

# ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JUNE 13, 1991



Blind . . .  
and  
Adventist

DAD, I'M GLAD WE MET, 16

RADIO REPORTER JOINS ADVENTISTS, 19



## Mending the Broken

Margo Pitrone ("The Cast for All Things Broken," Apr. 18) pointed out that "there are many of us who were broken as children." Drs. Haldeman, French, and Irwin ("You Can Take Charge of Your Life," Apr. 25) suggested ways in which these broken children can begin the healing process. It is sad that there are dysfunctional families within the Adventist Church, but praise the Lord, these behavior patterns do not have to be repeated.

Thank you for realizing the need for such information to be made public. Both articles showed me rays of hope—that I am not alone in my suffering, and that healing can occur. I am an adult child of an Adventist family, but not yet strong enough to reveal my identity in the *Review*.  
*Name Withheld*

I was astonished to receive my copy of the April 18, 1991, issue of the *Review* on April 18, 1991, right here in Hong Kong. I sat down astounded and began wondering whether God might have had a hand in this—since my copy of the paper takes about two weeks to get to me. I thumbed through the issue wondering what God had in mind for me.

I grew up in an Adventist home. Though we did not subscribe to the paper at that time, I remember reading every issue that came into our home. I allowed routine to lull me, and one day I discovered that I was no longer in the church. Years passed before I allowed the Holy Spirit to woo me back into the church. I began again to look for the *Review*. Various members in the church often put out their copies on the literature rack when they were through with them, for others to enjoy. I have even gone to church early with the hope of picking up a copy of the *Review* before someone else took it.

Well, a little more than a year ago, I thought that I should not be depending on the caprice of someone else to get a *Review* to read, and turned in a request for a subscription for myself. My old dad was with us when the first copies began to arrive. It was a joy that is difficult to express that filled my soul to enjoy this

copy of the *Review*—and every other one since then.

When I got through the editorials in the April 18 issue, I saw what my heavenly Father must have been trying to tell me—it was "The Cast for All Things Broken." I have been struggling with personal relationships, and this was just the thing I needed to see in order to get the desire to do things in harmony with God's plan for my life. Thank you.  
*Emil Fernando*  
*Hong Kong*

## "Baby Boomers" and the Church

The second *OnLine Edition* focuses on the church's youth and young adults. Look for the same elements that brought enthusiastic response to the first *OnLine Edition*:

**Update:** With Paula Webber, this time coming from California.

**Interview:** A young woman's struggle with cancer.

**People:** Al McClure, Carl George, Edwin Hernandez—and others.

**Features:** The ministries of the worldwide Adventist Church.

Released early July.

## Rembrandt and the Gospel

The cover article of the March 28 issue ("The Three Crosses") was an amazing piece. Phillip Whidden's interpretation of Rembrandt's sketch was done with superb literary craftsmanship, always refreshing.

But most important, the insights Whidden shares with us about the sketch, even on details that to the careless might seem trivial (for example, the dog running from the left of the picture), give an amazing depth to this centuries-old drawing I would never have seen on my own.  
*Maryanne Herman*  
*Raleigh, North Carolina*

## Getting the Facts

I read "The Pastor's Heartache" (Apr. 18) with sympathy and understanding. It is a difficult time for both pastors and laity.

There are some generalizations in the editorial that create tension between church/leadership loyalty and what many feel is truth, tension that we must learn to handle in order to stay with Christ's church.

No one can place implicit confidence in any man; yet you write "How do you get the facts?" Your answer is to write to the North American Division, as if they would always tell the truth when it would be right and important to do so. There is so much to tell that is significant and alarming that isn't coming through the church. Generally the church, including the *Review*, does not warn the people in clarion tones of some of the apostasies that are taking place in some of our great centers; books that I believe contain serious error are allowed to remain in our ABCs for those whom you correctly want in your editorial to protect, the unwary. Many Adventists are sincere in thinking that the watchmen on the walls are either asleep, not wanting to jeopardize their position in speaking up, or are even sympathetic with error. In a sense the leaders have created the vacuum and have thereby created the purpose of the independent entities.  
*Paul Anderson*  
*Berkeley Springs, West Virginia*

After reading your editorial in the April 18 *Review*, I have become somewhat concerned about your statements regarding people, publications, ministers, and any ministry that weakens the church. You also state: "Get the facts." So I need to know what I need to be aware of specifically.

*Priscilla McNeily*  
*Ooltewah, Tennessee*

*The facts are: Who is behind a particular publication or ministry? What is that person's standing in the church (former member, former minister, etc.)? Does the ministry accept tithe for its own use?—Editors.*

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.



# ADVENTIST REVIEW

JUNE 13, 1991

## DEPARTMENTS

- 2 Letters
- 6 Newsbreak
- 11 Faith Alive!
- 15 Children's Corner
- 18 World Report
- 22 Bulletin Board
- 24 Reflections

## EDITORIALS

- 4 The Ministry of Prayer
- 5 Absentee Fathers

## NEXT WEEK

**"The Spirit of Adventism"** Seven attitudes characterize true members of the remnant church.

**"Working Out in Nature's Gym"** A look at the best mind-body rejuvenator going: gardening.

Cover photo by Fred Knopper

## ARTICLES

### DEVOTIONAL

## 8 Eating Heavenly Food

God would teach us at least six important lessons from the miracle of the manna in the wilderness.

by Charles L. White

### SPEAKING OUT

## 10 Should Christians Bear Arms?

A pastor challenges the apparent about-face in the matter of Adventists serving as combatants in the armed forces.

by Charles Scriven

### FEATURE

## 12 Blind . . . and Adventist

What is it like to be blind? The author explores visual impairment and helps us "see" the people behind the handicap.

by Myron Widmer

### LIFESTYLE

## 16 Dad, I'm Glad We Finally Met

A grateful son ponders his father's life and their relationship.

by Ken Denlinger



## 8 Have you eaten manna lately?



## 18 A dream coming true in Russia

**General paper of the Seventh-day Adventist Church**  
**Editor** William G. Johnsson  
**Associate Editor** Roy Adams  
**Associate Editor** Myron K. Widmer  
**News Editor** Carlos Medley  
**Assistant Editor** Eugene F. Durand  
**Assistant Editor** Kit Watts  
**Editorial Assistant** Jackie Ordelheide  
**Administrative Secretary** Chitra Barabas  
**Editorial Secretary** Nicole Bolder  
**Art Director** Bill Kirstein  
**Designer** Bryan Gray  
**Design Assistant** Gert W. Busch  
**Ad Sales** Melynie Tooley  
**Subscriber Services** Larry Burtnett

**Consulting Editors** Robert S. Folkenberg, Matthew Bediako, D. F. Gilbert, Robert J. Kloost-erhuis, A. C. McClure, Kenneth J. Mittelreider, Leo Ranzolin, Calvin B. Rock, G. Ralph Thompson  
**Special Contributors** Kenneth H. Wood, Neal C. Wilson, Bryan Ball, George W. Brown, M. E. Cherian, Otis C. Edwards, Bekele Heye, M. P. Kulakov, Edwin Ludescher, J. J. Norton, Jan Paulsen, Joao Wolff  
**Africa-Indian Ocean Editions** Editor, Japheth Agboka  
**Inter-American Edition** Editor, Adal-giza Archbold  
**South American Editions** Editor, R. S. Lessa, Portuguese, editor, Werner Mayr, Spanish

**To Writers:** We welcome unsolicited

manuscripts. Notification of acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope. Address all editorial correspondence to 12501 Old Columbia Pike, Silver Spring, MD 20904-6600. Editorial office fax number: (301) 680-6638.

**Subscription prices:** US\$35.97 for 40 issues. US\$47.47 for 52 issues.

**To place your order,** send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, MD 21741. Single copy, US\$2.25. Prices subject to change without notice.

**Subscription queries and changes of address:** Call toll-free 1-800-456-3991 or

301-791-7000, ext. 2436.

The *Adventist Review* (ISSN 0161-1119) is published 40 times a year, each Thursday except the first Thursday of each month. Copyright © 1991 Review and Herald® Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Second-class postage paid at Hagerstown, Maryland 21740. **Postmaster:** send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, International Bible Society. Used by permission of Zondervan Bible

Publishers. Bible texts credited to NRSV are from the New Revised Standard Version of the Bible, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission. Bible texts credited to REB are from *The Revised English Bible*, copyright © Oxford University Press and Cambridge University Press 1961, 1970. Reprinted by permission. Bible texts credited to RSV are from the Revised Standard Version of the Bible, copyright © 1946, 1952, 1971, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.

Vol. 168, No. 24





# The Ministry of Prayer

Every Tuesday morning when the members of the *Adventist Review* staff gather for worship together, we bring before the Lord the prayer requests that come in by mail or by telephone. This time on our knees is the sweetest of the week—and the most important.

Some weeks we receive only a few requests, some weeks as many as 40. But they all come from aching hearts—a mother anxious about her son awaiting sentencing, a letter from a person in jail, a saint struggling with physical affliction, someone out of work and looking for a job, battles with alcohol or tobacco or drugs, marriages on the skids, children who have wandered from the church.

I believe the Lord hears the cry of every burdened soul. Our sense of desperate need guarantees His readiness to listen and to act.

And I believe the Lord is calling the Adventist people back to earnest prayer. Not a reciting of formulas, not a hurried sentence or two crowded in between appointments on our agenda, but communion with the Majesty of heaven from hearts that hunger and thirst for Him. From hearts that are broken, that cry out for hope and for help.

We Adventists have a large organization: committees, structures, institutions, programs, plans. But we lack power. Could it be because we do not pray in spirit and in truth? Is the Lord trying to break through our pride and self-sufficiency to tell us: "Not by might, nor by power, but by my spirit" (Zech. 4:6)? "Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good" (*The Desire of Ages*, p. 362).

Now, it is one thing to intercede for others; it is quite another to know that others are interceding for you. I confess that I used to receive "Brother, I'm praying for you!" with mixed feelings. That

very knowledge suggested I needed help—which I found it difficult to admit.

I have grown to appreciate and to covet the prayers of others for me. The burdens of this office are heavy, calling for wisdom, courage, and love far beyond my natural resources; but so often I have been buoyed by the knowledge of God's people praying—for me!—and have felt sustained by the everlasting arms. So, dear friends, keep praying!

For prayer changes everything. Not just the person who prays, molding him or her into God's will, but also the person prayed for. In a manner that we but dimly comprehend, intercessory prayer unlocks "heaven's storehouse, where are treasured the boundless resources of Omnipotence" (*Steps to Christ*, pp. 94, 95).

To modern secular people these ideas are nonsense. But God's people know better. They know in whom they have believed; they have tried Him and found Him true. They know their Lord is interested in them, concerned with all that troubles them, and seeks only their best good. "He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?" (Rom. 8:32, NIV).

Already some Adventists are demonstrating, quietly but powerfully, the ministry of prayer. Juanita Kretschmar's ministry on the streets of New York, E-Vangelism, is bathed in intercessory prayer. Her faith outreach witnesses miracles small and large, extending even to the healing of an injured bird (see "God Heals Ruthie," *Adventist Review*, May 9, 1991, and the sequel in the May 16 issue).

Likewise, a grass-roots return to earnest prayer has begun to roll across the North American Division:

■ The Washington Conference initiated a 6:15 a.m. prayer watch. Members and workers rise early each day to pray for the Holy Spirit. Other conferences

and union conferences have set aside time for earnest prayer.

■ The NAD Church Ministries convention held in San Diego, January 22-26, climaxed in a remarkable session of prayer in which the 450 leaders present spent one hour together on their knees.

■ The International Conference on Worship, sponsored by the Oregon Conference, April 17-20, brought together hundreds in supplication, adoration, devotion, and rejoicing.

■ Each day at General Conference headquarters, a small group goes apart to pray—one of hundreds that have organized in homes, schools, and churches across the land.

In *Too Busy Not to Pray*, Bill Hybels tells about meeting a Christian leader, Yesu, in southern India. "Yesu's father, a dynamic leader and speaker, had started the mission in a Hindu-dominated area. One day a Hindu leader came to Yesu's father and asked for prayer. Eager to pray with him, hoping he would lead him to Christ, he took him into a private room, knelt down with him, closed his eyes, and began to pray. While he was praying, the Hindu man reached into his robe, pulled out a knife, and stabbed him repeatedly.

"Yesu, hearing his father's screams, ran to help him. He held him in his arms as blood poured out onto the floor of the hut. Three days later, his father died. On his deathbed he said to his son, 'Please tell that man that he is forgiven. Care for your mother and carry on this ministry. Do whatever it takes to win people to Christ'" (pp. 62, 63).

Hybels adds that Yesu, in more than 20 years of ministry, has raised up more than 100 churches and a medical clinic.

What will it take for Adventists to come back to the Source of power?

**WILLIAM G. JOHNSON**





# Absentee Fathers

American consumer advocate Ralph Nader was one of my heroes in the late sixties. And so when I spotted an interview with him in the *Washingtonian*,<sup>1</sup> I went immediately to the piece.

The questions were wide-ranging, tough, pointed. Eventually they came around to youth in contemporary society.

"You think we've given up on teenagers today?" the interviewer asked.

"We have, mostly," Nader answered. "We don't spend enough time with them. . . . Look at teenagers today. Where is their purpose?"<sup>2</sup>

The preceding paragraphs of the interview had given me a feel for the uncompromising doggedness of the interviewer. I became nervous for my hero. I knew that that kind of generalization would not do.

"Come on! I remember hearing that when my father was the age I am now. . . . Older folks always think teenagers are wayward. . . . Do we know that teenagers are more adrift today?"

Yes, we do, said Nader. "Their music is more like noise . . . designed to blow their minds." Parents are abdicating their responsibility, and commercial companies are filling the vacuum. "Kindercare raises [our] kids, McDonald's feeds them, Disney and Time Warner entertain them." Their academic achievement has fallen, and the literacy rate is down.

But the interviewer pressed him still: "Do we know things are worse?"

"We do," replied the intrepid crusader, bringing forward now his strongest evidence: "Consider the discipline factor. In the 1940s, the bad student activities a school superintendent would report were talking out of turn, throwing gum wrappers in the corridor, tickling another student. That same list today would include bringing weapons to school, arson, rape, vandalism, drugs."<sup>3</sup>

Clearly a radical change has come. Our kids face a greater peril now. And to a large degree, blame must be placed on the heads of absentee parents—*especially fathers*.

Go to the inner city of any country today, and you will find mothers—single mothers (and grandmothers)—struggling with the unbearable burden of raising the next generation in one- and two-room flats, in the midst of poverty and squalor. Go to the affluent suburbs and you will find mixed-up kids, thinking suicide, struggling to understand why they rate so low against the materialistic pursuits of their affluent parents. In the suburbs, fathers do not abscond as readily as their counterparts in the inner city—not generally. But many are *absent* nonetheless—flying to Atlanta, perhaps, for a seminar; headed to Tokyo for a conference; off to London for a meeting of the board.

## A Finger Pointing Inward

As I came to this point in my editorial, I wondered what strange power made me point such an accusing finger at myself. No, I'm certainly not affluent. And I can hardly boast the kind of city-hopping I just described. But something tells me I am not exempt—that I am an absentee father too. In some respects, at least.

I do not wish to indulge here in the kind of sentimentalism I hear so frequently—the type that specializes in high-sounding ideals about "quality time"—with no concern for the vast majority of people today who grapple with real-life situations. Take, for example, the case of single parents working two jobs to pay the rent and keep empty stomachs from collapsing. We need to be more sensitive, more realistic, less guilt-producing. And we should probably accept the fact that we live now in the twentieth century—however much we

may long for the slower pace of the nineteenth. All of us—children and parents alike—have to learn how to make it without having three hours of "quality time" together every day.

What, as fathers, we need to develop—especially those with younger children—is an attitude that says to our kids: "You're important to me. And though we cannot often sit for hours together around a glowing fire or picnic table, I love you. And I'm here for you."

## Being There

It takes both male and female to complete the image of God in humanity. Children can be satisfied with mother only, or with father only. But their unconscious sense of security is complete only when both mom and dad are there. That is why I consider it so outrageous when irresponsible youngsters father babies only to abandon them. Children need the tender gentleness of a mother. But they also need the strength and firmness of a father. And it is criminal to abandon them.

"Have you ever wanted kids of your own?" the interviewer eventually came around to asking. "Oh, yes," said Nader. "But I don't believe in absentee fathers. . . . I don't think I can do my work and have a family."<sup>4</sup>

Perhaps more of us should have decided similarly years ago, but we didn't. And there's no need to cry about it now. Indeed, there is a certain sadness about that approach. All that a loving God expects from us earthly fathers, whatever our place or station, is that we do the very best we can, that we simply *be there* for our children and our families—to touch, to hug, to listen. And the unpredictable outcome of it all is in His hands alone.

<sup>1</sup> *Washingtonian*, July 1990, pp. 53-59.

<sup>2</sup> *Ibid.*, p. 58.

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

<sup>4</sup> *Ibid.*, p. 59.



## NORTH AMERICA

**Prepare Our Youth Honored at National Cathedral.** More than 1,200 religious and civil leaders, educators, and others filled the National Cathedral in Washington, D.C., to celebrate the tenth anniversary of Prepare Our Youth, a youth outreach program operated by Adventist members.

POY began in 1981 from a dream of founder Steve Vanderhorst to help youth cope with life. Steve still directs the program that now provides tutorial services, telephone counseling service, and crisis intervention for youth and families.

The May 18 program, entitled "Gifted Hands Lifting Our Children," featured an address by Benjamin Carson, director of pediatric neurosurgery at Johns Hopkins Hospital/University and author of the book *Gifted Hands*.

POY received citations from Washington, D.C., mayor Sharon Pratt Dixon, the Council of the District of Columbia, and many community church leaders.

**Homeless Mothers Feted in Manhattan.** A Mothers' Day supper concert complete with roses, custom-made purses filled with gifts, and a ride in a chauffeur-driven vehicle sounds like an elegant evening on the town for women of means.

But on May 12 the conveyances were not limos, but the Adventist Community Services van. And the 55 women who came to the Manhattan Adventist Church for the evening were from homeless shelters or living on the street. Fifteen men came too.

The Manhattan, Flushing,

## Robert Kinney Takes the Reins at R&H

The Review and Herald Publishing Association board has unanimously elected Robert Kinney as president of the Adventist Church's oldest and largest publishing house—the publishing house that also prints the *Adventist Review* magazine.



Robert Kinney

The vote came May 29 at a specially called meeting of the board. Kinney, R&H vice president for operations, who has served as interim president since April 7, fills the presidential vacancy created at the constituency meeting.

Kinney, who has dedicated his life to the Adventist Church's publishing ministry, has served 37 years in publishing—33 at the R&H.

The board also reduced the number of vice presidents from eight to five, electing Gilbert E. Anderson for operations; Hepsiba S. Singh, finance; Hans A. Steinmuss, manufacturing; and Raymond H. Woolsey, editorial services. The vice presidential post for marketing remains unfilled.

Originating in 1849, the R&H is the oldest publishing house within the church's worldwide literature ministry. The R&H has had sales of more than \$20 million annually for the past five years.

and Portuguese Adventist churches and others contributed gifts and food for the occasion. A choir, which included many mothers, traveled from Bridgeport, Connecticut, to offer music for the program, reports Betty Cooney, Greater New York Conference communication director.

**NAD Tithe Inches Up, Mission Giving Inches Down.** For the three-month period ending March 31, 1991, tithe for the North American Division totaled \$92,922,800, an increase of 2.6 percent over the \$90,526,678 reported during the same period in 1990.

Mission giving for the same ending totaled \$4,981,521, a .1 percent decrease when compared to the \$4,984,430 given during the same period last year. In addition to the tradi-

tional mission fund, an additional \$260,576 was given to the Global Mission Special Projects Fund during the first three months of this year. When this is considered, the mission gifts total shows a slight increase.

## WORLD CHURCH

**Former Colombian Prisoner Forms Church.** Anamias Correa, who accepted Christ while serving a prison term for murder, returned home upon release and has helped form an Adventist church in his hometown of Suse, Boyaca, says Luis Florez, Colombian Union president.

**Pathfinder Camp Brings Baptisms in Guatemala.** When more than 2,400 Pathfinders convened in Guatemala

City for the second Central American Pathfinder Camporee March 26-30, the activities included more than just games, marching, and camping. Sixty-five Pathfinders were baptized, reports Milton Castillo, youth director for the Central American Union.

More than 500 medals and trophies were distributed to participating Pathfinders, and about 1,000 newly baptized members from the Mega Guatemala '91 evangelistic effort visited the camp. The evangelistic program has created 10 new Pathfinder clubs and strengthened others. Among the special guests was Guatemala's national Scout director, who congratulated volunteers for organizing the event.

## German Seminaries

**Consolidated.** As a result of a unified Germany, the Euro-Africa Division executive committee voted to reorganize the Marienhoehe Seminary and the Friedensau Graduate School of Theology into one college-level institution for German Adventists at the Friedensau campus.

Friedensau, which offers college-level degree programs approved by the German government, has now been designated as Germany's Adventist ministerial training institution. However, other courses, such as social work and family counseling, will be added to its curriculum. The reorganization will be phased in over five years, starting with the 1992-1993 school year.

The reorganized school will be administered by the Euro-Africa Division, says Ted N. C. Wilson, an associate General Conference secretary and liaison to EUD.



**First Adventist Ministers Ordained in Sudan.** The first two Sudanese Seventh-day Adventist ministers have been ordained to the gospel ministry, on May 18. This was the first ordination service ever held in the Sudan Mission, which has approximately 2,500 members.

Ordained were George Okwera, pastor in Khartoum and assistant church ministries director; and Fulgensio Okayo, who pastors the Juba district in southern Sudan.

These two pastors were among the first persons to accept the Adventist message in the Sudan. Pastor Okayo first introduced Pastor Okwera to the Advent message. After taking the ministerial certificate course in Tanzania, they were called to work in their home country of Sudan, where they have served for the past 10 years, says Svein B. Johansen,

Middle East Union president.

**Seeds of Evangelism Bear Fruit in Poland.** Two separate evangelistic efforts in southern Poland culminated with a bountiful harvest in May, reports Ray Dabrowski, Trans-European Division communication director.

In Katowice, a colorful health fair attracted media coverage, which built interest in the series. Approximately 1,700 people attended the series, including more than 500 non-Adventists. About 45 people were baptized, and 250 people accepted Jesus Christ. Another 30 persons are being nurtured for a baptism later this month.

In Pszczyna an effort was held in the newly built church, where 120 guests attended. Four persons joined the church, and 20 people are studying in a baptismal class.

There are approximately 4,800 members in Poland.

**Argentina Academy Gets College-Level Status.** River Plate College now has a new name—Universidad Adventista del Plata, and with the new name comes its new status as a college-level degree-granting institution.

The university offers 21 majors in the sciences and arts. A College of Medicine will start up soon, reports *Revista Adventista*. Ceremonies inaugurating the new status were held in conjunction with graduation ceremonies. The school is the first college-level Adventist school in Argentina.

## FOR YOUR INTEREST

### ABCs Get New 800 Number.

With the advance of the computer age, you can now dial one phone number and reach your own local Adventist Book Center—toll-free. Just call 1-800-765-6955, and your call will be automatically routed to the nearest ABC, says Bob Gorton, a Pacific Press Publishing Association spokesman. The number does not operate in Canada.

## ALSO IN THE NEWS

**NCC Sends Medical Teams to Liberia.** In response to desperate pleas for help in Liberia, the National Council of Churches is sending short-term medical teams. The first team,



Dr. Kim David (standing), Ruth Erhardt (middle), and Susan Leckrone (right), pose with Liberian children.

Leckrone, an Episcopal nurse, has pleaded with U.S. churches not to forget Liberia, noting their tendency to respond to situations that receive more media attention, such as the Kurds of Iraq or the Bangladesh cyclone victims.

**Gallup Poll Reveals Christian Values Gap.** Most Americans who say they are Christians don't know the basic teachings of the faith and don't act significantly different than non-Christians in their daily lives, according to pollster George Gallup.

"I doubt if more than 5 to 10 percent of Christians are prepared to defend their faith," says Gallup, who addressed an urban ministries conference sponsored by the Southern Baptist Home Mission Board.

The pollster cited a survey that ranked 19 social values. Following God's will ranked far down the list of the public's choices, behind happiness and satisfaction.

## CRS Board Selects New President

Clarence E. Hodges, formerly a deputy assistant secretary at the United States Department of State, will become president of Christian Record Services, effective in July. He replaces Vernon Bretsch, who retires after serving the Adventist Church for 38 years.

Hodges presently serves as vice president for Highbeam Business Systems, Inc., in Washington, D.C., and is a consultant to the Department of State. He holds a Ph.D. in public



Clarence E. Hodges Vernon Bretsch

administration and political science from Yale University. Hodges is chairman of the board for the Pan African Development Corporation, a nonprofit agency providing medical, educational, and social services to various African countries.

Hodges will become the first Black and the first layperson, in recent years, to head CRS, a General Conference ministry that serves more than 86,000 blind and deaf individuals in 70 countries, providing braille, recorded, and large-print publications.

## CHURCH CALENDAR

- June 29** Thirteenth Sabbath Offering for the South American Division
- July 1** Religious Freedom Emphasis Month begins
- July 6** Vacation Witnessing Emphasis
- July 13** Christian Record Services Offering



# Eating Heavenly Food



*On our modern  
pilgrimage,  
God's manna  
still falls for us.*

BY CHARLES L. WHITE

**T**housands of men, women, and children trudging through a trackless wilderness—their food almost gone! Hungry! Then the manna falls. A miracle—one of the greatest recorded in Scripture, repeated six days a week for some 40 years, or more than 12,000 times!

A careful reading of the story in Exodus 16:11-35 suggests many obvious spiritual lessons. But just beneath the surface lie other lessons—rich gems of truth we often miss.

## Obvious Lessons

Let us first look at the more obvious lessons. Israel had been in bondage to a pagan nation for many generations. The knowledge and

worship of the true God had largely been forgotten or abandoned. God's plan to use these descendants of Abraham as a living example of His full message of salvation to a pagan world was about to be put into action. After a barrage of plagues, Israel was set free from years of bondage in Egypt. When disaster faced them at the Red Sea, God intervened yet again and by another mighty miracle set them again on their way to the land of Canaan.

1. *Daily trust.* To feed this great multitude—some put their number as high as 2 million—God sent manna. “And when the dew that lay was gone up, behold, upon the face of the wilderness

there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat” (verses 14, 15).

God instructed the people through Moses to gather the manna fresh each morning before the sun grew hot. Each family was to gather whatever amount it needed for the day. They were explicitly instructed not to leave any manna over for the next day. However, some did not follow God's directions and soon discovered that any manna left over through the night rotted and became contaminated with maggots.

God was teaching the Israelites lessons in daily trust. They must seek Him, depend on Him, day by day.

2. *Weekly rest.* On the sixth day of each week they were to gather twice as much manna as on other days. Prepared to each family's taste (baked, boiled, fried, or uncooked), the manna was held overnight, unlike the case on other days of the week. Now, however, it remained fresh and usable throughout the hours of the seventh day. Those who went out on Sabbath morning to gather it found none.

Thus God took practical steps to emphasize the importance of the Sabbath, the seven-day weekly cycle, and the place of proper Sabbath preparation and observance. All these He taught through the miracle of the manna for 40 years—or more than 2,000 times! God was preparing His people to represent Him and His truth before a world that did not know Him.

## Lessons Beneath the Surface

Now for lessons that lie just beneath the surface of this amazing story.

1. *The uniqueness of Jesus.* The apostle John records the following dialogue between some of the Jewish leaders and Jesus. They said to Him, “Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.” Jesus replied, “Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.



For the bread of God is He which cometh down from heaven, and giveth life unto the world" (John 6:31-33).

Thus the manna pointed forward to Jesus, whose flesh, so to speak, would provide life to the world. Ellen White notes: "The manna, falling from heaven for the sustenance of Israel, was a type of Him who came from God to give life to the world" (*Patriarchs and Prophets*, p. 297).

Jesus made clear the total difference between mankind and Himself: "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8:23). Just as the manna came from heaven and was unlike anything before it or since, just so Jesus came from heaven through the miracle of the virgin birth, unlike anything ever known before or since.

**2. The quietness of Christ's first advent.** No one has ever heard the dew fall. We hear the patter of raindrops on the windowpane, on the roof, and all about us. But the dew forms quietly in the night, and we see it in the early morning.

In this sense, the coming of the manna prefigured the coming of our Lord. Notwithstanding the scores of prophecies, over the centuries, pointing to the coming of Messiah, the birth of Jesus was quiet and almost unnoticed. But, like the manna, He was the true bread from heaven, giving life to the world.

In a similar way, the Holy Spirit, the personal representative of the Godhead, comes to us quietly as the dew. We are reminded of the statement of Jesus when He said, using another figure for the Spirit, "The wind bloweth where it listeth, . . . but [thou] canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8).

**3. The accessibility of Jesus.** Sent directly from heaven, the manna in Israel's day fell to the ground and was easily accessible to everyone. So it was with Jesus. He said to Nicodemus, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (verse 16).

He, Creator of the universe, came from heaven to this earth to bring life to all. Laying aside His glory, He walked the dusty roads of Judea and Galilee, the cobblestone streets of their towns and villages, meeting the needs of the people—even the most desperate. "For

ye know the grace of our Lord Jesus Christ," said the apostle, "that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). Here we see a fulfillment of the ancient manna falling to the ground so all might eat and live.

The crucial question has to do with our response to Him. The manna in Israel's time was easily accessible and met the needs of everyone. But it was not long until the people despised it and craved substitutes. And so it was when Jesus came. Said John, "He was in the world, and the world was made by him, and the

*So many of us today*

*despise the heavenly bread,*

*craving after substitutes.*

world knew him not. He came unto his own, and his own received him not" (John 1:10, 11). These are some of the saddest words in all the Bible.

Today so many despise Jesus, craving after substitutes. But just as the manna was able to supply Israel's every need from the wilderness to the Promised Land, so Christ is able to sustain us until we reach the heavenly Canaan.

**4. The attributes of Christ.** According to the Scriptures, the manna was round, small, white, and sweet (Ex. 16:14, 31).

The manna was round. How many perfect circles can we draw freehand? To me, the roundness of the manna represents Christ's perfect life, which He offers freely to us. But only as we daily partake of the manna of His Word can His perfection become a part of us.

Again, a circle has no beginning and no end. So also Jesus has no beginning and no end. He is eternal.

The manna was small—an illustration of the humility of the earthly Jesus. "He humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). Leaving heaven and the trappings of divinity behind, He "fell to the ground" and lived a life of poverty. But

He gives life to all who accept Him.

The manna was white. Here we see the righteousness of Christ. And we call to mind the statement in Revelation that says "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written" (Rev. 2:17).

As we accept Christ, He imputes His righteousness to us. And as we continue to daily accept the manna He provides, His righteousness is imparted to us. The new heart we receive from Him brings a sweetness into the new life we live in Christ. "If any man be in Christ, he is a new creature" (2 Cor. 5:17).

### **Rising Early for It**

In order for the people to gather manna, it was necessary for them to rise early, before the sun was hot. Today, in order for us to receive the greatest benefit from our daily manna, it is essential that we gather it at the start of the day, no matter what hour our particular day begins. And as it was necessary in ancient times to kneel to gather the manna, which had fallen to the ground, so today we need to humble ourselves in mind and heart and soul before God in order to receive the real and lasting blessings from that manna that is falling all around us.

Yes, God's manna still falls today—through the counsels given in the Bible and in the writings of His special messenger. The manna still falls today—through prayer and fellowship with Him throughout the day. The manna still falls today—through the services of His church as we fellowship together.

The manna was designed to sustain Israel from the wilderness to the land of Canaan. But they despised it and craved substitutes. May we not repeat their failure. Rather, may we cling ever more firmly to the old pillars of Bible truth—especially now that we stand on the very borders of the Promised Land.

God's manna still falls today. Let us avail ourselves of its vital spiritual benefits.



*Charles L. White is a retired evangelist living in Deltona, Florida.*



# Should Christians Bear Arms?



By Charles Scriven

On the question of military service, the anything-goes school, under the banner of "individual conscience," has pretty much taken over in North America.

By contrast with their parents and grandparents, many young Adventists have been enlisting in the American armed forces, thereby agreeing to kill off their nation's enemies if ordered to do so. And not only have they been to the Persian Gulf and back; they have come home to welcoming applause in Sabbath worship services and patriotic accolades in the church's publications.

All this has happened *thoughtlessly*. To my knowledge, in the past 20 years no Adventist article or sermon has offered a defense of military combat as a proper activity for Jesus' followers. During the Vietnam conflict, I published such a defense myself, but I have long since repented of it. The more I consult the Scriptures, the more I realize that a lifestyle of nonviolence—prophetic nonviolence—is the true calling of the remnant.

In the hope of evoking conversation, I hereby challenge anyone to defeat this conclusion on Christian grounds.

## Should We Applaud Killing?

Remember, an about-face has occurred. Whatever its feelings about individual conscience, the church once agreed that members should not undergo training for the killing fields. Now, without thinking why, congregations are literally applauding persons who have undergone such training. It's alarming that this should happen without more give-and-take about the reasons for it. It doesn't fit the ideal of loving God with our minds as well as our hearts and souls.

Consider what actually goes on in the Christian Scriptures regarding war:

1. *The Old Testament reports on Is-*

*rael's warfare, sometimes approvingly, but never idolizes military power and often questions it.* David was a warrior, and those who told the story thought his wars a necessary evil; but for shedding blood he was denied the honor of building the Temple (1 Chron. 28:1-6). The prophets came to the point of denouncing the nation's trust in armies. Hosea said that God would not save Israel "by bow, or by sword, or by war" (Hosea 1:7).\* Zechariah declared: "Not by might, nor by power, but by my spirit, says the Lord of hosts" (Zech. 4:6).

2. *The New Testament upholds the practice of Jesus as the perfect picture of God's will.* The Resurrection was the

*The true disciple is ready  
to confront the enemy, but  
not to maim or kill him.*

divine endorsement of Jesus as the Son of God (Rom. 1:4). God had spoken through the stories and people in the Hebrew Scriptures, but Jesus, and Jesus only, was the "exact imprint of God's very being" (Heb. 1:3). Jesus interpreted and built upon His heritage in such a way as to be a living vision of the divine: to see Jesus was to see God (John 1:18).

3. *According to the Gospels, Jesus rejected the use of killing force and embraced the practice of prophetic nonviolence.* Violence against the Roman army was a temptation for the oppressed Israelites of Jesus' day. Jesus said no to this temptation—God loves all and sends

sun and rain to all, the unrighteous as well as the righteous. Thus, Jesus gave the disciples this command: "Love your enemies and pray for those who persecute you" (Matt. 5:44). By doing so, He said, the disciples would be salt and light on earth, a world-revising force. In the spirit of Israel's prophets they would change human hearts and human society for the better (Matt. 5).

4. *The New Testament declares that Jesus' way, and no other, must be the way of the church.* The true disciple is the man or woman who follows Jesus on the road to Jerusalem, ready to confront the enemy but not to maim or kill him (Mark 10:42 and the chapters that follow; John 18:10, 11). The faithful remnant are those who measure right and wrong by the standards of Jesus, not those of the world (Rev. 12:17; 14:12).

These four points are my premises, my reasons for the conclusion set forth at the beginning. Together they support a lifestyle of nonviolence as the true calling of the remnant. Anyone who disagrees must prove the premises wrong. Without such proof, it is unconscionable to think that anything goes when it comes to military service.

\*Bible texts quoted in this article are from the New Revised Standard Version of the Bible.

*Charles Scriven is senior pastor of Sligo Seventh-day Adventist Church, Takoma Park, Maryland.*

*The editors of the Adventist Review do not necessarily agree with the opinions expressed in Speaking Out, but publish these articles to stimulate thought, produce constructive discussion, and allow readers to test the validity of the ideas presented.*





By Calvin B. Rock

# Tom, Dick, and Harry

**Why do people in some churches call their pastors by their first name? We have recently moved to an area where the people rarely say “elder” or “pastor”; they just call him Jim. This is very offensive to my husband and me. I have spoken to some members about it, but they don’t seem to care, and neither does the pastor. Are members not out of place when acting in this manner?**

Most of us were reared in cultures in which addressing chronological or ecclesiastical elders by their first names is considered impolite. This mentality is, no doubt, strongly influenced by European attitudes of chivalry brought to this land by its founders, as well as by the deference for spiritual leaders encouraged in the Bible and the Spirit of Prophecy.

In some modern settings, however, lines of deference have been erased by class equalization and the loss of awe for age and religion.

On the other hand, some people who sincerely respect their pastor perceive him or her as a part of their circle of friends—a member of the family—and do not think of a pastor as diminished by an informal relationship.

My orientation is very much like yours. I am not really comfortable with the first-name designation for ministers or for persons who are my seniors. I am especially reluctant to call pastors by their first names in public—that is, at church services, business meetings, etc.

But this is a matter of style and not necessarily of disrespect or sin. Besides, I have discovered that many churches that have the more informal style of worship are very ardent in their support of the church. On the other hand, many of the more formal congregations are racked by longstanding animosities among themselves and a high

degree of disrespect for leadership. What we say about our pastors at Sabbath dinner has much more to do with true respect than the way we address them in Sabbath school.

If you cannot, like others in your congregation, call your pastor Dick or George, that’s fine. But don’t try to reform your church; just continue to address the minister in the conventional way. You may be different, but you will certainly not be wrong.

*What we say about our  
pastors at Sabbath dinner has  
much more to do with true  
respect than the way we ad-  
dress them in Sabbath school.*

**Where we live some people are talking of having their bodies frozen in the hope of being brought back again in the future. Is there anything wrong with this? I would like to be intelligent about the process. Is it a legitimate consideration for a Seventh-day Adventist?**

Freezing bodies instead of disposing of them by cremation or burial is known as cryonics. Some regard this as one of the life-sustaining sciences, but the case for that designation has not yet been fully established. Underlying the motives of cryonists is the hope of reanimation when science solves the disease or con-

dition that caused one’s death.

Cryonists claim to keep the body cells from disintegrating by infusing a blood substitute and freezing the corpse in dry-ice vapors and/or liquid nitrogen that retain the flesh at a temperature of  $-320^{\circ}\text{F}$ . The frozen body is then placed in a capsule to be opened at such time in the future when reanimation seems possible.

Because the process is very costly—\$125,000 for whole body suspension and an additional cost annually for storage—few have opted for this method. However, cryonics societies in Canada, California, Michigan, and other places are quite active and growing.

Since humans can now walk on the moon and fly faster than the speed of sound—both deemed improbable a few decades ago—one is reluctant to deny even the most ambitious dreams of science and industry. However, this one goes too far. While dogs and even humans cooled in brief “suspended animation” have been resuscitated, to reanimate a body that is completely devoid of life would call for resurrection—a power reserved to God alone. Restoring life is not a human prerogative.

There will be a special resurrection of those who pierced Him (Rev. 1:7), but God makes no mention, nor can a true believer in the Bible conceive, of any other reanimation prior to the second coming of Christ.

I can understand the scientists trying. But should an Adventist place faith in this possibility? I’d say no, mainly because it would demonstrate disbelief in the biblical doctrine of the state of the dead and a lack of appreciation for the power and promises of God.

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



# Blind . . . and Adventist

*What is it like to be a Seventh-day Adventist and be blind, deaf, or otherwise handicapped? We explore this area of Adventist life in a three-part series that begins here.—Editors.*

**M** eet William Covington—38, college-educated, articulate, and blind. Totally blind, that is. He sees nothing—no blurry forms, no movement, no light—only pitch blackness.

The beginnings of William's blindness began at age 10 when he contracted a rare disease. The treatment provoked an allergic reaction that caused his body temperature to hover between 106° and 108° F. When he lapsed into a coma, no one expected him to live. If he did, no one expected him to have the capacity to amount to anything.

The coma lasted three and a half weeks, and the only damage was progressive sight loss that ended in complete blindness five years ago.

Yet William smiles when he says that his blindness has never been a problem, only a "nuisance." He deems the attitudinal barriers erected by sighted people to be his biggest problem.

"They don't understand blindness, so they don't know how to relate to a blind person," says William. "All they often see is the blindness—the handicap, not the person."

"For instance," continues William, "after potluck one Sabbath I heard some men start to take down the tables. I offered to help, but they quickly replied, 'Oh, don't worry about it; we'll do it.' But a few moments later when someone else walked into the room, I heard them call out to him, 'Hey, can you lend us a hand with these tables?'"

"Those words really hurt. They made me feel so useless, so misunderstood," says William with a tinge of emotion in his voice. "I may be blind, but I can work. I want to be busy. I know the Lord didn't call me to be a bench warmer."

But so far William has been unable to find a full-time job. He is planning to go back to school to get a doctorate in the counseling field, but until then William keeps his days filled. He passes out religious tracts on the sidewalks near his home in Washington, D.C., assists Prepare Our Youth (a community outreach program run by Adventist members), helps with a few worship services, writes songs, counsels others, and spends early mornings in intercessory prayer.

Beyond that, he is training for the grueling U.S. Marine Corps marathon this fall—his second marathon. In 1987 he ran the New York City marathon by tethering himself to a partner, who barked out directives. "Who says blind people have to sit at home?" asks William.

Yet finding someone to talk to beyond the casual small-talk level is difficult; so is making friends.

"People almost always say hi, but they always seem to be passing, passing, passing," remarks William. "They don't seem to have the time to talk, nor do they feel comfortable talking with a blind person. I sense that they let the blindness hinder their sight of the person behind it all."

And he says that starting conversations, the first step in making friends, is much more difficult for the sight-impaired. "Unlike sighted persons, the blind cannot just walk up to someone and start a conversation. They have to wait for a sighted person to 'break the ice.'"

But William hardly waits for others to take the lead in moving about. With the help of his trusted guide dog, he fearlessly finds his way all around the Washington, D.C., area, including the subway system. Yet he has those moments when the stark reality of his visual handicap takes center stage—such as when he thinks of going through life without a wife and family, or when he comes to church and can't read the printed bulletins.

**M** eet Gloria Earl, of Maryland, who became blind two years ago after being sighted for more than 50 years. A nurse by training, Gloria says she is amazed at how quickly she has adjusted to her blindness.

While she no longer works with patients, she often finds herself baby-sitting her daughter's children. Yes, baby-sitting! And she cooks, bakes, and takes care of her own home almost as if she weren't blind. "And I haven't burned myself," she says with a certain amount of pride.

Incredulous, I ask about her baking skills. "How do you tell when something is done baking?"

"Just like you," she replies. "I set a timer and then stick in a knife to see [feel] if it comes out clean."



William Covington and his guide dog

**BY  
MYRON  
WIDMER**



Her response jars me into a face-to-face encounter with my own ignorance about blindness. I begin to sense that William's words are correct. That to many persons the loss of sight is more of a nuisance than a problem. That the real problem lies in the attitudinal barriers and lack of understanding by the sighted—including me.

Gloria's freedom, though, is limited. She often has to depend on someone else. She doesn't read braille, so someone has to read to her. She can't go shopping by herself. She can't find a seat in the church without help. And when her daughter, also a nurse, is on call for the weekend, Gloria has to stay home—because no one has yet offered to come pick her up at her new residence that is a few miles farther away from her church.

Yet she doesn't feel forgotten. When I asked if she feels ignored when she attends church, she said, "Oh, no, no, no. They hug me and say 'We're so glad you're here.'"

If Gloria could change anything about her church, she would ask the worship leaders to announce when to sit and when to stand, and she wishes someone would volunteer to take her to prayer meetings.

William and Gloria are but two of the approximately 2,500 blind or sight-impaired Seventh-day Adventists in North America. They live in a world—and a church—designed for the sighted. A world where the word "blindness" evokes fear in the minds of millions.

Yet every year 50,000 Americans lose their sight, joining more than 57 million worldwide who have partial or complete loss of vision.\*

William and Gloria are among the "luckier" ones who lost their sight after years of being able to see. Millions are not that fortunate—they are either born blind or become blind in early childhood, robbing them of an initial visual framework, or reference points, to help them later as they form their concept of things.

For instance, how does a blind-from-birth person know what colors are, or what the sky and clouds look like, or even what an elephant looks like?

### What Can I Do?

Blindness is a handicap that few of us may experience ourselves. But within our midst there are more Williams and Glorias who see only pitch blackness. What can we do to help?

First, recognize any of our own misunderstandings about blindness, particularly our misconceptions of how much blind persons can actually do—more than we often realize. William says that blind people know their own limitations and will decline to do something if they cannot do it. But, he says, we should give them a chance, "for after all, they're only blind."

Second, go beyond the handicap and realize a person exists behind it—a person who has needs and desires just as everyone else has, including a need for friendship.

Third, when you sense that a blind person is in need, don't hesitate to ask if he or she needs some help, from simple things for the sighted such as reading the church bulletin to helping a blind person find a seat.

Last, inquire if a blind or sight-impaired person (both church member and non-church member) is receiving any services from Christian Record Services. If not, offer to contact Christian Record for him or her in order to find out what services can be received. Contact Christian Record Services at Box 6097, Lincoln, NE 68506; telephone: 402-488-0981; fax: 402-488-

7582. In Canada, 1300 King Street, Suite 119, Oshawa, Ontario, Canada L1H 8N9; telephone: 416-436-6938; fax: 416-576-4124.

It is of interest to note that of all the recorded miracles of Jesus, 20 were performed for blind or deaf persons. That alone would suggest that such a ministry today would be blessed by God.

*"The biggest problem facing the blind is not their blindness, but the lack of vision of their sighted friends."—Helen Keller.*

## Christian Record Services

It was into the world of blindness that Austin Wilson was thrust just before the turn of the century. At the age of 9 he lost his sight after a bout of diphtheria. Austin was then tutored at home and in special schools, finally becoming a piano tuner.

But after reading everything he could find of an inspirational nature in embossed pages—both New York point and braille—he became disappointed that more Christian reading materials weren't available. His disappointment led to the creation



of a braille paper for the blind. Using crude hand punching of tin plates and an old washing machine wringer for a press, the *Christian Record* magazine in braille came into existence in 1900.

From that humble beginning and years of struggles—including the loss of his braille equipment when the Review and Herald Publishing Association building burned in 1902—Wilson's paper spawned the beginnings of a new Seventh-day Adventist ministry.





It is a ministry that today provides inspirational materials to more than 85,000 sight- or hearing-impaired persons in 70 countries around the world. Formerly called Christian Record Braille Foundation, the ministry was renamed Christian Record Services in 1989 to reflect the addition of a ministry for the deaf and hearing-impaired. Christian Record Services, with Vernon Bretsch as president, continues to operate out of Lincoln, Nebraska.

While Christian Record is a not-for-profit institution under the auspices of the General Conference, Vernon Bretsch says it is indeed a faith ministry. Of its \$6 million yearly budget, the church's annual offering in July usually provides about \$250,000.

The rest of the needed income is solicited from the public, particularly by Christian Record's 124 field representatives, who seek contributions and sponsorships from businesses and who also visit the sight- and hearing-impaired to offer Christian Record's services. All of Christian Record's services are offered entirely *free* to those who use them.

Agreeing with the president that Christian Record is truly a faith operation, the vice president for finance, Larry Hawkins, says he can count on one hand the number of times in the past year that he has had sufficient money in hand to meet the biweekly payroll. But he says the money somehow comes in every time—sometimes after much special prayer.

"For instance," says Hawkins, "last summer we thought we would have to cancel our winter camp to save \$22,500. When the women employees' group heard about it, they took the request to the Lord the very next morning. That afternoon a

lawyer called and said an investment trust had just matured that would provide us with money, and money every year. The first check was in the mail. How much? \$22,500!"

"We had asked for only one year's funds," says Hawkins, "but He supplied a permanent source of funds for our winter camp. Needless to say, we all gathered for a season of thanks!"

Tom Lowe, vice president for blind services, says that while Christian Record continues to print the *Christian Record* in braille, its services have expanded dramatically over the years. Now it offers a full range of inspirational material, through both publications and audiocassette tapes—95 percent of which goes to non-Adventists.

Look at what they offer:

- Ten magazines in braille, large print, and on flexible audio discs.
- A lending library of more than 1,200 book titles—including Bibles—in braille, large print, and on audiocassettes.
- Full-vision books that provide both braille and ink pictures so that blind parents can read books to their sighted children.
- A Bible correspondence school with Bible study guides available in braille, large print, on audiocassettes, and in Easy English for the deaf.

■ National Camps for Blind Children, which give approximately 2,000 children an experience of their lifetime. They get to water-ski, ride

horses, shoot arrows, play softball, and enjoy most of the other activities that sighted children do during summer camp. Christian Record sponsors 30 such camps each summer and one camp during the winter.

■ Personal visitation by area representatives. Last year representatives visited more than 45,000 handicapped people to offer Christian Record's services.

- College scholarships for those who qualify and are selected.
- Glaucoma screenings.
- And a full range of services for the deaf or hearing-impaired.



*Next week: Deaf . . . and Adventist*

\* John Treolo, *Christian Record Yesterday, Today, and Tomorrow* (1989).



*Myron Widmer is an associate editor of the Adventist Review.*



# Grandpa's Decision

BY LAURIE DENSKI-SNYMAN

Grandfather was such a gentle man. As I ate candy from the dish on his desk, he tirelessly read me stories and poetry. We'd take walks out in the flower garden where he would urge me to smell and appreciate each rose we passed.

My family, including Grandmother, were all Christians. But Grandfather wasn't. During our visits, he sat submerged in the newspaper, while the rest of the family talked endlessly about church projects, events, and news. Assuming he wasn't interested in Christianity and fearful we might offend him, we often left him out of these conversations.

When I was 8, my parents adopted my 9-year-old sister from another country. She adored Grandpa from the start. In an attempt to teach her English, he spent many hours reading her stories and poems that I had grown weary of. She loved spending time with him.

Julee became a fervent Christian and was baptized. "Have you asked Grandpa to become a Christian?" she asked me one day.

"It just never came up," I said.

"Don't you want him in heaven with us?" she questioned.

I admitted that I had neglected to ask him. I just felt it was useless. "After all," I explained, "he's had years to decide to become a Christian or go to church with us."

Julee decided, nevertheless, to convince Grandpa of his need for Christ in his life.

Several months later Grandpa was baptized. After church during the potluck, I asked Grandpa, "After all these years, why did you decide now to give your heart to God and be baptized?"

His eyes twinkled and he looked slightly embarrassed. He hesitated a few seconds, then looked at Julee. "After all these years, someone finally asked me to accept Christ," he explained.

My grandpa died, and my family misses him very much. I'm glad my sister had the courage to ask him, since

none of the rest of our family ever did. Now we can look forward to spending time with him in heaven smelling roses

and hearing stories together. I'd like you to meet him; you may find us spending time in the thornless rose garden.



Portraying the emotions of Jesus, Darrel Tank's sensitive drawings bring us face-to-face with a modern-day Saviour who longs to share the joys and sorrows of our lives.

Ideal for showing young people the reality of a friendship with Jesus, they are perfect for use in church youth rooms, a child's bedroom, Christian schools, and doctors' and pastors' offices. Six 15"x20" prints for US\$12.95, Cdn\$16.20. (Add 7% GST in Canada.)

Expressions of  
**Jesus**  
Prints



To order, call your ABC at 1-800-765-6955



My favorite basketball player and cross-handed golfer has passed away. My final hero, I suspect. My father. . .

The last several years, I'd greeted what passed for athletic courage with a combination of bemusement and disgust, for Pop played hurt nearly every day of his adult life.

He joked that a person couldn't live on our farm without one leg being shorter than the other, so hilly was much of the land.

Cows frequently objected to our livelihood being pulled from them twice a day and nicked him with a hind hoof. Just when those welts were melting, a horse he was trying to tame for me would toss him into a woodpile. Or a corn picker would mangle a hand.

Nothing was quite tough enough to keep a smile away for long.

Not the heart trouble that kept him off the golf course too often the last five years.

Not the stroke that took his speech the last three months, but also, in a mysterious miracle, actually got us to communicating better.

He was ornery, and sly in the best sense.

In our area of southeastern Pennsylvania a generation ago, recently married couples were serenaded by the community. The ritual was a surprise, and called for bell-clanging and other commotion



# Dad, I'm Glad We Finally Met

until the bride and groom made an appearance together.

Pop suddenly disappeared as the celebration was building. Flustered, my mother finally decided to go it alone. Stepping gingerly onto the porch, she was ready for nearly everything—except the sight of Pop clapping merrily among the rowdies.

He quickly leaped to her side and never left it until 17 days ago, late in the afternoon of their forty-sixth wedding anniversary.

You practically needed a crowbar to pry anything personal about Pop from him. Such as the time he spent his entire allowance on a wild airplane ride over Washington, D.C., during a high school trip in the early thirties.

Or the time he all but faked the trunks off Lew Bradley in one of those high school gyms where out of bounds was a wall. Being 5'6" and nearly a foot shorter than Bradley, Pop used the sort of little man's cunning that would be popular today if there were any shorties left in basketball.

Up went Pop's head near the free-throw line; up went Bradley's body. Through the giant legs, like an Indian into a wigwam, scurried Pop—for a lay-up.

"Just an old dirt farmer," he'd say, years after selling the place when his son figured plowing through sport was more fun than plowing through a 10-acre field.

That sale left him comfortable, although hardly wealthy. And stunned at how the





financial world sometimes spins. Having paid cash for everything he ever owned, Pop was initially rejected for a Visa card—for never having established credit anywhere.

He was amazed at my familiarity with the famous.

“You mean *Howard Cosell* called,” he once said, “to say hello?”

To lecture.

As sadly happens to so many fathers and sons, we shared much except our inner thoughts. We were often near each other, yet too rarely close.

Our love sometimes was obvious to everyone but us. We’d stalk near each other for assurance.

Did I seem to be buying his advice on tires?

Yep.

Could he ever be caught reading my stuff?

Red-handed.

Still, we seemed more likely to hoist the Statue of Liberty, as though it were a Cabbage Patch Kid, than embrace.

Ten years or so ago, we finally met—on a golf course. No one ever attacked the game more enthusiastically, or uniquely, than John E. Denlinger.

We played courses country club dandies either would laugh at or run from. One near the beach provided bug spray on the first and tenth tees. Our favorite was one near home that had a religious flair, possibly the one course in the world

with a hole on which a hacker could dunk his tee ball in the river Jordan and a shot farther on in the Sea of Galilee.

Pop’s grip was as innovative as Vardon’s, although not destined to be as popular. He grabbed the clubs the way he had baseball bats in his youth, cross-handed, with several inches separating those gnarled farmer’s fists.

On the first tee of our first round, I was about to suggest politely how this bizarre grip defied every known theory of golf when he took a lunge at the ball and bisected the fairway with it.

He beamed.

In his 60s, and stubborn, Pop would have been an impossible pupil for the most patient swing doctor. Besides, the goofy-looking thing actually worked, which pleased him even more.

A late convert to golf, Pop wanted to make up for as much lost time as possible. That and being naturally impatient led us to maneuver electric carts as though we were chasing freedom on a clogged freeway instead of par.

We played every hole, though not always in the suggested order. If there was a backup, say, on the fifth through seventh holes, Pop would hang a left and we’d speed toward the empty thirteenth tee.

Our scorecard looked as though we were playing bingo rather than golf.

“How’d you do on the front?” a friend might inquire as we hustled toward the seventeenth green.

“Haven’t played it all yet,” I’d say.

Pop long since had mastered the fundamentals of living: family, loyalty, integrity, generosity. His consecutive-game streak was singing in the Chestnut Level Presbyterian Church choir for more than 50 years, very often as the entire bass section.

He’d almost always give you everything except his feeling. The day after his stroke, he finally unwrapped one of those treasures.

Years overdue, but not too late.

I was near his bed in the hospital. Unable to talk, surely frightened and humiliated, he gestured with his head and left hand.

Did he want water?

No.

The sheet pulled higher?

His expression all but yelled: “No, stupid.”

Finally, I managed to understand that he wanted me closer, and when I got to the head of the bed he threw his good arm around my neck, yanked me down toward him, and kissed me.

I pulled back.

“We OK?” I said.

He grinned and, with some difficulty, formed a circle with his thumb and index finger.

A-OK.



*Reprinted with permission from the Washington Post.*







Left: Three Soviet construction men display an artist's rendition of the Adventist radio studio in Tula, Russia. Right: The studio under construction.

#### ■ SOVIET UNION

# Sabbath Schools, Radio Studio Benefit From Shipment

*North American members help send eleventh container.*

**R**esponding to the openness of the Soviet Union in allowing parents to teach their children in church, members all across North America have donated Sabbath school felts and other illustrative materials. Such supplies helped make up the eleventh container of Adventist literature and Sabbath school materials that left the U.S. on January 14 bound for the Soviet Union.

The first of these containers was shipped in 1988. It contained 500 sets of *The Seventh-day Adventist Bible Commentary* for Soviet Adventist pastors, as a result of permission granted by Konstantin Kharchev, then chairman of the Soviet Council of Religious Affairs. Since last August, when the ban on religious literature was lifted by Soviet customs, the Department of So-

viet Affairs at the General Conference has kept a steady stream of Bibles and other literature flowing into the country.

Also helping to make up the 17,500 pounds of material in the January 14 container were 23 boxes of equipment for a new SDA radio production studio in the city of Tula, Russia. Here our Soviet radio team, under the leadership of Peter Kulakov, is developing programs to be broadcast in the Russian and Ukrainian languages.

### Overwhelming Response

Last fall the church began broadcasting in Tula and a number of other cities in the Soviet Union. The response has been overwhelming. Listeners who write in can receive the New Life Bible correspondence course in the Russian language.

A good share of the \$50,000 needed to purchase this radio equipment was

contributed by North American Adventists at 11 camp meetings and local church concerts performed by the Ukrainian Bandura Band. Eddie Pullen of the Adventist Media Center in California has assisted the Soviet Division as a technical adviser, ordering the equipment needed to produce the broadcasts.

### Facing Problems

The church's publishing house being built near Zaokski, Russia, is about 40 percent complete. Progress has been slower than hoped for, owing largely to the scarcity of building supplies. Three presses are on site, ready to be installed once the floors are poured and the building can be heated. The remainder of the equipment needed to run this full line publishing facility is in Vienna, Austria, awaiting delivery. Plans call for the plant to begin printing this year.

*By Rose Otis, director, Office of Women's Ministries, General Conference.*



## ■ AUSTRALIA

# Seekers Find Faith in Varied Ways

*Reporter hears good news in Adventist church.*

Australia's worst earthquake and a stop-smoking program led to baptisms in Newcastle, New South Wales, recently. As a result of the earthquake, Reg Barlow, a radio station reporter, contacted Larry Laredo, communication director of the North New South Wales Conference, to update his newsroom files. He indicated his desire to follow the truth and admitted that, as a Christian in another church, he had found many things in his life that needed changing.

*By Larry J. Laredo, communications-health director, North New South Wales Conference, South Pacific Division.*

He had also come under conviction regarding certain truths in the Bible that weren't being taught by his church.

Reg's wife, Irene Barlow, and their five children were also interested in spiritual things. Reg had studied for the ministry for two years and had taught journalism and media relationships to trainee ministers at a seminary for some years. Many years before, Irene had had contact with the Adventist Church.

## Like Coming Home

"It was like coming home," recalls Irene, after attending Avondale Memorial church this past July. "I came to this

Sabbath school for six months in the late 1950s at the age of 8." Adds Reg: "Though I had never set foot in an Adventist church, I felt that at last we had found God's remnant."

Reg met Larry Laredo at the conference office for the first time. Two weeks later, at a memorial service for the 12 victims of the Newcastle earthquake, he met conference president R. V. Moe. Later he was impressed by the church's \$70,000 presentation to the earthquake relief fund.

He and Larry had many discussions about the Bible during the next few months. Though a member of another church, Reg was under conviction about the Sabbath and several other doctrines. Larry gave him the book *Seventh-day Adventists Believe . . .* and said, "Reg, you're an investigative journalist. Take this book and study each chapter prayerfully."

Later he saw the Global Mission report, presented at the General Conference session, and decided he had found a church that was preaching the gospel and helping the disadvantaged.

Reg excitedly shared with his wife and five children the things he had seen. Following Bible studies with Elders Goldstone and Laredo, the Barlows—Irene, the two older boys, and Reg—were baptized in November.

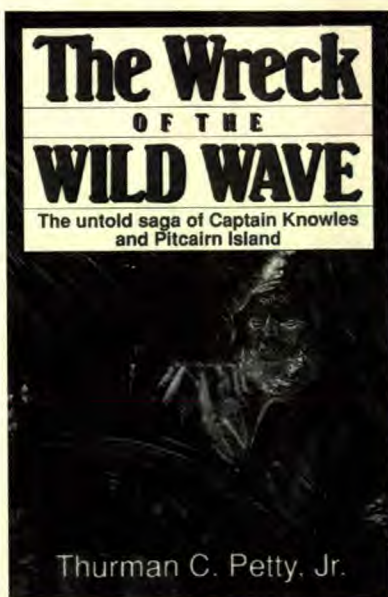
Reflects Irene: "I did not have an Adventist background, but was invited to attend the Avondale Memorial Sabbath school as a child. The things I learned there 30 years ago are now flooding back into my memory. At last the Bible and service to God make sense to me."

Reg and Irene Barlow and their five children are now rejoicing in their new-found faith. Reg desires to use his writing and journalism talents for the church and in spreading the gospel.

## "Quit Now" Wins Another

While the Barlows were discovering the Adventist faith, the new Quit Now stop-smoking program was being held in Newcastle for the first time. One of the participants was John Shilling, who was suffering from advanced emphysema, having smoked heavily for many years.

## An incredible story of survival!



With a thunderous crash, the *Wild Wave*, a 1,500-ton clipper ship, slammed into Oeno Island. For Captain J. N. Knowles and his crew, only one thing mattered—survival!

***The Wreck of the Wild Wave*** relives the terror and courage of the brave crew who attempted a daring escape from their island prison.

**Now available at your Adventist Book Center.**  
US\$6.95/Cdn\$8.70  
Paper, 96 pages.



**Books You Just Can't Put Down**  
from PACIFIC PRESS

© 1991 Pacific Press Publishing Association 2246



He shared with Laredo, who was conducting the program, his heartfelt need for a spiritual dimension in his life. As they visited on many occasions at the conference office, they opened the Bible together and prayed. John would plead for assurance and peace in his heart. Dur-

ing the past weeks and months he has come to understand what it means to be saved and have Christ in his heart.

John Shilling attended Reg Barlow's baptism, and on that occasion made his decision to be baptized also and to link up with God's people.

## ■ CALIFORNIA

# Member's Concern Helps Overcome Illiteracy

In the beginning God created the heaven and the earth." Most of us have read those words more times than we can count—so often that we take them for granted.

But when Esther Willis read them during a worship service at the Maranatha SDA Church in Inglewood, California, she received a standing ovation from the congregation. At age 82 Esther has finally learned to read.

Esther owes the fulfillment of her dream to her own perseverance and to the compassion of a layman in the Maranatha church. Arnett Hartsfield was at work in the California Department of Motor Vehicles (DMV) one day when he heard a woman at the counter insist, "I need help!" She didn't know how to read.

Hartsfield, a DMV road tester, is a former elementary school teacher. Knowing that he had the ability to teach, he approached his pastor, Richard Bell, with an idea. Why not open a reading center at the church for adults who had never learned to read or to read well?

## To Read the Bible

Classes began last November with a staff of eight, some of whom are not members of the Adventist Church. Three levels of reading are offered, along with instruction in spelling and handwriting. Students can also prepare to take the oral or written test for a California driver's license. The

goal of WORD (Workers Overcoming Reading Disorders) is for students to be able to read the Bible for themselves.

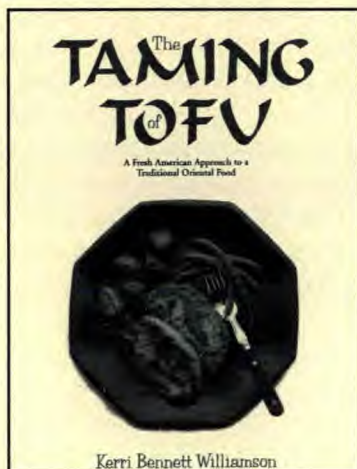
Not long after the program began, Pastor Bell and the Maranatha church family received the most cherished and touching letter they had ever gotten. It was from Esther Willis—the first letter she had ever written.



Arnett Hartsfield brings new light to the illiterate.

Esther and three other students graduated from the WORD program at a Sabbath service early this year. The church hopes that they represent the first of many for whom the world of the written word is just opening up, a world that can now include reading the Word of God for themselves.

## A refreshingly different cookbook



If you haven't tried tofu lately, you don't know what you've been missing.

Author Kerri Bennett Williamson skillfully and tastefully proclaims a new day for this fabulous food from the Orient in **The Taming of Tofu**. This cookbook is chock-full of tasty recipes that need no meat or eggs and have a familiar American flavor, texture, and appearance.

Whether it's Tofu Pizza, Tofu Kabobs, or Pumpkin Creamy Tofu Pie, **The Taming of Tofu** proves that you can go meatless **WITHOUT** sacrificing flavor!

Available now at your local Adventist Book Center.

US\$9.95/Cdn\$12.45 Spiral 112 pages



**Books You Just Can't Put Down**  
from PACIFIC PRESS

© 1991 Pacific Press Publishing Association 2241

*By Marilyn Thompson, communication director, Southern California Conference.*



■ NORTH DAKOTA

# Evangelists Hunt for Wounded

*Couple seeks to reclaim hurting members.*

**E**vangelists Dwight and Connie Davis might be called spiritual medics on the battlefield of life. Their job is to hunt for and minister to the wounded, those Adventists who have left the church because they are hurting.

Pastor Davis notes that while there are currently more than 750,000 Seventh-day Adventist members in the North American Division, nearly 2 million have left the church.

After serving as conference evangelists for 12 years, the Davises decided to work to win the inactive, the disfellowshipped, and those who attend but are not members. Since 1989 the Arizona-based evangelists have received requests from various conferences to conduct seminars on their specialized ministry.

At a recent seminar in the Bismarck, North Dakota, church, the Davises and Pastor Ron Wham made about 85 home visits in four weeks. Pastor Davis speaks at the church only on Sabbaths.

"We work through the people's pain and hurt. Ninety-nine percent of those who leave the church do so because of emotional or personal conflict, not because of doctrinal differences," Pastor Davis believes.

Those who leave usually do so because of conflict with the pastor, with their family, with our schools, with a church member, or because of spiritual burnout.

The theme of the Davises' ministry is not to "go and tell" but to "go and listen." And listen they do, in more than 600 homes during their past 11 campaigns. More than 125 people have listened and come back to

the church through baptism or rebaptism. The Davises' campaigns are conducted without a budget; their only advertisement is an eight-minute tape introducing them and several letters with announcements sent to inactive members.

"As we see people's need, God gives us what we need to work for them," says Connie, executive director and musician.

Apologizing to members who have been mistreated, Pastor Davis pleads with them to give the church another chance. As a drowning person flails at his rescuers, so former members may lash out at their would-be healers. Pastor Davis advises: "Don't lash back or take things personally. If someone has a problem and you listen and talk in a heartfelt way, you make headway with them." He tells them it is obvious that we don't always treat each other as we should.

## Warm and Receptive

The visitors usually meet with a good reception. Pastor Wham reports: "Several persons had not attended for 15 years. At first they were reserved, but after they found out the nature of our visit they became very warm and receptive. Constant visiting is hard work, but it brings great joy to see people who are visited after a long period of neglect respond. Hearts can still be touched by the Holy Spirit and by concerned Christian visiting."

The Davises have been in their Sierra Vista, Arizona, home only 14 days in the past year and a half.

One of the Davises' main concerns is to leave a church in a changed condition, with an embryo of warm small groups to heal the wounded.

The Davises trained 40 Bismarck members during their three-hour seminar. Pastor Wham plans to carry on, developing this trained group into small cocoons of Christian fellowship—people who will help with follow-up visits and Bible studies. Five to eight people plan to be baptized or rebaptized. Davis is confident that with consistent nurture quite a few more will come back in Bismarck.

*By Berneice Lunday, communication director, Bismarck, North Dakota, SDA Church.*

**Before there  
was war in  
the Gulf,  
there was war  
in the family.**



Proud people, sharing one father,  
locked in a bitter struggle for supremacy.

**BLOOD  
BROTHERS**



**PHILIP SAMAN**

**J**ews, Christians, and Muslims. Three branches from a common ancestral tree, tangled in a seemingly irreconcilable blood feud. Why can't these sons of Abraham get along? What lies at the root of the bloodshed tearing the Middle East apart?

At a time when the eyes and prayers of the world are focused on the Arab nations, *Blood Brothers*, by Philip Saman, helps us understand the heritage and rivalry between the three major world religions. It also points to the true Seed of Abraham, Jesus Christ, as the only hope for all of Abraham's descendants.

Get *Blood Brothers* today at your ABC!  
Paper, 144 pages, US\$7.95/Cdn\$9.95.

© 1991 Pacific Press Publishing Association 2242



**Books You Just Can't Put Down**  
from PACIFIC PRESS



## To New Posts

### Regular Missionary Service

Larry Eugene Blewett, returning to serve as laboratory-X-ray supervisor, Karachi Adventist Hospital, Karachi, Pakistan, and Alta Yvonne (Lake) Blewett left March 20.

Carl Herman Koester, to serve as administrator, Blantyre Adventist Hospital, Blantyre, Malawi, Beverly Ann (Herbrandson) Koester, to serve as teacher, Overseas School, and two sons, of Loma Linda, California, left August 15, 1990.

### Nationals Returning

Jonathan Stockil, to serve as assistant farm manager and agriculture instructor, Solusi College, Bulawayo, Zimbabwe, Rosalie Stockil, and two children left August 19, 1990.

Hideyuki Yamashita, to serve as physician/pediatrician, Guam Seventh-day Adventist Clinic, Tamuning, Guam, Mika (Kawasaki) Yamashita, and two children left February 27.

### Adventist Volunteer Service

Lon Alfred Canaday, to serve as assistant director-teacher, and Sharon Kay (Hanna) Canaday, to serve as elementary teacher, Thailand English Language Centers, Bangkok, Thailand, of College Place, Washington, left April 9.

Franklin Norwood Crider, to serve as physician in tropical medicine, Phuket Adventist Hospital, Phuket, Thailand, of Tillamook, Oregon, left April 15.

Arlyn Sunshine Drew, to serve in medical elective service, Malamulo Hospital, Makwasa, Malawi, of Loma Linda, California, left January 26.

Paul Herbert Eldridge, to serve as speaker, ministers' meeting, West Japan Conference, Osaka Center church, Osaka, Japan, of Naples, Florida, left March 18.

Elsa Lonergan, to serve as coordinator, Health Education Program, Philippine Union College, Manila, Philippines, of Loma Linda, California, left April 10.

Vernon Chin Luthas, to serve as consultant anesthesiologist, Penang Adventist Hospital, Pulau Pinang, Malaysia, and Elizabeth (Kim) Luthas, of Dayton, Ohio, left April 15.

Ernest Austin Pender, to serve as promoter for Health Education Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Oceanside, California, left April 7.

Marjorie Ott Rosburg, to serve as seminar speaker, Far Eastern Division, in Taiwan, Japan, Thailand, Malaysia, and Indonesia, of Riverside, California, left April 3.

Hugo Rene Sosa, to serve as ADRA intern, ADRA Project, Nicaragua Mission, Managua, Nicaragua, and Silmara Toledo (de Almeida) Sosa, of Takoma Park, Maryland, left June 15, 1990.

Ralph Tauran, to serve in medical elective service, Mwami Adventist Hospital, Chipata, Zambia, of Pomona, California, left April 29, 1990.

### Adventist Youth Service

Rikki Stenbakken (UC), of Fort Richardson, Alaska, to serve as radio technician, Radio Lira Station, Adventist World Radio-Costa Rica, Alajuela, Costa Rica, left August 21.

Carol Lynn Stewart (WI), of Otis, Oregon, to serve as teacher, Japan Seventh-day Adventist English Schools, Yokohama, Japan, left December 5, 1990.

Rhonda Louise Tetz (PUC), of Deer Park, California,

to serve as teacher, Japan Seventh-day Adventist English Schools, Yokohama, Japan, left June 5.

Tamatha Ann Wait (WWC), of Burleson, Texas, to serve as teacher, Thailand English Language Centers, Bangkok, Thailand, left August 15.

Debbie Marie Whitehead (CaUC), of College Heights, Alberta, to serve as assistant dean, Iceland Secondary School, Olfusi, Iceland, left September 4.

Jonathan David Wolkwitz (UC), of Lincoln, Nebraska, to serve as English teacher, Korea Seventh-day Adventist Language Institutes, Seoul, Korea, left August 15.

## Literature Requests

Each name below is in need of the following, unless otherwise specified: **Bibles, Spirit of Prophecy books, devotional books, periodicals (Adventist Review, Guide, Insight, Liberty, Message, Ministry, Our Little Friend, Primary Treasure, Signs, Vibrant Life), hymnals, songbooks, sermon ideas and illustrations, audiovisual aids, cassette tapes, picture rolls.** Specific requests (in addition to items listed above) follow the address.

### Brazil

Eliethe Xavier de Albuquerque, Librarian, Instituto Adventista de Ensino do Nordeste, Caixa Postal, 18, 44.300 Cachoeira, Bahia, Brazil: *Liberty, Church and State, theological books.*

### Cameroon

Kere Christopher, Presbyterian Church, B.P. 73, Maroua, Cameroon: *Christ's Object Lessons, The Great Controversy.*

# Experience Them Again for the First Time

*"It has been shown me that our camp meetings are to increase in interest and success. As we approach nearer the end, I have seen that in these meetings there will be less preaching and more Bible study. There will be little groups all over the grounds with their Bibles in their hands, and different ones leading out in a free, conversational study of the Scriptures.—EGW Test. Vol. 6, p. 87"*

## A NATIONAL ADULT BIBLE STUDY CONFERENCE

JULY 31-AUGUST 4, 1991

### COHUTTA SPRINGS ADVENTIST CENTER

Join with us in an "old-fashion" camp meeting!  
Experience the atmosphere of our early pioneers as they  
discovered the great truths—the pillars of our faith!

#### Facilitators:

- |                    |                          |                |
|--------------------|--------------------------|----------------|
| ● Charles Bradford | ● Bobbie Jane Van Dolson | ● Rosa Banks   |
| ● Gerhard Hasel    | ● Ron Springett          | ● Derek Morris |
| ● Jack Blanco      | ● Leon Mashchak          | ● John Thurber |
| ● Leo Van Dolson   | ● Gordon Hyde            |                |

**For more information call (404) 695-9093**



## BULLETIN BOARD

### Egypt

Sven H. Jensen, Church Ministries Director, Middle East Union, P.O. Box 1984, Nicosia, Cyprus, Egypt: **Used church hymnals only.**

### Fiji

Kevin Geelan, Publishing Director, Central Pacific Union Mission, 357 Princes Road, Tamavua, Suva, Fiji: **Evangelistic videocassettes.**

### Ghana

S. Y. Afriyie, P.O. Box 236, Konongo, A/A, Ghana: **Hymnals, portable hand organ only.**

K. S. Appiah, Takofiano SDA Church, P.O. Box 63, Techiman, Brong-Ahafo, Ghana, West Africa.

Pastor Moses Attah, Seventh-day Adventist Church, P.O. Box 185, Konongo, A/A, Ghana, West Africa.

Emmanuel Osei Bonsu, SDA Church, P.O. Box 44, Goaso, Brong-Ahafo, Ghana, West Africa.

Charles E. Ntim, Seventh-day Adventist Church, P.O. Box 262, Agona, Swedru, Ghana, West Africa: **SDA Bible Commentaries, child evangelism materials.**

Seth Osei-Afriyie, P.O. Box 432, U.S.T., Kumasi, Ghana, West Africa.

Baffoe Samuel, SDA Educational Unit, P.O. Box 16, Sunyani, Brong-Ahafo Region, Ghana, West Africa.

Appiah Seth, Secretary, Asaam Junior Secondary School, Asaam, Mampong-Ashanti, Ghana, West Africa:

#### Library books.

J. C. Tawiah, SDA Church, P.O. Box 33, Manso-Amanfi, Western Region, Ghana, West Africa.

Elder C. Williams Odei, Seventh-day Adventist Church, P.O. Box 262, Agona, Swedru, Ghana, West Africa.

### India

Pastor Paul Edison, P.O. Box 319, Panjim, Goa403 001, India.

Mrs. M. Nathaniel, Church Ministries Department, Southern Asia Division of Seventh-day Adventists, Box 2, HCF, Hosur, T.N. 635110, India: **Old Christmas cards, magazine pictures, stickers only.** Send via surface mail in small packets.

### Kenya

Gilbert Siho Kanah, P.O. Box 92, Gesusu, Kenya, East Africa: **Flannel board.**

Abraham Makendo, P.O. Box 63, Gesusu, Kenya, East Africa: **Flannel board.**

Edna Moraa H., Nyantira SDA Church, P.O. Box 47, Nyamache, Kisii, Kenya, East Africa: **Pathfinder materials, clothing.**

Hezron O. Mogaka, SDA Community Services, P.O. Box 2633, Kisii, Kenya, East Africa: **Stickers, pictures of Jesus' miracles, VBS materials.** Mark packages "Not for Resale, Missionary Use Only."

Calvin Mongre, Geteri SDA Church, P.O. Box 92, Gesusu, Keroka, Kenya, East Africa: **SDA Bible Commentaries.**

Jafeth N. Moranga, P.O. Box 2633, Kisii, Kenya, East Africa: **SDA Bible Commentaries.**

Mr. Gilbert K. Nsaria, SDA Church, P.O. Box 63, Gesusu, Kenya, East Africa: **SDA Bible Commentaries.**

Sibo Nsaria, P.O. Box 92, Gesusu, Keroka, Kenya, East Africa: **Clothing.**

G. Nyaanga, SDA Church, P.O. Box 92, Gesusu, Kenya, East Africa: **SDA Bible Commentaries.**

A. Nyaiburia, P.O. Box 92, Keroka, Kisii, Kenya, East Africa: **Flannel board.**

Ibrahim Nyakundi Ombata, P.O. Box 55, Nyamache, Kisii, Kenya, East Africa: **Clothing.**

Walfgang Nyamari, P.O. Box 64, Gesusu, Kisii, Kenya, East Africa.

Mrs. Jane Nyangaya, Geteri SDA Church, P.O. Box 63, Gesusu, Keroka, Kenya, East Africa: **Flannel board.**

Philip M. Ombuyi, Director, South Kenya Conference, Riokindo Station, P.O. Nyamache, Nyantira, Kisii, Kenya.

Walfgang Sibbo, P.O. Box 92, Gesusu, Kenya, East Africa: **Flannel board, films, projector.**

## The More Things Change, The More Things Stay The Same.

Only months ago, the walls came down in Eastern Europe. "Perestroika" and "peace dividend" were new terms in the American vocabulary.

Laws changed. Governments changed. Boundaries changed. One thing, however, didn't. Human nature.

**Pretenders to the Throne**, by Roland Hegstad, looks at the rapid movements reshaping our world through the lens of Bible prophecy and concludes that there is only one hope for world peace—God's coming kingdom of love.

Available now at your ABC at the sharing price of only US\$1.35/Cdn\$1.70. Packages of 5 only US\$5.95/Cdn\$7.45.

Also available in Spanish!



Books You Just Can't Put Down  
from PACIFIC PRESS

© 1991 Pacific Press Publishing Association 2243



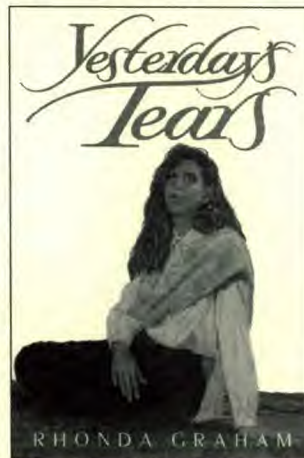
## One love . . . two uncompromising faiths!

Jennifer Perkins was on her way to a new school and a new life in England. Left behind was Mike, the man she loved. A man who didn't share her faith. What would the future hold?

**Yesterday's Tears**, by Rhonda Graham, tells of Jennifer's search for her identity as a Christian woman in the nineties. A search that is peppered with conflict and tough choices.

Now available at your Adventist Book Center, or call toll-free  
1-800-765-6955.

US\$6.95/Cdn\$8.70  
Paper, 96 pages.



Books You Just Can't Put Down  
from PACIFIC PRESS

© 1991 Pacific Press Publishing Association 2248



# Unlearning From Uncle Ed

It happened in San Diego, Seattle, and Salt Lake City. And it happened in smaller towns, too: Bakersfield, California; Butte, Montana; and Medford, Oregon.

In fact, when we were kids we realized early that Uncle Ed didn't need a whole metropolis to get lost in. Every summer we packed blankets, tent, and ice chest in his old Rambler and sallied forth, seeking new frontiers for Uncle Ed.

## Nordic Instinct

The strangest thing about it all was that Uncle Ed never admitted he was lost. Born of Swedish immigrants, he felt he had the blood of Norse explorers coursing through his veins. We kids thought it was Swedish stubbornness, but we kept our judgments among ourselves.

"OK," he said on one typical trip. "Here are the Fresno city limits. Everybody watch for the Sixteenth Street intersection."

The very next corner was Fourteenth Street, and Thirteenth Street after that. Even Uncle Ed realized we'd obviously have to turn around. With a death-defying U-turn, he nosed the faithful Rambler back toward where we'd just come and drove eight miles back out into the country.

We had driven too far out of town—out to where ground squirrels run around the tumbleweeds in the heat of the day as if they didn't have good sense. They reminded me a little of Uncle Ed.

Finally he gave up and made another of his spine-tingling U-turns. "Hey, Dad," my cousin Gerry suggested, "there's a Shell station. Why don't we ask where Sixteenth Street is?"

"That just slows us down," Uncle Ed said with a wave of the hand. "We passed a road back there without a street sign. That must have been it." The grumbling in the back seat was rising. Cousin Gerry mumbled a disparaging remark about his dad's thinking processes. It was a good thing he didn't hear it, or the trip would have been further delayed.

Eventually we found the street with no street sign, and sure enough, it turned out to be Sixteenth, but Uncle Ed turned right when he should have turned left. The story goes on, but it's only repetitious. We finally pulled into Camp Sutter two and a half hours late.



*We missed the  
turn and ended  
up out where  
ground  
squirrels run  
around the  
tumbleweeds in  
the heat of the  
day.*

The passing years make such experiences much more tolerable than they were at the time. But Uncle Ed's explorations remind me of some Christians who think they can find their own way to heaven without help from anyone or anything.

"There is a way which seemeth right unto a man," Solomon wrote in Proverbs 14:12, "but the end thereof are the ways of death." We need continuous contact with Christ to keep on course.

To be self-reliant, of course, is a traditional virtue. But self-reliance is not intuition or instinct. We have a natural tendency to do wrong; we cannot rely on instinct for salvation. To be a Christian is to admit reliance on Christ as the central force of our lives.

Jesus referred to this relationship in His metaphor of the vine. "I am the vine, you are the branches," He said in John 15:5 (RSV). "Apart from me you can do nothing."

And John the Baptist agreed: "No one can receive anything except what is given him from heaven" (John 3:27, RSV).

## Real Religion

The well-known Scottish theologian William Barclay wrote: "It is only when we realize that we can do nothing and that God can and will do everything that real religion begins. It is the amazing fact of life that it is the people who realize their own weakness, their own lack of wisdom, their own helplessness and powerlessness, who in the end are strong and wise. It is the fact of experience that the man who thinks that he can take on life all by himself is certain in the end to make shipwreck of life" (*The Letters to the Corinthians*, p. 24).

As travelers bound for heaven we can't just rely on ourselves for direction. Without an ongoing relationship with the Saviour, we travelers of this world are in danger of getting lost in a far more tragic way than Uncle Ed ever was.



Gary Swanson is editor of the Collegiate Quarterly.

BY GARY SWANSON