

LESSONS FROM THE SUPER BOWL

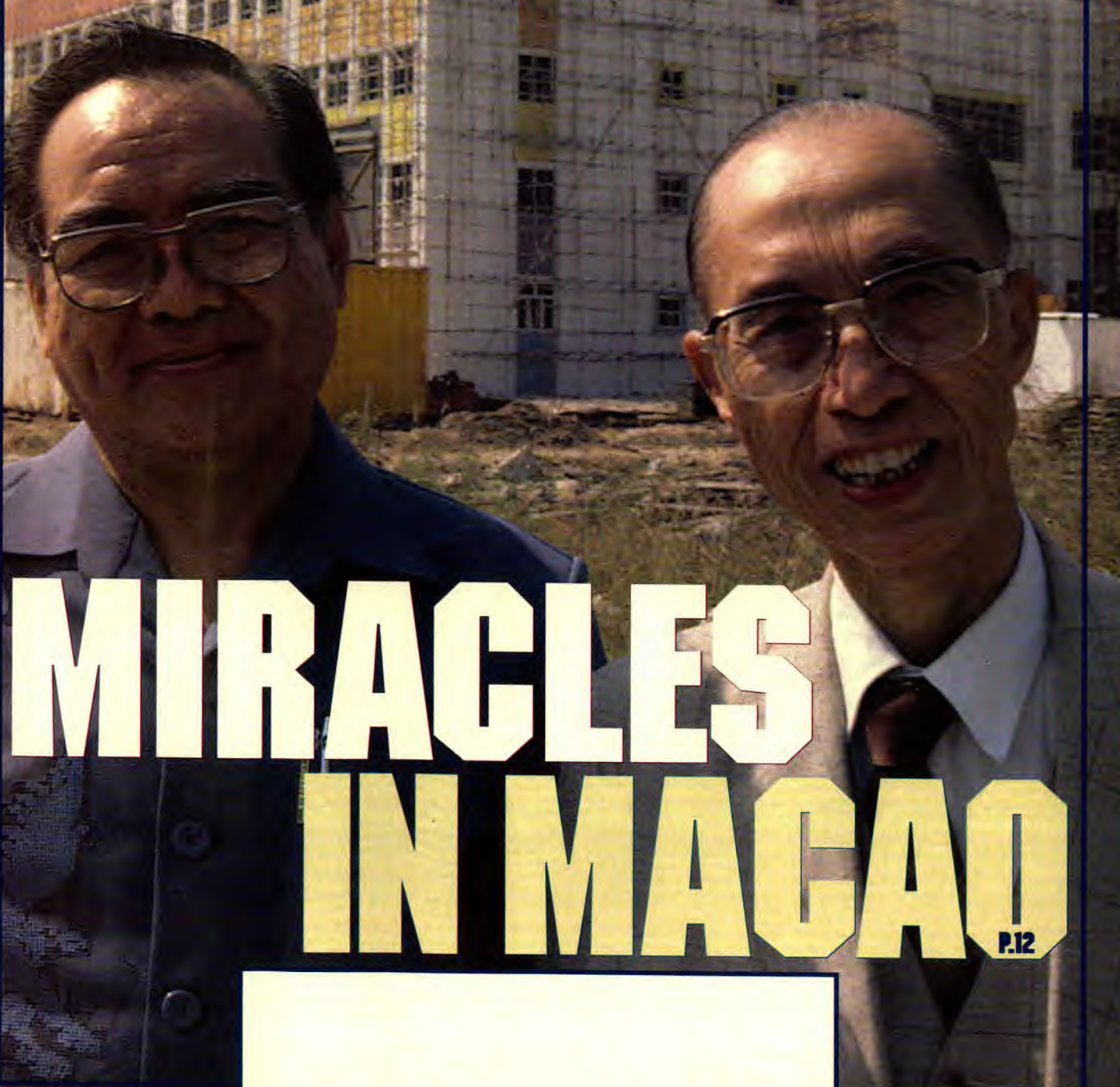
•

SOMEONE IS PRAYING FOR YOU

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JANUARY 18, 1996



MIRACLES IN MACAO

P.12

How to Depict Jesus

I am glad that we had representation at the Million Man March in Washington, D.C. (see Newsbreak, Nov. 16), and I appreciate the work of those pastors and laypeople who were involved. However, I question the necessity of a special edition of *Steps to Christ* depicting Jesus as an African-American. Jesus was not African-American, White, Brown, Yellow, etc. He was a Jew. Why can't we accept Him for what He was, and His gift of salvation, regardless of race?

If this isn't possible, then please send me a special copy of that dear book with Jesus depicted as a middle-aged White woman! Pretty silly request, isn't it?

Linda Waltman
Bella Vista, California

Fellowship Over Food

What Roseann Bowen ("Potluck Friends," Nov. 23) relates is so true. People are looking more for fellowship than spotless homes. As a kid I remember Mother telling us before church one Sabbath, "We're not inviting anyone over today. I don't have anything fixed." And then *she* invited 13 people for lunch!

One of our most remembered meals is when Pastor Steve Cromwell and his wife invited us over for Sabbath dinner after we moved to Anchorage—and they had moved into their house the day before. We sat amid piles of boxes and enjoyed the fellowship. May more people be willing to share the fellowship of their homes.

Lee Davidson
74532,772

Getting It—Or Beginning To

Stand-up applause for Rae Patterson's article "Redefining Mission" (Nov. 9). I took off right after graduating from academy, a big part of the reason being that "you guys just don't get it, do you!" More and more, though, it seems as if you're beginning to become enlightened as to the needs of our society; the inclusion of women's energy is a sign.

A big thanks to my mom (she never gives up) for continuing to send me informational literature.

Name Withheld

No Ed Sullivan Here

It was a thrill to our congregation to see your feature on the Forest Lake (Florida) church and our pastor, Terry Pooler ("Where Hope Is Born," Nov. 16).

One important fact was omitted. Divine worship is a happy time, but not because the congregation is entertained by an Ed Sullivan-type show or because our pastor appeals to itching ears. Elder Pooler deals with the issues of contemporary life and

Impact

So what's the new *Review* all about?

- Introducing readers to Jesus Christ as Saviour, Lord, and coming King.
- Helping them live as His disciples in these last days.
- Proclaiming the message and mission of the Seventh-day Adventist Church.
- Fostering appreciation for people of all backgrounds.
- Providing opportunities for reader interaction.

More than news. More than information.

Changed lives! Impact! That's the new *Review*.

Look for the new *Review* April 4.

calls sin by its right name. Worship always concludes with encouragement and hope, not guilt.

William A. Iles
Longwood, Florida

Improving Nature?

"Genetic Engineering—Playing With the Image of God?" (Nov. 16) states: "Genetic engineering presents astonishing new possibilities, including the transfer of genes across biological boundaries."

We as Seventh-day Adventists pride ourselves with the argument that God made and sanctified the Sabbath, and only God can change it. Is not the same true regarding these "biological boundaries"?

God set them in place (Gen. 1); therefore only God Himself can cross them.

We may try to cross them, may even benefit humanity by so doing, but does that make it right? God already destroyed the world once because of the base crime of crossing these biological boundaries (*Spiritual Gifts*, vol. 3, p. 64). Are we again going contrary to God? Hasn't the past taught us anything?

Who do we think we are, presenting the idea that mere humans can improve life forms by this science? We cannot improve what God has said was "very good." The world marred by sin is in a bad state, and any "improving" we might be doing is in all likelihood simply returning nature to the way God created it in the first place—very good.

Peter Hitchens
Goldendale, Washington

Revolutionary Idea

I am deeply impressed with Roy Adams' article on the support of our musicians ("How Should We Support Our Musicians?" Nov. 30). As a pastor who has ministered to small congregations that woefully lack musicians, I have struggled with our people as to what to do.

One letter stands above the whole bunch Adams selected for publication. The writer speaks of music being given to the priesthood and thereby providing for the priests' needs. The implication is that professional musicians should be paid from church funds—even the tithe—for their ministry. This revolutionary idea appears to be on target. Music has the power to thwart whole vast armies, as Jehoshaphat learned. What could our church become if we had an arsenal of professional musicians dedicated to God's cause or evangelizing the lost, not for show or entertainment? What would we see happen if we considered musicians' God-given talents as ministry on par with the preaching of the Word and paid them from the church coffers?

Let us pursue this idea, retain our aspiring musicians, and tell them they have a place in our movement of destiny.

Kevin James, Pastor
Hattiesburg, Mississippi

ADVENTIST REVIEW

JANUARY 18, 1996

DEPARTMENTS

- 2 Letters
- 6 Newsbreak
- 17 Children's Corner
- 23 Reflections

EDITORIALS

- 4 Society's Inces-
sant Message
- 5 Taking the
Offense

NEXT WEEK

"What Christians Should Know About Depression"

Everyone has days they're "down." But they'll snap out of it on their own, right? Well, maybe.

ARTICLES

LIFESTYLE

8 Someone Is Praying for You

Prayer is a tonic; it's a healing power that doesn't remove us from the realities of a cruel world, but certainly helps us cope with them.

by Jeris Bragan

HERITAGE

10 The Amazing Life of L. R. Conradi

One of the church's most visible and outspoken administrators of the early twentieth century still resists attempts to categorize him.

by Brian E. Strayer

COVER STORY

12 Miracles in Macao

For decades the church in this tiny country was in decline. But now it's rising. Why?

by Myron Widmer

DEVOTIONAL

15 "If My People"

What wonderful things does God have in store for His people? There's only one way to find out.

by Joe Engelkemier

DEVOTIONAL

20 God Must Like a Good Challenge

He not only puts up with us; He blesses us far more than we deserve.

by Steve Pawluk

WORLD REPORT

21 Reviewing the Past and Planning for the Future

Certain times of the year lend themselves to individual and corporate reflection.

by Maurice Verfaillie



8 Person to Person



10 He was only human

Cover photo by
Myron Widmer

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 Stephen Chavez
Assistant Editor Kit Watts
Editorial Assistant Ella Rydzewski
Administrative Secretary Chitra Barnabas
Editorial Secretaries Mary Maxson,
 Jean Sequeira
Art Director Bill Kirstein
Designer Jason Diggs
Design Assistant Gert W. Busch
Ad Sales Melynie Tooley
Subscriber Services Steve Hanson

Director, Periodical Sales
 Ginger Church

Consulting Editors: Robert S. Folkenberg,
 Matthew Bediak, Phil Follett, Robert J.
 Kloosterhuis, A. C. McClure, Jan Paulsen, Leo
 Ranzolin, R. F. Rawson, Calvin B. Rook, G. Ralph
 Thompson
Special Contributors: Bryan Ball, M. E.
 Cherian, P. D. Chun, L. T. Daniel, Ulrich Frikart,
 Israel Leito, Roy H. Nagel, L. D. Raelly, Bertil
 Wiklander, Ted N. C. Wilson
African-Indian Ocean Editions Editor,
 Japheth Agboka
Inter-American Edition Editor, Mario
 Collins
South American Editions Editor, R. S.
 Lessa, Portuguese editor, Werner Mayr, Spanish

To Writers: We welcome unsolicited manuscripts. Manuscripts must include address, telephone number, and Social Security number, where available. Notification of 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\$38.97 for 40 issues. US\$50.97 for 52 issues. Add \$10.20 postage for addresses outside North America. **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\$2.50. 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 © 1996 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.

Internet: A11111AREAT@attmail.com;
 CompuServe network: 74617,15; Prodigy network: VRUN298

Texts credited to NEB are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission. Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, 1984, International Bible Society. Used by permission of Zondervan Bible Publishers. 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.

PRINTED IN THE U.S.A.

Vol. 173, No. 3.



Society's Incessant Message

I'd say that just about now all those credit card bills are piling up for the spending splurge at Christmas. Right? Well, you're not alone; consumer debt just reached an all-time high in the United States—\$1 trillion. We'd rather charge than pay cash.

Why not? It's easy. At least two "preapproved" credit card applications arrive in my mail every week. And of course people think they need one for every occasion, from gas purchases to airline tickets to grocery shopping. Today at lunch someone said his wife has 45 credit cards! I guess my four cards pale in comparison.

But the heart of the matter is not the number of credit cards, but the management of money. Good management, that is. The woman with 45 cards actually pays them off every month, escaping without a penny of interest.

That's good management by choice. It's keeping one's desires for things in harmony with one's resources—or said a more familiar way, it's living within one's means. That's what Paul seems to be saying to the Hebrews when he wrote, "Keep your life free from love of money, and be content with what you have; for he has said, 'I will never fail you nor forsake you'" (Heb. 13:5, RSV).

Paul's fatherly words to young Timothy sound almost the same: "There is great gain in godliness with contentment; for we brought nothing into the world, and we cannot take anything out of the world; but if we have food and clothing, with these we shall be content" (1 Tim. 6:6-8, RSV).

Paul's counsel moves the stakes beyond even the issue of good management of resources. He prods us to be content with what we have, so that our desires for things do not rule our lives.

He's speaking to both rich and poor. Even rich people—who may be living within their means—can be discontent with what they have, and want even more. And for those of us who are the poorer ones, our desires may entice us into incapacitating debt.

Easy Credit, Easy Debt

That's where credit cards come back into the picture. They're abundant. They're convenient. But they're a quick

*Society incessantly
pounds away, saying
that for us to be content,
we must have more
things—even if we have
to borrow to get them.*

way to live beyond our means in fulfilling our desires now (we just don't want to wait!), to amass debt that rules our lives for months and years to come. Besides all that, paying 18 percent interest is horrible!

Now, I agree that certain things require the financial leveraging that a loan provides—a house, for instance. A loan helps us buy something that we need with a manageable amount monthly. But to buy a house beyond one's basic needs and beyond what one can really afford is an invitation for disaster.

That's true for all family purchases. Such unfrugal spending and indebtedness pinches what's left for other family needs,

contributes to friction between marriage partners, and limits our ability to give to our church and mission. And besides all that, it just doesn't make much sense!

But many Adventists do it every day. Somehow culture has coddled many into believing that they need to "keep up" with the proverbial Joneses, or that they simply deserve a new car, or expensive ties or dresses, or high-priced meals at restaurants, or costly vacations. Or that they have to buy an abundance of toys and gifts for their children and friends for Christmas.

It's time for reeducation—of our children, family, and friends; a time for a return to the "old-fashioned" and biblical values of simplicity and contentment.

I see too many persons struggling to keep up with what they believe others expect of them. Many are mothers and fathers who are spending so much of their energies working that their lives have become rat races. Their families, their family worship times, their church involvement and witness, and their marriages are suffering greatly.

Yes, those Christmas gift bills are now coming due, on top of all the other bills. But a fresh year has just begun, a time for new beginnings, new practices, radical changes.

Could this be the moment to rethink the value of simplicity, of contentment, of good management of time and funds? A year to reject culture's incessant pounding that says to be content, we must treat ourselves to more, or to the best or newest, even if it means living beyond our values and means?

Absolutely!

The sooner the better.

This is the year.

MYRON WIDMER



Taking the Offense

A few months ago I was present at a Sabbath service when one of the participants—a member of an ethnic minority—got up to speak. He prefaced his remarks by saying he was offended by the picture of Jesus that hung from the lectern. He maintained that the rendition made Jesus look “too White.”

Recently someone wrote to the *Adventist Review* claiming to be offended by a photograph of a boy and a dog that appeared on one of the covers of the magazine. The reason? Dogs are unclean animals (they don’t have split hooves and they don’t chew cud—of course, neither do boys).

It seems that the national pastime—both in and out of the church—is being offended by something.

Lord knows, there’s plenty in our society that offends. But the question is What good does it do to whine about it?

Is There a Better Way?

More important than simply being “offended” is doing something constructive about solving an “offensive” situation—once we decide that the situation truly needs a remedy. After all, in the grand scheme of eternity, how much difference does it make whether a dog, a cat, or a cantaloupe appears on the cover of the *Review*?

I know some people who are ready to mount a *jihad* when a smoker sits next to them in a restaurant or on a city bus. On and on they go about how their rights as a nonsmoker are being violated, how their health is put at risk by the secondhand smoke.

But are these same people “outraged” enough to get involved in community programs designed to help people quit smoking? Do they care enough to become personally involved with peo-

ple who have “tried everything” to escape the tobacco trap and support them in their struggle as they try to “stay quit” for “one more day”? Do they carry chewing gum with them on the bus to offer to their seatmates as an alternative to smoking?

Most major cities in North America have problems related to youth gangs. Newspaper and television accounts of their brutality are truly offensive—as well as horrifying and frightening.

But how many congregations are doing anything—anything!—to offer alternatives that might be the beginning of a solution? How many have entered into a dialogue with community leaders and law enforcement officials to do something creative about the problem? How many have explored the option of opening the school gymnasium for an evening of recreation? How many have volunteered to tutor underprivileged youth and help them escape the endless cycle of violence and poverty?

Some people quite openly express outrage over the perceived lack of aggressive outreach strategies to bring new members into the church. But how many have more than a casual interest in the spiritual needs of their neighbors, friends, and fellow workers? How many are involved in personal outreach on an individual level? How many participate in deliberate activities to *retain* the members they have?

Asking the Tough Questions

Like everyone, I often find myself surrounded by situations that I find offensive. That’s when I have to ask myself two questions: first, is this situation truly offensive—that is, will I still find it offensive next year (or next week)? And second, what can I do that

will make a difference?

To this last question I’m faced with two realities: First is that I have little or no influence beyond a certain level. I can call the White House or write a letter to the editor, but my voice may or may not be very significant.

The second reality is that whatever my influence, it will be magnified exponentially to the extent that I’m involved in solving the problem on a person-to-person level.

With this second reality in mind, it’s important to evaluate Christ’s ministry in terms of His impact on His society. The powers that shaped His society were as corrupt as ours, yet He spent almost His entire public life in mostly low-key, person-to-person ministry activities.

Jesus’ ministry was successful primarily because He spent His time *serving* people rather than trying to rectify all of society’s problems. Ellen White wrote, “Christ’s method alone will give true success in reaching the people. The Saviour mingled with men [and women] as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow me’” (*The Ministry of Healing*, p. 143).

It doesn’t take a rocket scientist to know that our society is awash with offensive people and situations. The question still remains: besides making a public statement—“I’m offended”—what are we going to do about them?

To those who find themselves easily offended, I offer this little piece of advice: get over it! And get busy!

STEPHEN CHAVEZ

SDA Theologians Meet With Non-Adventist Sabbathkeepers

In December Adventist theologian Samuele Bacchiocchi got to share the Adventist perspective of the Sabbath with 400 non-Adventist Sabbathkeepers in an unusual conference on the Sabbath. Many of the participants are former members of the Worldwide Church of God, which recently dropped many of its foundational beliefs, including the Seventh-day Sabbath and tithing. Dr. Bacchiocchi was a principal speaker at the conference, giving five lectures. He sent us this report.

Some 400 church administrators, professors, pastors, and lay members representing 17 different Sabbathkeeping denominations and organizations attended the second "Jubilee 95, Friends of the Sabbath Convention," held in San Antonio, Texas, December 23-25. The first convention of its kind was held at Dana Point, California, on May 28, 29.

The three-day convention was organized by Friends of the Sabbath, a group of Christians that left the Worldwide Church of God (WCG) in 1995 when their pastor general (president), Joseph Tkach, Sr., introduced doctrinal changes to bring the church more in line with the Protestant mainstream.

The changes included dropping the Sabbath, observance of the annual feasts, and the distinction between clean and unclean meats. The WCG has declared the practices to be part of the old covenant and no longer obligatory for its members. As a result, nearly 50,000 members and 500 pastors have left the denomination.

The Friends of the Sabbath organization was formed, not to start a new church, but to foster a deeper understanding and experience of the Sabbath at a time when this belief has come under fire. The organizers invited scholars and leaders of different Sabbathkeeping denominations to present papers on various theological, historical, and practical aspects of the Sabbath and annual feasts.

Sabbathkeeping churches and organizations represented included the United Church of God, the Global Church of God, the Church of God Seventh-day, the Church of God International, the Friends of the Brethren, the Philadelphian Church of God, the Association for Christian Development, the Bible Sabbath Association, and the Seventh-day Adventist Church.

Our church was represented by George Reid, director of the Biblical Research Institute based at the General Conference, and me. Reid brought greetings and encouragement from the General Conference, and I delivered five lectures, four on the Sabbath and one on the spring festivals of ancient Israel.

By Samuele Bacchiocchi, professor of theology and church history at Andrews University, Berrien Springs, Michigan.

The interest, reception, and response of the participants was wonderful. They attended the meetings, which ran from 8:00 a.m. to 8:00 p.m., with just an hour break for lunch. The reason for such keen interest was that for many of the participants the Sabbath has become a testing truth, in some cases splitting homes down the middle, with one spouse wishing to remain faithful to the Sabbath and the other wanting to abandon it.

A man told me: "After observing the Sabbath for the past 30 years, I would never have imagined that I would fly across the country and pay a \$40 registration fee to attend a convention to learn more about the Sabbath. But after all the questions that have been raised against the Sabbath, I need to know more about it."

Sometimes it takes a crisis to lead people to seek a fuller understanding of their beliefs. The current crisis that has split the Worldwide Church of God, causing 50,000 members (nearly half the members) to leave the church because they wish to retain their commitment to the principle and practice of Sabbathkeeping, provides an unprecedented opportunity for Seventh-day Adventists to welcome those who are seeking for a new church. Many of them are dropping in on Sabbath morning to check us out.

WORLD CHURCH

Prison Outreach: Priority One in Cayman Islands.

Members in the Cayman Islands have made prison evangelism a major priority,

reports Jeff K. Thompson, Cayman Islands Mission president.

Under the ministry of Herbert Nugent, a member in Grand Cayman, 24 inmates were baptized in the



Through the efforts of Herbert Nugent (kneeling, second from left) and other church members, prison inmates (behind) accepted Jesus Christ.

Northward Prison in the past three months. This represents 14 percent of the prison population, Thompson says.

To New Positions. David Syme, associate director for communication and devel-



David Syme

opment for the General Conference Office of Global Mission, was recently appointed vice president for communication and corporate development for the Adventist Development and Relief Agency International.

Han Sang Woo, former director of the Korea Seventh-day Adventist Language Institutes, was recently elected Korean Union Conference president. Han replaces Shim Tae Sup.

NORTH AMERICA

AU Students Give Warmth to the Needy. Thirty students from Andrews University in Berrien Springs, Michigan, gave the gift of warmth during the holiday season when they distributed coats and blankets to needy families in Benton Harbor on December 9.

With a per capita income of \$6,000, Benton Harbor is one of the poorest cities in Michigan, says Jack Stenger, AU public information officer.

The students collected 200 coats and 100 blankets from donors. Nearly all the garments were given away.

Media Center Ownership Transferred to NAD

With the dawning of a new year, a new era in the history of Adventist media ministry also began when the General Conference Executive Committee voted to transfer ownership of the Adventist Media Center in Simi Valley, California, to the North American Division on January 3.

NAD president Alfred C. McClure hopes the transfer will bring the center and its five ministries closer to local Adventist congregations. "We want to see the church's media ministry play an essential role in North America's strategic planning not only at the division level but at the union, conference, and local church levels," McClure says.

"The NET '95 satellite evangelistic series has demonstrated that media is an effective tool in evangelism for a local congregation," he says.

To implement the transfer, the GC Committee also voted to give NAD the 1996 media center budget appropriation of \$3,530,000, and voted to reduce the percentage of tithe income the division remits to the GC from 11.35 to 10.72 percent, to cover the center's appropriation for 1997 and on. The change also means that the center's constituents will elect a new board of trustees.

"This project made Christianity real to us. We tend to focus only on our classes and our lives," says Adam Heck, one of the student coordinators. "It reminded us of people who are not as fortunate as we are."

Roseville, Sacramento Adventists Start TV Ministry. Adventist members of the Roseville Adventist Church in Roseville, California, and the Central Adventist Church in Sacramento recently started a UHF television ministry on channel 27.

The Abundant Life Broadcasting ministry operates 24 hours daily, providing Adventist pro-

gramming from 3ABN. The 1,000-kilowatts station currently has a potential audience of up to 100,000 viewers, says Gordon Fox, board chair.

In the near future ALB will place its antenna on a 300-foot tower of a Christian radio station, thereby increasing its potential witness to more than 1 million viewers. Organizers also hope to enter the region's cable market. The ministry is a cooperative effort of the

Adventist churches in Roseville and Sacramento.

GC Chaplain Heads National Chaplaincy Association.

Richard O. Stenbakken, director of Adventist



Richard Stenbakken

Chaplaincy Ministries, based at the General Conference, has become the first Adventist to head the

National Conference on Ministry to the Armed Forces. Stenbakken was elected president-elect for 1996 and president for 1997.

Representing 238 religious groups in North America, NCMAF works to support the constitutional guarantee of the free exercise of religion in the military, Stenbakken says.

Rocky Mountain Member Opens Legislative Session. Ryan Whitehead, a member of the Rocky Mountain Conference, has become the first young person to open the Colorado House of Representatives with prayer. Ryan was given special recognition by the speaker of the house, reports Janya Mekelburg, Rocky Mountain Conference spokesperson.

CHURCH CALENDAR

Jan.	18-27	A Vacation From Noise youth initiative
Jan.	27	Health Ministries emphasis
Feb.	3	Bible Evangelism emphasis
Feb.	10	Christian Home and Marriage emphasis
Feb.	17	Youth Temperance Day

Someone Is Praying for You

For a
despondent
prisoner,
encouragement
comes
packaged in
a misspelled
word.

Dear Jares

To day Peter and Esther
ran in a race. Esther
ran in a five mile race
and Peter ran in a hafe
mile race. Peter came in
first in the haf mile and
Esther kame in sexent in
the five mile race. Latley
I have ben ben baby siting
for the nabers. How are
you doing? I am good.
On thirsdays we go
swiming in school. I'll
cape you in my prays.

Your friend Rachel

The judge bangs his gavel and orders my release.

Freedom!

After 15 years of unjust imprisonment, prison gates open wide for me on Friday, May 22, 1992. Then come 20 months, two days, and 21 hours of glorious time with my wife, family, friends, church.

I feel like I've been born again.

What comes next isn't so glorious.

It's like dying again!

Prosecutors organize another trial. The result is another conviction.

Another 99-year prison term.

Outside the courtroom jurors laugh and joke with one another, relieved that the trial and their weeklong sequestering are over. Inside, prosecutors smile and shake hands with one another.

I turn to look at my wife, Edie, before they take me away. For months to come the tears and horror-stricken expression on her face will haunt my restless days and nights.

Time passes. I wander through it in a dazed fog. Optimism wilts. Faith stumbles on wounded legs.

Letters pour into my cell from around the world. First a trickle. Then a deluge. Promises of funds to pay lawyers for appeal. Prayer for Edie and me. Thousands of prayers.

Prayer?

Prayer!

I want to feel grateful. Instead, I feel numb.

The melody of an old hymn plays in the back of my mind. I can't remember the words.

Come to think of it, I can't remember names or much of anything else from one day to the next. I even forget that I don't remember!

Stress?

Depression?

A letter comes from 12-year-old Rachel Antisdell. How long has this child been writing to me? Four years? Five?

I can't recall.

Rachel has a special sweetness. In spite of blindness in one eye and deteriorating sight in another, she's a spunky, cheerful girl.

I open the envelope. Inside is a drawing. I'm not sure what it is, but it's covered with

happy puppies, teddy bears, rainbows.

Her letter is written with painstaking care. I can see her struggling to write each letter as she tells me about a race her brother and sister ran at school. Peter came in first, she brags. No complaints that she can't run the race herself.

But I'm seized, captivated by one misspelled word on the last line: "I'll *cape* you in my prayers."

I think she meant to use the word "keep."

But she wrote *cape*—a warm cloak that surrounds a person, protecting one against the bitter cold, wind, and rain.

What a profoundly wonderful way to describe intercessory prayer!

The hymn's haunting melody plays again in my mind as I reflect on Rachel's words. Now I remember and hear the words. It's like a choir of angels singing within my soul:

Someone is praying for you . . .

When you feel you're all alone

And your heart will break in two,

Remember, someone is praying for you.

Comfort frequently comes in small packages when we walk through life's bitter storms. But—like God's covering grace—it's always sufficient when we know we're *caped* in prayer by those who care.



Jeris Bragan writes from a prison in Tennessee.



The Amazing Life of L. R. Conradi

Pioneer preacher and administrator steadfastly looked forward, rarely back.

BY BRIAN E. STRAYER

Hindsight, they say, is always 20/20. That's often true, but not always. Some historical figures are so dynamic yet ultimately complex that even historians have a hard time characterizing them and their influence.

This is certainly true of Louis Richard Conradi, known in Adventist books by his initials, L. R. Conradi.

Signs Along the Way

Conradi was born in Karlsruhe, Germany, March 10, 1856. His father was a railroad laborer and his mother a Roman Catholic named Ulrika. From his earliest years, Conradi's mother urged him to be a priest. But by the age of 6 Louis longed to be a missionary.

For 10 years Conradi studied Latin, Greek, and French in a Roman Catholic school; then he became a cooper's apprentice, making wooden tubs. But harsh treatment where he worked, combined with his father's death, led the teenage Conradi to leave Germany for what he believed would be a better life in the United States.

Arriving in New York, Conradi soon found jobs making barrels for breweries.

His training as a cooper served him well as he held several positions from New York to Illinois. He also toured the southern United States, picking cotton and harvesting sugarcane.

Providence led Conradi to Afton,

Ellen White described

Conradi as a man who

"opened doors for the angels."

Iowa, where the course of his life was altered dramatically. He boarded with an Adventist family named Burton. As he helped clear land for a local Methodist farmer, the loving witness of the Adventist family led Conradi to embrace the Seventh-day Adventist faith in 1878.

Disowned by his mother, Conradi forged a new life at Battle Creek College. He completed a four-year degree in just 18 months, while support-

ing himself as a typesetter.

After completing school, Conradi served the German and Russian immigrants throughout the Midwest as a pastor. He was ordained to the gospel ministry in 1882. That same year he wed Elizabeth Wakeham, a former Baptist.

An Opportunity Seeker

In 1886 the General Conference asked Conradi to work in Europe. He set up his headquarters in Switzerland, but he traveled throughout Germany and Russia. While he was in Russia, he and Gerhard Perk were accused of spreading "Jewish heresy," and for 40 days they endured the rigors of a Crimean prison. Miraculously released, Conradi went on to preach in Russia and Holland.

In 1888 Conradi returned to the United States to attend the General Conference session in Minneapolis, Minnesota. Before going back to Germany, he began a German language training school in Milwaukee, Wisconsin.

Back in Germany in 1889, Conradi, who slept only four hours a night, established the Hamburg Mission, complete with church and printing press. By 1891 he was the director of the Adventist work in Germany and Russia, and he had also opened Hungary, Romania, Yugoslavia, Bulgaria, Poland, and the Baltic states to Adventist literature evangelism. In 1901 Conradi, although a United States citizen, seemed a logical choice to be the first director of the General European Conference.

Ellen White described Conradi as a man who "opened doors for the angels." And truly, his accomplishments were phenomenal—even by today's standards. Before 1886 there were only about 200 Adventists in all of Europe. But in the 10 years between 1886-1896 Conradi oversaw the process of evangelism in which there were 1,000 baptisms in Germany alone! He was also instrumental in establishing a sanitarium and a seminary in Friedensau.

In the three decades after he became

head of the work in Europe, Conradi crossed the Atlantic 70 times; strengthened (or founded) mission stations in Egypt (1901), British East Africa (1904), Ethiopia (1909), and South America (1914); and spurred tremendous growth of European Adventism (from 224 in 1886 to more than 80,000 by 1926). Conradi traveled fourth class (to save funds), yet he preached to 63 different language groups, and baptized new believers in the Nile and Jordan rivers and in the Black, Baltic, and Mediterranean seas.

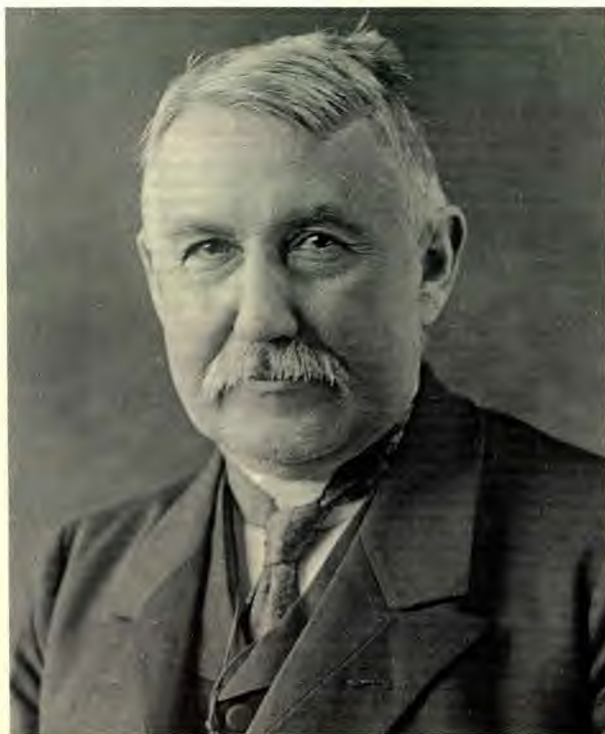
Taking a Stand

The buildup toward World War I threatened Adventists in Germany and ultimately undermined Conradi's achievements. Some 2,000 German Adventists faced prison or death sentences for refusing to bear arms, or to work on Sabbath. The German War Ministry had begun executing members of the Church of the Nazarene for taking a similar stand.

Conradi, cut off from General Conference counsel, petitioned the War Ministry to exempt Adventists from similar treatment, but Kaiser Wilhelm II stated unequivocally, "No pardon for Adventists."

Informed in 1915 that some believers were choosing death over bearing arms, Ellen White told her son Willie, "I do not think they ought to do that." In March Conradi and other German leaders wrote to the commanding general of the Seventh Army, stating that all Adventist inductees would indeed bear arms and do Sabbath duties.

Most members complied with their leaders' request to do their "duty to the Fatherland" and pray for the German government. But a minority of members, calling themselves the Reform Movement, refused and attacked their leaders for breaking with the traditional position of noncombatancy.



L. R. Conradi

Later in 1915 General Conference leadership informed Conradi that they disapproved of his decision. Stating that he had been guilty of poor judgment, they dissolved the newly formed European Division in 1918. Other German church leaders apologized for their wartime decisions; Conradi maintained he had only adapted to circumstances to preserve church unity. He was removed as president in 1922, but still served as a general field secretary of the General Conference for the next 10 years.

Unmistakably Human

L. R. Conradi remains something of a mystery. In spite of his decades of visionary and self-sacrificing service to the Adventist Church, in 1932 he voluntarily surrendered his ministerial credentials, negotiated a financial settlement with the church, and accepted credentials as a minister in the Seventh Day Baptist Church prior to his death in 1939.

Despite Conradi's tremendous contributions, and his reputation as the

"Father of German Adventism," he often demonstrated an ambitious, dictatorial manner that created problems in many of the fields in which he labored. Coworkers reported that he was feared but not loved.

After the 1888 General Conference session, many suspected that Conradi had rejected the message of righteousness by faith presented by A. T. Jones and E. J. Waggoner. His books and articles indicated views that opposed traditional positions on the heavenly sanctuary and the investigative judgment. And he was criticized for his blatant nationalism and his apparent desire to make German Adventism rival that of the church in America.

In 1906 L. R. Conradi, speaking of A. T. Jones, said, "Better an open rupture than a false truce." And in 1931, growing deaf and increasingly bitter at being removed from office, Conradi declared, "I must go my way [although] I do not want to go."

There's no doubt that Conradi was a powerful influence in the Adventist Church in North and South America as well as in many parts of Europe. But his legacy will continue to be debated as scholars balance the impact of his overall influence against the decisions and public positions he assumed near the end of his career.

One thing is certain: he left his mark on the Adventist Church. And, as for all of us, it remains for "the Lord, the righteous judge," to award Louis R. Conradi accordingly on the day of "his appearing."



Brian E. Strayer is a professor of history at Andrews University in Berrien Springs, Michigan.

Miracles in Macao

When an Adventist school grows from 15 to 600 in four years, something unusual is in the air!

BY MYRON WIDMER

MACAO—When Adventist membership in this “Las Vegas of the Orient” slowly dwindled from about 80 to just four in 1989, the church’s witness in this tiny country was in jeopardy. A few more years and it would be extinct.

But God had other plans.

That’s when the miracles began to

happen. And they’re still happening.

Early this morning I took the hydrofoil shuttle from Hong Kong and headed west, crossing the muddy delta of China’s great Pearl River. Within an hour I arrived at the port of Macao, a small, six-square-mile country that was carved out of the southern coast of China by Portugal in the late 1500s.

This is where gambling has become an economic powerhouse. It’s where the Jesuits completed a cathedral in 1602 and centered their work for the Orient. It’s where pioneer Robert Morrison—the first to translate the Bible into Chinese—is buried.

Macao also is where Adventist literature came more than 100 years ago, resulting in a handful of converts and a church by 1920. But from a high of nearly 80 members in the 1960s, everything began to go downhill for the church when China’s tumultuous Cultural Revolution spilled over the border in 1967. Upheaval was inevitable—



Building a huge Adventist school in a non-Christian country has its challenges, but Macao Sam Yuk School principal Handel Luke (left) and school chaplain and pastor Sammy Lee have seen God’s hand so often opening doors that they know the new school will be a great witness for the gospel in this gambling mecca of the Orient.

because of the common border with China and because 95 percent of Macao’s half-million residents are Chinese—even though they carry Portuguese passports. The Adventists left the island, our school closed, and our churches barely stayed open.

But when the turmoil ended, dreaming began. Adventist leaders outside of Macao began to wonder what could reopen Adventist work in Macao. They knew that the people there needed to be reached for Christ, and that a strong foundation in Macao would become a great resource—and an acceptable avenue—for outreach to China after Macao, like Hong Kong in 1997, returns to China’s ownership in 1999.

A decision was reached: reopen a school. Leaders immediately began searching for suitable land and found a 3,000-square-foot plot within their price range. But it was too small for a middle school. So they passed it up and kept looking.

That’s when the string of miracles began. The government, coming to grips with its inability to provide schooling for 20 percent of its population, created a law to encourage *anyone*—including religious bodies—to open schools. They would even provide the land. Free!

With high hopes, an application from the church went in. It was promptly



The Macao Adventist school currently offers middle-grade education to 600 students—and they turned away 400 who applied because of the lack of space now. But when the new school complex now under construction opens this year, the school will offer both K-12 grade education and vocational training for up to 2,000 students. “We have a higher purpose than just running a school,” says principal Luke. “Our school is solely for soul-saving.”

turned down. Hopes dropped. But then Handel Luke, president of our Hong Kong Adventist College and a Chinese, was asked to become principal. He had been born and reared in Macao and still carried a Portuguese passport. Most of his professional life, however, had been outside Macao.

Soon another application for an Adventist school was sent in, this time with Luke's signature. Approval was almost immediate, but by then the waiting list was so long for land—a valuable commodity in such a small country—that hope was a scarce commodity. So Luke went to see the governor, explaining his dream of opening a first-rate Adventist-run school from kindergarten through high school, and a vocational training school too. Impressed, the governor granted land right away. His grant was not for 3,000 square feet, but 180,000 square feet!

Overjoyed, the church leaders drove



When China's Cultural Revolution in the late 1960s created upheavals in bordering Macao—a Portuguese territory, but ethnically 95 percent Chinese—our Adventist school closed and the church all but disappeared. With the reopening of an Adventist school, the first baptisms in nearly 30 years have occurred—24 students and two teachers. The students comprise the largest part of the school's religious choir (above, with Lee and the two newly baptized teachers).

parking lot. Back to the government Luke went and pleaded his case. And more land was given. Then because the school was off the main road, they needed a road. Again Luke placed the school's need before the government,

God is doing just that! One half of the US\$4 million project cost has been donated by Adventist member Chan Shun, a former Hong Kong businessman. All of his children attended the Hong Kong school at which Luke was principal. Others have donated \$1 million, and Dr. Luke is confident that God is going to provide the remainder.

Already the money has helped to build the greater part of what will be one of the finest Adventist K-12 school facilities in the Orient and probably the world. It is designed for 2,000 students (yes, Luke and his fellow leaders have big dreams). It contains 48 classrooms, plus a vocational training school and an evangelistic center. The government would not allow them to build a church on the land, so they're building a multi-purpose recreational center that will double as a youth center and a "church"—with a baptismal tank and all.

The youth center will be one of the recipients of this quarter's Thirteenth Sabbath Offering overflow. However, the youth center—at US\$1.2 million—will cost much more than the allotted portion that usually comes from the offering. Other donations must cover the remaining expenses.

As Handel Luke and I tour the new campus now under construction, he explains that the whole school will use the youth center. "We are not running an ordinary school here. If we were, it would be meaningless. We might as well let the government do it," he explains in



Portuguese Macao, the gambling mecca of the Orient, is tucked into the southern coast of China and just across the bay from Hong Kong. The new Adventist school is being built on one of Macao's two larger islands (at the top of the photo) accessed via a long bridge. The new evangelistic center at the school is a recipient of a portion of this quarter's Thirteenth Sabbath Offering.

out to look it over. They discovered it was beachfront swampland! Building anything on it was out of the question, and reclaiming it with hauled-in dirt would cost US\$1 million—money that they certainly didn't have. Undaunted, they accepted the land, and Luke went back to the government and said, "We have no money; will you help us reclaim the land?"

After a time the answer came back: yes! A wonderful surprise. And so the government reclaimed the land. Free!

Then more land was needed for a

and again a yes answer came back—another answer to prayer, another miracle in a country with virtually no religious leanings.

Now the string of miracles was almost complete. They had free land, free reclamation, free parking space, and a free road! What more could they ask for?

Well, money.

You see, they didn't have a penny. But they reasoned that if God had opened the doors so far, they should trust Him to provide the money. And



The author visits at the burial place of the great pioneer missionary Robert Morrison, who went to China in 1807 for the London Missionary Society. He served for 25 years as a translator for the East India Company and created the first Chinese-English dictionary and the first Bible in Chinese. He died in 1834.

English with his strong Chinese accent. "We have a higher purpose. Our school is solely for soul-saving."

Indeed it is. For while all the negotiations have been going on for a new school building, the church didn't want to wait to begin their evangelism, so four years ago they opened a middle school downtown in the church's tiny quarters. They began with 15 students. The next year they opened with 56 students, then 250, and this year with 600—and they turned down 400 applicants! They're out of room. Space is so tight that they must run morning and afternoon sections, using the church and four rented storefront rooms across the street. That's why the new school complex is sorely needed.

I can see the need with my own eyes. For my visit they have invited the students to attend a special convocation at the busy, dusty, windy construction site. All 600 have come, dressed smartly in their regular school uniforms. As I listen to them sing and stand before them to speak, I begin to wonder why so many have chosen to attend this school.

So as Luke and I weave through the maze of wires, wet cement, and other construction work after the convocation, I begin to probe why so many students—about 99 percent non-Christian—choose to attend a Christian school, and specifically an Adventist school.

Must the students take religion classes? I ask.

"Absolutely," replies Luke. "Three periods a week."

Do you have Weeks of Prayer?

"Certainly. We also have worship every morning, and baptismal classes for the students, and we offer Sabbath school and church on the weekends."

Are the students Christian?

"No, most of them have no religion at all."

Then why do they come here?

"Because we're a good school! And because there aren't enough schools for all the youth. Many are rejects from other schools."

And they don't mind all the Bible classes?

"No, no, no, for the Chinese are very free. They come because they know that Christians are good people and that our education is good. Our school is actually famous. Its name, Macao Sam Yuk School, in Chinese means the three-fold education Adventists offer: mental, physical, and spiritual. It's the same name used by almost all of our schools in the Orient."

Pastor Sammy Lee, a missionary from Indonesia, joins us and begins talking about Bible studies and baptisms. Already he has baptized 26 persons associated with the school—24 students and two teachers. Most of the teachers are Adventist, but because all classes are taught in Chinese, the number of available Chinese-speaking Adventist teachers is few—particularly in certain specialties.

Lee believes these baptisms—the first in nearly 30 years in Macao—are just the firstfruits of the Holy Spirit's movings here. He and Luke envision a full-fledged church operating at the new school. One that has the best choirs and

the best preachers to attract students and the thousands of people living in the high-rise apartments nearby the new school site.

Luke even would like to hold meetings on Sunday mornings, and open up the school's cafeteria for wonderful vegetarian fare. "The school and youth center are for soul-saving," Luke reiterates. "That's why we're here. And when Macao returns to China's ownership, we'll have a strong foothold here and be a ready resource to help spread the gospel throughout the rest of China."

Yes, miracles—big ones and small ones—still happen in God's work to help it move forward in new areas. Pray for this new venture, and remember it when you give your Thirteenth Sabbath Offering.

After a visit to Robert Morrison's



The new school is a mammoth structure housing 48 classrooms for K-12 grades, a vocational training school, a youth center (evangelistic center and "church" showing above), and apartments for teachers. A string of miracles opened the doors for such a soul-saving mission school in a country where the vast majority of the residents have no religion at all.

grave, I'm headed back to the speedy hydrofoil and on to Manila to visit the thrilling movement among Adventist young people called the 1000 Missionary Movement, another Thirteenth Sabbath Offering recipient. Join me for the visit in our February 8 issue.



Myron Widmer is an associate editor of the *Adventist Review* on a three-week itinerary through the Orient and Micronesia.



Third in a five-part series on revival

“If My People”

Exploring the formula for revival

At the dedication of the temple that bears his name, Solomon pleaded for Heaven’s blessings upon the Hebrew people. “Lord God of Israel,” he began, “there is no God in heaven or on earth like You, who keeps Your covenant and mercy with Your servants who walk before You with all their hearts” (2 Chron. 6:14).*

Solomon sensed that his subjects would not always walk before God with “all their hearts.” He talked to God about the possible results: defeat before their enemies, no rain, famine, and pestilence. “When Your people fall into sin, and then repent, and pray,” Solomon pleaded, “please hear their prayers and deliver them” (verses 21-42, paraphrased).

BY JOE ENGELKEMIER



"When I shut up heaven and there is no rain," God replied, "or command the locusts to devour the land, or send pestilence among My people, if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land" (2 Chron. 7:13, 14).

Note the four conditions for help:

- Humbling ourselves
- Praying
- Seeking God's face
- Turning from wicked ways

This remedy never fails! God's promises are as dependable as the coming of dawn and dusk (Jer. 33:20, 21). If the Hebrew leaders and people had sought God, He would have blessed them superabundantly. But usually they didn't. After the death of Solomon and the division of the kingdom, the 10 tribes had 20 rulers altogether. All were evil. Some, such as Ahab and Jezebel, were extremely wicked. In 723 B.C. the 10 tribes of the northern kingdom were carried into captivity by the Assyrians and disappeared from history.

Judah, the southern kingdom, also had 20 rulers. The first of these was Solomon's son Rehoboam. "And he did evil, because he did not prepare his heart to seek the Lord" (2 Chron. 12:14). As "he forsook the law of the Lord," he took all Judah with him (verse 1). With but few exceptions, his successors followed his example, until, in 586 B.C., Nebuchadnezzar destroyed Jerusalem and carried most of the inhabitants into captivity.

Remarkable Exceptions

Those rulers and leaders, however, who did humble themselves and seek the Lord were marvelously helped.

When Asa, Rehoboam's grandson, became king, he sought to reverse the downward trend caused by his grandfather. He did what was good and right, and "removed the altars of the foreign gods and the high places, and broke down the sacred pillars and cut down the wooden images. He commanded Judah to seek the Lord God of their fathers, and to observe the law and the commandment" (2 Chron. 14:3, 4).

Ethiopia invaded Judah with "a million men and three hundred chariots" during Asa's reign (verse 9). The king didn't depend on his own skill or on his troops.

Instead, he "cried out to the Lord his God" (verse 11). God answered him, and "struck the Ethiopians before Asa and Judah" (verse 12). Every invader was repulsed or destroyed (verses 13, 14).

Jehoshaphat was the next king. Though he made mistakes, he continued the reforms begun by his father Asa, and sent teachers to instruct his people out of "the Book of the Law of the Lord" (2 Chron. 17:9).

During his reign the crisis described in 2 Chronicles 20 arose. Three armies—the Ammonites, Moabites, and Edomites—were on their way to attack Jerusalem. "Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah" (verse 3). "All

*Jehoshaphat put a
choir, of all things, at
the head of the troops.*

Judah, with their little ones, their wives, and their children" came to Jerusalem (verse 13).

They humbled themselves as Jehoshaphat prayed aloud for the entire nation, citing God's promise from 2 Chronicles 7:13, 14. "If disaster comes upon us," he pleaded, "such as the sword, judgment, pestilence, or famine, we will . . . cry out to You in our affliction, and You will hear and save" (2 Chron. 20:9). Jehoshaphat concluded his prayer with these words: "We have no power against this great multitude that is coming against us, nor do we know what to do, but our eyes are upon You" (verse 12).

God replied through the prophet Jahaziel. "Go meet them, but you won't need to fight. God will take care of the invaders" (verses 15-17, paraphrased). The next morning Jehoshaphat prepared to march. Before leaving Jerusalem he strode to the front of his army and proclaimed, "Believe in the Lord your God, and you shall be established; believe His prophets, and you shall prosper" (verse 20).

Jehoshaphat put a choir, of all things, at the head of his troops, and they went to war singing praises to God. When they reached

a spot where they could look down upon the approaching enemies, they found the Ammonites and Moabites fighting the troops of Edom! Then the Moabites and Ammonites turned on each other, and totally destroyed themselves. "No one . . . escaped" (verse 24). Jehoshaphat and his troops spent three days gathering the spoils (verse 25). As they returned to Jerusalem they filled the air with praise (verse 28).

Preparing the Way for Revival

Note what preceded the above petitions. With both Asa and Jehoshaphat, reforms had taken place before the emergency arose. Sins had been purged out, and idols destroyed.

Does this suggest a pattern for us?

More than 100 years ago Ellen White wrote, "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are so unprepared to receive it.

"Our heavenly Father is more willing to give His Holy Spirit . . . than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer" (*Selected Messages*, book 1, p. 121).

The preceding appeal, made in 1887, has been repeatedly cited in the *Review*, in sermons, and in books. It begins an 8-page message that is similar to the call for revival found in Joel 2. Additional ideas include:

■ Seeking God for revival is an *individual* work—a work in which each person searches their heart and puts away sin (*ibid.*, p. 122).

■ "We have far more to fear from within than from without. "Because of unbelief and sin, the professed advocates of truth are often the greatest obstacle to its advancement (*ibid.*).

■ Every church member should live such a godly life that others will ask, "What makes these people so different?" (*ibid.*, p. 124).

■ There is nothing Satan fears so much as the possibility that the people of God will remove every barrier so that God can

give His Spirit in full measure (*ibid.*).

■ "When the way is prepared for the Spirit of God, the blessing will come." Satan can no more stop the latter rain than he can hold back literal rain showers (*ibid.*).

Humbling Ourselves

Through Global Mission the Seventh-day Adventist Church seeks to establish 2,000 new congregations by the year 2000. If we could receive latter rain blessings, the results would far exceed that goal. God's message in 2 Chronicles 7:13, 14 mandates that we seek Him humbly. We must never forget what God told His people through Zechariah: "'Not by might nor by power, but by My Spirit,' says the Lord of hosts" (Zech. 4:6).

"I am the vine, you are the branches," Christ said to the disciples. "He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing" (John 15:5).

We need to study Christ's vine-branch

illustration in its full context in John 14-16. Here's a one-sentence summary of these chapters: "For success in any mission the first lesson we need to learn is that of dependence upon God."


Consider this also: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one. But, though professing to be converted, we carry around with us a bundle of self that we regard as altogether too precious to be given up" (*Testimonies*, vol. 9, p. 189).

We all contend with self. The carnal nature can tempt even the most godly leader and believer. For that problem, there is only one solution—beholding Christ (2 Cor. 3:18). To overcome self and self-promotion, we must study His example, meditate on His unselfishness, and reflect His humility.

That focus on Christ reproduces His loveliness in our lives. We become more

kind, more courteous, more tender. We no longer contend with one another. Into such congregations God can safely bring a hundred times as many converts. They will then be loved, nurtured, and disciplined.

At the start of every new day I want to think and pray about some incident in the life of Christ. It's by viewing His matchless attractions that I can become more like Him.

Will you join a similar seeking? 

Part 4, Jan. 25

* Unless otherwise noted, Bible texts in this article are taken from The New King James Version.



Joe Engelkemier is a freelance writer who lives in Berrien Springs, Michigan.



The Great Goat Roundup

BY D. REID MCCRARY

Do you have any "goaty" friends? We do. They are people who like to raise goats. Our friends are a family of three—Mom, Dad, and daughter Heather. We call them the Blooms. They could tell many stories about their goats, but I will settle for one—their adventure with us on "The Great Goat Roundup."

A family advertised that they had some goats to give away because they didn't have enough food to feed them for the winter. The Blooms had some other "goaty" friends who were willing to take the poor creatures. They asked if all of us would help round up the goats. It sounded like fun, so we joined them.

It was winter, with snow everywhere and freezing temperatures. Getting out of the car, we walked a half mile on some railroad tracks to get to the goat pens. The roundup had already begun when we arrived.


They weren't small goat kids but half-wild animals, some with sharp horns. Someone handed each of us a rope with a goat at the end. Some of us even had two ropes, and that meant two goats!

Because we had no time to plan or think of what we should do, the goats took control. They had minds of their own. They caused us to skid and bounce

down the railroad tracks. Then they led us up the mountainside, to the left, then the right, then back down the mountain.

Those who started out with two goats wound up with one or none. If you had a good grip on the rope to begin with, you might still have your goat at the end, but then you might not. If your goat thought it couldn't get away, it might just lie down on the snow. Then you would have to pull or push it like a sled.

We did manage to get several of the goats to the cars. What a surprise awaited us! The new owners were real "goat people" and could pick up a goat in their arms and lay it in the trunk of their car and quickly put the lid down. Since the trunk was dark, the goat would just relax and lie there chewing its cud. Then they would pick up another goat, open the trunk fast, stuff the goat in, and close the trunk again. They put six goats in one large trunk.

I often think of that roundup when I think of Jesus wanting to come back to take us to heaven. He wants to take us to a better place—just as we wanted to do with those goats. But sometimes we make it hard by running off in many different directions when we should just let Jesus lead us. 

The All New Vita-Mix® Total Nutrition Center Makes Juice 5 Times Faster Than Other Juicers—And 400% More Nutritious



Only the TNC makes "total juice" which includes the cholesterol-lowering fiber and 400% more vitamins than any other juicer!

What is "total juice?" It's made by pureeing whole fruits and vegetables (except for the bitter parts and certain seeds) to the consistency of pudding. This fiber-rich, vitamin-rich puree is then treated just like ordinary juice concentrate and diluted with ice or water to a delicious juice consistency.

Only the Vita-Mix TNC's 37,000 RPM speed, superior power, and superior blade technology can reduce fruit and vegetable fiber (cellulose) to a smooth consistency.

Other juicers separate the juice from the pulp. The leftover pulp and fiber are fed to the garbage disposal—along with most of the vitamins. The U.S. Dept. of Agriculture Handbook No. 8 says that a whole orange contains 3 times more vitamin C than juice alone. A whole lemon has 4 times more vitamin C than the juice in a lemon.

By using the whole fruit, the Total Nutrition Center's "total juice" gives you up to 400% more vitamins—plus the disease-lowering fiber missing in extracted juice.

Consuming the juice *and the fiber* produces nutritional synergy...much like the vowels and consonants in the alphabet combine to produce thousands of different words. If you only remove the least used vowel, "U", from our alphabet, you eliminate over 2900 words from the English vocabulary.

The word "juice" wouldn't even exist! How could you communicate effectively

without the words—you, our, human, under, up, use, busy, summer, etc.

In the same manner, how can you expect your body to manufacture the various nutritional/chemical compounds required to optimize human health—if your juicer is removing vital nutrients from your fruits and vegetables?

Even more important than the nutritional value of juice is the convenience of the juicer! Any juicer that requires over 20 minutes a day to use will almost never get used! Unless you make and drink juice on a frequent and regular basis, there is virtually no health benefit to you or your family.

Not only is the Vita-Mix TNC 5 times faster than other juicers, "total juice" will save you 69% on fresh produce.

For a FREE Vita-Mix Special Health Report call 1-800-848-2649 (1-800-VITAMIX) or write: Vita-Mix, Dept. ADV0196, 8615 Usher Road, Cleveland, OH 44138.

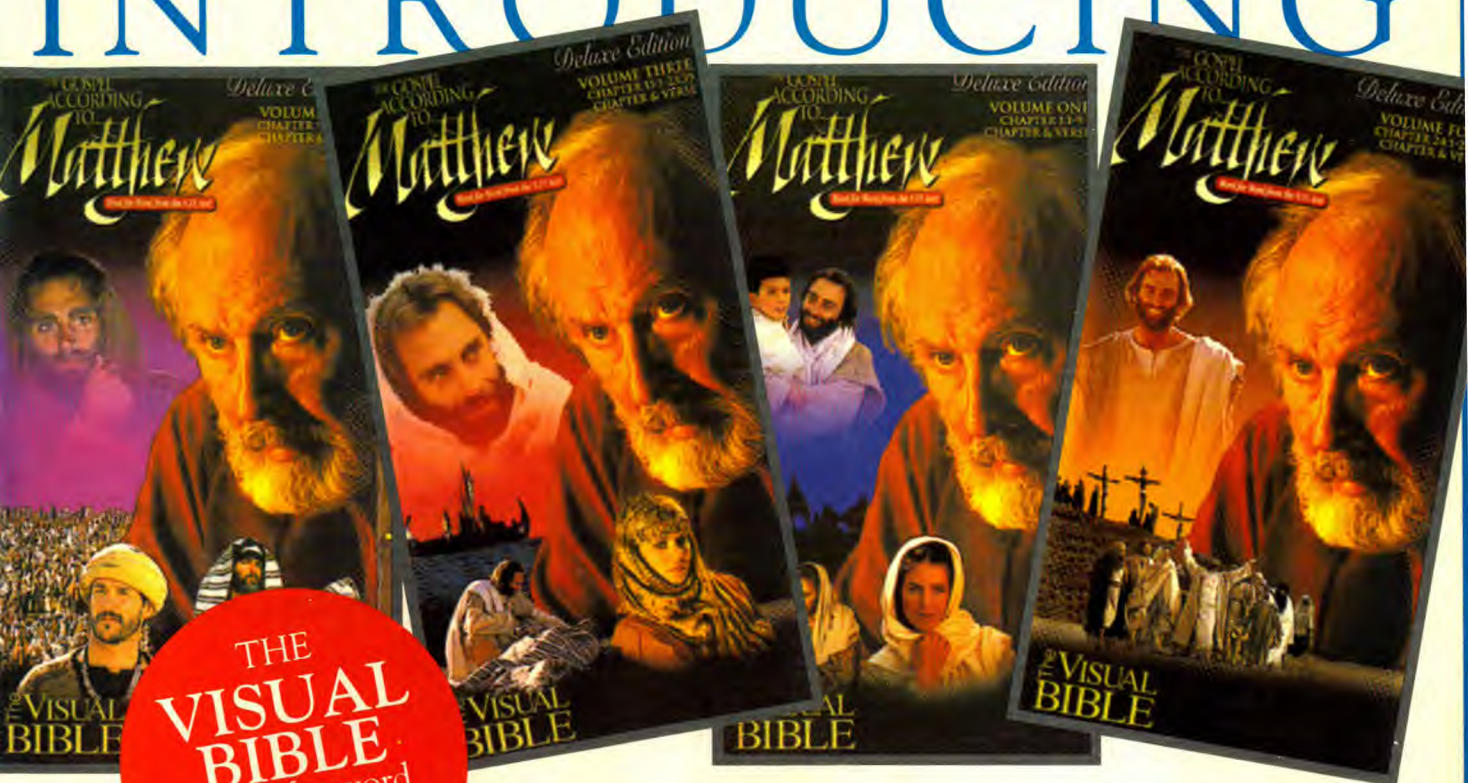
Chart shows time & money required to make a 1/2 gal. of orange-apple-pineapple-banana juice in four juicers.



JUICER	AMOUNT OF PRODUCE USED	COST OF JUICE (1/2 gallon)	TIME REQUIRED TO PREP & PROCESS PRODUCE	CLEANUP TIME	TOTAL TIME	8 OUNCE SERVING COST	AMOUNT OF PULP/SKIN WASTED	RESULTS WITH BANANA
A	7.5 lbs.	\$7.43	16.8 minutes	6.7 minutes	23.4 minutes	93¢	3 lbs. \$2.96	ejected like pulp
B	8.6 lbs.	\$8.51	21.2 minutes	7.5 minutes	28.7 minutes	\$1.06	4 lbs. \$3.97	clogged pulp basket
C	10.1 lbs.	\$9.99	14.2 minutes	5.7 minutes	19.9 minutes	\$1.25	5.5 lbs. \$5.48	ejected like pulp
TNC	3.1 lbs.	\$3.07	3.2 minutes	26 seconds	4 minutes	38¢	1.1 lbs. \$1.07	juice includes nutritious banana

Unless you are independently wealthy—you can't afford to make juice in a juice extractor. A half gallon of fresh extracted juice increases your grocery bill by \$6.92 a day (\$9.99 - 3.07 = \$6.92). That's \$2526 a year! Your conscience won't let you throw away hundreds of dollars worth of nutritious pulp every year. Vita-Mix Total Nutrition Center "total juice" is the fastest, most cost effective, nutritious juice you can make!

INTRODUCING



THE GOSPEL OF **MATTHEW** ON VIDEO

The first Bible
epic to bring the
trusted NIV
translation of
Matthew
word-for-word
to home video.

A WARM AND CARING JESUS
The elderly apostle Matthew recalls the remarkable events he lived through as a young man. As his story unfolds, you're swept through time, becoming intimately involved in the life and world of Jesus. This is a Jesus who is vital, real, passionately alive—who knows how to laugh, as well as weep. A Jesus who wraps profound truth and infinite love inside a humorous story, a warm hug, and an understanding glance. A Jesus for today.

MOVING DRAMA OF EVENTS
Witness the pilgrimage of the Wise Men from the East, the birth of Jesus, His miraculous ministry, the calling of Matthew, Peter walking on the water, and the events leading up to Jesus' crucifixion and resurrection.

The entire story of Jesus in four one-hour videos:

Volume 1 ♦ Matthew 1:1-9:1
Volume 2 ♦ Matthew 9:2-14:36
Volume 3 ♦ Matthew 15:1-23:39
Volume 4 ♦ Matthew 24:1-28:20

Four-volume set with slipcover, US\$99.95, Cdn\$134.95.

This product is distributed by Review and Herald® Publishing and is available at your Adventist Book Center. Call 1-800-765-6955.

Canadian prices do not include GST and may vary according to currency fluctuation.

God Must Like a Good Challenge

STEVE PAWLUK

We pay tithe, and so should you.” As a junior high student I was shocked and surprised that my mother would witness so directly to a businessman—a competitor—who wasn’t even a Christian. Her straightforward assertion came in answer to his question “Why is it that you have so much business and we can barely meet expenses?” It was the early 1970s, the economy was in a slump, contractors were struggling, and yet my parents’ business was thriving.

Years later I was married and we were paying bills of our own. The economy was tight again, and it was difficult to make ends meet. I still wrote my tithe check first, but I took the check to church only if there were sufficient funds left after paying all the other bills. At times the tithe checks piled up for a number of weeks before I put them into the offering plate. I rationalized that God understood our financial challenges, that He wouldn’t mind giving us what amounted to a no-interest short-term loan because He could see that we fully intended to pay tithe. Besides, we didn’t want our creditors to think of Seventh-day Adventists as deadbeats. It was a matter of witnessing. Our hearts were in the right place, we thought.

One evening while I was paying bills and grumbling about expenses exceeding income again, Carol wondered aloud whether we ought to expand our faith and give tithes and offerings first. We both had been raised in the Seventh-day Adventist Church and had heard more than one sermon daring us to take up the Lord’s challenge: “‘Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this,’ says the Lord Almighty, ‘and see if I will not throw open the floodgates of heaven

and pour out so much blessing that you will not have room enough for it’” (Mal. 3:10).*

The sermons often included another amazing text: “Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you” (Luke 6:38).

We agreed with the sermons, but we had allowed bills, fiscal responsibility, and daily

We agreed to be daring.

And God kept His

word with a twinkle in

His eye.

needs to sap our courage to trust God’s words. After long discussion, Carol and I agreed to be daring. We’d let the other bills pile up if necessary, but we would stop taking advantage of God. We would return a full 10 percent tithe to our local church each pay period. We even decided to give the 3 percent offering that was recommended at the time. We would put God on the spot and see what happened.

Have we become rich and famous because of the experiment that we began many years ago? No. But we have somehow been able to satisfy all our needs, keep our children in Seventh-day Adventist schools, and even afford a few “toys,” such as snowmobiles, music lessons, and flying lessons.

How does it work? I’m not sure. I think it is partly explained by God’s Sinai econ-

omy as set out in Deuteronomy 29:5: “During the forty years that I led you through the desert, your clothes did not wear out, nor did the sandals on your feet.” We drive older cars, but like Timex watches (they keep on ticking). We have snowmobiles that are a few years old, but they don’t seem to require the repairs that you might expect. Home repairs and appliance maintenance seem less frequent than should be expected.

Some of “how it works” is explained by God’s generosity economy (Luke 6:38). Since we began trusting God and giving tithes and offerings to His church first, and not according to our schedule or to social projects that we selected, we’ve received unexpected favors and unanticipated business opportunities. It seems that the windows of heaven have earthly branch offices in various business institutions as well as in the generosity of family members or friends.

The remainder of how it works can be explained only by God’s unearthly accounting procedures. We haven’t been able to identify how He does it, and I can’t work it out on my computer or budget sheet, but 80 cents with God as a financial partner goes further than a whole dollar does otherwise.

Will tithing and giving offerings guarantee financial success? No. Will it result in one’s ownership of the finest of possessions? Probably not. Will God’s unearthly accounting methods eliminate the need for self-responsibility? No again. But God *has* presented a dare. He has offered to reward our courage. He offers a tangible method of taking our faith for a test drive.

And our personal testimony is that He keeps His word with an apparent twinkle in His eye.

* Bible texts in this article are from the New International Version.



Steve Pawluk, Ed.D., is associate professor of education, Walla Walla College, College Place, Washington.

■ SWITZERLAND

Reviewing the Past and Planning for the Future

Western Europe has always played an important part in the history of Christianity," observed Carlos Puyol, secretary of the Euro-Africa Division at the recent year-end meetings held in Jongny-sur-Vevey, Switzerland. "It is still a battlefield between good and evil, and it still has an important part to play."

Puyol's comments came during a report to the 59 delegates who represented the territories of Western and Central Europe, Iran, Afghanistan, and parts of Africa and the Near East.

The meetings were the first for the entire Euro-Africa Division since the Utrecht General Conference session. Newly elected president Ulrich Frikart used the occasion to outline four goals the division planned to pursue during the next quinquennium: making the church's mission central to both members and administrators; identifying the "core" Adventist message and avoiding extremes to either the "left" or the "right"; validating the importance and influence of the pastoral ministry; and using administration to edify each member in the church. "God blesses neither institutions nor structures," Frikart said, "but men and women who place themselves at His service."

Reports from union administrators and directors reinforced the message of individual accountability. Vasco Cubenda, president of the Angola Union, recounted how he and five colleagues survived while being trapped in a city besieged during the war that devastated Huambo between 1993 and 1994. In addition to the extremely difficult living conditions, Cubenda found himself sepa-

rated from his family in Luanda, the capital of Angola. He indicated that he and many others still carry the physical and emotional scars of the warfare.

Although a fragile peace has been established, Angola remains a country divided. But hope is still alive, he reported, and this past September the Adventist Seminary reopened with an enrollment of about 40 students.

The division, union, and conference officers and delegates began working on implementing the priorities developed by surveys conducted throughout the worldwide Seventh-day Adventist

Church: Christian commitment and spiritual instruction, matters of Christian lifestyle, communication and public relations, youth and education, and leadership development.

The delegates also voted to fill administrative vacancies with the following individuals: José Figols, director of the Adventist Youth Department; Brad Thorp, director of the Institute of Mobile Evangelism; and Noëlle Vitry, coordinator of women's ministries.

The Euro-Africa Division had adopted a goal of baptizing 110,000 new members by the end of the 1990-1995 quinquennium. That goal was exceeded by 26 percent, or more than 139,000 new members. These figures testify to the vitality of the Adventist Church in these regions, and indicate the attainments yet to be realized until the Lord returns.

By Maurice Verfaillie, director of the Communication Department for the Euro-Africa Division.

In the Footsteps of . . .



"In the Footsteps of..." is a series of tours covering Church and Bible history. Join us in the exhilarating experience of retracing the footsteps of the heroes of our faith. These tours attempt to integrate history, leisure and spirituality.



.. **Abraham and Patriarchs.** Syria, Jordan and Israel, May 13, 1996. Martin Weber, Project Editor of Ministry, and Pastor Terje Bjerka.

.. **Jesus.** Israel, Nov. 11, 1996. Dr. William G. Johnsson, Editor of the Adventist Review, and Noelene M. Johnsson, Director of Children's Ministries N.A.D., and Pastor Terje Bjerka.

.. **Paul.** Greece, Sept. 30, 1996. Hans LaRondelle, Prof. Emeritus of Theology, and Pastor Terje Bjerka, Norway.

.. **Paul and John.** Turkey and Patmos April 15, 1996. Martin Weber, Project Editor of Ministry, and Pastor Terje Bjerka.

.. **Wesley and the Pilgrim Fathers.** Great Britain, July 8, 1996. Pastor Per deLange. Dr. PH, and wife Monica.

.. **the Adventist Pioneers.** USA, Oct. 6, 1996. James R. Nix, Vice Director E.G. White Estate and Pastor Ed Peterson.

Call your nearest Adventist travel agency and ask for our brochure.

- | | |
|--------------------|---|
| USA | Dottie Lucht, OH, Tel. (614) 427-2009
Ed Peterson, MD, Tel. (301) 431-3048
A Traveler's Choice, MI, Tel. (616) 473-3300
University Travel, CA, Tel. (909) 796-8344 |
| Canada | Bayview Travel Centre Ltd. Tel. (416) 223-3344 |
| Australia | Alfa Travel, Tel. (073) 8233999 |
| New Zealand | Alfa Travel, Tel. (09) 2622467 |
| Europe | Alfa Travel Inc. P.O. Box 12, 3301 Hokksund, Norway,
Tel.: +47 3270 0343, Fax: +47 3270 0344 |

The cholesterol-reducing meat replacer, tested at the University of Toronto and now reported in the New England Journal of Medicine!



Our 'Meats' Are So Real Some Vegetarians Won't Eat Them! SM

Since our introduction of **Heartline Meatless Meats** in 1987, vegetarians around the world have grown to love the look, taste, and texture of our animal-free meat replacement products.

Easy to use, **Heartline** cooks up in about 15 minutes to satisfy a wide range of dishes—and yet many of our customers eat right from the bag! It comes “pre-cooked” so no refrigeration is required!

Heartline is made from pure defatted soy flour, yet does not have the soy “after-taste” found in many meat replacers. It's so delicious and fun to eat—why, eating is believing!

Best of all, **Heartline** offers so much good nutrition!

- ✓ **Lowers Cholesterol!**
- ✓ **100% Vegetable Derived**
- ✓ **100% Natural**
- ✓ **Low in Fat**
- ✓ **Low in calories**
- ✓ **Higher in fiber**

Better Than TVP!

Check Your Local Distributor or Retailer

Heartline Meatless Meats have been available in health food stores throughout the U.S. and Canada. However, as a special introduction to the fine family of Lumen products, we have put together a new **Introductory Sampler** we know you will enjoy. For just \$19.95, we will send you five 8 oz. **Heartline** samples: **Beef Fillet, Ground Beef, Canadian Bacon, Pepperoni, and Chicken Fillet**. Each package makes about one pound of “meat.”

■ In addition we will send you two 12 oz. packages of our delicious **Heaven On Earth Milk Replacer**—enough to make one gallon of each: **Regular** and **new Carob Flavor**. ■ We'll also send you four 1.5 oz. samples of our incredible new vegetarian snack, **Stonewall's Jerquee**, along with our **Whole Earth Vegetarian Catalogue** with its “50 Reasons Why I'm A Vegetarian.” ■ It's a great value for \$19.95, and we'll even cover the shipping and handling! ■ **So call today!**



Lumen Foods
409 Scott St., Dept. AR-195
Lake Charles, LA 70601

Yes, please rush me your **Heartline Introductory Package**, priced at only **\$19.95**.

Visa/MC/AmEx _____ Personal Ck _____ M.O.

No. _____ Exp. date _____

Please ship to:

Name _____

Address _____

City _____ State _____ Zip _____

Phone Orders: (800) 256-2253 • Inquiries Welcome!

■ Canadian Orders, Please Add \$5.00 S/H. * Call for free brochure on results of cholesterol reducing tests conducted at the Univ. of Toronto.

WORLD REPORT



Global Mission Advance

A progress report from the Inter-American Division.

Before giving my report, I would like to thank the North American Division for the trained volunteers that were sent to our area recently when hurricanes devastated much of our territory. They have done a magnificent job!

I'm here this morning to show off not our achievements, but our wonderful people.

Dr. Pinocho is a physician in the North Mexican Union. He owns and operates a 30-bed hospital. At a conference session, when there was no budget to appoint a conference health director, Dr. Pinocho volunteered. So during the week he cares for his patients. And on weekends he travels all over his conference guiding the churches in health principles and leading in health work.

Alicia Esteres is a chemical engineer. She was working as head of the Economics Department with a team of engineers in the Columbian Petroleum Company. She decided to witness in her place of work. Thus far five other engineers have accepted the Adventist message and today worship with her and her husband in their local church.

Thomas Carlisle is the governor of Antigua and a Sabbath school teacher in his local church. He was to be knighted by Queen Elizabeth II, but there was a small problem. The ceremony was to take place on a Friday night. Carlisle let the queen know that because Friday night belongs to the Lord, he could not attend the ceremony.

He did not attend. The ceremony was changed, and today he is Sir Carlisle. His testimony is of such magnitude that whenever he has an audience with the queen, everybody knows that Sir Carlisle is a Seventh-day Adventist. So the Adventist message has reached the queen of England through our brother from Inter-America.

Jose Lucardo is a magistrate in Venezuela, a judge who wanted to participate in the church's Global Mission. He took it upon himself to sponsor a group of laypeople to work in an unentered area, start a congregation, and thus help establish an Adventist presence.

Our Jamaican lay evangelist Fitz Henry has won thousands of people to the gospel all over the world. But Fitz Henry is but one of many in Jamaica who volunteer their time to the Lord's service.

Dr. Corona, from north Mexico, led a team of laypeople in Viasordas, where there was no Adventist work. Today it has a congregation with a church building and all. They are presently working to establish the work in seven other unentered areas.

A young Maranatha volunteer in the Dominican Republic has helped us supply church buildings for the thousands of people, who are joining our church. When this brother saw the gratitude of the people tears came to his eyes, and he said, “I never knew our mission had such an impact.”

Elsio Senior is a builder who starts congregations. With his own money he builds church buildings and then moves on to start another one.

These are the people of Inter-America. The Lord is blessing the faithful service of His people.

This is excerpted from remarks made at the 1995 Annual Council by Israel Leito, president of the Inter-American Division, which includes Anguilla Antigua, and Barbuda, Aruba, Bahamas, Barbados, Belize, British Virgin Islands, Cayman Islands, Colombia, Costa Rica, Cuba, Dominica, Dominican Republic, El Salvador, French Guiana, Grenada, Guadeloupe, Guatemala, Guyana, Haiti, Honduras, Jamaica, Martinique, Mexico, Montserrat, Netherlands Antilles, Nicaragua, Panama, Puerto Rico, St. Kitts-Nevis, St. Lucia, St. Vincent and the Grenadines, Suriname, Trinidad and Tobago, Turks and Caicos Islands, United States Virgin Islands, and Venezuela.

Lessons From the Super Bowl

I don't like football. I don't understand football, and I have no desire ever to learn to understand it. It just doesn't appeal to me. I can think of more interesting things to do than watch a bunch of men get their nice clean clothes all dirty trying to catch and keep an awkwardly shaped ball.

But . . . a year ago on Super Bowl Sunday I found myself in front of the TV for part of the game. Not because I cared who was playing, but because I was in my sister-in-law's home and I wanted to sit with the rest of the family.

During the 30 or so minutes that I watched the game, I learned something. Not how to play football, or even how to enjoy watching football. I learned something that I hope will carry over into the game of life, especially in my home and church life.

The Flub

One player made an attempt to catch the ball. Then his foot slipped and he fell, losing the ball. Instead of his fellow teammates yelling at him, calling him names, telling him how stupid he was, and maybe kicking him off the team, one teammate came over and helped him to his feet. He patted him on the back and spoke words of encouragement. I couldn't hear what was said, but by the facial expressions, I imagined that he was saying, "Nice try—better luck next time."

Now, these are guys who would just as soon pile on top of one another in the mud as go out for ice cream. I'm not sure what I expected, but I didn't expect such an obvious display of comradeship. After all, the guy messed up. Possible points were lost. He let his team down. The least they could have done was ignore him. Maybe if no one acknowledged his fall, the fans wouldn't think the whole team was bad. H'mmm.

I got to thinking that the church is like a team. At least, it should be. How does the church team react when one of the players slips and falls, losing the ball? Do we yell? push the player back down in the mud? kick him/her off the team?

Or does one of us go to that player, offer a hand up, and say, "Nice try—better luck next time"?



*When a player
goofed up and
missed scoring, I
couldn't believe
how he was
treated.*

How about the family team? Does one of our children feel at times like the least valuable player? Does our spouse at times wish he/she could trade us to another team? Or do our family members show the kindness and encouragement to one another that the football player exhibited?

The Reaction

Instead of scolding, shaming, or ignoring the offender, we could say, "Oops, you goofed. But I'm here to help you up. Keep playing; you'll do fine." It feels good to say such words, and it feels good to hear them, too.

Wouldn't it be nice to hear words of encouragement next time we lose our temper at a board meeting, or when we don't get the last load of laundry put away until five minutes after sundown, or when we give in to that old caffeine craving we thought was conquered?

Instead of being called before the school principal to be told of our child's latest sins and being told that if we were good parents, our child wouldn't be acting this way, it is nice when someone says, "I notice you're having a hard time. Can I help?"

Peter puts it this way: "Finally, all of you, have unity of spirit, sympathy, love for one another, a tender heart, and a humble mind. Do not repay evil for evil or abuse for abuse; but, on the contrary, repay with a blessing" (1 Peter 3:8, 9, NRSV).

I learned something from the Super Bowl. Sometimes lessons come from the least likely places. This is one lesson I hope I don't forget. Maybe you'll think about it too.



Alice Ray is a grandmother who writes from Yakima, Washington.

BY ALICE RAY

An exciting new **VACATION BIBLE SCHOOL** series for 1996

Jesus' Kids in the Kitchen

An adventure in healthy living for kids!

Ages 2-12

Here's a unique VBS program that helps kids (ages 2-12) grow strong spiritually and physically. Each day exciting presentations motivate them to form healthful habits.

In the active learning centers they'll make fascinating discoveries about how their bodies work, create scrumptious, nutritious foods, learn 10 secrets to feeling great, and perform fun exercises. Bible stories show that Jesus loves them and wants to help them be healthy and happy.

The *Jesus' Kids in the Kitchen* Starter Kit has a sample of everything you'll need to plan, promote, follow up, and run your VBS.

Starter Kit

- ❖ planbook
- ❖ program guide
- ❖ Bible learning guides and activity booklets for beginner, kindergarten, primary, and junior
- ❖ wall poster (full-color, 20" x 28")
- ❖ kindergarten/primary and junior interactive posters (black-and-white, 16" x 20") and more.

US\$49.99

Review and Herald® Publishing

Visit your
Adventist Book Center
or call
1-800-765-6955