

ADVENTIST REVIEW

NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

MARCH 8, 1990

MILLTOWN
10K RUN

FINISH

RACE TIME
2:00-5:00pm

Losing
Victoriously

LETTERS

Brickbats and Bouquets

If I were appointed as one of a panel of judges to evaluate publications, I would vote several awards for the January 18 issue.

First prize for the artist's concept of Christ as "Model or Substitute?"

First prize for the new format of 1990 in graphic art.

First prize for content and timeliness of featured articles. In-depth editorials correlated end-time prophecies with Eastern Europe's dramatic turn of events. And a little-known historical century commemorative likewise riveted my attention: "Ellen White's Johnstown Flood Adventure."

The whole issue sets the pace for a reader's understanding of issues facing the world in this last decade of the twentieth century.

*Charles A. Rentfro
Greenville, Tennessee*

I don't like to be critical, but the January 18 cover is very uncomplimentary to our Lord. There is no praise to Him in that picture. Please don't print anything that ugly again.

*JoAnn Goodwin
Loma Linda, California*

Independent Ministries (concluded)

Probably the greatest disappointment of any article or series of articles I have read in the *Review* was Joe Engelkemier's "Independent Ministries" (Dec. 7, 14, 21, 28). It seems that he was really opposed to them and that the leaders were more concerned that they were losing tithe money. I would be more concerned as to how the tithe was spent than where it was paid to. I have never received a request for tithe from any of these ministries.

*Leon B. Curtiss
Northampton, Pennsylvania*

I have been concerned about the trend toward independent ministries for some time. The problem has been superbly

covered by Joe Engelkemier in the recent series in the *Adventist Review*. You are to be commended for choosing a person to write this series who has been in denominational employment but who is not currently salaried by the church. His writing has evidenced humility, broad-mindedness, loyalty, and a plea for unity.

*Virgil Bartlett
Professor Emeritus
Andrews University*



Just a note of appreciation for Joe Engelkemier's series on independent ministries.

The series was well done, and we will use them as resource material in our church ministry classes.

*Jack J. Blanco
Religion Department
Southern College
Collegedale, Tennessee*

The principle of returning the tithe to the storehouse, the church, is correct. However, using Deuteronomy 14:25 as support is weakened by the context in which it is written. The use of the tithe as described in verse 26—for self-gratification, for appetite—is anything but sacred.

*F. E. Schlehuber
Harrison, Arkansas*

Tithe that is now being diverted into questionable places would more likely be contributed into its proper place if there weren't so many ministers who act like "hirelings" or like "Eli's sons."

Praise the Lord for the faithful shepherds and for those who labor in needy mission fields near and far! Couldn't the General Conference allow for a church-approved channel in which church members could contribute tithe for a specific qualified purpose such as supporting those working on various worthy projects as determined by the leadership?

*Rachel Knauff Luchak
Yanji City, Jilin Province
People's Republic of China*

This correspondence is now closed.

Sly Witnessing?

I was appalled by "Witnessing on the Sly" (Dec. 28). Not only was I embarrassed for the Dobbsses as representatives of the Adventist Church, but for their hosts as well.

My minister-husband and I often attend social functions hosted by non-Adventists. No one raises an eyebrow when we ask for nonalcoholic beverages. Many people avoid alcohol nowadays for a variety of reasons. A quick scan of the bar or sideboard will quickly tell you what's available. The situation becomes awkward only if you hesitate, compelling the host(s) to anxiously recite the entire stock of liquid refreshments on the premises. How can our light shine in such social circles if our presence is one of hesitancy and awkwardness because of our own lack of comfort with the environment, coupled with a lack of understanding of social graces?

A dinner jacket or a string of pearls will never take the place of good manners, a warm, inviting smile, and lively, informed conversation. Grace and poise cannot be bought off the rack. People with style are people with confidence. The loveliest clothes and jewels are forgettable. But if after talking with you a new acquaintance feels as if he is the most interesting person in the room, he will remember you ever after as a charming and caring individual, perhaps even someone whom he would like to know better.

Those of us who have the opportunity to venture into non-Adventist social circles should do so gladly, girded with the whole armor of God and a working knowledge of Emily Post.

*Rosemary Peyton
Chicago, Illinois*

Letters should not exceed 250 words and should carry the writer's name, address, and telephone number. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or denomination.

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Cover Illustration by
Annie Lunsford

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Vol. 167, No. 10



New Year Blizzard

While most of North America experienced a mild winter, the *Adventist Review* office was hit with a blizzard. I returned from a week's appointments in the field and had to search to find my desk under a mound of paper.

What are these materials that keep the paper factories and the post office busy? Article manuscripts, Christmas cards just now arriving from overseas readers, authors seeking advice for book ideas, others wanting us to evaluate their papers on theology or prophecy. But letters—especially letters. People are writing to us in unprecedented numbers.

Every day my secretary, Corinne Russ, carries in another armload. Sometimes I joke that this is the way the world ends—buried in paper. But I love it, especially when I think of the alternative.

Two longtime subscribers wrote to tell us they thought our opening issue of the new year was the best they had ever read. Another suggested it be translated and supplied to every one of the 6 million members of the Seventh-day Adventist Church.

One or two people were unhappy with the issue, however. We hadn't made clear that this was a special issue, and they thought that our new design scrapped letters and editorials. They hoped we would get an avalanche of mail calling for a return to the old format!

Regrets

As strong as this issue was, it was flawed. In our quick overview of Adventist evangelists of the twentieth century, we omitted E. Earl Cleveland, dean of them all. Brother Earl, my apologies!

Among the many others we might have mentioned are W. W. Fordham, George E. Peters, C. D. Brooks, John H. Wagner, Taswell Buckner, J. H. Laurence, John G. Thomas, and Herman Murphy.

Several other letters in the paper blizzard came to us via Larry Burtnett,

director of Subscriber Services at the Review and Herald Publishing Association in Hagerstown, Maryland. For Larry, keeping subscribers happy is more than a job—it's a ministry. Part of his effort to make the *Review* available to all who want it includes administering donations that people send in to help those who are unable to subscribe.

One member wrote: "Dear *Review*, I love you, but unfortunately I cannot renew at this time. I am retired and am financially unable to renew. When I can I will! Believe me, I feel as if I know many of you personally—especially Mrs. Wood and Elder Johnsson. Thank you for asking."

Donors' Fund

From another: "Yes, I have always considered the *Review* on my budget listing. But since I have been unable to work and have to live off my Social Security check, I've had to curtail my budget to bare living needs."

Larry gave them, as he has given many others, free one-year subscriptions to the *Review* out of the donors' fund. Sharing copies of their letters, he told us: "The fund is now exhausted again. We still have many others patiently waiting." If you would like to help, write to Larry Burtnett, Subscriber Services, Box 1119, Hagerstown, MD 21741.

He also shared this letter: "Enclosed is a check for the renewal of my friend, the good old *Review*. I am concerned that I will miss many weeks of my *Review*, as I have not had the money to send and knew that time was indeed running out.

"I have prayed and prayed that somehow I would find the money, as my husband, who is not a Christian and who couldn't care less whether I have it or not, is on Social Security disability, and because of my health, I have been unable to work for about three years. We are

having it pretty rough financially. Yesterday the \$32 arrived in my mail! Praise the Lord—He does provide!

"Let me tell you what the *Review* has meant to me through the years. When I was rebaptized in 1964, my mother started sending me the *Review*, and I have not missed an issue since (guess I will now). I have literally read each issue from cover to cover. Even when working and with three children. The *Review* has meant so much to me. I cannot explain. I truly feel that if every Adventist home had the *Review* and read it, no one would leave the church. It is a lifeline that holds believers together. Personal Bible study and the Spirit of Prophecy are most important; don't get me wrong. But the *Review* is the 'glue'!

"Since the TV is always on in our living room on Friday nights and often on Sabbath, and I am the only Christian in the house, I often spend my Sabbath hours in my bedroom upstairs. I try very hard to save my *Review* for that time. However, very often I have it all 'devoured' before I go to sleep on Monday night after it has arrived in the mail that day. I also pass my copies along to two different families. They cannot afford to subscribe, so my issues get good mileage.

No Heresy

"I am aware that there are critics who say that there is 'heresy' in the *Review*. However, I have not personally found this so, and I feel that I am intelligent enough to study things out for myself."

To which Larry responded: "We will bring her up-to-date without her missing an issue, and we won't charge her for back numbers. She made my day plus many more."

Thank you, dear sister, and you, Larry, for making our day also. We welcome blizzards of letters like these!

WILLIAM G. JOHNSON



Let's Do the Right Thing—2

During the past 20 years Adventists have taken steps that have moved us toward greater equality.

■ In the 1970s our wage scales gradually eliminated the "head of household" category that benefited married men but paid others less, depending on their gender and marital status. (In descending order, they were single men, single women, and married women.)

■ In 1981 the North American Division (NAD) adopted 11 "cross-cultural administrative guidelines." Accordingly, no one is to be excluded from church membership or admittance into an Adventist school because of race or color. And qualified persons from racial minorities should be among those chosen as pastors; conference, union, and GC leaders; and as administrators in our publishing, educational, and health-care institutions.

■ In 1988 the NAD adopted a new policy defining sexual harassment and procedures for reporting and stopping offenders.

■ At the same meeting, the NAD accepted a carefully developed set of guidelines for "conciliation and dispute resolution" that would help us avoid going to court to resolve certain differences.

■ The 1989 "Equal Opportunity for Service" policy commits the NAD to seek qualified women, minorities, and the handicapped as church employees. Promotion, salary, and other benefits are to be given "without consideration for race, color, gender, national origin, ancestry, physical handicap, age, height, weight, marital status, or prior military service."

How Things Happen

All of these are positive steps. Will more follow?

First, we must understand how we came to take these steps. Many of them were adopted by the NAD but not the world church. Other divisions may—or may not—follow suit.

Also, many of the above actions closely parallel social concerns or laws in the United States and Canada. Our *environment* rather than our moral *convictions* seems to have moved us forward.

In addition, we took some steps only in the wake of unfortunate lawsuits, public demands, or painful confrontations among ourselves.

Second, we must understand that not all things voted have equal force.

In Adventist parlance there's a difference between actions, guidelines, and policies. *Policies* have the most weight;

*Let us not be tempted to
despair, to become mere
armchair activists, to doubt
that moral courage and
personal effort will make
any difference.*

guidelines less; and *actions* are the least potent of the lot, making provision for something or simply offering counsel.

(Note above that the sexual harassment statement is a *policy*, whereas the dispute and conciliation procedures are *guidelines*. The recommendations made by the women at Cohutta Springs last summer were endorsed by an *action*¹ at the 1989 Annual Council, meaning, in effect, that changes are encouraged but *not* required.)

Third, we must understand that those who make policies may be more

like each other than like the church members whom they represent. Suppose, for example, that the majority of our church leaders were of one gender, one race, and one educational background. Might biases unconsciously creep in? Historically, it has been difficult for some groups—even a group that makes up 50 percent of the church—to get a hearing or to gain admittance into the decision-making process.

Fourth, we must understand that even good policies are not always followed. Said one GC officer: "We enforce policies primarily by arm-twisting and goodwill!"

To a great extent the church is a voluntary organization, even at the business end. Although our church structure is hierarchical, a union or local conference ultimately takes orders from its own constituents.

Can We Change?

One GC leader put it this way: "Our church structure and our policies are made to work in good times, not crises." How will the church change? "By consecrated activism," he said.

Let us not be tempted to despair, to become mere armchair activists, to doubt that moral courage and personal effort will make any difference. Let us not forget the One who calls us, who asks us to love one another as we love ourselves.² And let us remember that Jesus is head of the church, and that the Holy Spirit will guide us toward the more perfect day.

Structure, traditions, and attitudes can be stubborn, even ugly. But I believe Jesus stands ready to empower us, and this church, to think new thoughts and do right things.³

(Concluded)

¹ See "Role of Women Commission—Significant Concerns," *Adventist Review*, Jan. 11, 1990, p. 21.

² See Matt. 22:39.

³ See Rom. 12.

KIT WATTS

NORTH AMERICA

California Church Sends Russian Literature. The Russian-American Adventist Church in Glendale, California, recently sent 200,000 biblical tracts to the Soviet Union, reports Larry K. Davidson, communication intern for the Southern California Conference.

The literature was requested by Soviet church leaders, pastors, and members and was included in shipments of Russian language magazines sent by the Review and Herald Publishing Association. The church also distributes Russian language Sabbath school quarterlies, Week of Prayer readings, sermon tapes, and books.

Pathfinders Kick Off Disabled Ski Games. Fifty Rocky Mountain Conference Pathfinders led a parade through downtown Denver, Colorado, February 23, kicking off the World Disabled Ski Championship at Winter Park Ski Resort near Denver, reports James Fly, Mid-America Union Conference communication director.

The event, which involves about 300 competitors, coaches, and officials, is being held in the United States for the first time, Fly says.

During the same time, the conference held the first annual Adventist Winter Festival March 1-5 at Winter Park. The weekend included recreational and inspirational fellowship.

New Division Forms in AHS

Five hospitals and four other health-related institutions in the Great Lakes region of Adventist Health System/North, Eastern, and Middle America (AHS/NEMA) recently have spun off to form a new division called Hinsdale Health Systems (HHS), reports Chuck Snyder, newly elected HHS president.

The hospitals making up the church's newest and fifth AHS/US division include Hinsdale Hospital, Hinsdale, Illinois; Glen Oaks Medical Center, Glendale Heights, Illinois; Battle Creek Adventist Hospital, Battle Creek, Michigan; Chippewa Valley Hospital and Oakview Care Center, Durand, Wisconsin; and Tri-County Community Hospital, Edmore, Michigan.

The health-related institutions in the new system include Adventist Health Resources, a real estate company in Hinsdale; Health Ventures, a management company in Hinsdale; Health Care Home Management Corporation, a health-care management company in Berrien Springs, Michigan; and Dupage Cancer Treatment Center in Lisle, Illinois.

In explaining why the institutions left AHS/NEMA Great Lakes, Snyder says, "We are following a trend in health care today in which large health corporations are adopting a regional philosophy rather than a centralized approach."

"By having a smaller, focused operation we can address our organizational and financial problems more effectively. We also feel that our mission emphasis will be more effective and that our relationship with the church will improve."

The institutions will reduce their costs by no longer paying management fees to NEMA, and they will not have to share responsibility for the debt burden of other NEMA hospitals and institutions.

The new organization is floating a \$136 million tax-exempt revenue bond issue to refinance current hospital debt, repay bank loans, and finance needed expansion and renovations.

CUC President Accepts LLU Pastorate.

Dr. William Loveless, who has served as Columbia Union College (CUC) president for the past 12 years, announced to the college board of trustees on Febru-



William Loveless

ary 21 that he will again become senior pastor of the 5,933-member Loma Linda University Church in Loma Linda, California. Loveless pastored the world's largest Seventh-day Adventist Church from 1970 to 1976.

The 62-year-old administrator cited age and his length of service at the college as factors in his decision to leave CUC,

reports Richard Moyers, college public relations director. Loveless's acceptance of the LLU position brings to a close the church's five-month search for a pastor, which started in August when Louis Venden accepted the Pacific Union College Church pastorate.

WWC Elects New President.

Niels-Erik Andreassen, dean of Loma Linda University School of Religion, has been elected Walla Walla College president, reports



Ben Cawthra, WWC spokesperson.

Andreasen, who will begin his new duties August 1, replaces H. J. Bergman, who has resigned effective August 1 and who will work as a consultant in WWC's development office.

Michigan Conference Gets \$800,000 Appropriation.

On February 1 the General Conference Executive Committee approved an \$800,000 appropriation for the Michigan Conference as a partial reimbursement of losses incurred by the conference in the Harris of Pendleton bankruptcy. The appropriation is to come from settlement proceeds the General Conference will receive from the bankruptcy.

Donald F. Gilbert, General Conference treasurer, says the conference sold

their plant in Holly, Michigan, to Harris of Pendleton in July 1986, about five months before the church filed for bankruptcy for Harris Pines.

No monies were ever received from the sale. When Harris of Pendleton went into bankruptcy, the conference lost \$1.6 million in equipment, marketable inventory, and lumber that was frozen by the bankruptcy court.

WORLD CHURCH

Scandinavian Youth Volunteer in Nicaragua.

Thirty young people from Denmark and Norway took part in a building project in December and January at the Colegio Adventista Secundario vocational school near Managua, Nicaragua, reports Helge Andersen, director of Adventist Development and Relief Agency (ADRA) of Denmark and Norway.

Last year the Danish International Development Agency donated \$1.7 million to ADRA Denmark/Norway to build the school.

Missionary Couple Takes on Assignment 19. Harold and Joycelyn Stevens, of Pollock Pines, California, recently accepted their nineteenth Adventist Volunteer Service (AVS) assignment, reports Maurice Battle, an associate General Conference secretary. It is believed that the couple has taken on more AVS assignments than any other volunteer missionary team.

Dr. Stevens and his wife, a nurse, will serve at the



Harold and Joycelyn Stevens

Seventh-day Adventist Health Center in Blantyre, Malawi. Dr. Stevens, who has taught on the staff of Loma Linda University for 22 years, is also a member of the American Board of Internal Medicine.

ASI Organizes in Switzerland. Church leaders and members in the Swiss Union Conference organized the Adventist Laymen's Services and Industries of Switzerland (ASI-Switzerland) in Bern on January 21.

ASI-Switzerland will help Adventist businessmen to proclaim the Advent message through their businesses and ministries, reports M. Hefti, union communication director.

GENERAL CONFERENCE

Middle East Anti-Smoking Campaign Launched. DeWitt Williams, an associate director of the General Conference Health and Temperance Department, recently took the church's anti-smoking crusade to Kuwait, Egypt, Jordan, and Turkey.

Williams, who conducted smoking-cessation programs for doctors and other civic leaders, says he was shocked to learn that 42 percent of

Kuwait's doctors smoke.

"Tobacco companies are now targeting Middle East countries to replace consumers they lost in the U.S.," he said. "It's important that Middle East leaders prevent their people from falling into the same trap."

PSI Adds Grants and Proposals Service. With initial funding from Adventist-Laymen's Services and Industries, Inc. (ASI), Philanthropic Service for Institutions (PSI) at the General Conference has launched a new service for organizations to target and access financial resources.

Millie Irby, PSI's grants and proposals assistant, serves departments and agencies within the General Conference and the North American Division, including unions, conferences, institutions, businesses, individuals, and those involved in various ministries or church projects.

For more information, call (301) 680-6139, or write Millie Irby, Philanthropic Service for Institutions, 12501 Old Columbia Pike, Silver Spring, MD 20904.

CHURCH CALENDAR

- Mar. 10 Adventist World Radio Offering
- Mar. 17 Adventist Youth Day
- Mar. 24 Sabbath School Community Guest Day
- Mar. 31 Thirteen Sabbath Offering for the Inter-American Division
- Apr. 7 Missionary Magazine Emphasis
- Apr. 14 Andrews University Offering
- Apr. 14 Youth Spiritual Commitment Celebration

ALSO IN THE NEWS

First Soviet Bible Societies Organize. The first Bible societies in the history of the Soviet Union have been organized, reports Religious News Service.

A Latvian Bible Society (LBS) was organized in December by Lutheran and Baptist churches.

The Russian Bible Society was founded by a group of individuals under the auspices of the Soviet Charity and Health Organization. Among the founding members is Mikhail P. Kulakov, president of the Adventist Russian Union Conference.

Churches Must Give to Caesar. The U.S. Supreme Court recently ruled that states may require religious groups to pay sales tax on the merchandise they sell *outside* of regular bookstores, reports *Time* magazine.

The court let stand lower court decisions that forced the Jimmy Swaggart Ministries to pay \$183,000 in back taxes and interest to the State of California for materials they sold.



Jimmy Swaggart

LOSING

VICTORIOUSLY

A PHILOSOPHY FOR MEETING FAILURE

BY REINDER BRUINSMA

Losing is part of life. Most of us know what it means to lose a loved one through death. Some of us know what it means to lose a life partner or a child, a brother or a sister. Many of us have known the loss of parents and close friends.

And there are other kinds of loss to which we fall victim—the cases are endless. We may lose our job, for example, in the wake of bankruptcy or mechanization. All of a sudden we find our security gone, and we feel unwanted and betrayed. We may lose our money, our reputation, our health. And millions of refugees, fleeing natural and political upheavals, know what it means to lose everything.

Many of us are losers in yet another way. We fail in accomplishing our goals. We try, without success, to fight some negative trait in our character. We lose in the battle with our inner self.

Against this background, how are we to understand Paul's statement in Romans 8:37 that "we are more than conquerors"? *The New English Bible* puts it even more strongly: "Overwhelming victory is ours." No losers here, but only conquerors! No defeat here, only overwhelming victory! Doesn't that seem too optimistic—completely at variance with everyday reality?

Turning the pages of our Bible, we seem to meet more losers than conquerors. The Old Testament record of the Hebrew people is not one of uninterrupted prosperity and victory. Far from it. Nor is the story of the



main characters of the New Testament very much different. The apostles suffered more adversity than many of us will ever meet, almost all of them, according to tradition, ending their careers as martyrs.

Even Paul, notwithstanding his confident assurance, had a more than ample share of setbacks. Comparing himself to certain others, he declared that he was "more overworked than they, scourged more severely, more often imprisoned, many a time face to face with death. Five times," he said, "the Jews have given me the thirty-nine strokes; three times I have been beaten with rods; once I was stoned; three times I have been shipwrecked, and for twenty-four hours I was adrift on the open sea" (2 Cor. 11:23-25, NEB). Does that sound like the description of a man who really had it made?

Think of Our Lord

And think also of our Lord Jesus Christ. To be executed at the age of 33 is hardly what we would normally associate with success. From a purely human viewpoint, He was the greatest loser of all!

What does the Bible have to say to those who are cast in the role of losers? The ultimate answer seems obvious: Christian believers find their comfort in the conviction that there will be a future life. Accordingly, the essential thing is that we will be victorious in the life hereafter, that we will be part of the multitude John describes in Revelation—that crowd of victors entering the pearly gates (Rev. 22:14). Isn't that what Jesus meant when He said that those who lose their life here will ultimately find it in the world to come (see Luke 17:33)?

I believe, however, that this approach provides only a partial answer.

In Romans 8:18 Paul does not make light of "the sufferings of this present time," realizing how heartrending and pitiless they can be. Like him, we must not pretend that pain and agony do not exist. When we suffer loss, we must come to terms with it. If death strikes, we mourn. Like others, we too may pass through an initial phase of denial and doubt and questioning. The inevitable question will arise within us: Why? Why me? It will usually take time before we can accept the bitter trials that come to us. And we need to know that it is not wrong for a Christian to have the feelings just mentioned. Though our faith helps us come to terms with loss and trials, it does not prevent them.

And loss is no less threatening or painful simply because we are believers. To be told that we have a terminal disease shatters our world just as much as it does an unbeliever's. To lose our job is just as traumatic for us Christians as for our non-Christian friends. Sure, faith makes a difference, but not in the reality of the loss. The difference, rather, is in the way we deal with loss and disappointment.

Does this, then, mean that we remain passive when confronted with loss? No, certainly not. On the contrary, we should do all we can to fight against it, and if possible, to reduce it. Paul speaks in Romans 8:18 about the "glory," the "splendour" (NEB), that is to be revealed. But to believe in that glorious future and to long for the eternal bliss does not give us an alibi to stand passive in the face of evil forces. Jesus did not teach us to adopt the philosophy of the Stoics, nor did He tell us to subdue all our emotions. He Himself did feel pain. He expe-

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rienced the full scope of human suffering.

And He did something about it. In many ways His life on earth was a crusade against disease and death. His countless miracles were signals that in the new order to be established in the hereafter, evil, with all its suffering and misery, will be no more. He wanted to indicate—in a preliminary and fragmentary way—what kind of kingdom He had come to establish.

The New Testament teaches us to look eagerly for the new heaven and the new earth and to prepare ourselves for that new life. But it does not imply that we should therefore become dreamers who have lost all touch with present reality and who remain passive while they could do something to push back the assaults of the evil one.

There is yet another dimension to this theme we are developing, namely, that while we are losers, we may also be conquerors at the same time—through Him who loves us.

New Depth

But how can we be conquerors in the midst of loss? How can we lose and at the same time be victorious? Though I have no clear-cut explanation, I am nevertheless convinced that there is ample proof that victory is possible.

Time and time again believers have discovered that their experience of suffering, despair, and utter misery has given their lives a hitherto unknown depth and meaning. People with a terminal illness, for example, have discovered new things about themselves and have come to terms with themselves in a totally new and creative way. Many can testify that some terrible event—a dreadful failure or the loss of

someone they loved dearly — has given them a new outlook on life and added new dimensions to their experience.

Divorce, failure, humiliation, a ruined reputation—disappointments of all kinds have left people stronger, enabling them to make a new start in life. Suffering makes many a person wiser and more mature, more humble, more modest, more aware of others. In a word: more human.

This, I believe, is what the apostle Paul meant when he said that through all difficulties we can be conquerors—that overwhelming victory can be ours right here and now, and that emptiness and anguish can give way to trust and a deep sense of security.

But we can experience this kind of triumph only through Him who loved us. Our own feeble efforts would not do. Thus, trusting in the Lord, Paul came to the point where this inner certainty gave him power to endure in the midst of all sorts of difficulties. We can sense this as we

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read his testimony: "Hard-pressed on every side, we are never hemmed in; bewildered, we are never at our wits' end; hunted, we are never abandoned to our fate; struck down, we are not left to die" (2 Cor. 4:8, 9, NEB). "Dying we still live on; disciplined by suffering, we are not done to death; in our sorrows we have always cause for joy; poor ourselves, we bring wealth to many; penniless, we own the world" (2 Cor. 6:9, 10, NEB).

In Christ, Paul was more than a conqueror. In Him he had found the secret of an unspeakable victory.

In secular society today it is accomplishments that count. People do not ask What kind of person is he? but rather What does he do for a living? What does he have? What has he accomplished? Those are the things that matter to them: one's work, one's success, one's accomplishments. So many feel they have to conform to the image of success as the advertising experts describe it: they must be young and healthy, have an interesting job, an exciting hobby, an attractive partner, and so forth.

This philosophy, all-pervading in our time, is in reality very dangerous. It tends to rob us of our humanity. It makes us lose sight of the things that are truly important and of eternal value.

If we want to follow the philosophy of Christ, we will have to accept as a first rule that our accomplishments are *not* all-important. In the final analysis, what counts is not what we achieve or what we possess, not our influence or success. Nor, on the other hand, is it our failure or lack of success that matters most. What really counts is what kind of person we are. The all-important question is whether we recognize our privileged status as redeemed creatures before the

Almighty, whether we have established a living bond with the only One who can give real meaning to our lives.

In this relationship with our God, we find life's true sense. Not only when things go well for us, but also when they don't. Not only in times of success, but also in moments of failure. Not only when we are at the height of our career, but also when we are no longer or not yet where we would like to be. With this fundamental trust in God, we continue to find meaning in life even when we lose.

Take Comfort

So let those who have lost out in life take comfort: those who have seen their business go broke; those who dropped out of college or university; those who have made a terrible mess of their life. Even when we find little or no human appreciation, we may rest assured that God cares. Even when the world does not think highly of our accomplishments, we have the assurance that God exists and that He has an altogether different scale of values.

There is victory for every loser—overwhelming victory!—whether we are healthy or sick, strong or disabled; whether we accomplish much or little; whether our career goes up or down; whether we make it or we don't make it in life. Whatever happens, nobody and nothing can separate us from the love of Christ (Rom. 8:38, 39). That is why, in spite of all the losses we may suffer, we can be more than conquerors.



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I Was a Preacher, but Something Was Missing



BY MARILYN A. BATCHELOR

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me" (Matt. 10:37, 38).

For the past 12 years I thought I was following Jesus Christ to the fullest—the best that I knew. I believed that what I had learned in seminary, coupled with leadership training schools offered by my denomination, was enough to carry me through. But something was missing.

I left Detroit, Michigan, my hometown, for Syracuse University, finishing two undergraduate degrees and a graduate program, and working at one of my denomination's local churches as a ministerial apprentice. But there was something missing.

When I took a job in Los Angeles as a newspaper reporter and continued my ministerial duties by working at one of my denomination's mission churches, something was still missing. Was it some educational, emotional, or spiritual fulfillment that I lacked? I could find no answer, so I ignored the question.

Periodic Emptiness

For the most part I was happy. The feeling of slight emptiness was only periodic. It never weighed me down. The Lord took great care of me. I felt I knew what I needed to do: continue to read my Bible and keep myself steadfast and unmovable. But because I was sure that this was *all* that was needed, I failed to see an error of judgment on my part. I failed to quench my ignorance of a most important subject—the Sabbath.

Of course, I knew the fourth commandment said to "remember the sabbath day, to keep it holy. . . . But the seventh day is the sabbath of the Lord thy God: . . . wherefore the Lord blessed the sabbath

day, and hallowed it." I knew that. Then why did I go to church on Sunday?

I had never really thought it through—I, a licensed local preacher at the age of 15; I, an ordained Methodist minister at the age of 19. Yes, I, who thought I was on target in my manner of worship. I had never thought that I would be held accountable for reading the fourth commandment and not choosing to understand this vital issue, for missing the point, for not seeking the truth.

Last September I decided that I could no longer drift with the tide, but must weather the storm by joining my

I wept and prayed

because I knew that trouble

was in the making.

Seventh-day Adventist brothers and sisters in acknowledging and keeping the seventh-day Sabbath.

This was not an easy task, nor a popular decision in my household. I wept and prayed because I knew that trouble was in the making. My cousin and my godfather, both bishops in the denomination in which I grew up, would not understand.

I also continued to remember the reasons I had been given for worshiping on Sunday. The more I read, the more unacceptable these reasons became. I knew that Jesus did not change the Sabbath; He said He came to fulfill the law, not to destroy it.

I also knew that I was about to lose some friends, family members, and my ordination papers. But I looked at Matthew 10:37 and told myself that I would rather be subjected to the wrath of man than that of God. I had a decision to

make, and I made it in faith.

I had been an associate pastor in Los Angeles at a church with a membership of about 1,200. I was happy. I had no complaints and I loved my congregation and fellow clergy. When I moved to Knoxville, Tennessee, I had no idea that any of this was going to happen. In fact, I had become involved with one of my denomination's churches here and was happy.

Found Answers

But then I met an Adventist pastor; what he told me made me very curious. So I went to the library at the University of Tennessee, where I am a law student, and made my home in the religion section. I found answers—spiritual, biblical, historical.

The change could have been grievous, but the decision was not made in a huff or out of dissatisfaction. It was made out of love for God. I realized that what I had been missing out on was worshiping God in spirit and in truth.

Today I am an elder at the Trinity Seventh-day Adventist Church, and I am happy with my decision. On the job I have had to explain to my employer that I cannot work on Saturday. But this is good, because whenever I talk about the changes in my life, the question "Why?" arises and I have the opportunity to witness.

When I think of all these changes, I recall the old hymn "I get joy when I think about what He's done for me."

My baptism took place on November 4, 1989. I am satisfied with what has happened in my life. I pray that each day I will learn more than I knew the day before.

Marilyn A. Batchelor is a former minister of the Christian Methodist Church. She holds degrees in theology, journalism, and education. Now living in Knoxville, Tennessee, she is studying law.

MEXICO

THE SOUTH: A GROWING ADVENTIST STRONGHOLD

BY MYRON WIDMER

Coatzacoalcos, Mexico. For a week now I have been traveling in southern Mexico and have arrived in time for Sabbath at this oil-rich port city lying about halfway between Mexico City and the Yucatan Peninsula. Its massive oil refineries, working round the clock, dominate the horizon and illuminate the nights.

This town (pronounced co-ought-zah-QUAL-cos) is also the midway point in my 18-day whirlwind trip through Mexico.

I've come to attempt to discover why the Seventh-day Adventist membership here has been increasing dramatically—up 65 percent in the past five years, growth that is six times that of North America during the same time period.

With me is my host and *indispensable* interpreter, Daniel Sosa, senior editor of *Enfoque*—a Mexican publication similar to *Signs of the Times*. We are ending a hectic week of flying, driving, speaking, and listening to members and leaders here in the South Mexican Union. We're dog-tired, but we'll never forget the inspiration and the adventures we have shared—even a rumbling earthquake that shook us wide awake at 5:30 one morning! In several days I'll meet my new host and travel on to the North Mexican Union.

Southern Mexico is a land of contrasts: from fields that are so arid that little is farmed to rain forests in which plants effortlessly grow four-foot leaves; from swamps to snowcapped mountains; from remote villages, accessible only by walking for hours, to modern cities.

Here the Seventh-day Adventist Church is thriving! Nearly 75 percent of all Adventist members in Mexico reside



here—in an area stretching roughly from Mexico City to the northern borders of Guatemala and Belize. Here also the fastest growth in Mexico is occurring—in spite of efforts in many places by Mexico's dominant Roman Catholic Church (totaling 90 percent of the population) to curtail the work of rapidly growing Protestant churches.

Five years ago, when the Mexican Union was split into the North and South Mexican unions, the South Mexican Union began with 150,000 members. Today it is 260,000 members strong, and growing! Union president Agustin Galicia expects the union's membership to top the 300,000-member mark within two years. And with yearly baptisms pressing the 38,000 level, that's not just wishful thinking; it's reality!

Before leaving Mexico City last Sunday, I visited with Pastor Galicia and listened to his perspectives on the joys and challenges of sharing the Adventist message in south Mexico.

He spoke of tens of thousands of laypersons attending lay training schools—called Permanent Schools of Evangelism—offered throughout Mexico. In these, members receive training in Bible work, preaching, visitation, and administration, then go forth to minister to the needs of their local churches and communities.

Such a lay ministry is critical to the church's advance here in Mexico. Why? Because many pastors have thousands of members and as many as 38

congregations within their districts. Members alone could not do all the work of ministry. In fact, the church here is much closer than Western countries to the New Testament model in which the local community of believers was administered by the elders, not pastors.

Pastor Galicia also spoke of the "tremendous missionary spirit of the members." One farmer in the state of

Tabasco made a covenant with the Lord that he would work his land only eight months of the year and give four months full-time to evangelism—teaching the gospel. Today this man's harvests of watermelon, corn, and rice during only eight months have become the best in the community—and bring in an income nearly equal to



President Agustin Galicia

his former yearly figure.

A lady in Tapachula works from 7:00 to 4:00 in a factory, then goes home, takes care of her family, and goes out and preaches to small groups. Last year she

won 25 persons for Christ!

And a man in Minatitlán used to walk eight miles (five kilometers) a day to visit a community without any Seventh-day Adventists. One night as he was returning home he was accosted, beat up, and left for dead along the way. When he regained consciousness in the morning, he walked home, got cleaned up, and went back to the town to work as a colporteur. Now we have 10 Adventists there.

"Our people," said Pastor Galicia, "are convinced they have to work for the Lord. Our laity are the *secret* of our success."

I asked him if the baptisms here are "quick" baptisms, as some people in the slower-growing Western nations would suggest. He answered, "Frankly, those who say that probably aren't doing anything for the Lord. It is easy to criticize, but I can show you our entire agenda for soul winning. It is thorough, and the candidates are well prepared. God gives rewards according to the efforts we put in."

"That doesn't mean that some don't slip through," he continued, "yet it is not for a lack of caring. Most new candidates hear our message at least twice: once through a lay crusade, and once at a pastor's Bible seminar."

"I can say that the new members are qualified in the beliefs and teachings of the Bible and the church," said Pastor Galicia. "They are so happy. They love the church. And they know what they are doing. They have to, for so many of them are following their convictions in spite of persecution."

The Challenges

No challenge is greater than success itself, and like other developing nations, Mexico is finding this out. With yearly baptisms nearing 38,000, the intense growth has created extreme needs for church and school buildings, pastors, teachers, and administrators, and for all the supporting materials, from tithe envelopes to Sabbath school quarterlies.

Right now more than 200 congregations in South Mexico are without a church home. These presently "unchurched"



More than 200 students attend the Adventist Cinco de Febrero school in Oaxaca.

congregations meet in homes or in temporary shelters—many with palm-thatched roofs and no sides, one of which serves a congregation even in the suburbs of the large city of Villahermosa.

Hundreds of new schools need to be built to accommodate the more than 50,000 school-age children not in Adventist schools. Adventists now have 66 primary schools and 31 secondary or preparatory schools serving 7,428 students. But what is that amount for a membership of nearly 260,000?

And hundreds of church leaders—seasoned leaders—are needed. Most church employees are under the age of 40. In the 38,000-member South Veracruz Conference, for instance, the average age of the pastors falls between 25 and 28 years old, bringing on the added burden, according to Pastor Galicia, of having to provide greater supervision until these workers mature in church work.

And *pastors* are at a premium. The church's sole four-year ministerial program is at Montemorelos University in the north, and is not able to produce enough trained pastors to meet the growing demands. Thus pastors have extremely large districts—a needed accommodation when one considers that the equivalent of 38 new 1,000-member churches are created every year here!

The tithes and offerings of the members help fund some of the needs, but the economy in the south is largely agricultural-based rather than industrial-based, as in the north. With an average giving of approximately US\$20 in the poorest of the territories, Oaxaca Mexican Mission, the church can do little more than maintain a bare-bones mission office, hire the minimum of pastors, build a few schools, and dream!

Two groups have become vital to the church in Mexico—Maranatha Volunteers International (MVI) and Stewards of the King. In the past 20 years Maranatha groups of youth and adults have built 72 churches, five clinics, four schools, housing for school faculty, and other buildings throughout Mexico.

When you say the word *Maranatha* here, it commands instant recognition and respect.

Modeled along Maranatha's lines is the newly organized Mexican Stewards of the King, which has completed 15 various projects in the past two years.

With few large cities, most residents live on agricultural land that ranges from wide-open areas to almost-inaccessible fields carved out of the mountainsides. Such rural living makes visiting these areas almost impossible. One can't just drive over after work and knock on doors. It takes days and weeks to plan back-country itineraries. Then someone needs to go who can speak one of the hundreds of Spanish or Indian dialects.

Church work here is also curtailed by governmental prohibitions against "grand public crusades." Also banned are all religious radio and television broadcasts by *any* church. In response, most church campaigns are small and are held in people's homes. "They aren't spectacular," said Pastor Galicia, "but they work well. We have thousands of them every year—nearly all given by *laypersons*. Again, the *secret* of our work for the Lord!"

Now, if by chance I am giving the impression that Pastor Galicia and others are



More than 200 congregations in South Mexico need permanent church buildings.



Up to six students occupy one dorm room at Linda Vista Academy.

attributing the success of their work to themselves, rest assured that that is *not* so. They are profuse in their public gratitude for God's help and the leading of the Holy Spirit. So often this week I have heard the phrase "to the glory of God" accompanying comments on church work.

And persecution appears here most often in the state of Oaxaca, where Daniel and I traveled first on our trip through southern Mexico.

Oaxaca (pronounced Wah-HAH-ka) is strong Roman Catholic country. We visited Adventist Church leaders, several schools, and the large Zapoteca Indian city, built around 500 B.C. on top of a nearby mountain called Monte Albán.

The land here is dry, and the soil is the poorest in Mexico. Most fruits and vegetables have to be trucked in. But this land isn't dry in spirit and enthusiasm for the Adventist message, in spite of having the highest level of persecution in Mexico. It is the only field in Mexico that hires a full-time lawyer just to help members.

When I finished giving a devotional for the Monday morning mission workers' worship, mission president Samuel Guizar Robles led our group in praying for five families with Pathfinders who are facing difficulties.

Pastor Robles said the general opposition comes from a clash with Catholics and certain fanatics. When Adventist members in one city refused to participate in community fiestas or to help pay for the Catholic church's debt, fanatical townspeople tore down their little chapel, put some in jail, and roped others to trees for hours.

Pastor Robles said all the Adventists in this little community of 300 have been forced out of the town and have lost "their homes, cattle, property—everything." The mission is trying now to resolve the issue with the government.

As we traveled from place to place, I asked other church leaders if persecution was a problem for them. One told us of a little church in central Chiapas that was burned by Indians and whose members were forced to leave town. But most presidents answered no. In most areas the church is well respected, but in others—particularly among the Indian populations—it is hardly known.

Pastor Robles believes that a key to reaching out and breaking down prejudice is in providing mobile medical care for the small villages. But with the finances the way they are, that may be only a dream for some time to come.

From Oaxaca, Daniel and I flew to the "Grand Canyon" area of Mexico—Tuxtla Gutiérrez, known for its river-cut canyon that drops thousands of feet straight down. What a spectacle!

This city is the headquarters for our Central Chiapas Conference and houses one of the largest Adventist schools in the south—the Colegio Gilberto Velasquez School, with 650 students in grades 1 to 12.

From here we traveled south by car to meet Dr. William Davidson, engineering consultant for Maranatha Volunteers International, and to ride with him northeast to Linda Vista Academy and on to two more conference headquarters—in Pichucalco and Villahermosa. And then on to Coatzacoalcas for Sabbath.

Colegio Linda Vista, nestled high in the cool pine forests of central Chiapas, is home to 402 academy students and 40 students taking the first-year ministerial course offered here by Montemorelos University. This school basically follows an educational program championed by Ellen White in the early days of Adventism—study combined with manual labor. Each student—rich or poor—works three

hours a day, and more than 120 students are working their entire way through school. Tuition, room, and board cost US\$1,700—not a small sum here.

Principal Gener Jose Aviles Alatrister directs a staff of young teachers whose average age is 36. And he oversees a plethora of industries, from a dairy to a wood-crafting factory, metal shop, and bakery in which students gain valuable skills while working.

Pichucalco and Beyond

Down a road that winds back and forth for hours through a tropical rain forest lie the 40,000-member North Chiapas Conference, headquartered in Pichucalco; the 37,000-member Tabasco Confer-



The David and Emma Jimenez family hosted Daniel Sosa (third from right) and Myron Widmer (right) for an evening supper in Minatitlan.

ence; and a beautiful union youth camp.

Here in the city of Villahermosa, banana and coconut territory and headquarters of the Tabasco Conference, the church operates one of only *two* Adventist hospitals in Mexico—a 65-bed facility offering the full range of medical services.

On Friday Daniel and I said goodbye to Dr. Davidson and flew here to Coatzacoalcas. Our South Mexican Union trip is fast coming to a close. We will now spend Sabbath with our believers here and at midnight Saturday fly to Mexico City and Guadalajara to begin another chapter in our view of the growing Adventist work in Mexico.

Next Week: From the Huichol Indians to Montemorelos University.



Myron Widmer is associate editor of the Adventist Review.



A portion of this quarter's Thirteenth Sabbath Offerings will help Linda Vista Academy where Gener Jose Aviles is principal.



BY GARY M. ROSS

The Politics of Liberty

Some books must be read, studied, and answered. In this category falls *Seeking a Sanctuary: Seventh-day Adventism and the American Dream*, by Malcolm Bull and Keith Lockhart (New York: Harper and Row, 1989).

For these scholars Adventism has unusual but largely unrecognized importance as a social and historical phenomenon. Superficially, the importance is this: just as "America had offered sanctuary to generations of immigrants from Europe, Adventism sought to provide a sanctuary from America." Rather than the republic holding the key to the world's redemption, Adventists thought they held it. And in social matters, Adventists again formed an alternative—unconsciously replicating the institutions and functions of the larger society.

When this subject is more deeply considered, however, the Adventist keynote becomes ambivalence rather than aloofness. Seventh-day Adventists have not openly opposed the state, as have Mormons and Jehovah's Witnesses, nor willingly sustained the national religious identity, as has the Protestant mainstream. Thus the authors argue that, really, "the ambiguity of Adventism's relationship to America is the source of its identity and success."

Stating the ambiguity differently, the authors say that Adventists fall between predominating images. One, stemming from William Miller, postulates a marginal, deviant, apocalyptic subculture; the other, springing from John Harvey Kellogg, reflects people who accept the social norms and seek to improve life through achievements in health and overseas missions. But never forget, the authors warn, that Ellen White, the church's formative figure, formed the missing link. She was "a devoted follower of the former and the spiritual guide of the latter."

Provocative descriptions of Adventist theology and dissections of the Adventist subculture, all of them showing how realities of this world at the same time push and pull the church, truly animate the reader. Here I shall deal only with the authors' treatment of religious liberty. They convey several errors about this, mainly in the chapter "The Politics of Liberty." In each case too much is made of an essentially true observation.

1. It is correct to state that Adventist eschatology involves, and indeed disparages, the American nation. But this owes to the Puritan/Millerite tradition of identifying the second beast of Revelation 13, not to someone's conclusion that "the nation and Adventism could not, ultimately, both be 'the chosen.'"

Further, the positive view of government outlined in Romans 13 balances the negative one of our eschatology. And the expected "change in America from liberal democracy to authoritarian state" does not elicit from the official church "a constant apocalyptic commentary on contemporary events" if by this is meant the uncritical sensationalizing of the daily news. Cries of "Wolf!" we hold, only immunize members against the real crisis when it comes.

2. It is correct to state that Adventists defend religious freedom by watchdogging the First Amendment's separation of church and state. But if this concern was once thought to insulate the church from state authority, few think it does today. Noncompliance, the product of A. T. Jones's radicalism, once governed the question of equal pay for women, but this was as exceptional as it was conspicuous. Indeed, it is plausible to argue that *compliance* with law (certain tax regulations in particular) contributed heavily to today's quandary regarding women's ordination.

Nor is the converse held, namely that

church involvement in the state, like state interference in the church, limits religious liberty. As the authors acknowledge, the prohibition debate was an area of acceptable involvement with the state. But so also were (and are) exercise of the franchise, service in the military, the pursuit of a political career, and the maintenance of what is, in effect, a church lobby office.

3. It is correct to state that freedom of worship for Sabbathkeepers constitutes the major concern of religious liberty advocates. But this hardly narrows our sights. Just as, historically, religious liberty became an Adventist cause because of Sunday legislation and because of efforts to Christianize America through such things as prayer in public schools, so also today the avoidance of legislation detrimental to the Sabbath is part of the wide and general endeavor to foster the free exercise of religion and preclude its establishment.

In other words, consensus probably obtains now that freedom per se (and not just ours) is a biblical mandate. On the other hand, the pursuit of self-interest by an institution believing itself divinely ordained would certainly be understandable and might even be an inescapable command of God.

From what little has been said, it should be obvious that anyone who cares how the world, including the world of scholarship, perceives us will find this book invaluable. Its distortions, probably as inadvertent as they are inevitable, goad us to try to conceptualize what really is the nature and significance of Adventism. From that challenge we should never demur.

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

Hulda Roper: Close to the Heartaches of This World

*The first woman
on the police
force in Lincoln,
Nebraska, has
made a lasting
difference.*

As a young social worker she sat listening during the monthly professional improvement luncheon. *What a tremendous speaker!* she thought as the chief of police for Lincoln, Nebraska, spoke. The next day she put on her best blue dress with a white collar and during her noon hour went to the police station to apply for a job.

"Well, it's worth thinking about," the chief said. Three months later Hulda Roper became Lincoln's first policewoman.

"Here I was, a policewoman in a department of 150 men," Hulda said. "I imagine during the first day every man in the department passed by my door to take a look."

Being the first woman in the department brought some unique situations, such as what to wear. "The chief didn't know what to do with me, whether I should wear a uniform or not," Hulda recalls. "Since I didn't want to wear one, he went along with the notion."

All police have guns, Hulda knew. The chief wanted her to go to the shooting range, but she said, "I'll never carry a gun. There's no point in

this." Hulda believed that a gun would frighten the very people she was committed to helping—especially children. She said, "I felt I could protect myself through my wits."

This rather modest beginning of a 30-year career in law enforcement hardly foreshadowed the remarkable works of Hulda Roper, a woman who would make a major difference in the lives of thousands, and not just in Lincoln, Nebraska.

Making a Difference for Children

Very quickly she began to intervene on behalf of children such as Bobby. Sometimes when he was scared or lonely, Bobby slept in the family dog's house. Just 10 years old, he feared whippings from his mother and found comfort by snuggling up to the family pets. To ease the gnawing of hunger, he ate worms. Sometimes he fled to the home of a sympathetic relative, got a meal, and disappeared again.

When the police department learned of Bobby, they dispatched Hulda Roper to check out the situation. "Do you know where your son is?" she



In 1950 children and staff of The Cedars Home for Children threw Hulda Roper a birthday party. Roper (center) helped establish the home for children in crisis in Lincoln, Nebraska.

By Lilya Wagner

asked the large unkempt woman.

"Why should I? He's 10 and old enough to care for himself."

"Do you leave marks on him after a whipping?"

"Sure I do. Lots of times."

Hulda removed Bobby from the home, but before long the court ruled he should return. Hulda despaired that Bobby's life would ever get any better. She was right. He eventually served time in a penitentiary and a mental hospital.

The Cedars Home

It could have been different, Hulda maintained. So she began to make a difference. Children, Hulda felt, needed special attention from law-enforcement and social work people. She worked hard to establish a juvenile court system staffed by individuals who could best serve the needs of children and youth.

On one occasion Hulda learned of a destitute family living in a chicken coop. With a deep sense of urgency she asked social workers to find a better place for them. The bitterly cold wind howled through a man-sized hole in the wall, and six small children huddled around a kerosene lamp. That night the stove, which the mother had lit in a desperate attempt to keep her brood warm, blew up, and the little shack burned. Three children perished in the fire.

Hulda was heartbroken. If only there had been a place to take these children—a shelter for troubled youngsters from disastrous homes. She determined to establish such a haven for children. After much struggle with local authorities who saw no need for such a major expenditure, she saw the founding of the Cedars Home for Children. Since those early days, several thousand youngsters have been helped through short-term or long-term care.

Guardian of the Unfortunate

Always the guardian of the unfortunate, Hulda observed the drunks and alcoholics who were lodged in the jail. One day an inebriated man swore profusely in front of Hulda; the policeman with him nearly knocked him out and said, "Don't you talk that way around here."

Shocked, Hulda confronted the policeman with "Don't you ever hit someone like that again."

Roper became very interested in what

"I never carried a gun.

I learned to protect myself

through my wits."

caused people to become alcoholics. After attending a workshop conducted at Loma Linda University, she began a crusade for more humane treatment of and better rehabilitation programs for problem drinkers.

At another point in her career, Native Americans were urged to come off reservations and establish new lives in America's cities. Many flocked to Lincoln, but no follow-up program guided their entry into an entirely new culture. Consequently, alcoholism and poverty plagued these newcomers, and other problems, such as child neglect and abuse, followed.

With another woman, Hulda first visited the reservations. Horrified by the dismal living conditions, they determined that Indians actually were better off in Lincoln, but that they needed guidance. For 15 years Hulda worked to establish such programs as the Indian Center, still an active agency in the city. Every Thanksgiving Hulda is invited to share a big celebration with her Indian friends.

During her 30 years with the police force, Hulda never forgot Jesus' words "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Many honors were heaped on Hulda Roper during her career, and although she retired from the police force in 1973, her service has never ended. Not a day goes by even now without someone reaching out to her for help. And she gives it!

People sometimes asked Hulda, "How can you be a Christian or a Seventh-day Adventist and work for the police department?"

Her answer: "I couldn't have worked there without being a Christian. You must be a Christian in order to understand people, accept them as they are, and be kind to them." Early in her career with the police force, Hulda made her religious standards clear, and her colleagues and chief respected her for them. In fact, when another Seventh-day Adventist who had come to the police force asking for the same privileges was observed engaging in non-Sabbath activities on Sabbath, he was terminated. Hulda had shown them what a good Seventh-day Adventist is.

Hulda Roper made a difference. She helped children, families, alcoholics, the poor and elderly, the handicapped. And how did she move with ease in the police force, a world not yet open to



Still an entertaining and challenging speaker, Hulda Roper talks here with two young staffers at Union College, Stephanie Thomas and Randy Davis.

women? "I just did my job and did it well," she says.

When she retired from her law-enforcement career, the governor of Nebraska wrote: *You have been a true friend to the underprivileged and despairing. Your self-sacrifice and devotion to the cause of humanity have been an example to your fellow workers and encouragement to the downtrodden.*

Those who know Hulda Roper know she came close to the heartaches of this world.



Lilya Wagner is vice president for institutional advancement at Union College, Lincoln, Nebraska.

Cuba

Upgraded Seminary Seeks Growth

First Bachelor of Religion class graduates this month.

Recently I was asked, along with Victor S. Griffiths, associate director of the General Conference Education Department, to go to Cuba for a nine-day visit to counsel Adventist leaders concerning education problems.

The first Saturday evening the two of us spoke to a full house in the beautiful



Victor Griffith giving Award of Merit to Virgilio Zaldivan.

Marianao church. There and at the Vibora church that morning and on Sunday evening at the Santiago de las Vegas churches we heard the most beautiful music—solos, instrumental music, male and female quartets, and choirs.

On Sunday afternoon we spoke at the opening of the new Cuba Seminary school year to 24 young men and women enrolled in the junior college theological course. In November about 30 pastors and others arrived for the senior college level program that began in February 1988. This is a concentrated course of six six-week periods covering two years, taught by instructors from Montemorelos University in Mexico.

Though this rigid program is being given under very trying circumstances, both students and teachers are willing to submit to the extreme pressures and sacrifices required. The first 24 students will graduate this month with a Bachelor of

Religion degree. Then the Cuban government will permit a few fortunate ones to work toward a master's degree outside the country. Their return will eliminate the need for some of the non-national teachers. The current schedule will soon be changed to four two-month courses during the summer, thus easing the burden somewhat.

Book Shortage

One great problem touches the heart of a senior college program—the library. We found in the president's office about two shelves' worth of books that had been donated by Montemorelos University and a good portion of the Antillian College library that had been salvaged after the confiscation of that institution in the 1960s. But the newest volumes are about 25 years old, and many are unsuitable for academic research. Our leaders in Cuba have no dollars with which to meet the expense of new books. It is hoped that once government permission has been received to import books, dollars from donors in other countries will become available to supply this need.

We spent one day with the union and seminary administrators studying the problems of the growing institution and drawing up recommendations to be studied by the Cuba Union leaders, the seminary staff, Montemorelos University, and the Inter-American Division. Our Cuban members hope that in the near future the government will allow the seminary to acquire a larger property where expandable facilities can be constructed. Because of its present environment, the old Antillian College property, even if it were available, is unsuited to a

Seventh-day Adventist school.

The seminary will serve a constituency that is growing slowly because of heavy emigration. Baptisms in recent years have averaged around 800, the highest number being 943 in 1987. When we visited Cuba in 1987, total membership was 9,500. It now stands at 9,797. This membership is distributed among 100 government-permitted churches and divided among three delegations (conferences)—East, Central, and West.

Approximately 140 church workers supervise the work throughout the union. In the near future the government may allow the establishment of a few new church centers.

Restrictions Prevail

While the church has seen a change for the better, it still has no primary or secondary schools and no literature evangelist work, and conducts no public evangelistic efforts. Evangelism may be carried on only within the walls of the 100 churches. Pastors, Bible workers, and lay members may now give Bible studies in homes. No appeals for offerings are allowed, but faithful and generous members deposit their tithes and offerings in boxes provided for this purpose in front of the pulpits.

During our visit we had no restrictions



The Vibora church, in Havana, Cuba.

By Walton J. Brown, director of the General Conference Department of Education before his retirement.

placed on us. We could preach, go anywhere we wished, and consult with committees as desired.

The good number of baptisms results from the efforts, influence, and friendliness of lay members. Leaders and workers are of good courage and enthusiastic about the future. They greatly appreciated the visit of General Conference president Neal Wilson in November. The government extended its permission for large gatherings from 300 to 2,000 at that time.

The great desire of Seventh-day Adventists to emigrate has diminished since the government eliminated school classes on the Sabbath. Before this, Adventist young people had no hope of reaching higher academic levels such as university or college preparation.

We attended a meeting of 50 church workers from the West Cuba Delegation. The Harvest 90 program called for plans to intensify this thrust during 1990 prior to the General Conference session, so that the seven Cuban representatives at Indianapolis may render a good report. Workers also discussed strengthening efforts for the youth of the conference, with emphasis on the improvement of youth meetings.

Later we went by plane to Camaguey, headquarters of the Central Cuba Delegation. We were met at the airport by Boris Dieguez, its president. We went to the Garrido church, where 37 conference workers had gathered. We spoke to them and answered questions. Aside from soul winning, their highest priority, they considered extension of the seminary program basic to the growth of the gospel in Cuba.

Back Home After 32 Years

That afternoon we traveled to Minas, birthplace of Dr. Griffiths, who was returning to his native land for the first time in 32 years. After leaving Cuba, he worked in the Bahamas, in Jamaica, and at Loma Linda University, and finally became associate director of the General Conference Department of Education. His "just five minutes" visit with an old friend stretched into a half hour or more.

We left Camaguey by car to return to Havana. On the way we stopped at Santa

Clara and drove five miles north to the former site of Antillian College, which had been expropriated by the government. There we witnessed the changes resulting from more than 20 years of occupation by those who were not interested in maintaining the attractive campus.

Back in Havana we met once again

with the 27 students and faculty of the Cuba Seminary, presenting to them the plans laid for strengthening the seminary program.

Pray for God's work in Cuba and for the valiant workers and laity who face great problems with a firm trust in God and a determination to do their best for Him.

Korea



At the Korean Christians Federation (left to right): Kwon Sung Yon, officer, Department of External Affairs, Ministry of Public Health; Kim Hyong Dok, interpreter; Grazyna and Ray Dabrowski; Om Yong Son, director, International Affairs Department, KCF.

Adventist Leader Visits Pyongyang

The worldwide work of the Seventh-day Adventist Church was presented to representatives of the Korean Christians Federation (KCF) during a four-day visit by Pastor and Mrs. Ray Dabrowski to Pyongyang in late November. According to the federation, an interdenominational Protestant organization, there are 10,000 Christians in the Democratic People's Republic of Korea, most of whom are Presbyterians and Methodists.

"We presented a variety of activities undertaken by our church in most countries of the world and proposed making a practical contribution toward the development of North Korean society through humanitarian and social cooperation," reports Dabrowski, public affairs director of the Trans-European Division.

During a formal meeting at KCF headquarters, Om Yong Son, director of its international department, said, "We wish to develop good relations between the Korean Christians Federation and the

Seventh-day Adventist Church." Kwon Sung Yon, a representative of the Ministry of Public Health, added that the ministry "would welcome cooperation with your church" in the area of public health and toward "improving the level of medical service in our country." The Adventist visitors attended a dinner hosted by the chairman of KCF, Kang Yong Sop.

While in Pyongyang, Pastor and Mrs. Dabrowski were received by the ambassador of Poland, Mieczyslaw Dedo, and shown numerous sights in the North Korean capital. They also visited two Christian church buildings in Pyongyang: the non-denominational Protestant Pongsu church and the Catholic church. About 200 people worship at the Pongsu church weekly.

Most Christians worship in numerous house churches. Before the Korean War, the Seventh-day Adventist Church had its own church organization in North Korea, which operated a school and a clinic.



Roger Rockwell, Alaska Publishing Department director, points to the Yukon River where volunteer literature evangelists worked.

■ Alaska

Summer Volunteers Canvass 120 Remote Villages

Seven-member team finds hunger for Bible truth.

Using a 14-foot aluminum boat and a small airplane, a team of five teachers and two students canvassed door-to-door in 120 villages in the Alaskan bush this past summer. They took more than \$150,000 worth of orders and enrolled 360 people in the Bible correspondence course.

"This is the first time a Seventh-day Adventist has entered most of these villages," states Ron Watts, president of the Alaska Conference.

With 200 villages scattered over an area twice the size of Texas, Alaska's population is less than one per square mile. The team visited most of the villages along the Yukon, Kuskokwim, and Kobuk rivers and their tributaries. The distance traveled along these three rivers equaled that from New York to San Francisco. The volunteers also covered villages on the Seward Peninsula, which lies within 51 miles of the Soviet Union, the Alaskan Peninsula, the Kenai Peninsula, and Kodiak Island. No roads connect the 120 villages.

By Dorothy Watts, wife of the Alaska Conference president.

"We wrote letters to selected academy and church school teachers inviting them to spend a summer roughing it in Alaska," reports Roger Rockwell, publishing director. "We promised them nothing but transportation to the villages and hard work. They brought their tents, sleeping bags, and rain gear, and camped in the villages."

The men never knew where they would spend the night. Olin Peach awoke one morning to find Kodiak bear tracks close to his tent, while Robert Finkbinder spent one night in a wrecked airplane at the end of a remote runway when stranded by bad weather. In spite of the primitive living conditions the men faced, none dropped out.

The seven frontier literature evangelists—Olin Peach and Robert Finkbinder, Washington; Ron Andrus, Indiana; Gary Garvin, Oregon; Randy Wright, Jr., and Randy Wright, Sr., Michigan; and Mark Alder, Alaska—were not always welcome in the villages. In one place they were met at the plane

by the police and village leader. "Get back in your plane," they advised. "Leave immediately. The priest has warned us about you."

The reception at English Bay proved quite different. On the flight into the village the only other passenger on the plane told Finkbinder, "You need to see the village chief first. I'm going to see him; come with me and I'll introduce you."

After listening to Bob's presentation, the chief sent a radio message to all the homes in the village: "Robert Finkbinder is coming to visit each home with some good books. Everyone should have them in his home." As a result, every house in town but one purchased books.

Open to the Message

In Wales, a village located on the tip of the Seward Peninsula closest to the Soviet Union, the bookmen found people hungry for Bible truth. The only pastor in town had departed two years before, leaving the people as sheep without a shepherd. They not only bought many books, but wanted to talk about the Bible. "We need someone to help us study the Bible," they said. The nearest Adventist pastor lives in Nome, more than 100 miles distant.

One Sunday morning Gary Garvin awoke sick with the flu and so hoarse he could barely talk. Impressed that he must go to church, he dragged himself out of bed and went. In four hours after church he sold \$2,000 worth of books. "I believe the Holy Spirit impressed me to go to church that morning," Gary says.

On his last night of canvassing, Randy Wright, Jr., attended a meeting at the Adventist church in the town of Selawik. There an Eskimo lady asked, "Why didn't you come to my house? All day I watched you going here and there knocking on doors, and I waited for you to come to my house, but you never came. I want those books too!" Randy gladly wrote up another order.

At one home on the Chandalar River,



Eskimo children greeted the canvassers in 120 villages.

north of the Arctic Circle, the men were invited to a party held by a prominent citizen. During the evening they kept busy writing up orders, one after another, as fast as they could. "Everywhere we went we found people eager to buy gospel literature," says Roger Rockwell.

Funds From Various Sources

Part of the money for this all-out effort to reach the native villages of Alaska came from a General Conference fund for evangelizing the Yukon. Approximately \$10,000 came from private donors in Alaska. Add to this more than



Ron Andrus, Randy Wright, Jr., Mark Alder, and Randy Wright, Sr., at the Galena airstrip.

\$10,000 in free or reduced air transportation donated by Adventist pilots and another \$10,000 worth of food, lodging, and transportation within villages given by non-Adventists.

Among the pilots contributing to the summer program were Tommy Tucker, Ken Wren, Dennis Rothgeb, Fred Ball, Bert Ball, Jerry Ball, Steve Libby, Bill Evans, Jim Kincaid, and Ken Nash.

"At the present time, Adventist work is limited largely to the Eskimos in five villages: Selawik, Gambell, Savoonga, Bethel, and Aleknagik," states president Watts. "But we should see work begun in several other areas as a result of the contacts made in 120 new villages. Our goal for the next six years is to increase our native membership from 150 to 750. We expect to see among this number many who were first contacted by volunteer literature evangelists this past summer."

North America

Churches Need Suffer in Silence No Longer

Recorded hymn accompaniments will soon be available.

Music forms an integral part of a worship service.

Can you imagine a large church without music? Picture the elders walking to their seats in silence. Visualize the congregation opening the hymnal to sing with no organ or piano to accompany them. The children walk down for their story with no "Jesus Loves the Little Children" playing softly in the background. The offering is taken with no offertory or doxology.

While such a service may seem hard to imagine, yet many of our smaller churches suffer this silence at least part of the time.

But soon such churches will never have to endure another musicless Sabbath. At least not if Susan Maehre has anything to do with it. She has taken on the huge task of recording the entire *Seventh-day Adventist Hymnal* for small churches around the world that need good organ accompaniment. Mrs. Maehre's recordings will be available on compact discs, using the latest technology to produce the best sound possible. Cassette tapes will also be available.

With the compact disc (CD) a church can play any song on it at the touch of a button or two. "The advantages of the CD are numerous," Susan says. "With cassette tapes you have to run the tape forward to the right song or back it up just the right amount to be able to play the song on cue. With CDs you simply punch in the number, push 'Play,' and you are singing instantly."

No Wow

With a simple, decent sound system, the quality from a CD will be as good and probably better than most church organs. There is no tape hiss, wow, flutter, or variation in pitch—simply pure,

vibrant organ or piano music, or both.

How much will the 34 to 36 CDs cost? They often sell for \$14 apiece, which would run a little more than \$500. But Susan Maehre says they can be produced for around \$275 if enough churches buy them. At least 350 churches would need to order them in order for them to be produced at this price. A church would need a compact disc player (a \$150 CD player would do just fine) and the discs. So for around \$425 a church could have an organist for life.

Mrs. Maehre began playing the organ for church services at the age of 12, as her father pastored small churches. At present she plays at a local Presbyterian church and does relief duty at her own SDA church.

Various organ sounds will be used for the hymns. Susan may record one channel with organ and the other with piano, so that a church can play only piano for Sabbath school and only organ for church, or organ and piano together. One disc or cassette would include several versions of the complete worship service, from the introit through the Gloria Patri and doxology to the end.

Churches interested in this service may write or call Prophetic Audio and Visuals for Eternity (PAVE), 8899 Edgell Road, Mentor, OH 44060; (216) 255-2522. A deposit of \$25 would ensure delivery of the first three CDs or tapes (about 60 hymns). Be sure to specify CDs or tapes. They will be made available three or four at a time, as they are completed. This will allow the smaller churches to purchase them over approximately a year's time.

By Robert C. Maehre, a pastor in the Ohio Conference.

Legal Notices

General Conference Corporation of Seventh-day Adventists: Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Hoosier Dome, 100 South Capitol Avenue, Indianapolis, Indiana, U.S.A., at 10:00 a.m. on July 10, 1990, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-fifth session of the General Conference.

Neal C. Wilson, President
Donald E. Robinson, Secretary

North American Conference Corporation of Seventh-day Adventists: Notice is hereby given that the next meeting of the members of the North American Conference Corporation of Seventh-day Adventists will be held in the Hoosier Dome, 100 South Capitol Avenue, Indianapolis, Indiana, U.S.A., at 10:00 a.m. on July 10, 1990, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-fifth session of the General Conference.

Neal C. Wilson, President
Donald E. Robinson, Secretary

Notice is hereby given that a special policyholders' meeting of The International Insurance Company of Ta-

koma Park, Maryland, will convene on Thursday, April 5, 1990, at 4:00 p.m. in the auditorium of the General Conference of Seventh-day Adventists. The purpose of this meeting is to study the possible sale of The International Insurance Company of Takoma Park, Maryland, and the transfer of assets and liabilities to Gencon Insurance Company of Vermont.

Stanton H. Parker, President
John P. Trimarchi, Secretary

To New Posts

Brian Valentine Bechthold, to serve as executive director, West Zaire Field, Kinshasa, Zaire, **Denise Lynn (Cascagnette) Bechthold**, and two children, of Beiseker, Alberta, left November 15.

Ronald Walton Booth, to serve as computer teacher, Konola Academy, Monrovia, Liberia, **Sanita Marie (Ucci) Booth**, and two children, of Grand Rapids, Minnesota, left September 11.

Roy Anthony Castelbuono, returning to serve as director, Japan English Language Schools, Yokohama, Japan, **Audrey Charlotte (Green) Castelbuono**, and three children left mid-March.

Adrian Paul Cooper, returning to serve as teacher, Adventist University of Central Africa, Gisenyi, Rwanda, **Lorie Ann (Boniface) Cooper**, and three children left around September 14.

David Abner Dunn, to serve as pastor/evangelist, Middle East Union, Nicosia, Cyprus, **Elizabeth (Jones) Dunn**, and three children, of Reading, Pennsylvania, left November 2.

Marson Monroe Eaton, Jr., returning to serve as administrator, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Betty Sue (Cornelius) Eaton**, and three children left August 6.

Carl Steven Edney, returning to serve as dentist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Jewell (Irwin) Edney**, and one child left November 11.

Beverly Gertrude Giebel, to serve as physician/anesthesiologist, Gimbie Hospital, Gimbie, Ethiopia, of Ukiah, California, left November 8.

Glenn Alexander Gryte, returning to serve as physician/OB/GYN, Taiwan Adventist Hospital, Taipei, Taiwan, and **Silva Louise (Woosley) Gryte** left December 4.

Mark Pelham Haddad, to serve as staff auditor, Far Eastern Division, Singapore, and **Linda Michele (Ashworth) Haddad**, of San Jose, California, left December 6.

James Emery Hamer, returning to serve as maintenance director, Central Zaire Field, Kananga, Zaire, and **Genevieve (Kutebua) Hamer** left mid-June.

Ronald Bruce Holiman, returning to serve as dentist, Hongkong Adventist Hospital, Hong Kong, **Mutsuko (Ohtani) Holiman**, and four children left August 18.

Gary Douglas Lacom, returning to serve as dentist, Seventh-day Adventist Health Centre, Blantyre, Malawi, **Margaret Claire (Connell) Lacom**, and two children left October 17.



Marlita's Beautiful Pink Coat

BY MARLITA LINDBECK TAYLOR

Marlita's black coat was a mess. Every time she went outside to feed her dog, Dobie, he jumped all over it. She kept wiping off the mud, and there it would be again. She had only one warm coat. So when it was really cold, she had to wear that black coat everywhere she went.

One day it rained extra hard, and mud was everywhere. Marlita went outside to feed Dobie. He was so glad to see her he jumped all over the coat. The coat became tattered and shabby. That day was very cold, and the next day it was even colder.

Sabbath came, and Marlita got ready for Sabbath school. She looked at her black coat and felt very sad. Although she had wiped off the mud, the coat was still spotted and looked as if a dog had jumped all over it.

It was much too cold to go out without a coat, so Marlita wore it to Sabbath school. Her teacher was kind, and didn't say a word. But Marlita thought everyone was looking at her ugly black coat and making fun of it.

Her sister, Maryon, noticed Marlita wearing that ugly black coat. Maryon had more than one coat, including a beautiful pink one.

"Would you like to borrow my pink coat for Sabbath?" Maryon asked after church. "It will be yours to wear until I want it again."

"Oh, would I ever!" said Marlita, feeling the beautiful pink coat. It was silky and warm. Marlita put it on and looked in the mirror. It went just perfectly with her Sabbath dress and shoes, which were also pink. She wondered if

the kids in her primary class would notice.

Next Sabbath when she went to Sabbath school, someone said, "I sure like your coat!"

"Thanks," said Marlita. "My sister lent it to me."

Someone else said, "That's sure a pretty coat!"

"It's my sister's," Marlita explained, feeling a little embarrassed.

Then she remembered what Maryon had said: "It's yours to wear until I want it again." It was hers for now! She didn't need to explain that it was her sister's.

"Thank you!" said Marlita the next time someone complimented her pink coat. And the two sisters looked at each other and smiled.

Of Reed and Flax

"A bruised reed shall he not break, and the smoking flax shall he not quench" (Isa. 42:3).

We've all met them. The fragile people. Tiptoeing through life on the toes of a frail self-concept, they enter a room cautiously, painfully aware of the ragged edges of their own vulnerability.

The fragile people. A varied group ranging from the "I have it all together" reiterator wrapped in a paper-thin facade of egocentricism to the meek, downcast, excessive apologizer. Our friends, our family . . . ourselves?

Images of Fragility

The book of Isaiah presents an apt image of the two faces of fragility. The *bruised reed* brings to mind Kathy, weakened by the never-ending criticism of family, disgraced by the ugly scar of abortion. Lisa, anxious in public, afraid to speak lest words prove clumsy and inadequate. John, weighing others' comments, yearning for acceptance, yet interpreting innocent remarks as rejection.

The bruised reed. I can see it, in my mind's eye, growing in the mud of a riverbank, its green-tan stalk, once so young and strong, now sheared partway across, bending downward to the earth from which it came.

And the *smoking flax*. Once bright and steady, a glowing, confident orange flame adorned its tip. Now the heat, the power, the energy, is replaced by a showy, empty trail of lifeless gray smoke.

The smoking flax. I see it in the face of Joe, ever anxious to recount his achievements, puff up his tale of personal greatness, lest anyone spot a sign of weakness. Peter, meticulously dressing for success, leaving no room for criticism or individuality. Anne, painting her own portrait in



Isaiah offers

hope for the

weak and the

disgraced as

well as the

overconfident.

self-aggrandizing colors while desperately seeking affirmation.

The bruised reed and the smoking flax. The image is disconcerting, one of displaced forces in an orderly environment. There's something about a bruised reed that makes you want to snap it off, break it, cast it aside. Its halfway state almost beckons to be finished, done with, defined one way or the other. And the smoking flax. Which of us does not want to douse it, smother it, blow it out—anything to put an end to the pointless trail of smoke hazing the air with its empty show?

Yet to those who are bruised, to those whose smoke proclaims a former flame, Isaiah offers words of comfort. "A bruised reed shall he not break, and the smoking flax shall he not quench."

As You Are

No need for discomfort, apology, explanation, euphemistic rationalization. No mention of a quick band-aid treatment, a sudden rubbing of sticks together to reignite the flame. Christ is willing to accept things right now, as they are—the reed torn and broken by criticism, the flax snuffed and smothered by apathy.

And with that kind of acceptance, the fibers gain strength for weaving, the ember gathers substance to explode once again in brightness.



Sandra Doran is a free-lance writer living in Bridgeport, Connecticut.

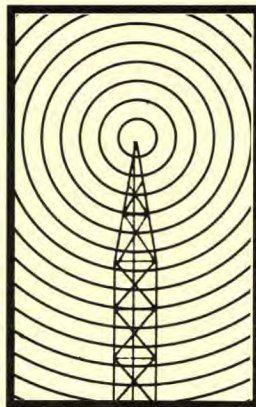
By Sandra Doran

Wave If You Love Jesus.

Be friendly to people in Europe, Northern Africa and the Mid-East.

Send the love of Jesus to them on a radio wave.

Adventist World Radio-Europe is building a station powerful enough to reach a total population of one billion souls. Some people in Eastern Europe have realized new religious freedoms and are hungry to know more



about Jesus. Some live in Albania where there is no religious freedom whatsoever. Radio is their link to truth.

Building a high-powered shortwave station will cost us dearly. Keeping it on the air is another expense. Please help make waves by giving generously to the special offering for AWR-Europe at your church this month.

Invest in Adventist radio waves on the special offering dates for



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