, not a burden. When He married the first couple, He gave them a wedding present that would contribute greatly to success in their home life—the Sabbath.

For those who have little or no time alone or together as a couple and as a family during the work week, the Sabbath can provide that time. The seventh day may become a time for turning the hearts of parents and children toward each other by improved communication.

The Sabbath school, church service, sundown worships, and Sabbath reading aid father and mother in solving their youngsters' behavioral problems. Holy time furnishes an occasion for spouses to improve their relationship in a spiritual setting conducive to harmony.

### **Six Days to Labor**

Do we feel guilty over not accomplishing more? The Lord reminds us, "Six days shalt thou labour." More work than that exceeds what Heaven requires. Taking the last day of each week to lay aside all those pressing jobs enables one to put time and task in perspective, to remember that holy rest and communion with the Creator are more important than our self-imposed agendas.

Does everyone in the family keep too busy? Sabbath becomes a pause that refreshes in the midst of a scrambling schedule, giving us time to get reacquainted at the end of a hectic week. And if shared responsibility has become a problem, God's day furnishes a chance to let Him talk to us about it, to talk about it to each other, to make a fresh start in the right direction.

In Curran's study most families named money as their greatest problem, regardless of how much they earned. She concluded that "the real stress stems from how money is viewed and spent rather than the amount available."

Another "gift" the Creator gave to Adam and Eve: a tree—of the knowledge of good and evil. As the Sabbath reminded them of His lordship over their time, the tree told them of His lordship over their possessions. Today the tithe replaces that tree as a test of stewardship. While the Sabbath can serve as an antidote for numerous family stresses, faithfulness in Christian giving can help alleviate the major cause of such stress. As we return the tithe and add generous offerings, money assumes its proper perspective, greed is stifled, and selfishness recedes before a spirit of thankfulness to the Source of our blessings. In addition, money problems lessen as the "windows of heaven" open to pour out more than we need.

All this does not mean tithe-paying Sabbathkeepers will experience no family stress. The Sabbath itself may become another cause of stress if not used aright. A wrong attitude toward stewardship will block the intended blessing. Families must combat stress points during the week as well as on Sabbath.

The church can add to time-related family stress by demanding too many hours away from home. Author Curran found that the quality of the husband-wife relationship largely determined their ability to handle stress. Healthy marriages can cope with nearly any problem, "which says something about where churches should be putting their efforts," she noted.

The Sabbath and tithing are not cure-alls. But employed as God intended, they can give us a distinct advantage in handling some of the leading causes of personal and family stress.

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—EUGENE F. DURAND

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## WORLD CHURCH

**Balut Baptism—a First in the Philippines.** Thirty new members joined the Adventist Church in August during the first baptism ever held on Balut Island. The island was one of the locations designated by the South Philippine Union Mission as an unreached territory.

**Opportunity Knocks for African Medical Students.** Under a new agreement reached between Loma Linda University, the Africa-Indian Ocean Division, and the University of Ife, Nigeria, medical students recommended by AID will not have to take the Nigeria Joint Admissions and Matriculations Board examination, which is normally given on Sabbath. The University of Ife will reserve at least six places for Adventist students each year.

**Italian Adventists Attack Alcohol Ads.** Adventist leaders recently submitted to the Italian parliament some 65,000 signatures supporting a bill against high-way advertisement of alcoholic beverages.

**Chile Adventist College Celebrates 80th Anniversary.** Chile Adventist College recently celebrated its eightieth anniversary with the completion of a new library and the laying of a cornerstone for a new administration building.

**Salvador Quake Shakes Church.** As many as 1,000 Adventists have been affected by the October 10 earthquake in El Salvador, according to Ralph Watts, Jr., president/executive director of Adventist Development and Relief Agency International. One member is reported dead and another is missing. The quake also destroyed three Adventist churches and damaged others.

ADRA responded with a team of volunteers and \$150,000 of supplies including clothing, tents, medicines, and blankets. Fifteen ADRA clinics, like the one shown below, are providing health care for approximately 900 people each day, and volunteers prepare food for 3,000 people daily.



**To New Position.** Guy Valleray, former Africa-Indian Ocean Division secretary, to become associate ministerial secretary for the Inter-American Division.

## NORTH AMERICA

**Dayton Crusade Nets 25 Converts.** Pieter Barkhuizen, Ohio Conference evangelist, baptized 25 new members as a result of his campaign for the Dayton Far Hills church. Several more candidates are being readied for a future baptism, according to Ronald Thompson, Far Hills pastor.

**Illinois Seminars Draw 250 Visitors.** More than 250 visitors attended 11 Revelation seminars being conducted by students enrolled at the North American Division Evangelism Institute. The seminars are conducted in the 100-member Glen Ellyn church in the western Chicago suburbs.

**Chicago Crusade Brings Baptisms.** Evangelist George Rainey baptized 151 new converts during his Your Bible Speaks crusade in Chicago.

Fred White, Lake Region Conference ministerial director and crusade coordinator, is pastor of the yet-to-be-named church.

**Church Growth Booming in Baltimore.** Membership at First Church, Baltimore, increased by more than 20 percent in the past two years. Membership had declined from 400 to 250 between 1970 to 1985. Now the membership totals 309.

In September, 23 new members joined the church as a result of an evangelistic campaign conducted by Pastor Gerard Dis. Seventeen more individuals are preparing for baptism.

**New York Mayor Celebrates Ephesus Centennial.** New York City mayor Edward Koch, a nationally known politician, led a long line of special guests during the centennial celebration at Ephesus Church, September 28 to October 4. Andrew Stein, New York City Council president, proclaimed that week Seventh-day Adventist week.

**Fair Outreach Fares Well in Oregon.** More than 22,000 visitors to the Oregon State Fair recently took health tests provided by the Oregon Conference health van, while others signed up for information on Adventist literature in a booth staffed by literature evangelists. New to the fair this year was a recruiting booth for Pathfinders, who were seeking new members for conference clubs.

**Washington Area Pastors Meet.** Nearly 200 Adventist and non-Adventist pastors met at Columbia



Union College for a ministerial meeting hosted by the Potomac Adventist Book Center September 16. Highlights of the meeting included a devotional message by Dr. Richard Halverson, chaplain of the U.S. Senate, and free copies of the New King James Version, published by Thomas Nelson Bible Company.



### Health Components Merge.

The board of directors for the Adventist Health System/U.S. recently announced that two of its five divisions, AHS/North and AHS/Eastern and Middle America, will merge their operations. The new, yet-to-be-named division will operate 30 hospitals and several health related companies in 27 states.

As an interim step in the merger J. R. Shawver, president of AHS/Eastern and Middle America, was named AHS/North president.

"The reason for the merger is twofold," Shawver explained. "We want to increase productivity and decrease overhead."

**LLU Aids School District in Combating Truancy.** Loma Linda University's Department of Social Relations recently received a \$160,000 grant from the Banning School District in California to help reduce truancy and dropout rates in grades K-12.

The university will provide family counseling to help families work out methods to reducing the truancy and dropout rates.

**Spring Valley Students Honored.** The National Merit Scholarship Program designated three Spring Valley Academy seniors for honors. Anya Jabour, a semifinalist, scored in the top 15,000 of more than one million students taking the merit scholarship examinations.

Gary Case and Joel Stoia, designated commended students, scored in the top 50,000.

**Publishing Team Beautifies Park.** About 75 employees from the Review and Herald Publishing Association volunteered their time to beautify three areas in the Hagerstown, Maryland, city park. The project, dubbed A Day in the Park, was the focus of the publishing house's annual community activity.

**WOCG-FM Opens Its Doors.** WOCG-FM, the Oakwood College radio station, held open house September 28. More than 150 people registered and toured the facility. Station officials recently installed a new 25,000-watt Harris-Lanier transmitter, replacing the former transmitter, which was struck by lightning.

### Annual Sacrifice Offering Set for November 8.

The 1986 Annual Week of Sacrifice Offering, which is used for the World Mission Fund, will be collected on November 8, the closing Sabbath of the Week of Prayer. The offering goal is \$3.5 million.

### Andrews Enrollment Inches Up.

Student enrollment at Andrews University totaled 3,053 for 1986, an increase of 21 over last year's enrollment. That figure represents the second largest enrollment ever at Andrews. The full-time equivalent on campus is up by 110 to 2,367, over last year's 2,257.

## ALSO IN THE NEWS

**China to Restore Church Buildings.** Christian churches in China that have been used as factories and schools for the past 20 years will be restored as church buildings by 1987, according to a Christian Church (Disciples of Christ) official.

Mary Kay Hobbs, education consultant for the Disciples, says that the Chinese government's growing tolerance of Christianity is evident by the return of these buildings to houses of worship.

### Boesak to Head Mixed-Race Church.

Allan Boesak, 39-year-old anti-apartheid activist, was elected head of South Africa's mixed-race Reformed Church.

Political observers see Dr. Boesak's election as a sign of growing radicalism in the "colored" branch of the Dutch Reformed Church.



RNS PHOTO

**Barclay Bible—a Russian First.** The late William Barclay's "Daily Study Bible" has become the first Protestant commentary in the Russian language. Three Baptist agencies and a Mennonite group cooperated in the seven-year \$350,000 project.

## CHURCH CALENDAR

- Nov. 8** Annual Sacrifice Offering
- Nov. 10** Christian Record Braille Foundation constituency meeting starts at 10:00 a.m., General Conference, Washington, D.C. Joel Tompkins, vice chairman; V. L. Bretsch, secretary.
- Dec. 1** NAD Women's Commission starts in Loma Linda, California.

By now we've grown accustomed to their faces. Dull, heavy eyes, flies around the nose and mouth, lesions on the skin, and outlines of the skull just under the surface. The faces of the starving gaze at us from ads, brochures, television, and books until we hardly know where to look.

Those faces vividly remind us that humans are fragile and life is hard, very hard, for most of the human race. We need to keep those faces in front of us, because most of us cannot imagine being hungry all day, every day. For more than a billion people this is the reality of life.<sup>1</sup>

Most of us have no firsthand experience with the devastating effects of malnutrition on infants and young children. Yet in some countries more than 60 percent of the children under 5 years of age die from malnutrition.<sup>2</sup> A total of 242,000 people die of starvation every week.<sup>3</sup> That is as many as died in China's worst natural disaster in modern history—a terrible earthquake in 1976.

Chronic hunger and malnutrition are not the only problems the starving face, however. They are just the most visible symptoms of a deeper disease. Like a virus, poverty, disease, hunger, and oppression work together to attack the victim. Once these circles of despair are established in a society, they are difficult to root out. New economic, political, and environmental factors become part of the structure of a culture. One study notes that "thousands die of diseases they would not have had, or which would not have been so serious, had they been better nourished. Tens of thousands of children die . . . partly because they are not given enough food to eat. Hundreds of millions of people . . . are living below any definition of an adequate human diet."<sup>4</sup>

But hunger can be overcome. Diseases can be isolated and even stamped out. Political oppression can be resisted and transformed. The effects of poverty can be healed.

Changes are possible when people become aware of the problem. Not just

# NEEDLESS HUNGER IN A BOUNTIFUL WORLD



ADRA/RAY TETZ

in seeing that hunger is a problem—most everyone would agree to that—but in understanding some of the reasons why so many people are chronically hungry and malnourished.

Half the world's hungry people live in five countries—India, Bangladesh, Nigeria, Pakistan, and Indonesia. The elimination of hunger in India alone would end the problem for fully a third of the world's hungry people.<sup>5</sup>

## Why Hunger?

Why is there so much hunger and poverty? There are many reasons, but four stand out.

**1** One reason often given is the phenomenal rise in the population of underdeveloped countries. If there were only 100 people in the world today, 59 of them would live in East Asia, Middle South Asia, and Africa.<sup>6</sup>

BY BARRY L. CASEY



That means the majority of the world competes for food and space. It might seem that a simple solution lies in having fewer children. That would solve many problems, but it wouldn't explain why much of the world continues to have large families.

In many underdeveloped nations children are vital to the survival of the family. In countries where crop growing is the main source of work and food, children are seen as an economic necessity. The poor have a high birthrate because they must make up for those children who are born dead or who die shortly after birth. For example, the life expectancy of people

mountains, deserts, jungles, and ice. And when we realize that much of the remaining land in a given country is often in the hands of a few powerful people, we can see that basic necessities can be difficult to come by.

For example, famines are dramatic and highly visible disasters that affect millions of people for years to come. During a famine, food may actually be present, but large segments of the population may not have the resources to get to it. Political factions may control its distribution or the government may lack the transportation facilities and the planning strategy to store and distribute the food

50 percent of the total working population are landless poor who work for others.<sup>9</sup> Because their labor is seasonal and because they have little or no income during the rainy months, many land workers face severely restricted diets for months at a time. Then too, in the lean season, when market prices are highest, most poor families cannot afford to buy the very food they helped to produce, nor do they have the facilities to store the grains and vegetables. Caught in this vicious circle, the worker often mortgages his future to the landlord in order to get food for the present. When the growing season begins again, the laborers start deep in debt.

Other factors threaten those who are sharecroppers or who own small farms. In some isolated areas of African or Latin American countries, seeds, tools, and equipment are often scarce or far too expensive. Roads are impassable during certain times of the year, making it difficult to get produce to the markets. Soaring inflation may make it impossible for the small farmers to get credit or bank loans. The service people in farming communities—the barbers, shopkeepers, construction workers, craftsmen, whose livelihood is dependent on the economic fortunes of the farmers—also suffer in a ripple effect.

In such situations the margin for error is disastrously narrow; a community can be crippled and its people hit with the long-range effects of hunger and malnutrition by a single famine, drought, or social upheaval, which interferes with the normal production and distribution of food.<sup>10</sup> Small farmers may be forced to divide and sell their land just to buy food. Most often, there are large landholders or moneylenders (often the same person) only too ready to take advantage of them and buy their land at below-market prices.

This, of course, continues the downward spiral that inevitably results in servitude to the landholders, the end of financial independence for that family, and the real possibility of slow starvation.<sup>11</sup>

In many countries the land-development movements represent both



**Far left: At this mother-child health project in Khartoum, Sudan, ADRA works with government officials in growth monitoring, mother education, immunizations, and oral rehydration therapy. Left: At this village south of Babati in Tanzania, ADRA has provided water through a deep-water well. Previously the people had to walk two miles for water. ADRA has constructed 80 such wells in the past two years. Below: At the Rukungiri Dispensary in Rwanda, mothers and their children receive food aid in exchange for their participation in the mother-child health program.**



in more-developed countries is 71 years; for most people in the world, however, the average is 52 years.<sup>7</sup> The poor die earlier and in greater numbers, so they need more children to help work the land, care for the others, and support their parents when they grow old and feeble.

**2** A second cause of hunger is the lack of natural resources. Land suitable for growing crops and for habitation is surprisingly scarce. Most of the globe is covered with water,

properly. Yet famines account for only a small percentage of deaths by starvation. Most who starve to death are victims of *normal* hunger caused by undernutrition, malnutrition, and the body's inability to absorb nutrients.<sup>8</sup>

**3** A third cause involves economic and political inequity. A cruel irony is that many who produce food are often the most hungry and malnourished. In some densely populated countries, where agriculture is the primary industry, between 25 and

hope and despair for the landless poor. The hope lies in gaining enough land to support their families and sell their produce; the despair lies in the fact that most of the land is in the hands of a small percentage of wealthy families or is owned by multinational corporations.

## Your Church Is Fighting Hunger

Through the Adventist Development and Relief Agency (ADRA), the Seventh-day Adventist Church is fighting hunger, seeking to provide lasting change in developing countries. Every ADRA development project fights hunger and poverty, giving the poor a helping hand as they help themselves. The following is a sampling of ADRA projects:

- As an incentive to attend mother/child health-care classes, mothers receive food rations. ADRA's mother/child classes teach women to monitor their children's growth, to treat sickness (especially killing dysentery), to plan their families, and to provide good nutrition from food sources available. Children are immunized against five major diseases; mothers, against tetanus.

- Last year 125 miles (200 kilometers) of roads were built in projects sponsored by ADRA/Rwanda. The roads facilitate transportation and thus commerce. Workers were paid in food rations.

- Over a period of 12 months ADRA shipped enough seeds to plant 118,605 vegetable gardens, which could feed 474,780 people for several months.

- Dry-season gardening instruction in Zangum, Ghana, enabled 60 farmers to increase their annual income a minimum of 200 percent.

- During 1985 more than 100,000 gardens were planted in Ethiopia as

4 A fourth reason is that much relief work treats the effects rather than the causes of hunger and poverty. While airlifting food to starving victims of a famine is absolutely vital, a long-term strategy looks to development of flood control, crop rotations, more efficient



**Farmer enjoys produce from the Solusi Scientific Gardening Project.**

a result of ADRA's Operation Seed for Life.

- The Solusi Scientific Gardening Project in Zimbabwe has trained more than 295 students in agriculture. Farmers using project manager Jim Rankins' innovative methods of making compost achieve yields comparable to inorganic farming methods, without the high cost of commercial fertilizer. Some 21,000 villagers have been trained by course graduates. The average income of trained farmers has increased nearly three times. Since the garden has been in operation at Solusi College, supplementing the students' diet, the school nurse claims that she sees only 1 percent of the student body each day in the clinic; previously approximately 10 percent were sick each day.

- More than 3,800 vegetable gardens were planted in an ADRA/Peru project. The head agriculturist at the University of Puno told ADRA/Peru director Dwight Taylor that ADRA had completely changed the thinking about agriculture in the highlands; the people, previously dependent on grains, potatoes, and meat, learned to supplement their diet with all kinds of vegetables.

use of water, and better distribution of land, equipment, and supplies. These are the kinds of solutions that take time—years in most cases—but they are essential in helping the poor to break the cycles of hunger, disease, poverty, and oppression.

Development work involves becoming part of the local community, learning the language and the ways of the people, teaching them to identify the problems, and to lead in helping them to plan for the future and to work more efficiently in the present. Developing such skills is like training for a marathon as opposed to training for a 50-yard sprint—each situation calls for different strategies and strengths.

How can we help? First, by becoming aware of the problems and their causes. The hungry are hungry not because they are lazy or stupid, but because certain real and identifiable factors in their situations have combined to make and keep them chronically hungry, malnourished, and poor.

We can use the many resources available on hunger and poverty such as films, books, newspaper and magazine articles, and national and local organizations. Second, we can support relief and development organizations through contributions of time and money.

Hunger and poverty have real causes and real solutions. It's up to us to find the ways to end such evils—together. □

### NOTES

<sup>1</sup> The Hunger Project, *Ending Hunger: An Idea Whose Time Has Come* (New York: Praeger Publishers, 1985), p. 8.

<sup>2</sup> *Ibid.*, p. 9.

<sup>3</sup> *Ibid.*

<sup>4</sup> *World Hunger: A Christian Appraisal*, Report of the Fourth Meeting of the Advisory Group on Economic Matters, Washington, D.C., October 5-8, 1981 (Geneva: World Council of Churches, 1982), p. 8.

<sup>5</sup> The Hunger Project, p. 7.

<sup>6</sup> *Ibid.*, p. 23.

<sup>7</sup> *Ibid.*, p. 17.

<sup>8</sup> *Ibid.*, p. 15.

<sup>9</sup> *World Hunger*, p. 10.

<sup>10</sup> *Ibid.*, pp. 11, 12.

<sup>11</sup> Betsy Hartmann and James K. Boyce, *Needless Hunger: Voices From a Bangladesh Village* (San Francisco: Institute for Food and Development Policy, 1979), pp. 25-27.

Barry L. Casey is a free-lance writer and editor living in Takoma Park, Maryland.

# ARE YOU HOOKED ON YOUR OWN ADRENALIN?

Just because you like it  
doesn't mean it's good for you.



DAVID B. SHERWIN

**L**ike many women today, Janice, 32, is trying to combine a career with parenting. Married to a businessman, she has two sons, ages 8 and 6, and attends graduate school for a degree in social work.

It is Monday morning, and Janice is

trying to get the family off to work and school so she can get to her class on time. This particular morning is a bad one. She stayed up late the night before, working on a term paper, and didn't get enough sleep. The boys are noisier than usual and also slower in

dressing themselves. Janice gets angry, loses her patience, and yells at them a little. They pay no attention, so she yells louder: "You're going to make us all late today!"

Her husband, Bill, still in his pajamas, appears on the scene. "Come

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**BY ARCHIBALD HART**

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on, Janice, it doesn't matter—they're only little boys," he says.

"It matters to me!" she screams.

Jack is a hardworking, highly driven attorney and, at 34, is considered tops in his field. He loves his work, savoring the thrill of each new challenge. He is happiest when a crisis or emergency requires him to work intensely on a special project.

If you ask Jack whether he experiences stress, he quickly denies it. He's happy. He's in good shape; he plays handball three times a week. He enjoys his young family and spends time with them. He would insist there is nothing in his life to cause him stress.

Then in the early hours one morning Jack is awakened by an uncomfortable feeling in his chest. His heart seems to skip beats, and he breathes rapidly but has difficulty getting enough air. An intense panic sets in; he wonders, Am I having a heart attack? He lies still and quiet, not wanting to alarm his wife. After a while the bad feeling passes, and he finally falls asleep.

The next day Jack decides to see his doctor for a checkup. No, he wasn't having a heart attack. Yes, he is in good health, except his blood pressure is up.

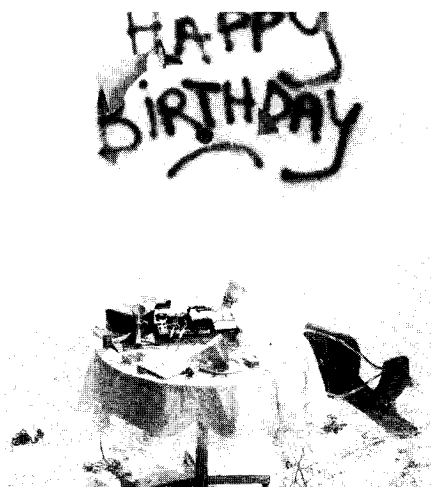
"What's wrong then?" he asks.

"You're under too much stress," the doctor tells his puzzled patient.

Both Jack and Janice are experiencing a panic disorder that is increasingly affecting both men and women. It is brought on by the overexcitement of the body's stress-response system. And this overexcitement can be caused just as easily by doing something pleasurable as by experiencing something painful or unpleasant. The thrill of getting married or watching the home team win can produce as much stress as struggling to meet a publisher's deadline or facing an angry boss. Strangely enough, the body really can't tell the difference.

In fact, some experts believe that the "happy stresses" in life are more likely to lead to high adrenaline flow. This is significant since many challenging, pleasurable demands (such as a high-pressure job or the competi-

## Quit acting as if life were a 100-yard dash.



ing needs of our children) stay with us a long time. We even come to depend on them for a sense of fulfillment. But like water dripping on a stone, they may eventually wear us down.

### Addicted to Adrenalin?

This dependency on certain "exciting" activities, hobbies, and challenges has something in common with well-known addictions such as alcoholism or drug abuse. Excitement is a drug addiction—only the drug is from within, not outside, the body.

That is, it's actually possible for us to become addicted to our own adrenaline! The addiction starts when the body produces large amounts of adrenaline and related hormones under conditions of stress. This adrenaline creates a surge of energy to help the body respond to the stressful challenge. And this surge often feels good! Pain is suppressed, and we feel excited and powerful.

Because the adrenaline response can be intensely pleasurable, however, it is possible for us to actually become hooked on the "adrenalin high" to the

point that we crave it again and again. We learn to psych ourselves up to a high level of adrenaline arousal with certain actions and attitudes just to feel good.

The idea of adrenaline addiction has important implications for how we respond to stress, because the very adrenaline that gives us a high is also the drug that causes us distress when used to excess. If we do not learn to back off from our adrenaline highs, the very pleasure we derive from even healthy endeavors can be a slow form of self-destruction.

Many Christians would be shocked to discover they are hooked on their own adrenaline. They abhor the idea that some medication or artificial stimulant would ever bind them in its clutches. Yet they are oblivious to a dangerous addiction that can develop without their even being aware of it.

How do you know when you are addicted to your own adrenaline? A good sign is having one or more of the following reactions concerning a specific activity:

- You would rather engage in your activity than sleep.
- When you stop your activity you feel very unhappy.
- You feel excited or encouraged only when you engage in your activity; at other times you feel "low."
- Whenever you feel depressed you turn to your activity to make you feel better.
- You fantasize a lot about your activity when you are away from it.

The more you can answer yes to the above statements, the greater the likelihood that you are hooked on the adrenaline high that activity gives you.

### The Workaholic High

It is especially easy for many of us to get hooked on the challenges of a job or career, because attachment to a career is so highly valued in our culture. While "workaholicism" can sometimes mask home problems or basic insecurities, most often it is an addiction to the adrenaline surges brought on by challenge and competition.

Competition is as much a part of the American way of life as baseball and

# **S**tress can be caused just as easily by doing something pleasurable as by experiencing something painful.

apple pie. Schools and businesses depend on and utilize the high that a challenge can create. But there is a black lining to this euphoric cloud. Stanley Sunderwirth, a prominent biochemist, says we are "drugging ourselves" into an artificial existence. The short-term effect is pleasure—but the long-term effect may well be stress disease.

However, it is never too late to start controlling the abuse of your body's defense system. Even if you are an "adrenalin addict" with advanced heart disease—or you have already experienced a heart attack—you can promote healing and prevent further damage by learning to manage the behavior that creates the problem in the first place.

Each of us needs to discover the specific adrenalin-reducing tactics that work best to relax the mind and body. Many people have found the following tips helpful:

1. **Talk audibly to yourself.** Tell yourself to calm down, to quit acting as if life were a 100-yard dash. Remind yourself that you are just a part of a bigger whole. If you stop playing Messiah, you will have considerably less stress.

2. **Practice conscious physical relaxation.** You must allow your body to unwind so that healing and restoration can take place. One way to help your body relax is to exercise regularly. Appropriately tailored to age and level of fitness, exercise can improve not only your physical health but also your prayer life, mood, and general feeling of self-esteem.

3. **Remember that frantic behavior does not guarantee success.** Though society sometimes rewards us for our hurriedness, real happiness and long-

term success in a job or at home come only from keeping everything in proper perspective.

4. **If you feel you must succeed in the situation before you, ask yourself, "Is the price I must pay really worth the benefit?"** The answer will probably help restore a sense of balance and remind you of long-term goals and values.

5. **Learn to deliberately slow down.** Develop the ability to choose to go slow when you need to. What's the real hurry? Few friends, fellow workers, or superiors will increase their respect for you because you hurry. If anything, most would be more trusting if you slow down.

6. **Quickly resolve those emotions that are adrenalin "biggies":** anger, resentment, frustration, irritation, and excitement. Apologize if you are wrong. Bury your hurts that are a result of oversensitivity, and forgive those hurts that are due to others' insensitivity or cruelty.

7. **Review your life goals.** Ask, "Is the challenge before me absolutely necessary to my life goal?" God

should have a place in that goal; consider whether He would want you to be destroyed in your quest for success.

8. **Look closely at the faces of those around you.** Do they seem like friends or foes? Are you forgetting that they are people also, with rights, longings, and aspirations, with a need for love? Have you slowed down enough to really understand your children? Do everyone a favor by easing up your demands on them. When you do, a sense of peace will be restored.

9. **Relax your expectations and enjoy the world around you.** Recover your total personality and poise. Try to be gracious, and keep your perspective about what is really important and necessary.

Perhaps the best and most timeless advice for alleviating an adrenalin high is that given by Jesus 2,000 years ago: "So my counsel is: Don't worry about things—food, drink, and clothes. For you already have life and a body—and they are far more important than what to eat and wear. Look at the birds! They don't worry about what to eat . . . for your heavenly Father feeds them" (Matt. 6:25, 26, TLB).

*Dr. Archibald Hart is dean of the Graduate School of Psychology at Fuller Theological Seminary in Pasadena, California, and author of Adrenalin and Stress, from which this article is excerpted. Used by permission of Word Book Publishing Company.*

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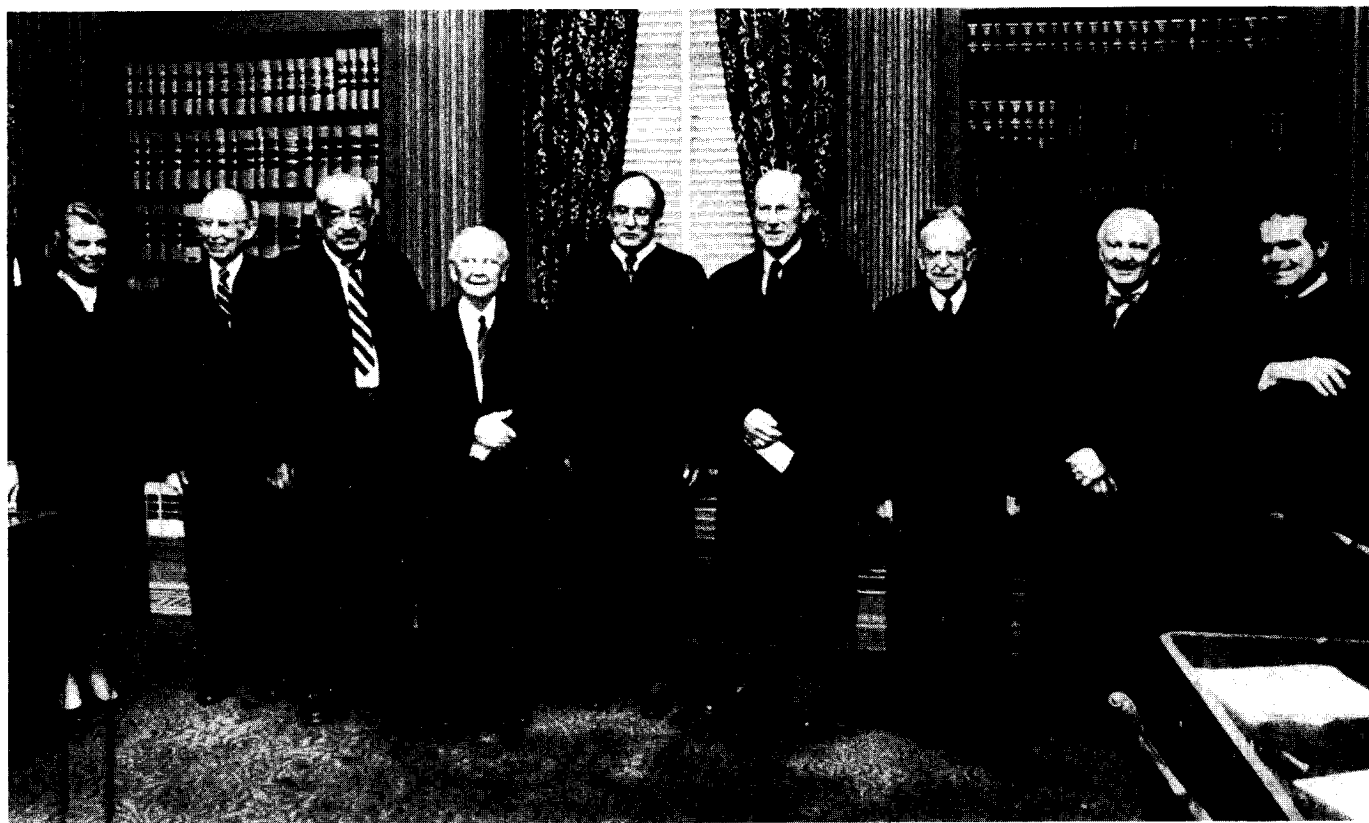
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# THE NEW SUPREME COURT

**How will the new Court affect Adventists and other Christians?**



ASSOCIATED PRESS

**T**he first Monday in October is an important day in Washington, D.C.; it signals the opening of the new term of the United States Supreme Court.

This year a Court with a newly elevated chief justice (William Rehnquist) and a new associate justice (Antonin Scalia) will confront at least 19 church-state cases, some of which will become historic decisions. How will the Court's personnel changes affect these decisions? The answer

involves both the powers of the office and the personalities of the men involved.

The chief justice is merely first among equals on the Court. To sway his often fiercely independent colleagues, the chief must be both collegial and intellectually forceful. By all accounts, former chief justice Warren Burger was seldom either. William Rehnquist excels at both, and his new office gives him a heightened ability to persuade his colleagues.

Rehnquist's church-state philosophy was most clearly stated in his dissenting opinion in *Wallace v. Jaffree*, the 1985 school prayer case from Alabama. In that opinion, which Rehnquist clearly hopes will become the blueprint for a thorough reassessment of church-state law, he urged the Court to scrap Thomas Jefferson's metaphor of a "wall of separation." He argued that the intent of the framers of the U.S. Constitution "did not require government neutrality between reli-

**BY MITCHELL A. TYNER**

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# Until one more Supreme Court vacancy arises, the balance in ideology will remain the same.

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gion and irreligion, nor did it prohibit the federal government from providing nondiscriminatory aid to religion. There is simply no historical foundation for the proposition that the framers intended to build a wall of separation."

The church-state philosophy of Antonin Scalia is unclear. During his four years as a federal judge he has not written a major church-state decision. Yet it is generally assumed that his votes will track Rehnquist's, as his opinions on a wide range of issues closely conform to those of the president and the chief justice.

## Ideological Balance

While Rehnquist's church-state views are revolutionary, change at the Court will be more evolutionary. The departure of Warren Burger and arrival of Scalia means trading one conservative vote for another. Until one more vacancy on the Court arises, the balance in ideology will not change.

On October 6 the justices shifted their physical positions (the most-junior justice is seated on the Court's far left, the next-junior justice to the far right, etc.), but their philosophical positions—and the balance among them—are unchanged. So the following trends observed in recent years will probably hold true this year as well.

■ First, it appears that the Court is far more interested in the broad place of religion in American society than in the problems encountered by individuals as they translate their beliefs into action. Since 1982 the Court has accepted for review approximately 45 percent of the cases brought to it under the First Amendment's establishment clause, but only 15 percent of those

brought under the free exercise clause. Although both figures are higher than the average for all cases presented for review, they reflect a national resurgence of majoritarianism and corresponding decrease in emphasis on the individual and on minority rights.

■ Second, the court does not want to become involved in the internal affairs of churches. Recently, more than a dozen cases involving ownership of church property when a local congregation separates from its parent denomination have been presented. None has been granted review. Last term the Court declined to hear *Rayburn v. General Conference of Seventh-day Adventists*, thus affirming a lower court ruling that the selection of ministers by a church is beyond the jurisdiction of secular courts.

■ Third, this Court gives great deference to governmental authority. During the 1985 session, the Court acted in 33 church-state cases. In 31 of those cases the government's position prevailed. Only twice did the Court countermand the decision of another governmental entity.

These trends will affect the Court's actions in the religion cases now before it. Many of those cases will be of wide public interest. Some are of special interest to Seventh-day Adventists.

## Accepted for Review

The Court has already accepted four cases for review. One, *Hobbie v. Unemployment Appeals Commission*, was initiated by the General Conference Department of Public Affairs and Religious Liberty. Paula Hobbie, after accepting employment requiring Saturday work, became a Seventh-day Adventist. She then

declined to continue Sabbath work, was fired, and was denied unemployment compensation.

In the 1963 case of *Sherbert v. Verner*, the Court said that a similar denial was unconstitutional, and that only a "compelling state interest"—an interest of the highest magnitude—can justify a governmentally imposed burden on the free exercise of religion. The state argues that whereas in *Sherbert* the employer changed the conditions (adding Sunday work), making the employment religiously unacceptable, in this case Hobbie should not receive benefits because she was the "agent of change"—she accepted new religious beliefs after beginning employment. We who represent Hobbie will assert that to protect only those religious beliefs held before employment and not those subsequently acquired is unconstitutional. Oral argument for the case is set for December 10.

In *Ansonia v. Philbrook* the Court will address the issue of conflicts between religious belief and employment schedules. Hopefully it will clarify the responsibilities of both parties where more than one method of accommodation is possible. This case involves a member of the Worldwide Church of God who needed six days off to observe special holy days, not the weekly Sabbath.

*Aguiard v. Felton* challenges a Louisiana statute requiring public schools presenting evolution to give equal time to creationism. All lower federal courts that have considered the issue have held such statutes to be an impermissible establishment of religion, as creationism is inherently religious in nature. But since this case comes to the Court from a summary judgment proceeding rather than a full



hearing on the merits of the case, the Supreme Court may return it to the district court for a complete trial.

The most recent case granted review, *Board of Commissioners of Los Angeles International Airport v. Jews for Jesus*, questions whether an airport concourse is an open public forum, where free speech—including religious witnessing—must be given great latitude. Lower federal courts have held that it is such a forum.

### Other Cases Filed

Also of interest are several cases filed but not yet granted review. Two of these, *Bishop v. Amos* and *United States v. Amos*, challenge the constitutionality of an exemption in federal law that allows religious groups to give employment preference to their own members without being subject to charges of religious discrimination.

The government's position, that such an exemption is permissible only when the job is purely religious in nature, is of obvious importance to Adventist educational institutions,

which rarely hire non-Adventists, and to Adventist hospitals, which reserve top management spots for church members.

Three cases are attempts to clarify long-running conflicts over symbolic support of religion by government. *Karcher v. May* involves a New Jersey law permitting a "moment of silence" in public schools. *Birmingham v. ACLU* and *St. Charles v. ACLU* challenge lower court decisions forbidding Christian symbols displayed on public buildings at Christmas. In all three cases lower courts have found an impermissible endorsement of religion by government.

The media will likely give more attention to *American Baptist Churches v. Reagan*, which challenges the appointment of a United States ambassador to the Holy See. It is considered unlikely that the Court will be willing to place any restrictions on the President's constitutionally granted power to conduct foreign affairs.

Two cases were denied review on

opening day. The much-publicized case of *Baker v. Abortion Rights Mobilization* questioned the right of various groups and individuals to bring suit demanding that the government revoke the tax exemption of the Roman Catholic Church because of its political activities against abortion. By refusing to hear the case, the Supreme Court sent it back to the lower court for a complete trial. In denying review of *Patzer v. North Dakota*, the Court upheld the criminal conviction of a Seventh-day Adventist pastor, among others, for teaching his children in a home school not authorized by the state.

Decisions are expected before July 4, 1987, in those cases selected for review before January 1, 1987. Cases selected after that date will be decided during the next term. □

Mitchell A. Tyner is an associate director and legal counsel for the Department of Public Affairs and Religious Liberty of the General Conference.

## CHILDREN'S CORNER

# FOODS OF THE BIBLE



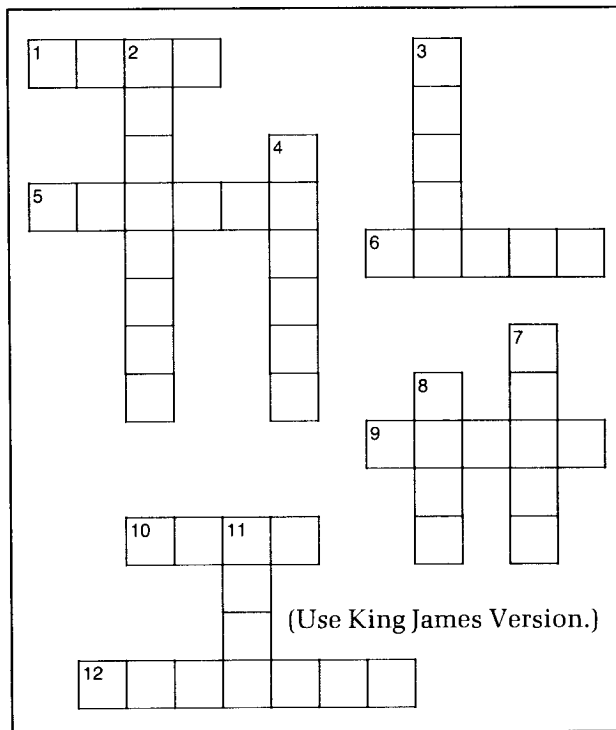
### ACROSS

1. Judges 4:19
5. Isaiah 7:15
6. Proverbs 20:13
9. Solomon's Song 4:11
10. Matthew 7:10
12. Luke 13:19

### DOWN

2. Genesis 25:34
3. Genesis 49:11
4. Leviticus 23:13
7. Psalm 65:13
8. Psalm 81:16
11. Matthew 5:13

Answers on p. 28.





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MY FAITH, MY LIFE

# 9 WHAT CHRIST'S LIFE MEANS TO ME

## On His life, death, and resurrection



**The Life, Death, and Resurrection of Christ. In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection,**

God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator.

This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming.

The resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (John 3:16; Isa. 53; 1 Peter 2:21, 22; 1 Cor. 15:3, 4, 20-22; 2 Cor. 5:14, 15, 19-21; Rom. 1:4; 3:25; 4:25; 8:3, 4; 1 John 2:2; 4:10; Col. 2:15; Phil. 2:6-11.)

Few could fly into the city of Rio de Janeiro, mountain-ringed jewel set amid the azure blues of Brazil's white-capped Atlantic, without a gasp over the unique and exquisite grandeur of it all. But as suddenly, the natural beauty is overshadowed by the daring placement and supremacy of the towering figure of Christ on a peak overlooking the city, the ocean, and the world beyond.

For me, that scene illustrates how the life, death, and resurrection of my Lord—Jesus, the Christ—have come to dominate my thinking, my experience, my limited knowledge of the eternal, unchanging God.

### The Pedigree

My Seventh-day Adventist pedigree conceitedly comes to mind whenever I remember Paul's recital of his Hebrew-Greek pedigree. And it has been easy to be unduly proud of my British Adventist family. But that is nothing and I am nothing when I pause to look up to the cross of Christ—towering above all human history, human achievement, and churchly endeavor.

Like Paul and those Jews who became his Christian brothers and sisters, we Adventists have a deep

devotion to the law of God. Although we no longer offer the sacrifices that were the heart of the ancient Hebrew law, we have a host of our own Christian activities, responsibilities, and observances. These can as easily pass for works of obedience, and we can as easily feel soul-saving merit in their observance. But the gifted apostle came to see his works as trash when viewed against the light shining from the life and death of Jesus.

It seems absolutely human to turn any activity or forgoing of an activity into some ground for commending ourselves to God. So the Jews took the very animal sacrifices whose blood foreshadowed the shed blood of Jesus and, losing sight of the reality symbolized, sought acceptance with God by multiplying the offering of the symbols.

### Similar Terms

I once understood my acceptance with God in similar terms. Checklist religion became my reality, and the cross of Jesus faded into the background. Then a follower of Jesus from Denmark moved into my sphere of life. His English was limited, but his righteous halo shone with genuine brilliance. He became my model. I

BY GORDON M. HYDE

tried harder and harder to be like him. Self-evaluation brought self-congratulation. The pearly gates not only looked closer, but were they not swinging open a little?

Then one evening some little snag in the warp and woof of college life threw my beautiful schemes and skeins of righteousness into a tangle. How does my foreign model manage to look so good? I wondered. How did he succeed so well, so consistently? I decided to ask him.

He did not tell me what I expected, nor what I at first thought I needed. He spoke only of Jesus—His life of perfect obedience, His righteousness, His agony in Gethsemane and on Calvary, and the triumph of His empty tomb.

With reluctance I began to listen, to hear, to grasp, to believe, to claim. I began to comprehend that Christ was treated as I deserve so that I might be treated as He deserved. He suffered for my sins, in which He had no share, so that I might be counted righteous in God's sight because of Christ's righteousness, in which I had no share. He suffered the death that was mine—death without comfort of the presence of God—so that I might receive the life that was His. With His stripes I am healed. (See *The Desire of Ages*, p. 25.)

So what did this new understanding do for me and my attempts to meet the unchanged commands of a righteous God? The amazing fruitage of this *all-for-free* faith was a new and deeper level of obedience. God's will became a delight, the Word of God a feast, the body temple more fully the dwelling place of the Spirit of God. And I felt peace.

### Resurrection Power

Gratitude to God and joy in the Lord turned previously arduous self-discipline into a delight. What seemed a God-imposed burden became a God-given privilege; self-righteousness became conscious unworthiness. What brought the change? The redemptive power of the blood of Jesus and the resurrection power of His personal Representative—the Holy Spirit.

In the Holy Spirit the helpless human soul has a new, inexhaustible,

# Their works were no longer the ground of their salvation, but its fruitage.

omnipotent power source. It is perfectly adapted to the human scene and need. And this power is resurrection power. In other words, the power operative in Christ when He rose from the dead, the power that will soon raise the saints of all ages from their beds in earth and ocean, can now raise us above the power of sin and death in our daily lives. Born from above by the purchase power of Jesus' cross and the indwelling Spirit, we have new life—we are new lives—in Him.

With deepening gratitude and clearer perception, I began to learn that the path I had been following to the cross was one all of God's children had traveled. Luther, Bunyan, Zwingli, and Wesley had each labored to please God in his own righteousness. Each learned the emptiness of those human endeavors. Making that discovery prepared them to accept the justifying righteousness of Christ by faith. And then their works deepened and multiplied, no longer as the ground of their salvation, but as its fruitage. We in Him. He in us. The relation is double and reciprocal.

### Deeper Realities

These were some of the early glimpses of the meaning of the life, death, and resurrection of Jesus that transformed my life. But that was not all. Understanding motivates experience, and experience deepens understanding. Over the years I have caught newer and deeper realities of my Lord.

I came to see that some things may never be the same for Him since He clothed divinity with humanity. I came to sense that forgiveness was in the heart of God before He ever created the first creature with a will. The cross was in His heart. And that cross is only a glimpse of the pain that has been in God's heart since sin began.

I still don't know the fullness of the

risk Heaven took in permitting the Son to come to earth as a man. What if Christ had failed? Could He have failed? I assume we should all then be lost, but what of Him? What of the Father? What blessings would the Holy Spirit have to offer if Christ had failed?

How close did Christ come to failure? Or was Gethsemane only playacting? If He could see through to resurrection glory, why the thrice-trembled cup? Why the dying scene in the garden? Why the awful cry, wrung from the heart of the divine by the oppressive darkness of human sin—"My God, My God, why hast thou forsaken me?"

I think heaven risked itself when Christ risked Himself in redeeming a lost world and a threatened universe. What a selfless example, an inspiration to selfless living! But it was more. As the sacrificial system had reiterated from Eden forward, without the shedding of blood there is no forgiveness. The Godhead put Themselves at risk from before the foundation of the world in order to create us with a free will, thus in the image of God. And the cross was there in the heart of God from the outset. From eternity, I believe.

These are the deep things that the life, death, and resurrection of Christ mean to me—so far. But all through eternity—as with the Rio statue of Christ—I expect the cross of Christ to tower ever higher "o'er the wrecks of time." □



Gordon M. Hyde is chairman of the Religion Department at Southern College of Seventh-day Adventists in Tennessee.

# 7<sup>AM</sup> PRAYERS

BY KIT WATTS

## Sunday



The dilemmas we face distort our views and pressure our decisions.  
Lord, life is difficult.

Some of us know what it is to need good grades badly enough to cheat.  
Some of us know enough despair that we spend our Sabbaths seeking diversion rather than prayer.

Some of us have sought authenticity and affirmation by expressing our sexuality in ways that rob ourselves or another of dignity and respect.

Some of us have wanted things so desperately that we took them without paying the cost, and now we are paying the price.

Some of us have wielded our power for the common good, we said, but without real consent and without much mercy.

## Monday

For some of us, Lord,  
this morning has come too soon, too early, and too dark.

What awaits us in this day for which we feel unready?  
Will it renew our boredom? Give us grace to focus and persist.  
Will it surprise us with challenge? May we be eager to take it.  
Will it provoke our anger? Grant us calm and the spirit of Jesus.  
Will it arouse bitterness? Teach us to find perspective.

And if this day shall offer some moment of amusement, let us be ready to laugh; and if there is cheer, let us not forget to smile!  
Amen.

O Lord, let us know that You stand beside us  
not to judge but to save,  
that You are here not to point a finger but to lend a helping hand.  
Forgive us. Help us, we pray.  
Amen.



## Tuesday

Lord, the evil around us looms so large and our prayers are so puny that it tempts us not even to pray.  
We live with the nightmare of terrorism, the threat of nuclear disaster.  
We know of migrant workers whose sweat puts fresh apples and cabbage and berries on our tables, yet they are exploited and have no chance for justice among us.  
There are Blacks who years after equal rights laws still live in systemic deprivation.  
And there are women, whom some claim You made always and only to serve and be ruled by the desires and theology of others.

Evil is so large, Lord.  
It consumes the oxygen in the air we need to breathe.  
We can scarcely form these words to You.  
Hear the prayer, O Lord, that sticks in our throats.  
Help us believe in Jesus, who split the evil spell and burst forth in victory from the tomb.  
Give us words and hope and breath again.  
Amen.

## Wednesday



Thank You, Lord, for everyone who does an honest day's work.  
For those who perform their routines with care.  
For those who, in spite of small wages and no recognition,  
give their best because they give their work to You.  
Thank You for all those who make their work a form of prayer,  
and by doing so, make the quality of my life better.  
Help me to do the same.  
Amen.

## Thursday

Yesterday across the campus he shouted cheerily,  
"The sun is shining on you!"  
I had hardly noticed—blinded by its light and my eyes upon the ice  
that had but a moment ago tossed me facedown in the snow.  
Lord, the sun did shine on me, and someone took time to remind me of it.  
His voice was Your voice; the sun was Your sun.  
Thank You for the blessing—and for not letting me miss it.  
Amen.



## Friday

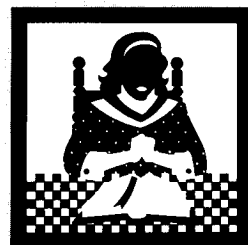
Some sorrows have no end.  
Our tears come, and come, and come again.  
Some losses are forever.

We wanted to believe otherwise.  
We wanted the terminally ill to live.  
We wanted our parents to be reconciled, not divorced.  
We wanted our children whole, not dissipated in a fog of drugs.  
We wanted the one we loved  
to make good on the tenderness  
and promises that now shall never be kept.  
Is there life beyond our years of grief?  
Will our sword-sharp anger find a safe sheath?  
Will our splintered-glass dreams bleed us to death?  
Will our ruined hopes disappear like mist into oblivion?

O Lord, our sorrow is great. Our faith is weak.  
Weep with us. Weep with us again, tonight.  
Amen.

*Kit Watts is periodicals librarian at  
Andrews University in Berrien  
Springs, Michigan.*

## Sabbath



Lord, You have promised to meet us in the stillness.  
That is hard to find, You know.  
We have class bells, beeping watches, and buzzing alarms.  
We have deadlines to meet and assignments to complete.  
Our appointment books are crammed full.

There are distractions, too:  
unexpected phone calls, errands for a friend,  
bad colds, not enough money, a mailbox filled with catalogs.  
People all around us want to play their music loud  
and hear a high-decibel late, late show.

Where is stillness, Lord?  
We don't always find it in worship or chapel or church.  
Those places are filled with words (good words)  
and singing (beautiful singing) and  
announcements (long announcements)  
and prayers (stock prayers).

Give us the will to find space in our crowded lives  
and to leave it open long enough  
for You to find it.  
And come in.  
And give us peace.  
We would make a quiet place. And wait in it.  
May we truly know a Sabbath rest that Divinity can bless.  
Amen.

# Beauty Is in the Eye of the Beholder

**I**n church life—as in every other facet of society—the above phrase rings out as a constant reminder of our priorities and preferences. Church may be boring or inspiring—we get a blessing or go home to criticize the sermon—a lot depends on what we, the beholders, are looking for! Such is the case with Ingathering—the Adventist Church’s annual mission campaign.

The yearly fund-raising project started in 1902 after Jasper Wayne distributed *Signs of the Times* in a Wisconsin post office. He distributed 47 papers within an hour and collected \$4. A few days later another package of 50 *Signs* arrived. They too were given away, with donations going to foreign missions.

Taking his jar of coins to Sabbath school the next week, he told his story and ended with the thought that with all members working, \$100 could easily be raised for missions.

From this small beginning the Ingathering campaign has developed into what it is today—church members and the public raising millions of dollars for humanitarian work around the world. In 1985 the church collected more than \$12.6 million—which will be given back in service.

With 1984 funds the church assisted more than 2 million people, distributing more than \$6 million worth of food supplies. In total, the Adventist Church spent more than 48 percent of the funds solicited in 1984 helping its “neighbors.” Approximately 6 million people worldwide were aided by professionals in more than 160 Adventist hospitals and clinics.

*By Jean Thomas, administrative assistant for North American church ministries.*

In the United States 50 percent of the funds returned to the conferences will be used to promote health and community services; to assist in educational expenses for non-member underprivileged students; to sponsor underprivileged children to summer camps; and to purchase, equip, and operate mobile medical, dental, Community Services, and disaster units.

Ingathering also provides church members witnessing opportunities.

“I just love to go door to door,”

Lois Bellis, of Bell Branch church, Gambrills, Maryland, told a group recently. “I’m proud to tell people about the activities of my church. It is a special time for me, because someone cared enough to knock at my door years ago, and through that contact I found God’s love. Now I find joy in passing the good news on to others. It’s a privilege to do Ingathering!”

How do Jack and Jill Giacomazzi feel about Ingathering? Here’s their story:

“My wife, Jill, and I were very worldly people. She was a cheerleader in the high school, and I was a Joe Cool type, chasing after many pleasures,” writes Jack.

“After the birth of our first daughter, Amber, we engaged several baby-sitters who were Christians, and although none of them was an

## Her Own Works Praise Her

**V**esta Thomas lived in the little town of Clatskanie, Oregon, along the banks of the mighty Columbia River, just before it empties into the broad Pacific Ocean. Vesta knew everyone in town, and everyone in town knew Vesta. Her little church was her life, and she freely gave everything she had for it.

Over the years she held every office available to her with distinction and enthusiasm. Not only did she serve as Sabbath school superintendent, Community Services leader, press secretary, and more—she did just about everything. Her newspaper articles appeared in the paper every week, and in generous lengths, too. Members of other churches became jealous because she got so much space when they didn’t.

After many years she went to her rest. The community mourned.

When Vesta’s doctor learned she had passed away he called her daughter to tell of the positive influence her mother had on his life. A former Adventist who worked at

the nursing home where Vesta spent her last days was so touched by her love and faith that she plans to come back into the church. A business acquaintance whom Vesta had solicited many times for Ingathering sent a sympathy card and a check for \$150 “because I want her to get her goal even if she isn’t here anymore.”

Some friends from out of state who came to see Vesta before she died went back home and asked for Bible studies as a result of that visit. Since the funeral a lady from another denomination asked Vesta’s daughter for a Bible and some books so she could learn about the faith that Vesta lived. This lady wants to share her findings with a daughter who also is “searching for more truth.”

So the story goes on—her story, or really His story through her. Most of us feel fortunate to have someone give us money for Ingathering while we are alive, to say nothing of after we are gone. But then, most of us haven’t been the positive, constant witness that Vesta Thomas was.



Adventist, we found they had a depth of happiness we did not have.

"Jill had experienced a fair amount of ill health and was looking for ways to overcome her problems. She knew she had to find a more healthful lifestyle. It was when she saw a health van that she made contact with Adventists and was given a vegetarian issue of *Life and Health*. 'Now here's a diet we haven't tried,' she said upon arriving home.

"One evening soon after Thanksgiving we were sitting in the house when the doorbell rang. We could hear Christmas caroling in the background, and when we opened the door we were greeted by a lovely smiling face. The lady introduced herself as a Seventh-day Adventist, soliciting funds for the annual appeal for humanitarian services.

"When Jill heard the word 'Adventist,' she jumped up and came to ask questions. 'How long have you been an Adventist? . . . And you're still healthy and well?' The lady laughed, and Jill invited her in.

"Thus began a friendship and a sharing that wooed us into the Adventist Church. We found the members so loving and accepting, so willing to include us in their fun and their worship, that we soon became part of the Adventist Church family. We know that Ingathering played a big part in bringing us in contact with God's truth."

Through personal witnessing and sacrificial giving, thousands of Adventists have captured the thrill and excitement of Ingathering. Now it's your turn.

"That's a gift, you know," I smiled. "You have a way with words."

He laughed. "You've got to get their attention, that's all."

"We're different that way," I said. "I don't think I could make that kind of impression. I guess I don't shout well."

Norman looked serious. "Yeah, we're different. We're poles apart, you and me." He looked a little uncomfortable, then brightened. "But that's all right. You do your thing and I'll do mine; we don't need to bother each other. But we're still neighbors, so we've got to stick together."

That's Norman. He knows I work for a "religion." He knows we don't eat certain things, don't drink beer, don't curse, and that we go to church on Saturday. He's never asked why—that wouldn't be neighborly. He's content to let it lie. That's all he wants to know.

But Norman is my friend. I don't want him to think of me as some strange devotee who doesn't know how to have a good time. I have good news for him. The problem is how to tell him without compromising our relationship. That's crucial.

Many people could tell a similar story. We all know someone who, like Norman, is a friend indeed. But our relationship has been built on some common ground: being neighbors, working partners, or schoolmates. Introducing these friends to our religion can make them feel we're trying to change them, that they aren't good enough just the way they are. Living and working with them after such an attempt may become impossible. But it doesn't have to be that way.

The 1986 doctrinal brochure for Ingathering was designed for the Normans in our lives. It gives us an opportunity to introduce the good news about God in a way that doesn't make people uncomfortable. Using interesting stories and colorful graphics, it captures people's attention. It asks the questions they ask and provides answers in the setting of personal experience.

# Something for Norman

*Special journals convey Ingathering message.*

I have a great neighbor. Norman works as a plumbing contractor and part-time chicken farmer and lives on five acres of prime land right next door. Loyal and kind-hearted, he would give me the shirt off his back. The kind of person you can count on in a crunch—that's Norman.

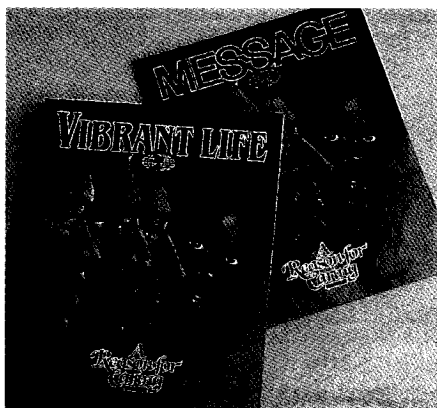
He loves knockwurst and sauerkraut, football on Saturday afternoons, Michelob light beer, and three packs of Marlboro cigarettes a day. That's Norman too.

We talked about our relationship once. He'd just caught a teenager behind his house poaching squirrels with a .22-caliber rifle. Norman pinned the terrified youngster's ears back with language a drill sergeant would be proud of and sent him

packing home to mama. Afterward we talked.

"I don't think he'll be coming back again," I said, watching the boy run off.

"Yeah," Norman chuckled. "I think he understands now."



This year's Ingathering brochure is offered in both English and Spanish under *Message*, *Vibrant Life*, or *El Centinela* (magazine not pictured) formats.

By Mark Ford, who works in research and development at the Review and Herald Publishing Association.

# I Need the Review!

I need to know what my church is doing, but I have little time. So I read the *Review*.

Current issues come to me in short, concise reports. The fast, accurate writing delivers the facts. I can draw my own conclusions.

And the *Review* inspires, refreshes me. I relax and enjoy the articles and stories that touch my heart and my soul.

Discover it for yourself. If you're like me, you'll enjoy the direct, contemporary style of your church paper. Don't miss another issue. Order your subscription today!

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Those who worked on this brochure aimed to prepare the clearest, most compelling presentation of the gospel Adventists have ever made. The church used the finest minds, the most creative resources, its best efforts, to make it happen.

Pooling the experience of Richard Coffen, vice president for editorial at the Review and Herald, editors Christopher Blake of *Insight*, Delbert Baker of *Message*, Stuart Tyner of *Cornerstone Connections*, Tulio Peverini of *El Centinela*, and many others, talented writers and stimulating topics have been selected to present the essential teachings of Adventism in a clear, concise style. Marcus Hamilton, an award-winning professional illustrator, turned their words into paintings that challenge the eye as well as the mind.

Targeting the diversity of North America, the brochure represents the ethnic richness of our continent. In both style and content, it addresses the special needs of each person—regardless of culture, race, or religious background. The brochure comes in both Spanish and English under *Message*, *Vibrant*

*Life*, or *El Centinela* formats—reaching people where they are, speaking a language they understand.

But brochures don't change our neighbors; we do. The final—and most important—ingredient in an evangelistic outreach is the personal touch. Books, magazines, tracts—they're just tools, useless without the hands of the worker. Our hands. For 1986, the doctrinal brochure for Ingathering furnishes such a tool. Give it to someone you know.

I'm giving it to Norman.

## Largest Hispanic Convocation Ever

The largest Hispanic convocation ever held in the Southern California Conference brought more than 8,000 to the Los Angeles Convention Center August 1 and 2 for meetings focused on consecration and sanctification.

The gathering honored Los Angeles mayor Tom Bradley for what he has done on behalf of the Los Angeles Hispanic community and for his support of White Memorial Medical Center. Bradley expressed happiness for the opportunity to cooperate with Adventist humanitarian work.

Daniel Fernandez, pastor of the Callexico, California, district, and Bob Roberts, of the Texas Conference, were the main speakers. Other guests were Charles Dart, president of the Southern California Conference, and Michael Jackson, president of the White Memorial Medical Center.

Augustine Cortez, vice president of the Southern California Conference and organizer of the convocation, observed that the Sabbath afternoon music festival was a highpoint. The festival program included the La Voz de la Esperanza quartet, a 160-voice youth choir, and a 160-voice adult choir.

At the final meeting, laypersons



Mayor Tom Bradley (right) accepts a plaque of appreciation from Michael Jackson, president, White Memorial.

leading in the formation of new companies of Hispanic believers were recognized. There are five such companies in the conference, which have up to 100 people attending each Sabbath. Hispanics comprise 25 percent (10,641) of the membership of the Southern California Conference. In the second quarter of 1986, 54 percent of those baptized in the conference were Hispanic.

## A Strong Start for Harvest 90

The North American Division has attained a significant triumph during the first year of Harvest 90. With a baptismal goal of 31,500, the harvest came to 33,354—1,854 more than the objective.

"We see a definite awakening in North America," reports Carlos Aeschlimann, General Conference director of evangelism and Harvest 90. "In many places pastors and laity are uniting their efforts in giving importance to the evangelism program of the church."

Various local fields have tried a new focus. The Texas Conference organized a simultaneous campaign of 1,000 Revelation seminars that covered the conference territory. The Texico Conference declared 1986 the "permanent" evangelism

## Now Available

The ADVENTIST REVIEW has prepared a 35- to 40-minute video of this year's Annual Council in colorful Rio de Janeiro.

Produced by the award winning Studio Services, the video follows a fast-moving format of news commentary and analysis, interspersed with human-interest features.

Cassettes of the video are available in VHS or Beta. Local churches, conferences, SDA institutions, and individual Adventists will want to have the REVIEW video! The cost is \$29.95. Enclose \$2.50 for mailing and handling.

Mail order with check to ADVENTIST REVIEW office, 6840 Eastern Avenue NW., Washington, D.C. 20012. Specify VHS or Beta.

year with pastors, laity, and youth working together.

Revelation seminars continue to produce a large portion of new conversions. More and more lay workers are conducting these seminars.

Evangelistic campaigns continue as a powerful medium in soul winning. In a large campaign in Washington, D.C., Pastor William Scales has already baptized about 150. The Greater New York Conference will culminate an intensive year of evangelism in September and October with 35 simultaneous evangelistic meetings and more than 10 Revelation seminars.

"Great evangelistic enthusiasm in North America will bring great victories as soul winning occupies a prominent place in the work of members, churches, pastors, and administrators," predicts Aeschlimann.

## Forty Years of Bible Marking

This year marks the fortieth anniversary of The Marked Word—a Bible study plan used by thousands of Adventists, and now available in newly published form.

Gertrude Battle developed the plan in 1946 in an effort to help a neighbor understand her Bible better. Since then she has been revising and refining it, and presenting it to Bible students, study groups, and seminars throughout the United States.

Mrs. Battle's system involves underlining and correlating passages that deal with the various doctrinal concepts. It covers Adventist doctrines comprehensively and only four texts are used more than once.

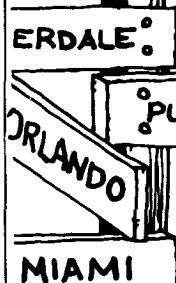
In addition to teaching others to mark their Bibles, Mrs. Battle has

personally marked more than 5,000 for those who have requested it. She served from 1946 to 1966 as a Bible worker in the Alabama-Mississippi, Georgia-Cumberland, and Northern California conferences. In 1966 she "retired" to devote more time editing her lessons and giving training seminars.

The current edition, available in notebook form through North American Church Ministries, is in two volumes. The first presents the marking plan; the second consists of 17 doctrinal lessons containing Mrs. Battle's explanatory notes.

Writing with the young layperson in mind, Mrs. Battle uses everyday, true-to-life illustrations in an attempt to bring a sense of practicality and simplicity to each Bible doctrine.

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# Loma Linda Foods Marks Eightieth Anniversary

**I**n regard to the investment of means in a food factory, if you can obtain the money, it is the very thing needful," wrote Ellen White. "I would not delay this essential development: for it will be a great blessing to the sanitarium, and not only to it, but to other sanitariums," she added in her December 1905 letter to Elder John Burden, the first Loma Linda Sanitarium manager.

In October 1906 a small bakery began making stone-ground whole-wheat bread and health cookies for patients and staff of the newly established Loma Linda Sanitarium (now University Medical Center).

Soon the bakery added other

health food items. It continued to grow until it became the Loma Linda Food Company in 1933. By the following year production and sales required larger facilities. La Sierra College in Riverside offered free land and student labor if the company would move there, which it did in July 1938. Since then, an office building and a warehouse have been added to the main plant. At the present time, additions are being made to accommodate soy milk production that has been moved from Mount Vernon, Ohio.

When the Riverside factory opened, the company expanded its products to include more vegetarian

high-protein foods for those wishing to reduce animal-fat intake. The plant produced these foods from wheat gluten, soybeans, peanuts, and other grains. Today meat analogs are sold nationwide in cans, dried, frozen, and as entrées in frozen dinners.

In 1951 Loma Linda Foods acquired the International Nutrition Laboratories, Inc., that had been founded and operated by the famous "China doctor," Harry W. Miller. While in China, Dr. Miller produced the first commercial soy milk. Further development created an infant soy formula for babies who are allergic to mother's or dairy milk. This formula has become the company's largest seller.

Recently the Adventist Development and Relief Agency (ADRA) received a gift of 1,000 pounds of dry soy milk for orphanages in Brazil. After the recent Chernobyl disaster, 6,000 cases of soy milk formula were airlifted to victims in affected areas of Poland, as requested by the Polish government.

When transferring the Mount Vernon plant to Riverside, Loma Linda Foods made irrigation equipment available to any Adventist organization needing it. Adelphian Academy in Holly, Michigan, received this equipment. The company provides scholarships in dietetics and nutrition to a number of Seventh-day Adventist youth every year.

In a meeting on August 27, 1986, the board of directors for Loma Linda Foods, Inc., elected two new vice presidents, Willis Dufur for marketing and Danny C. Villanueva for finance. In addition, current officers include Alejo Pizarro, president; Glen G. Blix, vice president of research and development; and Fred M. DeVries, vice president of manufacturing.

After 80 years the health food company itself is strong and healthy. It looks forward to bigger and better things as the church and public become more health- and diet-conscious.

## ... and then one week—as far as Martin Setchel could tell—his worldwide church ceased to exist.

One week, Mr. Setchel lost contact with the other 4.5 million members of his church. News of how God was blessing Adventists in other states and countries stopped.

You see, his subscription to the *Adventist Review* lapsed because he misplaced the renewal notice. He could no longer read the articles that sparked new thoughts and helped him live a victorious life in Christ.

Don't risk losing contact with the world church, even for a week. Extend your subscription by mailing this coupon now.

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## Hundreds Form Church in Zaire

A daily average of 960 adults and 400 children attended an evangelistic campaign in Mbuji-Mayi, the diamond city of a half million population in south central Zaire this past August.

David Saguan, union evangelism director, rented the largest hall available for his meetings, which included a special program for the children each afternoon, as well as gift Bible seminars, health lectures, and doctrinal sermons.

The first call for baptism resulted in 320 decisions. One hundred fifty-seven responded to the second appeal. Four hundred seventy-five were baptized at the end of the crusade.

Twenty-three pastors and religious leaders from various Protes-

tant and Catholic churches attended the meetings and were reached by the gospel. A Presbyterian pastor with 15 years in the ministry became an Adventist. A Catholic Franciscan brother, sent by his priest to observe the meetings, accepted the message he heard. Two secondary school principals, a retired school director, a large number of teachers, a civil engineer, a well-known sorcerer, and even the owner of an apartment rented by the evangelist joined the church.

Prayer touched the hearts of many, bringing them physical and spiritual healing. A rich Catholic businessman heard that the evangelist had no more money to transport the baptismal candidates to the river seven miles (11 kilometers) away. He wanted to charge 5,000 zaires (US\$100) for the trip, but when Pastor Saguan prayed for him he took all the candidates to the river free.

On the way a military man stopped them and demanded 3,000 zaires for a traffic violation. When the evangelist prayed for him and his family, he let the candidates proceed without any charge.

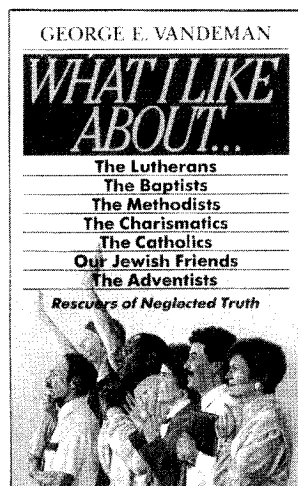
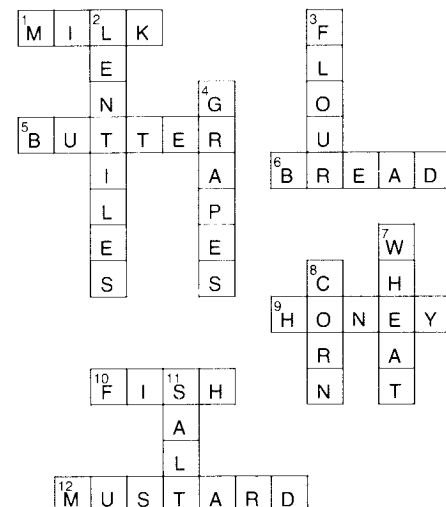
These 475 new converts have no church building in which to meet. The hall has been rented for eight more Sabbaths, after which this new group may have to meet under the trees or in the open fields.

## Faith for Today Breakthrough in Papua New Guinea

*Faith for Today* became the first full-length religious television program broadcast on Sundays in Papua New Guinea when Niugini Television Network (NTN), in Port Moresby, began airing the program at 11:30 on Sunday mornings.

The opportunity for the church to purchase a half-hour slot "came up suddenly and almost caught us by surprise," says Ray Coombe, South Pacific Division communication director. The Papua New Guinea Union Mission quickly took the offer, though the union leadership

## Answers to "Foods of the Bible," page 16.



## BRIDGE OF UNDERSTANDING

Do you have non-SDA Christian friends or contacts? If your answer is Yes, then *What I Like About...* is the book you have been waiting for!

*What I Like About...*, the latest book written by Elder George Vandeman, is an inoffensive, yet powerful, witnessing tool.

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isn't sure where the finances will come from to pay for the broadcasts. "It is an opportunity too good to miss," said union president Colin Winch.

Local broadcast regulations dictate that television programs must contain local content, but for the remainder of 1986, while transmission is still getting set up, imported programs are permissible. Faith for Today's Westbrook Hospital series will air for 15 weeks, with a local introduction and Bible course offer added. In November the new Focus on Living series being filmed in New Zealand will likely be offered to NTN, with a local content segment by Matupit Darius, communication director in Papua New Guinea.

The 11:30 A.M. broadcast opens Sunday programming on NTN. The current potential audience of 160,000 will increase next year when microwave transmitters extend the range.

## European Youth Celebrate Peace

The Euro-Africa Division's fifth International Camporee brought 700 European Pathfinders to the Cévennes mountain range in southern France, July 22-30. The campers celebrated peace in Christ and established friendships with Adventist young people from other nations.

In what Euro-Africa Division communication director John Graz calls "the spiritual summit of the camporee," 400 of the 12- to 16-year-olds made decisions to serve Christ and be baptized.

The Pathfinders joined in a vivid celebration of peace in Christ on Sabbath afternoon, July 26. Holding hands, they formed a huge living cross covering the entire sports area

of the campsite. Then they released balloons and doves to symbolize the gospel of peace that must be preached to all peoples.

In a Sunday morning parade the Pathfinders marched in a procession for peace in the small town of St. Hippolyte-du-Fort. "This parade was certainly the most important one this area has seen for decades," says Graz.

Daily activities, such as sports, tracking, and sleeping in the open, gave the young people opportunities for interaction and a chance to apply their Pathfinding skills. The most challenging event was crossing a river on a bridge made of two ropes.

The young people were from eight countries and spoke six different languages. But Graz notes that "fraternity was immediate and spontaneous. Barriers of language and custom didn't last very long—quite a lesson for the adults."

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# NO NEED TO TIPTOE

Nineteenth-century American author Stephen Crane was the fourteenth child of a hellfire-and-brimstone-preaching minister. His childhood experiences colored his attitude toward religion until he came to see God as a wrathful Being, hostile to humanity, ready to punish and destroy at the slightest provocation.

His concept of God shows through in a number of his poems. One tells of a spirit that roams the universe, looking for God. He seeks everywhere, calling God's name, but receives no answer. After a long fruitless search he concludes, "Ah, there is no God!" Then in response "A swift hand,/A sword from the sky,/Smote him,/And he was dead."

We tend to view God on the basis of our experiences with fellow human beings—parents, siblings, friends, or others. Most of us sooner or later encounter people that we learn to "tiptoe" around. In time we stop talking to them beyond mere formalities because we fear an explosion.

Marriage and other close human relationships seem especially prone to this difficulty. We pretend that everything is all right between us because we don't want to trigger even more problems. But we can cope with such an artificial solution only so long. Tensions build up to the boiling point. Then we explode at the one we have tiptoed around for so long.

Sometimes, strangely enough, that explosion becomes the first honest communication we have had with that person. But most of us hold in our emotions and, in our fear of making the situation worse, do exactly what we feared.

## God loves us even when we explode at Him out of anger or frustration.

While tiptoeing around others is bad enough on the human level, it is even worse in our relationship with God. Who can love the Lord while living in constant fear of His "terrible swift sword"?

Our Lord does not resemble imperfect human beings. We need not fear Him or tiptoe around in His presence. God loves us even when we explode at Him out of frustration, fear, or anger.

When Naomi returned from exile in Moab, her husband and sons buried in that alien land, the women of Bethlehem asked, "Is this Naomi?" She said to them, "Do not call me Naomi [a name meaning "pleasant"], call me Mara [that is, "bitter"], for the Almighty has dealt very bitterly with me. I went away full, and the Lord has brought me back empty. Why call me Naomi, when the Lord has afflicted me and the Almighty has brought calamity upon me?" (Ruth 1:19-21, RSV). Naomi blamed God.

Did He punish her for her outburst? No, He understood her questions and frustrations, and was already beginning to resolve her problems.

Job, as he struggled with the loss of his children, possessions, and wealth,

also exploded at God. He challenged God's justice, portraying Him as the Grand Tormentor. (Read particularly chapters 9, 16, and 17.)

After all this man said against Him, God could have struck Job down. But the Lord does nothing like this. He understands Job's blind frustration, knows that the suffering man is being honest with Him even as he writhes in agony and confusion. Job may have been speaking to God in anger, but at least he was speaking.

We may hide our frustration and anger from fellow human beings, but not from God. He knows what troubles us, but this does not make Him turn against us. Instead, He accepts us just as He did Naomi and Job.

We do not have to wait until our feelings exceed our ability to bottle them up before becoming honest with God. Whether we are angry with Him or our hearts swell with love for Him, He is always receptive to us.

In our anger, frustration, and fear we may beat our puny fists against God, but He does not punish or rebuff. He hugs us in His arms of love and waits until our tear-streaked cheeks dry. A loving and patient Father, He remains more concerned about us than any human parent could ever be. His hand does not smite; it caresses.



Gerald Wheeler serves as a book editor at the *Review and Herald*.

## BY GERALD WHEELER

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