

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

FEBRUARY 8, 1990

IS LOVE ENOUGH?



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Behind the Wall

"Beyond Prison Walls" (Nov. 30), which was written in prison, was most apropos. If we all realized it, we need the "five keys" of faith, attitude, acceptance, action, and love to aid us in our climb over the prison walls of circumstances.

Not one of us will be spared the "blisters" of life. But we can accept the blessings of God's love to soften the blows and the battering winds that are bound to trouble us all sometime along the way.

Bravo to your prisoner-author Bragan, who writes so beautifully. He is like a candle shining in the darkness, helping those inside the prison, as well as those of us on the outside. He has followed in the steps of Paul, who wrote a number of his Epistles while in prison in Rome.

*J. DeWitt Fox, M.D.
Los Angeles, California*

Independent Ministries

Congratulations on "Independent Ministries: Should We Support Them?" (Dec. 7)! As evangelists we face this issue in a new church every six weeks. My wife and I have been on both sides—she 18 years in self-supporting independent ministries, I for six years in them, and now eight years in the organized work.

The dangers of independent ministries were clearly pointed out, and were not exaggerated—lack of Bible priority, division and criticism, abuse of Ellen White, no soul winning, and no cooperation with leadership. While one appreciates the "conservatives," it's been our experience that some of these people cripple evangelism, drive away new souls, and split churches under a pretense of superior spirituality and concern for our Laodicean condition.

Let the independent ministries start cooperating with the local conference, using their Bibles, and winning souls, with resulting tithe to support the ministry, and the leadership will back them. Let's support and cooperate

with the body. Any schoolboy can shoot spitwads.

*Leo Schreven
Amazing Facts Evangelist*

Has the General Conference or the North American Division ever conducted a study or a survey of a representative sample (perhaps 5,000 or 10,000 Adventists) of those church members who support the independent ministries with their time, influence, or finances to determine the various causes, factors, and reasons for these members' support of the independent ministries? Then, after discovering the causes and factors, church leaders must take the findings seriously, and forthrightly confront and solve the issues or problems revealed by the study.

*Patrick Hogan
Maugansville, Maryland*

Too bad that Joe Engelkemier in his series couldn't make his case on independent ministries without using Ellen White 220 times to 69 Bible references. A little brotherly advice is in order here. Engelkemier deplores the tendency to quote Ellen White 5 to 10 times more frequently than the Bible, and then proceeds to fall into the pit himself!

It seems ridiculous for us to preach that it is a sin to quote one prophet more than another. But of course, if Ellen White were not a prophet in the first place, it would be a wee bit ridiculous to quote her at all! When Ellen White says "The Testimonies are not to take the place of the Word. . . . Let all prove their positions from the Scriptures and substantiate every point they claim as truth from the revealed Word of God," she is not saying that she was not a prophet or that she was not inspired or that she should not be quoted.

Nobody should be condemned for how much he quotes a writer inspired by the Holy Spirit. The apostle Paul could have said exactly the same: "The writings of Paul are not to take the place of the Old Testament Scriptures. Let all prove their positions from the Old Testament Scriptures

and substantiate every point they claim as truth from the revealed Word of God." So what has happened? In theological circles the apostle Paul is quoted more than any other writer! And for good reason. His writings are pertinent. Nobody will condemn you if you quote Paul more than Isaiah. But if you are a Seventh-day Adventist, beware of whom you quote—and how much!

*Ed Stewart
Vista, California*

On page 12 (Dec. 7) Engelkemier asks, "Could you, if you chose, ask for and get a financial statement that shows the sources and disbursement of the funds that it [the independent ministry] handles?"

This is a very good question. Now the question I have is: As regards the church, does the General Conference provide this information to the constituent? If so, how could I obtain this information?

*Bob New
Glendale, California*

Yes. The General Conference treasurer reports this information each year to the Annual Council. Copies of his report may be obtained from his office.—Editor.

Thank you for "Independent Ministries: Should We Support Them?" And thank you for mentioning Maranatha Volunteers International and the positive contribution we are making in Adventist missions. Last year alone, Maranatha sent out 1,100 students and 1,200 adults who built 38 Adventist churches, 6 schools, 4 Sabbath school facilities, 1 medical clinic, 2 Community Services centers, rows and rows of church pews, 3 housing projects, and some reroofing projects in Jamaica. These people not only volunteered more than 125,000 hours of their time but paid their own expenses to go work for others.

*Don Noble
Executive Director
Maranatha Volunteers International*

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Cover by Michael Keller/FPG

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General paper of the Seventh-day Adventist Church

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Vol. 167, No. 6



The Just Community—2

In 1943 a light-skinned woman, Lucy Byard, was admitted to a hospital in the Washington, D.C., area. Soon it was discovered that she was Black, however, and although she was seriously ill, she was sent to another hospital. She died shortly afterward of pneumonia.

Mrs. Byard was a Seventh-day Adventist, and the hospital that refused to treat her was the Washington Sanitarium.

Today we can hardly believe that it could have happened. Yet we need to remember that the Review and Herald cafeteria, which served the publishing house and General Conference staff just one mile away from the sanitarium, also operated on a Whites-only basis.

Our people at the Washington Sanitarium, like those who ran the Review and Herald cafeteria, were no worse than others in the society of that time. They simply reflected prevailing attitudes toward Blacks. But while they were not behind their contemporaries, unfortunately they were not ahead of them.

The social situation in North America has changed enormously during the past 50 years. Blacks, after prolonged struggle, have won civil rights that guarantee by law their equality.

And the Seventh-day Adventist Church has changed also. None of our institutions in North America are segregated today. We have Black churches and White churches, but these arise out of cultural differences, preferred alternatives in worship style. No Adventist church may turn away from worship or membership any person on the basis of race or color.

However, integration among Adventists also came with struggle. We moved only because society moved. In some cases it took the threat of legal action to goad us to reformation of behavior in civil rights. What a tragedy!

I grew up in Australia. For many

years I remained ignorant of the struggles of American Blacks, and American Black Adventists, for treatment as equals. If anyone had suggested I was racist, I would have laughed—one of my best friends at Avondale College was an Ethiopian.

Yet I was racist without knowing it. Not racist in terms of all non-Whites, but toward the Aborigines of Australia. I grew up thinking of them as less than second-class citizens. I was an Adventist for many years before I realized how evil, how antithetical to the gospel, is that attitude.

My reflection on my own background and attitudes suggests three factors, significant to all Adventists, as we seek by the grace of God to build the just community:

1. The root of racist pride is belief in our inherent superiority.

We think we are superior because we are *born* superior. We are born superior because we have this color of skin or that ethnic origin, and so on.

Such thinking contradicts the doctrines of creation and redemption. God made humanity in His image, the Bible tells us (Gen. 1:26, 27)—not a particular race of mankind. He who prides himself above another because of the accident of birth impugns the Creator, who is Father of us all.

And Jesus died for *every* person. If we belong to Christ, “there is neither Jew nor Greek, slave nor free, male nor female” (Gal. 3:28, NIV). “In Christ we are one. As we come in sight of Calvary, and view the royal Sufferer who in man’s nature bore the curse of the law in his behalf, all national distinctions, all sectarian differences, are obliterated; all honor of rank, all pride of caste, is lost” (*Selected Messages*, book 1, p. 258).

2. Belief in our superiority leads to injustice.

If people of another race are inferior to us—inferior because they were so born—why should we deal with them as equals? To take an extreme example: we believe that animals’ rights are important, but we would not argue that those rights should equal human rights.

Humanity’s history demonstrates the terrible correlation between attitudes of racial superiority and injustice. In the church, we will never free ourselves from this weight of evil until we step out into the light of the equality for all that the gospel brings.

3. Being a Christian doesn’t automatically solve the problem.

Racist attitudes, feelings, and behaviors are learned early. We may live for many years—perhaps our whole lifetime—without realizing the filth of racism that has stuck to us.

So we need education. The church needs to help its members examine their attitudes and prejudices in the light of the Scriptures. That will be painful. But then we must go beyond the past, beyond society, into the growth the gospel calls us to.

Some concerns of Adventism we teach well—vegetarianism, for instance—and I am glad we do. But the Adventist who is a vegetarian but racist displays a shocking reversal of moral values. Hitler also was a vegetarian!

Our church is growing fast. The prophecy of Revelation 14:6, 7 finds fulfillment in our day. But I am troubled. How well are we doing in helping our people cope with that vision of Revelation 14—one people out of a host of ethnic backgrounds? Incidents of racism, casteism, and blatant inequality that at times raise their heads in our midst today lead me to fear we have largely neglected this vital area.

(To be continued)

WILLIAM G. JOHNSON



The Other Revolution

While the media excitedly report the lifting of the iron curtain and the democratic revolution in Eastern Europe, another even more important revolution has gone almost unnoticed. In a *USA Today* (Nov. 17, 1989) editorial, Barbara Reynolds calls attention to the religious revival sweeping the Soviet Union and astutely notes, "It will shape the humanity, the values, and even war-and-peace issues of the East bloc more than the shortages of toilet paper which consume much more news space and ink."

After indoctrinating the people with Marxism for 70 years, closing churches, imprisoning many practicing Christians, and forbidding religious publication and education, the Soviet government seems to have decided that that was all a big mistake. It now has allowed the Russian Orthodox Church to ask the West for 20 million Bibles for the 60 million to 100 million Soviet Christians, who have only 4 million copies. The Soviet government has "authorized a study of the Ten Commandments in a search for a new value system to substitute for the failed god of Marxism," reports Reynolds.

She also notes that at a Moscow book fair, citizens ignored atheist Madalyn O'Hair in their rush for Bibles and religious literature. The Slavic Gospel Association in Wheaton, Illinois, receives more than 1,000 letters a week from the Soviet Union requesting Christian material and Scriptures. A Russian Orthodox bishop declares, "I have not yet seen a *nonbeliever* in this country who did not want a Bible."

Until recently Soviet Christians purchased Bibles on the black market

for \$135, and took to tearing them up so they could spread the pieces around. Now a Bible League director reveals that New Testaments can be sent in for about \$1.50 and entire Bibles for about \$5. They can't print them fast enough to meet the demand.

Adventist Advance

Seventh-day Adventists also have benefited from this new religious openness. Recent reports in the *Adventist Review* told of the opening of an SDA seminary in Russia, public

*Recent events speak
to us of the resiliency
of the gospel.*

baptisms, negotiations for a church publishing house, interest in an Adventist hospital, an invitation to minister in 800 prisons, agricultural assistance, and organization of a Soviet Division of the General Conference.

As students of Bible prophecy, we look upon such developments as evidence of God at work preparing the world for the final gospel message before Christ returns. But they also speak to us of the resiliency of the gospel. The good seed, once sown in receptive hearts, refuses to die. It will grow and bear fruit in spite of government policies and decrees, in spite of generations of oppression. The Roman Empire couldn't destroy the seed, Islam couldn't conquer

it, and Communism has failed to replace it. The Bible alone satisfies the deepest longings of the human heart.

Barbara Reynolds reminds us that Christianity has not always been good news in a country, as witness Christian Germany murdering 6 million Jews, Fascism flourishing in Catholic Italy, shameful poverty existing in Protestant America, and people, because of religious differences, slaughtering one another in Lebanon and Ireland.

"Yet, for those who get it right," she declares, "the Bible provides a moral code of peace, ethics, and love. Millions of more readers—and doers—of the Word can't help but be good news for everyone."

It would seem that Soviet government leaders have finally come to realize that true Christians make the most law-abiding, honest, temperate, helpful, hardworking citizens. During his recent meeting with the pope, Soviet president Mikhail Gorbachev declared, "We need spiritual values. We need a revolution of the mind. . . . We have changed our attitude toward . . . religion."

Those who committed and continue to commit atrocities in so-called Christian lands are Christians in name only. They did not "get it right." Which should cause us individually to ponder our own Christianity. Have we got it right? Are we the kind of readers and doers of the Word who are "good news for everyone"? Do we appreciate our freedom and easy access to the Bible as do those who have been deprived of it? Maybe we too are in need of a revolution.

EUGENE F. DURAND

La Loma Foods Sold to Worthington

After months of delicate negotiations, the General Conference Corporation has sold La Loma Foods, Inc., to Worthington Foods, Inc., an independent health food producer owned by Adventists and based in Worthington, Ohio. The sale marks the end of the Seventh-day Adventist Church's 83-year history of vegetarian food production within the United States.

Attorneys for the General Conference Corporation and Worthington completed the sale on January 19. Under the agreement, Worthington is paying approximately \$6 million and will receive 100 percent of La Loma's common stock and assets.

With net sales of \$8.3 million in 1989, La Loma Foods was the meat analog and soy milk division of the former Loma Linda Foods, which had been owned by the Adventist Church since 1906. In February 1989 the General Conference sold the infant formula division and the Loma Linda Foods name to N.V. Verenigde Bedrijven Nutricia, a Holland-based food producer, for \$21.5 million.

La Loma's products have been produced under the Loma Linda label by Loma Linda Foods, but that will stop August 30, when Worthington shifts all production to its Worthington plant.

Immediately affected by the sale are La Loma's 22 employees. William Murrill, General Conference under-treasurer and La Loma board chairman, said the church has provided termination settlements to eligible employees, and vested employees will have their retirement benefits protected.

January's sale culminates a six-month sale process. The GC Executive Committee concurred on June 30, 1989, with the GC Corporation Board that La Loma should be

put up for sale after Worthington officials approached the church about buying it. The GC corporation then appointed a five-member committee to receive purchase offers from any interested parties.



La Loma food items will keep their identity in the Worthington product family.

After investigating three proposals that came in, officials accepted the offer of two Adventist businessmen in California. When their attempts to raise the needed

capital failed, church officials accepted Worthington's offer. However, another unexpected snag took place.

Amid allegations that the sale would create a meat analog monopoly, some La Loma distributors lodged complaints with the U.S. Federal Trade Commission (FTC). The FTC responded by asking church officials to hold off the sale until the allegations could be investigated. After an investigation was completed, FTC officials said the negotiations could continue.



Dale Twomley

"The FTC concluded that a sale of this magnitude posed no threat of a monopoly," Murrill says. "FTC officials determined that meat analogs do not comprise a significant portion of Adventist food consumption."

When asked why the General Conference chose to sell La Loma, Murrill explained: "The Worthington people approached us at a time when we were exploring our options in building a new production facility. It was felt that money from these investments could be used more effectively outside the food industry."

"Money received from the sale of La Loma and Loma Linda Foods will be used to pay off retirement benefits and existing obligations, and hopefully set up a \$13 million endowment, the interest of which will be used to fund Global Strategy projects," Murrill related.

In purchasing La Loma Foods, Worthington will add the La Loma name to its family of product lines, which now includes Worthington, Natural Touch, and Morningstar Farms. It's expected that La Loma will add \$8 to \$10 million in annual sales to Worthington Foods' current sales base of \$62 million.

With 400 employees and more than 100 products, Worthington Foods has become one of the world's largest producers of vegetable protein foods.

"The acquisition of La Loma reaffirms our commitment to the vegetarian dietary preferences of Seventh-day Adventists," says Worthington Foods president Dale Twomley. "We will maintain the most popular La Loma products and use the same equipment and manufacturing procedures to preserve the unique taste and texture qualities."

Growth through acquisition is nothing new for Worthington Foods. Three times before in its 50-year history, Worthington has acquired product lines well-known to Seventh-day Adventists, including International Nutrition Laboratories (Miller's Cutlets), Battle Creek Foods Company, and Madison Foods.

Worthington was founded in 1939 in a two-story

by Carlos Medley, Adventist Review news editor

frame house by Dr. George T. Harding III, medical director of the Harding Sanitarium. The company pioneered and patented the process of spinning filaments of soy protein into a meatlike fiber, enabling them to create, for example, the light-textured chickenlike products.

In 1970 Worthington became a wholly owned subsidiary of Miles Laboratory, but in 1982 several key executives at Worthington executed a leveraged buyout, returning the ownership to Adventist members.

NORTH AMERICA

Las Vegas Crusade Brings 25 Baptisms. A crusade for the Las Vegas Spanish church recently conducted by Eradio Alonso, Pacific Union Spanish ministries director, ended with 25 persons joining the Adventist Church.

Many of those attending the crusade came after receiving personal Bible studies conducted by church members, reports Carol Retzer, Nevada-Utah communication director. "With a membership of 45 [prior to the crusade], this church really got a shot in the arm," Retzer says.

White Memorial Receives \$100,000 Gift. Roy Sakioka, 91, a vegetable farmer from Orange County, California, recently donated \$100,000 to White Memorial Medical Center (WMMC) for

cardiac-care equipment, reports Alyssa Ford Morel, development associate at the WMMC Foundation. Sakioka has been receiving cardiac care at WMMC for 25 years.

When asked why he donated the funds, Sakioka replied: "In the human being, the heart is the most important equipment. The White gave me my equipment, so now I'm giving them some equipment."

WORLD CHURCH

SDA Broadcast—A First in Estonia. The first broadcast of an Estonian Adventist worship service took place on November 19, 1989, on the government's radio in the Baltic state.

"This is the first time that we can advertise church meetings in government newspapers," says Pekka Tahti, East Finland Conference church ministries director.

SHF Completes Warehouse Facility. Construction of a new warehouse and office complex for Sanitarium Health Foods was recently completed in Kilsyth, Australia, a suburb of Melbourne.

The 64,368-square-foot complex cost more than US\$3 million to construct. The facility will serve as a sales and distribution center, reports Ken Reeves, SHF manager. The office complex also contains a demonstration kitchen for vegetarian cooking classes

and nutrition information lectures.

Pearson Honored for 47 Years of Service. During the recent year-end meetings of the Zambesi Union executive committee Rex Gordon Pearson, a teacher at Bulawayo Adventist Secondary School in Bulawayo, Zimbabwe, was honored for his 47 years of mission service in Africa.

Don A. Roth, an associate General Conference secretary, presented Pearson with an engraved plaque during the ceremony. Pearson has served as a teacher and administrator in many academies and colleges in Africa. His goal is to serve for 50 years.

Pitcairn Island Hosts Bicentennial. On January 23, Pitcairn Islanders, the majority of whom are Seventh-day Adventists, launched a two-week celebration to commemorate the landing of the *Bounty* mutineers, who settled on the island on January 23, 1790.

As part of the festivities, residents reenacted the landing on Pitcairn and the burning of the *Bounty* with a display of fireworks, reports the South Pacific Division. In

November a centennial celebration will be staged to commemorate the landing of the first American missionaries, who came on the *Pitcairn* ship.

FOR YOUR INTEREST

Handbook Helps Ministry to Chemically Dependent. *Regeneration*, an Adventist handbook to help pastors and church members minister effectively to the chemically dependent, is now available through Narcotics



Education, Inc., at the General Conference.

Regeneration shows how to build a bridge between the substance abuser and the church, says Leilani Proctor, NEI marketing director. The 235-page manual was developed by the North American Division Health and Temperance Department and the Institute of Alcoholism and Drug Dependency at Andrews University.

CHURCH CALENDAR

- Feb. 10 Adventist TV Ministries Offering
- Feb. 17 Christian Home and Marriage Week begins
- Feb. 24 Health and Temperance Magazines Emphasis
- Mar. 3 Tract Evangelism
- Mar. 3 Church Ministries Day
- Mar. 10 Adventist World Radio Offering

Model or Substitute?

DOES IT MATTER HOW WE SEE JESUS?

PART 4

In the previous segment, the author showed how Christ could be our example while being sinless from His birth. Here, in a change of focus, he discusses Jesus in His role as substitute. Fourth in a six-part series.

Christ's was a sinless sacrifice—it had to be, as prefigured in type. Sin, whether in His nature or in act, would have disqualified Him from being our substitute. For He would have needed a substitute Himself.

At Calvary we find the greatest revelation of Christ as both substitute and example. In submission as man to God, He is our example; but in *saving men as God*, He is our substitute. Note how His example transcends anything we can duplicate, extending as it does to His substitution. As all of us might do, "He submitted, but, oh! He felt the bitterness as no other being could feel it."¹

It was here at the cross that He ultimately bore our sins. He became sin for us—vicariously, in *mission at death* rather than in *nature at birth*. "Every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary."² This statement from Ellen G. White places emphasis on the climax of Christ's mission above every other phase of His life. It is the cross that opened the eyes of the universe, and forever holds our commitment to God.³ In fact, throughout eternity "both the redeemed and the unfallen beings will find in the cross of Christ their science and their song."⁴

Nowhere do inspired sources make the birth of Christ as prominent as His death. Just look at the space given in



the Gospels to the last week of Christ's life, compared with the space given to His birth. In fact, the Gospels devote about a third of their space to the Passion Week. Should not those who are preoccupied with His birth take pause and look beyond to the cross? For throughout unnumbered worlds and through unending time the study of Christ will be cross-centered.

Sin for Us

At the cross "God made him who had no sin to be sin for us" (2 Cor. 5:21, NIV). Christ carried the only credentials to become man's sinless sacrificial substitute. Sinless in nature, sinless in life—both were demanded by the law. For man owed a great debt—a debt he could not pay himself. He needed a substitute—a human substitute, a *sinless* human substitute. So God became a man, and as man, Christ paid the debt in full.

Only man could die, so Jesus had to become human. But His death could redeem the planet only because He

was also divine. Through His infinite suffering He provided an example for man, and through His infinite sacrifice He provided substitution.

Some believe that Jesus had to be exactly like us in fallen nature in order to span the gulf gouged out by sin. Yet even that identity has a qualification—for none other comes into the world "born of God." If we must credit His humanity as being like ours through Mary, we must not overlook the fact that His humanity has a divine root, too—He was born of the Holy Spirit, as well as through Mary.

Vicariously He bore the sins of the world. As the Sin-bearer, the sacrificial Lamb, "He took upon His sinless nature our sinful nature."⁵ "On Calvary's cross the weight of the sins of the world rested upon His soul. He received in His bosom the arrow of lost humanity."⁶ "The gulf that was made by sin has been spanned by the cross of Calvary."⁷ So He didn't completely bridge the abyss between God and man in His nature at birth, but He did in His mission at death.

In the wilderness Israel suffered the serpent's deadly sting. Their only hope was to look upon the brazen serpent uplifted before them. "As Moses lifted up the serpent in the wilderness, even so was the Son of man 'lifted up: that whosoever believeth in him should not perish, but have eternal life' (John 3:14, 15)"⁸ "As the image made in the likeness of the destroying serpents was lifted up for their healing, so One made 'in the likeness of sinful flesh' was to be their Redeemer (Rom. 8:3)."⁹

A serpent—what a strange symbol for Christ! This is the symbol for Satan

Jesus Our Substitute

BY NORMAN GULLEY

(Rev. 12:9)!¹⁰ Why would there be this only occurrence in Scripture where Christ, usually symbolized as a lamb or a lion,¹¹ is portrayed with the symbol of Satan? The reason is that on Calvary Jesus became identified with Satan's kingdom—for there “God made him who had no sin to be sin for us” (2 Cor. 5:21, NIV). No wonder He cried out, “My God, my God, why have you forsaken me?” (Matt. 27:46, NIV).

Just as that brazen serpent only looked like a serpent, so the sinless Jesus only took the “likeness of sinful flesh.”

Christ's Greatest Struggle

Christ's sin-bearing began in Gethsemane. For in Gethsemane He, for the first time, suffered “under divine justice.” Always an intercessor for others, He now “longed to have an intercessor for Himself.” He felt a break in His accustomed unity with the Father, and “He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness.”¹² In graphic language Mrs. White describes “the last fearful struggle”: “Christ's soul was filled with dread of separation from God. Satan told Him that if He became the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would nevermore be one with God. . . . *Terrible was the temptation* to let the human race bear the consequences of its own guilt, while He stood innocent before God.”¹³

Christ's anguish was so intense that His face was changed, and bloody sweat poured from it. It was as if the emaciation that took 40 days in the wilderness was intensified a hundredfold to more swiftly mar His face in Gethsemane. He “was seized with superhuman agony.”¹⁴ “His visage was so marred more than any man, and his form more than the sons of men” (Isa. 52:14). Jesus “fell prostrate, overcome by the horror of a great darkness.”¹⁵

Three times the test came in the wilderness, and three times in Gethsemane. The wilderness temptations sought to

separate Jesus from His Father, to drive Him to depend on His own divinity. The temptations in Gethsemane thrust Jesus into an eternal separation from God that mankind plunges into at the second death. From within the depths of this abyss, eternal separation from His Father engulfed Him. “Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity.”¹⁶

Here was temptation at its strongest: to return to be with His Father and let the world go to ruin, rather than plunge into oblivion at the risk of never living again. His struggle was infinitely greater than any temptation we shall ever have.

Jesus faced the prospect of giving up the most precious One He had loved from eternity (cf. Ps. 93:2; 1 John 4:16). Offering to give up heaven, Moses asked God to forgive Israel's sin or “blot me . . . out of thy book” (Ex. 32:32). But Moses had never lived in heaven—let alone with the Father from eternity! Jesus had.

We simply do not have the ability to imagine the depths of this struggle. It had all the power of perfect love back of it. It had all the pull of an eternity behind it. It had all the future of eternity drawing it. It was precisely this longing to go home to His Father, and thus be free from this revolting world of sin, that made His whole life of temptations so hard to endure. Oh, how He forever longed for the homecoming!

Beyond Moral Influence


His mission term on this rebel planet was for Him a long lifetime, with no furloughs! And now it looked as though the prospect of returning—the longing of His whole human life—was about to be snuffed out forever. In sheer faith, with no visible evidence to substantiate it, Jesus trusted His Father for the outcome. What an example! And He plunged into the abyss with no clear assurance of ever coming out. He died the

final separation death from God's judgment—in our place. What a substitute!

This was no mere moral influence to change human perception of God, that we might appreciate Him. This was the horror of plunging into eternal separation from God! Jesus knew that God, who forgives *sinners*, never forgives *sin*. But Jesus offered to pay the price.

God is best revealed at the cross. But infinitely more is involved than just revelation. This is redemption! It is substitution! Here is the climax of a lifelong mission as our substitute, that necessitates our understanding of sin as far more than act, and Calvary as far more than a demonstration.

The utter depths of the human predicament faced Him. He came into the planet unlike any other (without sin) and at His death exited unlike any other (suffering the ultimate divine punishment for sin). These two perspectives save us from a superficial view of His death. They show us that as our *example* in submission to God, He became, in the final, ultimate sense, our *substitute*. At Calvary, as in all His life, He was not one without the other. He was both.

Hallelujah! What a Saviour! 

Next Week: Jesus Our Advocate

REFERENCES

- ¹ Ellen G. White, in *Review and Herald*, July 5, 1887.
- ² *Gospel Workers*, p. 315.
- ³ See *The Desire of Ages*, p. 761; White, in *Review and Herald*, July 12, 1892.
- ⁴ *The Desire of Ages*, pp. 19, 20.
- ⁵ *Medical Ministry*, p. 181.
- ⁶ White, in *Review and Herald*, July 12, 1892.
- ⁷ *Ibid.*, July 1, 1890.
- ⁸ *Patriarchs and Prophets*, p. 431; cf. pp. 475, 476.
- ⁹ *The Desire of Ages*, pp. 174, 175.
- ¹⁰ Cf. Gen. 3:1 with Eze. 28:11-19.
- ¹¹ Jesus is the Lamb (e.g., Rev. 5:12), and the “Lion of the tribe of Judah” (verse 5). Satan is also depicted as a lion—a “roaring lion, [walking] about, seeking whom he may devour” (1 Peter 5:8).
- ¹² *The Desire of Ages*, p. 686.
- ¹³ *Ibid.*, pp. 687, 688. (Italics supplied.)
- ¹⁴ *Ibid.*, p. 689.
- ¹⁵ *Ibid.*, p. 690.
- ¹⁶ *Ibid.*



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Homesick

*Even after
going "home,"
a missionary
has an empty
spot in her
heart.*

Three thousand miles from those we'd learned to love in our 15 years overseas, I made a beeline after church to my house on a new mission compound. I didn't want anyone to notice the tears welling up in my eyes.

Teaching at this college was an interesting change, but with my quiet nature I found making new friends difficult. After the initial round of welcoming, I just crawled into a shell.

Two years later the loneliness was only beginning to fade. I did have friends on campus, both staff and students. But this still wasn't truly "home." In fact, I really couldn't say for sure where "home" was. We had been away from our homeland for 17 years now, and that wasn't home anymore. "Home," they say, "is where the heart is," yet my own heart floundered for an attachment.

One day my husband suggested that we start a midweek prayer circle in our home. I hesitated, knowing that his frequent travels would leave me in charge. Then several young people visited us, expressing their desire to tell others of Jesus' love. Before they left, my Wednesday evenings had been planned for the next two years.

As weeks and months passed, Wednesday evening sharing and prayer time bonded hearts together. These young people became family to me. In a year and a half my heart became attached.

When furlough came, I faced it with mixed emotions, for my heart had finally found a home. Yet we were supposed to be going "home." In the last week or two before departure, tears often escaped as my "adopted kids" came to see me. "You are coming back, aren't you?" asked one.

The day I left, some brought flowers, others ran errands, still another cooked my lunch but had to eat most of it himself—I felt too sad to eat. At the airport I tried my best not to cry, but the tears flowed freely as I clung to those I loved.

Reaching our homeland "home" several weeks later, a welcome stack of mail awaited us. I was half amused, half tearful to read so soon, "Do let me know when you are returning so that I can meet you at the airport."

As the summer dragged by, I waited eagerly for mail. "Remember your home is right here with us. Please don't establish a home elsewhere."

After my first phone call to our house sitter, I wrote to him, "I just got to thinking about how very much Jesus must be longing to return and have all His family together in one place—with Him again."

Reunion

Great news—I could go back 10 days early! At last aboard the 747 jetliner, my excitement mounted: "I've waited three months for this evening. I can hardly wait to see those kids."

Forty-three hours after leaving "home," I was back in my favorite airport. "There's Shiow, bless her. She brought me here; now she's back to take me home. And the Joneses." Baggage claimed, I breezed through customs into the arms of dear friends. Late into the evening, one after another of my kids arrived to welcome me, nearly 20 of them in all.

Wednesday evening came. The living room was crowded for prayer meeting. Jet lag blurred the message, but I basked in the warmth of my kids' love.

Then it was prayer time. We separated into twos and threes. Bharatha prayed first: "... and Father, if we have missed each other so much these past few months, we know that You must miss us even more, and are just longing to come and take us home so that we can be together with You."

My turn came, but I was all choked up. Those were the same thoughts I'd thought a month before. "Thank you for that beautiful prayer," I managed. With a big hug he said, "I'm glad you're home."

"Even so, come, Lord Jesus." We miss You, too.



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Sabbath Weddings

BY CALVIN B. ROCK



Recently my church refused to allow two of our fine young people to have their wedding in our church on the Sabbath. This seems quite narrow to me. Since marriage is a sacred institution, isn't it consistent with the Sabbath command? After all, we do call it holy matrimony.

Some congregations do permit weddings on the Sabbath. However, those who do not are influenced by the fact that weddings usually involve preparations and celebrations that make true Sabbathkeeping very difficult, if not impossible.

Every wedding demands the attention of a number of people to various details of dress, transportation, decorations, etc., that easily translate into everyday secular activity. Often the ones involved in these preparations are so busy with the wedding that they cannot attend church and are too exhausted at the close of the day to claim it as one of rest and gladness.

In contrast, a simple marriage in which two people present themselves before the pastor and the congregation is quite different. Such a wedding, without the fuss and frills of tuxedos, special gowns, limousines, and the rearrangement of church furniture and church schedules, can be tastefully conducted on Sabbath.

You are right that we should remember that the "sabbath was made for man, and not man for the sabbath" (Mark 2:27). Our youth, our neighbors, and we ourselves would look much more joyfully upon the Sabbath if we discovered more ways to celebrate rather than to repress life and its high moments on the holy day.

In this matter, as in all such deci-

sions, we do better to be found on the side of conservative compliance than to cloud the Sabbath image and forfeit the promised blessings.

Is it wrong for a congregation to give the pastor presents such as birthday and Christmas gifts? The denomination that I came from is very kind to its ministers. Why aren't Adventists more thoughtful in this respect?

A number of reasons explain why this tradition is weak among Adventists: (a) most members think that SDA pastors are well paid or, at least, have special allowances that make tangible gifts unnecessary; (b) many ministers refuse to take gifts from their congregations because they regard gifts as "binding," that is, obligating them to the people; (c) many projects on the church's agenda seem much more urgent than a Christmas or birthday gift for the minister; (d) many think that giving the pastor gifts reduces

had in mind in instructing the Corinthian church regarding their attitude toward Timothy. "When Timothy comes, see that you put him at ease among you, for he is doing the work of the Lord, as I am. So let no one despise him. Speed him on his way in peace, that he may return to me; for I am expecting him with the brethren" (1 Cor. 16:10, 11, RSV).

Of course, we must remember the needy in the church and community first. But we do not give our friends and relatives gifts because they're needy; we do it because we love them. A pastor should never hint or ask for money or gifts, but I know of nothing in the gospel that speaks against such kindness. On the contrary, such acts conform to the principles of Christian charity and often strengthen the social and spiritual bonds between pastor and people.

The Adventist Church does not expect ministers to depend on gifts and personal financial help from members or congre-

We would look much more joyfully upon the Sabbath if we discovered more ways to celebrate rather than to repress life and its high moments on the holy day.

the sacrificial element of the divine call and encourages a materialistic expectation; and (e) many people look upon their pastor the way they do civic leaders such as congressmen, the city tax assessor, etc.: important to community life but not in the inner circle of fellowship.

When, however, the pastor is properly viewed as a servant/leader who has been adopted into the family that a local congregation comprises, such arguments fall away. This view is, I believe, what Paul

gations to support themselves and their families. Nevertheless, those who have decreed it a sin to include the pastor on their Christmas list have denied many ministers a needed boost in morale. And even more, they have denied themselves the blessing that comes from showing kindness to God's servants.

Calvin B. Rock serves as a general vice president of the General Conference. He holds doctoral degrees in ministry and religious ethics.

Ed Bender: What He Does Can't Be Done

This good mechanic is also a godly man.

BY KAREN YOCHIM

No mechanic in my Florida town could keep my prized '66 Mustang running right. They always set the points wrong or adjusted the carburetor one of two ways: off or awful. I went to a variety of people: mechanics in service stations along U.S. 41, private garage mechanics, shade tree mechanics. They all said my car was running as well as it could. I knew differently.

Then one day I saw a long fancy custom auto pulling into a nondescript garage only a half mile from my home. I knew that car. It belonged to David Allen Coe, a famous country singer, who I happened to know was on

holiday on Lido Key. Wow, I thought, *if this mechanic in this garage is worth this singer driving all the way from Lido Key, he must be good. Besides, since Coe is from Texas, how could he have heard of this mechanic unless there is a very good network based on his reputation?*

True Elbow Grease

I've come to find out why word-of-mouth about Ed travels so well. For three years now, Ed has been taking care of my old cars. And he just finished rebuilding my Mustang engine. So what, you ask? Well, you see . . . Ed Bender lost his left arm below the elbow some 50 years



Skillfully using his left elbow and right arm, Ed Bender does quality mechanical work on cars old or new in Sarasota, Florida.

THOMAS BENDER / HERALD TRIBUNE

ago. And he can, with the use of that elbow and no prosthesis, care for engines better than anyone I know.

Ed's garage is one of those old-fashioned ones that I miss so much since the combination gas station/grocery stores have opened up all along the highways of America. Ed's garage is vintage. The fan belts hang along weathered rafters. His workbench is set up among piles of tires and tools and apparatuses of complex description. The windows, old sill style, are set high in the cement block walls so that light angles down into the cool musty dimness of the garage/office, which is approximately 50 yards long.

Ed doesn't hang out inside, however; he's usually outside working on engines under a rain roof set off to the side of the main building. One day I persuaded him to knock off for a while and visit with me in his office around a cluttered metal desk, while we sat on straight-backed chairs opposite each other.

The Accident

Ed began by telling me about losing his forearm in a welding accident in Ontario (Canada), where he was raised. He was working on a stock car, trying to install a roll bar with an electric welder. He went to change the setting on the welder.

Ed frowned at me. "The thing stopped. I didn't realize the engine was on the generator shaft. The shaft caught my arm, wrapped it around, and jerked it off. My arm went numb. I walked outside and I knew it was off. They took me to the hospital. They were more excited than I was. They cut off my shirt. Pulled my shoes off without untying them. Applied a tourniquet.

"My parents came up to see me. There were no feelings expressed. My father simply said, 'What are you going to do now?'"

I asked Ed, "How did you handle the shock of coping with your loss?"

"What else could I do? I had to find something I could work at. First, I drove the snowplow for the township. I was doing that by the end of October. (The accident happened in July.) Then I worked for a tractor dealer. I put my

first diesel motor into a Ford tractor in Ontario. Then I moved to a farm in New York State. I milked cows, baled hay, kept the heavy machinery operating, and made four farm wagons and two trailers. I was still wearing a prosthesis at that time. It had a hook on the end of it. A bull charged me once; I got him with that hook! I could carry more in pails of milk with that hook too."

Ed paused. His gray hair darkened in the dim light of the garage; his eyes focused on the past.

When a country singer from Texas brought

his car to Ed's garage in Florida, I figured he

knew something I didn't.

"Then I came down to Florida on vacation with an aunt. Up North the cold made my arm ache. I discovered the heat down here made me feel more comfortable.

"Later on, I worked in an iron foundry making cast iron moldings. I ran the furnace, too."

"Ed," I asked, "how did you happen to get into the auto repair business?"

Ed shrugged. "Cars are just a hunk of steel. I had worked with engines all my life. It was a natural course to take.

"I don't use the prosthesis anymore. I use this." He tapped the stump elbow. "If I need to take an engine out of a car or truck, why, it's all done with pulleys anyhow."

"Is there anything on cars you can't do without your arm?"

Ed smiled. "If I have the correct tools to do a job, I can do any of it needs doing."

I testify to that. My VW Beetle and '66 Mustang never ran better.

Local Elder

Besides his busy schedule at work (Ed opens at 7:30 a.m. and closes after 6:00 p.m.), Ed is an elder at the Sara-

sota Seventh-day Adventist Church. He is devout, and chastised me once when I told him I was going to cook some catfish for supper. At the time I was ignorant of the Adventist position on eating fish without scales.

I have a master's degree in rehabilitation counseling and have worked for the Department of Labor in the field of vocational rehabilitation. Never in all my work experience have I seen such an amazing case of rehab. Not only is Ed one of the most respected mechanics in Sarasota; he is

also one of the most knowledgeable and experienced. His work is trusted and known for its high quality.

Good Advice

I asked Ed if he had any comments for those who are handicapped in any way and feel hopeless about ever pursuing a line of work that is satisfying for them.

Ed peered up at the gentle afternoon light filtering through the high windows of his office as he pondered the question. He spoke finally in his gentle, deep voice.

"I think I'd put it to them this way. If they're discouraged, any way at all, then get their life straight with the Creator, and things will happen."

Thanks, Ed, for being the way you are. We don't have to be handicapped to benefit from knowing you. ☸



Karen Yochim writes from Sarasota, Florida.

Is Love Enough? Let's Be Friends

*Insights from
an educator,
pastor, and
therapist with
45 years of
experience.*

My most memorable valentine was one I received from my wife, Bonnie, just a year ago: a small heart-shaped pillow in soft blue and white, beautifully embroidered and trimmed in lace. The inscription reads "Happiness Is Being Married to Your Best Friend."

I was deeply moved because, in my professional experience, I have observed that most marital and family relationships do not often qualify as friendships. My wife's gift affirmed me as her best friend.

Several years ago an Adventist physician, Dr. Belle Wood-Comstock, authored a book based upon what, for me, was a startling premise. She titled her book *Is Love Enough?* Her opening sentence is "We love our families, but we are often not their friends."¹

Assuming that love often excludes friendship, we might do well to ask ourselves if this is true for us personally.

What Is a Friend?

A friend is one who wants to know you, to understand where you are coming from, what you are thinking, and especially how you are *feeling*.

Feelings reflect the real person. They are personal. They inevitably and accurately reflect what we believe. What we believe may not be accurate, but it's what we believe to be true. And what we believe governs our lives. Therefore, to change feelings, we must first change our beliefs. This is absolutely fundamental before any change can take place in one's life.

To ignore—or to never discover—how someone is feeling is basically *not* to know that person.

But before feelings can be freely shared, there must be trust. We simply don't reveal our

feelings to someone until we believe it is safe to do so. When we come to trust each other, then we can become vulnerable to each other. And this kind of sharing inevitably deepens a relationship. In a nutshell, friendship is understanding and sharing our feelings.

What Is True Love?

Perhaps the most critical issue in life centers on whether we feel we have been heard, understood, and accepted by one or more significant persons. In other words, we want to know, "Am I lovable?"

Many of us will not face up to this issue. It's too scary. Nor will we answer it affirmatively unless we've had one or more genuine friends who we believe have genuinely heard us, known us, and accepted us, i.e., truly loved us.

Those who lack the experience of ever being truly loved suffer low self-esteem. And statistical studies indicate that two thirds of the population have low

self-esteem, including Christian communities such as ours.

I believe the new commandment Jesus gave us to love one another as He has loved us² was a reference to His beautiful example of love through genuine friendship. I also believe the essential Christian component of love is friendship.

Many of us equate love with *doing the right thing*—the honest, the unselfish thing. Unfortunately, many Christians have learned through bitter experience that being most concerned with doing the right thing frequently leads to perfectionism and legalism, both of which transform love into suffering sooner or later.

Whom Can You Trust?

As a counselor, I've had numerous women



clients tell me they don't trust men, which means they don't trust half the population. And trust is the foundation of every relationship. (When trust is eroded, open communication cannot exist—be it in the church, workplace, or in personal relationships. Serious consequences inevitably grow out of eroded trust.)

Some of these women have told me they are daughters of active church leaders. When I delve deeper I often find that these clients feel they seldom got any understanding attention from their fathers or any other men in their lives. They usually add, "Oh, I know my father loves me. He's a good man—honest, hardworking, a good provider—but he never gets close to anybody."

A good man—but was he his daughter's friend? He would probably say yes, and believe it. But in truth, he never really knew his daughter, nor did he truly let her know him.

When Jesus prayed, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent,"³ I believe He was talking about truly knowing the other. In fact, it is my conviction that Jesus was the epitome of high self-esteem, which is having the confidence, the self-respect, and the self-assurance to know and be known. High self-esteem is the product of genuine friendship.

Well-meaning Manipulation

Too often we fall for the deceptive idea that if we know what is right and good for another person, this gives us license to use any means to get him or her to do it.

Well-meaning parents have often, knowingly and unknowingly, overly directed their children into relationships, professions, or activities the child did not want nor feel the least bit motivated to pursue. Endless tragedies have occurred.

No true friend ever attempts to make another do something. Manipulation, blackmail, and laying on guilt are foreign to the spirit of true friendship. In fact, I believe they are evil.

There is one great truth that, in our zeal as Christians, we have too often

overlooked. It is this: none of us can change another person.

Unless we are willing to accept the other as he or she is, we cannot afford a commitment in friendship, marriage, or parenthood that locks us into such a serious responsibility.

A True Friend

A true friend is one who wants to know and understand you, who accepts you for what you are, and who wants you to discover what best fits you.

A true friend gives you feedback from a constructive and nurturing stance rather than a manipulative one. (If God won't make our choices for us, isn't it amazing that finite human be-

*High self-esteem is
the product of genuine
friendship.*

ings try to do this for others!) True friends allow each other to be different, to disagree without expecting the other either to condone or comply.

Friends find their communication rewarding. They have enough common interests they enjoy together to make the necessary investment in their relationship worthwhile.

It is a mistake, however, to attempt to deepen a friendship beyond its potential to be *mutually* rewarding. With many people in our lives the friendliest thing we can do is accept the reality of our differences. In such cases, love calls for a limited relationship.

In Hiding

Millions of people are not a friend to themselves. They make unmerciful demands upon themselves. As a result, some become workaholics. Others, discouraged by their own demands or expectations, become procrastinators with low self-esteem.

True friendship, caring, and love

start within ourselves. To become a friend to others we must learn to be good to ourselves. Why is it that most of us compulsively do some things while endlessly putting off other things? There are answers to these questions and solutions to the problems they cause. These can be found through the exercise of genuine friendship. Some may well begin this process in a personal growth group or with a therapist, for these are friendship relationships.

True friendship takes time. None of us can afford more than a few close friends. But most people, especially men, don't have even one close friend. The best professional estimate I have found is that only 10 percent of American males have a true friend. (The percentage is higher among women who generally feel more free to confide in others.)

Christian Friendship

After 45 years as an educator, pastor, and therapist, I have never seen anyone actually won to Christ apart from the friendship factor. Information alone will not change behavior. It is the experiential component that makes the difference.

When Jesus said "Love your neighbor as you love yourself," He was making more of a statement of fact than a request, because we *do* love our neighbors as we love ourselves. If our self-love is demanding or disrespectful, our love toward others will be of the same kind.

My plea is that we grow in knowing and understanding Christ and that we increasingly love ourselves and others as He loved us.

Is love enough? Let's be friends. ☸

NOTES:

¹ Belle Wood-Comstock, M.D., *Is Love Enough?* (Mountain View, Calif.: Pacific Press Pub. Assn., 1940), p. 7.

² See John 13:34.

³ John 17:3.



M. Dale Hannah, who has pastored churches on three Adventist college campuses, writes from Silver Spring, Maryland.

By Myron Widmer

In last week's issue we shared the Adventist Church's dream of building four powerful shortwave radio stations capable of covering the entire earth with the gospel message.

In this issue we focus upon the building of a large Adventist World Radio-Europe station in Italy to cover all of Europe, western Asia, and North Africa.

Building a shortwave radio station from the ground up isn't an easy task, it seems.

First you have to negotiate with governmental agencies for years before a permit is granted. Then you have to locate suitable terrain, buy more than 100 acres of land to accommodate massive curtain antennas, build broadcast studios, install transmitters and antennas, and find or construct housing for 20-plus personnel—which, of course, you have to interview, hire, and possibly train.

And that's only the beginning. Utilities, programming, fund-raising, accounting, advertising, and a whole host of other essentials need to be arranged for before a station can go on the air.

It's certainly not an undertaking for the faint-hearted. It provides enough hassles and headaches to deter some of the most courageous from ever attempting to build a shortwave radio station.

But not enough to deter the Seventh-day Adventist Church. Motivated by a dream of reaching the entire world with the gospel message, the church is moving ahead—as finances permit—with its master plan of building four powerful shortwave stations at strategic locales—Africa, Central America, Europe, and East Asia.

The first major station, Adventist World Radio-Asia, with transmitters in Guam, went on the air in March 1987, thanks to \$5 million in donations to the

**A powerful
AWR-Europe
station could
reach from
England to
Afghanistan,
Finland
to Morocco**

AWR-Europe: Fulfilling a Dream

Contributions to the upcoming GC Session Offering will build a powerful shortwave station in Italy.

1985 General Conference Session Offering. Buoyed by its success, church leaders voted last fall to dedicate the special 1990 GC Session Offering to the construction of a second powerful station in Europe.

Once that station is completed, the church will turn its attention to building a station in central Africa and upgrading the 40- and 5-kilowatt transmitters in its small AWR-Latin America station in Costa Rica.

Adventist World Radio-Europe

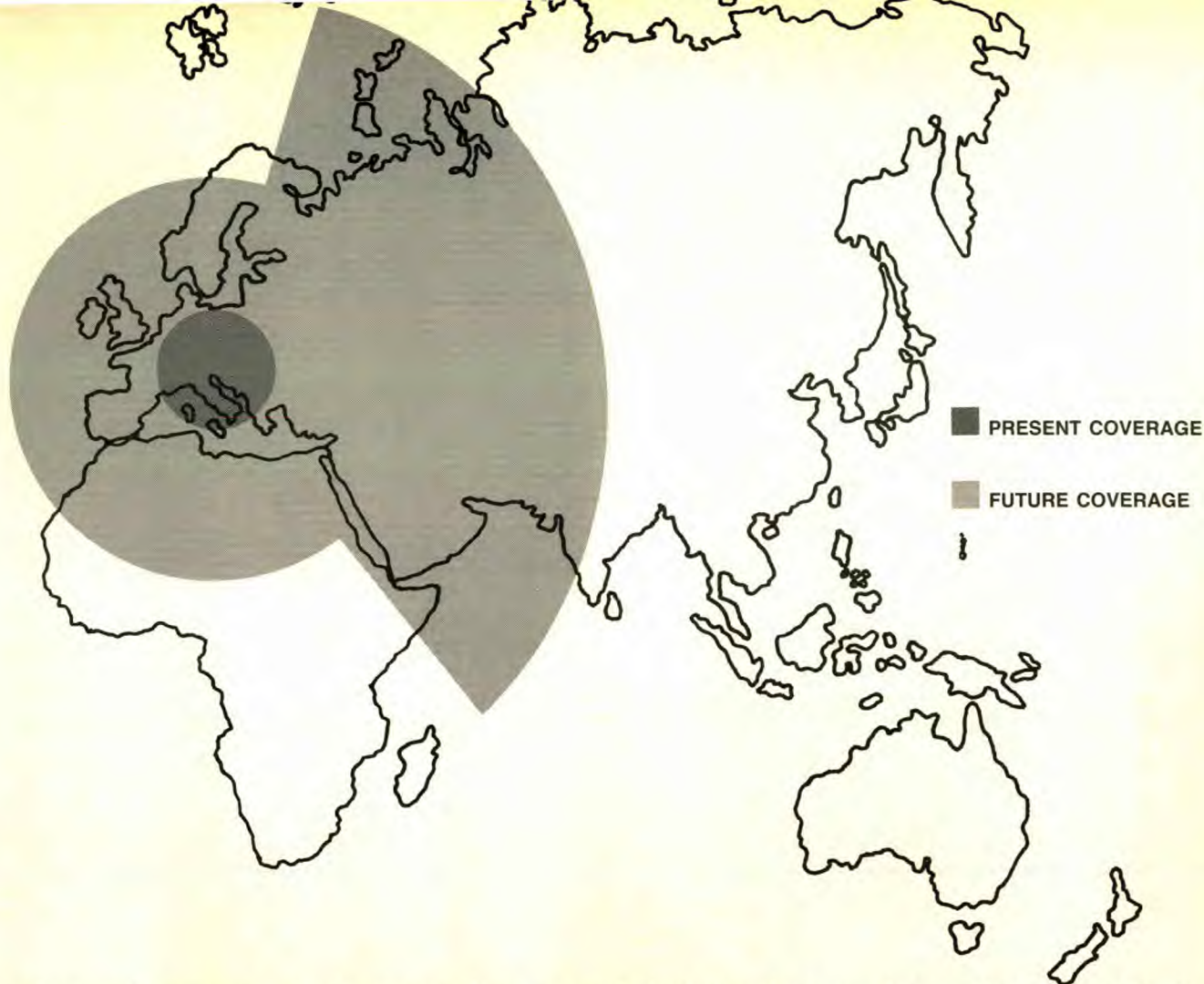
A site for the proposed AWR-Europe station has been under negotiation for at least 10 years now, comments Tulio Haylock, director of AWR and an associate director of the GC Communication Department. "We have checked with practically every government in Europe to find out which one would be favorable to a

religious radio station. And we have filled out official applications for several governments, but nothing has turned up, except for an opening in Forli, Italy, where we have been operating a low-power, 10-kilowatt shortwave radio station without interference for five years now."

Haylock thus believes the new, more powerful station, with its massive antennas covering more than 100 acres, will be built near Forli, with studios possibly located nearby in the tiny island-like country of San Marino.

Elder Haylock says this is a near-perfect site in Europe for reaching the nearly 1 billion people located in West and East Europe, the western and central parts of the Soviet Union, the Middle East over to Afghanistan, and the northern rim of Africa.

If the hoped-for \$7.5 million comes in through the GC Session Offering, one 100-kilowatt shortwave transmitter initially will be installed to drive



four log-periodic antennas aimed at the targeted areas. And a second, 250-kilowatt transmitter will be installed to increase AWR-Europe's broadcast range and hours dramatically.

Until the new station is built and broadcasting, AWR-Europe plans to continue broadcasting from its 10-kilowatt station now operated by the church in Forli and continue buying airtime (at \$1,000 per hour) from a shortwave radio station near Lisbon, Portugal.

The present Forli station reaches a radius of nearly 500 miles, covering parts of Western Europe and sometimes as far as northern France and Poland. "But it's only about a tenth of what a station here should cover," says Haylock. He laments the fact that even when the GC Session Offering funds are in hand, it will take

more than a year and a half to get the new station built and on the air. The projected first broadcast is early in 1992.

Besides the shortwave transmitter, the station also will operate three medium-wave (AM) transmitters. On the belief of AWR leaders that two targeted Global Strategy areas of this region can be served better by medium-wave radio, two low-power, 10-kilowatt AM transmitters will be purchased to beam the gospel message across the Adriatic Sea to Albania; and a 10-kilowatt transmitter will be installed on the island of Sicily to reach the North African coastal area of Tunisia between the cities of Bizerte and Sfax.

Once completed, says Haylock, the AWR-Europe station will become a far-reaching beacon of light for the

gospel. He and other church leaders firmly believe that the successful outreach of the Guam-based AWR-Asia broadcasts will be duplicated by AWR-Europe.

Radio and Global Strategy

According to Shirley Burton, director of the General Conference Communication Department, each of the four sta-

Radio-broadcasting is one key element in our Global Strategy for reaching the hitherto unreached.



Massive curtain antennas for AWR-Europe will be like those of AWR-Asia on Guam.

tions has been designed to complement the church's Global Strategy, which calls for reaching 1,800 unreached people groups (representing 1.8 billion people) with the gospel message between 1990 and the year 2000.

In a recent letter to church workers, General Conference president Neal C. Wilson underscored the importance of radio to the church's outreach, particularly to the "closed" countries of the world. "Radiobroadcasting of the gospel is a key element—perhaps *the* key element—in this Global Strategy for reaching the hitherto unreached. No other method can so effectively hurdle the barriers behind which billions have been living for centuries."

Gifts to the General Conference Session Offering, to be received in churches around the world on March 10, May 19, and during the GC Session in July, will help make

Church leaders hope that AWR-Europe's results will be similar for those listeners of AWR-Asia (below).

- ▶ An Adventist physician making visits to remote villages in the Philippines reports that in several places groups of people gather to listen to AWR-Asia on what sometimes is the only radio in the village. In one village, a man hooked up an amplifier to his radio so the rest of the villagers could hear better.
- ▶ "We have 40 members in our home church. We need Bibles and other materials. Please pray for us."
- ▶ An elderly man spent the large sum of US\$65 to purchase a radio to receive AWR-Asia programs.
- ▶ Two blind persons wrote letters in braille, expressing their gratitude for the AWR-Asia radio ministry.
- ▶ In one city in China, Adventist pastors baptized 500 persons last year. Many of them were the direct result of AWR broadcasts.

the AWR-Europe shortwave station a reality. And more than building a station, these gifts will be the means of bringing hope to millions who know nothing of the love of Christ.



Myron Widmer is associate editor of the Adventist Review.



Alex and the Green Mamba Snake

BY LAURIE DENSKI-SNYMAN

Little Alex and his family lived in Kenya, Africa. He was thrilled to be attending the Sabbath afternoon potluck on the farm of church friends. How much fun he had playing in the sandy soil close to where many wild animals and reptiles lived. He liked living in Kenya. He could see animals in the wild that children in other countries could see only in a zoo.

After a delicious meal, everyone continued talking with one another. Alex bent over to draw a picture in the sand with a pointed stone. Soon he tired of that and stood up to stretch. A man nearby yelled out, "Alex, stand very still!"

Not knowing what the problem was, Alex obeyed and stood very still. The man picked up a stick and hurled it through the air toward something in the tree branch directly above Alex's head. A large green snake fell dead at the little boy's feet.

Seconds before, the snake had been asleep in the tree. Disturbed from its sleep, it became angry and was ready to strike Alex. It was a deadly green mamba snake. Mamba snakes are feared throughout Africa for their deadly venom and remarkable speed. The green mamba lives in low branches of trees. Mamba snakes have been known to strike and kill

their victims while moving at 10 to 30 miles per hour.

Knowing the danger and speed of this snake, I believe an angel guided the stick so the man could aim it so perfectly. The stick hit the snake at just the right speed, in just the right place, killing the snake instantly as it was about to strike Alex. If little Alex had not listened to the command to stand still, he could have been badly hurt, if not killed.

God had a special plan for Alex. He grew up and became a pastor of a church. God loves you, too, and has a special plan for you.

■ Philippines

Cemetery Brings Life to Rapu-Rapu Crusade

Lay-sponsored evangelism thrives in Islands' three unions.

For three years a United States-based Adventist lay organization, Partnership in Evangelism of the Philippines (PEP), has sent three evangelists from the United States for three-week reaping crusades in the Philippines each year, one to each of the three unions.

This third year, executive director Dr. Beny Banaag contacted mission personnel to advise them that PEP was ready to test an extension of its evangelistic outreach by sponsoring a few local laymen to do church work for one year.

One of these young men, Willy Azupardo, went to the island of Rapu-Rapu, whose residents were 100 percent Catholic. The Catholic Church owns the only cemetery on the island, and only Catholics may be buried in it. Several years ago Jehovah's Witnesses won a few converts, but when one of them passed away, he was denied burial and taken out to sea and dumped overboard, whereupon the remaining Jehovah's Witness converts rejoined the Catholic Church.

Brother Azupardo said, "If we are going to evangelize successfully in Rapu-Rapu, we must have our own cemetery." So a 39.5-acre (16-hectare) plot was purchased as a cemetery for \$300. A crusade resulted in several baptisms and a large group of interested people.

The story of evangelism in Rapu-Rapu and reports of the other 1989 crusades were presented at the Fourth Annual PEP Retreat last August in California. The three evangelists who went to the three unions—Art Bushnell, North Philippine Union; Frank Sherrill, Central Philippine Union; and Phil Jones, South Philippine Union—told of their campaigns.

The meetings featured a surprise guest speaker, Professor Anotonia

Singson, a former teacher at the Divine Word College, a Catholic school in Vigan. Vigan is known as the Vatican of the Philippines because of its Catholic heritage. As a result of previous contacts with Adventists, Professor Singson began receiving Bible studies. When Elder Bushnell opened the Gospel Festival Crusade, she attended. In spite of the threat of losing her teaching position and being dropped from the many service and church-related clubs to which she belonged, Mrs. Singson decided to be baptized.

Impressed with her story, when Elder Bushnell returned to the United States he arranged to have her way paid by his church members so that she could speak at the PEP retreat. Her testimony brought tears to the eyes of

many, and her presence as a trophy for God's kingdom proved to be a highlight of the weekend.

Pianist Bob Silverman and singer Roxanne Johnson, who participated in Phil Jones's crusade in Digos City, presented music for the retreat.

The Sabbath afternoon service closed with the annual pledge drive and the introduction of 1990's crusade evangelists: Gordon Henderson, Art Bushnell, and Frank Sherrill, all returning from at least one previous Philippine evangelistic campaign.

PEP demonstrates the effectiveness of lay evangelism. At its current rate of growth, Adventist membership in the Philippines (currently more than 430,000) will probably exceed that of North America's (more than 730,000) within 10 years.

■ Wisconsin

One Church Becomes Three in a Year

Adventist Spanish work in Milwaukee, Wisconsin, began 12 years ago with one church. Today, three Spanish churches proclaim the three angels' messages there. The last two churches were established in less than one year.

Miled Modad, pastor and evangelist, believes in equipping and training lay members for evangelism, "the kind that centers on the church rather than on the professional evangelist," he explains.

The North Milwaukee Spanish church grew from an evangelistic campaign that began in October 1987 and continued for 45 nights. Pastor Modad organized this new church for a similar campaign in October 1988—this time for 50 nights. He preached every night, even on Thanksgiving.

The members got involved in prayer groups, house-to-house visits, and distribution of fliers. The pastor trains them in visitation, giving Bible studies, and counseling. Some use their gifts in child evangelism, while others transport visitors to the meetings.

The North church organized a new company—Southeast Milwaukee Spanish—on March 25, 1989, six months before their own first anniversary. In August, 32 members went into a different Spanish section of Milwaukee to lay the groundwork for another campaign, which began October 14.

"In 1988 we baptized 33 people. We aimed for 50 in 1989." With a smile, he added, "I just hope you publish this before we start our fourth church!"

By Ray M. Puen, correspondent.



Christian Record Services moved from Battle Creek, Michigan, to Lincoln, Nebraska, in 1904.

■ General Conference

Christian Record Serves 80,000 Worldwide

General Conference institution provides free materials to blind, deaf.

In December 1899 a blind Adventist youth with a vision produced the first 75 copies of a braille journal called the *Christian Record*. He made every page by hand on a hand clothes wringer, in what one might call the "turn of the century."

Austin O. Wilson was born sighted into an Adventist home in 1873 and learned to love the message his parents held dear. At age 5 he attended a Michigan camp meeting and met Ellen White, the woman he had heard so much about. Three years later he contracted diphtheria, which left him blind.

Austin learned to read braille at a school for the blind, finished his high school education, and trained to become a piano tuner. When he discovered that very little Christian reading was available to the blind, he felt a burden for their spiritual needs.

One day while doing laundry with a hand wringer, young Wilson had a brainstorm. Why not use this device to print braille? Locating a sheet of tin, a nail punch, and a hammer, he made a crude metal printing plate of raised dots. Using the hand wringer, he pressed the image of dots into an old magazine cover. It worked, he found, as he traced

his finger across the embossed braille dots on the paper's surface.

Having conquered the technique, Wilson sought support from his church for a new publishing venture that would direct its message to an unreached group—the blind.

Elder G. A. Irwin, General Conference president, caught Wilson's vision and set out to generate support. "There are hundreds of this unfortunate class of people, many of whom no doubt would accept the truth if it were so brought to their attention that they could read it themselves. Very little reading matter of any description is published for the blind. . . . As these people are usually poor, they will be unable to pay for much of this literature; hence this work will be largely missionary. Nothing should have a

larger place in our sympathy, or appeal more strongly for our support" (*Review and Herald*, Oct. 25, 1898).

Vision Becomes Reality

A year later this vision became a reality when the General Conference Committee voted to publish a monthly braille journal. "We are now planning to start a paper called the *Christian Record*, a monthly journal of about 10 pages, the size to be increased according to the demand. . . . There is not a paper in this country of the character which we propose to publish. . . . Brother A. O. Wilson will spend a large portion of his time in preparing the paper and different publications for the blind" (*General Conference Bulletin*, 1899, vol. 3, p. 45).

From this small beginning Christian Record Services has grown. The *Christian Record* magazine remains the oldest continuously published inspirational braille journal in the world. Today it is only one of 10 magazines published by CRS in braille, large print, and on flexible audio disks—all produced free for the blind and visually impaired. Among these are the Sabbath school quarterly, published monthly in braille and on talking disk as *The Student*, and a condensed quarterly braille edition of the *Adventist Review*.

In addition to these magazines,



The blind read braille with their fingers, using six embossed dots to represent each letter of the alphabet.

By Vernon L. Bretsch, president, Christian Record Services.

Christian Record Services operates a lending library that offers *Steps to Christ*, *The Desire of Ages*, *The Great Controversy*, and more than a thousand other titles of truth-filled literature in braille, large print, and as talking books on audiocassettes. Some material is available in Spanish, and soon French will be in production as well.

Other free services include college scholarships, full-vision books, glaucoma screenings, a personal visitation program, and National Camps for the Blind. A Bible school offers nine correspondence courses on a variety of subjects. This year a Bible course in Spanish large print was added.

Learning the Good News

For 90 years this General Conference institution has been serving blind Adventist church members. But by far the greatest number of patrons are non-church members seeking to learn the good news of salvation.

Although these free services are largely funded by gifts from the business community, private donations, and direct mail, church members also support this ministry through an annual offering and personal gifts.

More than 100 district representatives are employed by Christian Record to seek out the blind and offer assistance and services. More than 45,000 blind individuals in Canada and the United States receive a visit every year.

Today Christian Record serves 80,000 patrons in more than 100 countries around the world. In fact, more braille magazines are mailed to overseas addresses than to North American blind persons.

Deaf Services Division

Sign language is the fourth most used language in this country. A desire to do something on behalf of yet another group of handicapped persons spurred Christian Record to establish a Deaf Services Division in 1980 for the benefit of deaf and hearing-impaired persons.

This department offers deaf-

awareness seminars, provides sign-language interpreters, conducts youth camps for deaf children, and operates a video lending library. Inspirational books and other publications are translated into an easy-English for-



CRS produces a host of materials for the blind and visually impaired.

mat, which is more readily understood by the deaf. The most common of these is the Sabbath school quarterly in easy English.

Although every year Christian Record produces 15 million pages of large print, 9 million pages of braille, 300,000 recorded disks, and circulates 800,000 cassette tapes via the lending

library, it is still only scratching the surface.

Almost every minute someone goes blind. World statistics tell us some 140 million are either blind or deaf.

Numerous requests from the Far East, China, India, Africa, Inter-America, and South America make us aware of the needs of handicapped persons around the world.

During her lifetime Helen Keller received free braille material from Christian Record. She once observed, "The biggest problem facing the blind is the lack of vision of their sighted friends."

We invite you to share the vision of ministering to the blind and handicapped. We thank God for those who have supported this ministry, making possible 90 years of caring and sharing.

If you are interested in learning about braille, contact Christian Record and request a free braille alphabet card. If you have a blind friend or relative who might be interested in receiving Christian Record services, request a free services brochure. Call CRS at (402) 488-0981, or write Christian Record Services, Box 6097, Lincoln, NE 68506.

CRS Reaches Every Division

Division	Population in Millions	Blind in Thousands	CRS Patrons
Africa-Indian Ocean	241	3,589	403
Eastern Africa	120	2,257	1,983
Euro-Africa	388	2,813	35
Far Eastern	725	4,651	697
Inter-American	185	733	237
North American	263	634	77,745
South American	220	853	24
South Pacific	23	49	83
Southern Asia	773	11,485	2,199
Trans-European	303	2,803	129
Attached Fields (includes U.S.S.R. and China)	1,652	27,447	90
TOTAL	4,893	57,314	83,625

■ Euro-Africa Division

ADRA Food Fights Starvation

Workers experience providential protection.

The following stories were taken from two letters written to the Review editor by Dwight Taylor, director, ADRA-Mozambique.

Since the initial 600 tons of food, we have received 1,550 tons more here in Mozambique, and will receive about that much more by the end of this year (1989). ADRA has five large trucks, with two more to arrive soon, that are making food deliveries to different communities.

While we were in Peru we saw a lot of needy and hungry people, but this is the first time I have seen people actually starving to death—old men and children like walking skeletons. Moth-

ers with babies tied on their backs crowd around the trucks while we unload corn and beans so they can pick up out of the sand any kernels that occasionally fall to the ground. Even after the truck has left, they sift the sand through their fingers hoping to find another kernel or two. When the last bag is unloaded, the children scramble onto the truck to snatch up the kernels that have fallen on the truck bed.

What a great satisfaction to see the smiles on the people's faces as they receive their ration of food. Some of them walk as far as 18 miles (29 kilometers) to get it, so it is a real task for them to carry 110 to 154 pounds (50 to 70 kilograms) of food back to their homes. They receive this ration once a month.

Diving for Kernels

We unload at the port town of Vilanculos on the Indian Ocean, where the water is warm and crystal-clear. The water around the port is rather shallow, so as we unload the boat the boys dive in time after time to pick up kernels that fall into the water. They lay them in the sun to dry, and at the end of the day have a few handfuls of corn and beans to take home to mother.

We give out clothing to people who, because of the war, have fled their homes with only the clothes on their back. That clothing has worn out and now they are not able to replace it. So many are dressed in rags, animal skins, or bark from trees. Many small children go unclothed all the time. We could use much more, but I know funds and supplies are not plentiful.

This scene is repeated all over the country. The latest report shows close to 200 people a day dying of starvation here. ADRA is trying to fulfill the

Lord's counsel to satisfy the physical needs first, then you will find an open and ready avenue to the heart where you can sow the good seeds of religion.

Because of the war and other problems, the work of soul-winning has slowed considerably. We really do appreciate your prayers. We can see the Lord guiding in many ways.

Divine Delay

Two weeks ago I spent a week in Vilanculos helping our ADRA program director. Our trucks were being loaded up to take food to the Mabote area. The drivers were to leave earlier in the week, but the mechanic decided to work a little more on one of the trucks, so delayed them one day. Then the district administrator of Vilanculos asked us to take some food to another village closer by, as they had not received any for some time. That delayed us another day. On Thursday the trucks were finally loaded to go to Mabote Friday morning.

Mabote is only 90 miles (145 kilometers), but it takes eight hours because of the condition of the road. About halfway to Mabote on Friday morning our drivers came to a point where there were many people in the road working. The drivers had to stop their trucks and help, as many tree trunks, limbs, and rocks were blocking the road.

The people explained that the guerrillas had heard that our trucks were coming on Tuesday, so they set up a roadblock and were planning to stop the trucks and rob all the food. Who knows what else would have happened, as they had heavy machine guns and a large cannon.

They waited all day Tuesday, but of course the trucks did not come. They waited all day Wednesday, but the trucks still did not come. Thursday they waited for some time, then packed all their equipment and left. Friday morning our trucks came through. The promise of Psalm 34:7 becomes more real to us every day.

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General Conference Session

Official notice is hereby given that the fifty-fifth session of the General Conference of Seventh-day Adventists will be held July 5 to July 14, 1990, in the Hoosier Dome, Indianapolis, Indiana, U.S.A. The first meeting will begin at 3:00 p.m., July 5, 1990. All duly accredited delegates are urged to be present at that time.

Neal C. Wilson, President
G. Ralph Thompson, Secretary

Prayer Circle for Evangelism

Gilbert Vega, evangelistic series, January 27-March 4, Watsonville, California.

Prayer Requests

Every Thursday at 8:00 a.m. the *Adventist Review* staff meets together to pray for the corporate and personal needs and concerns in the church. If you have a personal request you wish us to pray for, please send it to Prayer Requests, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

"It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask" (*The Great Controversy*, p. 525).

To New Posts

Jack Clarke, retired secretary of the Kentucky-Tennessee Conference, is now serving as a field representative for Faith for Today television.

Cheri Lambeth, formerly an English teacher at Walla Walla Valley Academy, is now serving as secretary to the Marketing and Public Relations departments at Faith for Today television.

Jere Wallace, formerly president, Wisconsin Conference, is now director of the Marketing Department at Faith for Today television. He has served the church for 26 years in various pastoral, departmental, and administrative responsibilities.

Literature Requests

Each name below is in need of the following: Bibles, Spirit of Prophecy books, periodicals (*Adventist Review*, *Ministry*, *Liberty*, *Vibrant Life*, *Signs*, *Message*, *Insight*, *Guide*, *Primary Treasure*, *Our Little Friend*), hymnals, songbooks, sermon ideas and illustrations, audiovisual aids, sermons on cassette, Picture Rolls. Specific requests are listed after the address.

Ghana

Bernard Adjare, Old Tafo SDA Church, P.O. Box 2834, Kumasi, Ghana, West Africa: **needs also SDA Bible Commentary**

Emmanuel Ameyaw, Stadium SDA Church, P.O. Box 55 179, Stadium, Kumasi, Ghana, West Africa

Eric Owusu Acheampong, Amakom SDA Church, P.O. Box 1818, Kumasi, Ghana, West Africa

Daniel Agyei, SDA Church, P.O. Box 6, Agona, Ashanti, Ghana, West Africa: **needs also child evangelism materials, health books**

Elder Kwame Obeng Atta, C/o SDA Clinic, P.O. Box 45, Onwe, Ejisu, Ghana, West Africa: **needs also SDA Bible Commentary, From 1888 to Apostasy, Christian growth books**

Asare Bediako, Lay Activities Leader, Amakom SDA Church, P.O. Box 1818, Kumasi, Ghana, West Africa

Maxwell Danso, Amakom SDA Church, P.O. Box 1818, Amakom, Kumasi, Ghana, West Africa

John K. Domeh, Amakom SDA Church, P.O. Box 1818, Amakom, Kumasi, Ghana, West Africa

John Kwadwo Menlay, Asankrangwa District, C/o P.O. Box 28, Asankrangwa, Ghana, West Africa

L. F. Oppong, Amakom SDA Church, P.O. Box 1818, Amakom, Kumasi, Ghana, West Africa

Moses Oppong, Amakom SDA Church, P.O. Box 1818, Amakom, Kumasi, Ghana, West Africa: **needs also projector, evangelistic films**


Robert Oppong-Kyekyeku, P.O. Box 4348, Kumasi, Ghana, West Africa

Redsmart Joseph Oppong, P.O. Box M500, Suame, Kumasi, Ghana, West Africa

Indonesia

Lester B. Siringoringo, P.O. Box 3, Lawang, Jatim, Indonesia 65201

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Jilted Lover

God and I have both been jilted recently, or that's how it seems, anyway. But let me tell you my story first.

It all started back in an Adventist academy. There was this girl who wasn't all that pretty. She climbed trees and rode skateboards. She climbed the water tower, too, and would have climbed mountains except that there weren't any on campus.

Now, anyone who climbs water towers should be assigned a guardian angel who likes lots of overtime, and maybe that's the way it was, but she was accident-prone anyway.

She nosedived off a skateboard and got a concussion. She fell out of a tree and got 15 stitches in her leg. And when a school group went camping in the Great Smoky Mountains, she was the one who sprained her ankle during the commotion when a bear stopped by for a late-night snack.

She got good grades, but I didn't think she was that smart; after all, she didn't know a thing about airplanes or flying. Like most of the girls in my class, she thought a *yoke* (the steering wheel in a plane) was part of a fried-egg breakfast. She was a nice enough girl, but I didn't really "notice" her during the four years we were in the same class.

Taking Notice

We started college together, not that it mattered. Soon she transferred, and I suppose we might have remained blissfully ignorant of each other if I hadn't run into her at my brother's wedding. I really noticed her then, but who wouldn't have? The plain vanilla academy girl was now a strawberry sundae graduate. When I saw her I got the worst case of heartthrob I've ever had.

I've never been a gusher. Phrases like "I love you" and "You're beautiful" do not come easily to me. So I started low-key. Besides, we lived in different states. First I sent postcards and letters, and she would write back, but she wrote like an old classmate who remembered me as just an old classmate. I decided to try the flowers approach. On Valentine's Day I sent roses (an



The plain

vanilla

academy girl

was now a

strawberry

sundae

graduate!

expensive time of year to be romantic!).

Her parents lived in my city, and when she visited I would arrange to be her airport taxi service. A more polite passenger you couldn't find. She was always grateful for the things I did but never excited about who I was. It's easy to misread a nice person, but her concern for me was her concern for mankind. The last thing I did before I gave up was to write her the most tender love letter I possibly could. She never answered it.

Empty Spot

Time and my imperfect memory will numb the pain, but there will be a small empty spot in my heart forever, I think.

I understand God a lot better now, but God's different. God loved me from my beginning. God loves me when I'm prone to forgetting Him and when I've scarred my life with some pretty bad sins. God says, "I have loved you with an everlasting love."¹ (Maybe if I could have said things like that to her in person I might be telling another story now.)

But God's just like me in some ways. God wants me to be enthusiastic about our friendship, not just polite. God wants to meet my friends; He wants me to be proud of Him.

I think one reason why the Bible is so big is so we could see many sides of God. We have stories about God as a parent, and God as a child. But it's stories of God as a lover, and God as a jilted lover, that I can understand best. How God called out to people who weren't really excited about Him, and how God still calls out today: "Come unto me"; "I have drawn you with loving-kindness."²

But if I don't have time to come, then, I think, there may be a small empty spot in His heart forever.



¹ Jer. 31:3, NIV.

² Matt. 11:28; Jer. 31:3, NIV.

By J. Mark Delegate

J. Mark Delegate is a pseudonym.