

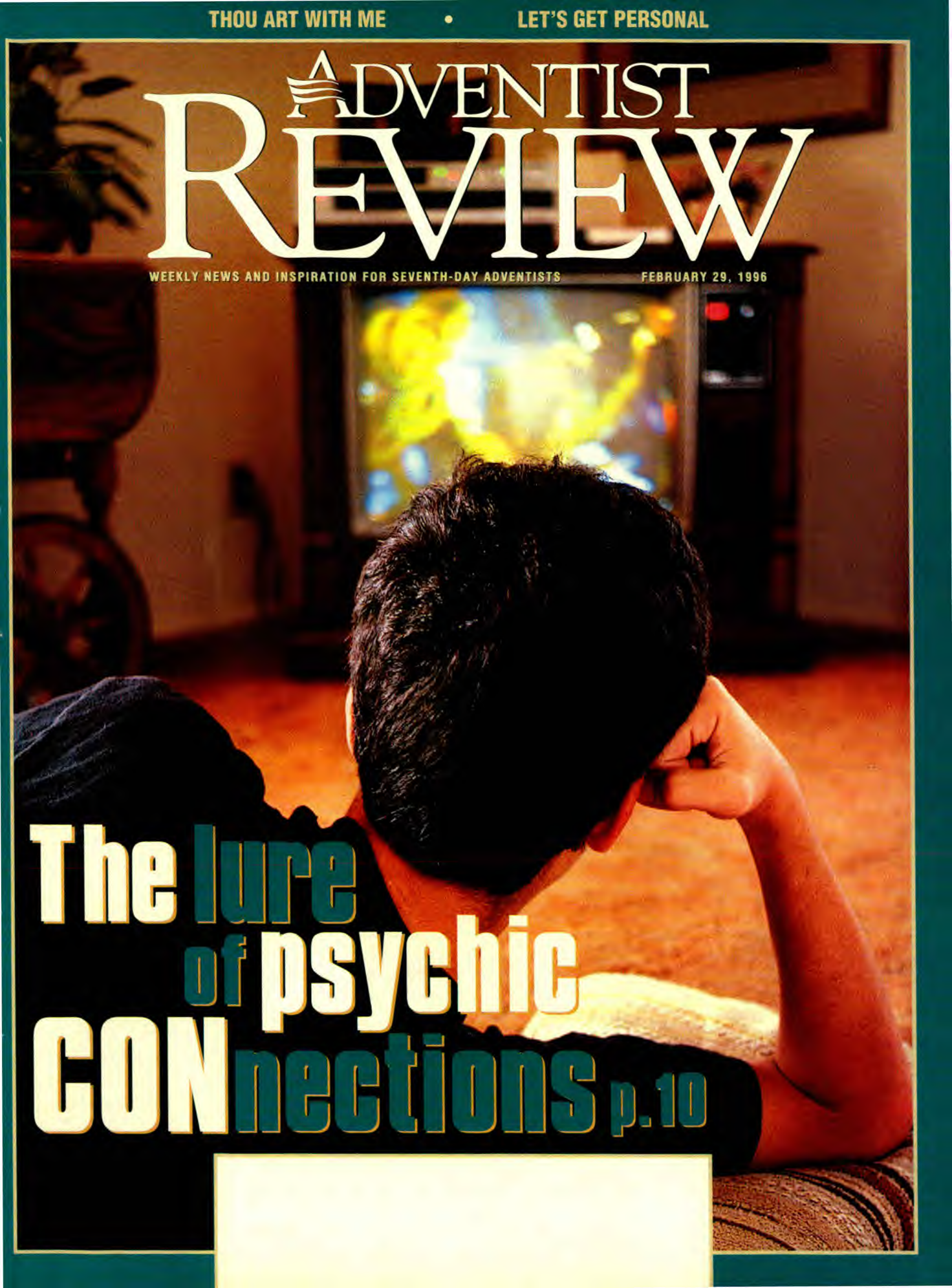
THOU ART WITH ME

• LET'S GET PERSONAL

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

FEBRUARY 29, 1996

A photograph of a person with dark hair, seen from behind, sitting on the floor and watching a television. The television screen shows a bright, abstract, colorful image. The room is dimly lit, with the primary light source being the TV. The person is wearing a dark-colored shirt.

**The lure
of psychic
CONNECTIONS p.10**

Winning Combination

David N. Marshall's "Something to Declare" (Dec. 28) was right on target. When Jesus said, "Feed my sheep," He intended that we give them a balanced diet. The testing truths and doctrines that identify us are essential, but more is needed.

When I entered the ministry, I could almost preach the 2300 days in my sleep. The trouble was that the congregation was also asleep. The message was logical, not spiritual. Even I was more convinced than converted. It is the unfathomable love of God that melts the heart and moves one to truly accept the wonderful doctrines we hold dear. The distinctive Adventist message will be made desirable when connected with the matchless love at Calvary. This combination, fired by the Holy Spirit, is truly the "power of God unto salvation."

*J. Parker Laurence
Mountain Home, Arkansas*

Not an Animal

While the Bible does indeed refer to Christ as a lamb ("The Perfect Birthplace," Dec. 21), I believe the sense is totally figurative and symbolic. Jesus was not an animal; He was a real human baby and deserved much better treatment than what He received—even without considering that He was also divine.

And I can't believe that God *planned* for human beings to abuse His Son. Humans choose to act the way they do. God's ability to record events long before they happen doesn't mean that He planned them that way.

*Don Perry
Centerville, Ohio*

Eating Your Greens

Thank you for "Plant Foods That Help Prevent Cancer" (Jan. 11). I am so pleased to see the "ideal diet given to our first parents in Eden" promoted by a faculty member of one of our major schools. I will be

using this article in our church's vegetarian nutrition seminar.

*Christine Rorabeck
Waukegan, Illinois*

Ida's Influence

Ida Thompson's students did more than memorize the Gospel of Mark ("Who Ever Heard of Educating Women?" Dec. 28). Many went on to become effective gospel workers. Their children and grandchildren are the leaders among the Chinese believers around the world. The North American San Yu (or Sam Yuk) Alumni Association (mailing address: P.O. Box 1358, Alhambra, CA 91802) has more than 1,000 names on its roster.

Ida Thompson is much loved and respected by our Chinese believers.

*Benjamin Y. Giang
Fairfield, California*

Resilience

I have read with interest the letters from people who have left or are in the process of leaving the church. I have listened with a fair amount of sympathy to those who feel misused or unloved by the church.

I am not the son of an Adventist; I am the son of bootleggers, barhoppers, half-breeds, and bad-tempered men who carried guns and did not hesitate to use them. At 21 I met a girl who introduced me to Jesus Christ and Seventh-day Adventists in one fell swoop. I became a Christian and joined the church one year later. My then-future mother-in-law once commented that I was the most stubborn person she had ever met. Maybe that is why, 22 years later, I am not only still in this church but actively trying to tell everyone I can that Jesus Christ is coming soon. Every story of poor treatment in the church I can match with one of good treatment.

My question to those who are leaving is this: If the person in the pew next to you were a spy sent by the government to report who is attending, would you go? If attending church

meant losing your job, would you go? If attending were so dangerous that you could be arrested and tortured to death, would you go? Down through history, this was the case. Take some time and reread *The Great Controversy*. Look at Jesus, who was tortured for you, and tell Him all your excuses.

*Harley Sam Williams
Houston, Texas*

Same Figure, Different Packaging

Monte Sahlin tells us that North America's Ingathering income has declined from about \$9 million in the early seventies to about \$5 million last year ("Ingathering: A Case of Compassion Fatigue," Dec. NAD issue). As a result, the General Conference has given North America permission to select several specific projects to be funded by the Ingathering income in 1995 and 1996. These would be called "ministries of compassion."

Our Titusville church has been doing this for several years. We continue to meet our regular Ingathering goal. But we have also raised several times this amount for our own special projects. We have funded the building of several lamb shelters in Bangladesh, plus floors for others. We have raised about three times as much money for these projects as we have for the Ingathering program itself.

If the special projects of all the local churches were counted as "ministries of compassion" and added to the regular Ingathering income, the true figure might be closer to \$9 million.

*Dr. John Marsh
Cocoa, Florida*

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

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Cover photo by
Armstrong Roberts

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Let's Get Personal

Hearing and reading news reports on how God's work is progressing around the world is absolutely wonderful. It makes me feel good inside about belonging to the Seventh-day Adventist Church and supporting its mission.

Yet, might the reporting of such news be sending out a misleading message? I think it might be. Here's why.

The news reported by our church—through a variety of mediums from magazines and newsletters to Sabbath morning programs—more often than not is news of the corporate church's activities—large evangelistic meetings, departmental programs, administrative plans, and institutional happenings. It emphasizes the work of full-time employees and the resources and events they oversee.

Such coverage seems to say—openly or unconsciously—that *real* ministry is defined as the work done by the full-time, paid professionals of our church.

It seems to say, "The church's paid professionals can do a much better job leading, giving Bible studies, preaching, or planning events than you can. Just sit back and glory in what *we're* doing. *You're* not needed."

It seems to mirror today's TV entertainment mentality. "Sit back and relax and watch what *we're* doing. We just want your adulation and money, not your participation."

Just a Religious Blip?

Nothing, however, could be further from the truth. Effective ministry must not be lopsided or exclusive. We need both paid leaders and unpaid (at least in money) grassroots workers.

Without visionary church leaders and institutions, training events and evangelistic meetings, we'd be nothing more than a blip on the religious screen. In fact, we would have disappeared with-

out even a whimper in the nineteenth century—just like most of the religious movements that budded during that era.

And without dedicated members at the grassroots level who are actually willing to witness and share the gospel of Jesus Christ with others, our entire ministry, our entire church, will come to naught.

The Body Needs Legs Too

Elective gospel work blends the ministries of *both* groups into an *inclusive* team. Such teamwork affirms Paul's declaration that "the body does not consist of one member but of many" (1 Cor. 12:14, RSV). He says that we must remember that the hand and eye and ear and body are all important components of the whole body—the church.

So our publications should display this. Right?

Yes, we need less "institutional" news and more reports of what unpaid members are doing for the gospel.

Institutional reports focus on the corporate church, upon structure and events, upon employees, upon statistics and programs.

News reports with a *personal flavor* focus on what members are doing for Christ. Such news is individual, personal, practical. It doesn't just say that an event happened and when and where and who came. It discovers the *impact* on lives. It is news that prompts members to say, "Wow, if they can do it, maybe I can too." Or "Maybe I shouldn't wait for the pastor to give Bible studies to my neighbor. I guess I can give them myself."

Such news with a *personal flavor*—inviting, heartwarming, urging others to individual action for Christ—is the kind that the editors are seeking right now for the new *Adventist Review*. The first issues will come off the press April 4.

We will of course continue to carry news of the corporate church and its programs and institutions. It is our collective self, and we like to feel good about our successes—even though we must enjoy most of them from our armchairs.

Impact Is Everything

But we want to go beyond the statistics and talk about *impact*. For instance, if a conference holds a spiritual retreat, we want an article that focuses on how it has changed people's lives. We don't want the prime focus upon all the details about who came, the topics, speakers, place, weather, schedule, fellowship, meals, price, music, or how great the leaders felt about it.

If such spiritual events or programs don't change people's lives, then let's stop holding them. And if they do (which I believe most do), then let's focus our reporting of such events—through all mediums, including Sabbath morning presentations—on how they impact lives and churches, homes and communities.

Structural details, while needed to give the minimal context of a happening, don't inspire others. In fact, they bore me and probably most members. Ministry, which impacts lives, inspires us and makes us want to be part of it.

So let's get personal. We can help our church focus—in our publications, in our mission stories, in our Sabbath school witnessing reports, in our church newsletters—upon news that says every member is valuable; that says ministry is not done by just the "paid professionals," but by every member; that says ministry should be judged, not by the plethora of details told, *but by its impact in changing lives for Christ.*

MYRON WIDMER



A Perfect Match

I still remember when I bought my first home computer more than five years ago.

Since I was a novice at these things, a friend graciously loaded some shareware computer games on the hard drive. One of the games, mah-jongg, really caught my interest, and I became an avid player. It wasn't until years later, though, that I discovered the history surrounding the game.

Mah-jongg, an American variation of the old Chinese game ma-jiang, or machiang, has many variations. Even in China today it is played differently from province to province. Normally played with four players, the deck contains 144 domino-like tiles. It is structured into 36 four-tile sets, each with Chinese characters and designs.¹

Popular Import

In 1920 Joseph P. Babcock secured a patent and brought the game to the United States. He instituted rules similar to those of American card games, and its popularity grew to such an extent that many books and articles were written about the game.²

In the on-line version, the game's rectangular tiles are stacked in a pyramid-like shape on the computer screen. The object of the game is to match pairs of identical, unblocked tiles. Once a confirmed match is made, the computer automatically discards the pair. In discarding the tiles, other tiles become unblocked, which creates opportunities for more matches. The process is repeated until all 144 tiles are discarded.

After I had played the game a few times, it became clear that the strategy for winning the game came not in simply matching tiles but in carefully choosing those matches that continu-

ously open up new ones. I quickly realized that every match isn't necessarily a good one. Some matches were nothing more than dead-end streets that quickly brought the game to an end.

Real-Life Parallel

For me, perhaps the most fascinating aspect about the game is that it parallels life's journey. We are constantly seeking good matches for ourselves. We search for lifestyle choices that best fit our personality and temperament, that will open doors to greater fulfillment, happiness, and a better quality of life.

Young children seek good matches as they meet new friends. High school students look for the best match when choosing a college. I'm sure you've heard questions like this before: "Will an Adventist college in a remote location be a better match than a local state university, or am I better suited for trade school?"

As life goes on, the questions continue. "What vocation am I best suited for, medicine, law, or business?" "What should I look for in a spouse?" "Where should I live?" "How large should my family be?"

Pastors are concerned about matching themselves with the right congregation.

Our life choices may bring temporary pleasure, but only the test of time will reveal how well a match fits us. Like the computer game, our choices have a major bearing on the way we live the rest of our lives. They may open new doors or just lead us down a dead-end street.

Power of Choice

However critical the choices we must make in life, I'm still happy that God

has given us the power to choose. He has endowed us with a free will to exercise in deciding our own destiny. Without this gift, humankind would not be able to develop character. Ellen G. White describes it this way: "But the power of choice is ours, and it rests with us to determine what we will become."³

God has set before us life's eternal choice—to serve Him or our worldly desires. Fortunately, God does more than just give us a choice. He advises how to choose. Moses said it this way: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life" (Deut. 30:19, 20).

When we, as children of God, make that ultimate choice to follow our Creator and live within His precepts, Christ helps us through the countless choices of life. When we accept Christ as our Lord and Saviour, He guides our steps and lights our pathways. With such assurances, is it any wonder that Joshua declared, "As for me and my house, we will serve the Lord" (Joshua 24:15)?

¹ Albert L. Morehead et al., *The New Complete Hoyle*, rev. ed. (New York, NY: Doubleday, 1991), pp. 562-572.

² *Grolier's Academic American Encyclopedia*, Online Edition (1994).

³ *Christ's Object Lessons*, p. 56.

ADRA Reorganizes and Reduces Staff

Responding to a growing number of major disasters and a downturn in donor response, Adventist Development and Relief Agency International is reducing staff and operating expenses by reorganizing a few ADRA functions and facilities. ADRA officials released the following statement on the changes already being instituted.

The Adventist Development and Relief Agency (ADRA) was established in 1983 after the reorganization of the Seventh-day Adventist World Service (SAWS). ADRA's roots and the beginnings of the church's dedication to humanitarian overseas service was first seen in 1918, assisting victims of World War I.

Now, more than 50 years after the end of World War II, ADRA is continuing the humanitarian work that the church started through its development portfolio. ADRA has successfully fulfilled its unique mission for the church in an environment that is dynamic, often unpredictable, and sometimes dependent upon factors beyond its control. These operational realities demand that the agency constantly review its administrative strategy to better serve human needs in the field, and to maximize the impact of resources provided by donors.

Since 1994 ADRA has faced unprecedented demands for disaster assistance and a decrease in donor response to fund-raising initiatives. This phenomenon has also affected other agencies in the United States in the past two to three years. To continue to operate in a fiscally sound manner, ADRA has had to make some necessary changes.

The agency's board has therefore, after careful study, authorized a reduction in staff and operating expenses. For example, the West Coast [California] warehouse will be closed, and ADRA's clothes operation is being contracted to one of the boarding academies on the West Coast. This will provide some jobs to academy students and will keep this vital part of our ministry running in a more cost-effective manner.

The East Coast [Maryland] warehouse will be partially closed, with its clothing operations being handled elsewhere at a considerable savings. In total, this action has signified a savings of six positions.

In-house staff reductions totaled six positions. We regret very

much having to eliminate these positions and let some individuals go, and we have endeavored to do so in a sensitive and generous way within the terms of church policy. A majority of these people have been given assistance to find positions outside of ADRA.

ADRA's staff is currently seeking further ways to reduce overhead expenses and operating costs without negatively impacting the agency's effectiveness to fulfill its mission.

In addition, ADRA's board approved the new 10-year strategic plan. One of the goals is strengthening our programmatic capacity to function in the international spheres in which we operate, as well as enhancing, in an appropriate manner, ADRA's dialogue and synchronization with other key church initiatives. The growth of the agency to more than 130 offices worldwide has been rapid and challenging.

The multifaceted and multifunded nature of ADRA's program demands a large degree of diversity, yet a sense of unity exists at each ADRA office through agreed-upon guidelines and a shared common set of values. The future of the agency in many respects depends upon how solidly the network can be fortified and supported. Additionally, the support of ADRA's donors is a critical aspect to the agency's operation.

In the reorganization of the actual structure of the agency, two new divisions have been established. Mario H. Ochoa, executive vice president of ADRA, has been appointed by the board to head up the international administration division, which will include disaster response, development education, international liaison, and strategic planning.

The second division, which is a direct response to the strategic planning process, is grant administration, led by Byron Scheuneman, newly appointed vice president for ADRA. This division will be responsible for centrally funded grants from the United States, grant support, and technical assistance to the entire ADRA network.

"We feel it is important that you, ADRA's constituents, be aware of the rationale behind the nature of the changes that have been approved by the executive committee of the board," explains Ralph Watts, president of ADRA. "During this time of change and transition we ask you to continue to pray for us and for one another."



WORLD CHURCH

First Adventist School Opens in Cambodia. With more than 500 Adventist students in Cambodia and most Cambodian schools requiring

Saturday class attendance, local Adventist leaders are filling a growing need with the church's first school in Cambodia, reports the Adventist News Network of the General Conference.

The new school is located in Phnom Penh and has 37 students enrolled. It offers curriculum for kindergarten and first and second grades. Government officials from the education and religion

ministries attended opening ceremonies on November 23.

The biggest challenge is training potential teachers for other schools that leaders hope to establish in

Cambodia. Currently all must be trained in other countries.

Central American Union Mission Changes Status.

Constituents of the Central American Union Mission voted to change the status of the union *mission* to a union *conference* in a special constituency session January 23-25.

The change of status means that the field is now financially self-supporting and will become a contributor to the church's worldwide work; and church members in the territory will now have the opportunity of electing their own officers.

The constituents reelected Juan O. Perla, president, and Orville Pottinger, treasurer. Emilio De Leon, West Panama Mission president, was elected secretary.

There are nearly 287,000 members worshipping in more than 1,700 congregations.

NORTH AMERICA

Adventists Sing at National Prayer Breakfast. A General Conference official and an Adventist academy choir sang for United States president Bill Clinton and other government leaders at the annual National Prayer Breakfast in Washington, D.C., on February 1.

Wintley Phipps, an associate director of the General Conference Public Affairs and Religious Liberty Department, and the Pine Forge Academy Choir from Pennsylvania, sang the spiritual "Amazing Grace."

After the performance, President Clinton took the time to shake hands with choir members and academy staff, says Phipps, who has been prayer breakfast soloist for three of the past four years.

Texas ACS to Work in Gang-Prevention Effort. Adventist Community Services volunteers in Grand Prairie, Texas, have started working in a citywide gang-prevention effort.

The agency, currently with 12 volunteers, will train youth to assist community clubs, sports teams, and in disaster response, says John Gavin, assistant director of Adventist Community Services for North America.

To New Position. J. Deryl Knutson, Chesapeake Conference treasurer, recently was elected Southwestern Union treasurer. Knutson replaces Max Trevino, who is now union president.

FOR YOUR INTEREST

Atlantic Union College Constituency Notice. Notice is hereby given that a special session of the Atlantic Union College corporation is called to convene Sunday, March 10, 1996, at the Village Seventh-day Adventist Church, Sawyer Street and Narrow Lane, South Lancaster, Massachusetts.

The purpose of this meeting is to determine ways to secure the future of Atlantic Union College and to attend to any other business that may properly be brought

before the body.—*Theodore T. Jones II, president; James J. Londis, secretary.*

PSI Conference to Meet in Colorado Springs.

Philanthropic Service for Institutions, a service of the North American Division, will hold its seventh annual Conference on Philanthropy at the Cheyenne Mountain Conference Resort in Colorado Springs, June 29-July 2.

The conference is targeted to Seventh-day Adventist educational and health-care institutions and will bring together nationally known fund-raisers and consultants. Conference topics include direct mail, planned giving, volunteer coordination, and ethics.

For more information, call Philanthropic Service for Institutions at (301) 680-6131.

Family Life Conferences Convene in August. The twenty-second annual Family Life International Conference is scheduled for August 5-12 at Andrews University in Berrien Springs, Michigan. A second conference will convene August 19-26 at

Caribbean Union College in Trinidad.

With the theme "The Seasons of Family," the program is geared for family life professionals, pastors, counselors, and those interested in family life issues.

For more information write Family Life International, Bell Hall, No. 214, Andrews University, Berrien Springs, MI 49104; or call (616) 471-6366.

ALSO IN THE NEWS

World's Largest Bible Completed. Nearly 2,500 persons in Seoul, Korea, helped to write what has been called the world's largest manuscript Bible, says Religion News Service.

Written over a four-month period, the Korean script Bible (see photo) measures 5.5 feet by 10 feet.



CHURCH CALENDAR

Mar.	2	Tract Evangelism Day
Mar.	2	International Women's Day of Prayer
Mar.	16-23	Adventist Youth Week of Prayer
Mar.	23	Disability Awareness Sabbath (NAD)
Mar.	30	Thirteenth Sabbath Offering—a percentage goes to the Asia-Pacific Division
Mar.	30	ACN Satellite Program to introduce the new <i>Adventist Review</i>
Apr.	4	New <i>Adventist Review</i> comes off the press
Apr.	6	Missionary Magazines Emphasis

Thinking Big in Small Places

A biblical formula for excellence

BY REX D. EDWARDS

An article in the *New York Times Magazine* suggested decorating small homes and apartments with big ideas. The author noted that good decorating “expands space,” makes small rooms look large and attractive, and provides an atmosphere congenial to personal growth. Essentially the article said that we need to learn the art of “thinking big in small places.”

When it comes to decorating I am a neophyte, but I am acutely aware that thinking big in small places is one clue to the mastery of life. Most of us start in small places—small jobs, small homes, obscure occupations—and what happens *to* us depends on the kind of thinking *in* us. If our thoughts are small and mean, we stay small and mean; if our thinking expands our horizons and enriches our condition, we grow in grace and knowledge.

Can Anything Good . . . ?

If ever a man needed to expand his living space, Jesus did. Born in a stable in an obscure suburb of Jerusalem, He grew to maturity in a carpenter shop in an unpretentious village called Nazareth. The place was so obscure and unimportant that one of the disciples, Nathanael, won-



dered, "Can anything good come out of Nazareth?"

Nevertheless, the world's most significant thinking was done in Nazareth, and from it emerged One who would be known as Lord and Master. What mattered most was not the town, not the quality of the schools, not the nature of the community or the vigor of the synagogue, but the person who found in the town, the school, the synagogue, and the community something more than anyone else found. Jesus captured from His environment all the values it offered and then enriched it with His own insight.

It is not surprising that the local gentry missed the significance of Jesus. Even the historians of the day, aware of the pomp and power of Caesar, were unaware of the importance of the itinerant preacher and teacher of Nazareth. So when they wrote of the period, most of them failed to mention Jesus. Both groups were victims of the many barkers whose loud ramblings drowned out the humble great. Similarly, today many of us know far more about baseball or football stars than about great teachers. Yeltsin and Castro seem far more significant than C. S. Lewis or E. Stanley Jones.

Yet a small circle of men and women were aware of the uniqueness of Jesus, and in time the crowds grew curious. In some strange way "the hopes and fears of all the years" gathered around the Master. His very presence suggested all the noblest memories and aspirations and hopes of those who knew Him. As Ellen White has beautifully expressed: "Revealing in Himself man's true ideal, He awakened, for its attainment, both desire and faith. . . . In many a heart that seemed dead to all things holy were awakened new impulses. To many a despairing one there opened the possibility of a new life."¹

On to Something Big

Philip was one who found something in Christ he wanted, a vision of God and of life as it could be. He found the Light that darkness could not dim. And when he met skepticism in Nathanael, he simply said, "Come and see for yourself." (What could be more natural?) So Nathanael, still full of doubt, went to see for himself what in Jesus had so inspired Philip.

It should be noted that Philip was gen-

uinely enthusiastic about Jesus. He believed he had found the One of whom "the prophets wrote." He was sure He had something vital to share. That, of course, is crucial. Martineau, the philosopher, used to go regularly to hear Charles Spurgeon preach. A friend asked him why he did. "You do not believe a word he says," said the friend.

"No," replied Martineau, "but he does."

And so Philip's fervent belief in Jesus constrained Nathanael to "come and see."

"No sooner is one converted," testifies

It is simply common sense to "come and see" what in Christ has caught the imagination of the world, banished darkness and despair from the lives of multitudes, and brought hope.

Ellen White, "than there is born within him a desire to make known to others what a precious friend he has found in Jesus. The saving and sanctifying truth cannot be shut up in his heart."²

It is simply common sense to "come and see" what in Christ has caught the imagination of the world, banished darkness and despair from the lives of multitudes, and brought hope. It is absurd to not "come and see," to not expose ourselves to the faith so many find vital. We can't know what this faith can mean to us until we at least check it out.

"It is dreadful," argues George E. Sweazey, "to think of anyone missing for even a single day the wonders of the life of Christ."³

Four Choices


When our lives lack identity and our world seems hopeless, there are, as Harold Lynn Hough once suggested, four things

we can do. We can run away from life—or try to—in the form of drinking or drugs or by getting lost in a maze of trivial activities that consume our time and energy. But here we finish in the mood of the book reviewer who had waded through an account of a naval battle. Speaking of the authors, he wondered: "Will they forgive me if I ask a question that readers will ask: Was their task worth doing in the first place?"

If we don't run away, we may simply run along—"hunt with the pack, think with the herd, do what the Romans do." These days it's commonplace. We get lost in the limbo of mass feeling and mass response and try to find our salvation in what psychologists call "adjustment." We adjust ourselves to the patterns of society, ask no questions, and hope for the best.

Or we may try to take hold of life with some faith and whatever purpose we can muster, endure the necessary discipline, and practice positive thinking. Most significant personalities have faced life with purpose and a sense of challenge. That is what makes biography both interesting and rewarding.

But we can do something much, much greater. We can expose our lives to the Highest. "Come and see," Philip said to Nathanael, and Nathanael, after exposing himself to Christ, was changed—dramatically.

Paul's words ring down through the centuries. "For me to live is Christ." As a result, God used the tentmaker from Tarsus to fling the gospel around the world. But only through exposure to Christ can good things come from Tarsus and Kalamazoo, Chicago and Nairobi, Bern and Taipei. When men and women think big with Christ, small places turn into kingdoms—of God. 

¹ Education, p. 80.

² The Desire of Ages, p. 141.

³ The Church as Evangelist, p. 26.



Rex Edwards is the continuing education director for the Ministerial Department of the General Conference, Silver Spring, Maryland.

Four Conversations

The ongoing advice of a fortuneteller had an impact on the family that no one could have foretold.

BY ELIZABETH LEWIS

Western society is witnessing a wide and growing interest in exploring the paranormal, the supernatural, and psychic phenomenon. Astrology, tarot cards, and Ouija boards continue to gain popularity. Psychics appear for interviews on radio and TV talk shows. Telephone books advertise 900 numbers where, for \$3.99 a minute, callers can buy instant advice from psychics.

Some individuals seek face-to-face counsel from spiritualist mediums before they make any significant personal or business decisions. The following documents one such story and how the advice played out in the lives of an extended family over a period of years.—Editors.

SO WHAT'S WRONG WITH GOING TO FORTUNETELLERS?" Nina demanded.

"I guess it depends on where you believe they get their information from," I replied slowly. "I don't think God reveals those kinds of things for money. That leaves only the other source. I can't tell you anything about Madame Francesca except that the Bible says to stay away from fortunetellers, and so I don't want to go with you this afternoon."

"Yeah, well, it's probably buried in some obscure place in the Old Testament where Moses wanted them burned or

something. It's just a very old-fashioned fundamentalist witch-hunting attitude. That's what Madame Francesca said anyway." Nina's voice softened. "I really wish you'd come with me. She really can see the future, and she told me all kinds of interesting things about my family."

"Sorry, I can't," I replied.

"You mean you won't," Nina said.

"OK, I won't."



I can't come to the mall with you today. I had some minor surgery yesterday, if you know what I mean, and I have to lie around for a couple days," Nina said over the phone.

"What happened?" I asked. "What kind of minor surgery?"





“Let’s just say I had a problem and now it’s taken care of. It wasn’t the right timing. Madame Francesca says that Rick is definitely going to marry me—so I figured it was OK to, well, you know. She also told me that we will have two children, but not till after the wedding. So you see, I had to do this.”

I swallowed hard. That could have been my niece or nephew.

“What if Madame Francesca is wrong?” I asked. The silence was deafening.



The air was thick with rice and confetti. The bride wore white and looked lovely. “And you thought Madame Francesca was wrong!”

my new sister-in-law whispered as she hugged me goodbye and sped away for the honeymoon.



Nina’s eyes sparkled. “I have a new job,” she said. “At the Starlight lounge. I’m going to be a cocktail waitress.”

“Does Rick know?” I asked.

“No, and he won’t like it. But Madame Francesca says I shouldn’t let him run my life for me. Anyway, I met this really great guy there, and I’m going to have lunch with him next week.”

“Nina! How could you!” I exploded.

“Rick and I have been fighting a lot about money and kids. Madame Francesca says we’re going to get divorced eventu-

ally. I figured if we’re getting divorced anyway, and Ron is so cute . . . I really wish you could meet him.”

My face felt stiff. “Does Rick know you’re getting divorced eventually?” I asked.

“No, Madame Francesca says he’ll keep taking me back, but I have to do what will make me happiest.”

“Nina, you’ve let *her* run your life! Would you have made the same choices over the past three years if she had not told you what would happen?” I asked.

“No, but she really does know the future, and everything she said *has* come true.”

“Maybe those things came true because she told you they would and you made your choices that way. Please! Stop seeing her and start over again with Rick.”

There was an icy silence. Then she responded, “She sees the future, and she’s always right. She was right about you, too.”

“What do you mean?” I asked.

“I don’t want to talk about it. We’ll see who ends up the happier—you or me.”

Epilogue

Nina and Rick are divorced. Nina has been through several abusive live-in relationships and is now living alone on welfare and has another baby. Nina and Rick’s two girls spend most of their time with their father, who is happily remarried. I am a Seventh-day Adventist and am still married to Rick’s brother. I have always wondered what Nina and Rick’s lives would have been like without Madame Francesca’s advice.

Elizabeth Lewis is a pseudonym.

The People Across the Street

They lived their own lives, and we lived ours.

BY GARY B. SWANSON

We didn't really know the middle-aged couple across the street very well. I can't even remember their names. But what we kids in the neighborhood saw of them led to the widespread notion that they were an ill-matched set of bookends.

She had straight, waist-length black hair and frequently wore sweaters and smocks with black leotards—unassailable evidence of one's beatnik leanings in those days. He, on the other hand, wore a tweed jacket, rakish pipe, and alpine hat, complete with the *de rigueur* feather from some erstwhile pheasant. And he owned a Volkswagen convertible that he drove fully 50 miles per hour into his driveway, howling to a halt not a full foot from the garage door. My brother Kenny and I looked forward to the day he'd miscalculate and plow the front of his VW through the door, but it never happened.

Dad let it slip once that the consensus among the adults in the neighborhood was that the man and woman were not married. *How could a man and woman live in the same house and not be married?* Kenny and I wondered. *What*

other arrangement could there be? Such was our innocence.

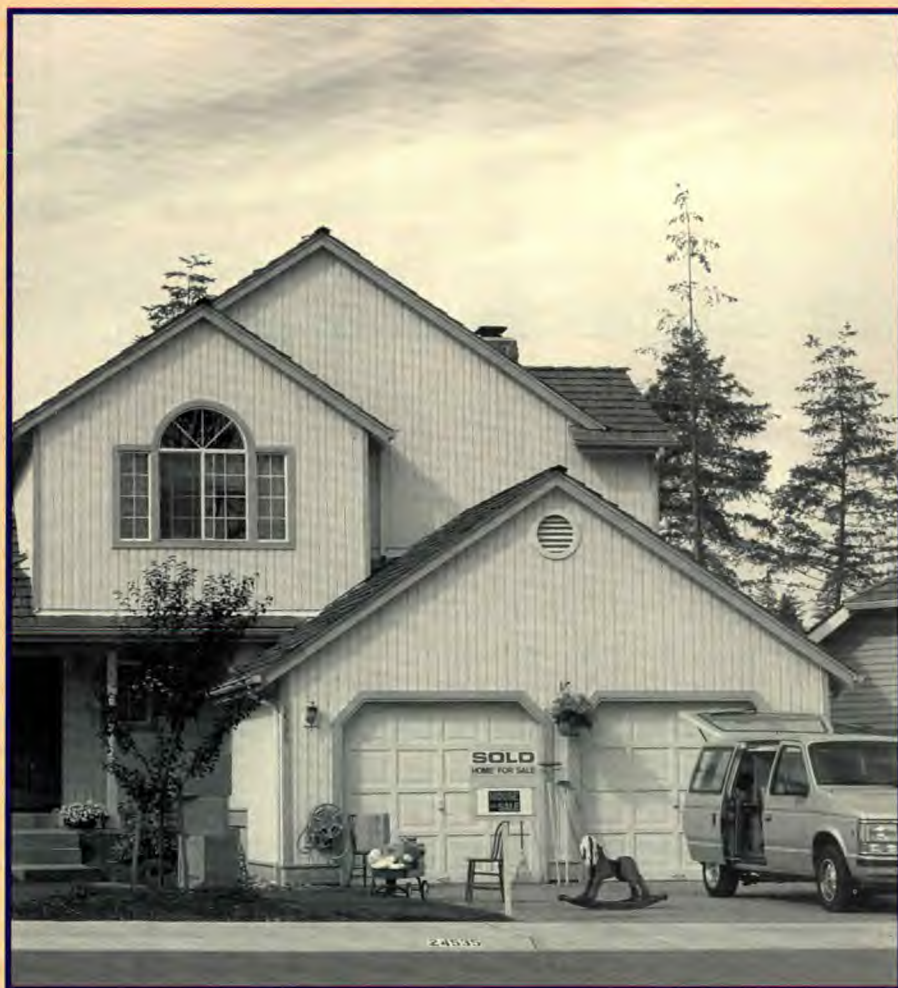
The Curtain Rises

One Sunday morning Kenny and I were lolling under the black walnut tree on our front lawn trading baseball cards when the woman marched out her front door with purpose in her step and a look of sheer determination in her eye. She carried a bucket of soapsuds and a fistful of rags. Then the man followed anxiously behind with a coffee mug in one hand and a piece of toast in the other.

"If you so much as touch that car," he hollered, "I'll break your neck!"

Kenny and I laid aside our baseball card negotiations.

The woman continued out to the sidewalk, where the car stood at the curb, waiting. The man grabbed her arm and swung her around to face him, sloshing half the contents of the bucket on the pavement.



"Did you hear me?" he demanded.

"Yes, of course I heard you," she said icily, "but I'm going to wash this car because you absolutely refuse to. It's filthy."

"No, you're not," he roared, and he splashed the entire mug of cream-mixed coffee on her.

At that instant there was one profound moment of absolute silence when the world seemed to grind to a stop. All of nature—the mockingbird in the black walnut tree, the insects buzzing among my father's rose trees, the two neighborhood kids sitting amazed in their own front yard—hesitated, breathless for the conclusion of this human drama on Bel Canto Drive.

Without a word, but with the grace of an Olympic gymnast, the woman took the bucket in both hands and hurled the water and soapsuds in a perfect arc directly into the man's face. Then as the man stood there, his pipe completely doused and the water dripping from the brim of his alpine hat, the woman stalked back into the house.

Kenny and I looked at each other and giggled. We resolved to keep an eye on the people across the street from that day on. They were bound to be more entertaining than Sunday morning TV.

Lost in the Details

To this day whenever I remember the people across the street, however, something else occurs to me, too. They were the talk of the neighborhood; even adults seemed fascinated by their behavior. We intently watched their everyday lives—so much more dramatic than our own—but as far as I know, no one ever made an effort to befriend them or to help them in any way.

That's what sometimes happens to all of us. We watch the media with grim fascination as children starve in Somalia, as one ethnic group attempts to wipe out another in Bosnia, as terrorists bomb the World Trade Center in New York City and a federal office building in Oklahoma City, as David Koresh holds the FBI at bay for weeks on end, and we wonder, *Why can't someone do something about these atrocities?* A global focus often leads to a passive, forest-for-the-trees mentality. We're so absorbed in

today's headlines that we don't see the needs of the people across the street.

Our family was not the only Christian one on Bel Canto Drive. On Saturday mornings we worshiped at the Seventh-day Adventist church. On Sunday mornings the Fellows family headed for the Greek Orthodox church; the Schoffners set out for the Baptist congregation; the Clarks left to worship with the Lutherans. We were a cross section of

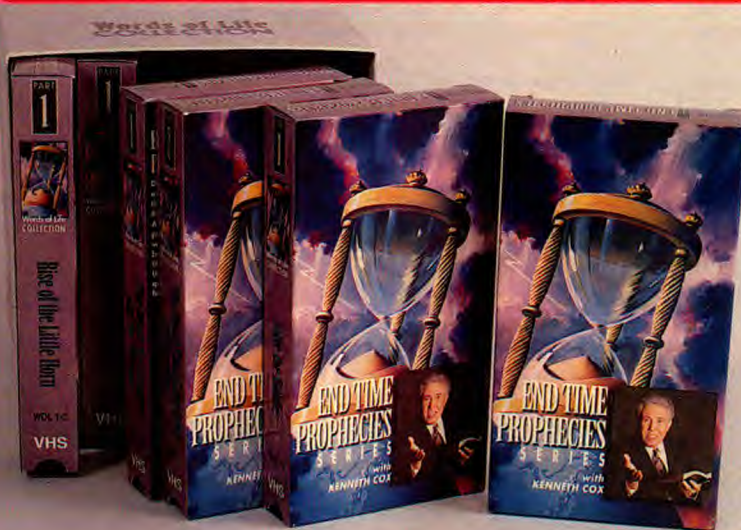
Christianity, but none of us offered the cross solution to the problems faced by the people across the street. ☰



Gary B. Swanson edits the *Collegiate Quarterly*. He writes from Silver Spring, Maryland.

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I Used to Be a Pastor's Wife

When my husband lost his job, my role as a minister's wife was quickly wrested from me. It still hurts.

BY BETHANY COWLES

For 20 years I enjoyed the life of being a pastor's wife. But now it's all over. No, I haven't divorced my husband; he has lost his job as a church pastor.

Early in my life I learned that I must accept all of the consequences that arise

from my personal choices. Now, however, I am learning to live with consequences arising from choices thrust upon me by others—choices completely contrary to my personal wishes. It is not easy.

You see, I liked being a pastor's wife, and part of a pastoral team. It

opened up opportunity after opportunity to support our church's ministry. I helped with antismoking and other health programs. I served as an organist, Pathfinder leader, and Sabbath school teacher—for the youngest to the adult levels. I assisted women with personal problems that they faced—a ministry that complemented my husband's role in helping men face personal issues.

In my "official" capacity as the wife of the pastor, I sensed that our members accepted my skills in the spirit in which they were given—openly and willingly. I felt rewarded and valued.

Being part of a pastoral team had its negative sides, though. We moved frequently (as pastors often do) and were not able to live close to our extended families. And we had heard that pastoral families should not become close friends with any *one* family in the district for fear we would lose our effectiveness with all the others. That kept our lives a bit lonely, not quite fulfilled. It impacted our children's relationships, too.

Even my own career progressed slowly, and at times regressed, as we moved to different pastorates.

Greater Rewards

But the rewards of ministry were so much greater than the few negatives. Now, however, as just a member in another congregation, I hesitate to intervene to help some women facing difficulties, or offer to help with other things, because I'm not sure whether the pastor's wife or someone else more capable than I has already taken the problem on board.



I can only speak of my personal feelings, though I'm sure some of these feelings will exist in any woman who becomes an ex-minister's wife. My husband left the ministry following many unpleasant circumstances in one of our two congregations. The second congregation, however, chose not to participate in the subterfuge.

At first when it happened, feelings of disbelief, anger, and loss overwhelmed my heart. How could I reconcile both the underhanded actions of our members and the failure of church administrators to support my husband, with the admission of error committed against him and my sense that the church is God's great treasure?

I coped with anger mingled with feelings of emptiness. My husband had been rejected because some voracious baracudas in the church chose not to follow biblical principles regarding differences of opinion. I could not believe that the larger church, for whom we had worked for so many years, would not insist that biblical principles be followed.

Beyond my husband's loss of career, we endured all the related problems. Our children tried to remain friends with the children of some of the most malicious of my husband's accusers, but it was hard for us and them. Our children had to be encouraged to be strong in our church's beliefs. They too, lost their lifelong identity as a pastor's kids.

Slim Finances

Our finances, already slim from paying for postgraduate studies, would greatly decrease, forcing me to work more hours and leave the children with others—not how we had planned our lives.

I became the main support for my husband and our children—who had endured, for the church, years of moving from one place to another, following what we thought was the will of the Lord.

Months have passed now, and I often feel the same emotions. No longer do we belong to the community of ministerial families who attend workers' meetings. No longer do we nurture the new ministers and their families as they enter their lifework, their calling. We are on the outside of the ministry, while feeling on the inside still.

Doubts and cynicism from our experience enter my thoughts as unwanted intruders. My trust in the administration of church responsibilities has wavered. My belief in people whom I thought supported my husband is in question. Yet this is God's church, with the good and the bad.

Our finances still teeter on the brink, but God supplies our needs, and we have gained an increased trust in God. I know that He is unfailing, even though at times I am overcome by feelings of despair and anger at the unwarranted changes thrust upon our lives by others' choices and actions. Our marriage has wavered, and almost fallen on more than one occasion, but through it all God stands firm. We know He will see us through. We have learned that by living through injustices we gain strength. Despite our mistakes, God still loves us and forgives us, so that we can go on in His strength.

Trusting God


Our children have learned that our behavior as parents is not always the best example, but that God never gives up on us. My husband and I are still learning to leave our life plans with God. We remember Ellen G. White's counsel that if we could look back, we would choose no other pathway. We

are still learning to accept this.

We are happy now as members in a new congregation. My husband is entering his second year as head elder and enjoys the challenges of working in this capacity, while I still enjoy leading the Pathfinder Club and being active in other capacities.

Paul's instruction to Timothy on how to deal with unfounded, malicious lies and stories is good counsel. If I can ever prevent things happening to anyone else, I will do my best to find the truth, support the minister, and to disregard the gossip. Gossip kills.


Our experience has made me more aware of the difficulties that ministers face on a day-to-day basis. They're not perfect—Satan uses whatever tools he can to destroy Jesus' church.

Please, support your pastor and seek the truth, shunning all malice and gossip. And pray for your church leaders that they may be strong to stand for the right, despite all pressuring. 

The material in our Opinion category is presented to stimulate thought among our readers. We encourage the expression of individual opinions, even if they do not always reflect those of the editors or the Seventh-day Adventist Church.

Bethany Cowles is a pseudonym.

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Reconciling Principles and Practices



BY CALVIN B. ROCK

Last Sabbath afternoon, as I was reading my *Adventist Review* (Sept. 21, 1995), I noticed an item that I could not believe. I saw that the Loma Linda University Medical Center seeks to transplant pig hearts into humans. What has happened to our church that I care for so much? Do you realize that we have always taught that the pig is unclean? If it is not clean to eat, please tell me how we can justify placing parts of a pig into humans when Scripture states in Leviticus 11 and Deuteronomy 14 that this animal is not to be consumed or its carcass touched when it is dead?

The answer, I believe, is approached by distinguishing between principles and standards. Principles are fundamental assumptions of behavior derived from enduring values or beliefs. Standards are ways in which these assumptions are expressed or carried out. Principles do not change; however, standards (rules) do.

For instance, dress reform is a principle of Christian behavior derived from the value of modesty (1 Tim. 2:9). The standard for women's hemlines early in Ellen White's ministry was something like nine inches from the ground. However, today the standard or acceptable expression of this principle is quite different, is it not? The principle (modesty) remains, but its application should be made in the light of today's intellectual and cultural understandings.

Does placing pig parts in human hearts violate the time-honored principle of health reform? No. In fact, if placing parts of a pig in a human *prolongs* his or her life for service to God and others, the act becomes one of health reform!

Does this mean that we can now ignore God's instruction not to eat

swine flesh? No. Digesting the diseased flesh of this animal is still damaging to our systems.

Another way of viewing the matter is to remember that the injunction against eating and touching swine was not a test of faith, such as the Sabbath or tithe it was practical instruction toward good health and sanitation. If in our day science is successful in utilizing a part of the pig for human organ preservation (not human consumption), why not be

Does placing pig parts in human hearts violate the time-honored principle of health reform?

grateful that something positive can be produced from this creature and thank our Christian researchers at Loma Linda for being on the cutting edge of this and other life-preserving research?

I need your help. Last Sabbath I preached on the observance of God's holy Sabbath day. I presented the following quotation by Ellen White: "The Saviour has shown us by His example that it is right to relieve suffering on this day; but physicians and nurses should do no unnecessary work. . . . It may be necessary to devote even the hours of the holy Sabbath to the relief of suffering humanity. But the fee for such labor should be put into the treasury of the Lord, to be used for the

worthy poor, who need medical skill but cannot afford to pay for it" (Medical Ministry, pp. 214-216).

Some members have asked me why pastors do not put the fee they receive for work they perform on the Sabbath day in the treasury of the Lord. How do I explain this?

First of all, tell your inquirers that it is not correct to compare the compensation of denominationally contracted employees, such as pastors, evangelists, and most church administrators, with any other group within or without the church structure.

True, these people are paid to perform services that include Sabbath duty. However, there are a number of differences between the way they perform their tasks and the way other denominational employees do. These differences include: (1) nonprofit versus profit-making objectives, (2) sacred versus secular atmospheres, (3) fulfillment of a spiritual calling versus performance of professional obligations, (4) performance of tasks that can be done on the Sabbath only, and (5) compensation from the sacred tithe, which from earliest times was provided for the priesthood, without instruction that they deduct for Sabbath labor.

Nevertheless, could a pastor calculate his or her Sabbath pay and deduct it? Certainly so. However, most pastors will tell you that their pay, by nature sacrificial and frequently the source of substantive church contributions, already reflects a level of deductions far exceeding allowance for Sabbath labor.

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

We're looking for a few good quotes.

In the new *Adventist Review* coming April 4, we're changing and rearranging, deleting and adding things. And we want your help.

One new feature is an **Adventist quotes** section with all kinds of quotes—profound, clever, meaningful, humorous—from the mouths and pens of all kinds of Adventists—pastors, teachers, grandparents, collegians, cradle rollers, you name it.

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Be sure to include the speaker's or author's name, date, place or publication, other relevant information and your name and phone number.



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The Pentecost Miracle

BY ALYCE PICKETT

Eight-year-old Todd came home from a class outing asking questions.

"Mom, can you speak German?" Mom couldn't. Todd went to the den where his father was reading. His dad knew lots of things, but he didn't know German. He *did* know his son had more to say, and so he put his paper aside.

"Henry, the new kid in my class, can speak German," Todd said. "Today his grandfather brought him to our picnic, and when they talked together nobody knew what they were saying."

Father replied, "So . . . ?"

"So I want to learn German too. Then I'll know what they're talking about."

"If you want to learn it bad enough to spend months studying, you can do it," Dad explained.

"Months? I thought you could learn it in a few days!"

"It takes awhile," Dad told him. "Once some men did learn other languages very quickly, but it was a miracle."

"Who were they? How'd it happen?" Todd questioned.

"They were Jesus' disciples—James and John, Peter and Andrew, and the others. Jesus had told them to preach the gospel to all people in every land. They loved Jesus and wanted to tell others about Him, but they didn't know the language of any other land. They must have wondered about it: *How can we preach the gospel if people don't understand our words?*"

Dad continued, "A few days later many Jews came to Jerusalem from lands they had migrated to long ago. At this time the disciples met for a preaching service. Suddenly a strange thing happened. People heard a noise like wind blowing. When a disciple stood to speak, his words came out in another language. Each disciple told the gospel story in a different language. The people who heard were astonished!

"we hear them speaking in our own language?" "God had given His followers a mirac-

ulous gift—the ability to speak languages they had never studied. Because of this, visitors from other lands learned about Jesus and could pass the good news on to their own people when they went home."

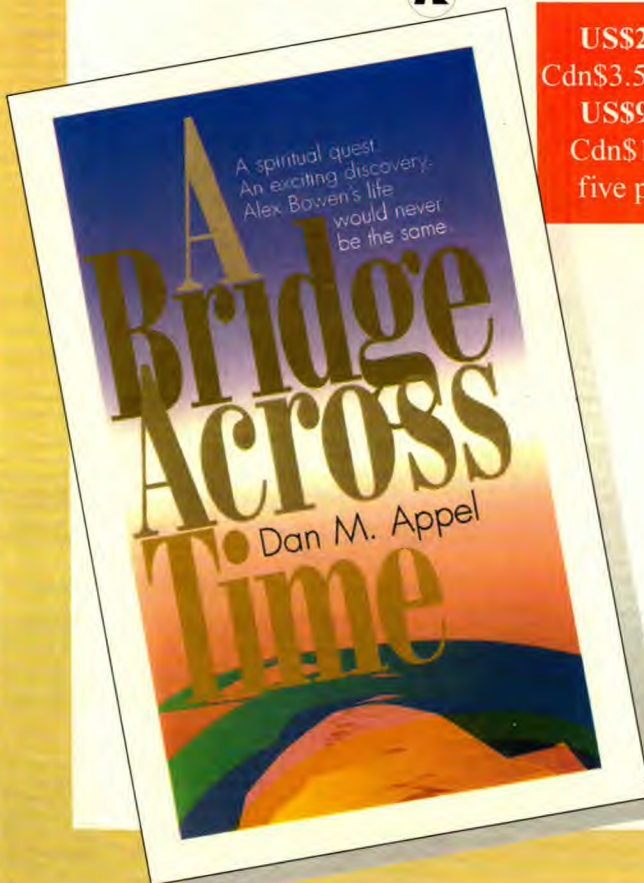
"Wow! That was quick," Todd said. "I guess everything is easier when Jesus is in charge. I'll ask Him to help me find a teacher."

"In the meantime you can ask Henry to teach you some German words at school each day," Dad suggested.

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■ INDIA

Adventist World Radio Puts Down Roots

Turning rental money into capital has secured a stable future for two new languages being added to the broadcast schedule of Adventist World Radio in India. Using donated funds, AWR sent to its broadcast center in Pune the equivalent of two years' rent so that permanent housing could be provided for those who prepare and broadcast programs in the Kannada and Punjabi languages.

"Housing is expensive and difficult to rent. Owning our own apartments will keep operating costs down and make it easier to . . . sustain these lan-



The author, pick in hand, pauses with Dennis Keith, Sr., AWR treasurer (left), and James Campbell, secretary of the Southern Asia Division (right), as Campbell asks God's blessing on the work of AWR in India.

guages," reports Edwin B. Matthews, director of the Adventist Communication Center in Pune. "With these funds we have been able to commence work on a four-unit apartment block."

"Punjabi is the main language for the Sikh religion of northern India," says Matthews. "We have had no broadcasts for the 35 million people who speak



Edwin Brave Matthews (in wheelchair) addresses those present for the groundbreaking of permanent housing for Adventist World Radio staff in Pune, India.

this language. Kannada is spoken by about 45 million people in central India. Adding these two languages will bring

to seven the total [number of languages used for broadcasts] produced in our studio."

The Adventist Communication Center produces programs in more languages than any other AWR-affiliated studio. Before the year 2000, current projections call for the number of languages used in local broadcasts to rise to 11 or 12. The center is noted for its production of

high-quality Christian music for each of its language groups, as well as its large Bible correspondence school.

Meanwhile, in Russia . . .

"I was surprised to meet a group of people who were keeping the Sabbath in a small city in the far north of Russia, where there was no known Adventist presence," enthused A. I. Romanov, president of the Northwestern Conference, to Peter Kulakov, AWR director for Russia.

"I went there to conduct evangelistic meetings. These people came to the first meeting with the New Life lessons in their hands and told me how they first heard about the Adventist Church through the *Voice of Hope*."

Just five years after the first broadcasts, the *Voice of Hope* dominates religious radiobroadcasting in Russia and surrounding countries. Every day 300 to 500 letters arrive at the Tula office of AWR. The British Broadcasting Corporation reports that the *Voice of Hope* ranks first in religious radiobroadcasts in the area.

The broadcasts can make dramatic changes in a person's life. Andrew was just 18 years old when he tuned in the *Voice of Hope* program for the first time. He immediately requested the program's Bible correspondence course. A few weeks later Andrew attended a Bible class in an Adventist church. He had many questions, but the Lord helped him find the answers. Soon afterward he joined the church.

Wanting to dedicate his life to proclaiming the gospel, he entered the Zaokski Theological Seminary. Now, at age 23, Andrew has been called to pastor three Adventist congregations in the area around Tula.

AWR funds the *Voice of Hope* radiobroadcasts in Russian. A phenomenal number of responses—40,552 letters—poured in during the first six months of 1995. Listeners and students help support the program; more than 20 million rubles were donated during the same period. Every week 112 AM transmitters, 728 FM transmitters, and 62 shortwave transmitters broadcast the *Voice of Hope* radio programs.

Please remember the radio ministry of AWR in your prayers, and with your gift when the AWR annual offering is received on March 9.

■ OREGON

Serving as a Way of Life

Church services come in many different styles, but one, each Sunday morning at O'Bryant Square in downtown Portland, is a bit unusual. There's no singing, no preaching, no collection; but people are being fed—literally.

Each week at 8:00 a.m., eight to 10 volunteers from area Adventist churches meet, as they have for more than a year, to feed as many as 300 men, women, and teenagers.

The crowd varies in size, but by the end of the month, with public assistance money depleted, people in need are thankful for a nourishing breakfast of potatoes, pancakes or French toast, orange juice, and hot chocolate.

The program was begun in late 1994 by Len Bierlein, with help from the members of the Pleasant Valley Adventist Church. Cooking is done assembly-line fashion, with some volunteers dicing and cooking potatoes, others frying pancakes and French toast, and still others serving the food and beverages.

The program hasn't been without its problems. It came to a halt about a year ago when volunteer Allen Murphy and his crew arrived at the square and found two Portland police officers waiting for them. "Cancel breakfast," the officers said. "You don't have a permit."

"They were very polite," says Murphy. "But they did a lousy imitation of Mrs. Butterworth and Aunt Jemima."

Recalling that Steve Duin, a columnist for *The Oregonian*, a Portland newspaper, had written an article on feeding the homeless, Murphy phoned him about their predicament. A day or two later a banner headline on his popular column read, "Humanity and Mrs. Butterworth Ride Out of Town on a Rail."

"If the city insists on hoops," Duin noted in his column, "Murphy was willing to jump through them. He applied for a permit to continue serving pancakes at O'Bryant Square."

Park Bureau officials granted Murphy a license, but later changed their minds and



Program founder Len Bierlein (in hat) and his main assistant, Al Murphy, fry French toast for the people who come to O'Bryant Square for a hot meal each Sunday morning.



denied the permit. But public reaction to Duin's column led to many phone calls protesting the decision.

Murphy phoned the Park Bureau a few days later, asking if they would again reconsider their action. The phone call was followed up with a personal visit from Bierlein and Murphy, and a few days later they received the necessary permit. The program has continued uninterrupted ever since.

A question naturally arises—how do they finance the program, which costs about \$400 a month? "The Lord provides," Bierlein says. "About three fourths of the food is purchased, and the balance is donated."

But the Lord gets a great deal of help from dedicated members. For example, Dave and Paulette Jarrett get up at 5:30 on Sunday mornings to make 10 gallons of hot chocolate. In addition, he says, "We steamed 40 pounds of potatoes last night."

Why do the Jarretts come weekly to help serve? "These people need help, and no one else is doing it," says Dave. As a former cook in the U.S. Air Force, Jarrett puts his skills to good use.

Donations from area stores also help. On this particular morning a local supermarket donated 75 loaves of bread. A local farm provides eggs. Church members give to keep the program going. Sometimes finances get a little thin—recently it was reported at a board meeting that cash on hand amounted to \$12.

Even the weather isn't a deterrent. In inclement weather the group moves under a small shelter at one corner of the park.

Those who come to eat are a diverse group—many homeless, mostly male, a few women and teenagers, representing every ethnic group in the area. For many, it is their only warm meal during the week.

In addition to the food, tracts and Bibles are also handed out, although there is no preaching. In cold weather the group hands

out blankets and warm clothing to those who need them.

Helping others is a way of life among those who participate in the program from week to week. Volunteers know that they can't help everyone, but they do what they can with what they have.

Recently a family with three children, new to the city, received emergency shelter and heard about the food at O'Bryant Square. Having difficulty finding the location, they arrived after everything had been put away. Sadly, they turned to leave.

One volunteer heard one of the children exclaim, "But I'm hungry!"

The volunteer reached into his own pocket and gave the family money to buy breakfast. It wasn't much. But it was more than they had.

By Mort Juberg, a freelance writer who lives in Boring, Oregon.

Adventist Volunteer Service

The following persons left North America to serve as volunteers in various parts of the world during the later part of 1995.

Donna Marie Archer, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, left from New York.

Rodger Aaron Baker, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Speonk, New York.

Lynette Cicely Bates, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Palm Bay, Florida.

Mary Elizabeth Buchanan, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Anderson, South Carolina.

Helen Dorothy Byoune, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Kennesaw, Georgia.

Sylvene Marthena Carlyle, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Mishawaka, Indiana.

Karen Susanne Carter, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Williamsburg, Kentucky.

Moses D. Christian, to serve as surgeon, Guam SDA Clinic, Tamuning, Guam, and **Lena Mary (Thomas) Christian**, of Loma Linda, California.

Trevor William Chunestudy, to serve as Bible/Social Studies teacher, Delap SDA School, Majuro, Marshall Islands, of Riverside, California.

Bradley Alan Cruse, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of St. Charles, Missouri.

Laurence Arlen Davis, to serve as computer technician and apartment manager, Adventist International Institute of Advanced Studies, Metro Manila, Philippines. **Sherry Davis**, and one child, of Lacombe, Alberta.

Everton George Dawkins, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Brooklyn, New York.

Edwin and Maria Jacoba de Kock, to serve as English/Bible teachers, Korea SDA Language Institutes, Seoul, Korea, of Redding, California.

Curtis Lee Delzell, to serve as English teacher, Japan SDA English Schools, Yokohama, Japan, of Simi Valley, California.

Vickie Dettling, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Spokane, Washington.

Stephen George and Sabine Sini Susanna (Stuewe) Dunbar, to serve as English/Bible teachers, Korea SDA Language Institutes, Seoul, Korea, of Mount Lehman, British Columbia.

Harold H. Dupper, to serve as family medicine physician, Central Amazon Mission, Manaus, Brazil, and **Wanda Louise (Owen) Dupper**, of Fort Collins, Colorado.

Rosa Alicia Eberhardt, to serve as assistant teacher, Colegio Rigel, Zaragoza, Spain, of Ooltewah, Tennessee.

Theodore S. Flaiz, to serve as director, Gweru Dental Clinic, Bulawayo, Zimbabwe, Africa, and **Phyllis E. (Cox) Flaiz**, of Hermiston, Oregon.

Falvo Madhavan Fowler, to serve as tape ministry radio programmer, Singapore Mission, Singapore, of Burtonsville, Maryland.

Rhonda Carole Fuller, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Jay, Oklahoma.

Paul Genstler, to serve as family practice physician, Beleau SDA Clinic, Koror, Belau, of Exeter, California.

Cheryl Lynn Gilbertson, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Arlington, Texas.

William Dean Gonthier, to serve as administrative assistant, ADRA/Sri Lanka, Mailapitiva, and **Virginia Eunice (Warner) Gonthier**, of Watsonville, California.

Rhonda L. Graves, to serve as English/Bible teacher, Japan SDA English Language School, Yokohama, Japan, of Apison, Tennessee.

Heidi Rae Halvorson, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Mission, British Columbia.

Ricardo Arsenio and Judy Louise (Bond) Hernandez, to serve as maintenance director and optometrist's assistant, respectively, Saipan Adventist Clinic, Saipan, of Weslaco, Texas.

John Douglas Jacobson, to serve as physician, Adventist Medical Center, Okinawa, Japan, **Marjorie Alyse (Rice) Jacobson**, and one child, of Riverside, California.

Charles Delmar Johnson, to serve as surgeon, Adventist Medical Center, Okinawa, Japan, of Hendersonville, North Carolina.

Karl Kendrick Kellawan II, to serve as dermatologist, Adventist Medical Center, Okinawa, Japan, of Springboro, Ohio.



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Thou Art With Me

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Ps. 23:4).

The Pontiac groaned, metal clanking against metal as billows of white steam escaped from the cracks along the hood. Blind terror seized me. I was in Fort Worth, one of the most dangerous cities in the nation, on the bad side of town, alone, and at night. As I watched the cars whip past me on the freeway, I couldn't think of any worse place for this to have happened.

I had to get to a phone. I put my Mace in my right pocket and hung my purse under my coat. Halfway across the street, something sent me back for my day planner with its collection of vital phone numbers. Then I trudged off for the Sam's Warehouse I knew was open.

In a car the distance was hardly more than a couple blinks of the eye, but on foot it seemed to drag on forever. The area was secluded, an odd collection of commercial property that could occur only in Texas, where it can be downtown and yet still have open fields between the stores. I passed some closed businesses, staying on the road because the fences prevented walking anywhere else. Then I cut across a field, figuring any cruising gangs would be less likely to notice me if I was away from their headlights.

I made it to the pay phone outside the store, my feet wet from sloshing through some unexpected puddles. When I called my husband, the line was busy. I tried again and again, until my hands were so cold I couldn't dial anymore. Then I cast myself on the mercy of the membership-only store. They let me in.

Forty-five minutes later I had determined our phone was off the hook and there was no way to get through to my husband. With a prayer of gratitude for the impetus that had sent me back to get my day planner, I called our mechanic, who agreed to come get the car and me. But there was still a problem. He was



I was all alone

in a bad part of

town, and my

car had broken

down.

30 miles away, and Sam's Warehouse was closing. Again I was out in the cold night all alone.

In a Panic


I plodded back to the car. The wind tossed my hair away from my ears, freezing them and sending shivers through my whole body. Then I saw headlights on the access road. All my fears reappeared. Psalm 23 came to mind.

"The Lord is my shepherd," I whispered. My panic-laced mind rapidly repeated the familiar words, colliding verses together until I came to verse 4. "'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me.'"

"For thou art with me." The phrase caught my attention. Although I was in a dangerous place, I wasn't alone!

The relief I felt took me by surprise. I had always had a problem trusting God to take care of me. Sure, we have all those promises, and we hear all the wonderful stories, but bad things happen too. Good people are hurt and killed. They suffer despite the promises. And if God lets bad things happen, what good were the promises?

Now, tramping through the dark in the most terrifying situation I had ever experienced, I realized it didn't matter. If God was there, I could endure the future. God was my best friend—even when I doubted Him.

The oncoming car passed by without slowing, and I made it to the Pontiac. As I crawled inside, cold and still scared, I knew that whatever else happened that night, it would be OK. God was there. 



Melody D. Snow is a freelance writer and entrepreneur living in Lillian, Texas.

BY MELODY D. SNOW



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