

# ADVENTIST Review

SEPTEMBER 12, 1996

World Edition



## **Radio Active**

**Adventist World Radio Turns 25**



# LETTERS

## Defense of Marriage Act (cont.)

As a Christian and an attorney, I found Carlos Medley's "Crisis at the Altar" (July NAD Edition), which supported the Defense of Marriage Act (DOMA), disconcerting.

First, this legislation drives a stake into the heart of one of the fundamental principles of the Constitution: namely, that each state must give "full faith and credit" to the actions, including the legal status of marriage, of each and every other state in the country. If, say, my home state of California decided not to recognize marriages in Hawaii or Georgia or Massachusetts, the United States could gradually lose its cohesion and be united no longer. Just imagine if you had a driver's license from the state of Maryland and went on a vacation to Florida, but because none of the states along the way recognized your Maryland license you would have to obtain a driver's license in each of those states before completing the trip. This is the very dilemma that the framers of the Constitution sought to avoid when they put the full faith and credit clause in that document.

Another likely consequence of DOMA is that it will force non-traditional couples to be concentrated only in those states that recognize their marital status. Some people may consider this a benefit, but I think this directly contradicts the Bible's teaching. If we Adventists believe that marriage should be between a man and a woman, as we rightly should, how are we going to communicate that message effectively if our target

audience lives far away in another state? Mailing flyers or pamphlets or broadcasting programs on TV is not going to reach people, whether gay or straight, nearly as well as talking to someone one-on-one. We are never going to become the friends, neighbors, or coworkers of people living outside God's plan if we allow legal barriers to go up.

Although there is nothing wrong with taking a stand on moral issues, we should do so very, very carefully. In John 8:3-11, when Jesus was confronted with a woman caught in adultery He did not call for legislation banning extramarital sex. Instead, He rebuked those who wished to condemn her, and then showed that He loved her. Only then, once she trusted Him, did He tell her to "go and sin no more."

—Jason E. Turner

SAN FRANCISCO, CALIFORNIA

Carlos Medley is wrong to urge our political support of the Defense of Marriage Act. There is a crisis at the altar, to be sure, but it has nothing to do with law or politics. We need the power of God in our marriages and in our churches.

Although there is much to commend in the bill, DOMA violates the constitutional requirement that states honor other states' laws. If the Constitution can be trashed in defense of marriage, it can just as easily be trashed in promotion of religion and morality, as in the apocalyptic sense of Sunday laws. How can we defend the

Constitution in one case and not the other without being inconsistent, or worse, hypocrites?

One need not be a gay rights advocate to see how the politics of religion is a tool for alienating gays from Christ. If Jesus were here, He would eat and drink with gays, not legislate against them. Writing Congress is easy; leading homosexuals to Christ is the real challenge.

—Alan J. Reinach

74617,631

## Germany—And Hairnets

William Johnsson's "Snapshots From Germany" (July 11) really touched me. It was great to hear the wonderful things happening in the united Germany, but what really touched me was the humor he used. I loved the parts about traveling at 120 miles an hour, German engineering, and thinking about his wife and kids. Also, the picture of the group in the food factory with cute white hairnets made me laugh.

I'm glad the new *Review* can look at things in a positive, uplifting, and



**TEFLON PRESIDENCY?** At least one reader got a kick out of this July 11 photo.



sometimes humorous way. I have trouble putting down the *Review* now until I have finished it.

—**Mark P. Haddad**

ASSISTANT TREASURER  
ASIA-PACIFIC DIVISION, SINGAPORE

**What Color Is Worship? (cont.)**

Gina Brown and Loretta Spivey ("What Color Is Worship?" July NAD Edition) articulated in very clear language what is and what will be the greatest challenge to face the church in North America after women's ordination.

Gina's statement "Regional conferences must exist until Jesus comes" is a feeling and position held very strongly by the majority of the Afro-American leadership in the North American Division. The NAD would be wise to set up a plan for full integration as one of its primary goals. Unless steps are taken quickly, this issue may be the most divisive, if not explosive, issue ever faced by the NAD church.

—**Sergio Amador Torres**

MIAMI, FLORIDA

I agree with Loretta Spivey that "segregation is a barrier to true unity." In addition to Spivey's points of power, praise/pulpit, and pesos, I suggest procrastination. Within the North American Division Seventh-day Adventist community is a subset of all colors and cultures that because of the convenience of separate conferences has not had to face the sin of racism.

Reconciliation with God the Father through His Son, Jesus Christ, and the Holy Spirit is what justification is about. Preparation to live with Them and the rest of heaven's sinless and holy beings is what sanctification is all about. NAD Seventh-day Adventists would do well to put aside earthly greed and selfishness and be about both.

—**Teresa B. McFarland**

ELKHART, INDIANA

**Timely Call**

Though probably not intentional, it is highly providential that the World Day of Fasting and Prayer called by the General Conference on September 14 falls on the Feast of Trumpets. You can find "Rosh Hashanah" or "Jewish New Year" on your calendar. This day was anciently set aside for repentance and prayer.

It behooves us all to discover the end-time significance of the autumn celebrations of Israel—Trumpets, Atonement, and Tabernacles.

—**Joseph C. Leatherman**

MOUNT VERNON, WASHINGTON

**New Review (cont.)**

Congratulations to the new *Adventist Review*. The articles are fresh and spiritually stimulating. The Gingoog Sanitarium and Hospital reads your articles once a week in its morning devotional worship.

—**Johnny J. Postrero, M.D.**

PRESIDENT  
GINGOOG SANITARIUM AND  
HOSPITAL  
GINGOOG CITY, PHILIPPINES

Thank you for the "new *Review*"—it is speaking more in late-twentieth-century English and bringing Jesus closer.

—**Gerhild Peter**

WAIBLINGEN, GERMANY

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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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— New Hampshire

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— California

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— Indiana

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# Music Is a Language

**W**hen McDonald's puts out a commercial, it leaves its audience in no doubt as to what it wants to say. Like other corporate giants, it doesn't spend millions of dollars on advertisements whose message is unclear to its target audience.

Yet with infinitely more at stake—from the perspective of the great controversy—too many of our educated musicians seem content to serve up stuff that only a fraction of our worshipers can possibly comprehend. How would an English-speaking audience take it if one of our gifted Bible scholars should present the sermon on Sabbath laced with technical theological jargon—or worse, in Greek or Hebrew? So why do we think our musicians should behave any differently?

Every service we perform for the church should be regarded as a “commercial”—a commercial for the King of kings. And our audience should be clear about what we are trying to say—whether it be in a Bible study, a sermon, or a musical rendition.

That thought came forcefully to me as I listened to the Southeastern Conference camp meeting choir on a sweltering Sabbath morning last June near Gainesville, Florida. Under the direction of Panchita Mitchell of West Palm Beach, the group presented the piece “I’ve Decided to Make Jesus My Choice.”<sup>1</sup> Sitting under the nose of the director, I heard her give her final pep talk: “Sing those words as if you mean them,” she said with a twinkle in her eyes. “Because it’s true, isn’t it?”

I wish I could convey the reaction of that audience as the choir broke out into the song’s refrain: “The road is rough.” It was as if, by some magic, those words had become balls of healing fire, touching each listener exactly where they hurt. Every word hit home.

I had experienced something similar the previous Sabbath at the South Atlantic camp meeting near Orangeburg, South Carolina. Here the Maranatha mass choir of Atlanta took the stage, under the direction of Dolores Patrick, with a piece by Shirley Caesar entitled “He’s Working It Out.”<sup>2</sup> As the soloist articulated the words of the song, its lyrics spoke poignantly to the times: about the burdens of life that weigh us down, about problems on the job, about drugs and alcohol, about marriage on the rocks, about poverty and

disappointment—and about the power of prayer.

I was familiar with the piece and, like many others under the big triple tent, could hardly wait for the point of high drama I knew was coming. That’s when the 75 other voices of the choir would join the soloist in the powerful lines: “God cares! I’m so glad to know He cares! And He’s working it out for you!”

I find it utterly impossible to capture in words the impact of that electric moment. You have to have been there. As the piece ended, many people, including members of the choir themselves, were in tears.

Pastor Ronald Wright, sitting to my left, explained part of the reason: “Many of those in the choir,” he said, “are singing from their own experience.”

As they made their way back to their seats, they kept on humming the tune in a kind of afterglow. In no time, the entire congregation, with the organist picking it up, caught fire again. If you’ve never participated in something like that, you have no idea how powerful worship can get. Goose bumps broke out all over me.

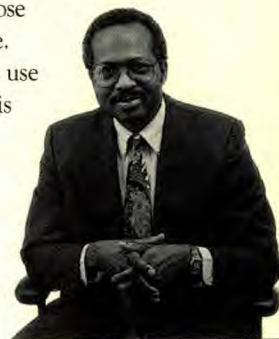
**W**hat I’m trying to say is that there is a kind of music that primarily feeds the mind, and another that feeds the soul. One that reaches the head, and another that reaches the heart. One that entertains, and another that inspires. One that appeals to our aesthetic sensibilities, and another that probes the deepest recesses of our spiritual beings. One that we encounter at a recital, and another that we experience in church. One that ordinary people find obscure, dense, inaccessible, and another that lifts their burdens. And the churches that are growing most rapidly today are those that have figured out the critical difference.

Yes, music is a language. To be of any use in worship, it must be clear. Its message is too important for anything less.

*Like any other language, it must be clear.*

<sup>1</sup> Words and music by Harrison Johnson. Copyright 1969-1971 by Planemar Music Company.

<sup>2</sup> Shirley Caesar, “Live in Concert,” Word Music.





# Hot-Button Theology

**W**e love to have our say. Bring up a question, any question, and we will answer it, instantly. We like to trade wits. Compete. On a moment's notice we can marshal 10 reasons we are right (and you are not). We can fire these ideas off like bullets. If this fails to subdue you, we turn up the volume. We become adept at winning by decibel.

Some see these instant answers as a form of witnessing, as "being knowledgeable about my faith" or "always having a ready answer."

At times, however, these exchanges may well be called "quick on the trigger," or, perhaps, "opinionated at any cost."

## Talk-Show Religion

Depending upon our culture and our upbringing, a variety of hot-button questions can set off almost any Sabbath school class or heat up nearly any Sabbath dinner discussion.

If Adventists produced talk shows, the following topics might make the top 50. And they might attract big studio and listening audiences.

■ **Personal behavior.** Should Adventists read anything but the King James Version? go to movie theaters? play soccer on Sabbath? eat meat? (or cheese)? Should teenagers wear baggy pants or shave their heads? Should women wear red lipstick? Should men drive flashy big-ticket cars?

■ **Theology.** Should the church get involved in "social issues"? (And what is a social issue versus a spiritual issue?) What does it mean not to "work" or "do our own pleasure" on the Sabbath? Should those who are drafted into a nation's army carry guns? Should those with unwanted pregnancies get abortions? Are divorced people who remarry committing eternal adultery? Did God create fossils in rocks? Can we become perfect?

■ **Culture.** Are people who use drums in church worshipping God or the devil? (Are pipe organs a mark of true worship?) Should a man who lives in a polygamous culture, and who has more than one wife, divorce all but one of them before being baptized? (If so, which wife does he keep?) Should the national flag be displayed on the platform of a church?

■ **Church policy.** Should Adventist hospitals serve meat to patients who want it? Should Adventist schools expel students

who use alcohol and drugs? Should we ordain *anybody*? How should tithes be used? (And who gets to decide?)

Many of these issues are neither trivial nor inconsequential. Many bear on serious biblical and ethical concerns. Many deserve thoughtful, prayerful consideration.

Debates, per se, are not bad. Debates can drive us to study and rethink issues. But another reason we gravitate to debates is that those who trade wits by expressing strong opinions draw crowds, and we tend to see crowds as evidence of "success."

Using debates as a way to boost attendance at evangelistic meetings, Sabbath school, or prayer meetings may have its place. But what is that place?

That is debatable. Jesus refused to debate with Nicodemus (John 3). He refused to debate with those accusing the woman taken in adultery (John 8).

On the other hand, Jesus used a debating technique to deflect heat from Himself when accosted by the chief priests and elders in the Temple (Matt. 21). And in the Sermon on the Mount Jesus sets up premises, then knocks them down: "You have heard that it was said . . ."; "But I tell you that . . ." (Matt. 5).

Early Seventh-day Adventists were given to entering verbal duels with ministers of other faiths over such questions as "Does the Bible say to keep Sabbath or Sunday?"

While Ellen White recognized that debates cannot always be avoided, she pleaded for caution. She said we are strongly tempted to belittle our opponents, and to pelt the people with "denunciations like hailstones." Those who love to debate can do more harm than good. Too often they are "sharp as a razor, [and] cut off the ears of the people."\*

I believe one of the marks of a good debate is to engage in listening as well as logic, and reevaluation as well as rebuttal. When debate becomes entertainment, however, it becomes an end in itself. At times it deteriorates into mud wrestling or blood sport.

Truth may emerge from debates. But we can hurt truth by the spirit in which we debate. For the most part, I don't think truth is helped when we make it a shouting matter.

\*See *Evangelism*, pp. 572, 573. From letter 44, 1886.





GIVE  
&  
TAKE

## SPRINGING INTO SERVICE



**HEY, KIDS! If you could go as a missionary to any country in the world, where would you go—and why?**

**Send responses to "Missionary" at the Give & Take address below. Please include your age and telephone number. Responses may be published.—Photo by Myron Widmer**

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**PSSST, WORLD CHURCH . . .**

In May we asked readers this question: In 50 words or less, what advice would you give to the world Seventh-day Adventist Church? Here's what some of you said:



► “Don’t look at numbers so much. We push for too many baptisms. It’s good to see people coming into the church, but bad to see them leaving. We need to work on keeping the members we have, and growth will follow.”—Randy Conken, Cary, North Carolina

► “We need to revitalize the faithful proclamation of our distinctive Adventist beliefs.”—*Larry Kirkpatrick, Silver Springs, Nevada*

► “Work together through faith in Christ, forgetting self. Our goal? To help those less fortunate, knowing that if it weren’t for God’s love, we would be in the same place. People are thirsting for a love of God’s kind; we must work together to bring them into the fold.”—Cherie Cowin, *Ephrata, Washington*

► “We need to know Christ and practice our Christianity. Too many are theologian Christians; we need to be action Christians. We must focus less on each other and follow Christ with all that we have: time, talent, and money.”—*Dave Jeffrey, Caribbean Union College, Trinidad*

► “Choose the theme ‘Read the Bible’ and put it on our buildings, signs, correspondence, articles, and books. Adventists should be seen as unique because we are ‘people of the Book’ and the Bible alone is our guide to belief, doctrine, and practice.”—*Richard Lane, Livonia, Michigan*

► “Love, nurture, and care for your families, friends, coworkers. We need less damnation of others’ shortcomings and more love of souls. It’s a challenge to witness in the workplace when a coworker tells you that another Adventist said, ‘You will go to hell if you do not accept the Sabbath and believe in Ellen G. White.’”—*Tomasia Pinter Leatherwood, Dallas, Texas*

► “If we don’t know how to *teach* our fellowmen the love of God, let us *live* the love of God—so that even animals may understand the meaning of love.”—*Esther A. Trinidad, Santa Maria, California*

► “Out of every language, culture, social status, age group, and temperament, there is a commonality by which we may be exhorted to greater heights of spiritual attainment: ‘Fear God, and keep his commandments: for this is the whole duty of man.’”—Kendall M. Abbott, *Luther, Oklahoma*

► “Let’s make stewardship a matter of not just raising more money and training more theologians, but making better use of what we have. Let’s stop the frenetic and expensive movement of personnel. Let’s have preachers preach and other trained personnel take care of the business, not theologians.”—*Barney E. McLarty*

► “The church is people—and that means me. When I fully surrender myself to Jesus Christ, make Him first in my life, and give up my pet sins, then I will fully reflect Christ’s character and He will come to take His people home.”—A. Bruce Knutson, Barre, Vermont





# Radio Active Radio Active Radio Active

*Reaching 4 billion hearts—one at a time*

BY GORDON L. RETZER

**T**HE BROADCASTS OF ADVENTIST World Radio target an audience of more than 4 billion people each day.

Four billion!

I have a hard time comprehending that—more than 70 percent of the world's population is able to hear AWR's message. Potentially, that's billions of people listening one at a time!

Jesus ministered this way. He saw and ministered to the masses, but always reached out and touched individuals. AWR serves the billions "out there," but seeks out individuals one by one.

## Where Freedom Is Restricted

Hundreds of millions of AWR listeners live in countries in which the political system blocks their freedoms and filters their knowledge of the outside world. To these, AWR communicates the full gospel of Christ, personally—using the only way possible for them to receive the message. The broadcasts bring them information and inspiration that are "off-limits."

But even though they may listen in privacy, family members create problems.

Abdel from Algeria knows about this: "I was so touched by your programs," he writes. "I have listened to your station for one and a half years, but I am writing for the first time because my brother broke my radio and prevented me from listening to it. He is a fanatic! Now he is gone to another city for work."

Salim from Saudi Arabia pleads for secrecy: "I listened to your programs secretly for a long time. I need to have Jesus Christ as my Saviour; and my life needs His changing power. Please do not neglect my letter, because I'm very serious. Here is my phone number, but please keep it top secret."

There are more than 1 billion Muslims in the world today. AWR has developed nonthreatening communication for them. A listener in the Sudan shows the power of this kind of contact: "What made me write to you, although I am a good Muslim believer, is the common ground between Christianity and Islam, which is made clear in your program."

## Not by Chance

How does God reach sincere people who want to know Him? How does He touch people where there is no Christian witness?

Often listeners say they "found" AWR's broadcasts. But I believe it is often the Holy Spirit who tunes the radio dial. One listener told us, "One day it happened, not by accident, I would say, that I picked up your station, not by looking for it, however, but I was led by God Himself."

Think of the "chances" of that happening. But if God could connect a traveling Ethiopian eunuch with the evangelist Philip, He can surely connect a listener in Malawi or Moscow





with the right frequency, the right program, at the right time.

Radio causes people to think new thoughts in a nonthreatening environment, for the listener knows at any point he or she is free to turn the dial. Yet there is also a compelling nature to radio programming, a "personal touch," that encourages listeners to linger and listen. That is especially true with the attractive and beautiful message of Adventism.

### **Mission Impossible**

I belong to a worldwide church that is constantly exploring new ways of sharing the love of Jesus. We tenaciously adhere to our mission. We reach for all the tools modern technology has to offer. We don't let prison walls or political ideologies slow us down. We assume Matthew 28 and Revelation 14 are literal commands to go to every person in every country, speaking to them in their own languages. That mission sounds so good, but may falter in practice.

I'm glad AWR is not limited by the practical. When there is no church, no

Adventist preacher, no literature evangelist, when there are no or only a few Adventist Christians, AWR takes on the Mission Impossible assignments.

When I first became involved with AWR, I assumed preparing programs in the various languages was a rather simple and straightforward process. We would identify the target language, find some local Adventists to write and produce programs, then broadcast those programs from one of AWR's powerful stations. Was I ever naive!

Look at our challenges in Vietnam. The law prohibits the production of religious programs. We decided to bring a couple youth to Singapore and make them the Vietnamese speakers on our broadcasts. Great idea! But the Vietnamese government learned about our plan and thwarted it, saying that the Adventist leaders in Vietnam would be in great trouble if these youth left their home country.

But God has a thousand ways. He put Robin Riches, Southeast Asia Union president, in touch with a dynamic young Vietnamese pastor in southern

California. This young man left Vietnam in the seventies with his family. Today he pastors two Vietnamese churches in California, but has joined us in a far wider mission. He told me recently, "My mission is to convert the entire population of Vietnam (70-plus million) through these radiobroadcasts!" His studio is in his home, the church members prepare music for the programs, and his wife answers the mail.

What happens in Vietnam? From Huynh Thi Be: "Thank You, Lord, for leading our group here, in a faraway land, to know You through the radio program. Since February 20, 1996, my whole group has decided to stop worshiping on Sunday and begin to worship on Saturday. In this city many churches cooperate with the government to oppress the true worshipers who worship God according to the Bible. We ask your prayers, that the Lord will protect our group here."

Our Vietnamese radio pastor reports: "About three weeks ago one of my California church members returned from a visit to Vietnam. While he was





**BEYOND ALL BOUNDARIES:** Adventist World Radio targets people groups not accessed by traditional church outreach, including this Tuareg tribesman from Africa's southern Sahara. (Photo by South Pacific Division video crew.)

there, a noisy crowd woke him up one morning. He heard preaching and wondered how this could be. Outside he found a large group of people listening

intently to a radio. And then he recognized my voice, preaching the gospel of Christ to that Vietnamese crowd over AWR. Yes, God is working."

#### Radio Active

Jesus says, "Go! Go to all the world." That's what I like about radio. It's very active. Radio pursues people. So often listeners tell us, "I was looking for you, tuning my radio for spiritual help, and you were there!" That's radio. We are there. We are there with hope and the great gift of God's love.

Beyond being there as a witness, AWR is there as a nurturing friend. Politics, prejudice, and circumstance make "shut-ins" out of many who cannot touch the "normal" world of church fellowship. But radio brings the preacher, the Sabbath school teacher, the church choir, the prayers, and the fellowship home. The church doesn't have to be present to be heard.

This letter speaks for many in China: "I have been wanting to write for a long time, but because of postal restrictions I have been unable to do so until now. I live in a small provincial

**"AWR makes it possible to speak to the Islamic world, China, Vietnam. . . . There is simply no other voice available to the church that will do this."**

—Robert S. Folkenberg, General Conference president

village and have been a listener for three years. The local authorities are persecuting church members by removing the chairs from churches and sometimes even arresting the members. I am not afraid of being persecuted, but some of the members are. Please pray for us."

The AWR studio in Hong Kong produces many programs to train and nurture Adventist churches and members. The church "grapevine" spreads the word, people listen, and our churches grow.

#### The Hardware of Hope

There are more than 1 billion shortwave radios in the world. That was a real revelation to me. And just one shortwave radio may speak to a whole

## AWR Adds Malagasy, Tops 45 Languages

With a language count already surpassing both the Voice of America and the British Broadcasting Corporation, Adventist World Radio will add another language next month—Malagasy.

Leased facilities in Slovakia will transmit the programs, which have young non-Adventist adults as the primary target audience, says Samuel Misiani, AWR's associate region director for Africa. Misiani says trial broadcasts—sent locally to Tamatave (eastern Madagascar)—came in "like a local station."

Close cooperation between lay and denominational producers will enable the production of 90 programs for the October launch, says Misiani. Currently a layperson known affectionately as "Sister Henriette" leads the production of one 30-minute program per week. Henriette also heads a group negotiating with the government about the possibility of starting an Adventist FM station on the island.

"AWR fosters local radio stations and programming that meets the needs of both local and international broadcasting," says Gordon Retzer, AWR president. "What interests us more than the language count is the personal response from individual listeners. We expect that to happen in Malagasy, just as it has in other languages."



**AIRTIME:** Misiani (back) and a technician at an AWR-funded studio in Madagascar.





**WALL-TO-WALL:** Inside this church in China every seat is crowded. The congregation came into being through Adventist World Radio programs from Guam. (Adventist World Radio photo.)

hundreds and thousands of miles away. That's quite different from AM/FM stations, which are often unable to reach my car radio when I am only 25 miles away.

We had just added Sinhalese to the AWR broadcast schedule, and were using the AWR transmitters in Guam to reach Sri Lanka. Four weeks after broadcasts began, a letter came from a group of prisoners in an Egyptian jail. The signal went across 8,000 miles! These Sri Lankans were serving the ninth year of a 19-year sentence for smuggling drugs. They "found" AWR's Sinhalese broadcast. This was the first time they had heard their own language from anyone but themselves for nine years. They were



**MAKING DO:** Outside the same Chinese church, overflow crowds study their Bibles in an alley. (Adventist World Radio photo.)

family or even a whole village.

Some wonder whether AWR ought to give up on shortwave and move to television or at least AM or FM radio. The truth is that shortwave is a primary medium of communication in the Middle East, in much of China, in Africa, and in many other areas of the world. Spanish shortwave programming brings nearly 200 letters per month from Cuba alone.

Shortwave radio harnesses mighty transmitters to fling the signal up into the heavens and then bounce it back to earth

ecstatic, and immediately wrote for literature. They are now studying our Sinhalese Bible lessons and writing letters to other believers in Sri Lanka. That's the power and reach of shortwave.

However, certain parts of the world have moved away from shortwave, and AWR must change with them. The AWR of the future looks to local radio stations and national radio networks as additional means of delivering the messages.

## Russian Orthodox Priest Calls for Religious Freedom

At least one Russian Orthodox priest rejects the religious intolerance pervading his country's religious and political propaganda.

"I believe in the freedom to worship as one chooses," says Alexander Borisov, of Moscow's Kos'mi I Domiana cathedral. "Others may have different doctrinal beliefs, but we worship the same God, a God who gives life, and breath, and freedom of conscience."

Borisov shared his views during a live call-in program aired by the Russian *Voice of Hope*, an international broadcast sponsored by Adventist World Radio.

Program host and Russian Voice of Hope director Peter Kulakov dedicated the program to all religious leaders who suffered under government policies. The third member of the panel, Adventist pastor Nikolai M. Ignatov, told of being imprisoned under the Communist regime for sharing his faith, and appealed to millions of Russian listeners to preserve freedom of conscience.

Ignatov's appeal kept phones busy long after the program went off the air. Calls came not only from Russia,

but from other republics of the former Soviet Union.

Recent research has shown that more than 14 million people listen to *Voice of Hope* programs, which air on two of Russia's national radio networks. Shortwave transmitters expand the coverage to neighboring countries.

Russia's national network puts the Adventist message on more than 900 radio stations, says Kulakov. In 1995 the Adventist Media Center in Tula, Russia, received 70,000 letters from listeners—more than 1,300 per week.

Letters like this one from Vadim Demchenkov motivate Bible school secretaries despite the heavy load:

"About five years ago I first heard your *Voice of Hope* program and began to study the Bible by correspondence. I keep listening to your radio programs on Radio-1 and Radio Russia stations. I am extremely grateful that the Lord knocked on my heart when I was 16. At the age of 17 I was baptized in the local church and now, for three years, I have been spreading the word of God."

The Adventist Media Center serves the 12 countries of the Euro-Asia Division, including the central Asian countries of Kazakhstan, Uzbekistan, Georgia, Kyrgyzstan, Turkmenistan, and Azerbaijan, all of which have large Islamic populations.



## The Software of Hope

Successful radiobroadcasting requires a happy marriage of hardware and software. The hardware is the transmitting/receiving equipment—transmitters, antennas, radio receivers. The software is the programming—the words and music.

One of the greatest assets of the Seventh-day Adventist Church is the hundreds of talented producers, speakers, and technicians who operate local radio program production studios all over the world. It's so easy to assume that their task is an easy one.

In some languages there is not one word or bar of Christian music. There are hundreds of dialects with listeners, but no programming. And no Adventist

**"AWR penetrates borders where other mission initiatives are blocked by customs, traditions, and sometimes laws."**

—Philip Follett, Chairman of the Board, Adventist World Radio

who knows the language. I'm constantly amazed at how God helps us surmount such challenges.

In Kenya our studio is taping programs in Somali. We concentrate on health education, working closely with the Adventist Development and Relief Agency (ADRA). The situation demands caution and sensitivity. We try to meet the day-to-day needs of the people in Somalia. Not finding any Adventists to produce the broadcasts, the studio is working with a young Christian couple who are translating and speaking our programs. Then a third person runs a check on what is being said, to make sure it matches the original scripts.

Even when the challenge is complex, God leads us to a solution.

## Quality Global Broadcasting

*I believe our church must carefully design*

## Thirsty No More

*The story of Qing Peng, a new believer in China\**

I used to think that I lived a rich life. My friends and I filled much of our spare time with watching television and gambling. At night we went dancing or singing karaoke with the latest hit songs. I was living a lush and "well-watered" life. We seemed happy—we were always laughing and joking.

But as time passed, I began to feel perplexed and hopeless. Pleasure no longer left me content. Something was wrong. I said to one of my friends, "I have to do something more with my life. This all seems like nonsense to me."

His answer: "I like having a good time. I'm not going to change."

I had trained as an appliance technician, so I began running a service shop for home appliances. I brushed up on my knowledge of electricity—particularly radio. Many people in China have simple radios that can be converted to receive shortwave frequencies from outside our country.

Still I relaxed by playing cards, and soon I was part of a gambling ring. I caught gambling fever, and I had it bad. It completely upset my life. It consumed me. I turned into a selfish, false, mean, and unfeeling wretch.

My gambling also brought trouble. The police raided the place where we met to gamble. I had to undergo a course of reeducation and pay a fine. I stopped gambling.

But my former friends taunted me, trying to lure me back to the gaming table. "Come, Qing Peng," they'd urge. "Come and join us. The police don't know where we are."

"No!" I replied. "I want more from life than watching cards and counting the scores for mahjong." I had read somewhere that many Chinese are addictive gamblers. I didn't want to be one of them.

Because of gambling, truth and honor were fading from sight. Grasping for "easy money" was numbing my sense of right and wrong.

*You are going to have to change*, my conscience warned me.

But how could I change? I kept to myself, afraid of the temptation of gambling. I found myself isolated. Where had my many former friends gone? Would I want them back if it meant going back to the old life I had given up? I was lonely and confused.

Then I remembered a radio program I had listened to once. People who brought me radios for repair had talked about an international gospel broadcast. Once I heard a program about Jesus Christ and how the Holy Spirit could change lives. I didn't know what this meant, but I saw a ray of hope.

I felt unusually excited one day as I tuned the radio. Would I find that same broadcast? Then I heard it—the *Voice of Hope* from Adventist World Radio on Guam—the very same broadcast! I listened to the story of the gospel again. How happy I felt. *Living water* was flowing into my life.

Now as I listen I am continually being irrigated by truth. My spiritual life has put down roots and is growing strong. I understand what a great blessing it is to believe in the Lord.

Please pray for me. I want to trust in the power of God and the power of love to develop true manhood so that I can be of real benefit to the people around me.

\* The story of Qing Peng can be repeated hundreds of times from the files of the East Asia Association in Hong Kong. Adventist World Radio broadcasts about 150 hours a week to China. It continues to find thirsty hearts, to create new "house churches," and to nurture groups of believers. Gospel broadcasting offers the best potential for the growth of the gospel among the 1.2 billion people of China.

*Correspondent: Eugene Hsu, president of the East Asia Association, with headquarters in Hong Kong*



or access a hardware system that will allow the gospel to reach everyone, everywhere. And any local church that wants to be "on the air" should be able to access programming and deliver it to their community using the available hardware.

Our goal will use hardware to reach as many people as possible. Through shortwave, television, AM, FM, satellite, and other technologies we are able to send the programming (software) to multiple reception areas.

*I believe it is time for the church to become intentional about its radio software.* Here lies our greatest challenge! Many excellent Adventist radio programs are available. AWR, for example, is using 50 studios around the world to produce programs in more than 40 languages. This resource needs to be maintained and nourished.

By the end of 1996 AWR hopes to be producing or airing programs in 18 new languages. These include Javanese, Malagasy, Dyula, Tibetan, Nepali, Estonian, Lithuanian, Turkish, Georgian, Kazakh, Kannada, and more. These languages will add many millions more to the potential audience in areas of the



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*Repeat the words of the pioneers in our work, who knew what it cost to search for truth as for hidden treasure, and who labored to lay the foundation of our work.*  
(RH 5/25/05)

Recommended by the Ellen G. White Estate and the G. C. Ministerial Association

world with limited Adventist presence and where the work of evangelism is very difficult. Our goal is to add another 50 languages in the next four years.

*I believe the church should ask AWR to concentrate on producing software*

*(programming) in key languages.* Multiplied millions speak Mandarin, Spanish, Hindi, Portuguese, Kiswahili, English, Russian, or French, to name several.

*I believe it is time to think big about*

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- Keep pace with God's miraculous leading with AWR's quarterly newsletter, *TransMISSIONS*.

For details, call 1-800-337-4AWR, or write Adventist World Radio, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.



**GET CONNECTED:** Exciting reports of AWR's progress around the world are available in books, magazines, and videos.



**"Literally thousands of people and hundreds of churches in China are with us today because of the Voice of Hope broadcasts from AWR."**

—Robert S. Folkenberg, General Conference president.

total global coverage—with quality. Yes, it will require vast amounts of time and money to bring this dream to life, but there is a world filled with empty, hurting people. And we have exactly what they need to "be healed" and "be filled." The goal of AWR is to provide that "healing and filling."

I believe the Seventh-day Adventist Church can quickly become the global leader in religious broadcasting through a coordinated strategy for the content and production of programming. Our church should be known for producing the most popular, highest quality radio programs on health, value of life, religious freedom, moral values, and the beauty of Adventist Christian beliefs. Our health message alone answers hundreds of the major questions being asked around the world.

As we approach the next millennium, we can make hope blossom in the lives of millions everywhere. If we would concentrate on producing the finest radio software, the world would eagerly turn to our programs. Now is the time to unleash our best.

### Face-to-face

While attending camp meeting in Pennsylvania, I experienced a wonderful celebration of God's power. Mike Cauley, the conference president, invited everyone who had been baptized in the past two years to join him on the platform. They came from all over the auditorium. A senior couple, arms around each other; a family—mother and dad and two children; young adults; youth; a single mother. I watched them crowd onto the large gymnasium stage, their faces happy, their lives changed,

their hearts filled with new hope.

I wanted to stop the program and have each new member share a personal story of conversion. I wanted to know each one individually. I thought about AWR, talking spiritual subjects one by one and heart-to-heart with thousands of people every day. A longing overwhelmed me to meet each of them personally, face-to-face. What a joyful family celebration that would be! Thousands of people. Scattered around the world. Young and old. All with lives changed because they have met Jesus.

Maybe when Jesus comes we will be able to designate an especially beautiful planet as the reunion point for all those who have been touched by AWR. Can you imagine the joy during that reunion? We'll invite the faithful producers,

speakers, engineers, musicians, and listener mail contacts, all our faithful supporters, and enjoy a great celebration that could last for years.

I'll want to know everything about each new friend and will relive with them the exciting journey to Jesus, salvation, and heaven, a journey that began with the moment they tuned the dial to Adventist World Radio. ■

Gordon L. Retzer is president of Adventist World Radio, with headquarters at the General Conference, Silver Spring, Maryland.



## Facts About AWR

<b>Languages used:</b>	43
<b>Hours of broadcasting per week:</b>	1,000+
<b>Estimated potential audience:</b>	4 billion
<b>Mission assignment:</b>	Languages with more than 10 million speakers
<b>Broadcasting locations:</b>	Costa Rica, Guam, Guatemala, Italy, Russia, Slovakia
<b>Total transmitting power:</b>	16 shortwave transmitters, 1.445 megawatts
<b>Studios producing programs:</b>	About 50

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# "I Want My People to Worship God, Not My Idol"

BY NASEEB BASNET

As a teenager I worshiped Krishna and the Hindu gods. I understand that the idol I made when I turned 17 still stands in the temple in the central square of my village, and that people still come to worship it.

Here in Banepa, Nepal, a new radio studio will soon be producing programs that will change the lives of many of my people.

Nepal has many needs. For decades the per capita income has been one of the lowest of all countries worldwide. Many villages lack even the simplest health facilities. Infant mortality is very high, children play on rubbish heaps, village after village has inadequate water and sewer facilities; and above all, the people lack the knowledge of how to make things better.

I am a Christian in a land where almost all of the 23 million people practice Hinduism or Buddhism. While I want my people to know about Jesus, I also want them to live a better life—healthier, better informed, happier.

Only 35 percent of the population can read and write. That's why this studio is so important. Through radio we can reach those villages, teach the people, and help them to live a better life.

My training and experience at the Scheer Memorial Hospital will help me write scripts and present programs in ways that will appeal to my people. Already I am working with the government health department and a nearby village so that we can meet the real needs of the people.

The studio will also provide radio programs in Tibetan and Bhutanese.

Already programs are taking shape in my mind—programs about public health, about looking after babies

and children, about caring for expectant and new mothers, about family life; programs with lovely music and good counsel from wise people.

I could not believe it when Adventist World Radio and ADRA/Nepal began talking about radio programs to help my people. What wonderful news! Now I see it taking place before my eyes. I thank God, and I thank those who are making this possible: the Pacific Union Conference, which will help us run the studio for the next five years; ADRA/Nepal, which has assigned me this task; and AWR, which is providing the equipment for the studio and the powerful transmitters and antennas that will send the programs from far-off Guam to my country.

Up the hill here in Banepa stands Scheer Memorial Hospital. Along with the new building that will house the AWR studios, I think of these two places as peaks in the Himalayas. Though they do not rise very high in feet and inches, they will tower above Nepal reflecting light and well-being. The people will look to them with respect and affection as they help them live better, healthier, wiser lives.

From here I can see the peaks of the Himalayas. If the day is clear I can see in the distance the mountains that shelter my home village near Pokhara. I pray that my people will learn to worship God, not my idol.

How can all this happen? All things are possible through prayer. I know that thousands are praying for the work we are doing in Nepal. I know that we will find the people, we will find the resources, and God will show us how to make programs to lift up my people and bring glory to His name.

*Naseeb Basnet is Nepali program producer at the new AWR studio in Nepal. He is a public health educator employed by ADRA/Nepal.*



## 25 Years of International Radio Evangelism

October 1, 1971	Broadcasts begin from Sines, Portugal, in 10 languages.
1979	AWR begins broadcasts from Guatemala, using its first fully owned transmitter with a power of 10 kilowatts.
1983	Radio Africa One carries AWR broadcasts in French and English.
1985	12.5-kilowatt transmitter commissioned in Forli, Italy.
1985	General Conference session offering funds station for Asian broadcasts.
1986	Broadcasts begin from Costa Rica, using a 40-kilowatt transmitter and a 5-kilowatt transmitter.
March 6, 1987	AWR-Asia begins broadcasting using two 100-kilowatt transmitters.
1990	AWR purchases land and two 50-kilowatt and two 20-kilowatt transmitters in Cahuita, Costa Rica.
1992	Novosibirsk, Siberia, begins AWR broadcasts. More added from Ekaterinburg, Samara, and Moscow in May.
1994	Slovakia's two 250-kilowatt transmitters begin to replace Russian sites.
1994-1995	Two 100-kilowatt transmitters for AWR-Asia complete the equipping of AWR's flagship station.
October 1, 1996	AWR celebrates 25 years of broadcasting the Advent message.



# Messages From Mary

*A look at supernatural happenings in the  
Catholic Church*

BY ORLEY BERG

*We note that the Roman Catholic Church—as an institution—does not endorse all the reports cited in the following story. But we thought it prudent to report what's taking place in contemporary Catholic piety.—Editors.*

I've been struck by a certain phenomenon currently taking place within the Catholic Church. It has to do with a virtual explosion of reported apparitions of the virgin Mary all over the world. In a recent visit to a Catholic bookstore, I counted at least 20 volumes on the subject of Mary and her messages for today.

Foremost among these was the 428-page *Thunder of Justice*, by Ted and Maureen Flynn,<sup>1</sup> with a foreword by Malachi Martin, a well-known Catholic writer and former Jesuit. The Flynn book is a best-seller among Catholics, and Catholic bookstores are having quite a time keeping it in stock. Its authors regard it as the "wake-up call" of the virgin Mary, whose "apparitions are happening in such a frequency we can no longer ignore the facts."<sup>2</sup>

In these appearances Mary declares herself to be "the prophetess for our times."<sup>3</sup> It is she that is to "pilot us through these waters [the tribulations to come upon the world] until the Second Coming of the Lord."<sup>4</sup>

"Before the Second Coming of Christ," declare the Flynn's, "Mary, more than ever, must shine in mercy, might, and grace in order to bring unbelievers into the Catholic faith. The power of Mary in the latter days will be very conspicuous."<sup>5</sup>

I will continue now with extended excerpts of this informative book, so as to give you a feel for the intensity of what's happening.

The messages of the volume are summarized under the subtitle that appears on the book's cover: "The Warning, the Miracle, the Chastisement, the Era of Peace."

## 1. The Warning

According to these writers, "the warning will make us aware of God. Everyone, unbelievers as well as believers, will declare that God has touched us with His immeasurable power."<sup>6</sup>

This "worldwide" warning will be followed, within a year, by the miracle. Together, they will constitute a "much greater" intervention on the part of God than the parting of the Red Sea or the sending of manna from heaven in the long ago. "For they will affect every man, woman, and child on earth." "Never before," say the Flynn's, "has God acted directly and universally to make every person in the world completely aware of his or her sinfulness before His holiness."<sup>7</sup>

## 2. The Miracle

The miracle will "support the truth . . . that all men are to enter . . . [Christ's] Church and to submit to its discipline, teaching, and sacraments." Also, it "will assert the glory of the Mother of God, so that all Christians will give up their objections to her role . . . and pay her the honor that God Himself gives her."<sup>8</sup>

## 3. The Chastisement

The miracle will be followed by the chastisement, the punishment that will come because of the great apostasy within the church.





That apostasy, the Flynn report Mary as saying, “has now been spread into every part of a church betrayed even by some of its bishops, abandoned by many of its priests, deserted by so many of its children, [and] violated by my adversary.”<sup>9</sup>

The chastisement will consist of a series of catastrophic events such as the world has never before experienced. According to Mary, it will be worse than a thousand earthquakes, worse than the flood of Noah. These events “will make

mankind realize that God exists and that salvation should be our focus. . . . Heaven apparently intends very soon to use powerful means of persuasion on a scale never before witnessed in the history of the world.”<sup>10</sup>

Special warnings and signs will

ILLUSTRATION BY DAVID CHEN



appear that "will be a confirmation of the apparitions [of Mary] and a stimulus for the conversion of the world."<sup>11</sup>

According to Mary, the chastisement will cause a shaking in the church, leaving only a remnant. But upon this purified remnant will be poured out "the Second Pentecost," which will usher in "the Era of Peace."

#### 4. Era of Peace

This period falls naturally after the divine chastisement. God will have identified the victorious "little flock."

"In those days," Christ supposedly says through Mary, "there will be one Shepherd and one Faith." And the one faith will be that of "the Roman Catholic Church, which I established when I walked visibly on the earth."<sup>12</sup>

"And then peace will be made. . . . The new kings will be the right arm of the holy church."<sup>13</sup>

When, according to Mary, are these events to occur?

On September 18, 1988, she declared that the world was given a period of 10 years. "In this period of 10 years all the secrets which I have revealed . . . will come to pass and all the events which have been foretold to you by me will take place."<sup>14</sup>

To what extent will the supposed words of Mary be fulfilled? I feel sure that Satan is very soon to exhibit what Ellen G. White referred to as his "masterpiece of deception."<sup>15</sup>

Wonderful things are going to happen before Jesus comes. God will pour out His Spirit in latter rain power, says Ellen White. "Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."<sup>16</sup>

Yes, the "wake-up call" of Mary ought surely to awaken Adventists to what is to come upon the world as an overwhelming delusion.

<sup>1</sup> Published by MaxKol Communications, Inc., Sterling, Va., 1993.

<sup>2</sup> *Thunder of Justice*, p. 11.

<sup>3</sup> *Ibid.*, p. 41.

<sup>4</sup> *Ibid.*, p. 58.

<sup>5</sup> *Ibid.*, p. 42.

<sup>6</sup> *Ibid.*, p. 314.

<sup>7</sup> *Ibid.*, pp. 315, 316.

<sup>8</sup> *Ibid.*, p. 325.

<sup>9</sup> *Ibid.*, p. 215.

<sup>10</sup> *Ibid.*, p. 6.

<sup>11</sup> *Ibid.*, p. 208.

<sup>12</sup> *Ibid.*, p. 354.

<sup>13</sup> *Ibid.*, p. 114.

<sup>14</sup> *Ibid.*, p. 12.

<sup>15</sup> *The Great Controversy*, p. 561.

<sup>16</sup> *Ibid.*, p. 612.

Orley Berg, an associate in the Ministerial Department of the General Conference before his retirement, now serves as the pastor of the North Fork Adventist Church in California.



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# Shiny Scalp Syndrome

SAMUEL L. DESHAY

**I**'m losing my hair. As I'm rather attached to it, do you have any suggestions for keeping what I have (and perhaps growing a little of it back)?

Hair loss occurs among individuals of both sexes under a variety of circumstances. For women of childbearing age, it may occur during the postpartum period following the birth of a child. It may also occur as a result of using oral contraceptives.

In both men and women the use of interferon or blood-thinning agents can result in the loss of hair. Beta blockers, used in the treatment of hypertension, can also cause one to lose his or her hair.

Hair loss has also been associated with stress and thyroid abnormalities, as well as nutritional deficiencies. Certain prescription drugs can cause hair loss, as can developmental or congenital defects.

As far as treatment is concerned, it all depends on the causative factors. If hair loss is caused by a nutritional imbalance, correcting the underlying condition would be the first step in solving the problem. Fungus infections often require six to eight weeks of therapy before significant results become evident.

As for restoring hair, Minoxidil has become a popular topical application. Thirty-nine percent of subjects who used the product reported "moderate" to "marked" hair growth after 12 months of therapy.

Other treatments include hair transplantation (hair plugs taken from the posterior scalp and transplanted in sufficient numbers to produce significant growth), transposition flap (a flap of hair from another location, with its blood supply, permanently attached to another part of the head), and soft tissue expansion (a balloon-like device placed under the scalp to stretch the skin, and the excess tissue created by the stretching later removed).

## Is glaucoma inherited?

Some research indicates that people with an Inuit ancestry have an apparent genetic disposition toward

suffering glaucoma. Even so, the polygenic inheritance risk of first-degree relatives is only 2 to 5 percent.

The problem with primary angle-closure glaucoma is pupillary blockage. The movement of the aqueous humor through the pupil is limited, causing forward displacement of the iris. In North America glaucoma is found in about one person out of 1,000 (slightly higher among ethnic populations).

Certain pharmaceuticals appear to increase the risk of angle-closure glaucoma. These include antidepressants, antihistamines, vasodilators, and theophyllines.

## Is there any evidence that antioxidants increase life span?

In the book *Maximum Life Span* Dr. Roy L. Walford, of the UCLA Medical School, indicates that a person's life span may be extended by using combinations of antioxidants such as vitamins C and E, the element selenium, and cysteine, methionine, and glutathione. However, this is largely based upon animal experiments that may or may not translate into human experience.

It is theorized that antioxidants neutralize free radicals, the molecules thought to cause cancer. These free radicals are highly reactive chemical substances that attack membranes, DNA, and other parts of human tissues.

In animal experiments at the University of Nebraska a diet supplemented with "free radical scavengers" (antioxidants) increased the survival rate of mice 50 percent.

But there is still much more to be learned about the use of antioxidants among humans.

*Correcting the underlying condition is the first step in solving the problem.*

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





# Bringing Hope to Victims of War

*The General Conference President Encourages Adventists in Yugoslavia.*

BY MIROSLAV PUJIC, TRANS-EUROPEAN DIVISION COMMUNICATION DIRECTOR

In early June, General Conference president Robert S. Folkenberg and his wife, Anita, visited the war-torn country of Yugoslavia. During their visit they, with a delegation from the Trans-European Division, encouraged Bosnian and Serbian church members, visited refugee camps, dialogued with government officials, and presided over the first graduation of the Adventist Theological Seminary in Belgrade. TED communication director Miroslav Pujic followed the president on this visit and wrote this report.

**I**n the beautiful city of Belgrade more than 5,000 people gathered together to worship the Lord at the Sava Center June 7 and 8. Though they came from various parts of former Yugoslavia, many countries in Europe, and the United States, the weekend theme, "For I Am Not Ashamed of the Gospel," bonded their hearts together.

On Sabbath morning General Conference president Robert S. Folkenberg welcomed the multiethnic congregation and noted their common heritage. "Isn't it wonderful that even though we come from different countries, we all carry the same passport of



**BELGRADE CONVOCATION:** The GC president spoke to 5,000 Adventists at a weekend convocation in Belgrade.

heaven," he said. "We are saved by the grace of God, and not by good works. God wants us to experience the gospel."

Throughout the day many people gave testimonies of how they discovered the love of God through the years of war. Many came in contact with the Bible for the first time and believed in Jesus Christ while they were on the front in trenches. When they returned home, they continued to search for truth and finally found their way to the Adventist Church.

The congregation was abundantly blessed with music. It was a real pleasure to listen to modern gospel music, classical music, vocal groups, choirs, and orchestras. Children also took part in praising the Lord through songs.

## First Graduation

The culmination of a long-time dream became reality on June 9 at the first graduation of the four-year-old Adventist Theological Seminary in Belgrade.

Though the former Yugoslavian educational system was established in 1931 with a seminary located in Croatian territory (Marusevec), the political conflict made it necessary to start a new school for the territory of Serbia and Montenegro. The opportunity for such a school came in 1992, through the enormous sacrifice of church members.

Today the seminary is affiliated with Andrews University and Griggs University in the United States of America, offering a Bachelor of Arts degree in theological studies. It joins the 90 sister schools and colleges in the Trans-European Division.

Fifteen students (10 men and five women) graduated with honors. Folkenberg told the graduates not to preach their opinions, but to "preach the Word."

These young graduates are eager to meet the challenges of winning souls for Christ in these difficult times.

## On to Bosnia

As we traveled in the republic of Srpska, the effects of war became very



**BANJA LUKA CHURCH:** Bosnian and Serbian Adventists filled the Banja Luka church to hear words of encouragement from President Folkenberg.



**MUSICAL POTPOURRI:** The spiritual weekend in Belgrade featured a wide variety of music.



real to us. The damaged bridges, burned houses, and broken families gave us a graphic panorama of destruction. Despite the grim reminders, the six-hour journey from Belgrade to Banja Luka ended with a warm welcome from Bosnian Adventists. Elder Folkenberg's sermon provided hope and encouragement, despite the intermittent machine-gun bursts heard outside the hall.

On June 10 we visited three refugee camps. The scenes disturbed us. In one camp, located in a school, more than 600 people lived in a small gym. The walls and the ceiling of that gym were covered with mold, the ventilation was poor, the smell of unwashed bodies was unbearable.

Tears were in Mrs. Folkenberg's eyes while she listened to the painful stories. An artist found enough courage and inspiration to paint his now-destroyed house. He hopes to sell it and save himself from starvation. A 12-year-old girl told us, "I've got a mother, father, brother, and

sister, but I don't know if they are alive. But I believe and hope that someday, somehow, I'll find them."

On the way back to Belgrade, we stopped in Derventa to visit the ruins of the Adventist church. The only evidence that it once was a church is a drawing of "God as Creator" on the wall of the children's Sabbath school.

### Official Briefings

On July 11 our delegation visited public officials and other Christian leaders. We met His Highness Pavle, patriarch of the Serbian Orthodox Church, who discussed concerns of religious freedom, including the issue of equal rights for all religions. Elder Folkenberg stressed the importance of tolerance and unity in Jesus Christ.

We also visited several government officials, including Zoran Bingulac, minister of religious affairs in the federal republic of Yugoslavia, who expressed his



**PORTRAIT OF HOPE:** At a Banja Luka refugee camp an artist (unseen) displays a painting of his house, now destroyed.

gratitude to the Adventist Church. Dr. Bingulac was grateful for the Adventist Development and Relief Agency, which brought comfort to hundreds of refugees.

## N E W S B R E A K

### Hispanic Evangelistic Series Attracts Large Crowd in New York

About 5,000 persons braved soaring temperatures and converged at Madison Square Garden Theater in New York City to attend the August 10 opening of a three-day evangelistic "reaping" series led by South American evangelist Alejandro Bullon.

Bullon, a native of Peru, was invited to conduct the "New York Para Cristo" (New York for Christ) meetings by Hispanic Adventists in the New York City area.

"Our Hispanic believers have really come forward with total commitment and sacrifice," says Charles Griffin, Greater New York Conference president. "There have been about 1,000 teams of members working this year, and US\$90,000 was donated by our dedicated members to make this all happen."

Griffin referred to the three-day event as a *reaping* series, a term describing the culmination of Bible studies already conducted by members aimed at calling persons



Alejandro Bullon

to a commitment to Jesus Christ. About 1,500 church members helped organize the event. An estimated 5,000 non-Adventist guests attended the meetings.

The meetings will be followed up with additional study programs as Adventists respond to nearly 600 individuals who signed up to prepare for baptism as a result of the series. The *Adventist Review* will carry a feature report on these meetings in an upcoming issue. —*Adventist News Network*.

### Adventists Among Casualties in Burundi

Reports from Burundi indicate that Seventh-day Adventists are under considerable distress because of the unstable political situation in the central African country.

According to one report, an Adventist minister was "savagely assassinated," and the whereabouts of the director of the Kivoga secondary school and his family are unknown. They were reportedly kidnapped by rebels in late July when the campus was looted.

Adventist Development and Relief Agency (ADRA) workers in Burundi have remained safe, although tensions continue between the two ethnic groups in Burundi—the Hutus and the Tutsis. To date, the guerrilla war has claimed at least 150,000 lives. In early June three officers of the Red Cross office located in the Burundi



# WCC Money Woes

BY BERT B. BEACH, DIRECTOR FOR INTERCHURCH RELATIONS, GENERAL CONFERENCE

**T**he last decade of the twentieth century has provided most churches with substantial financial challenges. The World Council of Churches has had more than its share. For years it has had serious financial problems. Lack of income from its approximately 330 member churches has led the council again and again to dip into its reserves and to cut down on staff.

In a recent message to the member churches, Konrad Raiser, the general secretary, has indicated that the WCC has come to the end of the road when it comes to the use of general funds and reserves. The present income level no longer permits the World Council to continue all its current programs and activities. Furthermore, Raiser suggests that the present level of income gives no indication of rising. The WCC will probably have to reduce its staff by about 15 percent. This will mean that in 1997 the WCC's Geneva-based staff will be about one third smaller than its size in

1991. For any organization this would represent serious downsizing.

One nagging problem faced by the WCC is that less than half of its member churches are currently paying any membership contributions at all, and this despite earnest entreaties by the council leadership. In fact, most of

the World Council's income comes from Germany, Scandinavia, and the United States. Since the WCC is located in Switzerland, the decline of the dollar vis-à-vis the Swiss franc has only made matters worse.

Are the same financial woes impacting other churches—those not members of the WCC? Definitely. While tithe has been steadily rising for the Adventist Church in North America, the per capita increase is less percentagewise than that of the total increase, and has not kept up with the inflationary upward curve. The church is in the black, but do these trends represent some red danger signals?

## NEWS COMMENTARY

### NEWS BREAK

province of Cibitoke were killed, causing the Red Cross to cease all activities in the country. Many NGOs (nongovernmental organizations) have been threatened and/or their facilities looted.

According to ADRA/Burundi director Bent Nielsen and his wife, Evelyne, now in France, the capital city, Bujumbura, has been calm for the past nine months because of the new police presence there. "Even the numerous street demonstrations in town have remained peaceful," says Evelyne.

The tensions between the two ethnic groups remain, though. "Our office is located in town, and we don't take any risks, both for expatriate and local workers," says Evelyne. The ADRA/Burundi office has always had the assistance and protection of the army. As soon as there is any trouble, workers are informed. Hand radios are also kept available.

"The worst was at the beginning of July when the work was stopped for two weeks at the country's only Adventist secondary school," says Evelyne. "The rebels threatened our project leader assistant and some other workers if they continued to work." The school's activities are occasionally suspended because of insecurity. Located seven and a half miles north of Bujumbura, the school received funding two and a half years ago from DANIDA (the Danish international

development agency) to restore and expand its facilities.

ADRA/Burundi runs another project, in the south, at Nyanza Lac, a farm for those with physical disabilities. This village and the asphalt road leading to it have remained peaceful.—*Adventist News Network*.

### Church Aids Flood Victims in Pennsylvania and Illinois

The Adventist Development and Relief Agency worked with other aid agencies to provide relief to flood-stricken areas of Pennsylvania and Illinois after severe flooding occurred in early August.

ADRA's national disaster response coordinator Larry Buckner worked the International Water Bottlers Association to get donations of bottled water.

### New York Adventist Completes Medical School at Age 22

Tiffany Clark, 22, an Adventist from New Rochelle, New York, recently became the youngest graduate of Wright State's School of Medicine in Dayton, Ohio.

Clark graduated from Garden State Academy in New Jersey at age 14, and obtained a Bachelor of Science degree in zoology from Andrews University in



## Religion in the News

**New York Roman Catholic cardinal John O'Connor calls** for meatless Fridays to spiritually combat controversial late-term abortions.

**China's government says that hostile foreign forces** are using religion to undermine its socialist system and that widespread construction of temples and churches are creating a heavy economic burden. The forces are supposedly "Westernizing" and "splitting" socialist countries and stepping up religious infiltration. Yet China has considerable religious freedom in what they call postdenominationalism.

In another story, a delegation from the National Council of Churches says the greatest challenge facing China's Christians is the shortage of seminary-trained pastors—one for only every 3,000 to 4,000 parishioners.

**The Assemblies of God**, one of America's largest Pentecostal denominations, is urging its members to boycott Walt Disney Company's products and parks because of concerns about moral messages contained in Disney films, books, and videos. Their action follows a similar disapproval voiced by the Southern Baptist Convention, which called for a boycott if Disney continues "this anti-Christian and anti-family trend."

—excerpts from reports of the Religion News Service.

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### NET '96 Reignites Evangelism.

#### Pendleton, Oregon: Finding Bible Studies for NET '96

The Pendleton, Oregon, church has 20 teams going door to door, looking for Bible study interests in order to make sure there is a receptive audience for the NET '96 meetings that begin October 5.

The teams have met with so much success that they've covered only 10 percent of the town. But they have 235 Bible studies in progress.

Doug Cline from the Upper Columbia Conference office has been helping to organize the work. He says if you put an enrollment card on the door, less than 1 percent begin studies.

"But if you go to the door and hand them the lesson, 80 percent will accept it. There is some attrition with the second lesson."

## NEWS BREAK

Berrien Springs, Michigan, at 18, reports *Jet*.

Clark graduated at such an early age because she skipped three grades in school. The future gynecologist will begin a residency program at St. Elizabeth Hospital in Youngstown, Ohio.

### News Notes

✓ **About 1,400 European young people** from nine countries participated in an international Pathfinder camporee in Belgium July 22-28.

Organized by the Euro-Africa Division Youth Department, the camporee included creative workshops, recreational activities, and worship services. Seven Pathfinders were baptized during the camporee, reports Jose Figols, from the EUD.

✓ **A new Australian comic book** unfolds the gospel to young readers. Authored by Grenville Kent, an Adventist pastor in Sydney, *Siege* teaches the predictions found in the book Daniel through the lives of a young couple living during the destruction of Jerusalem.—*South Pacific Division Record*

✓ **Brazil Adventists reach 22 radio stations** with the purchase of a radio station in Curitiba within the South Brazil Union. The station has a 10-kilowatt transmitter and will reach about 60 miles.



Susan Harvey

#### ✓ PPPA hires its first woman VP.

Pacific Press Publishing Association has appointed Susan Harvey as vice president for marketing and sales. Harvey has held numerous positions in marketing at Review and Herald Publishing Association. And she has owned her own interior design business.

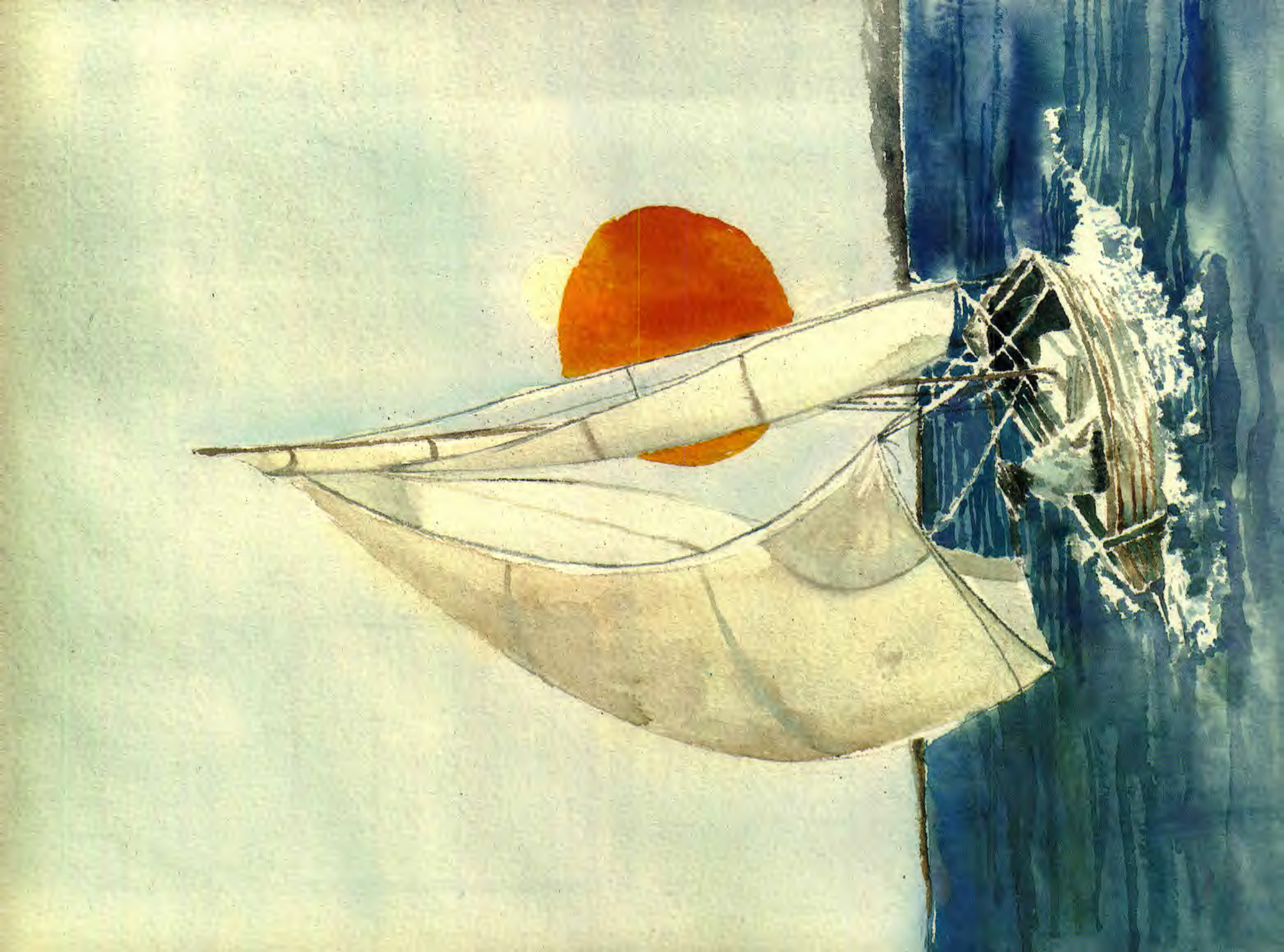
✓ **Adventist World Radio** has added its Arabic programs to stations in Guam and Costa Rica to broaden its service to the Arabian communities in Asia and the Americas.

✓ **A new church-sponsored health venture** is being funded for Los Angeles. A grant from the North American Division will provide \$35,000 to promote healthful lifestyles in the community through a cooperative ministry of Adventist churches and hospitals. This is just one of 10 such grants that will be awarded by the division.

### What's Coming!

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







# When the Wind of the Spirit Blows

*How God's gentle promptings nudged a teacher in Rwanda to change course*

BY CAROLYN RATHBUN

**W**HEN THE FIRST GUST of a stronger wind comes up, stretching your drifter sail," explained the instructor of a sailing

course I once took, "that's the signal to drop the drifter immediately. Put up the heavier mainsail, and get on course!"

The Holy Spirit, Jesus explained to Nicodemus, is like a wind: "The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit" (John 3:8, NRSV).

## Troubled Visitor

One Friday afternoon during our family's mission stay in Africa, Mariya, a student of mine, knocked at the door. Mariya's family were refugees from a neighboring nation. In addition to a sense of displacement, she was grappling with the recent loss of her mother as well as the reality of a new stepmother, whose side of the family hated Mariya.

I had a dozen pre-sundown tasks to finish in the next hour and a half; the last thing I felt like doing was sitting

down to chat. Small talk in this culture, however, always precedes the real reason for a visit.

*The wind of the Spirit blew its first gentle puff into my drifter sail.*

"Madame, you must be busy," said Mariya, sensing my stress. "I will leave now and come back another time."

It is customary in that part of Africa for a host to accompany a visitor at least part of the way home. But Mariya said, "You don't have to accompany me today."

*The wind was now stretching my drifter sail, but I didn't want to take the time to make any changes or get on a different course just then.*

Mariya had just released me from the obligation of accompanying her. But I knew I had not made her comfortable enough to state the real reason for her visit. She stood to leave, and I stood up as well.

*The wind distorted my drifter sail to the point of discomfort.*

So instead of allowing me to say goodbye at the front door, the wind blew me out after her. As we walked up the dirt road, I finally broke the silence by asking, "Mariya, what is it?"

"I'm afraid," she said, and then seemed unable to say any more. While I waited for her to continue, a word from a



recent language lesson popped into my mind. But it was a word that was taboo, at least to speak in public. Then, unexpectedly from my throat it came, the word meaning “spirits of the dead.” Mariya looked at me in shock.

“What did you say?” she gasped. “Madame, how did you know?” Then, leading me to the back veranda of a vacant mission house, my student poured out the story of how her hostile stepgrandmother was insisting on Mariya’s presence at a mud-hut séance in order to receive an important message from the spirits of the girl’s deceased ancestors. If she refused to meet, Mariya had been told, she would be cursed with an early death—before she could bear children or even get married.

Looking at me in desperation, Mariya pleaded, “Madame, if I don’t meet, I will be disinherited. But I’m a Christian now. Tell me what to do.”

“Well,” I sputtered, my mind in a whirl, “you need to pray and study the Bible and have faith that God will show you what to do.”

She looked at me with frightened eyes and asked, “I’m such a new

Christian that I don’t even know how to study the Bible—or pray. And how does one get faith?” She paused and then quietly pleaded, “Teach me.”

### Setting a New Course

I now understood the insistent promptings of the Spirit.

The only mutually possible time—because of the heavy Belgian educational system that our school followed—was 5:00 in the morning twice a week. So that we wouldn’t bother the other girls in the dormitory or my still-sleeping family, Mariya suggested that we meet outdoors somewhere. Our community didn’t have electricity at that time of day anyway.

So on a flat, rocky outcropping near a eucalyptus forest not far from the girls’ dorm, we met the following Tuesday and Thursday.

The next week Mariya asked if she could bring Antoinette. The following week Antoinette invited Helena. Then Helena brought Dorcas and Damaris. Our little group continued to grow. Twice a week by flashlight and kerosene lantern—and then by dawn’s

faint rays—we met. Sometimes we huddled under a canopy of umbrellas, for the girls allowed neither heavy fog nor rainstorms to quench their thirst for knowledge about God.

At the end of the first school year Mariya returned home and politely but firmly confronted her stepgrandmother. Courageously the young girl made it clear that she would not meet for that séance—ever. Astoundingly, the stepgrandmother put no more pressure on Mariya to contact the spirits.

### Compounded Interest

The following year I felt disappointment when one of the older girls in our study group said she would not be meeting with us anymore.

“I won’t meet, because some of the younger girls in the dorm want to learn to study and pray too,” she explained. “But they’re afraid of the dark. God has impressed me to start a group for them later in the morning.”

*The wind of the Spirit was prompting her to change her sails and chart a new course.*





At the end of the second school year two of the older girls graduated. Another started a nursing course at an Adventist hospital in the eastern part of the country. Helena went up north to begin her first year as a primary school teacher. The former initiated a prayer group for her nursing peers and the latter did the same for her young students.

Now the three groups exchanged letters of praise and shared requests and held each other up in prayer.

*And the wind continued to blow.*

When our family was ready to leave Africa for good two and a half years after the start of that first prayer group, I thought my heart would break at our last early-morning gathering. But we solemnly promised one another before the Lord that no matter what

*Neither heavy fog nor rainstorms could quench their commitment.*

happened to us in life, we would always put Jesus first and regroup someday under the tree of life.

Most of the girls continued to write me after our return to the States. Mariya eventually wrote that she was living with her doctoral candidate husband and two small children. She was still exulting in the superiority of faith and prayer over the powers of

darkness.

For the past two years, however, I have received no letters from Mariya or from any of my little spiritual sisters whom I grew to love so much—there on those flat rocks near the eucalyptus forest on a hillside . . . in Rwanda. For few, if any, are yet alive.

The wind of the Spirit always moves with purpose. And what amazing feats God has accomplished through individuals who chose to live in holy obedience to the loving promptings of His Spirit. Naaman saved his skin; Esther saved a nation; Noah saved a civilization; and Jesus saved a universe from the ravages of sin. ■

Carolyn Rathbun is editor of Guide, and writes from Hagerstown, Maryland.



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## Lesson Helps for Next Quarter

It is very much in vogue to be cynical about "church" these days. But those things that make the whole concept of the church seem repulsive, even dangerous, to many people are just anomalies says Brian Jones. Here he traces God's plan in making the church "His fortress in a revolted world" and His holy bride. Paper, 127 pages. US\$8.99, Cdn\$12.99.



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## HIS CHURCH CHRIST'S ROYAL BRIDE



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# The Difference Between "Laws" and "The Law"

**I** understand that "law" in the Old Testament designates God's revealed will in general. How can we distinguish between the Ten Commandments and the other Old Testament legislations?

The Hebrew term *torah*, usually translated "law," designates the entirety of God's instructions to His people: laws related to civil matters, moral instructions and requirements, and cultic regulations. In Israel there was not a moral Torah versus a cultic Torah. There was only one Torah, which included regulations dealing with all that we would call moral, religious, and cultic matters.

However, the Old Testament does assign a special role to the Decalogue within its legal system, which is indicated in several ways.

1. *It is located in a prominent place in the Pentateuch (the first five books of the Bible).* When the covenant is instituted, the first legal demands for the people are contained in the Ten Commandments (Ex. 20). This is not an accident. We find the same phenomenon in Deuteronomy, when the legal material is introduced with the first legislation in the Decalogue (Deut. 5). It stands in both cases at the very head of God's instructions to His people.

2. *It was spoken by God.* This is the only instance in the Pentateuch in which God directly proclaims a law to His people without the mediation of Moses. The Israelites heard His voice speaking from Sinai, and it made an indelible impression on them (Ex. 20:18-20). This points to the uniqueness of this law and to its primacy within Israel's legal codes.

3. *It was addressed to every Israelite.* When proclaiming the commandments, God spoke to every Israelite as an individual, using the pronoun "you" in the singular. Each one was made personally responsible for upholding and obeying the commandments, thus bringing the covenant relationship to a personal level. Through Moses the other legal codes were given to "the people of Israel" (Ex. 20:22; 21:1).

4. *It was engraved on stone tablets by Yahweh.* Yahweh Himself wrote it with His finger on tables of stone (Ex. 31:18; 32:16; 34:1). This is never stated concerning any other law and serves to stress the uniqueness of these commandments. What God spoke and

wrote was a self-contained unit, complete in itself (Deut. 5:22).

5. *It is general in nature.* The commandments are basically imperatives to be obeyed under any circumstance, not limited to any specific historical period or by external circumstances in the life of the Israelites. Over against laws regulating the sacrificial system, which required that under certain conditions an Israelite had to bring a particular sacrifice, the Decalogue was always valid, and its claim to obedience knew no appropriate or inappropriate time.

6. *It forms the foundation for other law codes.* The Decalogue could be considered the foundation of the other law codes. In Exodus 20 the introduction to the Decalogue (verse

2) summarizes the previous chapters of the book, and the Decalogue itself appears to function as an interpretative guide to the other legal material. The same is also true with respect to Deuteronomy 5. That chapter does not summarize what was said before, but is indeed a summary of what follows.

7. *It has a specific name.* Among the body of legal materials only the Ten Commandments have a particular name. According to Exodus 34:28, Deuteronomy 4:13, and Deuteronomy 10:4, they are called the "ten words." By giving a name to the commandments, the biblical writer is stressing the uniqueness of this particular law.

8. *It was placed inside the ark of the covenant.* According to Deuteronomy 31:26, the laws written down by Moses were placed in the tabernacle "by the side of the covenant of the Lord." Only the Decalogue was placed inside the ark of the covenant (Deut. 10:5).

It is clear that the Old Testament makes a distinction between the Ten Commandments and the rest of the legal materials found there, assigning to the Decalogue a purpose or importance that is unique. It is the Decalogue that in the new covenant is written on the heart of the believer (Heb. 8:10).

*The  
commandments  
are to be obeyed  
under any  
circumstance.*

Angel Manuel Rodriguez is an associate director of the Biblical Research Institute at the General Conference. He is the author of many books and articles.





# Floating

ROSY TETZ



**H**ave you ever been swimming in saltwater (as in the ocean)? It's different from swimming in freshwater (as in a swimming pool).

For one thing, if you accidentally get some saltwater in your mouth, it tastes nasty. And the saltwater might sting your eyes or make your skin itchy.

You might notice something else, too: it's easier to swim in saltwater. You float better in saltwater, and so you can swim more easily.

Saltwater has a lot of salt in it,

which makes it heavier than freshwater. That's why things often float on top of it.

The Dead Sea, between Israel and Jordan, and the Great Salt Lake, in Utah, are very salty lakes—the water contains so much salt that a swimmer can't stay below the surface for long. People bob along on top of the water, as if they were on air mattresses.

Kindness adds "buoyancy" to your life. People who are unkind and selfish seem to be always struggling against something. They worry that someone's out to get them, that everyone else is getting a bigger cookie, and that they

can't win unless you lose. They fight to keep their heads above water.

Kind people seem to be able to float past that sort of thing. They aren't thinking about themselves all the time. Sharing makes them happy. They believe that if they can help you win, they win too. That makes them happy.

The Bible talks about kindness: "Be kind and loving to each other" (Ephesians 4:32, ICB). The words are easy to understand. But it's harder to do. Just as most people have to learn to float, we have to learn how to be kind, too. Jesus will help you. Once you get the hang of it, being kind will make your life easier.

Want to see how saltwater makes things float? Put an egg into a glass of water. Add salt to the water and stir gently. The egg will float to the surface. (The egg may float a little before you put the salt in, but after you add the salt it will float even higher.)

## I WISH ABOVE ALL THINGS THAT YOU BE IN GOOD HEALTH

3 John: 2

**T**he Creator, God, has entrusted to us the care and development of our bodies in which He desires to dwell. To love Him is to respect that which was created in His image and by His hand.

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# A Taste of Shoofly Pie

BY DENISE DICK HERR

I didn't like the music in church that morning: my idea of good church music is "God of Our Fathers," played with a trumpet fanfare and stirring organ music. Instead the congregation was bouncing its way through "Standing on the Promises," led by a syncopated pianist and an electric guitar player. It simply wasn't my taste.

I closed the hymnbook. Then I looked at my 13-year-old son—he was singing. Garrick will sing along with popular songs from *Phantom of the Opera*. He will spontaneously and appropriately burst into the "Hallelujah Chorus" at the end of a long backpacking trip. But he will seldom sing in church.

Why was he singing now? Was it the enthusiasm of the college students as they played and sang? Were they ministering to the congregation in a way I hadn't noticed before? Was I refusing their gift of music and joy?

This reminded me of another gift I hadn't wanted to accept.

Eleven years earlier I had brought our infant daughter from our home in the Philippines to Washington, D.C., for a series of medical tests. The physicians in the Philippines had been unable to diagnose the cause of her constellation of problems, so I had flown home to my parents and the services of Children's Hospital.

I arrived exhausted from worry, caring for a child who wakened every two hours, and from jet lag that turned midnight into noon. I stayed at the hospital with Gillian. My parents frequently drove one and a half hours to be with me and to hold their fragile new granddaughter; however, they were not in the room when the doctor told me the results of their tests.

Gillian had trisomy 18. My tiny daughter could be expected to live another month. Ten minutes later my parents arrived. I tried to break the news to them gently, and then added, "If Deb, Joanie, or Bonnie calls you, let them know what the doctors have found. But tell them not to call me tonight. I'd just like to be alone now."

I needed to grieve for lost dreams. I needed to focus on my daughter, on myself. That evening I wanted to play only one role. I wanted to be a mother—not a daughter, sister, cousin, or friend.

I walked the hospital corridors with my sleeping daughter cradled in my arms. I stared out the window. Although I fed Gillian, I couldn't eat. Disoriented by the news, by lack of sleep, by jet lag, I lay down on the bed next to her crib and fell asleep.

A half hour later someone shook my shoulder. "Denise, are you awake?" I struggled to open my eyes. "I brought you a piece of shoofly pie. Mom and I want you to know that we love you."

And with a kiss on my forehead, my dad left.

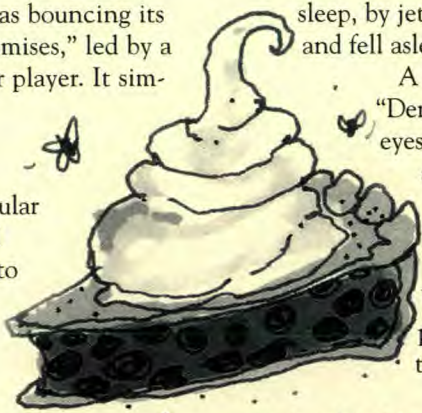
As soon as he was gone, I was awake. Why on earth had he come? I had told my parents I wanted to be alone. And why had they brought me pie?

Gillian cried, and I went to her. Rocking her and looking out at the night sky, I thought more about the piece of pie. Why had my dad made the long drive at night to bring me some dessert that I really didn't want? Why had my mother made the shoofly pie in the first place? Great-aunt Emma was the only family member who made the Pennsylvania Dutch comfort food that my mother had grown up with.

And suddenly I understood. I was not the only one grieving. Their granddaughter was dying; their daughter was in great pain. They needed to minister. They needed to give a gift, something that expressed their concern. In return, I could minister to some of their needs by graciously accepting their gift given in love.

"Tomorrow morning," I whispered to my restless daughter, "I'll call and ask them to bring the rest of the pie with them."

I cast a longing look at the silent organ, but when I reopened my hymnal, grinned at my son, and sang along with the college students who were trying to minister to me with their gifts of enthusiasm and joy, I seemed to taste that shoofly pie of long ago.



Denise Dick Herr is a professor in the English Department at Canadian Union College in Alberta.





## They Still Go

### Regular Missionary Service

The following individuals recently left North America for service in other countries. Please remember them in your prayers.

**Charles Donald Arnett**, returning as dentist, Community Hospital of SDA, Trinidad, West Indies, and **Janet Edna (Smith) Arnett**.

**Scott Roy Von Bergen**, to serve as dentist, Guam SDA Clinic, Tamuning, Guam, and **Sheila Moh-Shun Von Bergen**, of Loma Linda, California.

**Edwin Lee Baumgartner**, returning as departmental director, ADRA-Nicaragua, Managua, Nicaragua, **Pamela Colene Baumgartner**, and four children.

**Naomi Bullard**, to serve as nursing instructor, University of Eastern Africa Baraton, Eldoret, Kenya, of Huntsville, Alabama.

**Perry Dean Burtch**, returning as dentist, Yaounde Dental Clinic, Cameroon, and **Monita Jean Burtch**.

**Janice Ivette Cristancho**, to serve as nursing teacher, Antillian Adventist University, Mayaguez, Puerto Rico, **Horacio Cristancho**, and two children, of Berrien Springs, Michigan.

**Robert Stanley Folkenberg, Jr.**, to serve as field secretary, East Asia Association, Hong Kong, **Audrey Ann (Gibson) Folkenberg**, and two children, of Orlando, Florida.

**Elias Galvan Gomez**, returning as dean, School of Theology, Central American

Adventist University, Alajuela, Costa Rica, and **Marcia Herania Gomez**.

**Myron Allen Iseminger**, to serve as treasurer, Egypt Field, Heliopolis, Egypt, **Candace Ann Iseminger**, and one child, of Reno, Nevada.

**Roy Evan Maki**, returning as music teacher, Chile Adventist University, Chile, **Teresa de Jesus Maki**, and one child.

**LaVeta Darline (Holmes) McGary**, returning as director, School of Nursing, Karachi Adventist Hospital, Pakistan, and **William Erwin McGary**.

**George E. Quittmeyer**, returning as dentist, Adventist Health Services, Malawi Union,

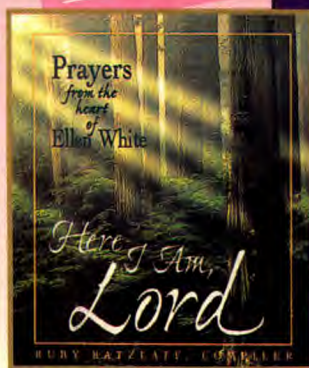
Blantyre, Malawi, **Terri Lynn Quittmeyer**, and two children.

**Howard Glenn Scoggins**, to serve as Publishing Department director, Euro-Asia Division, Moscow, Russia, and **Susan Elizabeth Scoggins**, of Cumming, Iowa.

**Albert Dwight Smith**, returning as teacher and chairman, Biology and Chemistry departments, West Indies College, Mandeville, Jamaica, and **Ruth Ellen (Schwartz) Smith**.

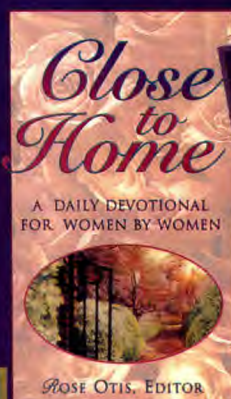
**Nathaniel Yung-Tse Yen**, returning as associate professor, Taiwan Adventist College, Republic of China, and **Lorraine Shen Hao (Shum) Yen**.

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R. S. Folkenberg, *President*  
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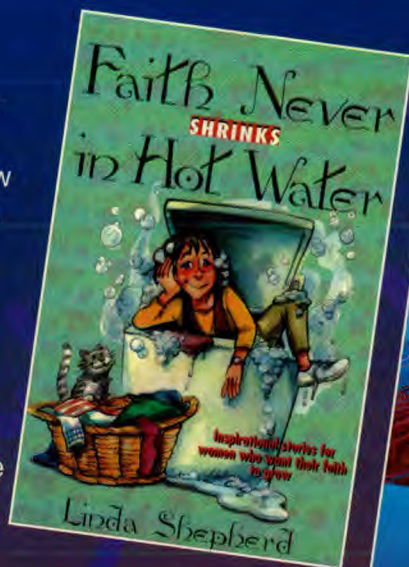


# Reflections OF GOD'S LOVE

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Linda Shepherd

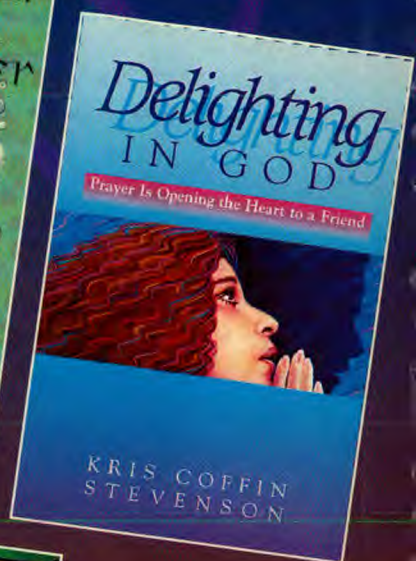
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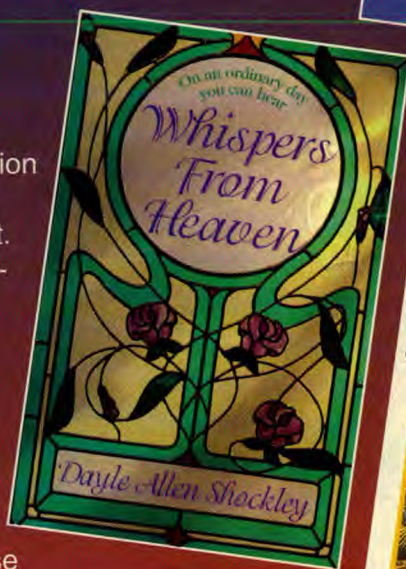
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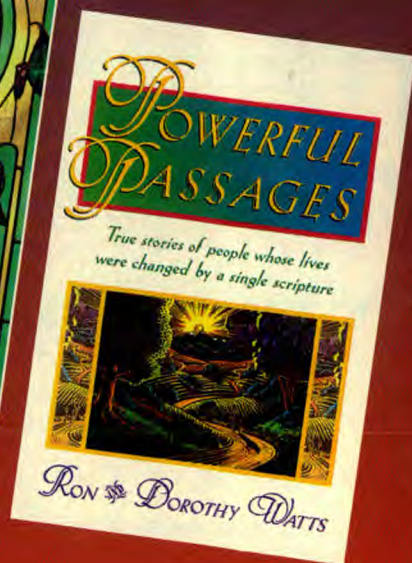
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