

# **ADVENTIST REVIEW**

Weekly News and Inspiration for Seventh-day Adventists

September 29, 1988

## **A Quick Mind, a Caring Heart**

**Assir DaSilva is a positive  
force for change in Chicago.**



**Come, Lord Jesus!**

**Is Controversy Bad for the Church?**



## The Shroud of Turin

The Shroud of Turin is again in the news. This time carbon dating will prove or disprove its authenticity—for some people. It may be that some folk can give learned reasons for believing or disbelieving in the shroud. But should not we who claim to be Adventists consider the evidence of the Scriptures?

In any version of the Bible I've read, John says plainly that whatever wrapped Jesus' head was separate from that which bound His body. The Shroud of Turin is a single piece of cloth supposedly covering the body head to toe, not, evidently, wrapped, and not necessarily of varying fabrics.

Peter, following John, "went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself" (John 20:6, 7).

In the same passage the NIV speaks of "strips of linen lying there" and the "burial cloth that had been around Jesus' head. The cloth was folded up by itself, separate from the linen."

In the RSV, Peter "saw the linen cloths lying, and the napkin, which had been on his head, not lying with the linen cloths but rolled up in a place by itself."

The Synoptics each mention only a linen cloth or shroud. Even it, however, wrapped Jesus' body. But John's witness seems so plain: there were at least two cloths, most evidently several. Some were linen, but not necessarily all of the fabric in question. And at least the body cloth had been wrapped.

CAROL ANN MARLOW  
Manchester, Kentucky

## Review Recipes

Having wished for a long time that the *Review* would weekly insert a simple recipe or two—ones that could be made with ingredients readily available at the local supermarket—I was delighted to read "Recipes for Change—Adventist Cookery in 1865" (June 23).

While I may not try the particular recipes in Jim Nix's article (he's a great cook, by the way), please continue what has been started. I would like to make a habit of trying out different healthful recipes as they come to our home via the *Review*.

JOYCE STOLTZ  
Battle Creek, Michigan

## Coming in the ADVENTIST REVIEW

■ **News of Annual Council.** On-the-scene report by Carlos Medley.

■ **1888 Commemoration.** Special issue (Nov. 3).

■ **The Prophetic Basis of Adventist Faith.** A major series (eight parts) by Hans K. LaRondelle.

■ **Teaching Children Adventist Values.** How to teach your child to love the Sabbath; standards in dress, adornment, entertainment. Series by Noeline Johnson.

■ **Come Back—We Miss You!** Special issue for inactive members.

■ **Young Adults' Concerns.** "Mating, Mobility, and Materialism" (Bailey Gillespie), "Does the Church Really Need Me?" (Chris Blake), "The Forgotten Twin" (Ray Tetz), and other important topics.

## Life With Father

I have been a member of the Seventh-day Adventist Church for 25 years, and I can recall hearing only one Father's Day sermon. Every year the Sabbath before Mother's Day has not only a sermon about mothers but flowers for all the mothers.

If the church never has a sermon on fathers, the importance and value of fathers will not be affected; but it would be nice to see some mention of them on Father's Day.

BOB BUSSELL  
Sutter Creek, California

## Covers

I'm sorry I've waited so long to let you know how much I appreciate the phenomenal improvement in the *Review* covers. I imagine this is the result of hiring your new graphic designer, Bryan Gray; but whoever deserves the credit, please give him or her my deepest thanks. Each one seems to get better than the last—August 4 is fabulous. With few exceptions, the black-and-white covers or pastel covers are much more effective and in keeping with our basic message and principles.

IRIS RAE CRAWFORD  
Pueblo West, Colorado

Your August 4 cover depicts Christ as a northern European. I realize this is common practice, but why can't He be represented as looking Jewish?

DAVE YOUNG  
Palm Springs, California

## Colorful

The reports of Adventism in the Far East (July 7, 14, 21, 28) were so colorful and descriptive—I felt I could see it all.

No one since Dr. Ted Flaiz has caught my attention as completely with word pictures. Ted was on planes writing all the time, and we followed him all the way around the world. My wife and I went to Kenya (1952) and dozens of others went out in response to the needs he portrayed. We felt we could answer some of those needs.

GUSTAVE H. HOEHN, M.D.  
San Gabriel, California

## Poignant

"Confessions of a 'Skeptic'" (Aug. 11) gave a poignant portrayal of the frustrations of the younger generation of our church. We must be willing to listen and accept their questioning without a critical attitude. These are our children! Does the prospect of heaven have a luster without our children?

EDMUND JONES, PH.D.  
Lancaster, California



# ADVENTIST REVIEW

September 29, 1988

General paper of the  
Seventh-day Adventist Church

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**How to Subscribe** Subscription prices: US\$28.95 for 40 issues. US\$37.60 for 52 issues.

To place your order, send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, Maryland 21741. Single copy, 95 cents U.S. currency. Prices subject to change without notice.

**To Writers** We welcome unsolicited manuscripts. Notification of acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope. Address all editorial correspondence to 6840 Eastern Avenue NW., Washington, D.C. 20012.

The *Adventist Review* (ISSN 0161-1119) is published 40 times a year, each Thursday except the first Thursday of the month. Copyright © 1988 Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Second-class postage paid at Hagerstown, Maryland 21740. **Postmaster:** send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

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Cover photo by David B. Sherwin

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## COMING NEXT WEEK



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■ "Tale of Two Georges," by Walter E. Kloss. When a wing exploded into flames, George and his crew bailed out.

■ "Project 27," by Neal C. Wilson. The phenomenal sales of *Seventh-day Adventists Believe . . .* indicate a hunger for deeper understanding.

■ "Giving and Spending," by Kit Watts. A GC task force examines church finance and employee wages.





# SABBATH SCHOOL— IN NEED OF REVITALIZATION—2

*Last week: The institution of Sabbath school in North America is at a pivotal point in its 135-year-old tradition. When it cannot attract members, one of Sabbath school's key purposes is in jeopardy—the facilitation and encouragement of systematic Bible study.*

**T**oday the church in North America is at a decisive moment in history in improving the effectiveness of Sabbath school. If the church does nothing but maintain the status quo for Sabbath school, it can look forward to more of the same—fewer members coming and less biblical knowledge gained. But to change the basic Sabbath school program will require tremendous effort and energy to overcome 135 years of tradition.

One question lies at the bottom of any church program: Can any church program on Sabbath morning compete successfully for the attention of its members and children in an age of high tech?

The answer must be yes, a resounding yes.

At least four options stand before the church in regard to Sabbath school.

**1. Maintain the status quo.** This is the simplest solution and requires the least energy. Traditionalists and those members satisfied with the way things are now would be pleased. They will resist any tinkering with the basic program.

**2. Revitalize the present program.** Without a change in the basic format, Sabbath school's scope could be widened to focus more upon the needs and desires of its

members. For instance, Sabbath school could provide an opportunity for mini-classes in parenting, spiritual life, stress management, ethics, and other programs, all from a biblical base.

**3. Abandon Sabbath school's present format entirely.** The church could virtually rewrite the script for a Sabbath morning get-together before the worship service. A variety of creative programming, including full-time musicals, Bible study, fellowship and sharing, discussion groups, or an ongoing combination of many of these, could be initiated.

**4. Eliminate Sabbath school.** Few realistically would choose this option for the church, though the majority of Seventh-day Adventists on the books in North America are effectively doing so already by their nonattendance. Many of those who do not attend Sabbath school do attend church. Sabbath morning church attendance is nothing to brag about either (though it is higher than the Sabbath school attendance), as it hovers around 50 percent of membership across North America.

The direction the church should go in regard to Sabbath school is not clear at this moment, but it will become clear in coming days. Right now, behind the scenes, local churches, conferences, unions, and the NAD are vigorously studying the Sabbath school's dilemma and experimenting with new programs.

The North Pacific Union's special task force, called Sabbath Celebration Task Force, is evaluating the whole range of problems behind the lack of attendance at both Sabbath morning services and is planning

some specific experiments and projects to begin this fall. Other unions across North America either have or are creating similar task forces.

The Atlantic Union has already been working on pilot programs for nearly a year with eight churches scattered among its conferences, in an attempt to revitalize the Sabbath morning services.

The Michigan Conference has several churches trying the concept of Sabbath school classes as action groups voluntarily setting goals for outreach projects. The Florida Conference is helping some churches use the beginning half hour of Sabbath school for small group activities.

At this stage the North American Division, according to Monte Sahlin, Church Ministries Department adult coordinator, is taking two actions:

**First**, it is recommending to local churches that they start new Sabbath school classes in addition to the existing ones—based on the premise that new classes encourage enthusiasm and growth. The new classes should have a new mix of people and could be focused toward a particular audience or format. Sahlin suggests that when a group is together for two to three years, it often seals off, making it harder for other members or new members to "get aboard." Thus the department's recommendation for large churches to begin a number of new classes and for smaller churches to begin at least one new class each fall.

**Second**, the Church Ministries Department is cooperating with



unions and local conferences in initiating pilot projects and documenting what is learned—both the good and the bad—to share with others.

The July issue of *Celebration!*, the church's monthly magazine for local church leaders, recommends another action. Do a better job of advertising Sabbath school programs. Often people have no idea what the Sabbath school program is featuring

until they sit down at 9:30 a.m. That's too late!

Ultimately the success or failure depends on us, for we are the church. But more than that, to a certain extent the success of the Seventh-day Adventist Church depends upon the success of Sabbath school. Sabbath school deserves our best efforts to revitalize it, and quickly.

MYRON WIDMER

GUEST EDITORIAL



## THE BALANCING ACT

**W**e like to think we can do difficult things, and balancing ourselves on a narrow ledge is one of them. As we get older the fascination seems to wear off. Perhaps the sense of danger creeps over us; we want to be safe rather than sorry. Or perhaps we are not so able to maintain our balance as before, and we do not want to reveal our weaknesses.

Whatever the reason, I think we lose something when we lose our sense of balance. The principle of balance is a basic principle in nature. A picture is to be balanced if it is to be a work of art. We see an impropriety in something that is top-heavy or lopsided. We are constantly trying to set things straight, and that is good. Woe betide us when we give up on setting things right.

But even in reform there needs to be balance. We can go only so far as human nature allows. If we press the issue too strongly, we may lose whatever has been gained.

I shall never forget being struck by a statement in the writings of Ellen White: "Balanced by religious prin-

ciple, you may climb to any height you please" (*Messages to Young People*, p. 37). Is there any young person who is not ambitious enough to climb to the highest peak of personal attainment? Here is the secret of success, to be balanced by religious principle.

I have always been impressed with the way Mrs. White uses the term *harmonious*. Christian education is the "*harmonious* development of the physical, the mental, and the spiritual powers" (*Education*, p. 13; italics supplied). It is not the development of one talent to the detriment of another. There has to be balance, and only with balance is there beauty, that beauty that God has ordained.

### Consider the Work

Even in the work of the Lord there is to be balance. Note this important statement: "The Lord has instructed us to consider the work in all its bearings, that it may have a proportionate, symmetrical, well-balanced development" (*Testimonies*, vol. 6, p. 290). This is an important concept because it guards us against

emphasizing one aspect of the work and forgetting another.

Can we apply the principle of balance to personal phases of our lives? Can we be so right that we are unbalanced in our rightness? The wise man thought we could: "Do not be overrighteous, neither be overwise—why destroy yourself?" (Eccl. 7:16, NIV). Is Solomon being cynical as he gets older? Or is he emphasizing an important truth, namely, be balanced in all that we do?

I am thinking now about priorities. We all recognize the importance of having the right priorities, and being guided by them. But is it possible to have our priorities jumbled and confused? Could we be so taken up with an issue confronting the church that we forget every other issue? We should always be concerned about balance, because only with a balanced view of life can we give each individual part its special attention and achieve harmony with God's plans and purposes.

Some of us get excited about issues confronting the church, and rightly so. We must be concerned about the truth, about doing the right thing. But should we emphasize one aspect of the truth to the extent that we divide the church? Should we stress one aspect of the law to the detriment of the weightier matters of the law?

The church has been right in many, if not all, of its major decisions. Let us thank God for that. But let us not forget the importance of balance. We don't let down the truth when we think of balance—we enhance truth, because truth is much broader than that which the human mind can grasp. It is coexistent with Jesus, who is the way, and the truth, and the life.

Only as we follow the Jesus way can we be sure that we are maintaining the right balance in all things, the way that we want for ourselves and for the church.

G. ARTHUR KEOUGH  
Retired Religion Professor  
Columbia Union College



## ADRA International Responds to Several Natural Disasters

**F**loods in Sudan and Bangladesh, an earthquake in Nepal and northern India, and Hurricane Gilbert's destruction from Jamaica to the United States present a great challenge to the relief efforts of Adventist Development and Relief Agency International, reports Mario Ochoa, ADRA executive vice president. "Without the support of Adventists around the world, our response to the victims would be impossible."

At presstime ADRA is poised to assist in relief efforts in Jamaica and Mexico, and has set up a food and medicine distribution program in Bangladesh.

On August 15 when Sudan's worst flood of the century left more than 1 million people homeless, churches around the world responded to the need. Funds donated through ADRA from the South Pacific, Euro-Africa, Trans-European, and North American divisions came to \$95,000. Churches in the Trans-European Division alone contributed \$60,000 worth of materials and equipment.

ADRA sent medicines, water purification tablets, water storage tanks (to hold pure water), blankets, clothing, and rolls of heavy-duty plastic to make temporary shelters.

"We are grateful to our members around the world for their support and generosity toward flood victims in Sudan," reports Heikki Luukko, Trans-European Division ADRA director.

Response to the August 23 earthquake in Nepal and India, was also generous. Funds donated through ADRA from the Euro-Africa, Trans-European, South Pacific, and North American divisions and Japan totaled \$75,000. The earthquake killed more than 700 people and left hundreds of thousands homeless.

### WORLD CHURCH

#### Australian Courts Overturn Chamberlain Case.

On September 15 the court of appeals of Australia's northern territory overturned the murder conviction of Lindy Chamberlain and the accessory conviction of her husband, Michael (see *Adventist Review*, July 2, 9, 16, 23, 1987). A further report on the case will appear in next week's Newsbreak.

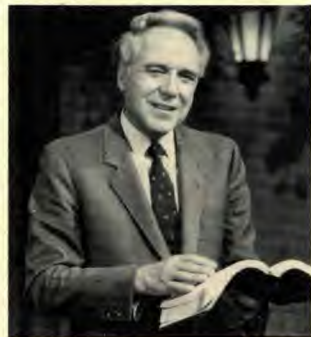
#### Female Evangelists Featured in Philippines.



Nearly 60 converts were baptized in the southern Philippines town of Baan as a result of a Seminar for Christ conducted July 3-23 by a team of female evangelists and teachers. One day before opening night, medical and dental services and 23 minor services were offered, reports the South Philippine Union Mission.

**It Is Written Beams Into Europe.** The *It Is Written* broadcast will now be aired in Europe and Scandinavia starting November 6 on Super Channel, a private cable and satellite network based in London, England.

The Adventist broadcast, featuring speaker George Vandeman (right), will reach more than 12 million viewers in 17 countries, reports Ray Dabrowski, Trans-European Division (TED) communication director. Currently, plans are being made to set up response centers in Britain, Netherlands, Finland, Sweden, Norway, Denmark, and Iceland to answer viewers' requests.



### NORTH AMERICA

#### New York Members Win Discrimination Case.

The Eastman Kodak Company has paid \$16,600 to three former employees who charged the firm with religious discrimination, reports Religious News Service.

Philip Johnson, Neftali Alvarez, and William Manzar, all Seventh-day Adventists residing in Rochester, New York, said that Kodak eliminated the third work shift, thus forcing them to work on Saturdays, be fired, or resign.

In a complaint filed with the New York State Division of Human Rights, the men charged that Kodak made no effort to accommodate their religious beliefs.

**AU Alumnus Killed in Plane Crash.** Thomas Pangborn, 39, an alumnus of Andrews University who lived in Petoskey, Michigan, died September 4 when his single-engine Cessna airplane crashed in Lake Charlevoix near Boyne City, Michigan.

The Benton Harbor *Herald Palladium* reported that Pangborn was taking pictures of a yacht race when the crash occurred. Also in the plane was Alden Ho, 23, of Petoskey, who was treated at Northern Michigan Hospital for injuries suffered.

Pangborn graduated from the theological seminary in 1975 and owned a photo-art gallery at which Ho was employed. Ho graduated last June.

**LLU Presents Health Study Follow-up.** Faculty members of Loma Linda University recently presented findings of the six-year follow-up study of about 34,000



California Seventh-day Adventists to the Society for Epidemiologic Research.

The research disclosed 141 new cases of colon cancer. The incidence level was significantly higher for participants with high levels of animal fat or meat in their diets, and significantly lower for those who ate large amounts of beans or lentils.

The study also revealed increased risk of myocardial infarctions linked to consumption of cheese, poultry, fish, beef, pork, and coffee and to hypertension, cigarette smoking, and obesity.

**College Alumni Raise \$2.48 Million.** More than 29,000 alumni gave \$2.48 million to North American Division (NAD) colleges in the year ending June 30, with an average gift of \$85, reports Gordon Madgwick, NAD Board of Higher Education chairman. This represents 32 percent of NAD college alumni.

As participants in the incentive program Business Executives' Challenge to Alumni (BECA), the 12 institutions qualified for a total of \$229,000 in grants. Checks will be presented October 31 during the Twelfth Annual Dinner for Philanthropy in Minneapolis, Minnesota.

**Discoveryland Achieves Accreditation.** Discoveryland of San Francisco, an Adventist Chinese-English bilingual early-childhood educational center, was recently granted full accreditation from the National Association for Education of Young Children. The accreditation is the result of the school's yearlong self-study.

With a staff of eight bilingual care givers, the center has an enrollment of 50 children. Discoveryland joins the nation's 375 other accredited preschools in 40 states, reports Dr. Lily Wong, Discoveryland director.

**To New Position.** Stennett Brooks, former Northeastern Conference treasurer, was elected president of that conference on September 11. Brooks replaces Leonard Newton.

Brooks, 56, a native of Puerta Cabezas, Nicaragua, started his career as a bookkeeper in the conference in 1959.

## GENERAL CONFERENCE

**NEI Gets \$150,000 Federal Grant.** The United States Department of Health and Human Services recently granted Narcotics Education, Inc. (NEI), the publishing arm of the General Conference Health and Temperance Department, a \$150,000 grant to fund community-based drug-prevention programs, reports Leilani Proctor, NEI marketing director.

NEI will develop a drug-prevention program based on *The Winner* and *Listen* magazines. To help communities implement the program, NEI will also conduct teacher-training seminars in the communities receiving the grant money.

## FOR YOUR INTEREST

**Adventist Review to Produce Africa Video.** The *Adventist Review* will produce a 45-minute video focusing on Adventism in Africa. Designed to create awareness of the complex challenges in Africa, the video will feature scenes from Timbuktu to Togo, from Accra to Arusha. The video can be viewed in three 15-minute segments or one 45-minute showing—a useful tool for Sabbath schools and churches.

Prerelease price (before October 1) is \$17.95. Orders after October 1, \$24.95. Prices include shipping and handling. Orders outside of North America will be sent surface mail, or include US\$6 for each airmail request. Visa/MasterCard accepted. Send orders to Africa! NAD Distribution Center, 5040 Prescott, Lincoln, Nebraska 68506.

## ALSO IN THE NEWS

**Confrontation Intensifies in South Africa.** Recent events in South Africa are moving the church and government toward intensified confrontation and do not bode well for the prospects of a peaceful settlement between Blacks and Whites, according to Dr. Bonganjlo Goba, head of the Africa desk of the United Church of Christ.

Religious News Service reports that Dr. Goba made his comments the day after South African police seized a tape of a sermon in which South African Anglican primate Archbishop Desmond Tutu called on Blacks to boycott municipal elections scheduled for October 26.

**Artifact Found From Solomon's Temple.** The first artifact from the Jewish temple built 3,000 years ago by King Solomon has been obtained by Israel. The artifact is a tiny ivory bell-shaped figure with four spikes. The Jewish Testament refers to the artifact as a pomegranate, reports Religious News Service.

Written on the pomegranate is an inscription in Hebrew that reads: "My heart with God holiness for priests." Israel paid \$550,000 for the pomegranate to a seller who remains anonymous.



## CHURCH CALENDAR

- Oct. 1 Personal Ministries Day
- Oct. 1 Health Emphasis Week begins
- Oct. 4 Annual Council begins in Nairobi, Kenya.
- Oct. 8 Sabbath Community Guest Day
- Oct. 15 World Health and Temperance Day Offering
- Oct. 30 NAD year-end meeting begins in Minneapolis, Minnesota.



**A** born organizer, Assir DaSilva grew up in Brazil planning everything from church activities to his life goals. But his organized approach to life only partially explains this man with a smile that makes people want to smile back.

"He's always been a caring, giving person," says Adna Lopez, his youngest sister, remembering a steep hill from her childhood. Assir often led laughing groups of young people to its summit for vespers on Sabbath evenings as the waning South American sun set the sky ablaze. Adna didn't want to miss out on the fun—but she was afraid of the climb. When her brother discovered her secret, he adjusted his long-legged stride to the little girl's steps, and they scaled the hill hand in hand.

### Against Steep Odds

Today Assir DaSilva still extends his hand to people struggling uphill against steep odds. At work, in the larger Chicago community, and in his church he fills key positions of leadership and trust. His is a quick mind and a caring heart.

He brings compassion tempered with reason to his job as the Physician's Liaison at Thorek Hospital

**Young trainees enrolled in a six-month secretarial course at the Spanish Coalition for Jobs chat with Assir DaSilva, chairman of the board.**



and to his chairmanship of Chicago's Spanish Coalition for Jobs. He finds it as easy to hold the hand of a man dying of AIDS as it was to reach out to his small sister many years ago.

"I have always been reluctant to think of my personal religious experience as being profound in the same sense that Paul's conversion was life-shattering," says Assir. "But sometimes you lay plans—and

# Assir DaSilva: **A Quick Mind, a Caring Heart**

**He invests his life  
in helping others  
change theirs.**

*Assir DaSilva is known throughout the Chicago Hispanic community as a positive force for change.*





then the Lord pushes you in a different direction."

Assir's plans included becoming a doctor. Following his graduation with an accounting degree from a technical school of commerce, he took a full year to prepare for the rigorous Brazilian medical school entrance exams. He passed biology with high marks. But chemistry was slated for a Saturday. The governing board ruled against his request for an exception. "There were 17,000 others trying for the position. I either had to take the exam when it was offered or forget it."

Undaunted, Assir set his sights on the next year. He had passed chemistry, biology; and English with excellent scores when the date of the final exam in physics was announced—for a Saturday. Instead of taking the exam that would qualify him for medical school, DaSilva again chose to honor the Sabbath.

Unsure of what the Lord wanted him to do with his life, Assir packed his bags and joined his eldest sister in the United States. Over the next three years his philosophy that "you can't take yourself too seriously—a sense of humor is essential" saved him from despair as he worked hard to continue his education. In 1968 DaSilva graduated from the University of Illinois with a degree in modern languages. But because of his age and lack of money, he had to shelve the dream of medical school.

The late 1960s were a time of great political ferment in the U.S., but he was no stranger to dissent. "I'd seen Brazilian youth caught up in protest, seen them consumed by their passion and their radicalism. It made me realize it is important to be involved—but not immersed—in a cause. Jesus kept to the middle ground, although He made radical statements



*As physician liaison for Thorek Hospital and Medical Center, DaSilva talks with Dr. Walter Orihuela about his patients' care.*

brought about radical changes in people's lives."

When the door opened for DaSilva to work with young, ill-adjusted Hispanic youth as an urban life adviser, he stepped in enthusiastically. "I saw it as a way to bring much-needed improvements in the quality of life of this large segment of the Chicago population."

In 1981 he called "time out" to reassess his career goals. When an invitation came to sit on the board of Thorek Hospital, newly acquired by the Adventist Health System, he accepted. Eventually he joined the Thorek staff as director of admitting, which led to a position as patient representative. At the bedsides of patients—whether

who have been poorly educated come to us. We place 87 percent of them in jobs upon graduation."

Mary Gonzalez Koenig, the organization's executive director, says, "Assir is respected tremendously in Chicago. Top CEOs, government leaders, and those at other help agencies think highly of him. He has such integrity. Even when he must make an unpopular decision, he is tactful and compassionate."

It's hardly surprising that a man with a quick mind and a caring heart makes a difference in his church, too.

For a time DaSilva served on the Illinois Conference executive committee. He's been active with the North Shore church's Pathfinder Club. Right now he is also serving another term as head elder. And every Sabbath morning he leads out in the youth department, where his two sons, Danny, 14, and Byron, 12, attend.

Assir believes that every Adventist has a responsibility to let people know who he is—but he says, his face cracking into a smile, that the most effective way may be to let them know "subtly."

## **"Sometimes you lay plans—and then the Lord pushes you in a different direction."**

they had AIDS, personal misunderstandings, or acute financial problems—he extended his hand to help them surmount the odds.

### **Mr. Community Service**

The well-organized DaSilva not only keeps up with a demanding job and a family to whom he is devoted, but relishes his involvement in the Chicago community. He finds the time to sit on the board of the Latino Institute and to chair the annual Hispanic Festival, sponsored by the nationally recognized Museum of Science and Industry; he is also a member of the board for Chicago Access Corporation, which trains certified cable TV producers.

But the Spanish Coalition for Jobs still gives him his greatest satisfaction. "It makes a life-changing difference. Dropouts and others

"Adventists are stereotyped in many people's minds as pushy and opinionated. The challenge of the church is not to be so stiff and so traditional and so dogmatic that we lose credibility in the world or in the eyes of our own youth. But," he cautions, "neither can we be bland and laid-back and so open that we become an amorphous body."

"If the Lord is to use us to reach people for Christ, we must take drastic measures to be on the cutting edge—and to do that, we can't be looking at each other, pointing the finger."

Wherever he is, Assir DaSilva will always be thinking and planning. You can also be sure that he will be in the thick of things, helping.

*Rosemary Peyton is a free-lance writer living in Chicago, Illinois.*



BY JAMES LONDIS

# IS CONTROVERSY BAD FOR THE CHURCH?

**W**hether you sit on committees, read the *Adventist Review*, or listen to sermons on Sabbath morning, you encounter the notion that "controversy is bad for the church"—that allowing conflict among the members to become public is somehow destructive of our unity as a people. As a result, we are encouraged by many, including some of our leaders, to avoid saying or doing anything that will be divisive. We are urged not to verbalize theological or structural ideas that we know will be criticized by others in our fellowship who disagree with us. Our church journals are faulted by some for publishing letters that talk about "controversial" issues in our midst, for fear their mere acknowledgment will divide us even further.

Anyone who has studied the dynamics of small groups or large organizations realizes that this is as far from the truth as one can get—that it presents a superficial and deluded view. Furthermore, those who have studied the book of Acts realize that the early church did not deal with disagreements and controversies in this way.

Scripture uses the term *fellowship*, (Greek *koinōnia*) to describe the internal dynamic of the church. The vernacular often uses the term *community*. They mean very much the same thing. Psychological experts who direct groups point out that most people are afraid of intimacy at the personal level and community at the social level. Often we avoid it by lapsing into "pseudocommunity," a condition in which we pay any price for peace in the group.

*The truth is that avoiding conflict is one of the ways to avoid community (fellowship).* Community does not avoid conflict; it *resolves* it. And the only way to resolve conflict is to bring it out into the open; to *listen* seriously to each other's point of view; and then, if we cannot agree, love each other *in those disagreements*.

## Keeping Things Quiet

This is not happening in Adventism. It has not happened since I joined this church in 1952. Each time a controversy erupts—whether over theology, finance, or women's ordination—people work behind the scenes to deal with the problem *in the mistaken belief that keeping things "quiet" will somehow avoid controversy and preserve unity.*

In reality the opposite occurs. The lack of full and open discussion of the problem builds suspicion, mistrust, and alienation between leaders and members. It encourages labeling (with the refusal to listen seriously to what the other person is saying), depression, and apathy. Perhaps this is why Ellen White said it might be necessary for God to allow controversy to wake up the church.

When we do everything possible to camouflage conflict, we suppress our passions for what we believe, which leads to indifference. And if one word characterizes many Adventists today, it is *indifference*: indifference to educating their children in Adventist schools, indifference to Adventist theology, indifference to the future of the church, indifference to local church and conference affairs, indifference

to spiritual disciplines, even indifference to God.

Peter and Paul had their differences, but they faced them and worked together. We refuse to face our differences, and we become antagonists. We backbite, keep people from responsibilities they have earned, label each other, and then kid ourselves that we are doing God's work by keeping heresy out of the church. Some of our behavior and the reasoning that justifies it is no different than that of the Inquisition. "These people were hurt for their own good and the good of the church," we say.

## Talk and Listen

When families get in trouble, they are advised to get help from a professional. That usually means that the family disciplines itself to talk with each other. Each member takes time to *listen* carefully, nondefensively, and emphatically to the others. The church too is family, and we, in trouble, need to admit our internal problems, face them, and resolve them.

God requires that level of maturity of the last-day community that should reflect fully the character of Christ. Let us work and pray for it, from the local congregational level right up through the General Conference Committee. What wondrous things the Spirit might be able to do with us then!

---

*James Londis is director of the Washington Institute for Contemporary Issues.*



Why  
many  
hesitate to  
pray this  
prayer  
—fourth in a series

## Come, Lord Jesus!

B Y M A R T I N W E B E R

**O**ur songs and sermons insist that we want Jesus to return. In reality, we seem no more eager for Christ to come than for an enemy army to invade our prosperous land.

Such is the spiritual state of Laodicea. Not only do we not smoke, we're not on fire for the Lord, either. We don't drink, but neither are we "under the influence" of the Holy Spirit. Not only don't we dance, we don't find joy in His salvation, either.

A drowsy neutrality has tarnished the luster of the blessed hope for the Adventist Church in North America. It appears that few of us want Jesus to come quickly.

The basic problem for sincere members, I believe, is fear. We worry about being spiritually unprepared for the close of probation and the time of trouble, about having unconfessed sins on our record.

Every warning about unconfessed sin, however, refers to sins that we refuse to confess—not something we have somehow overlooked or have not been convicted about.

Why is it important for Christians to confess specific sins? If we do not, we will begin taking Jesus for granted. We'll forget that when we commit a sin, we haven't simply broken a law, we've broken a heart. Before long, that sin—whatever it may be—will mean more to us than Jesus does. At that point, we reject Him in favor of the allurements and forget our salvation.

However, when we confess our shortcomings and forsake them day by day, our hearts remain tender toward Jesus, and we need not worry about our salvation.

Many Adventists want Jesus to delay His coming because of their deficient character development. Is such fear justified? The burden of the New Testament is not *getting* ready for Christ's coming, but *being* ready. The moment we repent and accept Jesus, we *are* ready to meet Him, instantly qualified as citizens of heaven. Notice this: "Giving thanks to the Father, who *has qualified us* to share in the inheritance of the saints in light. For He has delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins" (Col. 1:12-14).\*

In Christ we stand ready for heaven right now. Through the redemption we have in His blood we are already considered citizens of His kingdom. So why should we worry about getting to heaven when Jesus comes?

"We are not to look within for evidence of our acceptance with God. We shall find there nothing but that which will discourage us. Our only hope is in 'looking unto Jesus the



CLYDE PROVONSHA



author and finisher of our faith' (Heb. 12:2, KJV). There is everything in Him to inspire with hope, with faith, and with courage. He is our righteousness, our consolation and rejoicing. . . . As we rely upon His merits we shall find rest and peace and joy" (*Testimonies*, vol. 5, pp. 199, 200).

### Character Development

As far as character preparation for Christ's coming is concerned, we must remember that the Good Shepherd takes responsibility for getting

question goes forth "Who is able to stand?" His comforting answer will be "My grace is sufficient for you."

From the first to the last our cry must be "Jesus, Son of David, have mercy on me!" If we imagine we can qualify ourselves to pass through the pearly gates, are we not under delusion?

When I used to search for worthiness within myself, I had no assurance of going to heaven. In fact, the closer I came to Jesus and realized more of my shortcomings, the more

love also make us faithful Christians?"

God leaves opportunity for all who want to abuse gospel freedom to do so. But they are only fooling themselves: "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap" (Gal. 6:7). We have free choice, but we must bear the consequences.

Still it's difficult to let careless people run their course. Back in Eden, I can imagine some of the angels suggesting that God erect a barbed-wire fence around the tree of the knowledge of good and evil, lest Adam and Eve disobey. Yet God allowed them freedom, despite the awful risk.

Today it seems some would put a barbed-wire fence around the cross, lest anyone abuse gospel freedom. But does God want people to obey Him from a motive of legalism? What did Jesus say? "If you love Me, you will keep My commandments" (John 14:15).

Unless we enjoy the assurance of salvation, our obedience is polluted. Guilty consciences produce dead works. "How much more will the blood of Christ . . . cleanse your conscience from dead works to serve the living God" (Heb. 9:14). The blood of Christ takes away the dead works of legalism. So that we can indulge the flesh? No, so that we can serve the living God without fear.

### Opening the Floodgates

Many shun God's grace because they fear disgraceful living. But the opposite should be true. Freedom from guilt opens the floodgates for righteousness. The same paycheck the carouser takes to the tavern Friday night also can provide a faithful man opportunity to feed his family. The solution for careless living isn't withholding the paycheck. Just the same, we must not suppress the freedom of forgiveness.

The gospel can be abused, but we can't really love the Lord without it. "For God has not given us a spirit of fear, but of power and of love and of a sound mind" (2 Tim. 1:7, NKJV). "You have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as

**W**e worry about being unprepared for the close of probation and the time of trouble, about having unconfessed sins on our record.

His sheep safely home, whatever it takes to get there—as long as we remain willing to submit to His discipline. Paul said, "I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus" (Phil. 1:6).

This ongoing process of character development doesn't mean we can't trust in Christ's merits all along the way. Let's not misunderstand the purpose of Christian growth. Notice: "He guides me in the paths of righteousness for His name's sake"—not for the sake of my salvation. Victory over sin glorifies God; it does not make us worthy of heaven.

What about the close of probation? Where will our hope of salvation rest then? Remember the Old Testament time of trouble during the plagues before the Hebrew exodus to the Promised Land: "And the blood shall be a sign for you . . . ; and when I see the blood I will pass over you" (Ex. 12:13).

The blood of Jesus! That's where our hope lies—not in our character development. When Christ comes in the clouds and the awesome

I worried about being saved. I even wanted Jesus to delay His coming so I could die and not have to pass through the close of probation. But now that I know my hope lies in the blood of Jesus alone, I'm so much happier. Assurance in Jesus means everything to me.

Without this certainty of sins forgiven, we don't want probation to close so Jesus can come. Yet some of us resist security in Christ. We fear that assurance of salvation might open the floodgates of sin, that we might become insincere members who sin with impunity while claiming security in Christ.

At a recent camp meeting a woman expressed concern over my preaching assurance in Christ. She felt it would lead to lowering the standards.

I shared her concern about careless Christianity. Then I pointed to the toddlers clinging to her dress and asked, "What keeps you faithful in feeding your little ones? Is it fear of breaking the child abuse law?"

"No!" she protested. "I feed my children because I love them."

"Well then," I responded, "if love makes us faithful parents, shouldn't



sons by which we cry out, 'Abba! Father!' The Spirit Himself bears witness with our spirit that we are children of God" (Rom. 8:15, 16).

## Children of God

We are children of God—in Christ there is no doubt about it. As surely as we believe that the seventh day is the Sabbath, just as certainly we rejoice in being children of God with our sins forgiven. When the Lord looks down from heaven at you, He smiles and says, "This is Joe, my beloved son, in whom I am well pleased." "This is Linda, my beloved daughter, in whom I am well pleased." Not because you are worthy, but because He sees in you His Son, Jesus Christ.

"The soul who sees Jesus by faith repudiates his own righteousness. He sees himself as incomplete, his repentance insufficient, his stron-

gest faith but feebleness, his most costly sacrifice as meager, and he sinks in humility at the foot of the cross. But a voice speaks to Him from the oracles of God's Word. In amazement he hears the message, 'Ye are complete in him' (Col. 2:10, KJV). Now all is at rest in his soul. No longer must he strive to find some worthiness in himself, some meritorious deed by which to gain the favor of God" (*Faith and Works*, pp. 107, 108).

Can you imagine what this church will be like when we really believe this good news and shake off the shackles of lethargy and legalism? "Restore to me the joy of Thy salvation. . . . Then I will teach transgressors Thy ways, and sinners will be converted to Thee" (Ps. 51:12, 13). Sinners converted by the thousands! The work will be finished!

Even so, come, Lord Jesus. Yes, a

time of trouble must happen first, "but when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near" (Luke 21:28).

God told Gideon to let any fearful or insincere soldiers go. The great majority of soldiers *did* abandon the Lord's army, but a remnant remained. And with that remnant God won the battle!

So shall it be in the days of the coming of the Son of man. □

\*Unless otherwise noted, Scripture quotations in this article are from the *New American Standard Bible*.



*Martin Weber is director of prayer ministries for It Is Written, Thousand Oaks, California.*

## CHILDREN'S CORNER

# THE IMPORTANCE OF OBEDIENCE

BY GUSTAVE H. HOEHN, M.D.



Patricia's family owned a summer home on Vancouver Island. One day Patricia decided to take a walk along the creek near the house. She was very quiet as she watched the beavers and muskrats.

As she left the beaver dam, she came near a big old maple stump. Her footsteps were soft and muffled as she walked around the stump.

Then, right at her feet, she surprised a mother grouse with a dozen baby chicks.

Suddenly the mother started squawking loudly as the baby chicks obeyed and immediately fanned out under leaves and grass.

Pattie quickly followed two of the chicks with her eyes, watching the spot where they disappeared. She slowly walked over to where the chicks had disappeared, and knelt down. To her surprise, there were no chicks! She looked carefully for yards around her, but still no chicks. The baby chicks had been taught to run for cover, then slowly slither away without noticeably stirring the grass and leaves.

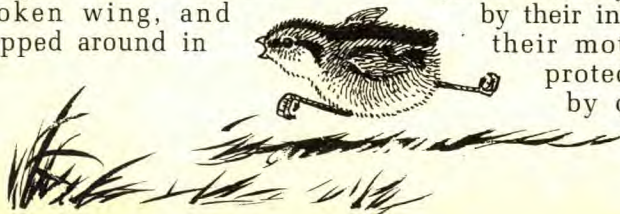
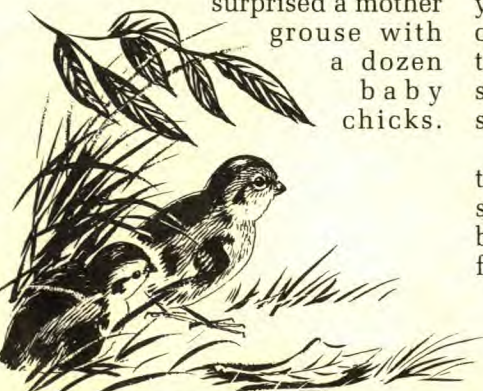
Mother grouse came back and frantically tried to draw Pattie away. First she pretended to have a broken wing, and flopped around in

the leaves nearby. When that didn't attract Pattie, the grouse started making noises like a rabbit in pain. The grouse continued with three or four different imitations and distress calls to attract Pattie away from the baby chicks. The mother was risking her life to save her baby chicks.

Pattie felt sorry for the anguished mother grouse and decided that the pleasure she would have from holding one of the fluffy chicks was not worth the anguish it was causing the mother. So Pattie stood up and quickly found her way home to tell her family what she had seen.

In the animal world, survival sometimes depends on obedience.

Just as the baby grouse were saved by their instant obedience to their mother, we may be protected from danger by obedience to our parents.







MEYLAN C. THORESEN

## ANOTHER CHILD

**A couple's desire for a second baby becomes a story of loss, pain, and the hope to try again.**

BY STEPHANIE IRWIN

**I** was pregnant again—and so happy. As I watched my daughter Rachel toddle off from me, I knew, as people often

said, that it was “time for another child.”

My first pregnancy had been like a fairytale. We decided to start a family, and nine months later Rachel was born. Nothing had ever affected me so positively as motherhood. I went from full-time career woman to part-time employee so I could spend more time with our lovely daughter.

The second pregnancy was going like the first. Although we had no family history of miscarriage, my husband and I decided to wait to tell Rachel, then 2, about her impending sibling until I was past the critical three-month mark. As I began to

show, we explained to her not to “run into Mommy,” as toddlers are prone to do. “There’s a baby inside Mommy’s tummy,” we said.

### No Heartbeat

I was more than four months pregnant when I went to see my physician for the second routine visit. Everything looked all right, but he couldn’t get a heartbeat.

“Have you had any cramping or bleeding?” he asked.

“No,” I replied.

He said he could order an ultrasound then or wait. I opted to wait. Besides, I worked in a hospital. I could ask someone to check for a heartbeat next week.

I did, and again there was no heartbeat.

“There is something abnormal here,” the radiologist was saying. “It looks like the baby has been dead for about two weeks.”

A chaplain came. So did two co-workers. They sat with me as I waited for my doctor. When he entered the room, all I could do was cry, “My baby’s dead. How could my baby be dead? How could I not know my baby had died?”

“Did you notice you had stopped growing?” he asked.

No, I hadn’t. Or maybe I had and was going through a kind of denial.

My physician explained that at least one in six pregnancies ends in miscarriage, and I couldn’t have done anything to prevent this. He assured me that most second trimester miscarriages are due to cord and placenta problems, and are not likely to be repeated. He also said that if I could handle it emotionally, it would be better for me physically to miscarry on my own.

The coming weeks were hard. I was experiencing what the medical profession terms a “missed abortion,” where time elapses between the baby’s death and the actual miscarriage. I was still wearing maternity clothes while waiting to miscarry. People would see me and start happily chatting about my pregnancy, and I would have to interrupt them to tell them.



I finally went into the hospital for minor surgery to remove the pregnancy. It is standard practice for miscarriage patients to go to the labor and delivery floor for this surgery. I remember lying in the recovery area listening to a woman on the other side of the curtain talk about the beautiful eight-pound boy she had just delivered. My doctor came in and told me our child was male.

At my minister's sensitive suggestion, we had a memorial service for our son, Benjamin. A few friends and family members came. It was one of the healthiest things we could have done. It gave us a chance to say goodbye. Our religious convictions gave us the peace of knowing we would see the baby again.

We told our daughter the baby had died and that Jesus was taking care of him now. We thought it was important she know that she had nothing to do with the emotions we were feeling at that time. For months later, whenever she would see me cry, she would pat my stomach and say, "Baby die in Mommy's insides."

## Trying Again

Benjamin had shown no obvious abnormalities, but my physician had noticed an extra-long and thin cord. We accepted this as the reason for his death, and prepared to try again after waiting one period. But my period never came. I was already pregnant.

We held our breath. Two months passed with no signs of a miscarriage. Then, at 10 weeks, my doctor listened for a heartbeat. There was none. A week later I had some bleeding. My doctor warned that if the bleeding became heavy or if I had severe cramping, I would have to go into the hospital. Otherwise, it was best to miscarry on my own. "Just save any tissue you pass," he said. The tissue would be sent to a pathologist.

I exercised to get the inevitable over with. Days passed. One evening I felt a little sick and suddenly began hemorrhaging.

"Call an ambulance," I shouted to

my husband, who was on the other side of the bathroom door. While I frantically tried to "save any tissue," all I managed to do was get blood everywhere.

To avoid bleeding all over our new beige carpeting, I lay in the grass outside to wait for the ambulance. From then on, whenever I was moved I left behind a pool of blood. It reminded me of an old-time Western where they pick up the villain out of the street after a gunfight.

## Too Weak

After emergency surgery I stayed in the hospital overnight because of blood loss. In the morning I shared my room with a woman ready to give birth to her second child. I felt too weak to be upset.

"It was just too soon. Wait four to six months and try again," my doctor advised. He explained that no fetus had even developed (common in many miscarriages). "You won't have all the grief that you did in the first miscarriage," he said.

What I had was anger. Anger at myself for being unable to carry another child to term. And anger at God for allowing this to happen again. Was He trying to tell me something? Was I somehow not meeting His expectations as a mother?

"You have a medical problem, not a spiritual one," my minister wisely counseled.

I'd try to forget the past, only to find another bill in the mailbox from one of the two miscarriages. Acquaintances talked of having their third child, "making a boy," or wanting "to be due in March." All I wanted was to have a child live.

Christmas was almost unbearable. I had envisioned a Christmas with two children, and after Benjamin died, a Christmas with me several months pregnant. Both dreams were gone.

Throughout this time we received all kinds of medical advice from nonmedical people. We decided to rely on our chosen medical professionals, who were always compas-

sionate and informative. My doctor, the nurses in his office, and the nurses at the hospital were helpful through each miscarriage.

So were my friends. They acknowledged each loss with expressions of sympathy. They made time to listen to my grief, my questions, even my anger. They helped with Rachel so that I could have time alone.

Hearing "I am sorry you lost your baby" or "You, of all people, are such a good mother" does much toward healing after a pregnancy loss.

The two worst things a miscarriage patient can hear are "God has a purpose for this" or "Maybe you were just too nervous." One implies God is at fault; the other implies you are.

When people said, "Why don't you adopt?" I knew they didn't realize that there are waiting lists with 40 couples per infant in this country or that adoption often costs \$8,000 to \$10,000. When people said, "You have one child. What's the big deal if you don't have another?" I knew they just didn't understand.

Spring came, and with it another pregnancy. Easter came, and with it another miscarriage.

## Infertility

"I want you to see a specialist," my doctor said. "I think it's hormonal, but I don't know. He's really good at this sort of thing."

"This sort of thing" was infertility. After three miscarriages in a row, a woman is considered infertile. My new title was "habitual aborter."

The specialist explained the causes for repeated pregnancy loss, answered my questions, and started tests. He ruled out one hormonal problem with a blood test, and infection with a mucus test. X-rays showed a normal shaped uterus free of scar tissue.

"We're looking at pregnancy support," he said. Taking my temperature every morning had revealed some hormonal dysfunction during ovulation. He thought medication, plus shots during preg-



nancy, might solve my problem.

Seeing the specialist monthly as he checked me and adjusted my medication gave me a small taste of the frustration of infertility. One in six couples wants to have children but is unable. Infertility treatments can take years. As horrible as the miscarriages had been, at least we had been able to conceive.

Finally we got a green light to try conception, and I immediately got pregnant. I had to have two blood

ing up the nursery. My husband and I talked about names. Many of my friends were pregnant again, so the timing seemed just right. When I thought about all the prayers for this child, I thought surely he was going to be special.

### Fourteen Weeks

At 14 weeks I saw my regular doctor. The nurses greeted me warmly. They had always been caring. As in past Aprils my doctor and I sat in his

as I had done with Rachel. I would never get to watch him grow.

I could feel another hemorrhage coming on, so my husband called the life squad.

We stood in the doorway. As the sirens grew closer, we had a worship service for our little son, John. My husband prayed. I sang. We both cried.

At the hospital they stuck me with an IV and drew blood before wheeling me into a delivery room for another emergency surgery to stop the bleeding. As they put on the anesthesia mask I thought, *God, I can never go through this again.*

### The Only Option

My specialist sent us to a geneticist. We had to sit and listen to him refer to our lost children as "fetal waste." He couldn't find anything in our family histories to account for the miscarriages, but the blood work will be conclusive. The blood tests cost \$640. We've already received the bill, but the results won't be ready for a month.

I hate waiting for test results. I hate IVs and ultrasounds and blood tests. I hate ambulance rides in the night. I hate monthly doctor visits. Sometimes I hate hope, because it always seems to end in disappointment.

But I love children. I love counting the fingers and toes on a newborn, and I love holding a baby to my breast. I love watching a child explore, and I love the noise children make at Christmas.

So we'll try again. After all, that is really the only option life ever gives us—to try. We have supportive friends and good physicians.

And who knows? Maybe someday we'll have another child. □

## The two worst things a miscarriage patient can hear are "God has a purpose for this" or "Maybe you were just too nervous."

tests with excellent hormonal ratings before my specialist would sustain the pregnancy with weekly shots. He wanted to make sure it was off to a good start, or the shots would only prolong an inevitable miscarriage. The waiting was agonizing, but I felt encouragement with each test result. An ultrasound test at eight weeks showed a baby with the most beautiful little heartbeat. Still I held off rejoicing until we heard the heartbeat at 11 weeks.

That was an incredible day. My husband and I heard the baby's heartbeat, and the specialist even heard the baby move. He handed me a baby spoon as a parting gift and told me to see my regular doctor in three weeks.

My dreams started to soar. At last I was going to have that second child. Rachel was excited about having a brother or sister and announced it in her little class at church. I started to think about fix-

ing up the nursery. My husband and I talked about names, and things looked fine. Then, as in past Aprils, he listened for a heartbeat. There was none.

"Everything looks fine," he said, trying to reassure me.

"That's the horror of a missed abortion," I said. "Everything looks fine, but isn't."

An ultrasound test confirmed the baby had died a week or two before.

I went home to wait to miscarry. My doctor offered to induce labor at the hospital, but I wanted to miscarry in the privacy of my own home. Five days later I had the baby. Some people think miscarriages are just "blobs of tissue," but he was no blob of tissue. He had precious little hands and fingers, and he looked perfect to us. In fact, when I first saw him I felt the way I felt when I first saw Rachel. I loved him. Then it struck me. He was dead, and I would never hold him to my breast



*Stephanie Irwin is media specialist at Kettering Medical Center, Dayton, Ohio.*



# College Emphasizes Bilingual Evangelism

*AUC raises up a new congregation.*

**A** newly organized church in Amsterdam, New York, has already sent out its first missionary, María, who came from Colombia to visit her daughter, found the Catholic Mass in English hard to understand. Her daughter persuaded her to attend religious meetings in Spanish. At first she discredited all that she heard, but continued going just to hear her native tongue.

However, María could not remain aloof from the new ideas she heard, so began studying the Bible to find support for her own views. The conversion process thus reached its completion when she stood in response to a sermon on the seventh-day Sabbath, making public her decision for Christ. After her baptism, but before returning to Colombia, María urged her daughter's husband, who had also attended the meetings, to be baptized.

Then she carried the good news back to South America, where her blind daughter serves as organist at the local Catholic church. Armed with cassette tapes and a braille Bible, she is now sharing her new faith with her daughter and the priest who visits their home daily. She is the only Seventh-day Adventist in her town of Sipaquira.

For students and faculty at Atlantic Union College (AUC), which sponsored the meetings attended by María, *Harvest 90* and *evangelism*

are not simply words far removed from the reality of academic life. Early in 1987, academic dean Sakae Kubo conducted evangelistic meetings in Providence, Rhode Island. Development of Adventist work in the town of Ayer, near South Lancaster, Massachusetts, is an ongoing project of campus ministries involving students and staff. During this summer, associate chaplain Johnny Ramírez is conducting meetings in Boston aimed at enlarging the Hispanic congregation there. And in

ference, the union, and the college. Students can earn up to \$2,200 for 11 weeks of evangelism.

This creative commitment came to a focus in Amsterdam in the summer of 1987, at the meetings attended by María. The meetings were bilingual, which allowed María's English-speaking son-in-law to participate as well. Led by AUC's Harvest 90 coordinator and main speaker for the series, Johnny Ramírez, two students, trained in AUC's bilingual ministries program, planned a full-scale effort using bilingual materials. Their meeting format combined a family-life seminar with one on Bible doctrines. They went to Amsterdam at the invitation of New York Conference administrators Doss and Satelmajer, who promised to provide continuity to their work by sending a pastor to care for the converts after the seminar. Pastor José Pérez is now

doing this work, including follow-up support for the church's "missionary to Colombia."

## High Rate of Baptisms

For the meetings, Ramírez rented the American Lithuanian Club, conveniently located in front of the Amsterdam Mall, which furnished enough space for everyone to sit at

tables, seminar-style. Johnny Ramírez says, "Toward the end of the series we moved to a nearby storefront with a sign that said, appropriately, 'Johnny's Restaurant.' Our student/faculty team achieved an exceptionally high rate of baptisms. Of the 50 people regularly attending the meetings, 28 were baptized."

"Of course, we had our share of problems," he recalls. "When the baptismal tank leaked at the first baptism, the building owners said we would have to drain it if the leak continued. After special prayer, the leak stopped. More baptisms en-



John Ramírez (left) poses with baptismal candidates in front of sign announcing bilingual evangelistic meetings in Amsterdam, New York.

January of 1989, president Lawrence Geraty will hold a series of lectures in Bermuda featuring archaeology. He has also participated in an evangelistic series in Maine.

## Evangelism Scholarships

Although AUC may not be unique among Adventist colleges in its commitment to raising up new churches, it has had a close cooperative relationship with the conferences of its constituency in their evangelistic mission. Students earn summer scholarships while working in evangelism, the cost being shared by the local church, the con-

*By Mary Norcliff, publicity coordinator, Atlantic Union College.*





JO SMITH

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sued. Today Amsterdam has a thriving bilingual Hispanic church of 30 members."

Ramírez, who baptized more than 500 people in Central America before coming to AUC, thinks the time is right for a strong coalition for evangelism between ministers and students. He notes that the Hispanic community in America often demands a preparation in Spanish and English. A pastor with this preparation could care efficiently for a district containing both Anglo and Hispanic churches.

"Because Atlantic Union College believes in this kind of ministry, we created the bilingual ministries track as part of the Theology Department offerings," says Ramírez. "This program prepares bilingual pastors for French, Spanish, and Portuguese churches. Our first graduates are now working in different fields.

"God blessed our work in Amsterdam," he says. "It's time students, teachers, pastors, and administrators work together to finish the task of this church."

## Koreans Camp at Andrews

Nearly 750 Koreans from all over the United States and Canada attended the tenth annual Korean camp meeting, held at Andrews University August 7-14. Weekend attendance reached 1,000. Focusing on the soon return of Christ, the theme for the week was "Surely I Come Quickly."

LaVerne Tucker, director of *The Quiet Hour* radio program, appeared as the featured guest speaker. The morning devotions stressed the necessity of laymen working to awaken the Laodicean church. Morning meetings continued with Tucker speaking on how to lead a Christian life as a family. Later each morning a series of Bible studies focused on Galatians and the righteousness by faith message.

In the afternoon campers heard lectures on the Adventist health message. Activities continued with seminars on child guidance and lay Bible ministry.

Evening revival sessions gave time for new members to share testimonies of how they joined the Adventist Church, and concluded with Tucker preaching from Revelation on the Second Coming.

"Korean camp meeting is a time of spiritual enrichment and fellowship," says Paul Shin, pastor of the Battle Creek Korean Adventist Church and coordinator of the camp meeting. It is also a cultural event. "It provides an opportunity for Korean youngsters to grow in a balanced bicultural way," he adds.



Accompanying LaVerne Tucker (fourth from left) was Andrews president Richard Leshner (fifth from left) and other officials. Nearly 1,000 people attended the services.



# Central India Accepts Daunting Challenge

*55,623 Adventists seek to evangelize 182 million population.*

The Central India Union report, presented at the Southern Asia Division midyear meetings at Salisbury Park, Poona, July 12-14, revealed encouraging progress in evangelism, finances, and growth.

This year the division introduced a Program to Rally Organized Churches for Effective Evangelism and Discipleship (PROCEED) in four to five churches in each section field. In these selected churches a Church Growth Index (CGI) has been used to assess church growth.

The Central India Union introduced in 1986 a program known as Integrated Church Growth (ICG). This program includes the Church

*By K. J. Moses, president, Central India Union*

in Action (crusade evangelism), the Church With Substance (financial support), and the Church With Infrastructure (physical and human resources).

## The Church in Action

The Church in Action is a program of crusade evangelism that includes Operation Contact (revival programs), crusade bands, and a crusade fund.

All three sections—North Andhra, South Andhra, and Maharashtra—have conducted several revival meetings, many on a self-supporting basis. Several more such lay-financed meetings are planned for the second half of this year. The crusade bands and crusade fund challenge workers and members to par-

ticipate in outreach programs.

The administration of North Andhra Section, with staff and students of Nuzvid Ministerial Seminary, for the first time entered the district of Karimnagar with the gospel. After presentation of the Sabbath message, the attendance fluctuated, opposition intensified, and threats to the speaker increased. Undaunted, the group completed the campaign, resulting in 77 persons baptized and three new companies organized.

Chinniah works as an evangelist in a rural area in South Andhra. With systematic visitation and Bible studies, he demonstrated how a soul-winning program can be carried on without much money. He has led 41 people to baptism so far this year.

Songadh is a tribal area in the Gu-

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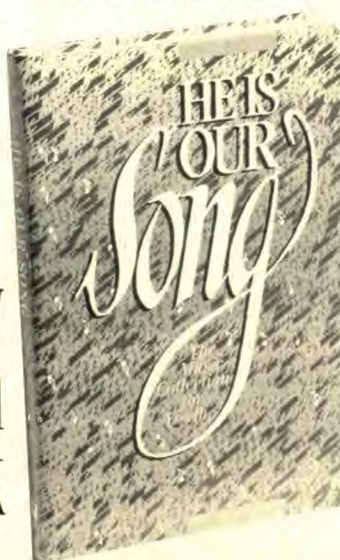
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jarat Region. Pastor Benarjee, together with his wife, labored faithfully there, until we now have 12 companies in five areas of this tribal belt. Kuriguda village in Orissa has become a focal point for young Mohanty, a pioneer to the Bonda tribe. His dedicated service has resulted in three more baptisms of these primitive people, making a total of eight members.

In spite of the union's lack of evangelistic funds, the gospel was proclaimed through 25 small town efforts, 45 cottage meetings, and 38 lay efforts, eight of them conducted by women and nine by youth. God blessed these efforts with 1,520 new members brought into the church in the first six months of this year.

The union has given much emphasis to achieving its Harvest 90 goal of 23,000 baptisms. The end of December, 1987, marked the midpoint of this global program and called for Central India to have reached 11,500 baptisms. The total reported by that date came to 12,203. With this year's six months added to the three years of the Harvest 90 period now completed, a total of 13,723 baptisms have been reported—61 less than the goal, meaning that the union has achieved 95.6 percent of its Harvest 90 goal to date. Had all the reports come in, the picture would be different. Central India membership now stands at 55,623, with an average 8.79 percent increase in each of the past two years.

The PROCEED program has been introduced in 17 union churches, resulting in increases in church attendance, offerings and tithe, and lay participation. In addition, a crusade fund has been set up for the Vizag church, and funds raised to build other churches.

### Financial Support Promoted

The Central India Union has given much emphasis to becoming financially self-reliant. This has included setting up a crusade fund in all churches. The Vizag church members systematically contribute 50-Paise a week toward their own evangelistic campaign.

They are also raising money to build a chapel for another needy congregation. The union is now 53 percent self-supporting, a drop of 3 percent from 1986. Its 42 literature evangelists were responsible for 98 baptisms in 1987.

There are 58 SDA schools in central India—two higher secondary boarding schools, one secondary boarding school, one day higher secondary school, 11 day high schools, 16 upper primary schools, and 27 primary day schools. In the 1987/1988 academic year these schools had 15,086 students, giving employment to 657 teachers. Nearly all schools have reported that a very high percentage of their students passed the standard public exams. A number reported 100 percent passing, some with distinction.

### Physical and Human Resources

The union has 202 organized churches and 260 companies. Seven churches were organized in 1988, with about 11 scheduled for the coming months. Two church buildings were completed and dedicated already this year, and 16 are under construction. Additions to buildings are in progress at 11 schools. A long-term plan has been formulated to build chapels and workers' quarters. A plan has been approved and money is being collected for constructing more than 50 sanitary facilities in village churches by December 1988.

More than 800 Adventist workers labor in Central India, but there are only 143 full-time pastor-evangelists. Many churches remain without pastors. A comprehensive plan has been formulated for manpower development, which involves a sponsorship program for ministerial students at Spicer College. Some students are already on this program. A two-year Bible seminary course at Nuzvid caters to the needs of rural churches. Long-term plans have been formulated to sponsor teachers, city pastoral workers, and literature evangelists in order to cope with expanding work among the 182 million people in this territory.



# Literature Requests

Each address below is in need of the following: Bibles, Spirit of Prophecy books, devotional books, periodicals (*Adventist Review*, *Ministry*, *Liberty*, *Vibrant Life*, *Message*, *Insight*, *Guide*, *Primary Treasure*, *Our Little Friend*), hymnals, songbooks, sermon ideas and illustrations, audio/visual aids, cassette tapes, Picture Rolls. Additional specific requests are listed after the address.

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Eileen Bazley, P.O. Box 124, Monto, Queensland 4630

## Burma

Samuel Thein, SDA Mission, Wu Yan Church, Waing Maw District, Kachin State

## East Africa

Abraham Makendo, P.O. Box 63, Gesusu, Keroka, Kenya

Ben Mosoti, P.O. Box 4, Gesusu, Keroka, Kenya

Walgana Nyamari, P.O. Box 92, Gesusu, Keroka, Kenya

Pathfinder material

Moses Nyaira, P.O. Box 1, Gesusu, Keroka, Kenya

Gilbert Sibo Nyaria, P.O. Box 92, Gesusu, Keroka, Kenya

J. Nyangaya, SDA Church, P.O. Box 92, Gesusu, Keroka, Kenya

Mr. and Mrs. Jane Nyangaya, SDA Church, P.O. Box 63, Gesusu, Keroka, Kenya

Mr. B. H. Maluba, Kasama Central SDA Church, P.O. Box 410798, Kasama, Zambia; temperance material, prison ministry material

Mr. Ivin Mwale, Kasama Central SDA Church, P.O. Box 410798, Kasama, Zambia; copies of *SDA Bible*

Dictionary, books on music and church heritage

## India

S. Lalkamlova, Education Director, Mizo Section Nisarhihtlang, Aizawl 796001, Mizoram

## Philippines

Dr. Jimema G. Atiga, Advent Medical Clinic, 48 Del Pilar, Tagudin, Ilocos Sur

Mrs. Mercedes N. Bajet, Carusocan Sur SDA Church School, Asingan, Pangasinan: VBS supplies

Mrs. Eileen S. Batulayan, Philippine Union College, P.O. Box 1834, Manila: *My Bible Friends*, flannel board and felts, children's books/papers

Mr. Leomer B. Batulayan, ADRA International Philippines, P.O. Box 401, Manila

Lina Vingno Cabaluna, c/o Southern Mindanao Mission, P.O. Box 152, General Santos City, South Cotabato 0203

Chaplain Department, Cagayan Valley Sanitarium and Hospital, Santiago, Isabela 1322: used greeting cards

Mrs. Rebecca T. Carrera, Southern Mindanao Mission, P.O. Box 152, General Santos City, South Cotabato 0203

Mr. and Mrs. Filomeno Campomanes, Larcargan, Oroquieta City, Mindanao, 9108: children's papers

Education Department, South Philippine Union Mission, P.O. Box 208, Cagayan de Oro City 9000

Pastor and Mrs. Michael L. Gonzales, Health Department, Northern Luzon Mission, Rosario, La Union, Pangasinan 0522

Elder L. S. Lacson, Jr., President, Western Mindanao Mission, P.O. Box 13, Ozamis City 9101

Miss Rachel G. Lajo, c/o West Visayan Mission, P.O. Box 241, Iloilo City 5901

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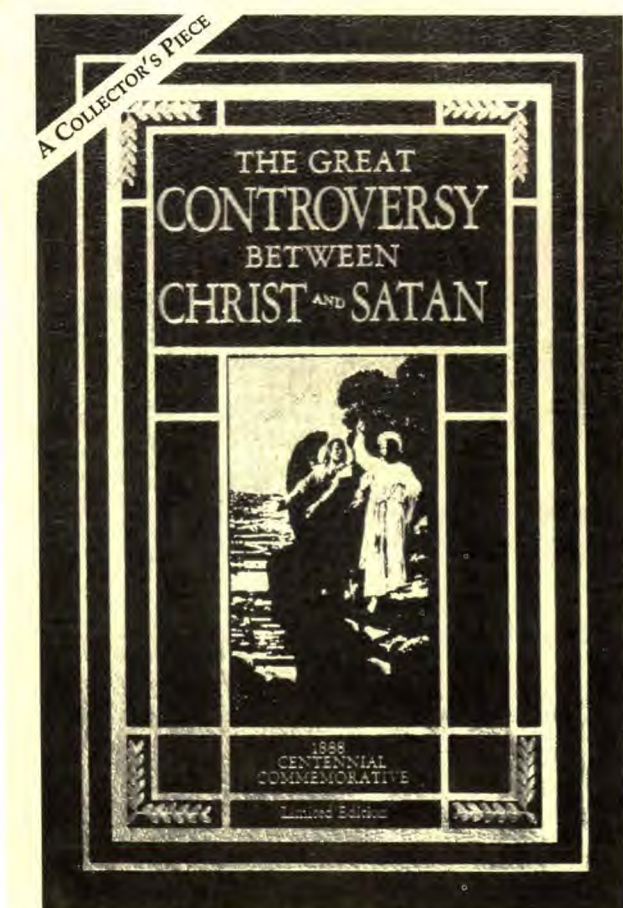
Amos Oppong Afriyie, Konola Academy, P.O. Box 1402, Monrovia, Liberia

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Christ Ambassadors Ministries, P.O. Box 1768, Agege, Lagos State, Nigeria: books to furnish library at non-SDA institution

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BY GARY M. ROSS

# GRATITUDE ISN'T SILENT

**T**he mention of a nation's mistakes generates guilt. But in one of America's most widely acknowledged errors, guilt has led to action, with a very inspiring side effect.

Civil liberties generally fared well in the United States during World War II. However, the treatment of Japanese-Americans stained the record. Based on wholly unjustified fears of sabotage, a policy of relocation and internment evolved that confined Pacific Coast Japanese to detention camps enclosed by barbed wire, guarded by watchtowers, and situated in wild and disagreeable areas of the country.

Well over 100,000 persons, two thirds of them American-born citizens, endured that policy. With President Roosevelt's concurrence, the Army led out. Eventually, in the *Korematsu* case, the brutal, wartime precaution even won approval from the Supreme Court. But then hysteria gave way to moderation. Reversing its policy, the Army recruited the nisei into military service. The Japanese-Americans proved tough and heroic in combat.

Daniel Inouye survived the Italian campaign, in which he lost an arm, to become a distinguished U.S. Senator. Others of Japanese ancestry also beat the odds. But in the short run, the uprooted citizens encountered discrimination and indignities when they returned to the West Coast after the war. The financial compensation they received for their losses and sufferings was only partial.

Guilt persists, as does admiration for a loving and loyal element of society. Therefore Congress took se-

riously recommendations to rectify the dreadful experience of internment. In August it passed, and the President signed legislation (HR 442/S 1009), that recompenses surviving internees with \$20,000 each. Neither the resentment toward Japan wrought by America's trade imbalance, nor the indignation over President Reagan's payments to Iranian families grieving over the downing of an airliner in the Persian Gulf, dampened the zeal to correct our wartime blunder.

The surprise in this story is not America's wish to right a wrong, but the selfless response to the legislation by some of the beneficiaries. I have in mind the Adventist family of Susumu and Sumi Emori. All six of its members endured the awful internment. In its aftermath they performed the hard and sometimes menial work that gets food on the table, pays for tuition, and edges

**The surprise is not America's wish to right a wrong, but the selfless response by some of the beneficiaries.**

one toward a living. Today, in joyful retirement, the parents anticipate family reunions, angle for fish, and tend the garden. The four children, now settled in various parts of the country, devote themselves to respected professions, to the church, and to community service. In the presence of any of them, one is edified.

Naturally this family mused over the prospect of receiving a total of \$120,000 and the "problem" of what to do with it. *In the course of discussing the matter they hit upon the remarkable idea of using the money to acknowledge one of the institutions that helped restore their place in society.*

To President Reagan they wrote: "To use it for our own purposes, however urgent, would be to squander it. While our rights as citizens were taken from us during the uncertain and anxious days of the war, they have been returned to us in full measure since. The people and institutions of the United States accepted us back into the mainstream, and encouraged and supported us as we pursued our dreams."

They would donate the money to a worthy cause, they wrote, as a tribute to three influences—"our parents, whose devotion to us inspired us to develop our gifts; the Seventh-day Adventist Church and its excellent educational system that helped us to expand our purposes beyond ourselves to serve God and mankind; and finally, America, where our accomplishments are limited only by our dreams."

The lucky recipient: Loma Linda University, where the Emori family will establish an endowment for nursing education.

Someone has said that silent gratitude isn't much use to anyone. In this family's gesture we see the real thing.

*Gary M. Ross serves as an associate director of the Public Affairs and Religious Liberty Department and congressional liaison for the General Conference.*



# A FAITH TO LIVE BY

Show me an Adventism I can believe in," asked the student. "Let me show you an Adventism worth living," replied the teacher. A generation ago young Adventists may have been rebelling against doing what they knew to be right, and sometimes they cast envious but fearful eyes upon life in the world. But they didn't ask whether their religion was *believable*.

Today, for a variety of reasons, young Adventists no longer fear the world and its ways. They work in the world of business and management. They use its technology and information systems. They frequent the better restaurants and travel abroad. They watch the latest films and sing along with popular tunes. They take a keen interest in national politics and economics. In short, they have entered the world and its ways—and God did not slay them! From that new vantage point they look at the church, seeing both its successes and failures, its growth and stagnation, its spirituality and materialism. That is when they ask, "Show me an Adventism I can believe in."

## The Real Thing

That request reminds me of Micah 6:8: "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (RSV). A quick glance at the context of this verse assures us that it deals with genuine religion—but what is that? Three simple things!

**Justice.** In Hebrew the word for *justice* (*mispat*) is related to the word for *judge* (*shopet*). It describes what an Old Testament judge was supposed to do—be fair, tell the truth, do the right thing, and protect the innocent.

Is it possible for us today to behave this way? Suppose you are assigning grades to students at the end of the term, and you come to the names of friendly Phil and grumpy George, but George is the better student. Will Phil's smile make up for some lost points? Such a thing could easily happen, but it should not. That would not be right, and so you give the mark each student earned, neither more nor less, and you are glad you did. That would be an example of justice. But God has still a second suggestion for genuine religion.

**Loving-kindness.** The key word is *hesed*, meaning steadfast love—love that endures, even in the face of obstacles, because it is based on principle, not feeling.

How does that work? Suppose that a young technician is working in your business and that things are going quite well, until you catch her tampering with the records and transferring money into her own pocket. What should you do? Dismiss her, of course. Instigate some punishment, perhaps. Society would view that as normal business procedure.

But is that the best you could do as a Christian? Would you give her a chance to put her life right in spite of the demands of justice? It might

be risky, but it can be done. That would be an example of loving-kindness. But God has still a third suggestion.

**Walking humbly with your God.** This requirement may seem the simplest of all, but it may be the most difficult.

We are searching for a religion we can believe in—one worth living. Justice and love are the two great principles of His kingdom, and we have explored some practical examples of them. I believe that such fairness and truthfulness, such unflinching love, will not go unnoticed, and that Christians who exhibit them will be recognized, perhaps honored, and regarded as model citizens worth imitating—achievers, leaders, special people.

But God does not view matters this way. He considers justice and love to be quite ordinary characteristics of genuine religion. Christians who practice them are behaving quite normally in His eyes. That is simply how they conduct their affairs from day to day—nothing to be proud of, take special note of, or honor in any special way.

You see, walking humbly with God reminds the world and us that justice and love represent the Christian's standard operating principle. It protects our religion from all false pretense.

It makes our religion believable—and worth living. □

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Niels-Erik Andreasen is a professor in the Division of Religion, Loma Linda University, California.

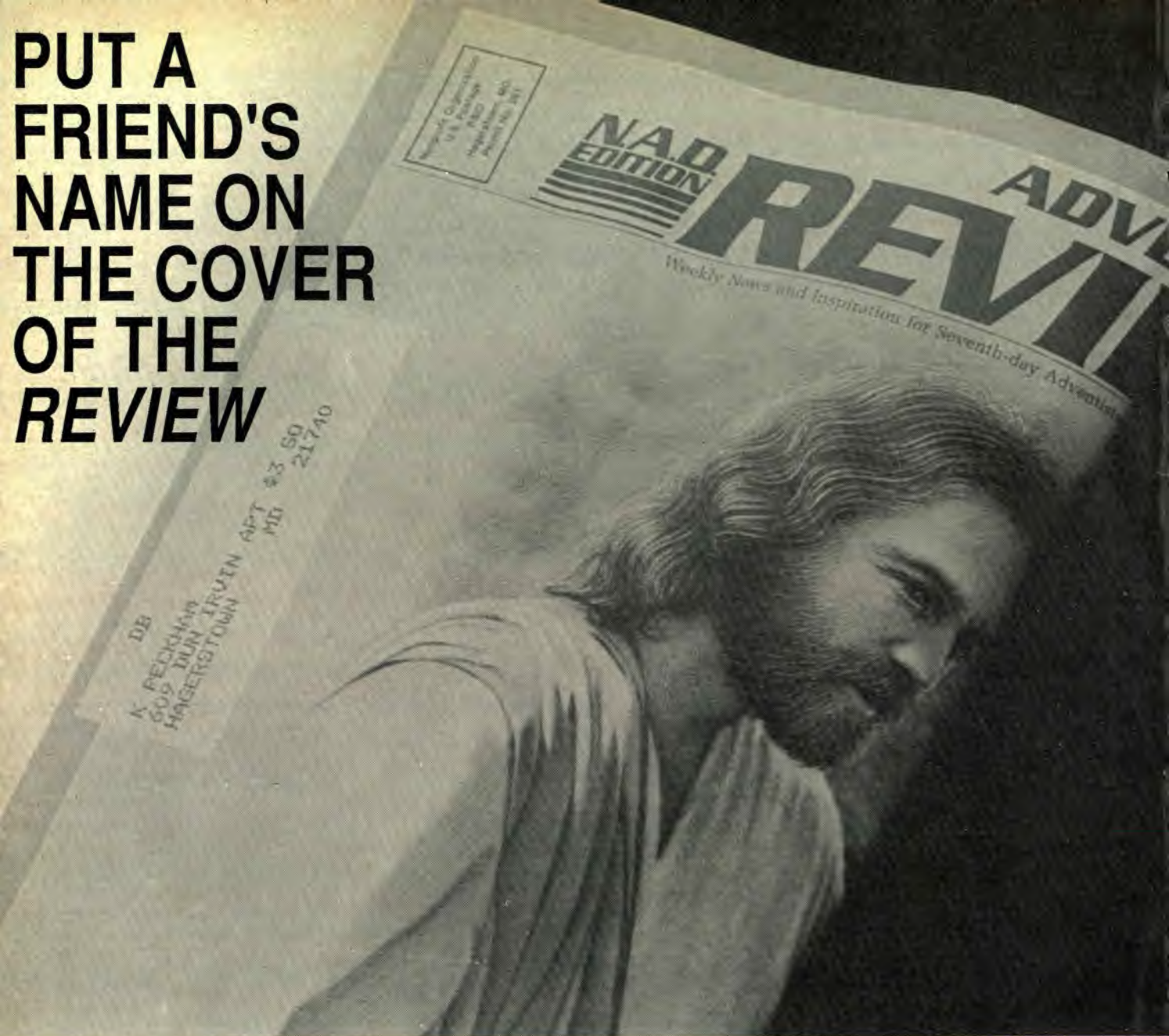
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