

REPORT FROM RWANDA BEING A SINGLE MOM

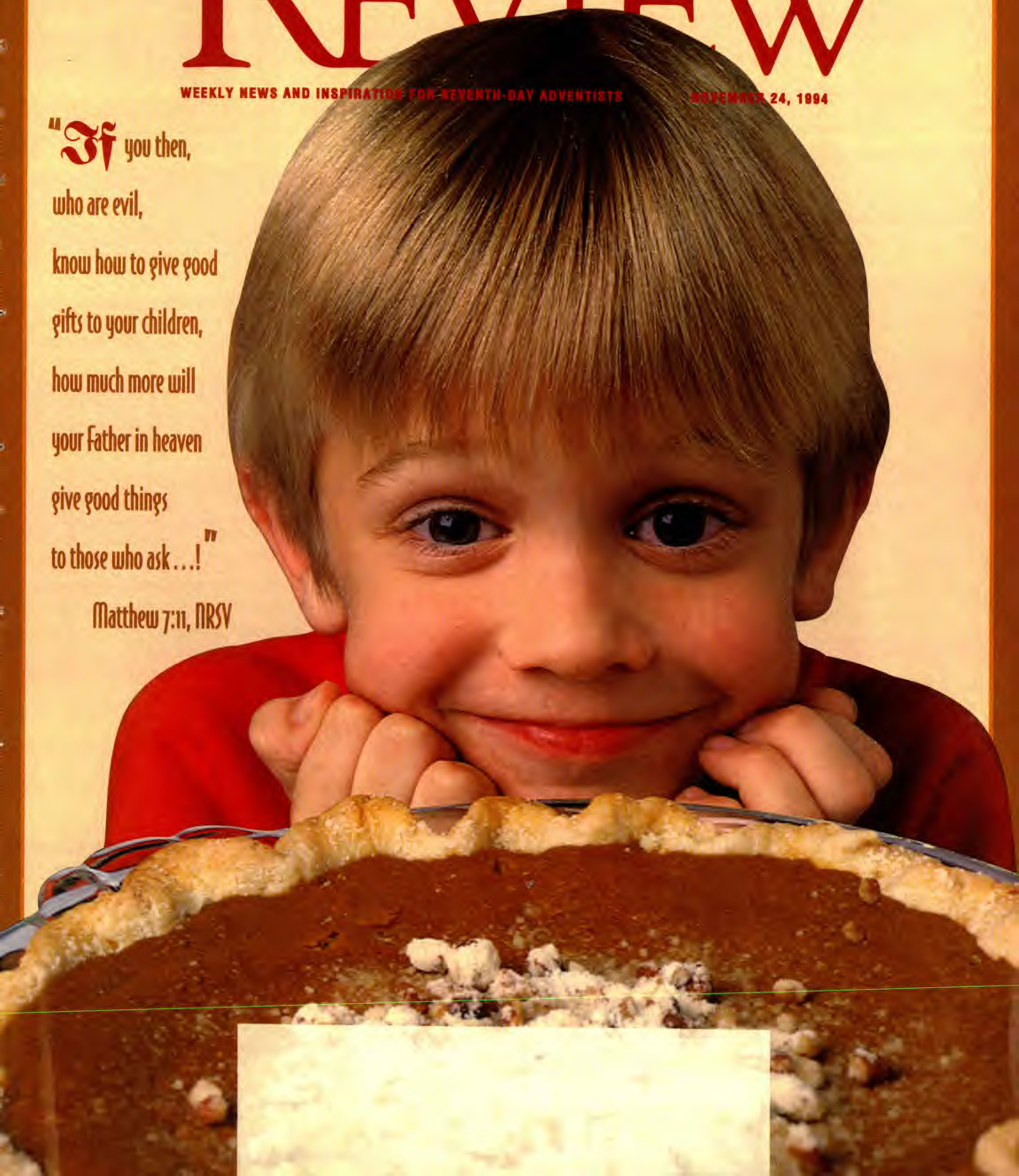
ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

NOVEMBER 24, 1994

*"If you then,
who are evil,
know how to give good
gifts to your children,
how much more will
your Father in heaven
give good things
to those who ask...!"*

Matthew 7:11, NRSV



Alcohol

"Alcohol and Your Heart" (September 1994) gave the Divine Physician's prescription for abundant living: old-fashioned temperance. Praise God for Dr. Mutch's excellent article that exposed the commercial interests behind current alcohol research, the facts about the deleterious effects of alcohol consumption, and the solid biblical arguments in favor of alcohol-free living.

An additional argument worth mentioning is the Elijah mission we have been given. As John the Baptist was "never to take wine or other fermented drink" because he was carrying out the Elijah mission, we should likewise abstain from alcohol as we "go on before the Lord, in the spirit and power of Elijah, . . . to make ready a people prepared for the Lord" (Luke 1:15, 17, NIV).

*Bill Warcholik, pastor
Seymour, Connecticut*

Thank you for a fine presentation. However, it seems that a strong reason for our belief in abstinence from alcohol was omitted. God slew Nadab and Abihu for appearing before Him after having partaken of alcohol. One can argue unceasingly about the meaning of "wine" and similar terms as used in the Scriptures, but here God speaks forcefully. In the same way that God tolerated the practice of polygamy in ancient Israel, to the point of giving civil laws protecting the multiple wives from some of the worst practices, while He clearly intended, by creative act and Christ's teachings, one-to-one marriages, He may have tolerated some use of alcoholic beverages while clearly intending humanity to be free of the influence of mind- and judgment-altering substances. It is fascinating whenever science upholds divine dictums, but faith follows divine wisdom and love even when lacking human comprehension.

*Pamela Adams
Cincinnati, Ohio*

The author has taken great liberty in picking and choosing what to report

from the many studies that have been published on the subject in the past 10 years—most of which support the hypothesis that very moderate consumption (one to three glasses of table wine per day) will reduce heart disease, particularly in males. The author's slant on this is that much was not reported—for example, higher rates of certain cancers among the French, which she attributes to wine consumption instead of the more likely reason that the French are some of the heaviest smokers in the industrial world. What health-conscious Adventists should be asking themselves is Why are the alcohol-consuming, heavy-smoking, fat-consuming, exercise-hating French living longer with fewer heart problems than the exercise-crazed, weight-conscious, kicking-the-smoking-habit, basically teetotaling Americans?

I don't have all the answers, but this article fell far short of the mark of providing those answers to thinking Adventists.

*Richard Sanderson, M.P.H.
Bonita, California*

Those Letters!

I look forward to receiving each issue of the *Adventist Review* and always glance through it upon arrival. Over the years the Letters section has caused me to think, chuckle, study, be ashamed, hurt for others, and upon occasion be disgusted.

The September 22, 1994, issue brought about a reaction of total disgust and embarrassment over the printing of a letter. I am referring to the one entitled "Notable Silence."

Study after study has told us that sexual abuse is a violent act, an act of power and aggression, not an act of sex. The message this person is sending to the women of our church, including our teenagers, is that abuse is not the perpetrators' fault, but theirs. Unwanted advances by a male are not the man's fault, but the woman's. Date rape is just the man not being able to say no.

I can't agree with that. Do we soon start to justify murder, theft, and lying with the reasoning that the other person

made me do it? I hope not. A person's choice of reading material is just that, their choice. I hope we do not become a group who blames someone else for our poor choices.

*Peggy K. Glass
Hutchinson, Minnesota*

Remarriage After Divorce

I was surprised at the dogmatic and somewhat naive response to the question concerning remarriage after divorce ("Held Hostage?" Sept. 8).

First of all, adultery is not necessarily a physical act; it is anything that creates an insurmountable barrier to the intimacy between husband and wife. And just as intimacy involves much more than sexual intercourse, so does adultery. Desertion, chronic alcoholism, drug abuse, spousal or child abuse—all can result in the victim spouse being forced to obtain a legal severing of the marriage bonds. However, the *actual* severing of the marriage bonds (that is, severing of marital intimacy) has in most cases *already happened* before the victim spouse realizes it.

Of course, "God's foremost wish is always for reconciliation." But reconciliation takes two willing participants; it can't be done unilaterally. And when the victim spouse (usually reluctantly) goes forward with divorce (usually in order to obtain financial support or physical restraining orders), he/she should not thereafter be forced to wear a "scarlet letter" barring a future remarriage.

If, after counseling with their pastor and other professionals, the parties have already gone through the divorce proceedings, the church should be of all places most receptive and open to their needs. Their needs do *not*, at first, include finding a new mate; but at such time as the wounds begin to heal, and the Christian member is again able to begin to think of himself/herself as a "normal" person, socialization is bound to happen. For the church to state, at that point, that a new marriage is not possible would not be Christian or Christlike.

*Catherine B. Lang, J.D.
Glendale, California*

ADVENTIST REVIEW

NOVEMBER 24, 1994

DEPARTMENTS

- 2 Letters
- 6 Newsbreak
- 10 Children's Corner
- 15 Dear Miriam
- 23 Reflections

EDITORIALS

- 4 Love's Incentive
- 5 A Feast of Art, a Time for Friends

NEXT WEEK

"Bound for Glory"

The Millerite movement wasn't just for men. Nor was it just for Whites. Read about the hopes and contributions of American Blacks in the movement. Because the history of the Seventh-day Adventist Church belongs to everyone.

ARTICLES

DEVOTIONAL

8 Singing Is Power

Music has been part of human experience since "the morning stars sang together." And it continues to inspire today. So the question is not "Can you sing?" but "Do you have a song?"

by Violet Wentland

TURNING POINT

11 A Single Mother's Story

A recipe for overcoming heartache: generous helpings of divine providence, Christian friends, patience, and perseverance. Mix well. by Darlene Davis as told to R. S. Norman

LIFESTYLE

13 The View From 90

Every day is a gift. The older we get, the more precious it becomes. by R. E. Finney, Jr.

FAITH IN ACTION

16 For the Least of These

It's not hard finding someone to help. And it's even easier when you know how it feels to "do without."

by Lynn Weitzel

WORLD REPORT

19 Media Encounters/News From Rwanda

In Australia thousands are being exposed to the good news. In Rwanda the news isn't all bad.



8 Sounds of praise



16 Making a difference

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Love's Incentive

"So if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind" (Phil. 2:1, 2, RSV).

So far as baseball in North America is concerned, this is the year that wasn't. This is the year when owners and players succeeded in accomplishing what two world wars and the Great Depression could not—they shut down the game. For the first time in 90 years, there was no Fall Classic.

Tim Smith, of Suncook, New Hampshire, echoed the sentiments of many people in a letter published in the September 12 issue of *Newsweek*: "My twelfth birthday party was going to be at a Boston Red Sox game, with my mother and a few friends. Now, if this strike continues, my party is going to be messed up and I will have some pretty disappointed friends. Why do millionaire players have to fight over money with their millionaire team owners and destroy the game itself? This game was invented for fun, not money!"

Tim didn't get his party. The strike continued, wiping out the World Series.

If only owners and managers had listened to the apostle Paul! In a passage of startling relevance to life today (Phil. 2:1-13), he gives us the secret of getting along with one another. His counsel still works; it's important for our relationships with one another in the church, our home situations, and the workplace.

You'll find a threefold formula in these verses. And you won't find this formula in a book on counseling.

First, says Paul, treat others as God has treated you (verses 1-4).

This is where we start—with what

God has done for us. We give as we have been given—encouragement, affection, and sympathy. We respect others because God respects us. We value others because God values us. We look out for the interests of others because God has looked out for us.

Under this thoroughly Christian view, life is a gift. Life is more than merely biological existence, more than merely good health—life is the gift of grace. God has set us free by His gift, and we live out of the gift.

No longer is life a struggle, an attainment, a goal, a rising above others. When we realize how God has treated

How to get along

with others

us, we treat others as sharers in God's gift, not as opponents.

Ellen White likened grace to an atmosphere that encircles the whole world, "as real as the air which circulates around the globe" (*Steps to Christ*, p. 68).

And grace, said that bard in blue jeans, Garrison Keillor, is like the nose on your face. It's so close to you that sometimes it takes you a long while to recognize it.

In these words of Paul, I find a profound philosophy of life. I discovered it somewhere in my past, and it has transformed my approach to others.

It transforms a marriage.

It transforms a church.

It transforms a workplace.

It could have transformed baseball.

Second, make Jesus' attitude your attitude (verses 5-11).

Paul bursts into singing—literally.

Verses 6-11 are in verse form; very likely Paul is quoting one of the earliest Christian hymns.

And what a picture of Jesus it provides! Fully God, but laying aside His prerogatives and becoming truly human, to the lowest point of our existence, execution on a cross! But He rose again, and now, exalted at the Father's right hand, He awaits the day when every creature in the universe will proclaim Him Lord of all.

We find that the entire Christian message is in this hymn, but Paul's point is a practical one: Jesus' attitude is to be your attitude. Don't seek to exalt yourselves, don't grasp for power and position, but humble yourselves in order to uplift others.

Third, Paul tells us to work it out (verses 12, 13).

Just because we are Christians, we don't escape problems in interpersonal relations. Nor do the answers come easily or served up pat.

In understanding and misunderstanding, work it out!

In laughter and tears, work it out!

In good times and bad, work it out!

Paul had to learn that lesson himself, had to work out a major conflict with his longtime associate Barnabas, over the role of John Mark in ministry.

But as Christians work it out, we do so with a difference. We start with the perspective of God's gift—that we are all sharers of grace. And we proceed from the attitude of Christ as the operative principle. For, as we work it out, says Paul, "God is at work in you, both to will and to work for his good pleasure" (Phil. 2:13, RSV).

That's the incentive of love.

WILLIAM G. JOHANSSON



A Feast of Art, a Time for Friends

With a few primitive tools in hand, two Seventh-day Adventist master wood-carvers from Papua New Guinea (PNG) arrived this summer at Stanford University.

They did not come to the famous campus in Palo Alto, California, to attend classes or earn degrees. They and eight others came to share the unique art of their people. They came to bridge two vastly different cultures by making friends.

The university's idea worked. The public was intrigued. "It was a strange site to behold," one newspaper reported. "Huge logs and stones began sprouting vivid carvings of alligators, fish, birds, women, and men." The carvings will remain on permanent display in a stunning sculpture garden next to Roble Hall.

With the help of translators, the artists explained their ancient legends as they carved them into wood and stone. Students and faculty asked questions. Tourists and neighbors stopped to watch. Children were entranced.

Magnetic Attraction

And late on Friday afternoons some of the artists' new friends would arrive with food and set up an informal barbecue. The artists reciprocated the favor by teaching bark painting and performing on native drums and flutes.

The unusual project was conceived by Jim Mason, a 27-year-old graduate student in anthropology. Having met two of the wood-carvers in 1990 while doing fieldwork in New Guinea, he decided to raise money to bring them to America. He also had to see that proper 30-foot hardwood logs were harvested from the rain forests of the Middle

Sepik River and shipped across the Pacific.

The two Seventh-day Adventists, Teddy Balangu and Yati Latai, were selected to participate in the Stanford project from among hundreds of other PNG artists. Both had been carving since they were children and are among the best in their country.

Karen Kotoske, a member of the



Two Adventists, Yati Latai (left) and Teddy Balangu, stand by one of the intricate carvings made by a group of 10 master wood-carvers from Papua New Guinea this summer for a sculpture garden at Stanford University.

Seventh-day Adventist church in Palo Alto, found herself being drawn to the carvers and their sculptures again and again.

"During my lunch break I often went and sat with the men, although, because of the language difference, I was unable to communicate much with words," Kotoske says. "I just felt content to be with them. They are quiet men, gentle men, and smilers all of them."

Primitive cultures interest Kotoske. When she's not working as a dental hygienist, she runs Amistad, a nonprofit organization that brings humanitarian aid to the Huichol Indians in Mexico.

Her ready compassion was touched when she realized that Latai had difficulty walking. As an infant he had fallen into his mother's cooking fire. Half of both feet were burned off;

he had walked on his heels all his life.

The Amistad Foundation purchased custom-made orthopedic boots of soft calf leather and prosthetic inserts for Latai. "The smile on his sweet old face told us how happy he was," Kotoske says. In Pidgin English he exclaimed, "You helped me. Me remember long time!"

Kotoske's delight in Balangu and Latai proved contagious. The two men found their lives being lovingly entwined with the Adventists they met at congregations in the San Francisco Bay Area, at camp meetings, and in SDA elementary classrooms.

Learning that Balangu was a church elder back in New Guinea and that his congregation needed hymnals, Bay Area Adventists bought hymnals, Bibles, and music. They also raised money for an evangelistic series that his church wanted to conduct.

All of this is a tale of strange convergence. People who had never before left their islands one day flew around the world with a sackful of handmade tools. In a strange land they concentrated on doing what they did best—art.

It was enough. Their skill, their unhurried pace, their sense of communal purpose, drew around them a circle of admirers.

Doors opened. Food appeared. Music filled the air. Stories were told. Friendships were formed. Help was shared.

There's something good about creativity. In fact, as Genesis 1 affirms, there is something *very good* about it.

KIT WATTS



Restored Barn Dedicated at Hiram Edson Farm

More than 150 Adventists and community members gathered on October 23 at church pioneer Hiram Edson's New York farm to dedicate a restored barn once owned by Edson's father.

It was 150 years ago in Edson's empty barn granary that a small group of disappointed Advent believers gathered early on October 23, 1844 (the day after the Great Disappointment), to encourage one another and to pray for understanding.

After their prayer session ended, Edson left to encourage nearby believers. As he walked through his cornfields, the idea struck him that on October 22, 1844, Christ had entered into the Most Holy Place in the heavenly sanctuary, instead of coming to cleanse the earth. It was the understanding they had prayed for—and it sparked the fledgling movement that

became the Seventh-day Adventist Church.

Several years ago the Hiram Edson farm near Port Gibson, New York, was bought by Adventist Heritage Ministry, a volunteer organization of the North American Division dedicated to preserving historic Adventist sites.

Edson's original barn, however, no longer existed—but his father's barn was still standing and available for purchase. AHM bought it, took it apart, and put it back together on Hiram Edson's farm—restoring rotten pieces (most of the siding and roof). It is now one of the area's best examples of an early 1800s barn with a pegged superstructure (no nails or bolts).

Jim Nix, president of AHM, presided over the October 23 program that included music by the Union Springs Academy choir and a message by lawyer Lewis Walton.

WORLD CHURCH

3,000 SDAs Gather at Tamil Camp Meeting.

In Madurai, a Hindu pilgrimage center in southern India, some 3,000 Adventists gathered for their third annual camp meeting September 28-October 1.

The meeting featured preaching and Bible study. On Sabbath afternoon 253 persons joined the Adventist Church, says A. J. Tito, church ministries director for the South India Union.

Pakistan Outreach Brings 149 Baptisms.

Outreach efforts in many towns and villages around Karachi, Pakistan, culminated September 25 when 149 persons from the Christian population were baptized at Karachi Adventist Hospital (see photo).

Dr. Borge Schantz, director of the Islamic Institute at Newbold College, said most of those baptized heard the



Adventist message during evangelistic meetings in their neighborhoods last year. Follow-up work by Pakistani pastors resulted in their conversion.

Since 1985 the Adventist Church in Pakistan has dou-

bled its membership to 10,000.

Adventist Church Organized in Cambodia.

Adventist leaders in Cambodia organized the first Seventh-day Adventist Church there since the Cambodian wars. M. Daniel Walter, director of the Cambodia Attached District, presided over the October 1 service.

Walter said that an Adventist church had been organized in the capital city of Phnom Penh before the wars, but that the building has been destroyed and the members scattered. Meeting in the mission headquarters, the new church has about 80 members. There are now 746 Adventists in Cambodia.

Swedish Adventists Rank Highest in Bible Study.

According to *Adventist News Review*, 87 percent of Seventh-day Adventists in Sweden attend a regular Bible study group, giving the church recognition for the highest proportion of membership participating in Bible study groups in Sweden.

The *Review* referred to research conducted by the Swedish Bible Society and reported in the country's national newspaper *Dagen*. Researchers queried 3,777 pastors and 2,820 church employees in 11 denominations in Sweden to determine Bible study activities of the church members.

The church's Sabbath school and outreach programs are largely responsible for the high participation.

NORTH AMERICA

**Canadian Union College
Opens New Science Center.**

Gordon Towers, lieutenant governor of Alberta, took part in opening ceremonies for the



Chan Shun Science Centre at Adventist-owned Canadian Union College September 25.

The \$3.4 million facility (see photo) contains 25,000 square feet of classrooms, laboratories, and offices.

**Ohio Member Becomes
University President.**

Harley Flack, a member of the Ethan Temple Seventh-day Adventist Church in Dayton, Ohio, was inaugurated as president of Wright State University on October 7. Flack is also the first African-American president of the 17,000-student school.

Before coming to WSU, Flack served as executive vice president and provost of Rowan College in New Jersey and a dean at Howard University in Washington, D.C.

**Three SDA Schools Ranked
Among America's Top.**

U.S. News and World Report recently ranked three Adventist schools among America's top colleges and universities.

Appearing in the September 26 issue, the study shows Pacific Union College, Angwin, California, ranked second among the top 10 "regional liberal arts colleges" in the West. Andrews University, in Berrien Springs, Michigan, and Loma Linda University, in Loma Linda, California, ranked in tier four, between 172nd and 227th, among the 229 comprehensive national universities in this category.

The study of 1,400 colleges and universities based its ratings upon six attributes—academic reputation, faculty resources, financial resources, student selectivity, graduation rate, and alumni satisfaction.

To New Position.

Theodore T. Jones, director of the Communication, Public Affairs and Religious Liberty, and Stewardship departments of the Atlantic Union, was



Theodore T. Jones

elected union president November 6. He replaces David L. Taylor, who joins the Loma Linda University faculty of religion, effective December 1.

**Shadow Day Hits the
Adventist Review.**

Andrews University's cutting-edge Career Shadow Day program came to the *Adventist Review* November 3 with two seniors "shadowing" the editors and watching the process of putting out a weekly magazine.

Students Dionne



McDonald (left), a communication major, and Karen Powell, a public relations major, spent most of the day talking with many of the editors and participated in an art conference. These two were part of a group of eight students that spent the day with various professionals in the Washington, D.C., area.

This is the fourth year in a row that the *Review* has participated (happily!) in the innovative Shadow Day program.

FOR YOUR INTEREST

**SDAs On-line Continues to
Grow.**

Membership in the Adventist Church's on-line computer forum on CompuServe climbed to 1,160 in the first four months of operation, says Ralph Blodgett, forum sysop and an assistant director of the General Conference Communication Department.

SDAs On-line offers members messaging capabilities, a library of current information, and live dia-

logue. For more information and registration, call (800) 260-7171.

**You Can Contact the
Adventist Review by Modem.**

The *Adventist Review* accepts articles, prayer requests, and letters to the editor on-line. All it takes is a home PC, modem, and the appropriate software. Our E-Mail addresses are 74617,15, CompuServe; A11111AREAT@attmail.com, Internet; and VRUN29B, Prodigy.

ALSO IN THE NEWS

Evangelical Beliefs Decline.

The percentage of religiously conservative Christians is declining nationwide, says George Barna, president of the Barna Research Group based in Glendale, California.

As reported in Religion News Service, Barna's study shows that only 7 percent of American adults hold "evangelical" beliefs and commitments, compared to 9 percent last year and 12 percent in 1992.

According to the research, although religion of some sort remains "very important to 62 percent of the United States population (up 3 percent from 1991), those who strongly agree that the Bible is totally accurate in its teachings dropped from 47 percent in 1991 to 38 percent this year.

CHURCH CALENDAR

- Nov. 24 Bible Emphasis Day
- Dec. 10 Health and Temperance Day Offering in North America
- Dec. 17 World Stewardship Day



DEVOTIONAL

Singing Is Power

I know, for I've experienced it.

BY VIOLET WENTLAND

As God finished creating the earth, "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7).

There is power in singing! And the Bible is filled with evidence that this activity ought to form a vital part of the human experience. According to Ellen G. White, Adam and Eve sang songs of praise in the Garden of Eden, songs that the Enemy sought to change into melodies of despair and hate.¹

One of the great songs of history commemorates the deliverance of the Hebrew nation from Egypt. Miriam led the huge congregation of Israel in singing the victory song. In the school of the prophets, "the art of sacred melody was diligently cultivated."² And in the midst of all its troubles in Isaiah's time, Israel learned that it could sing again:

"Jerusalem, you have been like a childless woman, but now you can sing and shout for joy" (Isa. 54:1).³

In the midst of a period of deep discouragement, the prophet Jeremiah exclaimed:

"Sing to the Lord!
Praise the Lord!
He rescues the oppressed from the power of evil men" (Jer. 20:13).

The Psalms, the hymnal of the Hebrew people, cover the entire spectrum of human experience. There one finds numerous commands to sing: "Sing praise to the Lord" (Ps. 105:2); "Sing a new song to the Lord" (Ps. 149:1); "Sing . . . with the timbrel and harp" (verse 3, KJV). The Hebrews must have been known for their singing. During the period of their Babylonian captivity, their captors wanted them to "sing one of the song of Zion." But all

they could muster was a lament. "By the rivers of Babylon we sat down; there we wept when we remembered Zion. On the willows near by we hung up our harps. Those who captured us told us to sing; they told us to entertain them: 'Sing us a song about Zion.' How can we sing a song to the Lord in a foreign land?" (Ps. 137:1-4).

Singing announced the Saviour's birth, accompanied Him throughout His life on earth, and echoed in an upper room in Jerusalem on the night of His betrayal. Singing welcomed Jesus back to the courts of heaven. And singing will be part of our life in heaven, where we'll join in a new song—the Song of Moses and the Lamb—before the throne of God.

In the Midst of Stress

The summer of 1958 held big surprises for the faculty and students at Middle East College. The young King Faisal II of Iraq had been assassinated, and Lebanon was seething in election unrest, resulting in the landing of American marines at the request of President Chamoun.

Summer classes were in session. On June 15, just before the noon dismissal of my class on the life and teachings of Christ, a knock at the door startled us. It was the academic dean, who was British. "I don't want to alarm you," he whispered, "but all the foreigners have to evacuate the campus. We will leave in one hour. Take what possessions you need, but be certain they fit into one small suitcase. We will stay in a hotel near the seashore and await instructions."

For one long week time dragged as we waited for permission to return to campus. We listened to tales of how God had protected missionaries escaping from China, and those involved when the *Zam Zam* sank in 1941.

We listened and we sang—song after song, chorus after chorus. But the one that probably brought the greatest comfort to most of us came from the pen of Emily Wilson:

"Fear thou not, for I'll be with thee, I will still thy Pilot be."⁴
Song services at Middle East College

often reflected the experiences of various people. Friday sunset worship permitted students to sing favorites for a half hour. Father Ouzounian, a dignified, white-haired, cane-carrying Armenian who had survived the massacres of 1916-1918, usually sat on the very front row, his dark-brown eyes sparkling with joy. But some songs brought tears—tears of remembrance.

Eastern music is often in a minor key, with a plaintive, haunting tune, and students searched the hymnal for all songs written in that key. But James Russell of *Zam Zam* fame (and one of the faculty who had come to the college in the days when only 12 young men—the “12 apostles,” they called themselves—were enrolled) did not like songs in the minor key. Whenever he conducted the sundown songfest, he would say, “You may choose any song you wish, but not number 232 [in the old *Church Hymnal*].” Yet for many, number 232 could not be dismissed that easily. Its lyrics called on those who were weary of sin to come to the Saviour, a Saviour who would wipe away every tear.⁵

To Arthur Keough, a Briton born in upper Egypt of pioneer missionary parents, I owe much. His song services acquainted us with our hymnal. We spent evenings with the great composers (Bach, Beethoven, Haydn, Mozart, Handel, Mendelssohn, von Weber), with the great hymnwriters (Lowell Manson, Joseph Barnby, William Kirkpatrick, Franklin Belden), with important authors (Horatius Bonar, Fanny Crosby, Isaac Watts, Charles Wesley), with poets (John Addison, Samuel Coleridge, William Cowper, John of Damascus, John Newman), and with the early Adventists. John B. Dykes, one of his favorite composers, had 20 songs in the old *Church Hymnal*. We learned and loved them all. “Christian, Dost Thou See?” was one that described our pilgrimage well.

In the Midst of Shooting

Returning to the campus one Friday afternoon in 1976, Ishmael, a young African student, was stopped by armed men in a car just beyond sight of our gate. “Twinobwesigie is my name,” he replied, when requested for identification. “What do you want of me?” Next thing he knew, the men twisted his arm and searched him. Providentially, they released him. You should have seen him standing in the song service that night, singing,

“Courage, brother! do not stumble,
though thy path be dark as night;
there’s a star to guide the humble;
trust in God, and do the right.”⁶

Night after weary night the noise of the battlefield thundered about us. Sleep failed to come. And the finishing of our school year dimmed as we struggled on. We would arrive at chapel bone-weary. Looking out over Beirut, we could see the fires of destruction blazing. Dr. Ralph Kooreny, the president, would say, “I know we don’t really feel like singing, but let us do so anyway. ‘This Is My Father’s World.’” And as we sang, we would take note of the message:

“This is my Father’s world,
O let me ne’er forget
That though the wrong seems oft so
strong,
God is the Ruler yet.
This is my Father’s world;
Why should my heart be sad?
The Lord is King; let the heavens ring!
God reigns; let the earth be glad.”⁷

Even amid the shooting we found things to be glad about. We were glad we

weren’t part of the 100 killed the night before and every night for 12 wearisome months. Glad that the spring flowers still bloomed. Glad that we could study. Glad that we could still walk about our campus. But sometimes our courage flagged, and it would be time for number 331:

“Father, lead me day by day,
ever in thine own sweet way;
Teach me to be pure and true;
show me what I ought to do.

When in danger, make me brave;
make me know that Thou canst
save;

Keep me safe by Thy dear side;
let me in Thy love abide.”⁸

In September 1978, as fighting intensified, even a church service in progress was interrupted.

We had sung our opening hymn but could not hear ourselves, and we tried as best we could to listen to the special music—a tenor solo. After the offering was collected and one more attempt made to sing above the noise and commotion, the minister signaled for the postlude. The deacons ushered us out—past a roomful of armed militia.

The next Sabbath we met again, but this time not in the chapel. Instead we assembled in four separate bomb shelters, with the minister delivering his sermon four times.

But sing we did—each group in its location!

Through one cease-fire after another we lived under constant threat. Armed men ate in our cafeteria. Armed men brought sandbags to our campus. But we were glad each morning to awake to a new day.

By the following Sabbath—what a joy! We could meet again. “Safely through another week, God has brought us on our way.” As we came together, everyone was convicted that truly the Sabbath was the “day of all the week the best,” an “emblem of eternal rest!”⁹

In the Midst of Turmoil

Surrounded as we were with destruction and death on all sides, we focused on the promise of a “land of fadeless day,” where lies a city four-square—a city that will never pass away, a city where there’ll be no night of fear, of bombings, of separations. There God will “wipe away all

*Armed men ate in our
cafeteria. Armed men
brought sand bags to
our campus. But we
were glad each morning
to awake to a new day.*

tears,'” and there will be no death, or pain, or fears—and “they count not time by years, for there is ‘no night there.’”¹⁰

By December 1978 our school family had been scattered from India to Seattle, from Uganda to Norway. But before separating, we sang in the chapel, in an awkward circle, holding hands, tears rolling down our cheeks:

“Side by side we stand awaiting
God’s command,
Worshiping the saving King.”¹¹

Lingering there, treasuring the present, we closed with a traditional benediction, singing softly: “He is coming, alleluia, He is coming, praise the Lord!”¹²

Yes, there is power in song. Singing can banish doubt, chase the gloom, awaken sympathy, and keep thoughts uplifted from our trials. Singing changes panic and fear to trust. Singing calms the troubled, softens the rude, instills truth, and generates courage.¹³ Singing permits us to rejoice, to praise, to worship God in unison. Like the victory song of the Hebrew nation at the Red Sea, let our song ring out today over the plains and seas, let it echo from hilltop to hilltop.

However dark the way, keep on singing!



¹ *Patriarchs and Prophets*, pp. 50, 52.
² *Fundamentals of Christian Education*, p. 97.
³ All scripture references in this article, unless otherwise noted, are from the *Good News Bible*.
⁴ Emily D. Wilson, “I Will Pilot Thee,” in David T. Clydesdale, ed., *100 Low Voice Favorites* (Grand Rapids: Zondervan, 1979), p. 57.
⁵ *The Church Hymnal* (Washington, D.C.: Review and Herald Pub. Assn., 1941).
⁶ *Ibid.*, No. 263.
⁷ *Ibid.*, No. 646.
⁸ *Ibid.*, No. 331.
⁹ *Ibid.*, No. 462.
¹⁰ *Ibid.*, No. 558.
¹¹ *Advent Youth Sing* (Washington, D.C.: Review and Herald Pub. Assn., 1977), No. 166.
¹² *Ibid.*, No. 3.
¹³ *Education*, p. 168.



Violet Wentland is a retired missionary and Bible instructor living in Woodinville, Washington.



A Squirrel's Tour of the Church

BY ANN PULLEY

Thanksgiving makes me think of fall and animals gathering their food for winter. If they could talk, they would thank God for all the food He gives them. Squirrels have a special place in fall stories.

Have you ever seen a squirrel in church? I have. Our old church houses many squirrels. When holes are patched up, they just find a new way to get in. You can hear them running and playing in the space between the ceiling and the roof. They store nuts up there for the winter.

Once they chewed a hole through the ceiling behind the organ. I thought they might poke their little faces out of the hole during church to see what people do.

So far they haven't come in during church, but they do come down the hole during the week. One day when I came to clean the church I saw a squirrel run-

ning down the aisle! It became scared when it saw me. I held one of the lobby doors open for it to go out. Instead it ran in fright to the other door and bumped its head on the glass. I chased it into a back room and propped the outside door open for it to go out. After cleaning the church, I closed the door, thinking it had left. I went to practice the piano. After a few songs I heard a pitiful babylike cry coming from the room.

When I opened the door, there sat the squirrel on some furniture, scolding me! I tried chasing it out, but it hid behind some Sabbath school supplies. I gave up and left.

The next day I returned with a box and some nuts and put them by the organ bench. I placed the nuts inside the box. I tried to direct the squirrel to the box, but it ran everywhere but to the organ. I closed all the doors to the worship room

and waited. But it did not come out. I finally found that it had escaped to the mothers' room and was hiding under the bed. It had its face buried in the long covers, and its tail was sticking out. I went to get the box. When it heard me, it ran behind a chair, where I reached down and petted it! The squirrel didn't complain, but I didn't try to pick it up, for fear it might bite. I gave it a nut—a hard black walnut. While it tried to eat it, I lay on my stomach watching. After a while I moved just enough to scare it into the box. I grabbed the box, squirrel and all. I gave it the nuts and took it outside to its friends.

You know, boys and girls, sometimes we are like that little squirrel. God tries to help us, and we just run away from Him and get in more trouble. If we come to Him, He will take care of us and give us what we need.

A Single Mother's Story



By Darlene Davis as told to R. S. Norman

I was not really surprised when I heard James had been killed. I had dreamed several months before that he had been killed. Although we were separated at the time, our three girls, Richetta, Kimberly, and Mollena, loved him very much. I was six months pregnant with my son, Jeremiah.

If there was a bad time for James to be killed, this was certainly it. But I had to be strong for the girls' sake.

We had been happy for the first two years after we married in 1984 in Birmingham, Alabama. Then when we had two baby girls, born a little more than a year apart, I had to stop working. James felt the financial burden of caring for his growing family was more than he could bear, so he stopped attending the Pentecostal church where we were regular members.

James started drinking and later started using drugs. When he came home from work on Fridays, he often had little or no money.

For safety's sake, the girls and I moved to a housing project where rent was cheap. I began working nights on weekends as a licensed practical nurse, and accepted food stamps to support my family.

Even though I continued to attend church and prayed fervently to God for protection for my family, I came to realize that I was not really being fed spiritually at my church.

About this time I attended a concert by Wintley Phipps. I was moved by his music, but his sincere Christian testimony really inspired me to want to be all that God would have me be.

Later Joseph McCoy held a series of evangelistic meetings, which I attended. I learned things from the Bible I had never known. One night Benjamin Jones preached.

*After our second baby
was born, I had to stop
working—and James
began drinking.*

The Voice

During his sermon I heard a voice whisper to me, "I want you to join these people."

"These people are not my kind of people," I objected.

"My sheep know My voice," came the response. I was convinced the Lord was speaking to me, so in 1989 I was baptized and joined the South Park Seventh-day Adventist Church.

For some time I had wanted to attend school and become a registered nurse. But all the nursing schools in Birmingham had long waiting lists. Then someone at church suggested I try Oakwood College.

"Oakwood? I've never heard of Oakwood."

Someone guided me to Sheila and Melvin Davis. They answered all my questions about Oakwood.


I applied at Oakwood in the summer of 1991, but could not work things out to attend. When I arrived at Oakwood in the summer of 1992, I did not have the application fee. I had already told the Lord, "I want to attend Oakwood, but if You don't give me a sign, I will not even try to attend."

When I arrived at the admissions office, the student clerk looked up my record and commented, "We are mailing your acceptance letter this week, so you will not need to pay another application fee." I was so happy. This was the sign I was looking for.

In September 1992 I enrolled in the nursing course. Life has not been easy for me. I have had to take out one loan for my school expenses and another for my living expenses.

I am working as much as I can, but my main goal is to finish my education. A part of my prayer is "Lord, help me finish my education and repay these loans."

Even though I am usually happy, at times I cry, and tell God all about my problems. God reminds me of His love, and I sing, "'His eye is on the sparrow, and I know He watches me.'"

I expect to graduate as a registered nurse in 1994. The Lord has brought me and my children thus far, and I have faith that He will help me reach my goal of earning a master's degree in nursing education. 



R. S. Norman is a retired college professor living in Avon Park, Florida.

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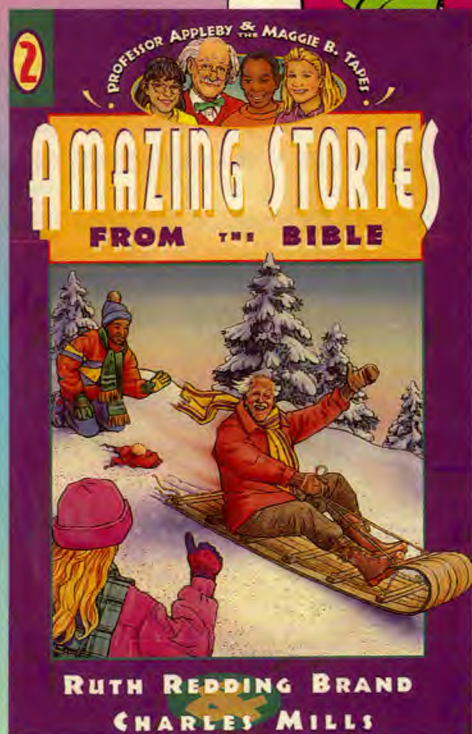
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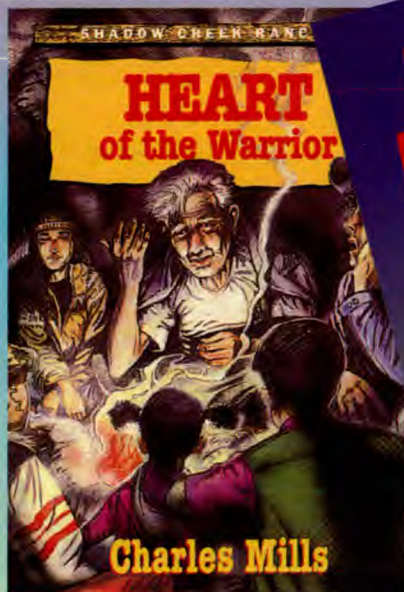
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THE
VIEW
FROM



*As I grow older
I find many things enrich my life,
and for these
I am thankful.*

BY R. E. FINNEY, JR.

What follows is not going to be a paean for old age; my experience has not been entirely pleasant. Age does have some rewards, but the losses are too great to allow much praise.



Naturally, many physical activities, including sports, are no longer within my reach. But let me tell you about some enjoyments that, for me, have increased in *quality* if not in quantity as I've grown older.

A Few of My Favorite Things

Photography is one of these. Today superlative equipment is available and not unduly expensive. However, I remind myself that equipment does not make good pictures. That is done by good photographers.

I hesitate to mention reading as a hobby. With me it is a way of life.

I never sit down without something to read at hand. A book a week is not unusual. My list of magazines is short, but I read them thoroughly: a news-magazine, the *Adventist Review*, *Christianity Today*, the *Biblical Archaeology Review*, and a consumer's magazine.

What a wonderful thing a book is! It can be taken anywhere. It does not have to be plugged in. It has no batteries to run down. The story will be at the same place as when you left it, and if you need to refresh your memory, you can turn back the pages and review it quickly. What a treasure!

One of the reasons that my wife and I decided to retire in Angwin, California, is that Pacific Union College is located here—and has a good library. After my visit there yesterday, I checked out four books to take on a vacation trip. I've carried the college library card for the past 16 years—and used it.

Do I read the Bible and the Spirit of Prophecy books? Yes. I am not sure how many times I have read the Bible through, but it is several. When an important new translation appears, I read it through. But I always return to the majestic and beautiful King James Version.

Years ago, when I was traveling a great deal, I also read many Spirit of Prophecy books through. I recall reading many of them in my Pullman berth before dressing for the day.

Right now I am reading *The SDA Bible Commentary* through. I read just

three pages a day; they are big pages and merit close attention. At present I have finished all of the New Testament and am well into the second volume of the Old Testament.

Concerts and CDs

Life for me would be much poorer without the blessing and inspiration of music. I'm not a musician, but that does not mean I'm not interested in music. It is a vital part of my life and enjoyment. My wife and I are regular attendees at concerts of the Napa Valley Symphony, an organization now in its sixtieth year.

I sometimes wonder what it is that makes people listen to poor music. I am sure they would say it's because they

*Reading is not
just a hobby
with me;
it's a way of life.*

enjoy it. They are entitled to that opinion, but what a pity to remain ignorant of the world of classics. They are listened to not just because they are classics, but because they have a quality that has endured for decades, and some for centuries.

Eighteenth-century music was, until lately, not on my list of enjoyments, but since the invention of compact discs, I have discovered much of that music to be worthwhile.

I have all nine of the Beethoven symphonies on just five CDs. Seventy-five minutes of uninterrupted music can easily be stored on one disc.

Television has swept the world more than any entertainment in the history of the world. It is a force to be reckoned with. We bought our first TV when I was 82.

We haven't been tempted to let it dominate our time. We watch noncommercial news about five or six hours a

week, and that is about it. Occasional major events such as the Olympic Games also get our attention.

Television is a marvelous means of communication, and it is a great pity that it is not used as it should be.

On the Active Side

But reading, listening to music, and watching TV news are passive enjoyments. I have other enjoyments that are fairly active.

I enjoy walking whenever possible. And traveling is a joy. Over the years the Lord has provided us opportunities to visit 35 countries.

We lived in British Columbia, Canada, with its stunning beauty, for five wonderful years. For eight years we made our home in Singapore, the crossroads of the world. We left with reluctance. Thailand, Borneo, Hong Kong (which has to be seen to be believed), and Java—all these gave us memories to be cherished.

Finally, I like to work with wood, even though I am not very good at it. I have a fairly well-equipped shop and am about as happy there as I am anywhere. Our place has almost 3.9 acres and several buildings, so there is generally something that needs doing. If I can do it in the shop, I enjoy it. I have even done a little wood carving.

The Future?

And what of the future? My Bible says the Lord has a plan and that the future is bright. I do not fear it.

Some years ago I underwent abdominal surgery. Down in the operating room they told me to start counting. I think I got to two, and the next thing I knew a nurse was bending over me. "It's all over, Elder Finney," she said.

One of these days when Jesus comes for His people, I think I'll awake as my angel bends over me to say, "It's all over, Elder Finney."



Before his retirement, R. E. Finney, Jr., was a pastor-evangelist, book editor, conference president, and college teacher. He writes from Angwin, California.

Trouble in Paradise



By Miriam Wood

We have a teenage son and a daughter a few years younger than he is. Ever since our children were old enough to talk, each of us have prayed out loud during Sabbath sundown worship. But when asked to pray one Friday night, our son firmly refused.

My husband was so astonished that for a moment or two he was speechless. My husband, daughter, and I finally prayed, but it seemed as though the whole spirit of worship had been lost.

We have talked with our son and tried to understand, but all he will say is "My prayers are private, and I'm not going to pray at family worship."

Our daughter has always looked up to our son, and now she too has declared that she will not pray aloud. My husband is determined that the children will pray aloud, and they are equally determined that they will not. Please help us.

It's unfortunate that oral prayer was selected by your son as the battleground on which he wishes to prove his identity as an almost-adult. Pride, ego, and the struggle for independence are so strong during the teen years.

It seems to me that when a problem this complicated arises, it is best to back away from it. For the time being, you and your husband can pray for worship without commenting about your children's failure to participate. Try to keep everything on a loving, caring level. Don't let Satan turn your home into a battleground. The spirit of Jesus is one of love and tenderness. And even though your children are disappointing you, be assured that if you handle things correctly, "this too shall pass."

I was forced to pray aloud by my dear

grandparents, with whom I made my home. My grandfather, a minister, had a commanding voice, and when he said "Miriam, pray!" Miriam prayed. But the prayers were coerced and meant nothing. As I matured, however, I saw things differently, and I wish the matter had been handled as I am suggesting.

As I became an adult and a mother, I had a background that enabled me to understand conflicting emotions. I had been quite rebellious while growing up. But when I became mature, I considered it such a privilege to speak directly to our heavenly Father that I was more than willing to pray aloud in any situation.

Don't let Satan

turn your home

into a battleground.

But remember to spend much time alone in secret prayer for your children. Put them in God's hands, asking Him to do for them what you cannot do: that is, make them willing to be made willing.

In front of my children, ages 12 and 14, my parents take great delight in talking about the mistakes I made when I was a teenager.

I feel humiliated when they begin laughing and saying something like: "Your mother had her own ideas about clothes, and she could get herself into the weirdest outfits you ever saw. She looked like an accident going to happen!"

And they don't stop there. They often tell of my mistakes when I was growing up, how hard to handle I was,

and how they despaired of my ever "amounting to anything." Then they shake their heads and declare that it's a miracle that I turned out so well.

This is breaking down discipline in my home, as my children are quick to remind me of what they've heard about my growing-up years. They seem to feel that this justifies any misbehavior on their part. "After all, Mother," they say, "you weren't much of a role model." Help!

Before another day goes by, you need to tell your parents just what you have told me. Do not make a joke of any of this. Approach it with deadly earnestness and let them know unequivocally how they are hurting you and making it more difficult for you to rear your own children properly.

I am aware that parents find it "fun" to think of their past, when their children were in the home, and a kind of rosy glow often obscures the very serious aspects of some problems. But they simply must not weaken your authority in dealing with your children.

Your children must respect you and think of you as a model to be emulated, not a bumbling creature to be laughed at. Don't pull any punches in discussing this. Your parents may be hurt, but you should all pray together and try to come to a deeper, more positive relationship.

Then in dealing with your children, ignore their remarks and say, "We're talking about your life, not mine," and stay perfectly calm. It will take a while, but eventually the picture and relationship will change for the better.

Miriam Wood, author of 16 books, is a retired English teacher whose lifelong hobby has been "observing human nature in all its complexity."

For the Least of These

This Adventist Community Services director didn't learn compassion from a textbook.

BY LYNN WEITZEL

When Joyce Berg hands a sack of groceries to a needy family, she knows how it feels to be in their shoes. Seven years ago she was on the receiving end of similar assistance.

At the time, her husband, Mel, was recovering from a work-related injury. Berg herself had been seriously injured in an automobile accident. Since she was working for a nurses' registry while studying for her R.N., she had no sick leave or medical insurance. And after a year her husband's state disability ended.

"We got to the point where there was no money coming in for either one of us," Berg recalls. "I didn't qualify for Social Security disability because—they said—I was too well educated. We had to go to an agency for free groceries."

When Berg started feeling better, she and Mel began helping with Community Services at their Seventh-day Adventist church in Oxnard, California. Eventually she became director of the program. That was 1988.

In the Beginning

"All we had were clothes, and very few people would come to get them," she explains. "So one of our ladies went to the welfare department and told them we had free clothes. People started coming, and we began keeping records. Then we began distributing food.

"At the very beginning of the food program, I was still weak and in so much pain from the accident that there

were times I didn't think I could make it through the day. And there was so much to do! I would pray to the Lord to give strength just to get through the day. And He did!"

After a year of spending almost all of their limited budget on rice, beans, spaghetti, and marked-down food at the grocery store, Berg's group turned to Food Share, the county's nationally affiliated Second Harvest food bank. This enabled them to feed more people at a fraction of the cost.

Berg still had vivid memories of standing in line for more than two hours to receive her bag of groceries from the

other food pantry, and she vowed that wouldn't happen to her clients. She gathered together an efficient, well-organized core of 15 volunteers, streamlined the screening process, and computerized the record keeping. Anywhere from 15 to 20 homeless people, along with 60 to 150 needy families, are served on a weekly basis on the same day—each group in about an hour.

While the church doesn't provide a hot meal site, simple meals are prepared under special circumstances. Says Berg, "If somebody comes by and says they haven't eaten a meal in a couple days, we take some cans into the kitchen and fix



Oxnard Adventist Community Services director Joyce Berg and her husband, Mel, work at a Sunday parking lot sale. The proceeds of the sale help fund the service projects sponsored by the church.

them a meal. Nobody goes away hungry.”

Food Share has high praise for this Adventist program, calling it a “model agency,” one of the most efficient of its 250 member agencies.

Oxnard Adventist Church pastor Richard Marker agrees. “I have heard inspectors from the state capital in Sacramento say this is one of the best-run programs in the state in terms of record keeping. Joyce is a tremendous organizer. When she’s not working here, she’s entering data in the computer at home.

“There is a family and team atmosphere that networks with the community. I would say about half of the people that work in the program are not church members. They are people from



Pastor Richard Marker credits the Oxnard church's involvement in serving the community with motivating others to be involved with Adventist Community Services—even though they may not be Adventists.

SEVENTH-DAY ADVENTIST FELLOWSHIP CENTER



Bernadette Lyons and Elisa Culbreth, Adventist Community Services volunteers, add working the parking lot sale to their other responsibilities of helping those in need in the Oxnard community.

the community who have a burden for this kind of work.”

Adds Berg, “A lot of Adventist churches have Community Services departments. But not all of them do as much as we do. It all depends on how many volunteers they get.”

Something for Everyone

Although Berg admits to spending the equivalent of three days per week working on what she calls the “food program,” she is quick to acknowledge the contributions of her volunteers, many of whom have been with her since she began.

“The church members really come through,” she says. “Every three months we have a parking lot sale. Whatever money we get from that we put back

into community service.”

Oxnard church volunteers also came forward to help others following the Northridge earthquake. The day of the quake, a small group assembled in the church kitchen, making sandwiches in the dark while aftershocks rumbled underground. During the following week they made about 2,500 sandwiches, which were handed out at Red Cross centers in four hard-hit cities.

Now Berg faces a new challenge. Since the church social hall can no longer be used for clothing and food distribution, she must find a new facility. Although this won't be easy, Berg feels that getting a larger space will allow her to expand the program.

“I have people standing by who will

clean and paint and build shelves,” she says. “One woman has offered to teach classes in nutrition, and we hope to add employment placement counseling.”

“I see the move as a shot in the arm, so to speak,” says Marker. “Because it may broaden the number of people who will want to get involved. When you have a freestanding place, there are a lot more people who tend to get involved than when it appears to be directly associated with a church. People from churches that don't have programs like this and who want to help others will probably jump on the bandwagon.”

As for Joyce Berg, even though she hates to admit it, waiting for a new facility will give her a chance to catch her breath.

“All of our volunteers—not just me—have been working very hard since the earthquake,” she says. “Dorothy Turner, one of my volunteers, says, ‘This is a good program that helps a lot of people. You and I know that God doesn't want this thing to go under. The Lord has a building for you, but I don't think you're going to get it right away. He knows that you don't have enough brains to take a rest.’ I guess she's right.”



Lynn Weitzel is a freelance writer who lives in Ventura, California.

the Shaking

Among God's People

Kevin Hayden

The Shaking Among God's People

Kevin Hayden explores what God has revealed about the shaking of the church, answering such questions as: Has the shaking already started? Will a remnant come out of the organized church, or will God sanctify a remnant within it? What tactics will Satan use to sift people out of the church? In what specific ways will the faithful be tested? How can thorough reformation take place in our church? How can we have assurance of victory? Paper, 112 pages. US\$8.95, Cdn\$13.00.

WILLIAM E. RICHARDSON

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Speaking in Tongues

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Jay Simons

In Search of the Messiah

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■ AUSTRALIA

Media Encounters

Mini-messages target busy people.

For decades the Adventist Church has been using the broadcast media to communicate its distinct message of a soon-coming Saviour. But the costs are tremendous. And in Australia practically the only time religious broadcasting airs is very early Sunday morning. These factors led the South Pacific Adventist Media Centre, in Sydney, Australia, to find a new way of utilizing the powerful effect of radio and television.

The result has tens of thousands of Australians responding to radio and television ads that reach into millions of homes.

Discovery ads are designed to appeal to a secular audience, and they cover a wide range of topics: the family, marriage, spirituality, stress, health, grief, and archaeology. Each ad explores one theme and offers a free product related to the topic. These offers include audiocassettes, *Signs* magazines, and Bible reading guides from the media centre's correspondence school. The Seventh-day Adventist Church is clearly identified as the ads' sponsor.

Last year the media centre received 18,000 phone requests in response to



It wasn't easy filming someone in a shopping district, but the final product will appear in 30- and 60-second TV ads throughout Australia, warning about the effects of stress.

By Gary Krause, creative director for the South Pacific Adventist Media Centre in New South Wales, Australia.

the *Discovery* ads. "That doesn't mean we can expect 18,000 baptisms tomorrow," says Gary Krause, media centre creative director. "But it does mean we're sowing seed, touching lives, and playing a vital part in the church's mission." Each audiocassette and Bible course sent also includes advertising for other cassettes and courses.

"There are three major aims behind the *Discovery* ads for TV," says John Banks, media centre manager. "First, there's the positive PR for the church. The name 'Seventh-day Adventist' is seen by hundreds of thousands of people. The ads also give media centre evangelist Geoff Youlden valuable public exposure, which is very helpful

advertising for his evangelistic campaigns. And finally, media centre Bible courses, leaflets, and audiocassettes go into thousands of homes throughout Australia—at the viewers' request."

This year the media centre is using three new *Discovery* TV and radio ads. They advertise the new *Health* home study reading guides and two new audiocassettes: *Coping With Stress* and *Getting the Most Out of Marriage*. "For the first time we're experimenting with 30- as well as 60-second versions of the TV ads," says Banks. "This will allow us to screen the ads more often, for the same cost, and in better time slots.

"We appreciate the continuing prayers and support of church members who share the greater vision for reaching the community through the media."

Media Centre Receives Video Awards

The U.S. International Film and Video Festival recently awarded two certificates for creative excellence to the South Pacific Adventist Media Centre.

The two awards (both for third place in two separate categories) were for *Just a Little Playing Around*, a video about AIDS; and *The Baptism*, a video aimed at encouraging youth to be baptized.

"Naturally, we're very pleased with these awards," said media centre manager John Banks. "They're more examples of the outstanding work our small creative team is achieving here at the media centre."

■ RWANDA

Out of Tragedy, a New Vision

Adventist Church in Rwanda counts its losses and focuses on reconciliation.

J. J. Nortey, president of the Africa-Indian Ocean Division, has visited Rwanda several times in recent months. Recently Ray Dabrowski, director of the Communication Department for the General Conference, interviewed Nortey about the Adventist Church in Rwanda, which is the second-largest Christian denomination in the country.

Your visits to Rwanda must have given you lasting impressions . . .

I've been to that area five times since the war started, and I saw images I'll never forget. I saw people from the northern section of the country—especially from the Adventist University of Central Africa—escaping, our missionaries leaving because we ordered them out of the country. When I saw all those individuals who sacrificed their time and talents to work in a foreign land standing there in Goma, looking over the valley at the university, the Bible image of Lot's wife came to mind. These were individuals whom we pleaded with to leave the war zone. Yet they were saying, "We cannot leave our young people. We cannot leave our students." One had two impressions: sadness and, at the same time, dedication.

I went back after the war had escalated and Rwandans were fleeing the country. The sight was probably the most tragic I've ever witnessed. I went through Goma, just over the border in Zaire. Millions of people were there, and it seemed as though thousands of people were dying every day. One would walk the streets, and every

hundred yards or so, one would see about 50 corpses. One would watch the Red Cross vehicles pick them up, only to return 30 minutes later to find another pile of corpses. The sight so disturbed me that I couldn't eat for three days.

In Rwanda I went up and down the country, visiting all our major institu-

hospital personnel, and mission employees—all killed in that one spot alone. The information we have indicates that altogether about 3,000 people were killed on the Mugonero Hospital grounds.

When I went to the hospital recently, I saw five mass graves, which indicate that figure would be quite realistic. Perhaps 2,500 of these individuals were killed in one church building where they had come to take refuge. That was the biggest massacre in the whole country.

We lost several Tutsis in the Gitwe area, as well as around and in Kigali itself. We estimate that we've lost some 10,000 members, but we can't be certain yet. Some of those we had presumed dead have been seen since then.

When I attended church in Kigali several weeks ago, I was pleasantly surprised to see that the four churches I

visited in the city (two of them hold 500-600 people) were all overflowing with people. In Kigali I spoke in the Remera church, the largest there. The building holds up to 3,000 people, and there were at least 2,000 there. Many of them are Rwandans who have come back from Burundi, Tanzania, and Uganda.

That Sabbath I greeted Pastor Issaccar, one of our ministers. I asked him how his family was doing. He said, "I am alone in the world today. I lost my wife, I lost nine children; they were all killed." He survived because when the war started he was in Kigali on church business.

I also met Pastor Amon. He lost his wife, three children, and seven grandchildren in one day. He was spared because he was not in Gitwe, but on a missionary activity elsewhere.



J. J. Nortey



Ray Dabrowski

tions. The destruction I saw cannot be described.

In the wake of the Rwanda tragedy, what has happened with our nearly 300,000 members, and what is the state of the church there?

For several weeks during the war the church didn't function. In various sections of the country, church buildings have been destroyed and many people have been killed. I understand that perhaps 90 to 95 percent of our members were Hutus and lived mainly in the northern section of the country.

The pocket of Tutsis have generally been wiped out. In the Mugonero area we believe that maybe 99 percent of our workers have been killed. We're talking about 100 workers—among them pastors,

These men told me that in spite of all the hatred that exists between the Hutus and Tutsis, they were kept alive by Adventists who were not of their tribe. This is a tremendous testimony.

Now that the church is returning to normal, are pastors back in Rwanda?

In Zaire there are more than 200 pastors in the refugee camps in Goma and Bukavu alone who don't want to go back. They have heard that some who return are killed. Some have found their houses occupied by other people, and attempts to get their houses back have cost them their lives.

On the other hand, those who don't return are accused of participating in some of the atrocities.

In addition, we estimate that probably 100,000 of our members are taking refuge in Goma and Bukavu and the surrounding area, unwilling to go back.

However, there are large pockets of Adventists now in Rwanda itself, and the church is taking steps to rehabilitate these affected people. We have several teams in Rwanda, Goma, and other places, trying to rehabilitate the church, the university, and other institutions. (Some university buildings were burned down, and practically everything portable—furniture, books, equipment—was looted.) Others are doing general rehabilitation of our schools and churches, repairing buildings as well as providing medical assistance.

All of this is done under the umbrella of the Adventist Development and Relief Agency (ADRA). We have at least five ADRA teams working in the country.

We have not been able to send missionaries back to Rwanda, but we've asked some of them to relocate in other countries.

When will the university be reopened?

It will require about US\$1 million to

rehabilitate the university—repair the buildings, buy equipment, and all that. If we had the funds today to begin the work, it would take us about a year or so to complete it. Therefore, we can definitely say that there will be no school there this year.

But more than just physical rehabilitation is necessary. We need to know if our faculty will come back to teach our students, and if the students will return to that community. We have a challenging task ahead of us.

With such a large membership, one would imagine we could have had a calming influence on this "ethnic cleansing."

That is a pitiful situation. There were regions with large numbers of Seventh-day Adventists (such as in and around the university community), and I had hoped that in those regions we would not have seen such killing. But even here the killings were as bad as those in the rest of the northern region.

People ran from their homes to take refuge in our university classrooms, only to be killed there anyway. Some people reported that there were church-going people seen in the mobs, cheering or "carrying the robes" of those who did the killing. It's a shameful story for a population that is 94 percent "Christian."

As I mentioned earlier, we estimate 3,000 people killed in Mugonero, even though we have large numbers of believers there. The killings apparently went on despite their presence. It seems that we could have had more of a positive influence there.

Can education, preaching, and the communicating of values prevent something like this in the future?

Education, yes; but not just acquiring academic knowledge. We must educate ourselves to understand that we didn't create ourselves, we didn't choose our

own parents. We shouldn't be persecuted for what we are not responsible for—our tribes, our nationalities, our colors.

We should be responsible only for the choices we make in life. We shouldn't look down on others or ascribe for ourselves values that aren't there.

Moreover, we must look for ways and means to bring equality. The church has gone a long way to make sure that men and women are paid the same, that people are not paid according to the color of their skin, etc. This is a positive step. But we need to do more and more, until differences are completely obliterated.

Did tribalism undermine Christian values?

Absolutely! When I became a Seventh-day Adventist (I used to be a Presbyterian), the Adventist Church became my family. I want to believe I hold Adventist values above my tribal or national values. I'd like to think that I not only subscribe to a set of rules and doctrines, but am first of all an Adventist tribesperson before anything else.

What can be done to prevent the same thing from happening in the future?

The church must make a determined effort to help our believers to have this understanding. Too often we talk about where we are from, about the color of our skin, about our supposed superiority. We create too many barriers. Our Christianity, our heavenly citizenship, is not as predominant in our conversations as it should be. We need to make a definite effort to talk first about being candidates for heaven before we begin talking about tribal differences.

We must reemphasize that to be a Christian means to live like Christ, to live a transformed life. In this way we can truly show that we are candidates for heaven.

■ RWANDA

Is There Any Good News?

About 60 miles (100 kilometers) northeast of Kigali, on the shores of Lake Muhazi, an orphanage sits on 16 acres (6.5 hectares) of land. Operated by U.S.-based REACH International, Inc., the orphanage has 14 family units, three small nurseries, two homes, and several buildings where food, clothes, and equipment are stored.

The first day civil war engulfed Rwanda, about 40 men swarmed around the compound, looking for Tutsis hiding there. Two men were beaten to death outside the gates. Two days later nearly 200 men armed with knives and spears surrounded the orphanage. But they retreated without harming anyone.

Six days later all the missionaries had to leave the country, leaving the orphanage in the care of the school principal, a nurse, and some assistants—all Hutus.

A few days later the Rwandan Patriotic Front invaded the area, forcing

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D. Arthur Delafield

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the Hutus to flee to Tanzania. Seventeen mothers were left to care for 187 children from both tribes. And each new day brought new orphans to the facility.

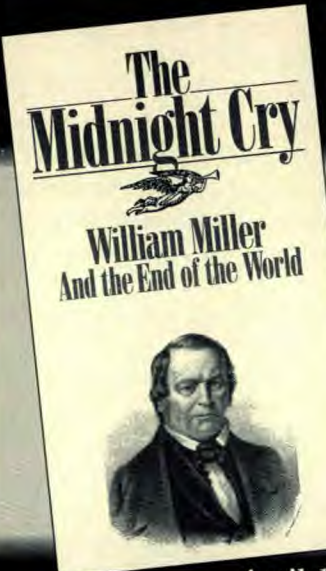
For more than three months it was

impossible to communicate with anyone from the orphanage. Finally Carl Wilkins, director of the Adventist Development and Relief Agency (ADRA) in Kigali, went to the orphanage unannounced. "It was like a breath of fresh air," he reported. He found nearly 300 children, still being cared for by 17 mothers. "Food was being prepared, children were working, clean clothes were on the lines, and the children and the homes were clean, although very, very crowded."

Just before hostilities broke out in April, REACH had purchased six tons (5,450 kilograms) of beans. Just two days before the fateful plane crash that killed the presidents of Rwanda and Burundi, food and medicine to last three months was purchased.

Wilkins found these supplies to be almost exhausted. But he contacted Doctors for the World and made arrangements for more food to be delivered, until normal relief avenues became available.

By Jasmine E. Jacob, managing director for REACH International, Inc., Berrien Springs, Michigan.




The Cry Heard 'Round the World

Hear, see, and experience the agony and ecstasy of our movement's fore-runners in *The Midnight Cry*, a new video documentary on the life and times of William Miller. Stunning visuals and well-researched narrative combine to provide a captivating picture of what it was like for the people who urged a nation to prepare for the end.

This is a viewing experience that every Adventist will treasure. VHS, 2 hours. US\$29.95/Cdn\$46.15.

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

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The Amazing Apology

A tropical breeze blew through the open doors of my classroom. It had been a good day. At least it had been as good a day as a teacher can have with 14 active boys and girls in grades 5 through 8. But I was also troubled. Had I answered Jared's* question correctly in Bible class this morning? And did I make a mistake by having Mr. Billings speak to the class today?

We had begun the Bible class, as usual, by memorizing scripture together. This morning's verse was Micah 6:8. We discussed what it meant to do justly and to have mercy, but we had a difficult time defining what it meant to "walk humbly with your God."

"To be humble means not to be proud or haughty," Tony read from his dictionary.

"I think it means doing what's right," Bessie added, "even if kids make fun of you."

Then Jared, who came from a Buddhist home, asked, "Mrs. White, do you walk humbly with your God? Do all Christians?"

I looked into Jared's honest dark eyes. "Yes, Jared," I had answered softly, "I do walk humbly with my God. That's the reason I'm here teaching in this mission school. As for all Christians, I really can't answer that."

The Accusation

Later in the day, Mr. Billings came to speak to the students. As captain of the fire department and a member of a leading church on the island, he was well known and respected. He challenged my students to prepare for their life's work by studying hard.

"But," he added, looking at one of the seventh-grade boys, "don't be lazy like Joshua." Before he closed he repeated his accusation of Joshua.

As I reflected on the incident I felt a knot tighten in my stomach. Suddenly, the phone rang. It was Mr. Maloney, Joshua's father. He came right to the point. "Did Mr. Billings say in his speech 'Don't be lazy like Joshua'?"



"Don't be lazy

like Joshua,"

Mr. Billings

admonished

my class.

"Yes, he did, Mr. Maloney, but I'm sure he didn't mean any harm by it," I said gently. "He gave a challenging talk."

"If he gave a challenging talk, it was at the expense of my son," Mr. Maloney retorted angrily. "Joshua came home from school crying today, and it takes a lot to make him cry. I'm calling Mr. Billings." And with that he hung up.


I walked to the open window and gazed across the hibiscus bushes to the blue Pacific. "Lord," I prayed, "don't let these parents tear each other apart over something that happened at our mission school, which was built for Your glory."

The next morning as we were about to begin school, Mr. Billings arrived and walked to the front of the classroom. "Please, Mrs. White," he said, "I must speak to the class."

I hesitated but then nodded my approval.

"I have come here this morning," Mr. Billings began, "to apologize to the whole class for what I said about Joshua yesterday. I've hurt him and his family. I've come to ask for his forgiveness and to tell all of you boys and girls that I am sorry and ashamed." He began to weep, but continued down the aisle and gripped Joshua's hand for a moment.

When he was gone, I turned to my class and looked into many teary eyes. "We've just seen an example of what it is to walk humbly with God," I said. Fourteen heads nodded in agreement.

It was Thoreau who once said, "Humility like darkness reveals the heavenly lights." 

*All names in this article have been changed.



Mildred J. White writes from Redding, California.

BY MILDRED J. WHITE

Sensing His Presence, Hearing His Voice

For years Carrol Johnson Shewmake wondered how Abraham *knew* it was God's voice asking him to sacrifice Isaac. Then the realization hit her—Abraham knew it was God's voice because he heard it every day. She longed to be able to hear and recognize God's voice in her own life and began a journey in learning to listen. In this book she shares practical ways you too can have a continual sense of God's presence and cultivate hearing His voice in your daily activities. Paper, 140 pages. **US\$7.95**, Cdn\$11.55.

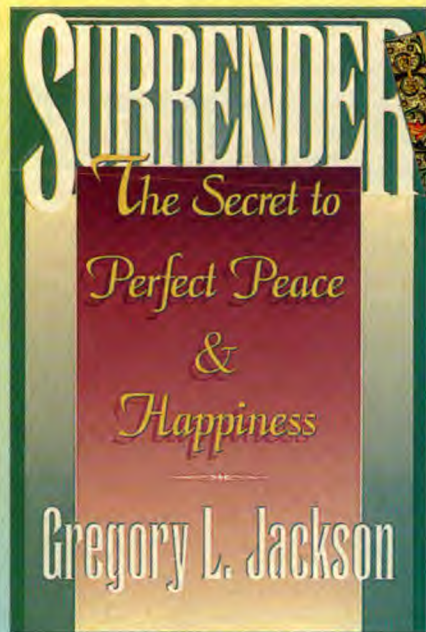
Sensing His Presence



Hearing His Voice

HOW TO CULTIVATE HEARING THE
Voice of God

CARROL JOHNSON SHEWMAKE



Surrender

Many Christians lack peace and happiness because they misunderstand what Jesus meant when He instructed us to take up our cross daily and follow Him. Gregory Jackson explores what the "cross experience" really means, providing a better understanding of how to yield each part of our life to God daily and experience the perfect peace and joy that comes from making Christ Lord of all. Paper, 96 pages. **US\$7.95**, Cdn\$11.55.

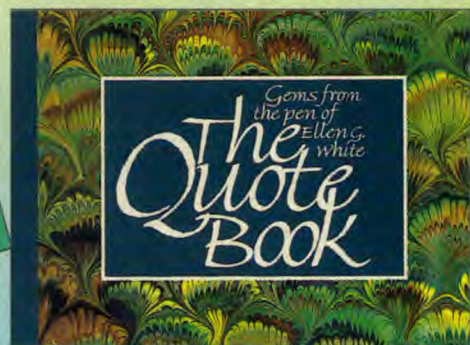
WHEN GOD PROVIDES



ADRIEL D. CHILSON

When God Provides

Here's a collection of fascinating stories from around the world of God's intervention. Several happened to Adventist pioneers. Others are contemporary examples of God's intervention in the lives of His followers. Some are thrilling accounts of rescue, while others tell of God's protection over lost property and endangered lives. Each provides strong assurance that God is still in control. By Adriel D. Chilson. Paper, 142 pages. **US\$8.95**, Cdn\$13.00.



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The ADVENTIST CHURCH

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ADVENTIST WOMEN SHARING THEIR LIVES

WOMEN *of Spirit* Spring 1995



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**RISK-
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How Mother Made
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**I NEVER EXPECTED TO BE
DIVORCED**



“At last, a magazine
who I am as a

It's time for a magazine that understands what makes Seventh-day Adventist women special. Don't get a big head or anything, but your lifestyle *does* makes you exceptional. So does your faith. When it comes to what makes you tick, most women's magazines don't have a clue. But *Women of Spirit* understands the higher goals that you've set for your relationships, your family, your work, and your spiritual experience.

The other day a woman said to us, "I'm so bombarded by the world, I need special encouragement and help to remain true to my Lord." Who hasn't felt that way? *Women of Spirit* will be a place where you can find strength. It will be a reminder that you are not alone. It will reach across the distances that separate you from other Adventist women and create a joyful sense of community.

“Wow, it looks like we have a lot

Thousands of you have written to say what you want in this magazine. You want to talk about how to live at your best and deal with real-life problems. For example:



How can you eat to feel better and more energetic? What are the pros and cons of home schooling? Should you worry if your 40-year-old husband buys a corvette? Why are more couples saying they don't want children? Where are single SDA men? How can you blend families after remarriage? What was Ellen White like as a woman? What are some fun family activities for Sabbath? Why do some people seem to age more gracefully than others? What paying jobs can you do at home while raising the kids? Can singles put their sexual drive in neutral? How do you respond when your teen says she doesn't want to go to church?

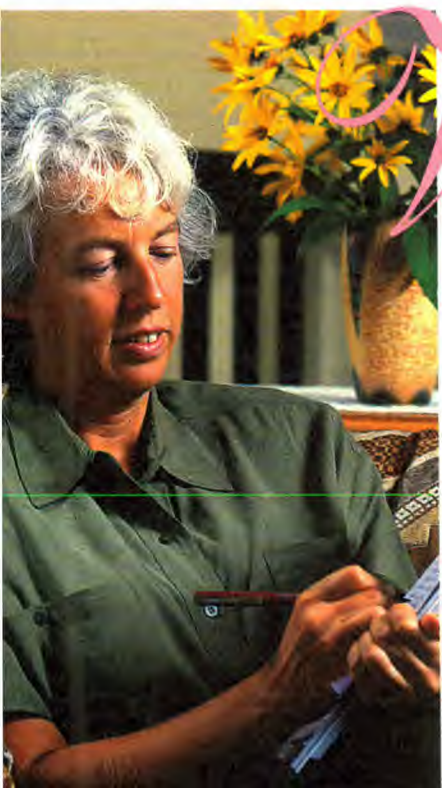
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Magazine that understands Adventist woman.”

ooks like we
o talk about!”



‘You’re interested in what I have to say?’



We have a lot of fun when we get together in a group of Adventist women—talking, laughing, swapping recipes, and sharing stories.

Women of Spirit will capture the buoyant interaction of being among good friends. Every issue will provide opportunities for you to pitch in with your thoughts and your experiences. We want your letters. Your photos. In fact, we want to hear from you right now.

☛ Tell us about a blessing that has come your way. (50-75 words)

☛ Share a Friday night recipe and tell us why it’s special.

☛ Tell us about a parenting experience that was touching, funny, or insightful. (50-60 words)

Fax us at (301) 790-9734, AT&T E-mail (A1112R), or write: *Women of Spirit*, 55 West Oak Ridge Drive, Hagerstown, MD 21740. We’ll include as many of your responses as we can.

If you want to write on a subject in depth, that’s great. Drop us a line and tell us what’s on your mind. You can also get a copy of our writer’s guidelines just by asking.

“Imagine! A church magazine that makes me smile!”



A woman from Lewiston, Idaho, asked us to make the magazine cheerful. “I need encouragement. I need happiness and humor,” she wrote. Well, so do we. We’re putting together a magazine that is positive, encouraging, and—dare we say it—sometimes funny.

Here’s the kind of stories you’ll find: “**How to Party for the Lord,**” an upbeat look at friendship evangelism. Expect an amusing article on the reflections of a newlywed, and a heartwarming feature, “**High-mileage Husbands,**” in which women tell what qualities kept their marriages together for 40 years or more.

WOMEN of Spirit

is targeted to Adventist women and from the first issue will feature real people from a diversity of ethnic and cultural backgrounds. It will be interactive, providing a place for Adventist women to exchange ideas, share concerns, and discuss solutions to problems. Our vision is that *Women of Spirit* will help build a joyful sense of community among women in the church and affirm their place of service in the body of Christ.

■ Penny Estes Wheeler, EDITOR



“I’ve been writing books and articles for Adventists since my college days. I edited *Guide* magazine, then as a book editor for the *Review and Herald*, I found I had a knack for helping other writers develop best-sellers, such as *Gifted Hands*, the *Christmas in My Heart* series, and most recently, *How to Help Your Child Really Love Jesus* . . .

“Outside of work I enjoy reading, walking, and travel. But I have to admit that my one passion is my children. I also love to grow great, wild masses of old-fashioned flowers such as cosmos, zinnias, lavender, and lamb’s ears . . .

“My vision for *Women of Spirit* is that ‘regular people’ will pick it up and recognize it as a letter from family and friends.”

■ Heide Ford, ASSISTANT EDITOR

“Launching this magazine is an adventure, and I’ve always



loved adventure, whether it’s rollerblading and motorcycling, or exploring new cultures. When I was 17, I jumped at the chance to go to Okinawa as a missionary . . .

“I’m a nurse and a counselor. My husband is a pastor, and I published a magazine for Adventist ministers’ wives in Florida . . .

“I think one of the greatest needs of Adventist women is a deep assurance that God is personally interested in each of us—in our every joy and pain—and to share this wonderful picture of God with our family, friends, and coworkers.”