

THE ADVENTIST Review

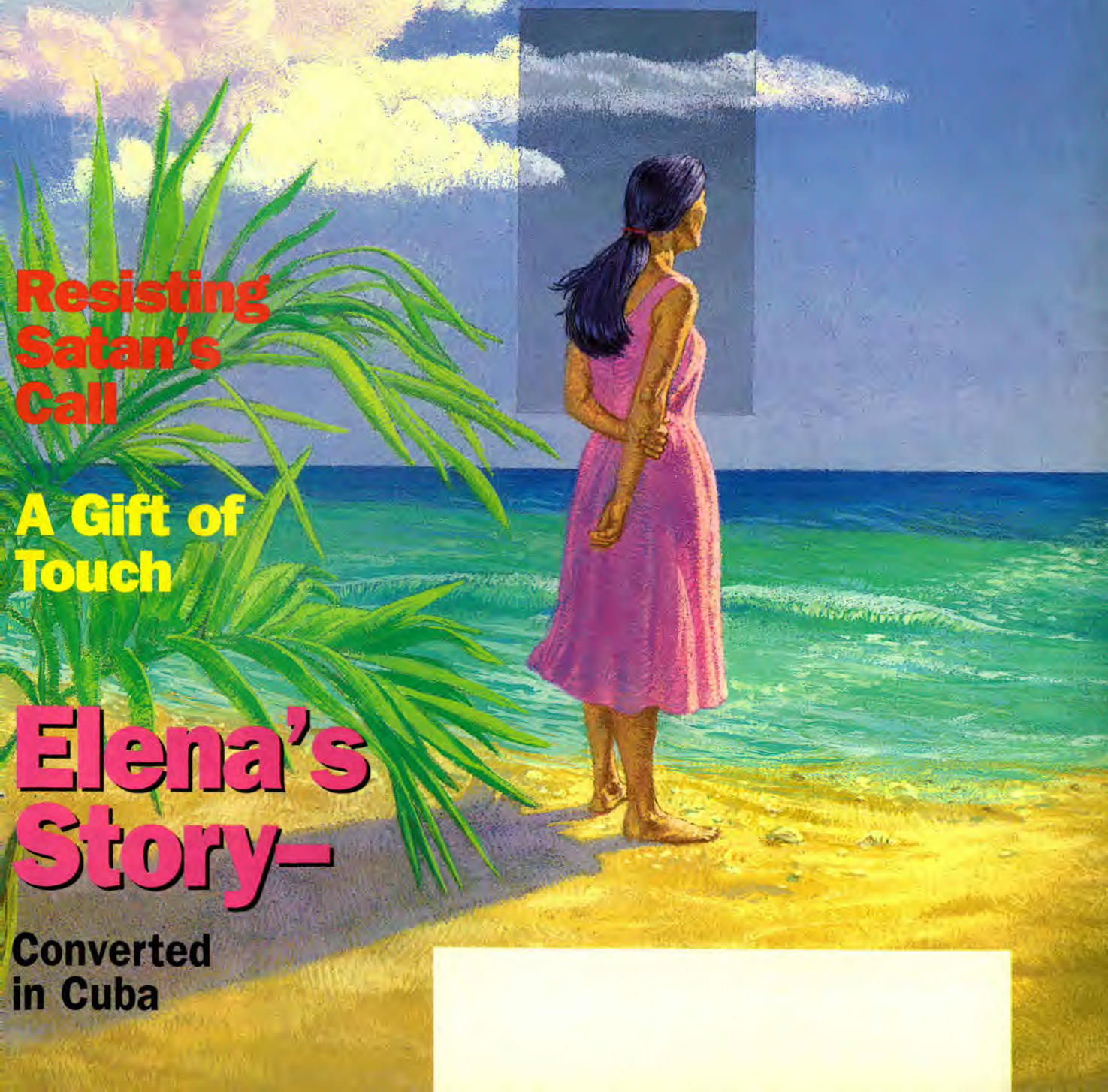
AUGUST 8, 1996
World Edition

**Resisting
Satan's
Call**

**A Gift of
Touch**

**Elena's
Story—**

**Converted
in Cuba**



LETTERS

Now Back to That List

I was fascinated by "A Peacekeeper in Bosnia" (interview by Myron Widmer and Richard Stenbakken, June NAD Edition). I read that article not intending to read more—but I couldn't put the paper down until I had read every article, despite pressing duties. Every article was intriguing and inspiring. Thank you so much for a wonderful *Review*.

—Lois Gott

BROOKSVILLE, FLORIDA

God of the Nameless

Jean Sheldon's "God of the Nameless" (June NAD Edition) carried a profound truth.

Some of the greatest people in the church do not hold an office and are seldom or never seen on the platform. Yet their close walk with the Lord and constant support of church programs bring great strength. Thank God for those who may not be well known.

—Paul C. McFeeters

RETIRED PASTOR 73237,3373

Mad People

I compliment you for including Stoy Proctor's "Mad Cows, Mad People?" in the June NAD Edition. As a junior high and academy science/health teacher I am encouraged to see the *Review* providing solid, informative articles such as this. I am dismayed when some who claim to be health experts use something like mad cow disease to convince meat eaters to

make the "moral" decision to become vegetarians.

I believe adequate scientific evidence exists to make a convincing argument for a vegetarian lifestyle. Using sensationalism to try to change behavior is rarely productive. The result of misinformation and half-truths is cynicism. This is particularly true with adolescents. Faith and trust are developed by credibility and moderate approaches based on all the scientific evidence available.

I appreciate the *Review's* efforts to maintain this approach.

—Dan Wyrick

LODI, CALIFORNIA

Meeting Ellen White (cont.)

The special edition on the "messenger" ("Meet Ellen White for Yourself," May 30) was everything we had hoped for and more—and wondered if we would ever see. Doctrine, church history, stories, and a message all in one issue. It is possible.

Of course, it is easy to be influenced with so many articles and pictures of family and friends, but we genuinely hope and pray that the response to this issue is so positive that the format is considered for future issues. We found articles that probably pleased the retired preachers, along with something for the kids. Every page had something for all of us—particularly the many Adventists who may be wondering what all this is about.

We found particularly meaningful the articles by Charles Bradford and George Knight, which brought into

clearer focus our position on the Spirit of Prophecy.

Dad (Arthur White, Ellen White's grandson) would be as pleased with this very special edition of the *Review* as we are. Please don't stop now.

—James Alan White, D.D.S.

LOS ANGELES, CALIFORNIA

James White—The Boomer?

No wonder the *Review* helped build our church. That conviction hit me as I read James White's appeal from the June 20, 1865, *Review*. Thank you for reprinting it June 13.

James White might have been a "boomer" at that time, using the contemporary boomer's plain and forthright language. With this philosophy guiding the new *Review*, the future is secure under God's gracious guidance.

—Arnold Wallenkampf

LURAY, VIRGINIA

More Legible

Thank you for attempting to make your colored pages easier for us seniors to read—and also for those of us who photocopy articles and letters for our scrapbooks.

—Bill and Pearl Pflugrad

PORTLAND, OREGON

Cheers From Britain

May an avid fan from across the Atlantic add her belated

congratulations on the new-style *Review*? My hopes succeeded out of all proportion.

Along with the relief I experienced at finding favorite editorials still a standing feature, I found attractive styling, fresh contributors, and an unexpected bonus in the form of an extra page of letters.

To those who still have not partaken of this feast, I say, "Welcome to the galaxy."

—**Natasha L. Denham**

WATFORD, HERTFORDSHIRE,
ENGLAND

Softly Swaying

I'm swinging in my native-made hammock on the porch of our bamboo hut here in the mountains of Mindoro, Philippines, thoroughly enjoying my "new" *Review* this beautiful (and hot) Sabbath afternoon. I look forward all week to this moment of putting up my feet and finding out what's going on "out there" with our church. We receive the magazine compliments of Charlie and Ruth Rollo in California.

I appreciate the changes made, though I haven't been a longtime reader. We came into this beautiful body of believers in 1988, at which time we received our complimentary subscription. Being so new, I did not understand much of the Adventist-speak or grasp the full scope of our worldwide church. But now the *Review* is my lifeline—aiding in my spiritual growth, bringing news and laughter and heart-wrenching stories.

There are 11 of us on this project. We're passing around the new *Review*, and all are enjoying. Thank you.

—**Tony Ingersoll**

MINDORO OCCIDENTAL,
PHILIPPINES

Hello?

I travel throughout North America in my work, which sometimes entails staying over Sabbath.

It's always interesting to try to contact the local church in order to get directions, worship times, etc. It's hard to get directions from an answering machine.

In some metropolitan communities you cannot locate a church through telephone directory assistance, because it is listed by a local name, such as Shady Valley Seventh-day Adventist Church. If the caller doesn't know the local name, the operator cannot find it in the computer. Some pay phones don't have white pages and yellow pages to reference. (Not all is bleak; Many communities have the church listed under "Seventh-day Adventist.")

If a church gets a message to call someone at a motel and waits for days to check the answering machine, the disappointed caller has likely moved on.

With hundreds of fellow traveling members, it's important that our churches be user-friendly.

—**Darrell H. Hicks**

MAUMELLE, ARKANSAS
PENRAYOEM@AOL.COM

Another Best Wife

As I read Richard Norman's neighbor's description of his wife ("The Best Wife in the World," May 23) it struck me that he could have been describing my wife, except that we have been married for nearly 40 years. She too is my best friend, loving and affectionate; we have been on a 40-year honeymoon.

She will never receive the accolades of the world, because she has done nothing "great" by the world's standards. But that is the world's loss. She is the most successful human being I have ever known, leaving a trail of mutual love and affection wherever she goes. I will be forever grateful that she has permitted me to be her husband. God could not have given me a greater gift in this life.

—**Rodney H. Mill**

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ADVENTIST Review

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Living in Cuba she knew and embraced the Communist Party line. Then she felt the tug of a caring God.

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TO LORON WADE

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ADVENTIST Review

"Behold, I come quickly . . ."

Our mission is to uplift Jesus Christ through stories of His matchless love, news of His present workings, help for knowing Him better, and hope in His soon return.

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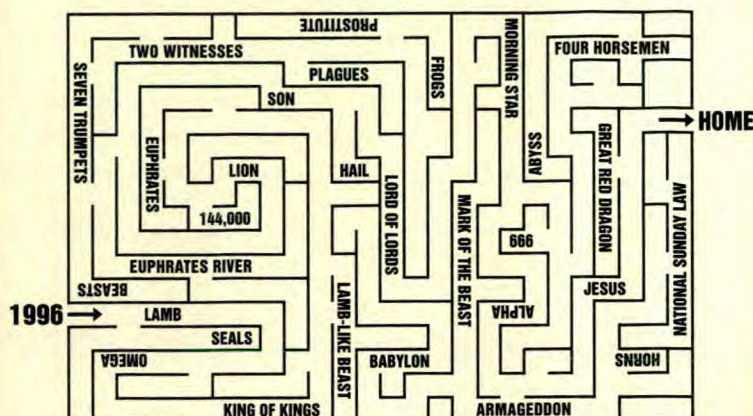
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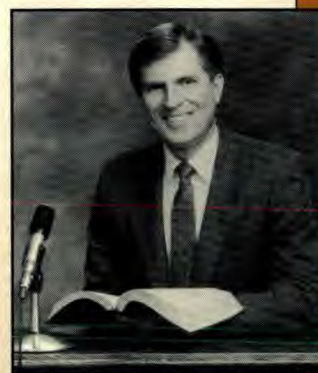
Vol. 173, No. 32

A Believer's Map to the Last Days Maze



There is one Way through the last days maze—the same Way that has always taken God's people through crisis to victory.

Join Lonnie Melashenko this month as he continues a new Voice of Prophecy series on the greatest events in prophecy.



August 11 The Church at the End
Who will be in it? What will they be doing?
Where will they be?

August 18 The Main Event
The nuts and bolts of the Second Coming.

August 25 Dating the Advent
How do we interpret signs and jubilees and millenniums?

You won't want to miss a single episode of "A Believer's Map to the Last Days Maze."

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With Jesus in the Boat

WILLIAM G. JOHNSON

Did you ever notice the Bible story that seems to collapse time and distance? One moment the people are at point A, then bingo! They are at point B.

Here is the verse: "Then they were willing to take him into the boat, and immediately the boat reached the shore where they were heading" (John 6:21, NIV). On the face of it, it looks like a miracle: Jesus gets into the boat, and instantly it arrives in port. The original text reads just like this, and most translations stick with it; the New American Bible, however, tries to handle the problem this way: "They wanted to take him into the boat, but suddenly it came aground on the shore they had been approaching."

Maybe there's another explanation.

It had been one of those extraordinary days that pack in everything. What had begun as a quiet picnic by the lake for Jesus and the twelve developed into an occasion of tremendous excitement. The disciples were lifted up to an incredible "high": Jesus would be crowned king this day! But day's end found them at an all-time low.

The crowd that had horned in on the private picnic surged forward to proclaim Him king. No more dillydallying—since He seemed reluctant to assert Himself, they would take over the situation. The disciples were elated.

But Jesus had taken over. With authority He turned the crowd aside and told them to go home, then He ordered His disciples to go home too.

His disciples couldn't believe it! Jesus' actions had left them disappointed, frustrated, angry. He had simply gone away by Himself into the hills, and at last they got in a boat and set out for Capernaum (John 6:15-17).

Sound familiar? Ever get in your boat wondering and complaining about God, quite sure you know what He ought to be doing? I have.

Jesus didn't get into the boat. I'm not sure they wanted Him with them. They wanted a Christ of their own devising, a Jesus of pomp and pageantry, but not of Calvary. And we who seek to be His disciples today must never forget that His footsteps lead inexorably to Golgotha. If Jesus gets into our boat, it has to be on His terms, not ours.

It became a night of terror. Before long their whining

and questioning stopped as they struggled for life itself. A violent wind squall, sweeping down from the hills that ring the Sea of Galilee, whipped up the water, blew them off course, and out to sea. They toiled for hours—lost, exhausted, fearful.

Then in the pitch dark just before the dawning they saw a light approaching. As it came closer, they became terrified—it was Jesus walking on the water! But He said: "It is I; don't be afraid" (verse 20, NIV).

Now, John tells us, they were willing to take Jesus into the boat. They wanted Jesus now—the real Jesus, not the Jesus of their dreaming and scheming. Jesus the Saviour.

And immediately the boat reached the shore where they were headed.

A couple weeks ago the meaning of John 6:21 hit me. My wife and I had a similar experience.

Feeling exhausted from the pressures of work, we decided one Thursday evening to take a long weekend break at the beach. It was late by the time we got away, heading for Maryland's Eastern Shore—a drive that, depending on the traffic, can take from two and a half to five hours.

A full moon shone down on us as we sped east. We crossed the broad expanse of the Chesapeake and picked up a new radio signal. Traffic thinned out. We seemed to be floating with the moon.

And immediately we arrived.

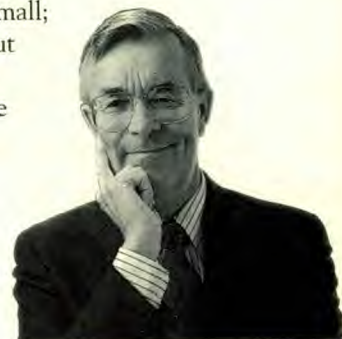
You can measure time by figures on a dial, but real time is lived time. When you are with someone you love, you get there immediately. Jacob could tell you that: seven years' hard labor seemed like a few days (Gen. 29:20).

Until Jesus comes, we have to get into the boat. Our boat may be small; it may leak; we may be scared. But all that counts is that Jesus is in there too. Then it's safer than the Queen Elizabeth II.

Three Gospels tell this story, with some variations (see John 6:1-21; Matt. 14:13-34; Mark 6:32-53). Ellen White, in *The Desire of Ages*, pages 364-382, helps account for the seeming discrepancies.



ILLUSTRATION BY CHRIS MOLAN



Divine Harmony

Last June my daughter and I traveled to the heartland of western Maryland, in the United States. We attended the North Bay Deer Creek Fiddler's Convention, an unusual music festival that commemorates and affirms bluegrass and "old-time" mountain music.

Held at the Carroll County Farm Museum in Westminster, about 30 miles northwest of Baltimore, the festival provides a campus-like setting for musicians, music teachers, and music devotees to socialize and network. Nearly 1,500 persons from Maryland, Pennsylvania, and Virginia attended the event.

Though more than 80 artists competed for cash awards, dozens of acoustic guitar players, banjo pickers, fiddlers, bassists, mandolin players, and singers simply paid the price of admission without bothering to compete at all. Armed with their instruments and lawn chairs, they gathered around picnic tables in small groups to make their own brand of foot-patting, hand-clapping, arm-waving music.

Under the large oak tree you might hear songs like the "Orange Blossom Special" or "Old Joe Clark." Near the barn another group might play some gospel tunes such as "I'll Fly Away." Being a musician myself, I was impressed with how instrumentalists and vocalists could play together so easily, though they had never met or played together before.

With remarkable ease the fiddlers, banjo players, and guitarists joined in the arrangements, keeping the melody, harmony, and tempo beautifully in sync. Each performer provided a distinctive contribution, while blending into one fluent, unified sound. Though I never saw one sheet of music, it was as if they were reading off a single music score.

The musicianship of these instrumentalists, most of them self-taught, reminds me of the harmony that God wants His saints to display as they accomplish His purpose.

Like the musicians who play their respective instruments in a bluegrass band, so Christians each carry out a particular function in the body of Christ. Instead of bringing musical instruments, Christians bring their spiritual gifts to edify the community of believers, nurture our fellow believers, and proclaim the gospel throughout society. Paul outlines these gifts in 1 Corinthians 12:8-10. They include:

■ **Wisdom**¹—the gift of understanding, discernment, and insight.

■ **Knowledge**—the ability to grasp spiritual truths and present them in a clear, understandable way to others.

■ **Faith**—a strong and powerful assurance in God's promises that provokes divine action.

■ **Gifts of healing and working miracles**—extraordinary healings and other supernatural works. The early church gave evidence of these

gifts through the apostles, who, through the power of the Holy Spirit, gave sight to the blind, restored speech to the dumb, and raised the dead.²

■ **Prophecy**—the ability to speak decisively for God and to serve as His mouthpiece.

■ **Discerning of spirits**—the power to determine true and false teachers.

■ **Diverse tongues and interpretations**—proclaiming God's Word through different languages.

These spiritual gifts are all needed in the family of God to establish His witness in the world. We must determine our God-given gifts and be willing to use them freely. We must learn to function in the role God has ordained for us, without envy, pride, or jealousy.

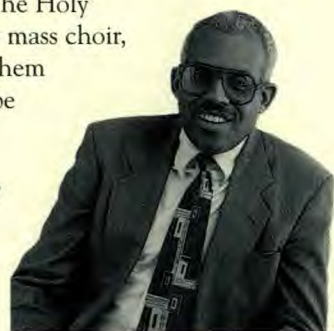
To gain the heavenly harmony that God wants to give His corporate church, we must allow God to change our attitude and spirit. Paul says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

With changed lives, the family of God will function harmoniously. The Holy Spirit, like the conductor of a mass choir, will take our gifts and blend them into a song of Zion that will be heard around the world.

¹ I'm indebted to *The Seventh-day Adventist Bible Commentary*, vol. 6, p. 771, for the substance of most of these definitions.

² See 1 Cor. 12, in *Matthew Henry's Commentary on the Whole Bible*.

*We must
determine our gifts.*



GIVE & TAKE

"THANK YOU"— YOUR CHANCE TO SAY IT



Aside from family, who in the church influenced your life for the better? An old academy teacher, a pastor, a neighbor? Would you like to publicly thank this person? (Maybe you never got the chance.) The *Review* would love to help.

Send your brief tributes (30 words or less) to "Thank You" at the Give & Take address below. Be sure to include your city, state/country, phone number, and the category of person you're thanking.

Beginning late November we'll print all the thank-you's we can.

—idea by William A. Iles, Longwood, Florida

WE NEED YOU

Give & Take is your page. Send your "Adventist Quotes," top-quality photos, "Adventist Life" vignettes, "Readers' Exchange" items, and prayer requests to: Give & Take, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904; Fax: 301-680-6638; CompuServe: 74532,2564.

CALLING ALL SAINTS

Every country has its unique customs. In the South Pacific country of Fiji, Adventist members bring out the traditional *lah-lee* drums on Sabbath mornings to herald the beginning of Sabbath school and church. For centuries Fijians used the *lah-lee* drums—made from hollowed-out trees—to announce major community events. Every event has its own distinct rhythm so the islanders can tell the difference between worship services and weddings, funerals and special celebrations.

Associate editor Myron Widmer, who visited Fiji, says sun-drenched Fiji has seen tremendous growth in the past decade. Adventists number about 17,000, nearly twice the membership 10 years ago and now more than 2 percent of the island's population. The church's main educational center is Fulton College, with about 250 students in high school and three-year college diploma courses. Students come from neighboring islands, including the Solomon Islands, American Samoa, and Tonga.—photo by Myron Widmer



ADVENTIST QUOTES

"It is not up to us to go picking weeds. We might pull up the wrong plant."

—Cheryl J. Montgomery, Cle Elum, Washington, on accepting other Adventists even when they don't seem to be contributing

"If you're in prison, turn your eyes upon Jesus. If you're in liberty, turn your eyes upon Jesus."

—Noble Alexander, who spent 1962 through 1984 in a Cuban prison because the government saw him as a "dangerous religious fanatic"

"We are not to wait, expecting there is some great act God is yet to do, with the thought that when God acts, people will then believe. In the life and death of Jesus Christ the greatest possible display of God and His love has been made."

—David Manzano, Rockwood, Tennessee

"By the miracle of God's love and redemption, we human beings, even though we sow sin and failure and evil every day, can reap Christ's love. We can reap what He has sown, not what we have sown."

—Mikhail Kulakov, in *God's Soviet Miracles*, p. 13



Elena's Story

She believed her destiny was to serve the Communist Party. Then she had an encounter with a God who cared about her.

BY MARÍA ELENA VIZA as told to LORON WADE

AS I LOOK BACK ON IT, MY LIFE has always revolved around two questions: Is there a God? And, if so, does knowing Him make a difference in one's life?

As a child I was fascinated by the stars that filled the night sky over my native Cuba. Again and again I asked my parents what was beyond the sky and what held the stars in place. But my parents were not religious people, and they had no answers that satisfied my curiosity.



On the Trail of Traditions

I was born on March 14, 1962. The Cuban schools I attended taught that religion is no more than a tradition, so I grew up thinking that religion was not an important part of life.

When it came time to choose a profession, I studied economics and graduated in 1980 with a degree in economic planning strategies. Having a degree gave me a sense of fulfillment, and it pleased me to know that I could help my country.

Soon after graduation I had my first contact with religion. My grandmother had become seriously ill, and it seemed that doctors could do nothing to help. Someone told me about a wonderful "healer." And without realizing what was involved, I consulted a spiritist medium on behalf of my grandmother. However my grandmother's health continued to deteriorate, and she soon died.

This experience reinforced my belief that our teachers were correct, that organized religion was, indeed, a fraud.

In 1982 I got married. Shortly afterward my husband's aunt visited us. She asked, "Are you baptized?"

"Uh, no, I guess not," I admitted.

"Oh, Elena, we've got to do something about that right away." And she hurried me off to talk with a kindly priest, who explained that I was in dreadful danger. He explained that if I died without being baptized I could not experience salvation.

"Are you willing to be baptized?" he wanted to know.

"I guess so," I said. And he proceeded to administer the rite. This was my second contact with religion. Unfortunately, I had no idea of the act's real significance. And I still wasn't sure if I even believed in God.

My husband, on the other hand, was a strong "believer." He was a spiritist. He said the spirits communicated with him frequently, and they began to tell him that because of my skepticism I hindered his spiritual development.

Soon he was seeing another woman, and our marriage ended in divorce.

Something to Fill the Void

Afterward I got a job with an agricultural enterprise and joined the Communist youth league. I initially had only a vague idea of what membership in the Youth League involved, but someone said it would help my career, so I joined. I attended the meetings, found them interesting, and embraced the principles of the organization wholeheartedly.

Soon youth league activities filled my thoughts day and night. After the failure of my marriage, I dedicated my energies to the league more than ever. For the next 10 years my life revolved around it.

I advanced quickly. Named to the National Vanguard, a top echelon of the league, I was awarded a medal of honor, and my name was inscribed in the provincial honor roll. I was invited to join the elite Carlos Roloff Brigade and we traveled to Poland to observe the progress Communism had brought to that country. At one rally in 1986 it was my privilege to sit on the platform with President Fidel Castro. To my surprise, I found myself seated even closer to the president than the provincial party chief. In 1987 I was a delegate to the Fifth Congress of the Communist Youth League.

In order to become a full-fledged member of the Communist Party in Cuba, one had to be 30 years old. I was only 25. But my devotion to the party was such that it seemed unbearable for me to have to wait another five years. I learned about a provision for young people with outstanding records in the youth league to have the age requirement waived, so in 1987 I applied for the waiver. My request was turned down. I appealed the decision, but the party officials told me, "Don't worry, Elena. The next five years will pass quickly."

In spite of this disappointment, my devotion to the cause did not waver, and I was soon named a

political instructor. I traveled from place to place, giving courses on party principles and organizing and supervising local committees among youth enrolled in the institutes of agriculture, transportation, and research. I worked for the party 12 hours a day, seven days a week. That's when I first heard about the Bible.

Unexpected Counsel

One morning in 1988, while attending a provincial meeting, I heard a speaker recommend the Bible as a source of moral conduct for those who wanted to be good citizens.

I was electrified. I left the hall

determined to find a Bible. But how? Where? There were certainly none available in the stores, and no one I asked seemed to have any idea how to find one.

In 1991 two important events took place. First, I fell in love with a wonderful man named Rogelio Viza, and we were married. Second, I met a young woman who was different from any I had ever known before. "Esther" worked in the same office I did. (By this time I had been transferred to a community service enterprise as head of the planning and statistics department.) One of my fellow workers pointed her out and said, "Esther is a believer, you know." He spoke as if she

had some kind of strange disease.

Naturally, I began observing her. This was the first time I had ever seen a believer at close range. Esther had a serenity about her, a calm assurance I wished I had.

Not everyone in our office appreciated Esther. Nevertheless, she and I became good friends. One day, when we were alone, Esther said, "Elena, you don't seem like the rest. I've been wondering if you might like to come to church with me sometime."

I was shocked. To church? My face flushed, and I must have looked as confused as I felt. "Well, I don't know, Esther," I stammered while I tried my best to collect my thoughts. "No, I



COUNTERCLOCKWISE FROM LEFT: Two of the more than 2,600 baptisms held during 1996 in Cuba.

People filled the streets wishing there was more room in the Puerto Padre church for a church meeting.

The lucky ones filled every seat in the Puerto Padre church.



The Church in Cuba: Winds of Change

BY KENNETH R. WEISS

Cuba, one of the few remaining Communist countries, and one that continues to capture world attention, is now a land of change, a place whose people now strive to embrace greater freedoms. During the past three decades about 12,000 Seventh-day Adventists have lived and worshiped in this country, where religious beliefs were challenged

don't think so," I finally told her.

But to my surprise, I discovered that I really did want to go. A few days later I told Esther I would accept her invitation.

The humble group of Christians I met at Esther's church made me feel welcome at once, and they did something more. They placed a Bible in my hands. I trembled as I looked at this Book for the first time in my life. Gently they opened it and showed me how to find the New Testament. "This is where you should start to read," they told me.

After that, I accompanied Esther to church a number of times, always in great fear of being discovered. But

Esther kept my secret; no one at the office ever found out.

Caught in the Middle

For me, reading the Bible was the beginning of a voyage of discovery. I found things so different from what I had heard about religion and the Bible—some wonderful, some strange—that I hardly knew what to think. Day and night my thoughts tumbled all in a turmoil.

On one hand I saw the beauty of Esther's religion. I admired her so much. She never was spiteful and never attempted to retaliate for the discourtesies she sometimes received at the hands of our coworkers.

But then I would think: *Ten years! For 10 years I've been active in the Communist Party. It's been my whole life.* My work for the party had never been simply a job. My conscience and deepest sense of loyalty were devoted to a cause I had loved and believed in passionately.

Finally the day came when God said to me, "Now is the time, Elena. You must decide between Me and what you have already known."

I'll never forget April 27, 1993. I was 30 years old, and the day had finally arrived when I was called before the committee that would decide on my induction as a full-fledged member of the Cuban Communist Party.

daily and organized religion was often severely curtailed.

But that religious iron curtain is being rapidly dismantled, and the way has been opened for the Cuba Union, in conjunction with Maranatha Volunteers International, to lead an aggressive evangelistic and construction campaign, whose goal is to meet an insatiable thirst for the gospel among the people.

Even a few short months ago many church members met secretly in fear of reprisal, ridicule, loss of employment, and even imprisonment. But recently those fears began to dissipate. The Cuba Union, along with Maranatha, received approval to build a seminary, build and refurbish numerous churches, and conduct evangelistic campaigns. As a result, multitudes of Christ-starved people accepted the gospel and are now enthusiastically sharing their new-found faith with others.

The changed religious climate among Adventists in Cuba is electrifying. Members are thrilled with their new facilities and proud to bring their neighbors to them. Fully open meetings scattered throughout the country—not only on Sabbath but also during the week—show evidence of a new religious freedom. Church dedications see entire towns, including the civic leaders, in attendance, and baptisms occur as rapidly as they can be arranged.

The resulting need for pastors and trained Bible instructors is staggering, making the construction of a new seminary campus near Havana necessary. The seminary complex will provide for the education of ministers, teachers, and other leaders for the church within Cuba, leaders who are unable to seek religious education outside the country. It has been more than

30 years since permission was granted for such a project in Cuba, and the completion of the seminary facilities is anticipated with growing excitement.

Each church dedication and baptism is a major event in Cuba. Thousands are coming to Christ at a time when many other challenges are facing the island nation. Pastor Daniel Fontaine Marquez, president of the Cuba Union, reports that "since Maranatha has begun its building and evangelistic plan, about 1.5 million tracts have been published and distributed in homes and churches, 150,000 copies of *Steps to Christ* have been handed out in almost 6,500 evangelistic campaigns, and more than 272,000 people have attended meetings. On May 25 about 1,000 persons were baptized, bringing the total since the end of 1994 to more than 5,000."

In Cuba divine providence has been in evidence and is still seen daily. In the past members of the church endured severe hardship, responding simply with prayer and kindness. Today they join their neighbors thronging to the evangelistic meetings or flocking to newly built or refurbished Adventist churches. In response to calls to accept the gospel and be baptized, most attendees raise their hands freely and without fear.

It's a new day in Cuba.

Kenneth R. Weiss is vice president for operations at Maranatha Volunteers International in Sacramento, California.



At the appointed time the door to the committee room opened and a smiling party leader invited me to enter. "We've noticed your record of outstanding service in the Communist Youth League," he began. "This meeting will be nothing more than a formality. But still we need to ask you some questions."

I did not smile. I could hardly look at them. Only someone who has been through such a situation could understand the anguish I felt. The committee members began to look at one another in surprise as I verbally stumbled, half-answering their questions. Finally I held up my hand, and there was a pause.

"I have something to say," I faltered, still unsure if I could say what was on my heart. "There's something I think you should know. I'm a believer!"

It was a conviction expressed without knowing fully why, or even whether I was totally sure, but it came from the depths of my being. Again I told them plainly, "I believe in God."

Now the questioning continued, but the atmosphere of the room had changed. The outcome of the interview was no longer certain. A few minutes later I began to feel faint. At first I attempted to disguise my distress and held tightly to the sides of my chair. But before long I was forced to request that the interview be suspended.

Another Crisis

All that night and throughout the next day I was desperately ill. My husband, suspecting that my illness was the result of my emotional turmoil, didn't think to seek medical aid. But by the next afternoon the pain was the worst I had ever felt in my life.

About 11:30 that night a neighbor woman stopped by to check on me and found me only semiconscious. "Rogelio, your wife is dying!" she said. "You'd better get help." He ran for a doctor, but at that hour of the night none were available at our neighborhood clinic. He then tried to get some transportation to take me to the

hospital. After a desperate search he was able to contact a party official who had a Jeep, and they loaded me in. We reached the emergency room at the National Hospital in Havana at 3:00 in the morning. By that time I was in an advanced state of shock.

I dimly recall the emergency room personnel scurrying to start a transfusion and run tests. I remember hearing a nurse tell someone that she could detect no blood pressure. They put me on a cart and raced me into surgery. In the midst of this and the unbelievable pain I thought of what I had read in the Bible, and my weak faith clung to the God I was only starting to understand and believe in. "Oh, God," I prayed, "remember me when You come into Your kingdom. Raise me up as You raised Lazarus." I felt certain that I was dying.

To my great amazement, I woke up the next day to see sunlight streaming through the windows of the hospital room. Weak but definitely still alive, I marveled that the awful pain in my abdomen was gone. Before long surgeons came by for a visit. "You gave us a bad scare last night," they told me. "We didn't think you were going to make it."

They said the problem had been an ectopic pregnancy that had burst a fallopian tube and caused massive internal bleeding. They said they had been forced to operate, even though there was practically no arterial pressure.

Right then and there I praised God. No more vacillating between faith and unbelief for me. I understood that God had answered my prayer. I had experienced the reality of Psalm 30:2, 3: "Lord, my God, I cried to you and you healed me. You brought me up, Lord, from sheol and saved my life as I was sinking into the abyss" (REB).

At home a few days later the man who had driven me to the hospital that dark night dropped by for a visit. "I've come to see the miracle woman," he told me. "I never expected to see you alive again."

When I thanked him for taking me to the hospital, he looked thoughtful.

"You know, there's something very strange. The next morning I went out and tried to start that Jeep, but it wouldn't even turn over. I thought it must be the battery or something simple, because it ran perfectly the night before. But the best mechanic in the neighborhood couldn't get it started. We finally had to tow it to a shop, where they did a complete overhaul before it ran again."

The Reason to Live

I recovered rapidly and each day praised God for the joy of believing in Him. Before my illness I had seen my neighbor Esperanza leave her home carrying a Bible, and I knew she was a Christian. So three weeks after my crisis I asked her if she knew of a church nearby where I could give my testimony. She smilingly assured me that indeed she did. A new congregation had been organized, she said, just a few blocks away at the Cuba Adventist Seminary. The following Sabbath I went with her.

As soon as I arrived, I felt a sense of peace. I knew at last that my soul had found a resting place. I began to attend regularly, and five months later, in October 1993, I was baptized.

Soon I began actively serving the Lord. I joyfully shared my faith with all who would listen and organized a story hour in my home for the neighborhood children.

My husband, Rogelio, greatly impressed with what God had done for me and with the change he saw in my life, began to attend also. He too has now been baptized and has joined the family of God.

I'm sorry for the child I lost and that I can never have another one, but I'm comforted knowing that I have an all-powerful heavenly Father who is loving and merciful to His children. Not only do I know that He lives, but also I'm convinced that He cares. ■

Loron Wade teaches theology at Montemorelos University in Mexico.



Deadly Whispers

How the devil tries to get us

BY RICARDO GRAHAM

I LEARNED A NEW WORD THE OTHER DAY. "Subarticulate." It has to do with the ability to communicate ideas or concepts in a nearly undetectable manner—just beneath the surface. I found the word in a newsmagazine article addressing attitudes of intolerance many perceive among some politicians today.

The author made the case that many politicians use code words, innuendo, and inferences to communicate their true feelings to constituencies they could not embrace publicly. So while openly denying accusations of intolerance, bigotry, sexism, and anti-Semitism, they nevertheless gain the support, through subarticulation, of many individuals and groups who espouse these views.

Subarticulators speak in broad generalities, pandering to the fears of others by hinting at their true feelings. Those who share these feelings, however, know exactly what is being communicated. It is as though they listen with a "third ear"—the ear of the subconscious.

I must admit that I too have received subarticulated messages—and from demonic sources at that.

But hold on, this is not a confession of committing some foul deed while "hearing voices"—à la serial murderer David Berkowitz, "Son of Sam." While we question the sanity of

those who commit heinous crimes while attributing the deed to "voices," we are perhaps less than honest if we deny that we too have had evil suggestions presented to our own minds. Through subarticulation Satan constantly calls us to join him in rebellion against God.

While I attempt to live a godly life and do those things that are morally and religiously acceptable, my third ear is often attentive to such messages.

Because we are all born in sin and "shapen in iniquity" (Ps. 51:5), as we say, our corrupt hearts are prone to hear these subconscious, subarticulated words of Satan. His appeals gather strength from our weakness. Having studied humanity since the Garden of Eden, he knows our cultivated and hereditary tendencies. He knows what makes us tick.

These messages are designed to sabotage our spiritual experience and plunge us into sin. We often find within ourselves a ready receiver of these messages prompting us to evil. As someone has said, "We have met the enemy, and he is us." Our very nature makes us coconspirators with the prince of evil. We receive thoughts of retaliation rather than forgiveness, thoughts of envy, jealousy, and anger rather than thoughts of peace and love and harmony.

Is there any protection from these subarticulated messages? Assuredly, yes. Our merciful God has not left us to the whims of the devil. Our protection against Satan's subarticulated suggestions is the presence of Jesus Christ. As we tune our third ear to the voice of the Master, we find spiritual strength. Like the RCA emblem of the dog whose head is slightly cocked toward the phonograph speaker to hear his master's voice, the striving, struggling Christian finds a source of strength in the



voice and words of Christ.

Our Master's words contain power that leads to eternal life. "Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life" (John 5:24). Said Ellen White, "Christ is ever sending messages to those who listen for His voice."¹ In His limitless love and concern for us Jesus is actually communicating messages to us to combat those of the devil. His very voice fortifies us. Constantly our great Lord is speaking to us through the Holy Spirit.

While Satan whispers to us to demean us and to exploit our weaknesses, Christ speaks to us to strengthen us, to share His mighty victory with us, to give us His overcoming power. Even though we are "enfeebled and defective," Christ speaks to us. He knows our weaknesses too. He alone can strengthen us. Not with mere human effort, but with the sanctifying power of His own righteousness. If we listen carefully, we will hear His strengthening words and gain power to overcome.

While Satan may not speak directly to us, he often uses the media to gain a foothold. Popular music and the fare offered on television, videos, and movies frequently contain suggestions that weaken us for God and strengthen us for the devil. By manipulation of the media Satan attempts to erode our commitment to God and cultivate our inbred desire for evil.

As we listen to the voice of the adversary, our strength is sapped and our tendencies for evil gain strength over us. On the other hand, as we make every effort to listen to Christ, we gain strength. Real strength, powerful strength for everyday living.

Often Satan preys upon us after experiences of victory, when we feel secure and relax our vigilance. At such times he whispers to our soul his subarticulated messages, tempting and prompting us toward evil.

I remember driving home once from a midweek prayer meeting at which the Spirit's presence had been

particularly demonstrable. The testimonies and prayers had been powerful, and joy filled my heart. But alone in my car I heard the devil whisper to my mind. His skillful subarticulation addressed the natural weaknesses in my soul. Sensing the direction of my thoughts, I immediately began to meditate on Romans 6:15: "For sin shall not have dominion over you: for ye are not

*Alone in my car,
I heard the devil
whisper to
my mind.*

under law, but under grace." I recited the words aloud and pleaded for Christ's grace and for His power to resist the tempter's insinuations.

Immediately it was as if Christ, through His inspired Word, was there in my car. There was power as I repeated the promises of God. And I was delivered from Satan's temptations. Praise God for His presence and His power!

Our heavenly Father has made His strength available to every one of us through His written Word. That is why David said, "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). It was by the Word that Jesus as a man gained the victory over Satan. He recited the scriptures He had committed to memory. We too can have that same victory. God's Word residing in our heart protects us from sinful disobedience toward our loving Father.

And as the Word of Christ lives in us, it pulls us into Christ. And in Christ we are invincible.

Peter tells us, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having

escaped the corruption that is in the world through lust" (2 Peter 1:4). The precious promises of God not only deliver us from the corrupting influences of evil but also are one of God's tools to produce in us "the divine nature." So not only does the Word of God save us from evil thoughts, words, and actions; it also facilitates the change of our vile nature into one that is pure.

I am fully aware that Satan will not cease his whisperings to my soul or yours. If anything, he will increase these foul communications as the great controversy draws to its close. In his desperation to win converts to evil, he works with greater intensity and focus to ensnare us.

But God has provided a means of resisting his temptations. It sounds so simple, so easy. But most ideas for success are. We must continuously listen for the voice of Jesus, through His Word, thereby fortifying our minds against Satan's subarticulation. As we thus hide the Word in our hearts, the power of Christ will be ours. "In Christ God has provided means for subduing every sinful trait, and resisting every temptation, however strong."²

So here are the factors that help us resist: A consistent personal devotional life, corporate worship, utilization of our spiritual gifts in personal mission, and developing deep relationships with other Christians. These factors are indispensable in creating the "in-Christness" that we need in order to be victorious.

The next time Satan presses subarticulate thoughts upon you, remember that Christ has power to help you resist. Remember that Christ's victory is for you. And that the power of the mighty Word of God makes us "more than conquerors." ■

¹ *The Ministry of Healing*, p. 509.

² *The Desire of Ages*, p. 429.

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The Gift of Touch

*Jesus used touch to forgive, heal, and empower.
So can we.*

BY JACKIE ORDELHEIDE SMITH

SHE DIDN'T MEAN TO CAUSE A ruckus. All she wanted to do was touch the hem of Jesus' garment as a last-ditch effort for

healing. Then, trembling and afraid, she was left alone to tell her story.

Jesus commended her gently. It was a touch of faith.

Although we don't often think about it, touching and being touched were at the core of Jesus' ministry. The word "touch" or forms of it appear at least 165 times in the Bible. We read:

"And Jesus put forth his hand, and touched him [a leper]" (Matt. 8:3).

"He touched her hand, and the fever left her" (verse 15).

"And Jesus came and

touched them, and said, 'Arise, and be not afraid'" (Matt. 17:7).

Obviously Jesus had a healing touch unlike anyone else.

Although we will never possess that same healing power, we can learn to reach out and touch others with the same compassion and tenderness that Jesus had.

As with everything God created, Satan has sought to pervert or counterfeit the genuine. So also has Satan done with our sense of touch. All of us are familiar with the careless, perverted kind of touching that we hear about on the 6:00 news. Many of us could give firsthand accounts of someone's bad and destructive touching.

In light of this, I want to focus on the positive, healthy kind of touching, and how we can use this gift to glorify God and minister to others. (After all, when Satan sought to pervert our





sense of taste, it didn't mean that we had to stop eating!)

Of our five senses (touch, taste, hearing, sight, smell), touch is the only sense that doesn't have a central organ. Instead, the skin covers the whole body. Thought of this way, the skin is the largest organ of the body and comprises 16 percent of our body weight.

Research has shown that being touched is essential not only to babies and children but also to adults and even animals. In many cases touch is a life-giving act. It is as necessary for our growth and development as are food and sunshine.

A well-known study done on World War II orphans to determine the role of touch on a child's development showed that infants deprived of physical contact—although otherwise fed and cared for—suffered psychological problems such as insecurity and agitation. Physically, these children had lowered immunity and actual stunting of physical growth. At one time hospitals isolated premature babies because they felt they were too young to touch, but evidence shows that all babies—and especially preemies—need all the touch and love they can get.

In one situation, I'm told, premature infants who were massaged for 15 minutes three times a day gained weight 47 percent faster than

others who were left alone in their incubators. They were more active, more responsive, and more aware of their surroundings. And months later they had fewer physical problems.

At the University of Colorado an experiment was conducted on baby monkeys to see what happened when they were separated from their mothers. The baby monkeys became helpless, confused, and depressed, and only the return of the mother and continuous holding for several days helped them return to normal. The irregular sleep patterns, high temperatures, and erratic brain waves they had acquired seemed to disappear, but some physiological disturbances (such as low immunity) remained.

Researchers thus discovered that some physical damage is not reversible. The lack of maternal contact may even lead to possible long-term damage, including brain damage.

Another study was done on two groups of baby monkeys. One group were not able to touch the mother, but were able to see, hear, and smell her. Researchers found that these monkeys cried continually and paced frantically.

The second group of monkeys were able to reach through a hole and touch their mother and be touched. These babies didn't

seem to suffer from any serious behavioral problems. As time passed, the group of monkeys deprived of their mother's touch became obsessively clingy to one another. Later they avoided one another and became aggressive when they did come in contact with others. Overall, they became loners who didn't make good relationships.

What about adults? Do we need touching too?

At Purdue University Library a study was conducted on adults and the effects of subliminal touch. A woman librarian was told to spend half her time doing nothing special to those who came to check out books, and the other half of her time she was to touch people as insignificantly as possible. For example, as she handed back a library card, she would brush the students' hands lightly.

Once the students walked out of the library, they were asked to fill out a questionnaire about their library experience. Among other questions, they were asked if the librarian had smiled and if she had touched them.

In fact, the librarian had not smiled, but the students whom she had touched thought she had. And although she had touched them, they



weren't aware of it or couldn't remember it.

The study concluded that the students who had been lightly touched reported much more satisfaction with the library overall. Additional studies show that waiters and waitresses are apt to receive higher tips when they insignificantly touch restaurant patrons.

Some experiments show that just touching someone's hand or arm lowers their blood pressure. And holding the hand of someone who is ill or elderly soothes them and gives them an emotional lifeline.

Occupational and physical therapists will tell you that even before their professional treatment is given, therapy has been administered in greeting the patient with a touch in some form or another.

Reaching out to touch can be just as therapeutic as being touched. A Philadelphia experiment showed that the survival rate of heart attack victims was higher among those who had pets than among those who didn't.

Several nursing homes have begun "pet therapy" sessions, in which dogs, cats, and birds are periodically brought in to the nursing home for the patients to touch. Somehow, showing affection to another living creature reinforces their sense of belonging and being needed in society, and often calms their temperament.

Begin at Home

Healthy, affectionate, and appropriate touching in the home builds emotional security, confidence, and stability. What better way to send your spouse off to work and children off to school than with a kiss, a hug, and a prayer, showing your love and support for them—or to greet them at the end of the day with another hug or healthy pat on the back, reaffirming your affection for them. Such gestures can do wonders for your family's emotional health. Until we become comfortable touching or being touched by those closest to us, we'll have difficulty reaching out and touching others. A

person is apt to touch only as much as he or she has been touched growing up, but it's never too late to learn and to break the cycle of deprivation.

In spite of the media blitz given to sexual harassment, touching and being touched appropriately are still valuable among coworkers. Although we need to be aware of the potential dangers of

Without positive, nurturing touch, children, animals, and even adults can become depressed and confused.

touching, we shouldn't be scared off by it altogether. As Scripture tells us, "There is a season, and a time to every purpose under heaven: . . . a time to embrace, and a time to refrain from embracing" (Eccl. 3:1-5, NKJV). And I would add: "a time to touch, and a time not to touch."

And what better setting to practice true Christian affection than at church? Warm handshakes and spontaneous hugs will work wonders to leave a favorable impression upon any visitor or member. Gently squeezing a youth's shoulder or briefly touching a person's arm to get their attention will convey that you do notice them and care about them.

In her book *A Natural History of the Senses*, Diane Ackerman says, "Touching someone is like using their first name" (p. 122), so if you forget people's names at church, touch them, and they may not know the difference!

Guidelines for Touching

As we strive to follow Jesus' example of empowering others with a touch,

here are five simple guidelines to follow:

1. Prolonged touching, excessive touching, or touching that leads to caressing is never appropriate. It desecrates the Christian use of the gift. A simple rule to follow is one that is often used in punctuation: if in doubt, don't. If in doubt about touching someone—especially someone of the opposite sex—don't risk it. Touching should not be done at the risk of sending mixed messages or arousing feelings.
2. Touches, whether spontaneous or planned, should not be so light as to tickle, nor be rough and painful, but firm and purposeful.
3. Do what seems natural in the situation without being artificial or excessive. "Planned" touches can convey feelings of care and acceptance and very rarely will be interpreted as anything more.
4. Realize that some people and cultures are more "touchable" than others, and don't be put off by those who aren't.
5. Touching is best when it's unsolicited and given from the heart.

The next time you are greeting church members, complimenting colleagues, congratulating friends, or just getting someone's attention, touch them with a firm hand on their shoulder, greet them with a warm handshake, clasp their hand between both of yours, or touch them on the arm or elbow. Don't just tell them of your sincerity; show them.

God didn't intend for us to live to ourselves. Reach out and touch someone, and make a difference in their life today. ■

Resources for this article include: *A Natural History of the Senses*, Diane Ackerman. (New York: Random House, 1990). *Lions Don't Need to Roar*, Debra A. Benton. (New York: Warner Books, Inc., 1992).

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Fighting Hatred With Hatred?

BY ANGEL MANUEL RODRÍGUEZ

I have always had difficulties reading the book of Esther and understanding why the Jews, under the leadership of Esther and Mordecai, had to massacre so many people. They seemed to have been controlled by a spirit of hatred and vengeance. Am I reading the story properly?

The moral content of the book of Esther has disturbed scholars for centuries, and I will not pretend to completely solve this difficult problem. I will only suggest that the problem is not as serious as some believe. I offer the following observations:

1. *The Jews did not hate the Gentiles.* An indiscriminate massacre of Gentiles would have indicated that the Jews hated them, but that is not the case. Those who died are described as the enemies of the Jews. The Jews did not consider Gentiles to be natural enemies whom they should exterminate. In general, the relationship between the two groups during this period was peaceful.

2. *Mordecai sought a nonviolent solution.* When he became aware of Haman's intentions, Mordecai spoke to Esther, asking her to seek the intervention of the king and thereby bring about a peaceful solution to a life-threatening situation (Esther 4:8).

3. *Esther did not request the lives of her enemies.* During her audience with the king, Esther asked only that her life and that of her people be preserved (Esther 7:3). She merely expected the king to annul Haman's decree (Esther 8:5). She was not asking for license to massacre the Gentiles.

4. *The first and second decrees allowed only for self-defense.* The Jews were legally empowered to defend themselves against those who actually attacked them (Esther 8:11; 9:2). There is no evidence that the Jews took the initiative and began an indiscriminate massacre of the Gentiles.

5. *God began to defeat the Gentiles before their military attack.* According to Esther 8:17, God put fear of the Jews in the hearts of the Gentiles, and many of them became Jews. This was God's peaceful solution to the threat against His people. Bloodshed was unnecessary. Unfortunately, many Persians kept alive Haman's spirit of hatred against the Jews.

6. *The Jews showed restraint during the battle.* We are informed several times that after defeating their enemies the Jews did not take the plunder (Esther 9:10, 15). They eliminated only those

who attacked them (Esther 9:2, 5, 10, 16). One scholar has suggested that Esther 8:11 should be translated: "The king permitted the Jews in every city to gather and defend themselves, to destroy, kill, and wipe out every armed force of a people or a province attacking them, *their children, and their wives*" (emphasis supplied). The Jews, however, did not kill the wives and children of their enemies. The element of vengeance is absent from the narrative.

Bloodshed was unnecessary.

7. *A legal basis for a second day of conflict.* Apparently Esther was informed that the enemies of the Jews in Susa were planning a second day of attack, intending to go beyond what was allowed in Haman's decree. Esther acted within the boundaries of Persian law and asked the king to

extend the provisions of the decree one more day. The authorization was limited to self-defense only in the city of Susa. Had she intended revenge, Esther would have included other cities throughout the empire.

8. *Esther requested that Haman's sons be impaled as a deterrent.* The fact that Esther made this request to the king in conjunction with the one for the extension of the decree suggests that she was trying to discourage others from attacking the Jews. Haman's sons had died during the first attack against the Jews. Their corpses were impaled during the second day to serve as a deterrent and prevent more bloodshed.

These elements, taken together, show that the book is not promoting hatred and vengeance against non-Jews. The Jews defended themselves with the full support of the Persian legal system, and God gave them victory (Esther 9:1).

Throughout history God has used different ways to liberate His people from their enemies. Soon the forces of evil will be defeated once and for all. Once more the nations will arise against the people of God, but they will not have to defend themselves. At that time Michael will stand up and fight for His people (Rev. 17:14).

Angel Manuel Rodríguez is an associate director of the Biblical Research Institute at the General Conference.



Malawi Seminary: A Product of Prayer and Sacrifice

New Seminary Spurs Malawi's Literature Ministry

BY LEONARD ATKINS, MALAWI UNION MISSION COMMUNICATION DIRECTOR

Though the project was a mere dream six years ago, Malawi's literature evangelists now have one of the largest Adventist literature ministry training centers in the world.

The facility accommodates 100 students and provides classrooms, offices, an auditorium, 15 dorm rooms, and a kitchen and cafeteria area.

There are three such Adventist literature evangelism seminaries in the Philippines and six others in Africa, but none of them is as big or as well equipped. This seminary will serve people from all over the Eastern Africa Division. Currently men and women are being trained at the new seminary



GIVING THE CHARGE: GC publishing director Ron Appenzeller (left) encourages LEs to spread their literature throughout Malawi. M. Y. Sosola, Malawi Union publishing director, translates.

in the art of Christian salesmanship. Graduates will be polished, confident, and well honed in the art of selling gospel literature.

New Idea

The idea for the new seminary was introduced by Richard McKee, a



SINGING SALESPERSONS: Malawi's literature evangelists expressed their joy over the new seminary through song.

former General Conference associate publishing director, who proposed the project at the Eastern Africa Division publishing council in 1989. However, the major obstacle to the project was a lack of funds.

The Malawi Union Mission decided to give some old leper colony buildings that had stood idle for 10 years. Still, major renovations were needed before the buildings could be used again.

Sacrificial Set-aside

Though there was no money available for the renovations, the literature evangelists remained undaunted. They voted to set aside 7 percent of all their sales to build the seminary, and in 1990 the money began to flow into the treasury.

In March 1994 the adventure in faith began as builders started work

on the renovations. Soon after, the General Conference Publishing Department donated US\$5,000 toward the project. The Malamulo Publishing House administrators also donated funds and materials to keep the hammers and chisels pounding. To date more than US\$66,000 has been spent to make this massive



SYMBOL OF HOPE: From this new facility literature evangelists will be trained in the techniques of Christian sales. Hundreds of Pathfinders participated in the celebration.

complex into a beautiful new structure.

At the opening ceremonies hundreds of people converged on the grounds. Young people from several Pathfinder clubs in Blantyre came by the hundreds and LEs from all over Malawi and Zambia came to celebrate the occasion. An atmosphere of satisfaction, joy, and pride could be seen on all the faces as the Pathfinders performed precision marching drills that held the crowd's attention for more than 30 minutes.

Regal Ceremony

Malawi Union president W. L. Masoka led out in the ceremony, and through song an LE choir, dressed in



LITERATURE EVANGELISTS OF TOMORROW: Appenzeller inspects the Pathfinder troops with other publishing officials.

black-and-white uniforms, expressed a determination to share the love of God throughout the country.

General Conference publishing director Ron E. Appenzeller cut the ribbon and unveiled the signboard at

the main entrance to the seminary. "It takes vision to be successful," Appenzeller told the audience. "Specialization is required in all fields today to be competitive. Our literature evangelists will come from this seminary well prepared to meet the people of Africa as professional Christian salespersons. They will represent our church in a positive way to people of all walks of life."

Appenzeller then told the LEs, "We are proud of you. We believe in you. We have invested in you. Now you

have the finest available training center in the world. We know this is only the beginning of wonderful growth and expansion of the literature ministry in Africa. Great years are just ahead."

N E W S B R E A K

Adventist Women's Retreats Attract More Than 300,000

More than 300,000 women found encouragement, fellowship, and spiritual renewal while attending nearly 8,000 women's retreats around the world in 1995, according to the Seventh-day Adventist Church's Department of Women's Ministries.

"Retreats provide nurturing for the nurturers," says Rose Otis, women's ministries director for the Seventh-day Adventist Church. "They are a time that women can focus on their own spiritual needs, enjoy fellowship, and bring a non-Adventist friend."

According to the report, 347,598 women attended weekend retreats, with more than 127,000 in northwest Africa. In the former Soviet Union more than 87,000 women attended the retreats. Of the 7,699 retreats held worldwide, 4,379 were held in the former Soviet Union. The statistics represent all but one of the Seventh-day Adventist Church's 11 territorial regions.

Otis also noted that more women are becoming active in evangelistic outreach. In Nicaragua, 125 women held 21-day meetings that yielded 476 baptisms in 1995—the Year of the Adventist Woman. These women participated in an evangelistic training program for women conducted by the

Nicaragua Mission. This coming fall 425 women are expected to hold meetings in Nicaragua.—*Adventist News Network*.

Evangelism Brings New Members in Brazil

During a recent evangelistic series in northwest Brazil evangelist Carlos Bussons decided to hold 3:00 a.m. meetings along with his regular evening sessions.

About 300 persons attended the predawn meetings. These were people who could not attend the regular meetings. At the end of the five-week series 700 persons joined the Seventh-day Adventist Church.—*Revista Adventista*.

Adventist Official Attends White House Ceremony

When United States president Bill Clinton and congressional leaders gathered at the White House on July 1 to sign a proclamation declaring July 1996 a National Month of Unity, Clarence E. Hodges, a vice president of the North American Division, represented the Adventist Church at the ceremony.

The declaration was enacted in response to the rash of arson attacks on Black churches. Hodges gave Clinton the

General Conference Considers New Media Global Strategy

BY RICK KAJIURA, GENERAL CONFERENCE NEWS DIRECTOR

The General Conference has set up a think tank to explore the opportunity of developing a global strategy for the delivery of high-quality radio/television programming.

Robert S. Folkenberg, Seventh-day Adventist Church world president, will head the task force.

While the Adventist Church has been in the forefront of those using radio and television, rapid

technological changes in mass broadcasting make it prudent to examine the benefits and costs of providing some networking, broadcasting support, and global program distribution systems to church entities around the world.

The vision, according to an action by the General Conference's Administrative Committee (ADCOM), is not to establish a mega-media ministries organization; rather, it is to describe and evaluate the

effectiveness of various models of signal distribution, strategic support bases, and resource banks of technical and creative potentials.

Voted on April 30, the ADCOM action is the result of a recommendation made by world communication directors and Adventist World Radio staff during a recent world communication advisory.

Currently the Adventist Church uses shortwave broadcasting in nearly 40 languages and owns several transmitters. Most Adventist colleges operate their own FM stations, and local churches in many countries use broadcasting as part of their community radio networks. In Europe alone there are more than 50 local church studios using community radio stations.—*Adventist News Network*

NEWS BREAK

book *Handbook for Bible Study*, by Lee Gugliotto. Published by the Review and Herald Publishing Association in Hagerstown, Maryland, the book was recently awarded the Gold Medallion Book Award by the Evangelical Christian Publishers Association.

Construction Industry Honors Jamaican Adventist

The Trade Leaders Association, an association of 12,000 international builders from 110 countries, recently awarded an Adventist businessman their International Construction Award for his expertise in building trades.



MASTER BUILDER: Award-winning builder Fitz Henry also builds up the kingdom of God through evangelism.

When Henry is not constructing buildings he spreads the gospel throughout the Caribbean as a lay evangelist.

Fitz Henry, who owns Global Construction Company of Jamaica, received the award for building the multinational NCB Commercial Complex in Montego Bay.

Open House Brings 2,500 to Church Publishing Plant

They came by bus, car, and train. They swarmed the roads and picnicked along the trail. More than 2,500 guests, including many non-Adventist visitors, participated in the second annual open house at the Adventist Source of Life Publishing House in Zaokski, Russia, on June 9.

Since the publishing house opened in 1992, 14 million books have been printed. With the former Soviet Union being a federation of nations, literature distribution is a major challenge. The transportation system is overburdened, and customers must cross numerous regulated borders to pick up books and supplies.—*Euro-Asia Division*.

WCG Clarification

The report of the meeting between leaders of the Seventh-day Adventist Church and the Worldwide Church of God (see Newsbreak, July 25, 1996) incorrectly listed the membership of the latter. The correct figure is 75,000.

Adventist leaders involved in the consultation point out that most of the recent doctrinal changes in the WCG bring this body closer to what Seventh-day Adventists believe. The WCG now accepts the personhood of the Holy Spirit and justification by faith alone, while abandoning the

The Book That Spooks?

BY MYRON WIDMER, ASSOCIATE EDITOR OF THE ADVENTIST REVIEW

When Southwest airlines recently added two Bibles to each of its airplanes, they weren't sure whether to tout it or keep it quiet. It's just "one more additional reading material" available for passengers, says an airline spokesperson.

They feared two reactions by the public: first, every religion on earth might ask for equal time for their own sacred writings (which might *fill up* quite a few seats); second, the Bible's presence "might spook some travelers" (which might *free up* quite a few seats).¹

"What kind of signal is that? Be prepared to meet your maker?" chides airline consultant Barbara Beyer. "That's not quite the signal an airline wants to send to its passengers about confidence in their operation."²

Southwest joins only three other major airlines—American, Delta, and United—in offering the Bible as reading material for their passengers.

The move might be part of the airline's strategy to defend

itself against a lawsuit for firing a flight attendant for reading the Bible on the job. The airline, however, denies that charge.

But the move showcases the reactions simply to the Bible's *presence*. Might it really insinuate that trouble may lie ahead? that the venture is so risky that the Bible should be brought along for comfort—to keep one from getting spooked?

Well, for those filled with fear over just its *presence*, they certainly shouldn't open it and read it. Then they'd really get

spooked. Trouble does lie ahead. Real trouble. Not just airplanes crashing; the whole world is crashing—under the weight of sin.

But the Word of God *also* brings hope through a God who cares enough to allow His Son to live and die for those without hope—sinners.

So sure, bring on the Bibles. God's hope is stronger than any fear.

NEWS COMMENTARY

¹ USA Today, June 28, 1996.

² Ibid.

NEWS BREAK

Wednesday crucifixion theory and British Israelitism.

On the other hand, while most members of the denomination continue to worship on the Sabbath, the body no longer teaches that the Sabbath is a biblical requirement. This is a major point of difference with Seventh-day Adventists.

The WCG has also changed its position vis-à-vis the Old Testament feast days. The body celebrates annual festivals but no longer as holy days.—*Editors*.

News Notes

✓ **Queen Sophia of Spain** was among the guests who attended a number of presentations at the Spanish Institute of Madrid, including one by Juan Lozano Diaz, president of the Seventh-day Adventist Church in Spain.

Lozano was one of five individuals invited to make a presentation on the role of religion in the pluralistic society of the late twentieth century and the early twenty-first century.

The Adventist Church has enjoyed cordial relations with Queen Sophia for many years, and she has attended worship services in the church in Madrid. —*Adventist News Network*.

✓ **Andrews University** has received \$1 million to establish an endowed faculty post in the university's School of Business.

The Bashir Hasso Endowed Chair of Teaching Excellence will be established in memory of the late Middle Eastern businessman and university alumnus. "The Hasso endowed chair will forever link the memory of Bashir Hasso with teaching," says David Faehner, vice president for university advancement.

✓ **Alberto C. Gulfan**, Central Philippine Union Mission secretary, recently was elected union president. He replaces Hector V. Gayares, who now serves as union ministerial secretary and communication and chaplaincy ministries director.

✓ **Jemuel M. Toledanes**, Central Philippine Union Mission ministerial secretary, and communication and chaplaincy ministries director, fills Gulfan's vacancy as union mission secretary.

What's Coming!

Sept.	7	Lay Evangelism emphasis
Sept.	14	Missions Extension Offering
Sept.	14-21	Adventist Review emphasis
Sept.	21	Family Togetherness Day
Sept.	28	Thirteenth Sabbath Offering for the South American Division
Sept.	28	Pathfinder Day
Oct.	6-12	Health Emphasis Week



Test Your Global Mission I.Q.

1. Andrew Anama had wanted to be a Catholic priest since childhood. In 1994 he dreamed that he should go to a particular lay training school and approach a particular man in a particular house near the school. Without having ever been there, he walked for two days and two nights through the jungle to reach his destination. When he arrived, he went straight to the house of the man he had dreamed about. That man assisted him in getting into the school. Andrew was converted on October 22, 1994. He had prepared 20 people for baptism before even he had been baptized. Andrew is now serving as a Global Mission pioneer in his home country of:

- A. Egypt B. Papua New Guinea C. Finland

2. Global Mission pioneers are indigenous volunteers who commit at least a year of their lives to establishing a new congregation in an unentered area. While they are serving they receive a stipend to cover food, housing, and sundry living expenses. What is the average stipend a pioneer in India receives each month?

- A. \$35 B. \$100 C. \$200

3. What is the average amount of time it takes a pioneer, working full-time, to start up a new congregation?

- A. 6 months B. 2 years C. 18 months

4. How many believers does a pioneer need to have before the local conference/field/mission recognizes it as a company?

- A. 20 B. 35 C. None of the above

5. V. K. Abraham works as a Global Mission pioneer in Arsikere, India, where he is leading two Branch Sabbath Schools and has 14 people attending. His wife, who works as a tailor, has won how many people to the Lord through her business?

- A. 1 B. 10 C. 20

6. Global Mission pioneers Kornienko Oksana and Kozakora Galina, two women volunteers, have organized a church of 22 people and have been instrumental in baptizing five of them. What country are they serving in?

- A. Afghanistan B. Ecuador C. Russia

Answers:

1. B. Papua New Guinea.
2. A. Because of the low economies in countries like India, Sudan, Cambodia, and Papua New Guinea, Global Mission pioneers are able to live off a stipend of \$35 a month.
3. C. 18 months. The time varies depending on the territory. In Muslim-dense areas, it may take up to 10 years or more to establish a congregation. But in areas where congregations are being established more frequently the average is about 18 months.
4. C. None of the above. There is no set number. Any number of believers may be formed into a company once the local conference or mission committee approves it.
5. B. 10.
6. C. Russia.

—Compiled by Don Yost, Office of Global Mission, General Conference.

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NET '96 Reignites Evangelism.

La Mesa, California:

Second Honeymoon Started at NET '95

A young couple had been feeling the strain of different religious beliefs for many years. She was an Adventist; her husband was not. They attended the NET '95 meetings in a final attempt to bridge the gap between them.

Pastor Julio Tabuenca recalls, "From the beginning they fell in love with the message."

The man was baptized, and his wife was rebaptized. The pastor says they are now enjoying what looks like a second honeymoon.

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Kidney Stones and Other Obstacles

SAMUEL DESHAY, M.D.

Can you tell me what causes kidney stones? Kidney stones can occur anywhere throughout the urinary tract, and they are one of the primary causes of pain, infection, and obstruction in persons who are afflicted. In about half of the individuals who are diagnosed with stones, some predisposing cause can be found.

There are four basic types of stones: about 80 percent are calcium stones, 5 percent are uric acid stones, 2 percent are cystine stones, and the rest (about 13 percent) are struvite stones.

Kidney stones occur from many causes. Usually stones follow the supersaturation of the urine with stone-forming salts. Risk factors include intrinsic metabolic factors, genetic defects, and extrinsic factors such as geography, climate and season, low water intake, a diet high in animal protein, and a sedentary lifestyle.

Although some people have no symptoms, most patients with kidney stones experience severe pain in the back or side that comes and goes. It may be painful to pass urine. Sometimes patients experience blood in the urine—either visible or invisible to the unaided eye—unusual sweating, fast heart rate, chills, and fever. Nausea and vomiting are also fairly common symptoms.

To help prevent kidney stones from forming, it is recommended that people *decrease* the amount of animal protein they ingest and *increase* the amount of fluids they take into their bodies.

Is leprosy still a problem in the world?

Leprosy is a disease that affects the nerve endings of the skin and is caused by a type of bacteria that is very similar to the bacteria that causes tuberculosis.

Leprosy causes the affected skin to become less pigmented than the surrounding tissue. But the distinguishing factor of the disease is that the lighter-colored skin areas lose their sensation and become unresponsive to ordinary tactile stimuli.

Leprosy is usually transmitted after long periods of exposure by skin contact from person to person. Once a patient receives treatment for as little as a few weeks, he or

she rarely transmits the disease any longer.

Treatments include a sulfur drug known as *Dapsone* and also *Rifampin* and *Clofazimine*. Isolation is no longer necessary with the availability of today's medical treatments. But leprosy has occasionally been known to recur on an individual who once had a previous occurrence.

Leprosy is about as contagious as acute poliomyelitis. Globally, only a few pockets of the disease remain that require treatment programs aimed at those who have the lepromatous type of the disease. The tuberculoid type is much less infective and much more common.

What is necessary to qualify one as being "legally blind"?

Large numbers of people in North America are considered "legally blind." Someone whose visual acuity is

between 20/70 and 20/200 after refraction may be considered "partially sighted." A fairly significant number of people are blind in one eye only.

Legal blindness is defined as (1) the best corrected visual acuity in the better eye of 20/200 or less, or (2) total diameter of the visual field in the better eye of 10 degrees or less.

Those who are classified as legally blind qualify for various courtesies, depending on their country of residence. In the United States this includes public transportation considerations as provided by local county and municipal governments; books and magazines on audiotape (along with players), available from regional libraries and agencies; and a federal income tax deduction when the return is accompanied by a note from a physician stating a person's name, visual acuity, and date.

If you have a question related to your health or the health of someone you know, send it to The Doctor Is In, c/o the *Adventist Review*. Questions cannot be answered individually.

Samuel DeShay is a practicing physician in the suburban Washington, D.C., area. For many years he was director of the General Conference Health Department.



Decrease the amount of animal protein and increase the amount of fluids taken into the body.



The Reluctant Samaritan

*I flattered myself that, given the opportunity,
I'd do the right thing.*

BY J. STANLEY MCCLUSKEY

DAD, WHEN ARE WE GOING TO get there?" my son, Ed, asked.

"It won't be long now," I replied.

We had been on the road for nearly four hours, and we would soon

arrive at my eldest son's school, just before services were scheduled to begin at the church. Ron had called during the week to say that he had a part in a special Sabbath program, and as proud parents, Betty and I were determined to be there—on time.

Then just as we rounded a curve we saw an overturned pickup truck, right in the middle of the road. Two men—one tall, "Slim," and one short, "Shorty"—were just crawling out through the broken cab windows, and a number of people were running toward the road from a nearby house. The accident was apparently just a few seconds old.

I pulled over to the side of the road, got out of the car, and walked over to see if I could be of any help. But Slim and Shorty seemed to be OK; they were cracking jokes with people from the house. As I surveyed the truck, littered with empty liquor bottles, the cause of the accident and the inspiration for their jovial mood seemed obvious. *Why should I waste any more time here* I asked myself. *Besides, we need to get to the church—on time.*

But as I walked past the growing crowd to get back to our car, I noticed that Shorty had a very large bump on his head. So I walked back. "How are you feeling?" I asked him.

"Just fine," he replied. I started walking away again. But instinctively I knew that Shorty should be checked by a doctor. So I again walked back and suggested that someone should call an ambulance for him.

"We don't have a phone," said the man from the house. "Then maybe you should drive him to the hospital," I hinted.

"Our car doesn't run," he responded, "and besides, he's gettin' along just fine on his own."

Again I turned to Shorty, "Are you doing all right?" "Just fine," he assured me.

Surely, I had done all that could reasonably be expected. *Why should I waste any more time on these people?* I walked quickly back to our car.

Naturally, Betty and the others were curious about all the details, but I was anxious to get back on the road again.

After all, we wanted to be there for Ron's program. But as I was about to open the car door, I told Betty about the bump on Shorty's head. "We could probably take the guy to the hospital," I volunteered halfheartedly, "if there weren't already six of us in the car, dressed in our Sabbath best and in a hurry to boot."

Betty's response was quick and positive. "We can all crowd in the back," she said. "The two men can sit up front with you. Go get them while I get a blanket to cover the front seat. You can drop us off at the academy and take them to the hospital. Ron will understand," she assured me.

The two men reluctantly agreed to go with us, and we were soon on our way. When we stopped at the entrance to the

"I understand you picked up a couple of rough-looking men and took them to the hospital last Sabbath."

academy, Shorty mentioned offhandedly, "My wife's in there somewhere."

"Write down her name," we urged him. "We'll tell her what happened and where you'll be." Then Betty and the children got out of the car, and I drove Slim and Shorty to the hospital.

The two men waited in the car while I went inside and told a nurse that two men had been drinking and had had an accident, and that one had a bad bump on his head. The nurse, recognizing the potential problems related to head injuries, grabbed a wheelchair and followed me outside.

The nurse helped Slim out of the car and asked if he could walk. "Yes, Ma'am," he muttered, "I can walk just fine." And he staggered away.

"And how about you?" she asked Shorty as she helped him out of the car. But instead of standing, Shorty suddenly went limp and fell to the ground. "He's in shock!" the nurse said. "Go inside and tell them I need a gurney and more help, quick!"

There was a flurry of activity as the medical team went quickly into action. My head began to spin. What if we had left Shorty out there in the country with no phone, no car, and no access to qualified emergency help? What had been my first priority in that situation, and why didn't I see it

readily and act accordingly? Why had I been such a reluctant good Samaritan?

The next Sabbath our associate pastor met me at the front door of the church. "Hi, Stan," he said. "I understand you picked up a couple of rough-looking men and took them to the hospital last Sabbath."

"How did you know?" I asked.

"I know because the short man with the bump on his head is my father."

Immediately a whirlwind of random thoughts rushed through my mind: What if Shorty had not obtained medical help in time? How could I have ever faced our associate pastor again if I hadn't

stopped to help Shorty (even though I didn't know at the time who he was)? How thankful I was that Betty had been there to give me a shove in the right direction.

A few months later I noticed a man standing on the sidewalk in front of our church. Something about him looked familiar. As I got closer, a light flashed in my mind: I *did* know him. It was Shorty—this time all spruced up in a nice suit. "I've been baptized," he said as I greeted him. "I'm now a Seventh-day Adventist."

God was certainly looking out for Shorty. God was also looking out for me—a reluctant good Samaritan. I'm happy things turned out the way they did; I just wish I hadn't been so reluctant. I wish I had more quickly and spontaneously demonstrated Christlike love on that fateful day.

Now I pray, "Help me, Lord, to keep my priorities straight, to think and act more like You—today and every day." ■

J. Stanley McCluskey is a retired pharmacist and health care administrator with several years of foreign mission experience. He attends the Seventh-day Adventist church in Selah, Washington.



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At Rest

AAEN, Bernhard A.—b. Aug. 6, 1918, Alexander, N. Dak.; d. Jan. 20, 1996, Angwin, Calif. He taught at Laurelwood Academy, Indonesian Union College, and Pacific Union College, and held academic positions at Southeast Asia Union College and Pacific Union College. He is survived by his wife, Margaret; two sons, Bernie and Victor; one daughter, Margaret; and 12 grandchildren.

BANFIELD, Edna—b. Dec. 13, 1896, Barbados; d. June 1, 1996, Los Angeles, Calif. She served with her husband, M. S. Banfield, in denominational work. He was secretary/treasurer for the Allegheny Conference 1949-1960. She is survived by three sons, Warren, Edison, and Michael; a daughter, Gloria Goulbourne; 12 grandchildren; 13 great-grandchildren; and one great-great grandchild.

BIERKLE, Elizabeth Koeltze—b. Dec. 29, 1900, Magdeburg, Germany; d. Apr. 5, 1996, Takoma Park, Md. In 1925 she accompanied her husband, Arthur, to central China, where they served until 1932. She is survived by a son, Orville; a daughter, Eleanor Kuykendall; and four grandchildren.

BRESEE, Willard L.—b. Dec. 14, 1916, Madison, S. Dak.; d. Mar. 14, 1996, Shelton, Wash. He spent more than 60 years building schools and churches for the denomination, including Union College, Pacific Union College, Loma Linda University Medical Center, and several academies. He is survived by his wife, Lila; two sons, Gene and Ralph; and one daughter, Myrna Steffensen.

BROOKS, Mary—b. 1908; d. Jan. 1, 1996, Apopka, Fla. She was a physical therapist and nurse at Florida Hospital for 25 years. She is survived by a son, William; a daughter, Opal Clark; seven grandchildren; and 13 great-grandchildren.

CROFOOT-GORTON, Ruby Viola—b. Feb. 17, 1916; d. Mar. 1, 1996, Woodburn, Oreg. She worked with her husband in denominational service in Guam, Singapore, and the United States. She is survived by her husband, Lauren Gorton; a son, Curtis Crofoot; two daughters, Erma Coy and Judith Griffin; eight grandchildren; and seven great-grandchildren.

FRIESEN, Irvin Arthur—b. Mar. 7, 1909, Kansas; d. Oct. 30, 1994, Calif. He served as a pharmacist in Seventh-day Adventist hospitals for 37 years. He is survived by his wife, Eldine; a

daughter, Carolyn Garvin; a son, Dean; two brothers, Harold and Franklin; four grandchildren; and two great-grandchildren.

JONES, Helen G.—b. Oct. 24, 1908, Nashville, Tenn.; d. Apr. 14, Luray, Va. She graduated in 1932 from the nursing program at Washington Adventist Hospital and served as a nurse. Her husband, Philip, survived her by 10 days. They leave one son, Edward Marwin Jones.

JONES, Philip E.—b. Dec. 12, 1906, Grasonville, Md.; d. Apr. 24, 1996, Luray, Va. A physician and graduate of Loma Linda University School of Medicine, he interned at Washington Adventist Hospital and served as a physician in Silver Spring, Maryland, until 1978. He is survived by one son, Edward Marwin; two sisters, Millie McBride and Margaret Georgeson; and one brother Pierson Jones.

JORGENSEN, Tove S.—b. July 25, 1921, Koge, Denmark; d. Feb. 27, 1996, Deltona, Fla. She was a physical therapist and also served with her husband in Africa, Jamaica, the United States, Nepal, and Pakistan. She is survived by her husband, Peter Arthur; a son, Lennard; two daughters, Pia Soule and Lis Soule; and two grandchildren.

LEASE, Harold—b. May 17, 1904; d. Sept. 10, 1995. He spent 43 years serving in denominational schools, both academies and colleges. He is survived by his wife of 69 years, Alice; a son, Robert; a sister, Grace; two grandchildren; and seven great-grandchildren.

LINDSEY, Harold A.—b. 1914; d. Apr. 27, 1996, Redlands, Calif. He pastored for 44 years in California and the Lake Region and South Central conferences. He is survived by his wife, Corinne; a son, Ronald; and three daughters, Carol Wright, Elaine Arthur, and Janice Willis.

MORGADO, Joaquim A.—b. Nov. 12,

1923, Lisbon, Portugal; d. Feb. 2, 1996, Lisbon, Portugal. He and his wife served as teachers in Cape Verde Islands and in Angola. He also served as a pastor and administrator in Mozambique and Angola and later in Portugal. He is survived by his wife, Milca; a son, Paulo Jorge; and a daughter, Luisa Maria.

MURPHY, Louise Crichlow—b. Oct. 27, 1914, Knoxville, Tenn.; d. Apr. 30, 1996, New York. She served as a teacher in Kentucky and Tennessee, at Oakwood College, and at Northwestern Academy. She was also employed in the South Central Conference as a secretary and worked as a Bible instructor. Her husband, Herman, was the first president of that conference. She is survived by a daughter, Sylvia Brown; a sister, Rita Chandler; and two grandsons.

SWINSON, Charles T., Jr.—b. May 26, 1925, Tampa, Fla.; d. Dec. 11, 1995, Pompano Beach, Fla. He served as teacher for 20 years at Collegedale Academy, Tennessee. He is survived by his wife, Elvie; one son, Martin; and one daughter, Annette Brown.

TOOP, John A.—b. Nov. 14, 1902, Ontario; d. Oct. 29, 1995, Laurel, Md. He served 40 years as a pastor and administrator in Canada, Bermuda, New York, New Jersey, Pennsylvania, and Maryland. He is survived by one daughter, Donna Weigle; four grandchildren; and eight great-grandchildren.

TRAN, No Thi—b. Nov. 1, 1920, Rach Gia, Vietnam; d. Dec. 18, 1995, Orlando, Fla. He served as patient business manager for the Saigon Adventist Hospital from 1955 to 1975. He is survived by his wife, Tran Qui Try; two sons, Tran Qui Tuan and Tran Qui Minh; two daughters, Marianne Guyot and Do Bao Diep; one brother, Huynh Hiep Thanh; and 10 grandchildren.

The Quiet Hour



*Rick & Jane Kuntz
Camden, New York*

"On the opening night of our New Life Crusade in Isulan, Philippines, just before the meeting was to begin, there was a power failure, plunging the town into darkness for one hour. And so began two and a half weeks of the best experience of our lives....If anyone reading this has the opportunity to serve in a similar crusade, pray about going! You'll come back revived, recharged and renewed!"

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Learning From Tragedy

BY D. MEREDITH HORT

I teach in schools of another denomination, and it has delighted me over the past six years to find many lovely Christians among them. I have witnessed God's work through these dear people.

Though not of my faith, these Christians have taught me many valuable lessons.

Take Ruth, for example. As a secretary in a busy school, she was relied upon by many people, yet on my first day she made a point of welcoming me warmly. An itinerant teacher, I go from school to school, and it is rare that I make acquaintance with anyone. I see my student and go on to the next school. But Ruth showed me true Christian charity and care. Little did I know that Ruth, while caring for my needs, had many pressing needs of her own. She had cancer.

Although her cancer was in remission, Ruth's health was delicate. Many of the staff were surprised when she came back to work so soon after her surgery. Nobody seemed to realize that her job was what kept her spirits up. She came back thinking positive thoughts and prepared to tackle the backlog of work that had accumulated during her absence.

Struggling With Anger

Unfortunately, Ruth was not only fighting cancer; she was also fighting injustice at work. Ruth had effectively been reduced to office junior in a place where before she had been the "queen bee." The strain soon began to show, and this angered many of the staff, who loved her and were concerned about her health.

One Sunday I received a phone call from one of the other teachers. Ruth was in the hospital again. She hadn't eaten for nine days. As she was wheeled into surgery, she held her husband's hand and smiled lovingly up at him. He didn't have the heart to tell her what the doctor had just informed him. The cancer was no longer in remission. In fact, it had spread to her lymph glands, and she appeared to have barely weeks to live.

Fortunately, perhaps through God's grace, Ruth never fully regained consciousness. At 6:00 a.m. on Wednesday I received another call. Ruth had died half an hour earlier.

With the shock of her death, teachers and staff felt angry at the principal, who, they felt, had shown little charity toward

Ruth. Where was Christlike concern for another's sufferings? I found myself caught up in all the swirling emotions of unresolved anger, tears, and blame. I could feel it eroding away my own Christianity. It was easy to be drawn into the web of ill feelings. We couldn't help but ask questions about how she had been demoted at work and how this had diminished her will to live.

To fight the growing tide of resentment was hard, for the current of emotion was strong. I had wanted to be an example to these people, to be a positive influence for the Lord, but I was not. Finally, after much self-

rebuke, I sought answers in my Bible:

■ "Hatred stirs up strife, but love covers all offenses" (Prov. 10:12).*

■ "All deeds are right in the sight of the doer, but the Lord weighs the heart" (Prov. 21:2).

■ "Wait for the Lord; be strong, and let your heart take courage; wait for the Lord" (Ps. 27:14).

■ "The memory of the righteous is a blessing" (Prov. 10:7).

The Final Analysis

That final text hit home. Ruth had been indeed a blessing to all who knew her, and she would have been the first to rebuke us all for our uncharitable thoughts toward the principal. I learned a meaningful lesson from this experience, sad though it was. It is OK to question what happens, but it's important not to lose perspective. God's wisdom sometimes *doesn't make sense* to us, but God's love does shine upon us despite tragedy! God's love shines through the quiet, devoted lives of true followers. Understanding this helped me begin to turn tragedy and despair into prayer and hope.

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

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*Ruth was fighting
not only cancer,
but injustice.*

Taking Baths



ROSY TETZ

There are some dogs who don't like to take baths. You may know one. They hide under the bed when they see you holding the bottle of flea shampoo. They take every opportunity to jump out of the tub. Or they sit in the tub, totally despondent, and look at you as if to say, "How could you do this to me?"

There are probably lots of reasons dogs don't like to take baths, but one of them may be because they don't want to smell clean. They want to smell interesting. Dogs smell a lot better than humans; that is, their noses work a lot

better. Smell is one way they communicate. To make a big impression on other dogs, a dog wants to smell interesting. An interesting smell will attract attention and make a statement.

When a dog sees something you or I might think is really disgusting, it will instead think, *This would be a good thing to roll around in.* Then it can trot down the street and all the other dogs will think, *H'mmm, what an intriguing smell.*

People are a little bit like dogs in this way. I don't mean that people don't like to take baths (although I wouldn't be surprised to hear that you used to dislike baths). And I don't mean that people like to roll around in disgusting-smelling things (although I wouldn't be too shocked to learn that you had done that once or twice when you were very young).

I mean that people have a hard time being good—staying "clean."

King David, in the Bible, really wanted to be good. He even wrote songs about it. In one of them he said, "Take away my sin, and I will be clean. Wash me, and I will be

whiter than snow" (Ps. 51:7, ICB).

But then, just like a dog who goes out in the backyard after his bath and sees a nice place to dig in the dirt or some garbage to roll around in, David forgot about keeping clean and being good, and he would make a mistake. And the stories say David would find some really smelly garbage to roll around in. (When I say that, I mean he made some really big mistakes.)

Then David would pray, "Wash away all my guilt and make me clean again" (verse 2, ICB). God answered David's prayers.

I know you understand how hard it is to keep clean. Keep trying. Keep asking. Keep taking your baths.

1. What do you think David really meant when he asked God to wash him?
2. What do you think it means when it says at the end of this story, "Keep asking"?
3. What else could "Keep taking your baths" mean?

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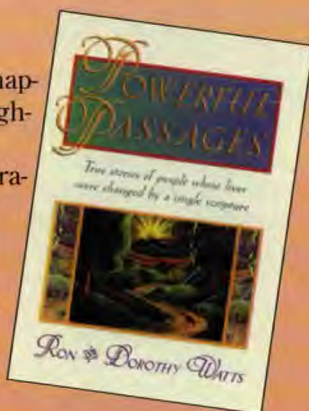
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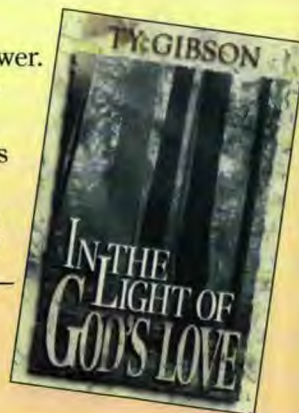
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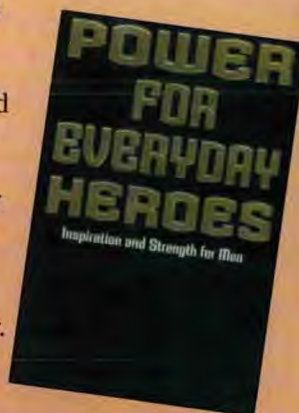
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