

ADVANTIST REVIEW

50 Years in India

Gordon and Betty Jensen
return to the U.S. after
serving the people of
north and central India.

Adventism 101

Lives of Quiet
Desperation

Left to Die



World Edition

January 8, 1998

LETTERS

Thanks, Fly

A pesky fly motivated me to pick up the November 13 World Edition of the *Review*. I missed the fly, but the Voice of Prophecy advertisement got my attention. I read the whole issue from back to front, without stopping. Thank you.

—Shirley M. Heisey
VIA E-MAIL

Discussing Divorce

I take serious exception to Calvin Rock's response (see Faith Alive, Nov. 13) to the woman who did not wish to discuss her divorce with her pastor because she did not wish to be the subject of gossip.

Perhaps the reason that she knows she's "right" is that she has discussed it with the ultimate Pastor. It is possible that God has told her to keep it to herself. Rock doesn't know how far in her particular church anything she divulges could travel and how it could be twisted. She may not be strong enough at this time, after possibly going through the pain of rejection involved in a divorce, to face the pain of rejection from an uncaring church.

—Maurine Patrick
LONG ISLAND, NEW YORK

Missionaries: Two-way Street

Gorden Doss's "From Everywhere to Everywhere" (Nov. 13) was excellent. For too long we've viewed missions as a one-way street. It is time we recognize

the sending of missionaries as a two-way street. If we could import some of the zeal witnessed in some developing countries, some of our sick and dying churches might be revived here.

—Paul F. Bork
OCEANSIDE, CALIFORNIA

AIDS and the Adventist Academy

Congratulations on the intellectually stimulating "AIDS and the Adventist Academy" (Nov. NAD Edition). This is the first time that I read the *Adventist Review*, and I was very pleased to see that your magazine, while providing a great deal of spiritual information, is not falling into the boring pattern of so many other religious publications.

—Andreia Moore
CARROLTON, TEXAS

The sampling used in this study didn't seem to be large enough to make any conclusions. Out of 13,368 students 1,748 is 13 percent, hardly enough to draw any conclusions for anyone more than those who responded. Please show a little more diligence in publishing your conclusions.

—Patrick Gillette, M.D.
MEDFORD, OREGON

We've received several inquiries along this line. Though the survey was not truly random (parental permission had to be obtained

for students to participate), a sampling of 1,748 students is quite large—larger than in many national polls—and reliability is high. The percentage of a group surveyed—whether it be 10 percent or .000001 percent—really doesn't matter. The sampling size is what counts.—Editors.

No Place for Grouches

Thank you to Roy Adams for "No Place for Grouches" (November NAD Edition). He is right about our poor telephone manners. It is not only how we answer the phone, but how we introduce ourselves when calling someone. Instead of asking "Is Roy Adams there?" I should say, "My name is Curt LaBoy, from North Carolina. I am calling regarding telephone manners. May I speak with Roy Adams, please?"

—Curt LaBoy
CANDLER, NORTH CAROLINA

On the Internet (cont.)

Thanks to James Arkusinski for "Net Notes" (November NAD Edition), but no one will be able to find our web page under *Our Little Friend*. Your search must be for *Primary Treasure*. Or you can enter www.pacificpress.com/kids/ to reach us directly.

—Aileen Andres Sox, editor
OUR LITTLE FRIEND/PRIMARY TREASURE

Arkusinski's article is greatly appreciated, but the characterization of all

the information sites as "Adventists, their ministries, and their institutions" may mislead.

The Pitcairn Island Web site, good as it is, is not an Adventist ministry, but rather the individual effort of Paul Lareau, an expert on the genealogy of Pitcairners. The information provided does not attempt—or purport to attempt—a balanced view of the Adventist relationship to Pitcairn Island through the years.

The Pitcairn Islands Study Center, maintained since 1977 at Pacific Union College and found on the college's Web site (www.puc.edu/Library/pitcairn.html), is an Adventist entity that maintains the world's largest collection of material about Pitcairn, Norfolk Island, William Bligh, and the "mutiny on the *Bounty*."

—Herbert Ford, director
PITCAIRN ISLANDS STUDY CENTER

When the Family Splits (cont.)

Thank you so much for William Johnsson's straightforward "When the Family Splits" (November NAD Edition). Like him, we are pained to see and hear of the sad events happening in many of our Adventist congregations, especially since our own home church is feeling the impact of separation and disillusionment. We continue to pray for our denominational leaders and all of our pastors for the Lord's will to be uppermost on their priority list, and that His Spirit will fill all of our hearts with the love that the disciples experienced in the upper room.

—Alvin and Betty Young
BENNETT, COLORADO

I commend the *Review* for addressing the pain we are currently experiencing. It is refreshing to have our church paper honestly discuss pressing difficulties facing our church.

Let's not minimize the problem. That even one congregation sees the need to separate from the main church family is

catastrophic. It is our best, most creative, and most spiritual members who are leaving, those who have had lifelong commitment to our church. We cannot afford to lose their talent, energy, vision, and financial resources. We need to work with adolescent congregations eager to try new ideas. We parents don't have all the answers. Remember Gamaliel's entreaty?

—Phyllis Hall
SUNNYSIDE CHURCH
PORTLAND, OREGON

Having been an Adventist for only nine years, I am still amazed and grateful for God's mercy in leading me to the truth of His Word, found in the Adventist message. I love the remnant and have sincere concern for those still in "Babylon." As I minister and witness to coworkers and friends, how can I convince them of the relevance of our message—of being part of God's remnant—when our behavior is growing more and more similar to that of the "Babylonians"?

—Robin Chambers
KNOXVILLE, TENNESSEE

Have we learned nothing from the Valuegenesis studies? Our youth are our future, and we have a huge mission field in the arena of nonattending and former Adventists. The pastors like the ones at Damascus are providing a way back for many. Yet when we read this article, there is no mention of local needs, only global needs. How long can we ignore the "home front."

I wonder if "the leadership" really understands that most of our churches are experiencing a lack of vitality. The pastors who attend Willow Creek are the ones trying to reverse the no-growth problems that plague our churches throughout North America.

—Denice Whitaker
PLACERVILLE, CALIFORNIA

ADVENTIST Review

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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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To Writers: We welcome unsolicited manuscripts. (Please query before submitting long articles.) Include address, telephone number, and Social Security number, where available. Address all editorial correspondence to 12501 Old Columbia Pike, Silver Spring, MD 20904-6600. Editorial office fax number: (301) 680-6638.

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 **it is written**
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A BATTLE IN HEAVEN

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★ January 18

JESUS HAD THE LAST WORD

When He appeared most defeated, Jesus had the last word

****Manuel Escórcio sings**

★ January 25

LUCIFER'S SECRET WEAPON

The fallen angel's brilliant idea to use for his own purposes the very institution Christ founded

****Michael Harris sings**

★ February 1

BLINDED BY THE LIGHT

Why some individuals are vulnerable to religious deception

****Manuel Escórcio sings**

★ February 8

HOW THE WAR ENDS

A vivid description of how the epic war between good and evil comes to a glorious climax

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Fresh Voices

ROY ADAMS

If you're 35 years old or younger, this editorial is especially for you.

Perhaps more than any other modern religious denomination, Seventh-day Adventists—given their roots—have every reason to place confidence in their youth and young adults. After all, it was largely with this group that the Adventist church had its genesis. Ellen G. White was just a 17-year old when God selected her for the heaviest task in the emerging Movement. Uriah Smith was only 23 when he was made the editor of the church's flagship paper, the *Review and Herald*. And one could list a host of other young men and women who gave life to this budding entity, articulating its positions, defending its doctrines, and pressing its message into new frontiers.

How is it today? Are our youth and young adults passionate about the church's message and mission? I think so. And if the appeal contained in this editorial is answered, I will be able to prove it.

I'm talking about AnchorPoints. Coined (in this peculiar spelling) by our staff some seven years ago, the word means to signal renewed affirmation of the fundamentals of our faith. In an editorial highlighting our first article in this category, I made the point that "the greatest threat facing our church today is the possible emergence of a generation of Adventists held together by culture rather than conviction; a generation that has not made its own the message that moved the Founding Fathers and Mothers; a generation of young Adventists that has lost the sense of our uniqueness as a people."¹

In the ensuing years, AnchorPoints featured dozens of

Specifications and guidelines:

1. You may find it helpful to refresh your mind on the 27 fundamental beliefs by consulting the *Adventist Church Manual*.*
2. Your article should focus on just one doctrine. Tell us what it's all about, what it means to you personally, and how it's made a difference in your own life or in the life of someone you know.
3. The maximum length is 1,700 words, or about seven and a half pages. Articles should be typewritten and double-spaced.
4. We will select the three best articles overall for prizes—a first prize of \$700, and \$500 each for the two runners-up. The other articles accepted will merit an honorarium according to our regular rates.
5. To qualify, your article (on paper and on a three-inch disk, if possible) should reach us no later than July 31, 1998. Please include *your complete address and telephone number (if any); your age; a photo of yourself; a one sentence bio, giving your occupation (student, homemaker, electrician, whatever), and your Social Security number (if you live in the U.S.). Because of time considerations and logistics, nothing sent to us (including photos) can be returned.*
6. Send your article to: AnchorPoints, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600, U.S.A.

* If you do not own a copy, why not borrow your pastor's, perhaps, and duplicate the particular pages for easy reference. You can also find the fundamental beliefs in the front of the *Seventh-day Adventist Yearbook*, or in your baptismal certificate.

Adventists from every walk of life reasserting the biblical integrity of the church's beliefs, and emphasizing their importance for contemporary Christians.

But most of these were older Adventists—in their 40s, 50s, 60s—and we had little time to go intentionally after younger writers. In the new series, slated to begin later this year, we want to make the needed correction. If you're 35 years or younger, we invite you to write for AnchorPoints. (See particulars in box.)

We're looking for writing that's honest, warm, personal; writing that comes from the background of your own experience with the Lord and with the doctrine you've chosen; writing laced with vivid stories, strong anecdotes, compelling illustrations; writing that arrests attention, that grabs the reader's interest.

"If we are to capture the attention of a distracted world," I also wrote back in 1992, "then we must first be captured by what we hope to capture others by. We cannot afford to subsist on the fading glow of an earlier time."²

In the coming months I'll be sitting on the edge of my seat in

anticipation of what will arrive in our mailbox in response to this appeal. We need the lift that comes from hearing it again for the first time, the excitement that springs from new perspectives, young minds, fresh voices.

¹ See Roy Adams, "AnchorPoints," *Adventist Review*, Mar. 5, 1992, p. 4.

² *Ibid.*



A Thousand Things

The things that unite are a thousand, and the things that divide are only three or four," responded Harrison McCain, of Canada's McCain Food, Ltd., as he was feted several years ago on *McLean's* (Canada's *Newsweek*) honor roll.

Concentrating on things that divide—the negatives of any given circumstance—is a rather common occurrence, particularly in political settings, educational circles, and yes, even religious discussions.

Within the Seventh-day Adventist Church there are topics that divide. No question. We must consider, though, that very few of us have the same parents; not many (in proportion to the *Adventist Review* readership) were taught by the same teachers; we weren't born in the same town; and we probably did not attend the same church. Not only that, our decisions to accept Christ were made for very different reasons, and our levels of spiritual growth into the perfection provided by Christ are sometimes miles apart. So it's natural that our thoughts, our likes and dislikes, and our judgments of right and wrong are different.

But there are a lot of things on which we agree—maybe even a thousand. And the benefits given by members or employees of organizations who look for the positive is difficult to measure. Herbert Benson says, "What the mind thinks, perceives and experiences is transmitted from our beings to the rest of our bodies."¹ We knew that, of course (see *Counsels on Health*, p. 33), so why do we not "accentuate the positive" more often than we do?

We are united in our belief that Jesus Christ is our Redeemer, our Saviour, our only hope. He traded heavenly perfection for a sin-ridden planet, a painless existence for the crushing agony of a cross-hanging instigated by members of His own family, and the adoption of the scars of sinful humanity forever because He loved enough. Our gratitude expressed as sincerely and perfectly as our mortal abilities allow "binds our hearts in Christian love."²

Uniting us, also, is our conviction that the Sabbath, the seventh day, was made to commemorate the completion of Creation week. What a joy it is to worship God with like-believers, even though our attempts must seem, to the heavenly Triune, pretty feeble. We're encouraged to do it, though, and in

the process we are blessed. Because of the Sabbath, relationships with family and friends are strengthened (how much do your Friday evening phone calls cost?), and we savor the peace and rest this day provides.

There's a unity, too, in healthful living. You've heard the statistics proclaiming that Seventh-day Adventists live longer than the general population. Besides the health benefits of our choices, there is no better way to emulate Christ's love than sharing fruits, vegetables, nuts, and grains (OK, let's mention Chic-ketts) around the fellowship dinner tables, remembering that when He lived here He demon-

strated this for us, hoping we'd follow His lead.

We're also drawn together by the promise of life after death. Gathering with others around the graveside of a special person and sharing the sorrow that separation brings provides opportunities to rehearse the resurrection promise. Standing by the casket with our arms enfolding others who mourn with us, we might thank God for the One who experienced separation from His Father, death from a broken heart, and lived His life so that we could one day live ours—eternally.

Family, friends, and colleague relationships are a great uniting force joining us as the body of Christ. How often thoughtful individuals have blessed me by their expressions of love and loyalty. There was the bouquet of flowers on my desk the first day of my new job by friends who knew there would be some trepidation (and they were right). In another setting, a husband and wife, sometimes as we met together but often separately, encouraged me, not by saying "We think you're doing a good job," but by specifically mentioning ways they believed my employment performance was making an impact in the sphere of my influence. People like these are a positive and inspiring force in my life and help keep me focused on the benefits of unity among us.

Yes, there are a thousand things that unite. Only three or four divide. It's within our power to choose.

*Let's accentuate
the positive.*

¹ Herbert Benson, *The Wellness Book*, p. 13.

² "Blest Be the Tie That Binds," *The Seventh-day Adventist Hymnal* (Review and Herald Pub. Assn., 1989), No. 350.



GIVE & TAKE

ADVENTIST LIFE

While I was working in Mollendo, Peru, a six-foot-four-inch missionary visited a youth camp along the beach. Two junior division boys began discussing among themselves how this pastor had grown so tall.

After a while one boy came up with an answer. "You see," he explained, "when the pastor was born he was very small, and his mother, in desperation, dedicated him to the Investment fund. Now he has grown too much!"

—Siegfried W. Neuendorff, Redondo Beach, California



ILLUSTRATION BY TERRY CREWS

While in St. Louis, Missouri, the late Dr. Leon Caviness was teaching a Sabbath school class about the centurion's servant. At the conclusion he asked the class what they thought the centurion's profession was.

A new Adventist quickly said, "A musician."

"Why do you think that?" Dr. Caviness asked.

"Because," she replied, "the Bible says he was the leader of an Italian band."

—Ben Brewer, San Clemente, California

SISTER WHITE SAID IT!

Sister White said it—
Well . . . I never really read it,
But someone said she said it,
So of course it must be so.

To prove my point, I'll quote it,
Though I can't show where she wrote it.
But someone said she said it.
And that's all I need to know.

It saves a lot of time for me,
If I just listen carefully,
When others speak of Sister White,
And what they say she said—

Though I can't repeat it word for word,
I'll tell you what I think I heard,
And quote you things from Sister White
That no one's ever read.

—Thelma Burton, Littleton, Colorado

INDOORS, OUTDOORS IN MALAWI



HAPPY ALL THE TIME:
Members of the new Salima, Malawi, Seventh-day Adventist Church pause for a couple snapshots. Completed in 1996, the church was funded by donations collected by Mr. and Mrs. Warren Pierce of Yakima, Washington. Warren first went to Malawi as a missionary in 1945 and returned several times, most recently in 1996 at age 94.



PHOTOS BY ALICE HOUMANN

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50 YEARS IN INDIA

*A story of dedication,
determination,
and commitment*

BY BOXTER KHARBTEG

GENERAL CONFERENCE president Robert S. Folkenberg had just made his concluding remarks to a packed forum on the campus of Spicer Memorial College. "OK," I muttered to myself, "it's time I get out of this hot and uncomfortable chapel." But because I sat in the middle of the pew, I had to wait for those on the end to file out first. No one moved, however.

"Aren't we going?" I impatiently asked those on my left.

Just then the door to the vestry cracked open—wide enough for me to catch a glimpse of what was going on inside. I saw a young woman carrying a long flowing garland that seemed to caress the floor.

Is this going to be a farewell for our guests from the General Conference? I wondered. As I was soon to discover, the focus of all the attention was the Jensons—Pastor and Mrs. Gordon Jenson, two of the longest serving foreign missionaries in Adventist history.

Whenever I think of the Jensons, words such as dedication, service, sharing, simplicity, love, and music come to mind. Before the couple left

India, I sat down with Pastor Jenson—not one to open up easily—for a rare interview on some of the issues that matter to him as a Christian.

Kharbteng: Pastor Jenson, I notice that for most people, your name and your office are both rolled up into one—namely, "Pastor" with a capital P. How did all this happen?

Jenson: I can't say for sure. But I clearly remember I was only a high school lad when I wanted to be a pastor. Then when I went to college in 1942 to prepare myself for the pastoral ministry, I had a Bible teacher who exerted quite a measure of influence that confirmed my decision to be a pastor.

You probably never thought of being a missionary to a foreign land, much less of India as the field for your pastorate.

Never. But while I was at Pacific Union College, officials and teachers made efforts to promote missionary commitments. And I distinctly remember the highlighting of China and some Spanish-speaking countries of Central and South America as mission fields. That was also the time I met a roommate who was the son of missionaries to China. He had [such]



HOME SWEET MUSIC: By voice and instrument, the Jensons proclaimed the Word. Here they posed beside their piano in their home in India.



STRIKING A POSE: Jenson dressed up for Punjabi Cultural Day.



TIME FOR REFLECTION:
A missionary in her own right, Mrs. Jenson served faithfully with her husband through good times and bad.

Yes, that's right.
I think it would be hard to find a wife with the same interests.
God provides.

Won't you tell me about it?

During my first year in college I took interest in a certain woman. Soon after, we became special friends. We graduated together in 1946. Almost right away I proposed to her, and she accepted. And by June of the following year we were married.

Finding a wife seems such a simple job for you. (Chuckle.)

So your wife never hesitated at the idea of going out as missionaries to a foreign land?

Not at all. She was ready to go with me as a missionary—to China.

Then how did the change from China to India come about?

Sometime that year we were visited by a distant relative, Pastor Ham, who was then the president of the Southern Asia Division. He asked us if we would consider India as a place for service. We discussed several things, but in the end we said, "If the call comes, then we will consider it as God's voice." Several months later the call did come.

You must have had some mental pictures of what your life would be like in India.

I was sure we were going to do village evangelism and live with primitive conditions. I never knew that a cosmopolitan city like Bombay existed. At least not until we landed in Bombay itself.

a profound influence on my life that I decided to be a missionary—more precisely, a missionary pastor. Incidentally, we both found out that we were born the same day, the same month, the same year. From there on we became thick friends and were inseparable, like twins.

So as soon as you completed college you headed for India as a missionary?

No. In fact, after college I went straight into internship at the

Southern California Conference as a pastor-evangelist. I was there from September 1946 till about June 1948.

Then how did India come into the picture?

Actually, it was never on our mind. We applied to the General Conference to become missionaries to China. And for our second choice we indicated that we were also willing to go to any Spanish-speaking countries of Central or South America.

"We" means you and your wife?

So you were shocked when you saw Bombay?

By all means.

Did that experience modify your idea of how missionaries should go about doing their work?

I cannot say that the Bombay experience had anything to do with our manner of life as missionaries.

So what kind of life did you visualize a missionary should adopt?

From the start we both decided that we should identify ourselves with the people we serve; that we would do this to the best of our ability, without sacrificing the principles of the gospel.

That would reduce the difference of lifestyle between the indigenous church worker and the missionary.

In fact, there should not even be any difference between the two.

So who is a missionary, then?

A missionary is one who responds to the call of the church to go to different regions and do the work of the church.

In that case, anybody can be a missionary without leaving their own country?

Precisely. Anyone who witnesses for Christ and serves the needs of the society is a missionary.

What needs do you particularly have in mind?

Education, health, temperance, social work, and such.

But aren't we supposed to concentrate on discipleship and evangelism?

While it is true that the main work of a missionary is that of discipleship, Christ Himself has shown that there are different approaches and avenues of reaching people with the gospel.

Pastor Jenson, you are aware that most people in India believe that all religions are like the different roads leading to the same mountaintop. Christianity is therefore only one of those roads to salvation.

You've opened up a big one. Proverbs 4:18 says: "But the path of the just is like the shining sun, that shines ever brighter unto the perfect day." Now, who is the just? To Nicodemus Jesus said, "But he who does the truth comes to the light, that his deeds may be clearly seen, that



THEY WERE THERE: The Jensons took time from their station in India to attend the 54th session of the General Conference, in New Orleans, Louisiana, 1985.

they have been done in God" [John 3:21]. There were no Christians when Jesus made this statement. Therefore, a doer of truth might just as well be a Jew, a Hindu, a Buddhist, a Christian, or a Muslim.

So how would you define a "doer" of truth?

A doer of truth is an individual who has perceived truth to a degree and does it.

And truth is?

Truth is what God says. This is testified to by Christ when He prayed to the Father: "Sanctify them by Your truth, Your word is truth" [John 17:17]. And this word is revealed in Scripture, namely, the Bible.

How does this perception of truth come about?

Of Christ John said: "That was the true light which gives light to every man coming into the world" [John 1:9]. This implies that every sane and intelligent individual has a perception of some truth. If a person relates positively to that truth, more of it will

come their way. However, if they relate negatively to the truth, that truth will gradually diminish and ultimately leave them in darkness. Moreover, a doer of truth will follow all the truth that they have perceived, not just 80 or 90 percent of it.

So what is our part as Christians?

To reveal a better way.

And what is that better way?

Jesus Christ. He is the truth and the source of all truth and light. Because of the fact that there are doers of truth in every culture, my approach in all evangelistic meetings is to find the lowest common factor between me and those whom I address. In other words, I assume that the ones coming to my lectures are already *believers*, in the broadest and simplest sense of the word. They are doers of truth as they perceive it. Truth is universal, changeless, and timeless. Therefore, truth does not wear a name such as Hindu truth, Muslim truth, or Christian truth. Such terms divide and separate us. Insofar as Christ is God and God is truth, Christ is therefore right when He says, "I am the way, the truth, and the life. No one comes to the Father except through Me" [John 14:6].

So you said that your role as a missionary is to lead others to Jesus Christ, the source of truth?

And to the Bible also.

What then is the relationship between Christ and the Bible?

It was the Spirit of Christ that inspired the prophets and apostles to write the Bible. Moreover, our knowledge of Christ comes only through the Bible. It is His word. Our duty is to lead people to understand why the Bible and Jesus Christ are truth.

If truth is nameless, what would you say when people ask your religious affiliation—whether you are a Hindu, a Muslim, or a Christian?

I would say I am a believer in Christ, the light and truth.

In your own experience of truth, do you experience it as propositional or personal truth?

I experience it both ways.

I understand you once faced an

A Life of Love and Service

BY JOHN M. FOWLER

The summer of 1948 was unusually hot in India—not just in climate, but in emotions. Barely a year after freedom from Britain, the country had not yet settled down. The wounds of communal carnage were yet raw. The future seemed uncertain. Could the nation hold together? Could the church, particularly the Adventist Church, press on?

At such uncertain times, Betty and Gordon Jenson landed in Bombay, from California, and got their first shock as missionaries: that India is people, people, people. That picture was never to leave them. The Jensons and the Indian people became inseparable.

Whether it was pastoring in large cities, or Ingathering in villages and towns, or being the president of Spicer College, Gordon Jenson was first and foremost the pastor. He brought a pastoral touch to everything he did, and he did not leave an individual or a home without a prayer. He spoke and sang the Word, while Betty, in her own sweet, inimitable way, brought the best out of even the most dilapidated piano or organ. Their contributions to India are many. But three stand out in bold relief:

1. Identification. The Jensons practiced the Pauline motif: "I have become all things to all people, that I might by all means save some" (1 Cor. 9:22, NRSV). The slums of Calcutta or the mansions of Delhi, the rickshaw puller on the street or the chair of the textile factory—status made no difference to the Jensons. All were God's children, and they identified with them equally.

Pastor Jenson was a people person. He loved making friends. He learned Hindi, Urdu, and Bengali, and with those languages he could communicate the meaning of life and the love of Jesus to the entire northern Hindu-Muslim-Sikh belt of India. His knowledge of Sanskrit came in handy in understanding the profound insights of Hinduism and in erecting many of his own Mars hills from the city of Chandigarh on the west to Calcutta on the east.

Gordon's identification was not on the intellectual level alone. There he excelled and won many friends for the gospel. But at the level of the soul he found an even greater way. A tall man—and big—he did not hesitate liter-

ally to crawl into small huts with mud floors and thatched roofs, to share the space with a family of six or seven and a few chickens and a goat or two. He would sit on the mud floor, cross his legs, lead in a Hindi song, and study the Word for nearly an hour. He would share simple meals and praise the Lord for His blessings. He not only lived like an Indian, but spoke and dressed like one.

2. Proclamation. Perfect identification opens the door to authentic proclamation. Gordon is a man of the Word. Be it a Sabbath school class, a preaching service, a home Bible study, an evangelistic service, or a graduate class, he had the gift of letting the Bible leap across the gulf and touch the heart of the listener. His ministry was an incarnational ministry. Through simple preaching, true-to-life illustrations, and need-fulfilling messages, He let the Word take on flesh and blood and transmit the warm, transforming, and glowing gospel of Jesus Christ.

Hundreds of his former students, themselves ministers in Southern Asia today, will testify that they learned to love Jesus and the Bible because of the Jenson model. Philosophy, theology, and exegesis all had their place in this model, but they were only secondary. The first and foremost commitment of Gordon was to the whispers of the Holy Spirit and the authority of the written Word. Betty was no less a proclaimer. She was Southern Asia's nightingale: in getting students to sing, in teaching the gentle art of music to many, and in turning a loaf of bread into an instrument of God's care.

3. Compassion. I have known the Jensons for 42 years, and one image continuously challenges my Christianity. They believed without reservation that the cross broke every wall of partition, and they maintained an open heart and an open kitchen. The various ethnic groups in India made no difference to them. They had the cross-empowered dynamic to take all the hues in and make a rainbow of compassion. They educated scores of needy youngsters, created beauty out of ashes, and carved personhood out of shattered pieces of clay. Their home was always a shelter of refuge. There never was a shortage of that "cup of cold water."

The Jensons were missionaries in the truest sense of the word.

John M. Fowler is an associate director of the Education Department of the General Conference in Silver Spring, Maryland.



experience in India that nearly compelled you to return to America. What was that all about?

It was the influx of the refugees from Bangladesh during that country's war of liberation. The magnitude of the problem of caring for their needs was so overwhelming that I felt totally hopeless and useless. Then there was that time when we were asked to move

from Chandigarh to some other place. The order came at the time when we thought the work in Chandigarh was going on pretty well. We were terribly upset by that order.

On the other hand, can you think of any experience in particular that makes you feel extra-delighted for having come to India?

My involvement in organizing the

1970 International Conference on the Prevention of Alcoholism. The conference was held in New Delhi as a commemoration of the birth centenary of Mahatma Gandhi. Among those who came to the conference were the president of India, Shri V. V. Giri; and Morarji Desai, who acted as chairperson of the inaugural session. Our participation in musical con-

certs, such as the one where Mrs. Jenson accompanied an opera singer from Germany, as well as our musical performance over All India Radio, were other events we cherish in our memories.

On a scale of 1 to 5, with 5 as the highest, where would you place your rate of success as a missionary?

That's a nebulous question. My approach is to do my best and leave the results to God.

In the history of the worldwide Adventist Church you have distinguished yourself as a long-standing Seventh-day Adventist missionary. Other aspiring missionaries are therefore likely to turn to you for advice. What would you say to them?

My number one advice is that they take time to learn the language of the people they are serving. Endeavor to identify with them in as many areas of their life as possible without compromising your Christian principles. If you are going to a place where there are already indigenous church workers, then your attitude is to work together with them rather than doing it all by yourself in your own way. Then I would also urge that as a missionary you are to be extremely careful in following the laws of health. Make sure you take your inoculations and other precautionary measures. Even today my wife and I take anti-malaria medications.

You emphasize the learning of the language. Why?

By learning the language you understand the mind and heart of the people you are serving. Your ability to speak to them in their own language opens up their hearts to you. They appreciate you better.

You haven't mentioned anything about the missionary's spiritual connection with Christ.

It was assumed. I also assumed the missionary's commitment to the teachings of the Bible as understood by the Adventist Church.

Is the Adventist Church in India

ready to complete the unfinished task by itself?

The Indian church has developed and matured in many ways. But it still stands in need of a genuine spiritual revival. This, as I see it, is the greatest need of the church right now.

What about its number? Aren't we hopelessly small to take on the 900 million in India?

*The
magnitude
of the problem
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that I felt totally
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useless.*

The Lord told us to "pray the Lord of harvest to send out laborers into His harvest" [Luke 10:2]. If we have the needed spiritual experience and others see that in us, they will join us, and in that way we will finish the work of the gospel in India.

Your wife has always been a constant source of help and support.

I do not know how to express my feelings of indebtedness toward my dear wife. Her willing spirit to join me in whatever endeavor or undertaking is marvelous. Her very attitude and spirit of commitment is exemplary. Without a shadow of doubt, I could not think of doing the things I did without her blessing and support. Moreover, she's a very spiritual woman, too, and keeps checking on me whenever I have the tendency to go off the deep end.

What about her widely recognized music talents—especially as a pianist?

I'm just fortunate to have her as a musician wife. She is God's gift to me.

She has been a tremendous producer of the needed music for our ministry.

You came to India when you were only 23 years old, and you served the church in India for nearly 50 years. Forty-nine, to be precise. If we could fit you and your wife—pardon me for being facetious—with brand-new engines and rejuvenate your entire bodies, what would you like to do and where would you spend those next 50 years?

I would spend those 50 years in India, and part of those years would be used in learning more of the Indian languages, such as Tamil, Telugu, and Malayalam.

Do you have any final words for your spiritual brothers and sisters of the Adventist Church here in the Southern Asia Division?

The time has come for us to leave India, and we would like to take this opportunity to express our appreciation and gratitude for the life and support and interest that the members and leaders of the church in Southern Asia have extended to Mrs. Jenson and me. We have had great pleasure in associating with you and working together with you, and we treasure the memories of all these years. We pray that God will bless each one of you, and we ask you to remember us in your prayers. ■

* Bible references in this article are from the New King James Version.

Boxter Kharbteng is a professor of religion at Spicer College in Pune, India.



Present Rewards and Future Glory

I bought a piece of land 15 years ago for \$5,000. Today the appraised and assessed value of the land is \$40,000. Instead of selling it and giving the money to the conference, I gave the land to the conference. They sold it the next day for \$40,000.

My typical annual income is \$40,000. Assuming that my income remains the same, is my tithe paid up for the next 10 years? If not, should the conference tithe the profit it made from the sale?

There are several reasons one is not justified in declaring the conference's income from such a sale as his or her personal tithe.

First, the tithing principle relates to income already earned, not income anticipated. Tithing, like the Sabbath, is a test of obedience. We can no more tithe preliminarily than we can keep the Sabbath before it arrives.

Second, tithing relates to income personally earned, not to that which others have earned from gifts we give to them. Had you sold the land yourself, you would, of course, have tithed the \$35,000 profit, or whatever the income after expenses. However, when you deeded the land to the conference, it became the conference's property, and the property amounts to an unrestricted gift to the cause, not the return to God of the firstfruits, or 10 percent, of your income.

Should the conference tithe the gift by placing \$4,000 of the proceeds into its tithe fund? While such a response is not mandated of organizations, the conference would, without doubt, be no less blessed, and it would be an encouraging example to its members were it to do so.

I've heard that Mrs. White wrote that Black people will be made White in heaven. I find that hard to believe or accept. Are you familiar with such a statement?

I am aware of two statements that read rather closely to what you have heard. The first is: "In heaven there will be no color line; for all will be as white as Christ Himself" (Gospel Herald 3, No. 3 [March 1901]: 22).

The second reads: "If Christ makes the colored race

clean and white in the blood of the lamb, if He clothes them with the garments of His righteousness, they will be honored in the heavenly kingdom as verily as the white, . . . they will shine forth in the very same complexion that Christ has" (letter 304, 1903).

Quickly viewed, either of these quotes might easily be interpreted as you have expressed it. However, when studied in their context, a more palatable explanation is possible—especially with regard to the latter quote. That is that these statements reference heart sanctification, not skin tone.

This position is very feasible when one understands that (a) Webster's *New World Dictionary* defines "complexion" not only as skin color but as

general appearance and as *nature* and *character* as well; and (b) it is at least as questionable a hermeneutic to interpret these descriptions of the glorified as absolute, or literal, as it is to regard as literal distinctly non-White portrayals of Christ found in Scripture, such as Revelation 1:14, 15.

But then, what does it matter? As one's acceptance of salvation should not be discouraged by the ethnicity of the earthly Messiah, neither should one's zeal for heaven be dampened by the prospect of having a color there that differs from the one now possessed. What matters in the first instance is not which of the varieties of humanity Jesus chose as His entry point, but that He came and was "Emmanuel—God with us" (Matt. 1:23).

To have tensions about Christ's color during either His earthly sojourn or His present ministry is to judge His saving services by the sickly rules of our tribal concerns. In the light of Paul's "Now we see through a glass, darkly" (1 Cor. 13:12) and John's "It doth not yet appear what we shall be" (1 John 3:2), that is a futile and unnecessary enterprise.

*We can no more
tithe preliminarily
than we can keep
the Sabbath before
it arrives.*

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



A Nail on the Wall

*The story of Glenn Coon, Sr., and the
ABCs of prayer ministry*

ELLA RYDZEWSKI

WONDERFUL, wonderful, wonderful Jesus,” he sang along with an enthusi-

astic audience on one of thousands of such nights. His singing sounded slightly off-key, but no one cared. His was a strong voice, full of passion—the voice of one who believes with his entire being.

The smiling, slightly balding man standing on the platform appeared to be a typical middle-aged evangelist. But his blue-checkered suit jacket hinted at a love for liveliness, and his age was close to 80. His name had a kind of mischievousness to it—Glenn Coon. He had joined four of his brothers in the ministry—Lester, Arthur, Clinton, and Miles Roy. The Coon brothers evoked images of playful Disney-like characters, as I read about them. Lester, a longtime evangelist, still drives to speaking appointments at age 96. He is the last survivor.

His friends say Glenn Coon liked life simple. He and his wife, Ethel, traveled around the country in a motor home, a lifestyle that he referred to as “two Coons in a hollow log.”

His ministry required no complex theological doctrines. The secret of winning people to Christ, he said, was to love them. To those confused about the meaning of justification and sanctification, he simply said, “Focus on Jesus, and you will be saved.”

I recall the small red ABC books in our church library in San Diego years ago. At the pastor’s suggestion, I occasionally



gave the books to the spiritually needy. One day I read a copy. The message? Prayer works. Ask Christ to fulfill a need, *believe* that He will, and *claim* a Bible promise. Sounds like a formula, I thought. I did hear that criticism

of the method by those who preferred a more sophisticated God. Later I read of formulas from other Christians, using such terms as *adore*, *believe*, *commit* and similar variations. I concluded humans need ritual to remind them of God’s care and presence. Why else is prayer referred to as a discipline?

The apostles once asked Jesus, “Teach us to pray.” Humility accompanies such a request—an acknowledgment of what little we know. As modern prayer movements spread with new terminology, it’s good to remember that some Adventists taught prayer methods before prayer became popular. One of the most prominent was Glenn Coon.

Learning the ABCs

It’s unusual when someone produces more spiritual fruit after they retire than before, but people often say this of Glenn Coon. In 1956 he left denominational work after a bout with cancer, and he and Ethel began the ABCs of Prayer crusades. Coon brought to his work the experience of an evangelist, pastor, and missionary. Within a few years the ABCs of Prayer began marching all over North America and then the world.

The seminar’s theme was “Jesus Only.” Coon determined he would not argue over doctrine. “That is not the spirit of

Jesus. We must love them into Jesus," he said. "Soul winning," he said, "is a love affair." People came to his crusades with problems and sorrows. And he taught them how to pray with



faith. God might, but not always, change their circumstances. But God would always change them. He held healing services, telling people that as children of God they *would* be healed—"either now, later, or at the resurrection." In these healing services people learned how to live and think healthfully, with Jesus as their focus. And immediate healings did occur for many during the quiet healing prayers.

Wherever they went, the ABCs spread peace and joy, promoting positive possibility thinking through Jesus. Glenn Coon, Jr., once declared that his father was a mixture of Robert Schuller, Dale Carnegie, and Norman Vincent Peale. Glenn Coon became a one-man Sunshine Band. But he would have shunned such a description, for he saw himself as only "a nail on the wall."

Each ABC meeting began with this special prayer: "Lord, make me a nail upon the wall, fastened secure in its place. Then from this thing so common and so small, hang a bright picture of Thy face. Amen."

The meetings became known as places to be happy and full of joy—places for celebration long before the word carried any other connotations. "Everything's all right in my Father's house—there is joy, joy, joy," sang the people.

Coon practiced the presence of God. He tells in his book *Path to the Heart* that he would open the door of his car before driving off, and invite Jesus to ride with him.

Blessings

Coon's ministry spanned more than 60 years, during which he influenced a

denomination and awakened it to the importance of simple prayer. He led thousands to Christ, and even led church leaders back to their first love.

Army chaplain Don Troyer lived in Thailand at the time he and his wife first heard of the "amazing new kind of prayer." "It was the beginning of a wonderful odyssey that would change our family. Coon and company visited the school, and

Nancy and I became a part of a wonderful church legacy—the ABCs of Prayer crusades.

"I am only one of thousands that

have been blessed and preserved for God's kingdom because of this ministry. . . .

Nancy and I returned to the States for me to enter the seminary, pastor, and serve as a chaplain in the U.S. Army. All that time 'the country preacher' inspired me to preach the loving grace of a compassionate heavenly Father."

Juanita Kretschmar, who became known for her work with the New York City van ministry, was hospitalized when Coon's prayer message found her. "I was weak and bored as I lay recuperating in a hospital bed in Brazil. A fellow missionary brought tapes of Glenn Coon sermons. Listening to this man, chuckling at his answer-to-prayer stories, I was drawn to the simplicity of his message. In brief he said that anyone could take God's promises and, as one of His children, present it to the Father, choose to believe, and already thank Him because it was as good as done.

"Excitement grew in my heart. To open a Bible other than to prove something or teach a Sabbath school lesson was new to me. I devoured books by Coon. They made sense. God used those Spirit-filled messages with



Glenn's sense of humor, to entertain, educate, and draw me to the Bible. From that time, nearly 30 years ago, my life has been changed. Inner peace came after meeting with the Holy Spirit and being led to my Saviour on the cross. That peace has been renewed daily ever since. Prayer communion with God is real. On the human level, Glenn Coon was my mentor."

Later

The man, once so lively, sat in a wheelchair pushed by his daughter, Juanita, when Chaplain Chet Damron last saw him. Had his enthusiasms waned now that the dynamic energy had been quashed by a stroke in his last years? The chaplain tells us, "His smile and bright beaming eyes said 'I remember you.' He could now speak only one word, and he repeated it over and over as the chaplain talked with him—'wonderful, wonderful, wonderful.'"

Epilogue

Glenn Coon died in the fall of 1996 at age 93. His son, Glenn Coon, Jr., has been carrying on the legacy of teaching the ABCs of Prayer seminars since his father's stroke in 1987. Ethel Coon

lives with her daughter, Juanita, and son-in-law, Charles, as did her husband before his death. ABC assistants Ruben and Nancy Neuhardt

show Coon's videos in churches. His books are available in Adventist Book Centers and from his daughter, Juanita Steffens, in Ooltewah, Tennessee, or you might find them in your church library left over from an ABCs of Prayer Crusade. ■



Ella Rydzewski is editorial assistant at the Adventist Review.



In Quiet Desperation

Are you ignoring the distress signals?

BY MARY WONG

IT HAD BEEN AN EXHAUSTING DAY FILLED with classes, assignments, and household chores. The weary couple, graduate students in a university, breathed a sigh of relief when their baby was finally changed and tucked into bed. Just as they settled down to a good night's sleep, a small whimper broke the silence of the night. It was the baby. What could be the matter? He had been fed and changed.

"Don't worry about him. He just wants attention," his father said as they rolled over and tried to sleep. The whimper increased in volume and intensity. Determined not to spoil the baby, the parents did not respond to his cries. After what seemed an eternity, the whimpering finally stopped and the parents had a good night's sleep.

The next morning, however, the parents took one look at the baby in his crib and were instantly smitten with remorse. Ants were crawling all over him, and red bumps covered his tiny body. What had been interpreted as the whimperings of a spoiled baby were actually distress signals he was sending to his parents. Their baby survived the ant bites, but the parents could not forgive themselves for not

having responded to the distress signals of their child.

People who ignore distress signals do not always get by with such slight consequences. Many times it results in tragic consequences, causing them to wish they could turn the clock back to redeem the situation.

Take the case of Dick. He was devastated. His girlfriend had dropped him for another man. Life no longer held any meaning for

him as he staggered about in a daze. He wondered how he could continue to live without her. Moreover, ever since he was a child he had always felt himself a born loser. Although his brothers were tall and handsome, he was short and plain-looking.

The day Dick reached a decision as to what to do with his life, he went to work as usual. In a desperate attempt to stop himself from carrying out his intent, however, he stopped by the chaplain's office. Unfortunately, the chaplain was away, and Dick turned his steps to a relative's home. She was busy with her household chores, so he sat quietly in her living room, the pain gnawing at him and giving him no relief.

He decided to leave. Soon after, his relative heard a commotion below her high-rise apartment and looked down to see a crowd surrounding a lifeless figure stretched out on the pavement below. The young man had taken that fatal leap—a leap that put an end to his pain. As friends and loved ones grieved over his untimely and tragic death, they were filled with remorse to think that had they paid attention to the distress signals he'd been sending, his life could have been saved.

Fortunately, however, the bleak picture of people's insensi-





and took time to find out how she could help.

The supreme example is found in Jesus' dealings with the social outcasts of His

day.

His

awareness

of the needs

of such indi-

viduals as Mary

Magdalene and

the woman of

Samaria checked

their downward

course toward

total degradation.

In the case of the

woman of

tivity to one another's pain

is brightened sometimes by

examples of persons who have been kept from taking a wrong step or been saved from an untimely death through the intervention of caring persons who saw and responded to signals of distress.

Such was the case of Jenny, a college student with a sunny disposition, the spark of the college campus. Students and teachers loved to hear her infectious laughter, totally unaware that she was in the grip of emotional turmoil that threatened to take her away from college and to turn her against the Christian values of the school and her minister father.

On the day she decided to give up all pretense of being a Christian and a good "preacher's kid" and leave college for good, she happened to walk past the president's office. Discerning a droop to her shoulders and a forlorn look on her usually happy face, the president invited her into his office. Deeply touched by the fact that the president of the college noticed her, Jenny shared with him her terrible struggle and was able to receive the timely counsel that helped her to reaffirm her faith. Today she is a worker in our denomination.

Beth, a vivacious and talented student, was the envy of her fellow stu-

dents. No one would have guessed the despair behind her laughter except for a perceptive teacher who caught the distress signals—dark rings around her eyes, periodic absences from class, and a distracted look during unguarded moments.

The teacher took her aside and asked, "Is there anything wrong, Beth?" Tears welled up in Beth's eyes, and a haunted look replaced the forced smile. She confessed that she was terrified. She believed that she was devil-possessed. At night she was harassed by a figure lying next to her, and in the day a sinister voice echoing in the deep recesses of her mind repeated the words "Go kill yourself! Go kill yourself!"

Just in time this perceptive teacher stopped her at the brink of suicide. Immediately summoning the help of the pastor and other professionals, the teacher convened a special prayer session for Beth. The pall settling over Beth's brain lifted. She was delivered from the clutches of the devil because a teacher perceived the distress signals

Samaria, the compassion of Jesus saved not only her but many from her village and the surrounding areas.

Henry David Thoreau wrote, "The mass of men lead lives of quiet desperation. What is called resignation is confirmed desperation" (*Walden*, p. 1). Are we aware of or sensitive to the pain and suffering of those who hide their sorrow behind a smile? Do we have to wait until a tragic turn of events drives home the needs of friends and loved ones? If we are given a sensitivity born of the love of God, that will not happen. We may have relished the dream of going as missionaries to distant lands without realizing that God has given us a mission field right here—our place of work and our home.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). ■

Mary Wong is director of women's and child and family life ministries for the Northern Asia-Pacific Division.



PHOTO BY ANDY NASH

Through War and Peace, Ivan and Lorraine Crowder Sing a Song of Service

BY GORDEN R. DOSS, WHO WAS PRINCIPAL OF LAKE VIEW SEMINARY, MALAWI, AT THE TIME OF WRITING THIS ARTICLE, AND WHO CURRENTLY SERVES ON THE FACULTY OF THE ADVENTIST THEOLOGICAL SEMINARY, ANDREWS UNIVERSITY, BERRIEN SPRINGS, MICHIGAN.

Ivan and Lorraine Crowder first glimpsed the green hills of Malawi, Africa, through the window of a train. The year was 1945, and World War II was about to end. Their train ride from Cape Town, South Africa, to Blantyre, Malawi, was only the last stage of a 200-day saga of wartime travel. From New Orleans they sailed to Argentina, hoping to find passage from there to Cape Town. After waiting in Buenos Aires for several months, they finally sailed for the Cape via the Caribbean and Portugal. On the way they saw several prowling German U-boats, which thankfully did not attack their neutral ship. In Luanda, Angola, local missionary Max Webster boarded the Crowders' ship with the sad news that Lorraine's father had passed away. Between New Orleans and Cape Town they spent 109 days at sea.

Adventist missionaries at Malamulo Mission welcomed the Crowders warmly. For the duration of the war, missionaries in Malawi were unable to take their scheduled furloughs. The Crowders were the first end-of-the-war appointees to offer overdue relief to those caught by the fighting.

Varied Ministry

The six years the Crowders spent in Malawi were packed full of preaching, teaching, accounting, and traveling. Ivan Crowder and Warren Pierce became among the first departmental directors of what is now the Malawi Union, but in 1951 another appointment led the Crowders back home.

Scroll forward 38 years to 1989—past fruitful pastoral and teaching careers, past mission service in Trinidad,

past retirement, and past retired volunteer service on Okinawa and Cayman Brac. From the General Conference came another call for retired volunteer service, this time at Lake View Seminary in Mlangeni, Malawi.

The Crowders' second journey to Malawi took just two days instead of 200. At Lake View Ivan taught ministerial students while Lorraine organized and cataloged the small library. Responding



A NEW SONG: The Crowders (center) arrive in Malawi with the newly completed manuscript.

to an appeal to teach another semester, they celebrated their fiftieth wedding anniversary in Malawi instead of at home with their family.

Their time was about up when Lorraine's observant eyes fastened on a worthy project. The Malawi Union was using a small songbook put together in the 1940s that did not meet the needs of a rapidly growing church community. With encouragement from W. L. Masoka, Malawi Union president, and others, she started the project.

Lorraine conducted an extensive usage and preference survey of songs in the old book. Then, using *The Seventh-day Adventist Hymnal* as a pattern, she proposed a collection of 450 hymns, 89

responsive readings, and other worship aids. After reviewing the selections and making some suggestions, church leaders approved the new hymnal's contents.

When the Malawi Union gave the final go-ahead, Lorraine had her work cut out for her. She drew on years of experience as a music teacher, choir director, and hymnologist. Computer hardware and software were purchased at her personal expense. Publisher and copyright permissions were obtained. The music was set to the "tonic sol-fa" system (used in *The Sound of Music*), which is used throughout Malawi.

New translations into Malawi's main language, Chichewa, and the review of old translations had to be made back in Malawi. The responsive readings were entered by computer from the Chichewa Bible. Materials passed back and forth between the Crowders' home in Florida and Malawi made the process extremely slow.

Finally, after four years of hard work, enough of the project was completed to return to Malawi to finish the final details. April 1997 found the Crowders back in Malawi for six weeks. At Lake View Seminary more hours were spent bringing the project to completion. Malawian workers, led by E. S. Khonje, Lake View Seminary registrar, rallied around the project. W. L. Masoka personally did the final proofreading. When the Crowders left in May, the hymnal was ready for publication at Malamulo Publishing House.

On January 1, 1998, the 200,000 Seventh-day Adventists of the Malawi Union officially started using their new church hymnal, the *Nyimbo Ya Seventh-day Adventist*. It was launched with a well-planned promotional campaign.

Australian Youth March Promotes Drug-free Lifestyle

BY RAY COOMBE, SOUTH PACIFIC DIVISION COMMUNICATION DIRECTOR

More than 600 Pathfinders and Adventurers took the drug-free message to the streets of Sydney, Australia, on November 1. Carrying balloons and banners, young people aged 6-18 pledged to remain drug-free and demonstrated their commitment to helping others live a drug-free lifestyle by releasing helium-filled balloons from the Sydney Opera House steps.

During the anti-drug rally, a message from the Australian prime minister, John Howard, was read to the youth. "I congratulate you on your commitment to a drug-free life and wish you continued success in your good work," said Howard in a letter.

The youth march coincided with the government's announcement of a multi-million-dollar anti-drug program to address Australia's growing drug problem. Bob Saunders, Greater Sydney Pathfinder director, said, "Young people today are continually being challenged about their lifestyle and their choice for or against drugs."

"I think drugs are a waste of time," said Danielle Piot, 13, of Campbelltown.

"They ruin your life and yourself." Debbie King said she had brought her 6-year-old daughter, Ashley, to the rally in the hope that she would look back on it when she was older and realize drugs were not OK.

"Our concern about the rate of drug-

related deaths, which has reached 500 a week in Australia, is one of the main reasons behind the rally," said Barry Gane, South Pacific Division youth director.

John O'Hara, from Wesley Mission's Drug Arm, a community-based anti-drug agency, explained the effects of prohibited drugs. "Politicians voting on decriminalizing drugs have given young people mixed messages," he said. "The message that's coming across from a lot of high-profile people is that it's OK. Young people are being told that marijuana isn't a problem. But it's a big problem! It's four times more carcinogenic than a cigarette. We want to encourage kids to make a decision to say no to drugs."

At the end of the march, at the command of Sydney's police superintendent, Allan Herman, the balloons bearing the message "Say NO to Drugs" were released in a symbolic statement of commitment to drug-free living.—*Adventist News Network*.

NEWS BREAK

Five PNG Drifters Survive Two-Month Ordeal at Sea

Five Adventist men from Papua New Guinea have been rescued and flown back to their home from Tarawa, Kiribati, after drifting in their canoe without food and water for more than two months in the South Pacific. A sixth man died from starvation and exposure and was buried at Tarawa by the Adventist minister, Biribo Kabaneiti.

The incredible voyage began when the six young men from Emirau Island (in the St. Matthias group), PNG, set out from Kavieng (New Ireland province) on August 17, 1997, in their small boat to return home. They thought they had sufficient fuel for the journey, but they encountered strong winds and rough seas. When their outboard motor stopped, they paddled but could not make any headway, and drifted helplessly on the open sea.

The men used a piece of canvas for shelter and caught rainwater for drinking. After the fourth day they ran out of food. They prayed as they drifted. Raw fish made them sick, so they flattened a tin, cut their rubber thongs into strips, and made a fire to cook the fish.

Four weeks went by. Every day they prayed—for rescue, fish (they caught more than 300), and coconuts. After 19 days they fished a coconut out of

the sea, far from sight of land.

Every day they talked to God as they kept a record of their voyage and watched the horizon for land or boat. Six weeks went by, and they became weak and exhausted.

On October 18, two months after they had left shore, Cleveland Kolivos died. At 3:00 a.m. the remaining voyagers, Joses Karike, Vincent Benny, Titus Lauvos, Grosby Ume, and Donald James, were too weak to move, so they closed their eyes and slept. Three hours later a fishing vessel from American Samoa came toward them.

A crew member, searching for fish, saw someone waving from the boat. The fishing vessel pulled alongside, and the men woke up. "Did you wave to us?" asked the captain.

"No; we didn't see you. We were asleep," the men replied. The drifters believe the lookout had seen an angel. The Samoan seamen took care of the men on the 200-mile trip to Tarawa, Kiribati, where they received medical help.

The Kiribati Department of Foreign Affairs took the five survivors into care in a Tarawa hotel until they were well enough to return to PNG. Adventists in Tarawa welcomed their brothers, providing food and clothing and grieving with them as they buried Cleveland. The drifters flew home to PNG on November 7, almost three months after their voyage began.—*Adventist News Network*.

Sight for Sore Eyes

BY ROGER HUNTER, TEACHER, STANBOROUGH SECONDARY SCHOOL, STANBOROUGH, ENGLAND

News today can be truly gloomy. Whether it's Saddam's weapons of mass destruction or the threat of global economical collapse, there isn't much to gladden our spirits. However, a truly delightful tale recently brought festive cheer to Britain.

Alexander Davies, 17, believed he had failed some important exams and decided to run away from home. He fled to the bright lights of London, more than 150 miles away. The note he left behind simply stated: "I've let you down; please forgive me."*

Thinking their son had killed himself, Alex's parents were filled with despair. But two weeks later they noticed that some money had been withdrawn in London from their bank—and they knew he was still alive. They spared no expense in trying to locate him: posters, television appeals, newspaper ads, you name it.

On their fifth visit to London, Mrs. Davies saw someone

who looked like their son. The boy was emaciated, was covered in filth, and had an unkempt beard—but his eyes were unmistakably Alex's. Following their son through the city, they finally caught up with him. "Mom!" was all Alex could say as he burst into tears.

"When Gordon [the father] caught up," Mrs. Davies reflected later, "all three of us were crying and jumping up and down and hugging each other. People must have

thought we were mad."

Asked why he hadn't made an effort to call home, Alex replied that he felt too ashamed. "I wanted them to find me," he said.

As we flip through the morning paper, let us not become too focused on the thorns when there are still roses in the garden of life.

* *Daily Telegraph*, Dec. 10, 1997.

NEWS COMMENTARY

NEWS BREAK

Malawi Ambassador Calls on Adventist Church to "Intensify Activities"

Visiting the Seventh-day Adventist world headquarters on November 24, Malawi ambassador Willie Chokani called for increased church involvement in his country.

"I invite the Adventist Church to intensify its activities in Malawi even if it means bringing back retirees," said Chokani. "Malawi cannot hope to develop without solid foundations, and Adventists are providing this. You teach honesty, hard work, and self-reliance. You brought good news and good practice to our country, and your work under difficult circumstances is very much appreciated."

"The visit, hosted by the General Conference Public Affairs and Religious Liberty [PARL] Department, provided an opportunity for dialogue and for church representatives to respond to enquiries," said John Graz, PARL director.

Ambassador Chokani asked for direct action from the church to increase its activities and promised to facilitate arrangements for those wishing to visit.

Responding, Calvin Rock, a General Conference vice president, promised to add Malawi to the current Operation Reachback program. This church-sponsored program invites African-Americans in particular to donate their time and skills in assisting communities in Africa.

"In 1997, 14 teams comprising 62 people served in 10

African countries," said Rock. "In 1998, this will increase to 15 countries and at least 25 teams."

Adventists in Malawi number nearly 200,000 baptized believers in a population of 9.5 million.

—*Adventist News Network*.

China Pioneer Killed in California Accident

Milton Lee, who pioneered the Adventist work in southwestern China, died in a one-car accident near St. Helena, California, on December 4. He was 82.

Lee's wife, Helen, suffered multiple injuries in the accident and was in critical condition at the University of California at Davis Medical Center in Sacramento at presstime.

The accident occurred when Helen fell asleep at the wheel and the car struck a tree.

Lee, born in Shanghai, China, in 1915, was the son of longtime *Adventist Review* associate editor Frederick Lee. During World War II the Lees pioneered the work among the Miao people in China. Immediately after the war Lee conducted evangelistic meetings in T'ien-an-men Square in Beijing. A fluent speaker in Mandarin, the Chinese national language,



Milton Lee

Test Your Global Mission IQ

1. When Pastor Ung Chan Tha entered Kampot in 1994, he asked his barber if he knew any Christians in the city. The barber told him about "Grandpa Jesus," a man who walked through town with his Bible and songbook, talking to people about Jesus. When the pastor found the man, Grandpa Jesus asked about the Sabbath and was delighted to hear a thorough explanation from the Scriptures. Today Grandpa Jesus (Khun San By) still witnesses and brings new members to the Kampot City church and conducts a branch Sabbath school. Kampot lies on the Gulf of Thailand between Vietnam and Thailand. Which Asian country is this?

- A. Bangladesh C. Cambodia
B. Malaysia D. Laos

2. "The interest is great," reports Peter Roennfeldt, Global Mission coordinator of the Trans-European Division, concerning Vojvodina, a Danube River province tucked in against the border where Hungary and Romania meet. "If we had the resources, we could have another 100 churches." In

which country of southeastern Europe is Vojvodina situated?

- A. Croatia C. Bosnia
B. Yugoslavia D. Montenegro

3. Northern Lights is the name of a Global Mission project to evangelize the Nenets people in Naryan-Mar, a city above the Arctic Circle, where many people herd reindeer. Pastor Vasily Zhukov distributed 100 sets of Bible studies and found a place for evangelistic meetings. In which country is Naryan-Mar?

- A. Russia C. Finland
B. Norway D. Sweden

Answers

1. **C. Cambodia**, where 88 percent of the population is Buddhist.

2. **B. Yugoslavia**. Recent meetings in Vojvodina resulted in a group of 20 meeting in a small room.

3. **A. Russia**. The 29 churches and 3,154 members of the Northwestern Conference of the West Russian Union feel the burden to carry the last-day message to the far reaches of their field.

Compiled by F. Donald Yost, Office of Global Mission, General Conference of Seventh-day Adventists.

NEWS BREAK

Lee started a radio and television ministry in China and Taiwan. He recorded 1,200 radio broadcasts, many of which are still heard today. Helen translated *The Bible in Living Sound* recordings into Chinese.

In all, Lee worked for more than 50 years in China, Hong Kong, and Taiwan.

AAW Honors Outstanding Adventist Women

The Association of Adventist Women recently honored eight women as Women of the Year at their fif-

teenth annual conference held in South Lancaster, Massachusetts.

The honorees were (from left to right) Elsie Chan, for youth leadership; Laura Sundin, for community life; Margaret Hempe, for spiritual leadership; Helen Sprengel, for lifetime achievement; Gertrude Green, for lifetime achievement; Shirley Ann Munroe, for professional achievement; Adly Compos, for church life; and Mable Dunbar, for family life.

News Notes

✓ **P. Daniel Kunjachan**, South India Union treasurer, was elected Southern Asia Division treasurer. Kunjachan replaces I. Nagabhushana Rao, who was appointed as a general field secretary for the division.

What's Upcoming?

Jan.	17	Bible Emphasis Day
Jan.	17-24	Religious Liberty Week
Jan.	24	Health Ministries Day
Feb.	7	Bible Evangelism
Feb.	14-21	Christian Home and Marriage Week
Feb.	21	Youth Temperance



PHOTO BY CHRISTY ROBINSON

Left to Die

As we came face-to-face, he almost fainted.

BY ERIC GUTTSCHUSS AS TOLD TO
HEATHER GUTTSCHUSS

HE GOT INTO OUR VAN AS WE headed for an orphanage in a nearby town. The bus would take forever, and Carl Wilkens* and I were going her direction, so it was no problem to take another passenger. As we bumped over the potholed road, I noticed a deep scar across her forehead and another on the back of her head. Carl noticed too, and being curious, he asked her about them. She spoke in her native language, with a local pastor interpreting her story into English, as we drove past the deceptively green hills of Rwanda.

During the recent political upheaval in which thousands of people were killed, a man attacked

her, she said. The man killed her pastor-husband and left her for dead, with machete slashes across her face and head. But when all was safe, her son came from his hiding place and rescued her, saving her life.

But the story she told only began there. She spoke with emotion as she continued. "During the terrible slayings I saw the man who killed my husband and wounded me. I had known him well. He had once been a member of my husband's congregation. Of course, the man did not know that I was not dead when he walked away."

Then months later, while shopping in a busy, crowded outdoor marketplace, she came face-to-face with him. They each stood still, staring at each other for a moment, unable to move. The man was shocked to see her alive—this pastor's wife whom he was sure he'd killed in the fury of the massacre. He never expected to see her face again. Would her husband also appear before him now?

He began to sweat profusely, thinking he was seeing a ghost. But she did not disappear—she just stood there in the market, looking back at him, her scars deep from his own machete.

The horror of it all rushed over him. He trembled at what her response would be to him now.

They each stood still, staring at each other for a moment, unable to move.

Would she turn him over to the police to be tried for his crime? He had seen that happen so often since the terrible killings had ended, and many were now in prison for their part in the slayings.

His eyes seemed glued to her expression of recognition. He was unable to run. There was no escape. Other people in the market became aware of the confrontation and watched to see what would happen as perspiration continued to roll down the criminal's face and chest. He knew he'd been caught.

The crowd began to ask, "Why is he acting like this? What is wrong with this man?"

Turning to them, the pastor's wife said calmly: "This man saw me in the hospital when I was very sick, and he did not think I was going to live. That is why he is so surprised to see me today."

Then she walked up to the man and spoke his name, saying, "Come with me."

She took him to her home and exchanged his sweat-drenched shirt for a clean one from her own son's closet. Then she said words that must have been the hardest words she'd ever spoken: "I don't know what else you have done or who else might accuse you, but as for me, I forgive you."

And the man went his way. She doesn't know where he went. But she now goes from house to house selling books as a literature evangelist, telling others of God's love and forgiveness.

As Carl and I took the woman to her small house in the nearby town, I knew something inside me had changed. Her story of the ultimate forgiveness would remain with me forever. I still see her scars when I close my eyes really tight. ■

* Carl Wilkens was then Rwanda Union Mission secretary.

Eric Guttschuss, who now attends Andrews University, was a student volunteer in Kigali, Rwanda, from July 1995 to July 1996. Heather Guttschuss is the mother of Eric and lives in California.

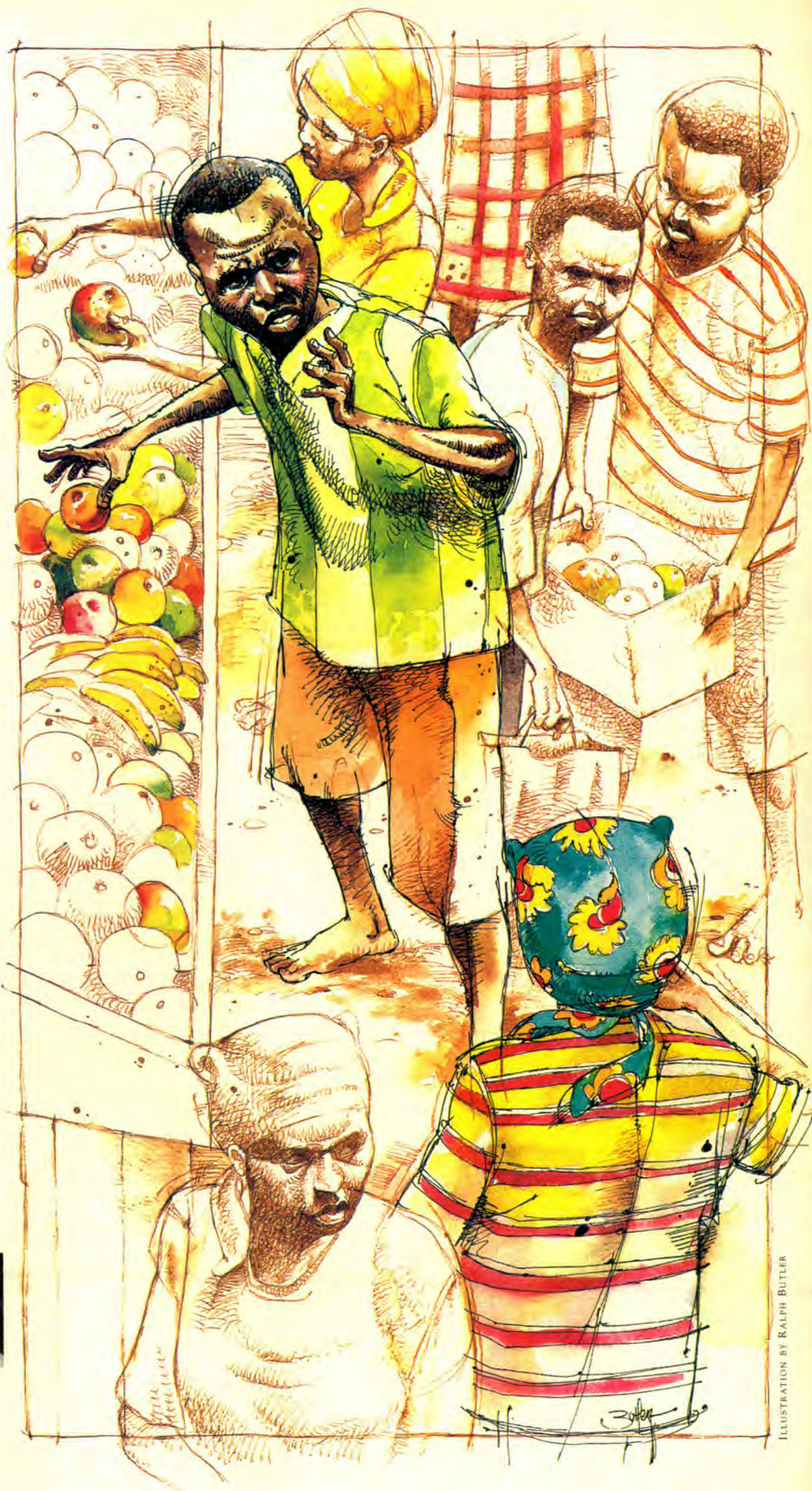


ILLUSTRATION BY RALPH BUTLER

As Seeing the Invisible

I was guarded and even skeptical at first. Then something struck me.

BY IVEY PETERSEN

ON MY FIRST VISIT TO THE MIDDLE East I considered myself well fortified against tourist-bashing superstition. I held my own on water (Red Sea, Dead Sea, Jordan, Sea of Galilee). And as for the mountains, they stood steady: Sinai?—perhaps one of three peaks; Nebo?—looked likely; Mount of Olives?—probably; Golgotha?—no!

But one area caught my attention. On the hot, dry Sinai Peninsula we visited the Byzantine church of Saint Catherine, built 1,600 years ago on the spot where, according to tradition, Moses' career began. There we drank water pumped by a soldier from the well where the fugitive watered Jethro's flocks.

Conveniently close by was a big green bush growing from a hole in a rock wall. The monks are supposed to have found this dried-out bramble bush and, with angelic help, watered it back to life more than 1,500 years after Moses watched it burn!

But there was something about that place, in spite of all its bluff, that sent me back to reread the story of Moses.

After spending the first 12 years of his life at the feet of his mother, Moses moves to the court of Pharaoh. From his mother he's caught the vision of deliverance for Israel. Perhaps he's really the man who's going to do the job! Eventually God makes contact with him and confirms his suspicions. "Angels instructed . . . [him] that Jehovah had chosen him to break the bondage of his people." Soldier, scholar, and priest—learned in all the wisdom of the Egyptians—he uses his skills to reason "with priests and worshipers, showing the folly of their superstitious veneration of senseless objects. None could refute his arguments or change his purpose."¹

But his 40 years in Egypt are balanced by an equal period in the wilderness. He lives with shepherds and sheep in place

of the sophisticates of the Egyptian court. At the end of that divinely appointed preparation, God came to him, and the following conversation² (slightly adapted here) ensues:

"Do not come any closer. Take off your shoes. I am the God of your fathers." Moses hides his face in fear. (What would you have done?)

"I am sending you to Pharaoh to bring My people out of Egypt."

"Who am I, that I should go?" After 40 endless years in the empty, endless desert, he's lost that grand self-confidence.

"I will be with you and bring you with them to worship Me right here."

"The Israelites will ask me Who sent you? What is His name?"

"Tell them I AM has sent me to you. This is My name forever."

"I AM" is sending you. This has to be one of the most powerful phrases in all of Scripture, conveying cosmic credentials.

And now God tells Moses exactly what he is to say to Israel: "I have promised to bring you up out of your misery in Egypt to a land flowing with milk and honey."

"But what if they do not believe me and say The Lord did not appear to you"? In response, God gives him three physical signs. But they're not convincing enough for Moses.

O Lord, I have never been eloquent, neither in the past nor since You have spoken to Your servant. I am slow of speech and tongue." What has happened to the successful theological debater? After 40 years in the com-

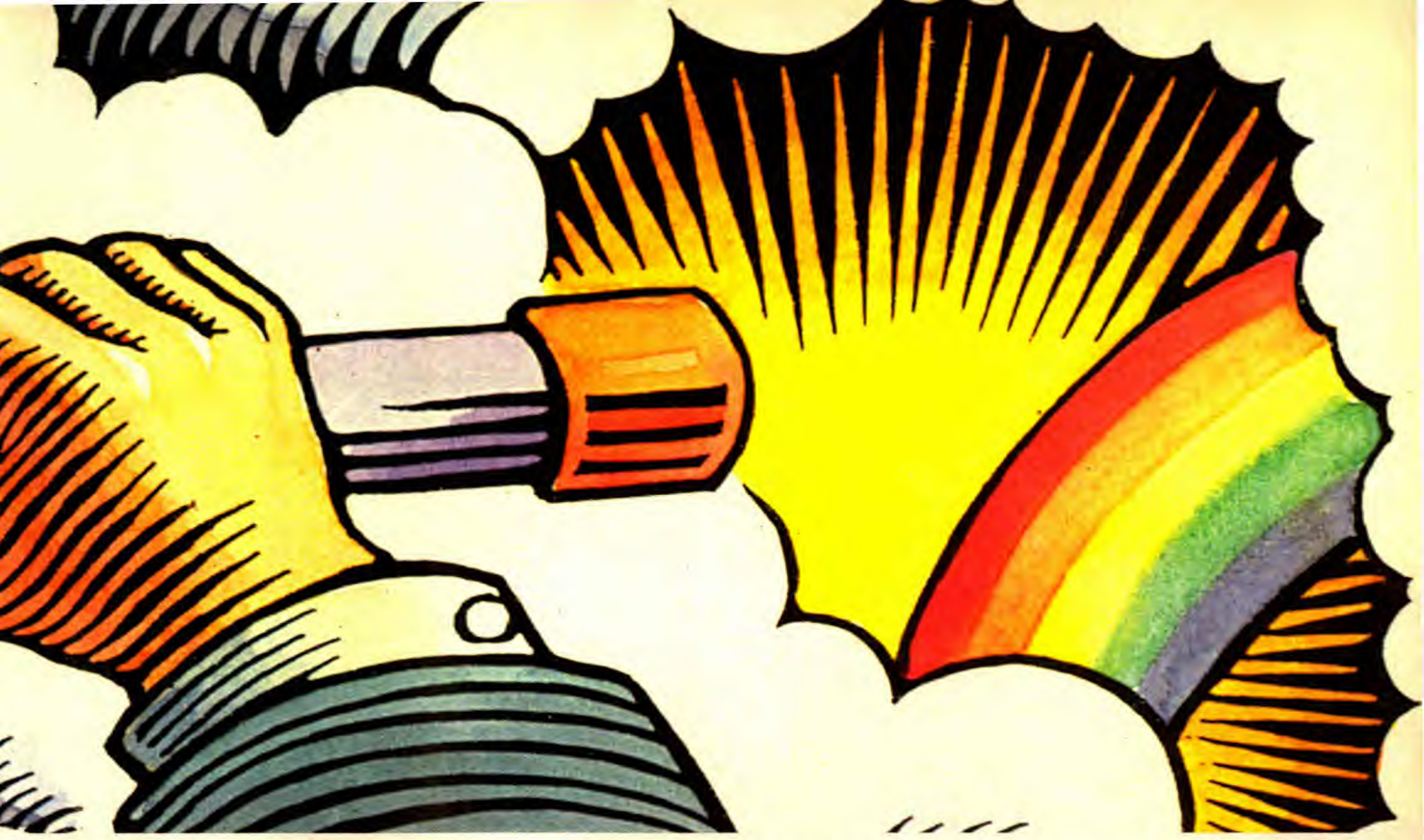


ILLUSTRATION BY DOUG RUGH / STOCK ILLUSTRATION SOURCE

pany of sheep, he can't speak anymore?

"Who gave man his mouth? Who makes him deaf or dumb? Who gives him sight or makes him blind? Is it not I, the Lord?"

I need to take my time over God's answer to this objection, because I have to know and understand God's will in relation to His call. Have we as end-time children of God sensed the urging of the Holy Spirit to do things we haven't done before?

"Why tell Me what your shortcomings are? I know all about them. I put them there. And in spite of those weak spots—even *because* of them—I'm asking you to do the very thing for Me that you think you are incapable of doing." That's probably the only way God can ensure that you and I won't become swollen headed when we succeed in the tasks He sets us.

And now this patient and loving God, who planned Moses' genetic composition in his mother's womb for this time and this task, tells him, "Now go; I will help you speak and teach you what to say."

Well, surely Moses and God at last can get down to business and plan the details of the exodus.

But wait a minute. Moses isn't done yet.

"O Lord, please choose someone else to do it."

"Then the Lord's anger was kindled against Moses." Now it's not only the bush that's on fire. This is where I would have been very frightened indeed. But this wonderful God, who can manage to be at once both angry and understanding, is willing to compromise with His doubting, reluctant son. "I will send Aaron with you," He says, "not to take over, but to help with the speaking part." What a pity! For now Moses has to rely on the sometimes weak and vacillating Aaron.

"Once having accepted the work," however, Moses "entered upon it with his whole heart, putting all his trust in the Lord. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed. . . . This is an example of what God does to strengthen the character of those who trust Him fully and give themselves unreservedly to His commands."³

From here on the conversation between Moses and his God never stops, and from Exodus through Deuteronomy one finds the evidence: "And the Lord said to Moses" is

repeatedly interspersed with "and Moses said to the Lord." Here was a working partnership that could handle all eventualities, that could cope with both failure and success. A deep love relationship developed between Moses and God, far transcending the master-servant overtones of that first meeting.

And now Israel is safely out of Egypt, with the Egyptian horses and their riders buried beneath the sea. But amid the tension and trauma of threatened judgment in the wake of national disobedience and insubordination, Moses makes a simple yet stupendous request:

"Now show me your glory" (Ex. 33:18, NIV).

The rest of the human race would have to wait 1,500 years to look upon Christ, and then only in His human form. Was it presumption, was it nerve, was it arrogance, for Moses to ask for a preview way back then?

I would like to think that Christ was thrilled by the request. "Here's one of My lost creation who loves Me for Myself, not for what I can do for him." Psalm 103:7 echoes Exodus 33:13, and I like it. God showed Israel His deeds

or acts, but He made Moses know His ways. I wonder if I can illustrate it, inadequately, this way. You have a little money in the bank, and you choose to make your withdrawals at the automatic teller machine (ATM). You push in your card, press some keys, then hold out your hand for the notes being fed to you while looking nervously over your shoulder for muggers. You spend the money, then get some more next time the same way.

While most of us seem satisfied with the ATM option, Moses, so to speak, asked to see the Bank Director. And how he was rewarded! Exodus 34 uses six verses (29 to 35) to describe the radiance of his face after he had seen the Lord. The people could not look on him because of the dazzling brightness.

In the Old Testament we read the histories of great men and women, but Hebrews 11 tells us what motivated and empowered them. This sentence in verse 27 jumps out at me whenever I read the segment on Moses: "He saw him who is invisible" (NIV).

How do you see someone who is invisible?

Ehab, our guide, conversed on the nature of Egyptian history. It's well documented, he said, with statues, monuments, and inscriptions everywhere. The pyramids continue to stymie the imagination, and the huge statues at Memphis give you a crick in the neck just looking up at them. The Egyptians thought and built and worshiped big. And Moses grew up surrounded by a highly visible religion. The Israelites, on the other hand, do not feature in Egyptian history because they left no visible tracks, no records in stone, of their passage through the sands of time.

But Moses pleaded for and was given a view of the Invisible, of Him who cannot be confined in human-made structures. He walked and talked and planned and wept with God. And because of this divine favor he was able to endure and achieve, and yet remain the humblest man who ever lived.

I wish there were space here for us to view with Moses on Mount Nebo the passage of human history from Canaan

to Canaan, as Ellen White describes it in *Patriarchs and Prophets*. What a story, stretching from Moses' own people to the faithful end-time band who finally inherit the goodly land and look upon the unveiled face of their Redeemer.

I've come home from that journey through the lands of Moses' birth, travels, death, and resurrection with one overriding desire. I want to see Jesus. I want to go beyond doctrinal exposition and theological debate. I want worship that transcends form and ceremony. I desire above all things to graduate from dealing at the ATM to meeting the Bank Director, or to getting as close to His office as He sees fit to have me come. I want to walk and talk with Him every day.

Occasionally can He not hide me too in just a little cleft of the rock while He shows me just a small ray of His glory? Will He permit a smidgen of His character of love and mercy and faithfulness to fall on and enfold even me?

And then, through this end-time form He has seen fit to provide me (the weakest of the weak), through this slow mouth that He has made, I pray that His power and glory may speak and act on behalf of a dying world. I pray that every now and then, when problems mount up, when weariness and discouragement take their toll and the vision seems to fade, I may be allowed to revisit the bush, and Mount Sinai, and Mount Nebo, and view anew the Promised Land, behold again my lovely Lord, and then return once more to labor and endure as one who has seen the invisible. ■

¹ *Patriarchs and Prophets*, p. 245.

² See Ex. 3:5-4:16.

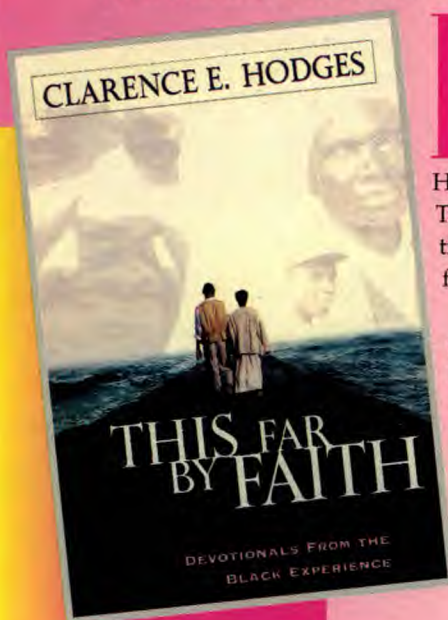
³ *Patriarchs and Prophets*, p. 255.

Ivey Petersen is director of women's ministries for the Southern Africa Union.



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Where Is Hope?

Come with me, feel with me.

I stood, as it were, bolted to the intersection. My senses reeled as I tried to take it all in, but somehow it was impossible. The traffic light had turned green and I watched as motorcycles, trucks, cars, vans, wagons and horses, hand carts, and thousands of people surged forward, forming what seemed like an endless stream of humanity. The ground vibrated, and the Calcutta heat pressed around me. People, thousands of people. I could hear them breathing as they passed, pressed tightly together. The faces were expressionless.

The sight of the masses, the feel of the heat, the smell of the city, the sounds of machines, animals, and people crowded together, created in my mind a screaming cry, *Where is hope?*

Prayer is a wonderful thing. In the quiet of my study I have often sought counsel from the Lord. Where is hope for the crippled man who sits day by day one block from the union office in Sri Lanka selling Buddhas? Why does that little 8-year-old orphan girl who lives with her two younger brothers in a cardboard box in the slums of Dacca have no hope?

As we stop on a hilltop in Burkina Faso and look with sadness at a small city without a single Seventh-day Adventist, I ask myself, *Who ministers hope?*

From the top of a dune, with the sands from the Sahara drifting around my feet, I gaze at Nouakchott, Mauritania, where there is not one Adventist in the city or the country, and ask, *Where is hope?*

I have often watched the world—the wealthy woman studded with diamonds, emerging from a Rolls-Royce on a March day in Hong Kong. I have watched an old wrinkled grandfather slowly pushing a heavy laden cart to some unknown destination in the slums of Karachi. Trying to hide my shock but not hiding it, I have watched the

young Singaporean in the September heat, hooks and needles piercing his back, tongue, and arms, walking ankle-deep in burning coals. And I have watched the chiffon-robed child lying prostrate before the idol of Buddha, with face down, breathing the dust from the courtyard.

Hope, Lord—where is hope?

So many times the Lord has reminded me of Ellen White's statement that we need have no fear of the future except as we forget how the Lord has led us in the past. In the very areas mentioned above, thousands of people have joined the church, and hundreds of new congregations have been established. How has this happened? Through the power of the Holy Spirit.

God has asked us to work with Him in bringing hope to the world—the hope found in Christ. He would have died for any one of those described above. Sacrificial giving brings hope to one person at a time.

We do not sacrifice so that the annual statistical report will look good, or so we can say that all countries in the world have an Adventist church, or so that the pastor and our fellow church members will know that we give.

No. We sacrifice because the Lord has asked that we love one another and that we be partners with Him in proclaiming hope to a lost world.

*I watched him,
hooks and needles
piercing his
back, tongue,
and arms,
walking
ankle-deep in
burning coals.*

Michael L. Ryan is the director of Global Mission at the General Conference of Seventh-day Adventists in Silver Spring, Maryland.



Desert

ROSY TETZ



Isaiah prophesied that the Messiah would “be like streams of water in a dry land” (Isaiah 32:2, ICB). And when Jesus came to earth, He said that He had living water: “Whoever drinks the water I give will never be thirsty again. The water I give will become a spring of water flowing inside him” (John 4:14, ICB).

What’s the first word you think about when you hear the word “desert”? Hot? Sand? Camels?

(Not ice cream—that’s “dessert,” a totally different word.)

Actually, if you were going to choose only one word to describe “desert,” it would have to be “dry.” More than anything else, dry is what deserts are. There are deserts that are not hot—way up in the bare, rocky, windy mountains. There are deserts that don’t have sand—just stones and a few scrubby plants. There are deserts that don’t have any camels—maybe they have a few rattlesnakes or scorpions or Gila monsters instead.

Deserts are dry because it doesn’t rain. Hardly ever. But even though a desert is very dry, with very little rain, there is some water there. Otherwise, there wouldn’t be any life at all in the desert. Even rattlesnakes need water to live.

Where is the water? Deep in the ground. There are underground rivers and streams and ponds all over the world (or rather all under the world). It doesn’t rain much in the desert, but it rains in other places. That rainwater seeps into the ground and joins the underground streams, which can flow deep under the desert.

Sometimes these underground streams come near the surface of the desert and a pool will form. That’s called an oasis. Plants will grow there. Animals come there to get a drink. People who live in the desert often live near an oasis. People have to have water.

The people in the Bible knew about deserts. There are a lot of deserts in that part of the world. The Bible sometimes uses the idea of deserts to teach about other ideas. For instance,

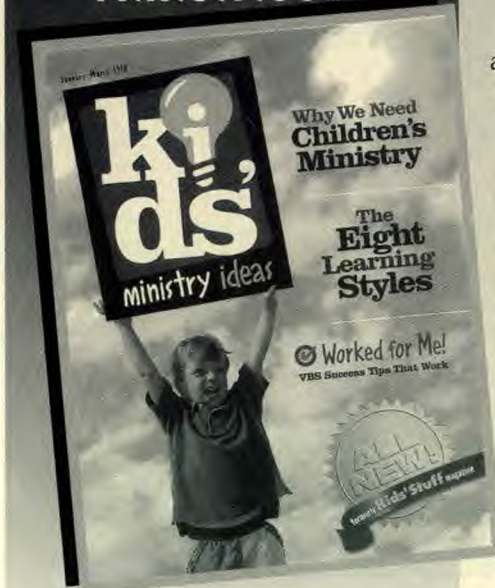


PHOTO BY PHOTODISC

Finding Jesus is like finding water in the desert. When you find Jesus, you don’t need to search anymore. You have found what you need. Jesus is like a life-giving oasis in a dry and burning desert.

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Religion for the Head and Heart

Often I hear people talking about “our church school.” What exactly is a church school? And how does it differ from a public school or a community Christian school?

The Seventh-day Adventist Church has the largest number of one- and two-teacher schools of any educational system in the world. Why? Our church’s prophet, Ellen White, urged that whenever a church was built, a school should be constructed at the same time. She felt that the church’s young people should have the benefits of a wholistic education that includes the academic, physical, social, and spiritual dimensions, and is centered on the idea of service—now and for eternity. Public schools could provide only part of such an education. Other Christian schools could never bring the unique Adventist perspective that pervades the entire Adventist curriculum as well as the lives of its teachers.

For more than 100 years now, most churches with several children have taken on the responsibility of establishing a school operated in cooperation with the local conference. Local church members contribute to their church budget in order to keep tuition costs low. A school board appointed by the local church operates the school. Pastors and teachers work together as coministers in reaching out to the young people in a “church school.”

The church school is one of the local church’s major evangelistic tools in increasing the faith maturity and denominational loyalty of its students. It’s centered upon a relationship by teachers and students with Jesus Christ.

The local conference hires the teacher, carries out supervision and evaluation, oversees a Christ-centered curriculum, and provides extra subsidies to help pay the teacher’s salary. Sometimes several churches cooperate to operate a single larger elementary school (K-8), junior academy (K-10), regional day academy (9-12), or K-12 school. Conferences sponsor senior boarding academies, and unions generally sponsor colleges or universities. The level of commitment by our church to its educational program is unsurpassed by any denomination.

By Richard C. Osborn, North American Division vice president for education.

I recently joined the Adventist Church. Having come from a charismatic background, I’m a bit disappointed in the lack of “spirit” in the congregation I attend. I know that Adventists believe in the gift of prophecy, but what about the other gifts of the Spirit?

With your background, you have a specific understanding of what it means to have “spirit.” You’re probably used to a church in which people verbalize their joy in the Lord with enthusiastic expressions.

The Adventist Church grew out of deep study of Scripture, and sometimes we tend to be more focused on the head than the heart; more concerned with the law than the Lord. Certainly many Adventist churches would do well to manifest more joy in the Lord. Ellen White observed, “As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain.”

We need appropriate emotion, but we must be careful to avoid emotionalism, a contrived expression of feelings that don’t grow out of an understanding of truth.

Around the world Adventists demonstrate many varieties of worship. Some express a great deal of enthusiastic emotion, and others tend to be more formal. I encourage you to bring some of your charismatic enthusiasm into the church you attend. But remember that even as you aren’t comfortable with apparently “spiritless” churches, some may not be comfortable with your level of enthusiasm. We need to be considerate of the ways others express their worship to God.

A deeper question is What does it mean to have the Spirit? Is it measured by excitement and enthusiasm, or is it measured by whether the gifts of the Spirit are manifest? Paul told the Corinthians that he came “with a demonstration of the Spirit’s power” (1 Cor. 2:4, NIV). What was that demonstration?

He refers to it when he writes to the Galatians. “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control” (Gal. 5:22, NIV). When our churches demonstrate this fruit, we will know that the Holy Spirit is present—no matter what form of worship is used.

By Gordon Bietz, president of Southern Adventist University in Collegedale, Tennessee.

This column is intended to answer questions asked by new Adventists and by those unfamiliar with some Adventist terminology. Send your questions to: Adventism 101, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904.

They Still Go

Regular Mission Service

The following persons and families recently left their home countries to reside in and work for God in other parts of the world. Please remember our regular missionaries in your prayers.

James Caleb Bru, to serve as president, Albanian Mission of SDAs, Tirana, Albania, and **Joel Nora Michel Bru**, of Hampton, New Brunswick, Canada.

Alfred de la Torre, returning as associate professor and physician, Department of Preventive Medicine, School of Health, Montemorelos University, Montemorelos, Mexico, and **Juvenilda de la Torre**.

James Conrad Dick, returning as ADRA and education director, Indian Ocean Union Mission, Madagascar, **Ellen Liesbeth Dick**, and one child.

Luis Antonio and Kelly Elizabeth Dulac, to serve as professor of public health and director of the Department of Orientation, respectively, Montemorelos University, Mexico, and two children, of McAllen, Texas.

Ronald A. and Lynda Raye du Preez, to serve as theology and English lecturers, respectively, Solusi University, Bulawayo, Zimbabwe, of Collegedale, Tennessee.

John Maxwell Howard III, returning as director of Emballage Adventiste, Haitian Adventist College, Port-au-Prince, Haiti, **Theresa Wanda Howard**, and two children.

Laren Ruel Gaston Kurtz, to serve as theology teacher, Montemorelos University, Montemorelos, Mexico, and **Norma Averil Kurtz**, of Hamilton, Ontario, Canada.

Jill Allison LaFever, to serve as dental hygienist, Djibouti Adventist Health Centre, Djibouti, Ethiopia, of Donna, Texas.

Martha Sherry LaPierre, returning as administrative secretary, Africa-Indian

Ocean Division, Abidjan, Côte d'Ivoire, and one child.

Benjamin Arthur LeDuc, returning as medical director/physician, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Mona Rhae LeDuc**.

Listone Collett and Alice Jean Lemon-Mabuto, returning as ITSH coordinator and assistant financial director, respectively, ADRA/Sudan, Khartoum, Sudan, and two children.

John Mutungi and Vivian Ann Mativo, returning as technology lecturer and chemistry lecturer, respectively, University of Eastern Africa Baraton, Eldoret, Kenya, and one child.

Siegiwart Edsel Mayr, to serve as professor, Computer Department, Venezuelan Adventist Ecclesiastical University, Nirgua, Yaracuy, Venezuela, of Port of Spain, Trinidad.

Michelle LeAnn Michalenko, to serve as administrative secretary, Euro-Asia Division, Moscow, Russian Federation, of Columbus, Ohio.

Harvey Nary Miller, returning as vice president for academic affairs, Dominican Adventist University, Santo Domingo, Dominican Republic.

Thomas Patrick Miller, returning as director, General Conference Auditing Services, Africa-Indian Ocean Division, Abidjan, Côte d'Ivoire, and **Vera Miller**.

Perry Willard Munger, returning as director, Adventist University of Central Africa, Kigali, Rwanda, and **Sharon Elaine Munger**.

Cynthia Diane Alexander Nkana, to serve as physician/anesthesiologist, Bella Vista Hospital, Mayaguez, Puerto Rico, **Anie Sam Nkana**, and three children, of Hanna City, Illinois.

Gerhard Pfandl, returning as field secretary, South Pacific Division, Wairoonga, New South Wales, Australia, and **Maureen A. Pfandl**.

William Lamar Phillips III, to serve as field director, ADRA/Azerbaijan, Azerbaijan, and **Gabriela Phillips**, of Baku, Azerbaijan.

Max Jose Pierre, returning as union evangelist, Central Africa Union Mission, Yaounde, Cameroon, and **Eliane (Joseph) Pierre**.

George Everett Quittmeyer, returning as dentist, Blantyre Adventist Hospital, Blantyre, Malawi, **Terri Lynn Quittmeyer**, and two children.

Hector Enrique Ramal, returning as theology professor, Montemorelos University, Mexico, **Edelweiss Rocco Ramal**, and one child.

Karel Frantisek Samek, returning as publishing director, Czecho-Slovakian

Union, Prague, Czech Republic, left Toronto, Canada.

Timothy Craig Scott, returning as South Sudan Section leader, Nairobi, Kenya, and **Fay Merica Scott**.

Thearon Emery and Sharon Alyce Staddon, returning as nutritionist and finance director, respectively, ADRA/Sudan, Khartoum, Sudan.

Ann Marie Stickle, returning as auditor, Euro-Asia Division, Moscow, Russian Federation.

John Wesley Taylor V, returning as professor of education, Adventist International Institute of Advanced Studies, Metro Manila, Philippines, **Miriam Louise Taylor**, and two children.

Mildred Taylor, returning as deputy director, ADRA/Ghana, Accra, Ghana.

Tobias Turon, to serve as dentist, Adventist Health Center, Moscow, Russian Federation, of Loma Linda, California.

Donald Lee Weidemann, to serve as administrator, Guam SDA Clinic, Tamuning, Guam, **Marion Ellen Weidemann**, and three children, of Jellico, Tennessee.

John Frederick Werner, returning as ophthalmologist, Bethlehem Ophthalmic Services, Bethlehem, Free State, South Africa, **Cecilia Grobler Werner**, and one child.

Leonard Alden Westermeyer, returning as ADRA director, ADRA/Chile, Santiago, Chile, **Linda Jeannette Westermeyer**, and one child.

Walton Stanford Whaley, returning as ministerial secretary, Africa-Indian Ocean Division, Abidjan, Côte d'Ivoire, and **Leola Johnson Whaley**.

Bruce David Wolpin, to serve as controller, Bangkok Adventist Hospital, Bangkok, Thailand, **Myrna Yodico Wolpin**, and three children.

David Siew-Fee and Hui-Tze Mary Wong, to serve as director of the Youth Department and director of children's/family/women's ministries, respectively, Northern Asia-Pacific Division, Seoul, Korea, of Burtonsville, Maryland.

Yew-Chong and Lily (Hok Neo) Wong, returning as academic dean and chair of the Education Department, respectively, Southeast Asia Union College, Singapore.

Water for Life

BY THURMAN C. PETTY, JR.

Pitcairn Island has no functional surface or underground water, so the islanders depend on rainfall for all their water needs. They have developed elaborate systems to collect and store rainwater for their homes—including corrugated iron roofs, gutters, storage tanks, and common cisterns, known locally as “wells.”

During the winter rainy season water seems almost unlimited, but arid summer months can bring extended droughts. The radio station staff measures this island resource daily—or whenever it rains—and tabulates it for the island’s newspaper, the *Pitcairn Miscellany*.

The mission house waterworks is a good example of the island’s ingenious collection system. Under the eaves behind the house are two large storage tanks that receive water from the corrugated roof and gutter system and then hold it until someone pumps it up to the “well” cistern. The total capacity of the entire system when I lived there was about 6,000 gallons. This may seem like a lot of water, but a long dry spell can drain even this large supply.

An inch of rainfall produces .62 gallons per square foot. Since the mission roof has an area of about 1,800 square feet, it should accumulate about 1,100 gallons of water from a one-inch shower. The *Pitcairn Miscellany* reported a total rainfall of 8.53 inches (216.6 millimeter) during March 1982, which should have caused 9,300 gallons to be collected in our tanks—50 percent more than our capacity. So a lot of liquid went out the storage tank overflow.

The two reservoirs under the eaves cannot supply enough pressure to the household plumbing for daily use, however, so the water must be pumped up to the well located on the hill some yards above the house. If I had forgotten to turn on the electric pump at regular intervals, the storage tanks would have filled and overflowed, and the well would have gone dry, reducing our supply to less than half its capacity. I also had to remove debris from the gutters and tank screens weekly to keep the channels open and the water clean.



PHOTO © PHOTODISC

The scant rainfall that came in early April did us little good, for I had failed to pump March’s water up to the well. We lost all of April’s rain out of the storage tank overflow. This lapse didn’t matter at the time, because May turned out to be a wet month. But a slip like that before a drought could have left our family thirsty before the next rain.

During our final months on Pitcairn one of the storage tanks developed a leak and drained out before we noticed it. Since the well was fed from the damaged tank, we were nearly out of water before we discovered the problem. For several weeks we had to ration our water carefully to make it go as far as we could. Only after a good rainfall and several pumping sessions could we relax with a full well again. Unfortunately, we had no repair kit for the fiberglass tank, and had to leave the problem for the next pastor to fix.

Our water problems on Pitcairn paralleled those of first-century Judah and helped me to understand better what Jesus meant when He said, “Whosoever will, let him take the water of life freely,” and “He that believeth on me shall never thirst” (Rev. 22:17; John 6:35).

What is this water of life? Jesus explained: “The words that I speak unto you, they are spirit, and they are life” (John 6:63). So in order to drink the water of life, we must read the words of Jesus in the Bible.

Can we partake of this water once for all time? No. On Pitcairn we had to collect, preserve, and drink our water on a daily basis; and the water of life that Jesus offers must also be collected through daily Bible reading and preserved by practicing its principles in our personal lives. Only then can we be sure that our “well of water” will spring up “into everlasting life” (John 4:14). ■

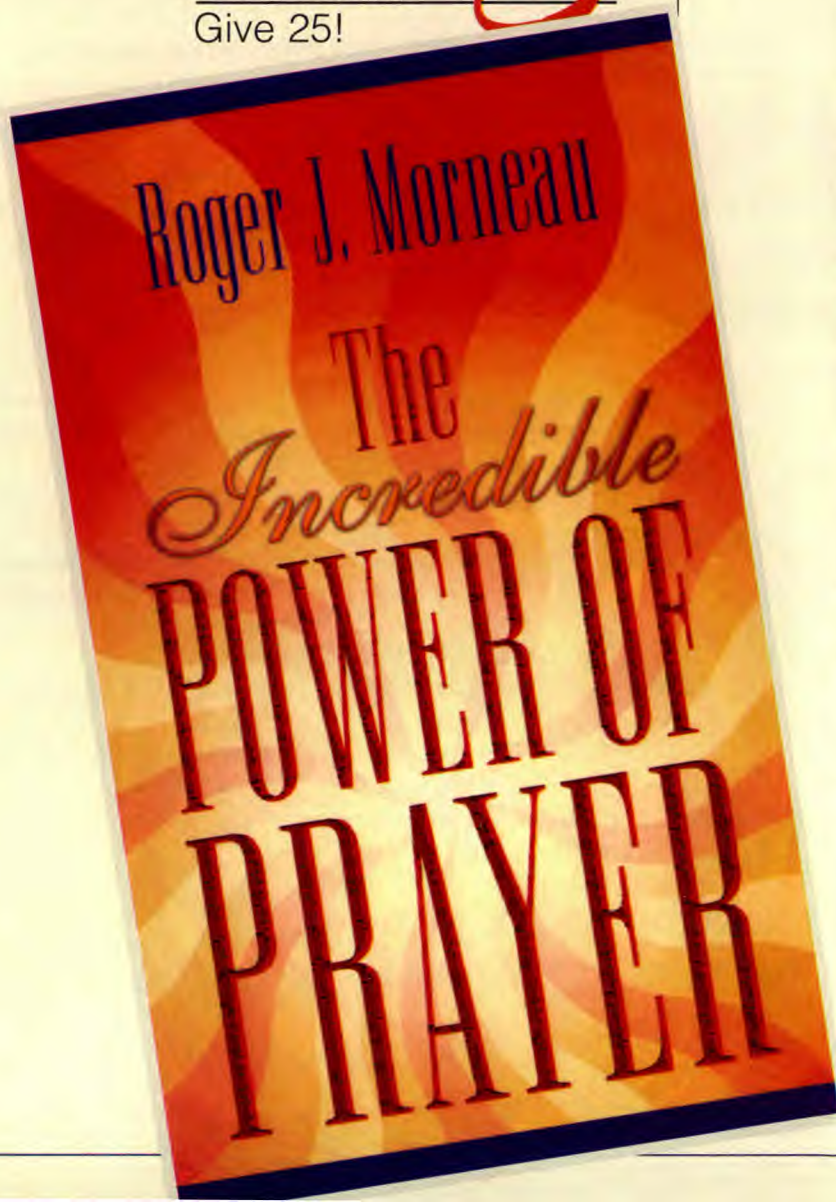
Thurman C. Petty, Jr., writes from Burleson, Texas.



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