

ADVENTIST Review

February 12, 1998

World Edition



From the Ground Up

How three South African women made the impossible happen

The Spirit of Aloha

**Indomitable:
The Story of Anna Knight**

LETTERS

Why Brenda Wood Is Different

I enjoyed Vincent Coppola's "Why Brenda Wood Is Different" in the December NAD Edition. Wood is to be commended for the high standards that she maintains in a high-profile job. She is an excellent role model.

But I would also point out that her employment in a secular position is no different than that of thousands of Adventists who told their employers up front that they wouldn't work on the Sabbath and who brought integrity, honesty, and hard work to their jobs. I have long felt that many of our church leaders and members do not really understand and appreciate the significant Christian witness and influence that these Adventists have while employed in the secular workplace.

These people are to be commended for having the courage to take their witness into the heart of the world and mingle with "sinners," just as Christ did.

—Omar L. Brown
CYPRESS, TEXAS

We agree. Look for a special issue devoted to such people in late April.—Editors.

What About Mary?

I was very interested in Anthony Kent's "What About Mary?" (Dec. 11). I have often thought about this subject.

Modern-day research is coming up with some astonishing discoveries regarding the influence that prenatal

and early years' influences have on the development of mental processes in children. Of course, we have long had Ellen White's counsel regarding the emotional and spiritual effects a mother has upon her offspring.

Although I certainly do not think that we should pray to Mary or regard her as being anywhere near her Son, I have often wondered if perhaps our Catholic friends didn't have *something* in their thinking that we may have missed. Not many of us could have been entrusted with the training of the Messiah!

—Betty Kennedy Skeels
CANYONVILLE, OREGON

Submissive Obedience?

In his December 11 news commentary, "When Religion Kills," Jonathan Gallagher writes: "But to believe, even for a moment, in a God who uses force and demands submissive obedience is to accept the demonic counterfeit of the divine."

This is a half truth. We do not believe in a God who uses force, but we do believe that He demands submissive obedience from His faithful people. While it cannot be done apart from empowerment by divine grace, it is not possible to keep His commandments apart from submissive obedience.

—C. Raymond Holmes, D.Min.
VIA E-MAIL

Breakaway Conference Returns

William Johnsson's "Breakaway

Conference Returns After 48 Years" (Dec. 11) was most gratifying. Most of us know someone in what are commonly called "splinter groups," and we are praying, hoping, and longing to see a kind, considerate dialogue by our church leaders with these disenchanted groups similar to that conducted by Pastor Alex Hendriks with Cheppy Yusuf and members of his group.

Christ said His people will be known by their *love* and *unity*. It is evident that the situation in Indonesia was handled properly, with good success. Let's try harder for more successes of this kind.

—J. Stanley McCluskey
NACHES, WASHINGTON

Keeping the X in Christmas?

I couldn't disagree more with Stephen Chavez's "Let's Keep the X in Xmas" (Dec. 11). To the average person today, "X" is much better known as a symbol of "crossing out" than as a "transliteration" of some Greek letter that supposedly represents Christ. Let's be real—how many people today, other than ministers, are familiar with Greek?

And if, as Chavez seems to imply, the "X" is so appropriate to be used for our dear Saviour's name, should we not start replacing the name of Christ with "X" all year long? In sermons? In the *Review*? I can see it now: "Put your faith in X, my brothers, and X will bless you!"

Merry Christmas!

—Dale Bratlund
RIVERSIDE, CALIFORNIA

How We Wait

I enjoyed Joyce Rigsby's "Waiting—Loss or Gain?" (Dec. 11). Waiting is something most of us do not do very patiently. Another aspect is *How* are we waiting for Christ's coming? Are we making good use of our time? Are we fulfilling Christ's commission of sharing His love with all around us? Or are we sitting in our easy chair, looking forward comfortably to our deliverance from this old world? As the saying goes, some people are "so heavenly minded that they're no earthly good."

—Edith E. Woodruff

VIA E-MAIL

Note: Please include city and state/country with all correspondence.

Charged With Murder

While I am very happy that Edward Lara's story ("Charged With Murder," Dec. 11) ended well, I am very disappointed in author Luis E. Leonor's journalism.

Leonor states: "In all that time he [Lara] was not informed of his rights, nor was he advised to secure a lawyer." This procedure is also known as Mirandizing, or reading a suspect his Miranda rights. Two elements must occur concurrently before the police are required to give a Miranda warning to a suspect. The situation must be custodial in nature (the subject must be in custody, i.e., under arrest), and there must be questions asked of the subject. If either is missing, Miranda is not required. Since it sounds as though Lara went to the police station voluntarily, it was a noncustodial situation. Further, there was no mention of questioning after Lara was placed under arrest.

After reading the list of Lara's support team—which included religious leaders, lawyers, the media, an immigrant special interest group, educational institution, and politicians—I must believe that if any of Lara's rights were violated, one of these would have filed a suit on his behalf.

What most upsets me was Lara saying

that he had no complaints against the authorities—"God says to forgive your enemies." When did the police become the enemy? For some reason people seem to think that cops and Christians are mutually exclusive. I must confess that when I was called by our Lord, it was cause for much prayer, as well as confusion and anxiety. However, Paul did not exclude police officers in 1 Corinthians 7:20-22, nor, to the best of my knowledge, did the jailer from Philippi make a career change after his conversion.

I forgive both Leonor and the *Review* for writing and publishing what I believe is a misleading and biased article. In this case, however, it is not enemies but brothers that I forgive.

—Deputy Patrick C. Thyne

MINERAL COUNTY SHERIFF'S OFFICE
HAWTHORNE, NEVADA

The Nature of Christ

I have never seen the subject of the nature of Christ digested in so clear a manner as Calvin Rock did in his December 11 Faith Alive! column. I know that we should study such issues and learn from ferreting out the truths of the Bible, but such condensation as Rock has made clears up a lot of misconceptions that I have heard over the years. It would be nice if such brief statements could be used in explaining all of our doctrines.

—Thurman C. Petty, Jr.

BURLESON, TEXAS

We read our Bible and understand the Spirit of Prophecy quite differently than does Dr. Rock. Jesus could never claim to understand our feelings if He never experienced them as we do. We need a Saviour who is "nigh at hand," not afar off. The gospel is good news; it is not good news to tell people that Jesus was not like us. Hebrews 2:14-18 clearly tells us that His humanity *was* like us.

—Paul and Marilyn Chinburg

DIGHTON, KANSAS

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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GOOD NEWS

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I Don't Understand

MYRNA TETZ

There are two things (at least) I don't understand.

The first one is this: How my Creator, my Saviour, can love me and promise me salvation when:

I am selfish,
Sometimes angry,
Sarcastic,
Cynical,
Unlovely,

And

I misuse the Sabbath,
Love things,
Am selfish with my time,
And my money, too,
And some days I ignore Him except for a couple quick prayers.

Given that kind of record, how can He continue to assure me that He loves me?

But wait, there's a second thing I don't understand. I don't understand how a man could love me for more than 35 years when:

♦ I leave my shoes in the doorway (remember, we just moved from Canada, and there we all take our shoes off when we enter a room).

♦ I do not always close the cupboard doors in the room where I am working, which he finds distressing.

♦ I have, on occasion, left the keys in the lock on the outside of the door, to be found there in the morning (he thinks this is not appropriate, especially in Maryland).

Given all those problems, why does he continue to love me?

At our wedding we promised to love, honor, and cherish each other until death do us part. Since then, he hasn't awakened each morning to say "I'll love you more and you can be assured that our marriage contract is good for another day if you make my favorite food, vacuum the house, and keep my clothes clean and pressed."

Fortunately my behavior is not the criteria for determining whether or not we are truly married. However, I respond to his likes and dislikes (now remember, there is a limit) because I love him as a person, a friend, an advisor (he likes that), a protector, and a lover. Therefore, I'm seriously trying to get the victory over the placing of my shoes and the closing of the cupboard doors (especially when he is around), and I now

pay a lot more attention to the keys. Yes, there are things I don't do and there are things I do do because love is the motivating power. But this is not how we know whether or not we are married. It's simply an expression of affection. That's all.

At my baptism in Syracuse, New York—age 13—I accepted Christ as my Saviour. I don't now, and didn't then, pray, "Lord, I am trying hard to obey You. Please love me. Please save me." I obey His commandments because I love Him as a person, a friend, a counselor, a protector, a lover. And because I love Him, I do attempt to shut out the rest of my world on the Sabbath, I don't out-and-out lie, I don't envy (well, not very much, anyway).

Paul says, "The very spring of our actions is the love of Christ" (2 Cor. 5:14, Phillips).

Therefore, my love affair with Him grows as

He gives me grace to change my behavior to be more like His, and because I sense His presence as He speaks to me through His Word. Yes, I am striving for perfection, but until translation, and afterward, of course, I can count on His rock-solid love.

But what I do and don't do has nothing to do with whether or not He has accepted me as His daughter. I am His because He has invited me and I have accepted His salvation invitation of unconditional love (by the way, there is no other kind). I do things and I don't do things out of love motivated by His absolute and unreserved kind of love.

It is true, though, that marriage commitments can be broken and Christ may have to say, "How often I have longed to keep you under My wings, but you were not willing. Please know My love for you remains eternal regardless of your choices."

The mystery of love, both human and divine, remains. I still don't understand how God can love me, given all my faults and what would appear to the heavenly hosts a feeble attempt at reform. And I don't understand how my husband can love me with all my shortcomings. However, I have seen a glimpse of God's love, and it's better understood by comparing it to human love. Which is, I believe, the way He intended it.



PHOTO © PHOTODISC

I'll Get By

Wear it out. Use it up. Throw it away. That's been my philosophy about material things ever since I can remember.

I grew up in a home that was comfortable but not extravagant. Birthday and Christmas gifts were practical (read: clothes) as well as entertaining (read: toys). In between, we made do with what we had. We never bought a new something just because we got tired of the old one. To this day I try to make things last as long as I can. (We regularly drive a car that my parents bought new 35 years ago.)

But today there's a deliberate attempt to turn us all into uncontrollable consumers. In North America just about every month has a "major" holiday, promoted by merchants and designed to inspire purchases of the latest fashions, the newest gadgets, and the "techiest" techno-gear. It's not just during the Christmas season that advertisers would like us to feel like slime if we don't spend money on our spouse, our children, our third cousin twice removed, our boss, or our secretary.

Now, I'm all for showing appreciation to those who significantly influence our lives. But if I buy my wife a watch for Valentine's Day, she's not going to need another one by the time Mother's Day rolls around. And if I buy her a dress for her birthday, she won't need another one when our wedding anniversary arrives less than two weeks later.

I haven't turned into a Scrooge; it's just that I recently returned from Russia. For nearly two and a half weeks I lived, ate, and slept like a Russian. And what impressed me more than anything is how much we have—those of us who live in industrialized countries—compared to our fellow believers who make do with less (much, much less).

For example: I packed four pairs of pants, four dress shirts, four neckties, and one blazer for what was supposed to be a three-week trip. I assumed that would suffice for someone making public presentations every evening. My Russian counterparts had essentially two sets of clothes: one for meetings, and one for the rest of the time.

I spent two nights in the apartment of one of our Adventist pastors. He has a wife and four children, but only one bed (a single). Most of us slept comfortably on pads on the floor (two adults

shared the single bed). I have more furniture on one floor of my split-level suburban home than my Russian friends have in their entire three-bedroom apartment. While many Adventists drive

large cars, take expensive vacations, and wear designer clothes (that have a shelf life of about six months), Adventists in many countries barely get by, let alone have much to support outreach activities.

I could go into more detail, but guilt is a poor motivator. More useful is knowing that by resisting relentless appeals for impulse buying, those of us who are more blessed financially can make a significant difference in the

progress of the kingdom in poorer countries of the world. The General Conference Office of Global Mission, and supporting ministries such as the Quiet Hour, provide select lay members with small stipends so they can take the gospel to cities, towns, and villages where no Adventists live. Networks are already set up to get much-needed financial resources to where they can do the most good.

I happened to be in Russia during my birthday. Somehow the members of our evangelistic team found out about it (our translator jokingly said it was revealed to her in a dream—I think she got a peek at my passport), and they surprised me with a birthday dinner. Afterward the Russians asked me how Americans celebrate birthdays.

I replied that my family usually celebrates by going out to eat. I could tell from the look in their eyes that having a meal at a restaurant is a luxury that most Russians (at least the ones I met) experience rarely, if at all. Yet I couldn't help reflecting how often—even for no particular reason—we can drop \$15, \$25, or \$40 eating out.

I'm not writing to urge wardrobes of secondhand chic, or moratoriums on eating out. But it occurs to me that most of us can get by with less; and that money saved by lifestyles of simplicity and economy can take the gospel to those who need to hear it that much faster.

Jesus changed the world with practically nothing. Imagine what He could do with all we have.

*Our fellow
believers make do
with less,
much less.*



GIVE & TAKE

Free!

SEVEN-DAY TOUR!

ALL EXPENSES PAID: No baggage needed. You will be picked up and given clothing and perfect health in the twinkling of an eye. No one will tire or need sleep on the journey.

DEPARTURE: The date and time is unspecified. Watch for signs. Be ready at all times.

AIRCRAFT: A large cloudy chariot will be provided, with wheels and wings that sing "Holy, holy, holy." Additionally, tens of thousands of angels will sing as you soar past the sun, moon, stars, and planets. The Director will answer questions regarding points of interest.

FINAL STOP: The New Jerusalem, where the Director will throw open the gates, each made of a single pearl, and lead you onto a sea of glass, where you will be given a harp, a crown, and a new name.

MUSIC: Like you've never heard before.

FEAST: Like you've never eaten before.

CONDITIONS AND ELIGIBILITY: John 3:16.

RESERVATIONS: Luke 21:36.

—by Sandra Lubens

ADVENTIST LIFE

Once while missionaries in Africa, my daughter and her daughter, Anita, went to the post office together. While her mom was writing postcards, Anita roamed around.

When Anita's mom finished, she turned to Anita and noticed that her mouth was totally full of chewing gum.

"Where did you get that, Anita?" asked Anita's mom.

"Under the tables and benches," Anita replied. "But I prayed that God would bless them."

—Miriam Savage, Oceanside, California



ILLUSTRATION BY TERRY CREWS

JOTS & TITLES

In this feature Adventists share church-related advice.

PRISON LIBRARY: Place a box with a sign reading "For Prison Ministry, Deposit Here," in the foyer of your church. Fill the box with Bibles and other reading material to donate to a prison library.

—Fritz Bartlemann, Worcester, Massachusetts

INTERNATIONAL SABBATH: Plan a Sabbath when members of your church (or area churches) dress and bring food according to their native background. Enjoy the diversity during the worship service and potluck.

—Fred Kent, Lancaster, California, church

GREAT CHILDREN'S GIFTS: We are in what will someday be recognized as the golden age of children's religious literature. But too many Adventist children are growing up untouched by this bounty. Adventist Book Centers are full of great children's gifts—from board books for toddlers to Christian mystery puzzles and stories for older children.

—Noelene Johnsson, director, NAD Department of Children's Ministries

NORTH MEETS SOUTH



BUT WHERE'S THE BLACK DOTTED LINE?
Standing just a tad below the equator is Dr. Alvin Rocero, medical director and surgeon at Ishaka Adventist Hospital, Bushenyi, Uganda, from March 1996 until June 1997. Dr. Rocero and his wife, Leila, crossed over the equator whenever they traveled to Kampala.

WE NEED YOU

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How three women made the impossible happen

BY ARDIS STENBAKKEN

CAN THREE WOMEN IN ONE OF the poorest areas of South Africa build, dedicate, and fill a church? They can, and with the help of many individuals, they did.

Three years ago Heather Tredoux, South African Voice of Prophecy director, visited the Northern province of South Africa (formerly Transvaal), where the 1.5 million Shangaan-Tsonga people live; they are some of the poorest and most neglected of the Shangaan tribes.

Tredoux was there to visit Voice of Prophecy interests and to meet with the one who was translating Voice of Prophecy lessons into Tsonga, the language of the area. With her were the pastor from that area, E. N. Mugivhela, and Faan Ebersöhn, a layperson who has had an energetic interest in helping the Shangaans. Of all the Shangaan-Tsonga people, only 68 were Adventists, with one tiny group, in an area of about 10,000 people, consisting entirely

of three women—two sisters, Selina Mabila and Lilian Maswanganyi, and their friend Emely Mabasa, who usually did the preaching.

But these three women had a dream. They wanted to build a church. When Tredoux visited, they showed her the piece of land they had obtained from Chief Mudavhula. He'd given them the choice of three sites; they had chosen a



TIME TO POSE: The three visionary women who gave birth to the dream are flanked by Martha Mawela, women's ministries coordinator for the Trans-Orange Conference and wife of the conference president (left); Faan Ebersöhn; Heather Tredoux; Pastor E. N. Mugivhela; and Ivy Petersen.



THE MOMENT: V. S. Wakaba was on hand to unveil the official plaque at the church opening.



READY FOR USE: On high ground the little white church on the hillside sends a silent message to the surrounding valley and beyond.

hillside on which one hardy msasa tree grew—they wanted to let their light shine over the entire area.

In faith they cleared the ground and put up a fence, feeling that if they did what they could, God would do the rest. When asked how three women, without funds, could build a church, they said, “We can build our houses; we can build a church.”

What would they build it with? The abundant stones from the land and thatch, “if need be,” they said. Then “we will invite all the neighbors, and we will also teach the children about God.”

One of the sisters, Selina, had learned about the Seventh-day Adventist Church in 1946 at Bethel College in the Transkei, and became an Adventist years later near Johannesburg. In 1983 circumstances took her back to her home village of Mudavhula. She had become accustomed to the warm and active church life of a large congregation and felt deprived in this rural community with no church and almost no other church members. She remained faithful, however.

Not only was the area spiritually dry; it was also physically dry. When Tredoux noted that Selina’s maize looked better than the neighbors’ in spite of the chronic drought, Selina answered simply, “It is because I pay tithe on it.”

Rather than speaking of their own needs, however, the three women told

Tredoux of their concern for the Mozambican refugees living near them. Winter was approaching, and the refugees were cold and hungry; the women shared their maize and garden vegetables, but had little to spare. Tredoux said she would see what she could do to help.

Back in Cape Town, Tredoux contacted the churches and within a month was able to gather a ton of clothing and nearly R1,000 (about US\$205) for food. She sent the money to the Ebersöhns to purchase the food—they had a truck and a trailer to transport it from their hometown, the point nearest the refugee camp, where one could buy food. Meanwhile, she herself returned the 1,250 miles (2,011 kilometers) to the Northern province with the clothing, sending word to Pastor Mugivhela to gather the refugees at

the Mudavhula church site for the clothing distribution.

The refugees were thrilled, and as Tredoux’s convoy neared the camp they could hear the refugees ululating a welcome. Some of them put on the clothing right away. The pastor had had a beautiful thought and had brought two flowering trees to plant at the church site, and the three women had dug holes for the planting. Water for the trees had been carried on willing heads from several miles away, and there was a little tree-planting ceremony. So now there were three trees on the site, representing, one might say, the three women who had chosen the spot for a church.



STANDING ROOM: On the day of its opening the church was filled, wall to wall, window to window.

But who would bring the stones for the building? Tredoux presented the need to the Mozambicans. She also told them that the heaps of stones mentioned in the Bible stood for God's promises and that Christ was the chief cornerstone. "Almost before I had finished speaking," says Tredoux, "the refugees scattered in all directions. Children vied with each other to see who could carry the heaviest stone, and some mothers, with babies on their backs, carried two stones balanced precariously on the tops of their heads. Men brought stones too."

That done, the people sat down, ready for more stories. And Tredoux took the opportunity of telling them the story of three crosses planted on a hill 2,000 years ago and of the Son of God, who hung on the middle one. "It was a wonderful, chaotic, exhausting, and thrilling day," said Tredoux.

While there, Tredoux took time to visit some of the mud-brick refugee homes. They had no building materials whatever—no wood, no plastic, no metal of any kind. Tredoux also discovered that they had to cover themselves during the cold nights as they lay on scraps of discarded carpet, with only thin pieces of cloth for covering.

It was a discovery that made her want to do more to help these three dauntless women with their dream church. So she made contact with Ivy Petersen, women's ministries director for the Southern Africa Union, who joined her in sharing the story with Rose Otis, then director of women's ministries for the General Conference. They all quickly agreed that a way had to be found to help these three special women build a church to witness in that area, and with Otis's help they applied for a Global Mission grant. The request was approved, and they finally received US\$10,000. The three women continued their outreach, using Voice of Prophecy lessons and conducting their little branch Sabbath school and church. And while the pastor taught health and gardening to the

refugees, Petersen and Tredoux kept pushing to get the church built.

Since there is no water in Mudavhula itself at that time of year, Brother Matoni, the builder, had to go about four miles (six kilometers) to get water for the operation. But by July 26, 1997 (winter in South Africa), a beautiful little white

Children vied with each other to see who could carry the heaviest stone, and some mothers, with babies on their backs, carried two stones balanced precariously on top of their heads.

church had risen on the dry, brown, stony hill. Matoni, incidentally, donated and built the toilets at his own expense. By the time the hillside turned a brilliant green with the return of the South African spring, the little church had become an integral part of the community. At its dedication, however, the ceiling was not yet up, and the church had only a cement block floor. But there was a solid Communion table, a pulpit top, a small baptistry, and 100 plastic chairs ready to be filled.

And fill them they did. People from the area crowded the seats, the vestry—every available inch of floor and platform, even the windows. Chief Mudavhula also was there—in a

wheelchair—to cut the ribbon. "I had invited the Adventists to come to our area many years ago," he said, "and I had despaired that they would ever come. I am so glad that God has spared my life that I could see this church."

V. S. Wakaba, president of the Southern Africa Union, unveiled the plaque. "Erected and donated by the Department of Women's Ministries of the SAU and GC," it read. "Dedicated to the glory of God . . . 1997-07-26."

Two days after the celebration, Pastor Mugivhela began a two-week Hope for the Nation evangelistic series in the church. In the afternoons he worked through the Voice of Prophecy studies with the people, and in the evenings he presented the gospel. The church continued to be packed inside and out for every meeting.

After one week the pastor was greatly surprised when 28 persons came to him and requested baptism. He had not yet even made an appeal for baptism! These new members joined five others who had been baptized earlier, among whom were Selina's husband, who had left his church to join his wife shortly before, and a released prisoner who had accepted the Adventist message through the Voice of Prophecy while still in prison.

The three women had a dream. The Voice of Prophecy nurtured it. Various individuals supported and protected it. Women's ministries and Global Mission gave it the final push. But it's fair to say that it was the three women who did it—they built the church. And today, from its hillside perch, it sends its light across the surrounding area. ■

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Surviving the Second Death

As a church we hold that sinners who die “the second death” will stay dead forever. Should not Christ, who experienced this death as our substitute, also stay dead forever?

It's impossible for us to understand fully what the second death entails, because the only one who went through it and came back was Jesus. Therefore, we must carefully approach this subject, beginning by examining the passages in which the phrase “second death” is used and then exploring Jesus' experience.

The “second death” in the Bible: The phrase “second death” is found four times in the book of Revelation, and nowhere else (Rev. 2:11; 20:6, 14; 21:8). But these few verses reveal several important things.

First, it is God's *instrument* in the eradication of sin, sinners, Satan, and death from the universe (Rev. 20:10, 14; 21:8). The second death is fundamentally different from natural death. Sin and death entered into the world together, and they will be extinguished from it together. The second death is the final penalty for sin, the total and eternal elimination of evil powers and sin in God's creation.

Second, the second death is a *process* that brings sinful life to an end (Rev. 20:10, 14). Sinners will be completely aware of the fact that they are going through that which will separate them from God forever. This process culminates in the inevitable and inescapable cessation of the life of unrepentant sinners. It stops its work only when nothing is left of sinners and sin.

Third, the second death is *characterized by pain*. It harms or hurts those who experience it (Rev. 2:11). This same verb is used in the New Testament to describe physical (Luke 10:19) and spiritual (Col. 3:25) harm. In Revelation it is a synonym for torment (cf. Rev. 9:4, 5; 20:10). Those who are under the full control of evil are tormented by it (cf. Matt. 8:29). Therefore, one could suggest that the second death is experienced as both physical and spiritual anguish or agony—indescribable pain.

Finally, the second death is *legally right*. This death has no power or authority over the righteous (Rev. 20:6). But it does have a claim against the wicked. It isn't an expression of divine arbitrariness, but an expression of a legal penalty or retribution (cf. Col. 3:25). It serves to reveal the justice

of God's judgments (cf. Rev. 19:1-3).

Jesus and the second death: Jesus experiencing the second death would include everything we stated above and much more.

Jesus confronted the pain of God's abandonment.

First, *He underwent excruciating physical and emotional pain*. As Jesus approached the cross He “began to be sorrowful and troubled.” He said to His disciples, “My soul is very sorrowful, even to death” (Matt. 26:37, 38, RSV). That terminology expresses a grief, sadness, and anxiety so intense that it threatened His existence. In Gethsemane the pain was almost unbearable, and Christ's body reflected His spiritual agony as His perspiration

appeared as drops of blood that fell to the ground. He would have died were it not for an angel sent from heaven who strengthened Him (Luke 22:43, 44; cf. Heb. 5:7-9).

Second, *Jesus experienced the second death because it was the right penalty for the sins of the world*. He bore the sins of the human race as its substitute (Mark 10:45). Here we reach the limits of this mystery. Christ experienced the second death by assuming responsibility for our sin and receiving its penalty (2 Cor. 5:21).

Third, *Jesus experienced the anguish of His separation from the Father in the most real form* (Matt. 27:46). He confronted the pain of God's abandonment. The anguish of His soul had a spiritual component in that He was the rejected one. This is unquestionably the second death.

Of course, Christ came back to life. He was resurrected because there was no sin in Him and the tomb could not retain Him.

For believers, Jesus' resurrection is an expression of God's love. For the wicked, going into eternal oblivion may well be an expression of that same love. The second death marks the extermination of sin and death from the universe.

Because Jesus paid the penalty for our sin, our destiny is communion with God and the Lamb throughout eternity, achieved for all who believe in Him through His death and resurrection.

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INDOMITA

BY ROY BRANSON

THE WHITE MOONSHINERS in Mississippi sent a threatening message to the young Adventist Black nurse, an educator who had just started a one-room school and had been visiting Sunday churches. They warned that if she didn't stop teaching people to quit drinking, they'd put her out of business.

Anna Knight sent back word: "When you get ready to shoot, I'll be ready."¹

It was 1898, and Adventist work in Mississippi was just beginning. In Vicksburg the *Morning Star* paddlewheeler steamboat, captained by Edson White and following instructions from his mother, Ellen, had become the center of a comprehensive ministry to freed slaves and sharecroppers. Classes, lectures, and worship services were held each week on board the *Morning Star*.² There was even a printing press on the ship on which Edson printed 75,000 copies of his book *The Coming King*, which was sold to support the new work in the South.

Not content with only religious instruction, Edson White even taught crop diversification from the decks of the *Morning Star*. He urged Black farmers who worked on big cotton plantations to achieve greater economic self-sufficiency by raising chickens and caring for bees, as well as improving soil quality by growing peanuts, strawberries, tomatoes, and cabbage.

BLE SPIRIT

*Anna Knight was a woman to
be reckoned with.*

The ministry centered on the *Morning Star* spread throughout Mississippi, and indeed, throughout the South. One of those it reached was Anna Knight,³ daughter of a slave, who had somehow taught herself to read and had come across pamphlets produced by Adventists. Painstakingly she began corresponding with the people who had sent her the pamphlets.

Eventually these Adventists invited her to join them and be baptized, which she was.⁴ They then arranged for Anna to attend school in Battle Creek, Michigan. There she graduated, first from the Industrial School, and finally in 1898 from the American Medical Missionary College as a nurse.

When Dr. John Harvey Kellogg, president of the college, discovered that Anna was responding to the call to be a missionary by saying that she wanted to go back to Mississippi, he gave her what he gave other graduates: transportation costs for her return to Mississippi, a nurse's uniform, and all the copies she needed of his book on physiology.

Anna went back home to Mississippi and started a school for all who would come in a log cabin on her uncle's farm. Within a few months she moved the school into a new building, whose construction she herself supervised. She

taught 24 students in eight grades, in addition to traveling to Sunday schools in her region. Drawing on her Bible classes at Battle Creek and the philosophy of full-gospel ministry, she taught the adults penmanship, reading, arithmetic, and cooking.

She stressed especially the need of health and temperance among them. Of this experience she later wrote: "When I put up my physiology chart and showed the people what liquor drinking would do to their heart, liver, kidneys, and other organs, they got scared and stopped buying the moonshine whisky."⁵

Hence, the kind of warning she got from the White moonshiners.

After that threatening message, Anna got herself a very fast horse and began to carry a revolver and a shotgun. An excellent markswoman and horsewoman, she one time even managed to ride her horse through a gauntlet of moonshiners, sliding down below the neck of the horse while they shot at her. Undaunted, she propped up her shotgun in the corner of the schoolhouse and continued teaching people about the evils of drinking.

"I took my books and guns each day and carried them to work," she wrote. "When my enemies saw that I was not afraid, they ceased to make us trouble."⁶

Dr. Kellogg arranged for her to attend the famous 1901 General Conference session in Battle Creek, which reorganized the Seventh-day Adventist denomination into its modern structure. Anna was a delegate—a voting delegate—reporting on the work she had been doing in Mississippi.

A challenge given for foreign mission service at that General Conference session, however, caused her much wrestling. She dearly loved what she was doing in Mississippi and had risked her life for it, but she believed she should make a commitment to go to the mission field. Without even returning home to Mississippi, she arranged for her relatives to carry on the work in her classroom and traveled directly to New York City to board a steamer for India.

Anna Knight became the first Black woman of any denomination to be sent as a missionary to India, involving herself there in what Adventists always do wherever they go: everything. "I worked in many lines," she wrote.⁷ She extracted teeth, lanced boils and abscesses, kept the account for the mission, taught Bible and English classes, and sold literature.

But this daughter of the Mississippi soil also believed in the principles of crop rotation, and started teaching the people that they ought to plow up the land.

She was told that her methods "might be all right in America," but it was "no good in India."⁸

So she got bullocks, hitched them to a good American plow, and planted rows of turnips, cauliflower, tomatoes, beets, and other vegetables, teaching villagers just how to cultivate them.

"There was a harvest of vegetables such as had never been seen at Karmatar before," she reported.⁹ From these beginnings she oversaw the development in Karmatar of a medical institution, a training school, a printing press, and a church—virtually re-creating Battle Creek.

At the time of her furlough in the U.S., Anna heard that the whiskey interests in Mississippi had shut down her school. She chose not to return to

India, but went back to that other mission field—Mississippi—and reopened the school, this time in the middle of her hometown.

In 1909, leaving her beloved school in the hands of her sister, Anna moved to Atlanta, Georgia, and started Sunday lectures on health, along with operating a night school at the YWCA that taught first-aid classes and home nursing. Her relationship with the YWCA, begun in India, so impressed the organization by her combination of the gospel and health education that they seriously considered using it as a model for a national program.

In later years Anna was asked to lead out on the conference and union levels of the Adventist Church. In 1932 she was elected associate secretary of several departments in the Southern Union. She also persisted in reaching out to change society. At her death in 1972, Anna Knight, 98, was serving as presi-

dent of the National Colored Teachers' Association.

Anna Knight was an Adventist hero of social reform at a time when relatively few others were so involved. For Adventists are truly Adventist when they throw themselves into challenging oppressive institutions, liberating people from disease and disability, and concretely demonstrating what that future luminous city of Revelation will really be like, in which all tears will be wiped away and death will be no more.

At their finest, and Anna Knight was certainly one of these, Adventists are transformers of the world—heralds of the Holy City. ■

¹ Anna Knight, *Mississippi Girl: An Autobiography* (Nashville: Southern Publishing Association, 1952), p. 84.

² Among those attending classes on the *Morning Star* were family members of Black Adventists who would go on to make sizable contributions to the Seventh-day Adventist

Church. Their descendants include F. L. Bland, second Black vice president of the General Conference; Charles Bradford, first Black president of the North American Division; and Calvin Rock, current General Conference vice president.

³ This article is abridged from an upcoming book by the author on health and medicine in the Seventh-day Adventist tradition.

⁴ Louis B. Reynolds, *We Have Tomorrow: The Story of American Seventh-day Adventists With an African Heritage* (Washington, D.C.: Review and Herald Pub. Assn., 1984), p. 113.

⁵ Knight, pp. 83, 84.

⁶ *Ibid.*, p. 87.

⁷ *Ibid.*, p. 94.

⁸ *Ibid.*, p. 95.

⁹ *Ibid.*, p. 97.

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The Way Things Are

ROSY TETZ

What will happen if you hold a ball at arm's length and drop it? It will fall down. Every time. It will never float off into the sky. It will never zoom around, bouncing off walls. When you let go, it falls.

There is a scientific law that explains this fact: gravity. The earth is so big that gravity pulls everything down to it. That's why you don't float off into space. That's why balls fall down. Let's say there are two kinds of laws. Gravity belongs to one group. All the laws in this group help explain *the way things are*. There are laws of energy and motion and electricity and light.

Scientists use these laws to help understand the world and how things work.

There is another kind of law. Remember that ball that falls when you drop it? Well, you are not supposed to drop that ball on your sister's head. You are not supposed to throw it at someone's face. You are not supposed to use a ball to hurt someone on purpose. The laws in this group help explain *the way things ought to be*. They are family rules, playground rules, fairness rules. These laws help us get along with each other.

In the Bible there are both kinds of laws. Think about the eighth commandment: "You must not steal" (Exodus 20:15, ICB). That is *the way*

things ought to be. Think how wonderful this world would be if everyone obeyed that commandment. You wouldn't have to worry about anybody stealing your stuff. You could trust people—you wouldn't have to worry that they'd trick you or charge you too much. Everyone would be honest. Everyone would be fair. Everyone would work hard and do their best.

The laws about *the way things ought to be* are wonderful laws. They help us learn the difference between right and wrong. They show us the way Jesus wants us to live. They show us how much we need Jesus' help.

There are also laws in the Bible that show *the way things are*. John 3:16 is an example of this kind of law: "For God loved the world so much that he gave his only Son. God gave his Son so that whoever believes in him may not be lost, but have eternal life" (ICB).

God loves us. That is the way things are. He sent Jesus to save us. That is the way things are.



Knowing God's Will

CALVIN B. ROCK

A couple I know recently married after asking God for certain signs in the weather. They stated that the rain that came on the day they chose for God to respond was a direct answer to their prayers, and a sign that they should wed. Could this be possible?

Yes, it's possible. However, I am among those who believe that asking God to send rain, snow, or hail, etc., as a sign for one's personal decision-making is not the surest or safest way of discerning His will.

Why? Because by asking for atmospheric or climatic conditions or changes we are petitioning heaven to tailor natural conditions of an entire geographic region for our personal good—in spite of the fact that those conditions may adversely affect thousands or millions of others around us. Such a request may, in reality, be asking God to choose between moving in our behalf and working His orderly will for many others, including those who may be praying just as earnestly for the opposite sign or weather condition.

Rather than risk being misled because God saw fit not to answer in so grand or cosmic a manner; or worse, that Satan, "the prince of the power of the air" (Eph. 2:2), heard and interfered with nature specifically to deceive, I suggest the formula recommended by Ellen White: "There are three ways in which the Lord reveals His will to us, to guide us. . . .

"God reveals His will to us in His Word, the Holy Scriptures.

"His voice is also revealed in His providential workings. . . .

"Another way in which God's voice is heard is through the appeals of His Holy Spirit, making impressions upon the heart" (*Messages to Young People*, p. 156).

This formula doesn't rule out the possibility of signs in answer to prayer, but it does eliminate what are presumptuous or even selfish demands upon God's will and power.

Some requests for signs are selfish demands upon God's power.

Adventists do not believe that certain ceremonial laws are still binding. We believe that with the crucifixion of Christ, the true Lamb of God, in A.D. 31 and the stoning of

Stephen a few years later, the labyrinth of ceremonial laws and acts that pointed to Christ's coming and distinguished ancient Israel were fulfilled and abolished (Col. 2:14-17).

On the other hand, the abolition of the ceremonial law did not invalidate all of the principles it expressed. For example, we respect the practical instruction regarding healthy living included in the ceremonial law—not because it is covenantally sacred but because it

provides commonsense, life-preserving counsel. We regard these laws as supportive of the New Testament injunctions to healthy living found in 3 John 2, 1 Corinthians 3:16, 17, and 1 Corinthians 6:19, 20.

Two of Satan's most effective measures in minimizing the influence of God's eternal law are: (a) leading some to fuse or, perhaps better stated, confuse the Ten Commandments that God wrote (Deut. 10:1-4) with the laws written by Moses (Deut. 31:24-26) and (b) convincing others that the abolition of the ceremonial law nullified all the practical suggestions it contained.

To disavow helpful elements that were enjoined in the ceremonial law because that law itself and the institution it supported have been annulled is tantamount to signing the contract for a new and better house, but rejecting or failing to incorporate whatever lessons or wisdom gained under former purchases.

Adventists do not believe that the ceremonial law is still binding. But we do believe in remembering the lessons of the past, and that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).

Why do Seventh-day Adventists preach that Moses' law is done away with, but hold that certain parts of it, like not eating unclean meat, are still necessary? If we believe that some parts are still binding, are we not inconsistent?

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



ГТАШТШЫРУВ (Unfinished Business) ИГЫШТУЫЫ

*The only constant in Russian evangelism is that
God is in control.*

BY STEPHEN CHAVEZ

OK, WE LEAVE TOMORROW," SAID THE translator.
"What?"
"Tonight is our last meeting," she explained.
"Tomorrow we go to Izhevsk."

The drama that played out over 90 minutes in a police station in the city of Chaykovskiy caught us completely by surprise. Our evangelistic team was being asked to leave the place where, just eight days before, we had come to have a series of "reaping meetings" for the purpose of establishing a Seventh-day Adventist congregation in this city of 80,000.

The meetings had reached their halfway point. The audience was enthusiastic. Health lectures and gospel slide presentations had broken down prejudice, and we had covered such topics as the Bible, the Second Coming, what happens when a person dies, and the Ten Commandments. We were just getting ready to explore some of Adventism's distinctive beliefs: the Sabbath, the Judgment, and Revelation's description of God's true church. Each evening, after the lecture, people would line up to talk to us. They asked questions about the Bible, told us heartbreaking stories about their families, related how they had tried to nurture their faith during decades of Communism. Everything seemed to be going well.

Just the night before our trip to the police station, previous to presenting my lecture, I had found a secluded spot in the building where we held our meetings—a deserted stairwell where I could collect my thoughts and ask the Holy Spirit to use us. Indeed, with "only" the responsibility of presenting lectures each evening, and without the pressures of job

and family, I had prayed that prayer a lot over the past week. And there with my eyes closed, alone in the stairwell, I felt surrounded by a divine presence. I opened my eyes, half expecting to see some kind of supernatural manifestation. I don't know when I had felt God's presence so profoundly.

My heart was full as I stood on the stage of the auditorium with our translator and preached God's Word. I felt the presence of the Holy Spirit as surely as I could see the faces of the people in the audience.

And now, less than 24 hours later, we were being asked to leave the city.

For several years the Quiet Hour radio ministry has been working with the Office of Global Mission at the General Conference and at several world divisions to establish congregations in major cities where there is no Adventist presence. Last summer the folks at the Quiet Hour called and asked if I would be willing to conduct a series of meetings in Russia.

I don't volunteer for things, but if asked, and if I think I can accomplish something without embarrassing myself, I'm willing. Soon the wheels were turning, and late last summer I began getting my visa for my trip to Russia. Joining me on this adventure was Lianne Nelson, a registered nurse from Columbia, Maryland. We were told that we were going to hold meetings in the city of Kumertau in the Bashkir region.

The Russian Duma was at that very time debating a measure, supported by the Orthodox Church, that would limit



Lianne Nelson

certain proselytizing activities by some churches in Russia. President Boris Yeltsin vetoed one such measure, but a few weeks before we left, Yeltsin signed another one into law.

We were told that the new measure would not affect us, but just a couple weeks before our departure we were informed that the Quiet Hour coordinator in Russia could not secure permission for us to hold meetings in Kumertau, so we would instead go to the city of Chaykovskiy in the Perm region, nearly 1,000 miles east of Moscow. It didn't matter to me where we went. I couldn't understand Russian any better in Chaykovskiy than I could in Kumertau.

Lianne Nelson had been a student missionary in Siberia several years before, and she knew a little about the Russian language and culture. Her outgoing, flexible manner made her an ideal traveling companion.

In Moscow we joined up with Oksana Samoylova, 23, a secretary in the Office of Global Mission for the Euro-Asia Division. Oksana was our translator, having become an Adventist just the year before.



Oksana is, in many ways, typical of the Adventists we met in Russia. She is young, pleasant, and dedicated to serving God in a country in which religious activity has been repressed for decades. Christians had to practice their religious convictions privately. Since Communism was the state-sanctioned philosophy, many of today's Christians come from "mixed" backgrounds.

In Oksana's case her mother is an Orthodox Christian, but Oksana's grandfather is a prominent member of the Communist Party in the city where Oksana grew up. She never went to church during her formative years; it seemed to her that only old, uneducated people attended services during the years of Communism. But when she reached 12 or 13 years of age Oksana began searching for some kind of inner security. She imagined herself getting married (she even knew the name of her husband, how many children they'd have, and their names). "I knew no God," she explains. "Planning my future gave me security."

Following her grandfather's example, Oksana became politically active at her school. Leaving home to attend the university, she studied English, pursuing her ultimate goal: to become a foreign journalist. But away from her family, and facing questions about her own mortality, she became depressed. From her mother she knew about God, but at the university she had doubts: "I wanted to know God, but how could I find Him? And if I found Him, would it last?" she wondered.

In despair, Oksana turned to her

aunt, also a Christian. Her aunt gave her a copy of the New Testament, and in an attempt to give her assurance, she urged Oksana to be baptized, "just to be on the safe side."

Oksana was baptized in the Russian Orthodox Church at the age of 18, but peace of mind still eluded her. She attended different Orthodox churches, but still she had questions. When she approached the priests for answers, they seemed preoccupied, offering vague responses. She attended church less and less frequently.

The summer she graduated from the university, Bill Tucker, from the Quiet Hour, came to Oksana's city with an evangelistic team.

Oksana's mother attended every meeting, and invited Oksana to attend also—if only to listen to someone speaking English. "I was tired of searching," she says. But she attended five nights of the series, and began to receive literature about the Bible. "A light was still burning inside of me," she remembers, and she began attending the local Adventist church.

When the pastor asked if she was ready to be baptized, she at first said no.

But in October 1996 Oksana could resist the Holy Spirit no longer. Her baptism immediately produced inner peace and stability. "I found answers to all my questions—the Sabbath, and everything. The Bible became consistent—both the Old and New Testaments. I lost my despair and confusion."

A few months later Valery Ivanov, the translator for the Quiet Hour meetings and the Global Mission coordinator for the Euro-Asia Division, asked Oksana to move to Moscow as his secretary. And that's how she became a part of our mission to Chaykovskiy.



Nikolai Kondratov

Oksana Samoylova

Nikolai Kondratov is the Quiet Hour coordinator for the Ural Conference. Enthusiastic and friendly, Nikolai is the model of can-do optimism. Conversations in Russian between Nikolai and his associates are punctuated with "Americanisms" that tell you that he knows what to do next: "Let's go!" and "No problem!" being the ones used most often.

Nikolai's story reflects the fact that with the outstanding growth of the Adventist Church in Russia during the past decade, Russian Adventists are almost always first-generation believers. Nikolai is another product of a "mixed" marriage: his father was a Communist, his mother a Christian. When Nikolai was 6 years old, his mother was imprisoned for her Christian beliefs. When she died as a result of that imprisonment, Nikolai's father sought comfort in alcohol and became an alcoholic. Barely into his teens, Nikolai found himself living on his own, making his way as best he could.

Drugs, alcohol, and gangs were part of his life during his teen years. But when Nikolai saw the lives of some of his young friends being destroyed, he began looking for alternatives to this destructive lifestyle. Acquaintances put him in touch with some Christians, and eventually that pathway led him to become an Adventist pastor.

Since becoming the Quiet Hour coordinator nearly two years

ago, Nikolai has been instrumental in taking the Adventist message to more than seven cities in which there were no Adventists before. "I'm an evangelist by nature," he says. The campaigns he coordinates typically run for three, seven, 15, or 30 days.

Assisting Nikolai in his work are two young Adventists who share his commitment to public evangelism: Andrei Prokopiev, 23; and Albert (Alec) Shayakhmitov, 25. Both became Adventists after their search for spiritual significance took them on a variety of detours.

Andrei was baptized by Nikolai about six years ago. He says of his days before he accepted Christ, "I was an 'orthodox' drug addict." Although irreligious himself, Andrei collected religious icons. One day he met a literature evangelist who invited him to church. "My parents didn't believe in God, so I went to argue with him," he recalls. But under the influence of the Holy Spirit, Andrei instead was captivated by the gospel.

Trained as a practical nurse, he teamed up with Nikolai to present classes on how to quit smoking. At our meetings in Chaykovskiy, he conducted a Five-Day Plan to Stop Smoking after each meeting during the first week. "I'm the happiest man," he beamed. "Each of the 15 nonsmokers thanked me for helping them to quit smoking, and asked me how to live in the future."

Alec comes from a Muslim background. His search for God led him to examine different philosophies and religions for a period of two years—including magic, Eastern religions, and

satanism. "I didn't understand what I was looking for," he says. "But when I saw a satanist become a

Christian, I became interested in finding out who Christ is."

When Americans came to Alec's city to hold evangelistic meetings, he attended with his friends (one of whom was an atheist). During the course of the meetings Alec, who is a gifted musician and songwriter, asked the evangelist if he could sing a song during one of the meetings. Given permission, Alec performed a Christian song in public for the first time. One of the members of the evangelistic team told Alec: "You'll be profitable for God's kingdom." Alec has written several songs since then, and he travels with Nikolai and Andrei, providing the music for each series of meetings they attend.

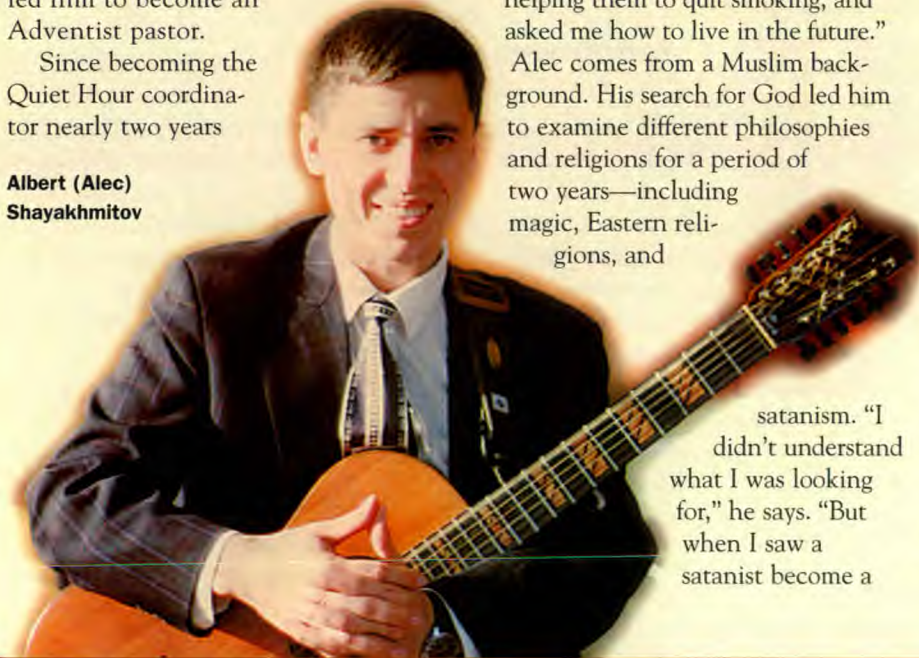
Other members of the team in Chaykovskiy included a Global Mission pioneer, Vladimir Roganov, 23, and his wife, Helen. They were in the city for about three months before we

arrived, handing out literature and developing Bible studies. Other young Adventists in their teens, 20s, and 30s (most of whom had been baptized by Nikolai) rounded out our evangelistic team. They included teachers, students, a taxi driver, a bootmaker, and a construction worker. They dedicate a few weeks of their time in exchange for food, lodging, and transportation expenses. The strength of the work in Chaykovskiy—as in all of Russia—is tied to the dedication of the Adventists there. Financial support is minimal.



Andrei Prokopiev

Albert (Alec) Shayakhmitov



Most of the funds for evangelism necessarily comes from North America, Australia, or Western Europe. The members are unbelievably frugal.

After our fifth meeting we were invited to make a presentation to the clients who were staying at the sanitarium in Chaykovskiy where several of us lived. In a small auditorium, with fewer than 20 people in attendance, Nikolai asked me a few general questions about the Adventist Church. Then after Alec sang a few songs, Nikolai spoke briefly about the benefits of being a Christian.

Throughout the presentation those in the audience sat quietly listening. At the conclusion Nikolai asked if anyone had any questions. Several people spoke—not just to raise questions, but to voice objections.

Since the fall of Communism, the Russian people have *not* been living “happily ever after.” Capitalism—as practiced in most parts of the former Soviet Union—has been a dismal failure, leaving the average Russians much worse off financially than they were under Communism.

Christianity has also been targeted by some who remember the “good old days”—particularly atheists and Communists. So when Nikolai opened the floor for questions, the dialogue that ensued was heated and prolonged.

I don’t know if it was coincidence or not, but the very next day a police officer showed up at the Palace of Culture (just prior to our evening meeting), asking why we Americans had not registered our visas in Chaykovskiy, and ordering us to appear in his office the next morning.

The next day Nikolai, Oksana, Lianne, Andrei, and I piled into Nikolai’s 22-year-old Russian sedan and made the short trip to the police station. We explained our situation (how we had been told at the last minute that our meetings would be held in a different city), and paid a small fine for being delinquent (about US\$4).

That night (the night I felt God’s presence in the stairwell) we held our meeting without incident. The next morning Nikolai, Alec, and Andrei went to a local high school to talk to the students about quitting smoking (which is very popular in Russia—especially among young people).

When Nikolai returned he found a message that we were to return to the police station that afternoon. We were interviewed by the same officer we spoke to the day before. Later a woman came into the room and asked us some questions. And still later another woman (a member of the security police) joined the conversation.

It turned out that more than the discrepancies in our visas, their concerns ostensibly revolved around the fact that for a couple nights Andrei and Lianne took blood samples by way of pinpricks to test cholesterol and blood sugar levels. This was done without the approval of the local health authorities, and this proved to be the crucial issue. On that basis we were asked to leave the city.

When we went to that evening’s meeting at the Palace of Culture, the doors to the auditorium were locked. Nikolai had to find the building supervisor and persuade him to let us in. As the meeting began Nikolai announced that the evening’s meeting would be the last, pending negotiations with the authorities.

Our final day in Chaykovskiy was a Sabbath. Nearly 20 of us assembled in a small auditorium in the sanitarium for a Sabbath school and worship service. Four of those present were nonmembers who had been attending the meetings. One of them, an older woman, had wept tears of joy when we first arrived. “I’ve been waiting 20 years for someone to come to this city and teach the truth of the Bible,” she said. She wanted to be the first to be baptized. Now that we were preparing to leave, she sobbed as if her heart was breaking.

Nikolai, Andrei, Alec, Oksana, Lianne, and I left Chaykovskiy that night.

But the evangelistic team—minus me, Lianne, and Oksana—continued holding meetings there starting the following Monday evening, with Nikolai doing the preaching. By the end of the series a dozen people were bap-



Vladimir and Helen Roganov

tized, including the woman who cried upon our arrival. About 25 more are studying the Bible with Vladimir and Helen, the Global Mission Pioneers.

I came home feeling slightly unfulfilled. I’m not the type of person to leave without “going the distance.” I can’t begin to explain why events turned out the way they did—especially after they seemed to be going so well. Perhaps, as some have observed, our stay was cut short to keep the new believers from becoming too emotionally attached to foreign members of the evangelistic team, as sometimes happens.

“If we weren’t doing some good,” remarked Nikolai, “the devil wouldn’t have tried so hard to shut things down.” ■

Stephen Chavez is an assistant editor of the Adventist Review.



Karachi Adventist Hospital Celebrates Fiftieth Anniversary

BY GAIL SCHATZSCHNEIDER, PUBLIC RELATIONS OFFICER, KARACHI ADVENTIST HOSPITAL

Karachi Adventist Hospital (KAH) marked 50 years of continuous medical service in Pakistan with the celebration of its golden anniversary and groundbreaking ceremony for the new patient wing. The historic event was reported by Pakistan National Television and the city newspapers.

To kick off the celebration, KAH administrator, Don Schatzschneider, spoke briefly on the hospital's history, noting that the Adventist medical work in Pakistan began as a medical camp in 1947, the year that Pakistan separated from India and became independent. In a sense, KAH shares its golden anniversary with the country.

In 1947 the city of Karachi was populated with only a few thousand people, and the Adventist clinic was on the edge of the city. The community asked the church to build a hospital, which was completed in 1951 with the help of community donations.

The hospital opened with 72 beds and was Pakistan's first private hospital. Ten years later KAH started a School of Nursing, which has graduated 555 nurses who have served all over the world.

In 1963 KAH sponsored the first open-heart surgery in Pakistan when the Loma Linda University medical team repaired the hearts of 45 patients. One small female patient even returned to specialize in anesthesiology at KAH years later.

Today the city of Karachi has 10 million people, yet KAH is still well known affectionately as the "Seven Day" hospital. Though the present facility has doubled to 149 beds, it is still not enough to keep up with patient demands. An aver-



VIPS: Special guests for the ceremony included (left to right) Garth Anthony, Pakistan Union president; Jim Huzzey, Trans-European Division field secretary; and Frank Teeuwen, director of ADRA/Netherlands.

age of eight patients are turned away every day, which underscores the need for the new patient wing.

It's common for people to say, "All my children were born in this hospital." Often three generations of one family have come for medical services over the past 50 years.

The ceremony opened with the Pakistan national anthem sung by student nurses dressed in colorful provincial costumes. During the ceremony the honored guests broke ground for the new patient wing, which will add 54 beds with semiprivate, private, and VIP

rooms on the first two floors.

Honored guests included: Bert W. Schortinghuis, consul general of the Netherlands in Karachi; Jim Huzzey, Trans-European Division field secretary; Garth Anthony, Pakistan Union president and chair of the KAH board; and Frank Teeuwen, director of ADRA/Netherlands. Teeuwen was responsible for getting funds for the new patient wing and needed medical equipment. The equipment was supplied with Dutch donations, which were channeled through ADRA.

The ceremony closed with a vegetarian banquet for 1,000 guests, including businesspersons and hospital employees. A special cake wrapped in golden trimmings was baked for the guests by Joe Sales, who was born in the maternity wing of the medical camp in 1949.

On one of Teeuwen's trips from Pakistan, a Pakistani flight attendant asked him where he had traveled. He told her that he had visited a hospital. She said, "I was born at Karachi Adventist Hospital."

He replied, "Perhaps that is why you are so beautiful; you received lots of good care."

A Potter's Vision Becomes Reality

BY ROY RICHARDSON, DIRECTOR OF ADRA/THAILAND

The Niyom-mai village in northeastern Thailand (known as Isaan) looks no different than hundreds of other villages throughout the country.

But in this village 10 industrious,

hardworking women heard about the Adventist Development and Relief Agency's small enterprise development loan program funded by ADRA/Australia. They investigated the possibility of obtaining a loan to assist in

their business endeavors, which has helped them become more financially independent.

My attention was drawn to these women because of what they do. They are all potters! Each of them has their own small home pottery business, specializing in charcoal-burning cooking stoves.

Their houses are easily identified by a huge mound of dark colored dirt in the yard, a mechanical mixer that can be connected to a small rice plow tractor, and a haystack of rice straw. Drying out on the concrete floor under each house are rows of dark-brown molded clay stoves.

Each woman makes more than 30 stoves a day, on top of their family responsibilities and farm chores. They usually make the ovens in their spare time, early in the morning, in the middle of the day when it is too hot to work in the fields, or fitting in the tasks around their home responsibilities.

While visiting them, one woman, Rabeab Jusipitak, demonstrated her technique and formed a stove for me in six minutes. She used a mold for the inner shape and packed soft clay on the outside to an even thickness and rounded and smoothed it with a paddle and her hands.

Satisfied with the outside shape, she turned it over and placed it on the concrete and removed the mold. As the clay dried, she finished shaping the top. The stoves would then sit and air-dry for a few days before being "fired." The firing is done in batches of 60, and unlike normal oven firing, straw is placed over the stoves and set on fire until the clay is cooked. Each stove lasts for about one year.

Rabeab told me that selling her stoves is simple. A merchant comes regularly and buys all of the stoves she makes and sells them to people all over Isaan. She said she is happy to be the

manufacturer, and leaves the worries of marketing to the merchant. Rabeab also said each woman could make a profit of about \$1 for each stove, and were happy about this.

So why did the women need a loan from ADRA? They had to mix the dirt, clay, and additives by hand. That was time-consuming and hard work, so they wanted to buy their own mixing machines. Each potter requested a loan of 6,000 baht (about US\$180), which was eventually approved by the project loan committee.

"This project helps us stay at home with our families, instead of having to find work elsewhere," Rabeab said. "In the dry season, with no water to grow crops, there is little to do on the farm, so we are able to provide for our families through the stoves that we sell. Being able to buy the mixers makes our work easier, and we are grateful to ADRA for giving us the loans."

N E W S B R E A K

Adventist Delegation Surveys Christianity in China

A 10-member delegation of Seventh-day Adventist leaders recently concluded a tour of mainland China to assess the church's work in that country.

The team from the Northern Asia-Pacific Division (NAPD), based in Seoul, Korea, toured Eastern and Northeastern China, including Beijing, Shenyang, Haicheng in the Liaoning Province, Xi'an in the Shaanxi Province, Nanjing, and Shanghai.

"The major purpose of this visit was for Adventist leaders to meet with government officials and church leaders of China, to learn more about Christianity in China, and to assess the needs of our work there while acquainting them with the people and culture of the country," says Tadaomi Shinmyo, division communication director.

The team visited six Adventist churches that are permitted to hold services on Sabbath, while other Protestant groups of the Three-Self Movement meet on Sundays. The Three-Self Movement is the government-sponsored organization to which all Christians are assigned.

"Since the restoration of religious freedom in China at the end of the cultural revolution, the church has experienced phenomenal growth," says Shinmyo. "Today there are an estimated 10 million Protestant Christians

in China, in comparison to 700,000 members in the 1950s. There are 12,000 churches open for public worship, with an additional 25,000 meeting points all over China. Adventists number more than 230,000 members meeting in 600 churches."

The training of young pastors is a major need in China, reports P. D. Chun, NAPD president. Protestant Christians in China have set up 17 theological seminaries, including the East China Theological Seminary, which was visited by the team. Nine Adventist students attend this seminary, which has a total of 100 students.

"It was a very profitable trip for our church leaders so that they can lay plans to provide help for Christian churches in China," concludes Chun. "China presents an enormous challenge to the Adventist Church worldwide.—*Adventist News Network*."

Korean Church Grows Despite Economic Crisis

Though Korea's economy is severely impacting the nation, the Adventist Church still anticipates growth, according to church officials.

"To date we have reports of 6,500 baptisms, bringing the Adventist membership in Korea to 145,000, or one in 310 of the total population, worshipping in 670 churches," said B. S. Um, Korean Union secretary.

A Major Mis-gnomer

BY GARY KRAUSE, GLOBAL MISSION COMMUNICATION DIRECTOR

Speaking on TV recently, the Netherlands' deputy director-general for the environment, Kees Zoetman, revealed that he believed in elves and gnomes. A few days later a Dutch newspaper asked about the reactions he had received. "Overwhelmingly positive," Zoetman said. "People were surprised and a little amazed. But I've been trying to tell people it's not just about gnomes—it's about nature spirits; it's about the world of the unseen."

Zoetman went on to explain how we can feel many unseen beings around us. "I can feel their warmth in my heart. You can connect with them and feel their energy. Basically, you can communicate."

If he's worried about something at work, Zoetman turns to the elves and gnomes and other "nature spirits" for answers. "Gnomes are a few decimeters tall," he said. "Elves are very small, a few centimeters." Understanding these nature spirits, says Zoetman, helps him respect and appreciate nature.

NEWS COMMENTARY

Kees Zoetman is yet another example of people who need something supernatural—something more than just the material world. Even in hardened secular climates such as the Netherlands, belief breaks out—even belief in elves and gnomes. Secular society may throw cold water on our desperate need for God, but it doesn't extinguish it.

Is Zoetman smoking too much of the Netherlands' famed legal marijuana? Maybe. Is he crazy? Perhaps. No more crazy, however, than those who contribute to the estimated \$1 billion per year earned by late-night-TV psychic hot lines in North America. No more crazy than the millions who religiously consult their horoscopes each day, or pray to angels, or search for true spirituality only within themselves.

Despite rumors to the contrary, people are still hungry for spiritual meaning. Elves, gnomes, and horoscopes will starve them. Only the Bread of Life will satisfy them.

NEWS BREAK

K. D. Kim, union treasurer, reports that tithe income for 1997 increased by 18 percent over 1996. These dramatic advances occurred despite the Korean won's severe loss of value against foreign currencies. This has meant significant price increases on imported goods as well as layoffs and pay cuts by both private and state employers.

The economic situation, however, is hitting the church's employment program. No salary increases are planned for 1998, and no increases in office personnel. Pastoral staff will be increased only slightly in spite of the significant membership growth. Foreign nationals who receive their wages in local currency will be particularly hard hit, since salaries have dropped by almost half in relation to major world currencies.

However, Adventist leaders remain positive and have a "good and courageous spirit" for the future. This attitude is clearly demonstrated by S. W. Han, union president, who declared his strong wish to establish a medical school at the Adventist-owned Korean Sahmyook University.—*Adventist News Network*.

La Red Evangelism Update

Initial results from the La Red Hispanic satellite evangelistic series show numerous baptisms, says Manuel Vasquez, a vice president of the North American

Division. The series, conducted by Alejandro Bullon in Brazil, was uplinked to every Spanish-speaking country in the world.

At presstime five conferences in North America report a total of 1,300 baptisms. The *Review* will run a feature story on this meeting in an upcoming issue.

ADRA-Cambodia Opens New Hospital Ward

Some 500 government officials, students, community members, and hospital staff celebrated the opening of the Adventist Development and Relief Agency's new ward at Santuk Hospital in Kompong Thom Province, Cambodia, on December 10.

The ward will be the center of health-care activities for the surrounding population of 58,000. Funded with major grants from the New Zealand government and the Japanese embassy, the facility provides space for 20 hospital beds, says Beth Schaefer, ADRA news and information officer.

Indian Leader Affirms Adventist Church

Ron Watts, Southern Asia Division president, recently dialogued with the finance minister, Nanjil Manoharan, of the Tamil Nadu provincial government.



Test Your Global Mission IQ

1. Peter Roennfeldt, Global Mission coordinator of the Trans-European Division, describes it as “a brilliant, nonthreatening approach.” A member of the Leamington Spa Mission (church) is a recognized authority in classical drama. And stage productions can reach unchurched people through expressions of their national culture. The church invites the community to attend such productions and uses intermissions to build friendships with the attendees. In what Western European country is Royal Leamington Spa?

- A. Luxembourg C. Denmark
B. Belgium D. England

2. After several decades the government of an Asian country again recognized the Seventh-day Adventist Church in July 1997. A small group had been meeting, but authorities questioned their right to share their faith. It took weeks of negotiation between officials and a semi-

nary student. This student, Munk-Jargal (sponsored by Global Mission at the Theological Seminary at Andrews University), writes: “Because the Bible is still not available fully in [our] language, there is a great need for . . . Global Mission pioneers to go and reach the local people one by one.” This country, “deep frozen almost the whole year around,” lies south of Siberia. Its capital is Ulan Bator. What country is it?

- A. Afghanistan C. Mongolia
B. Kazakhstan D. Tibet

Answers:

1. D. England, where more than half of the indigenous British are nonpracticing Christians or are non-Christians.

2. C. Mongolia. In a population of 2.5 million, Christians number only 0.2 percent. Most are Shamanists (who believe in an unseen world of demons, gods, and ancestral spirits) and atheists. Atheism is considered a religious belief system.

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

NEWS BREAK



NEW FRIENDSHIP: Ron Watts (right) and Nanjil Manoharan.

In the 45-minute dialogue, Watts apprised Manoharan of the current work of the Adventist Church in south India, which originated in 1904, and also talked about future plans for the church.

Manoharan praised the church for the significant

contribution the church is making to the welfare of India's citizens, says John Wycliffe, General Conference worker, who arranged the meeting.

News Notes

✓ **Pacific Adventist University**, in Papua New Guinea, recently witnessed its largest-ever graduating class—63 students. It was the fourteenth graduation for the institution (previously known as Pacific Adventist College), but the first as a university, reports the South Pacific Division Record.

✓ **Employees of Portland Adventist Medical Center** in Oregon recently raised \$209,000 during their annual employee campaign. With the theme “Heroes of Giving,” volunteers recruited fellow employees to promote the campaign within their department, says John Korb, hospital development director.




Kathleen Beagles

Proceeds of the campaign will be used for various hospital programs and the United Way.

✓ **Kathleen Beagles**, a vice principal and former English teacher at Highland View Academy in Hagerstown, Maryland, was recently appointed editor of *PowerPoints*, the junior-teen Sabbath school quarterly. Beagles replaces Andrea Kristensen.

What's Upcoming?

Feb.	14-21	Christian Home and Marriage Week
Feb.	21	Youth Temperance Day
Feb.	21	<i>Listen, Vibrant Life</i> , and <i>Winner</i> magazine promotion
Mar.	7	Women's Day of Prayer
Mar.	14	Tract Evangelism



The Spirit of Aloha

*Really knowing others,
really knowing God*

BY DAVID A. PENDLETON

"Whoever does not love does not know God, because God is love" (1 John 4:8, NIV).

I WORKED BRIEFLY AS A YOUTH pastor. More specifically, I was a summer intern at a southern California church before earning an M.A. in theology. Today I still work with young people, but I pay the bills by practicing law and serving in our state legislature. Consequently, instead of taking young people on camping trips and picnics, I am appearing before judges and voting on legislative bills.

The life I lead today seems far removed from the life I used to lead. Yet today I still use those important lessons I learned so long ago.

I remember the senior pastor being dismayed that after a week I still did not know the names of all of my youth. I knew doctrine and theology, I knew about church finance and governance, but I could not quite tell Jim and Jon apart or point out who Sally or Jane was.

There were so many young people, and I was just beginning to know them. How could I be expected to have learned all of their names?

His response minced no words: "If you love them, and you care about them and are truly interested in them, how can you not know their names?"

A name is not just a useful tool for identifying someone. It is intimately connected with one's true self, one's being.

I remember spending some time with my daughter one Sunday afternoon. She enjoys playing with her Barbie dolls and all of the accessories that come with those dolls. She wanted me to play too, and so I, being a macho father, asked to play with the male doll. We had a great time. We pretended that they were boating and driving and running and climbing. We pretended that they were "boyfriend and girlfriend" engaged in polite conversation (this is in stark contrast with the global wars my son reenacts with his GI Joe figures).

A few more minutes passed, then my daughter abruptly stopped and asked, "Daddy, do you love playing dolls with me?"

"Yes, I do," I answered.

To which she responded, "But you don't even know the name of your doll, do you?" And she looked at me as though I were trying to pull a fast one on her, as though I was saying something I really did not mean. "How can you say you love playing dolls with me if you don't even know that your doll's name is Ken?"

My 3-year-old daughter had deduced that I did not know that Ken was Ken. My own little daughter apparently understood the importance of a name.

As a legislator, I meet a great many people. I meet new people each day and so, on occasion, I will recognize a face but will be unable to recall the name. This is not only embarrassing for me; it is disappointing for the per-

son who previously met me and now wants to continue the conversation.

It is as though he or she is not important enough to be remembered. But a name is important. Knowing a name is a prerequisite to a relationship.

God's Word reminds us that God is love, and that if you do not love, you



must then not know God. The Old Testament prophets called us to love. Jesus taught us to love. And in more recent times Ellen White spoke often of love being at the heart of Christianity. In fact, her most enduring five-volume work (sometimes called the Conflict of the Ages Series)* begins and ends with these three words: "God is love."

Perhaps you know doctrine and theology, but unless you love, you genuinely do not know God. It might be said that you know about God, but it cannot be said that you truly know God.

Perhaps you can go through the motions, you can manipulate Ken and have Ken interact with Barbie, but you will only be fooling yourself. You will only be playacting. And eventually, even a little child will see that something is not quite right.

In the state of Hawaii we have the privilege of knowing the beautiful word "aloha." This word is a greeting. But it is much more than that. As Hawaii's laws proclaim: "It was the working philosophy of native Hawaiians and was presented as a gift to the people of Hawaii. 'Aloha' is more than a word of greeting or farewell or a salutation. 'Aloha' means mutual regard and affection and extends warmth in caring with no obligation in return. 'Aloha' is the essence of relationships in which each person is important to every other person for collective existence" (*Hawaii Revised Statutes*, section 5-7.5).

One who truly loves will manifest the spirit of aloha, and only one who manifests the spirit of aloha can truly claim to know God. Today, let us demonstrate our knowledge of God not through learned disputations or displays of sophisticated theology, but through love—a love that passeth understanding (goes beyond comprehension). Let us determine to love in word and in deed. In this way others will know that we know God. For God's name will then be not only on our lips but in our actions. ■

** Patriarchs and Prophets, Prophets and Kings, The Desire of Ages, The Acts of the Apostles, and The Great Controversy.*

Rep. David A. Pendleton attends Manoa Valley Seventh-day Adventist Church with his family. He practices law in Hawaii, where he also serves in the state's House of Representatives.





FAMILY

*A simple concept, but one with enormous power
to link us in a common, powerful bond*

BY GERALD WINSLOW

The following article is a condensation of a devotional first presented at a General Conference morning worship. We have preserved some of the elements of oral delivery.—Editors.

But to all who received him, who believed in [Jesus'] name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God" (John 1:12, 13).

THE BADGE THAT PERMITS ME INTO THE General Conference building says I'm number 458. When I saw that, I wanted to tell you that I am also a husband. I have two daughters and a pet Sheltie named Sydney. But the other thing I wanted to tell you this morning is that I'm your brother, that since we're all children of God we must be siblings. God has given us power to become just that.

In Matthew 12 Jesus says: "Who is my mother, and who are my brothers?" And pointing to his disciples, he said, 'Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother'" (verses 48-50).

The language of the New Testament is the language of family. It says that God has created a family of grace. It calls us to a powerful metaphor. That metaphor, however, is not just a decoration of language. Rather, it's meant to signal how we should plan to be.

I'm fascinated by figurative speech, and any one of you who speaks two languages knows how curious language can be. I have many German relatives. Imagine them hearing a sentence like this: "In the presence of dogs, most cats are chicken." All those of you who have English as a second language may be equally puzzled by it. Because if you looked up all those words in the dictionary, the sentence wouldn't make sense, would it? And yet, if you were familiar with the idioms of English, you'd make some sense of it, wouldn't you?

Metaphors are powerfully memorable, some of them much more interesting and telltale than the one that I just used. We say, for example, that the patient in room 213 is a vegetable. I remember the first time I heard that expression. I was just a kid, and it was a horrible thought. What sort of vegetable? Broccoli? Cauliflower? What would you do with such a person? Metaphors are powerful in ways that we very often don't even recognize, because they signal how we intend to be in the world. All words are powerful tools, and these figures of speech are especially so. Even when we don't understand them.

An illustration of that came to mind recently when I was in Salzburg, Austria—we lived there years ago, when my now-28-year-old was just 5. When she first went down to the park to play, there was a misunderstanding because she talked funny—she spoke English. The other children didn't. They couldn't get along together. After a couple weeks and some tears on her part, I noticed her on the merry-go-round. And she was saying to the other children "*Schneller, bitte!*" ("Faster, please!")

That afternoon while walking hand-in-hand with her down by the Salzach River, I said to her, "I see you've learned some German?"

"Oh, no," she said. "I haven't."

"But I heard you say '*Schneller, bitte!*' to the children on the merry-go-round. What does that mean?"

She looked at me as only a 5-year-old could do and said, "I don't know,

Daddy. But it makes the merry-go-round go faster."

Most of us use words all of the time that affect things—and people. They make the merry-go-round of life go round and we may not even know how they work, nor understand their abstract meaning. I want to suggest that the language of family—that we are brothers and sisters with each other and children of God—is potent language, whether or not we understand all of its implications. It signals how we plan to be with each other.

I think my favorite text in Scripture in that regard is one in Romans 8: "So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh. . . . For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, 'Abba! Father!'" (verses 12-15). "Brothers and sisters"—that's what we are. And we're called to say of each other that we are family.

I was reminded how important that was when I crossed the border into East Germany, then a Communist dictatorship. I was going over to visit my relatives and some of my brothers and sisters living there. And we were to cross at a little place called *Marienborn*. *Marienborn*—born of Maria, just a little vestigial effect of a formerly religious past. There at the border we were subjected to all those intimidations that people became used to. The officials took our papers away. They made me take my glasses off while they looked at my picture and at me. They slid big mirrors under the car to make sure we weren't smuggling anything.

I remembered, just as I got to the border, that I'd brought a tape of Winnie the Pooh, and that tapes were forbidden. And I didn't know where exactly it was in the trunk and I didn't think I could find it. And I hoped they didn't, because I had images of myself spending 20 years in a German prison for Winnie, and it wouldn't have been worth it.

Well, finally we came to the last station—all this took about an hour

and a half—and all the papers were signed off. There was just one last (young) guard left to clear. He looked over our documents and saw where we were headed: *Friedensau*—the little Adventist school and village. "*Friedensau!*" he said. He looked at me and looked at the paper again, and he said, "*Dort sagt man 'Bruder'*"—"There they say 'brother.'"

I didn't know what to say. I didn't know if it was a test, some sort of trick. So I was a little coy. I said, in the best German I could muster: "Do they? I didn't know that. I've never been there before." All of which was true. "Yes," he said, "they say 'brother.' They say 'sister.' They say it in the street, in the post office, in the store." Then he got a big smile on his face and he said, "I find it very beautiful. Have a nice trip."

I told that story later in *Friedensau*, and we all wondered together how he knew that. Did he know a student from there? Had he passed through there at one time in his life? Maybe he was the student? I don't know. But he was right. In that beautiful German expression—which isn't quite as beautiful in English—"Geschwister," we can say brothers and sisters all in one word. "Siblings" is not quite as pleasant. The point of it is, we were created family.

Marienborn—Jesus was born of Mary to cross over a very large boundary and in doing so made every border crossing possible. The border crossings that take us out of racism, out of nationalism, out of religious bigotry, even out of that last and most sophisticated bigotry—humanism. For all of them are similar, in that they care mostly about people who are like them. Jesus has called us across all those boundaries to realize that with God at the center of our lives, we are prepared to relate to every realm of being in ways appropriate to that God—who is at the center of all and who owns and cares for all. Yes, we're called to be children of God and brothers and sisters.

I know that it is not the way the world works. A few months ago I visited Dachau. There I stood again, as I have in the past, in the gas chambers. I saw

the ovens. I realized that medical experimentation was done there. People were frozen to death and dissected. They were asphyxiated. All in the name of medical science and in the name of the Third Reich. That's the way the world works much of the time. Some people were ruled out. They didn't count.

That's how the world works, isn't it? And that's how it works in our hearts, too, unless a miracle of God occurs. It really requires a miracle of God to cross borders and experience family. Nothing else will do. We received that Spirit, and by that Spirit we are created family—we are sons and daughters. We can say "Abba, Father." It is the spirit, Paul says, of adoption.

It's the Spirit I saw at the Spokane Airport some years ago while waiting to change planes—Spokane is one of those airline hubs out in the U.S. Northwest. It was late at night, foggy, and the planes weren't moving. I found myself in a little cafeteria room reading some students' papers. And as I was sitting there a young couple came into the room, carrying a big black bag. It was a round room with smooth walls, and I was sitting immediately across from them. Perhaps you have noticed this about round rooms with smooth walls: they are like stereo. Whatever people say across the room, you hear it as if you had earphones on. So I couldn't help tuning in to their conversation.

It was an interesting conversation, and I thought they looked a little overdressed for a Wednesday night. He said,

"Did you bring the bottle?" Later she said, "I wonder if he'll have hair." And I realized that what I was about to see was the birth of a baby. Not a biological birth, but the social birth of a baby into a family. It was a young couple about to adopt a baby. The more they talked, the more obvious it became. And sure

*He looked at me
and looked at the
paper again, and he
said, "Dort
sagt man 'Bruder'"
—"There they
say 'brother.'"*

enough, after the fog lifted, a matronly looking woman with a little bundle came in and introduced this young couple to their son. As the new mom opened the blanket, it was as if it were the most precious and delicate package. As if it would break. She looked into his face for the first time and said, "Oh, he's just beautiful!"

Now, I have to tell you this about me. I've always thought that little babies were a bit funny looking. In all of history I can think of only two

exceptions. All other babies have little bumps on their noses and little wrinkles in the wrong places, and so on. That's what I've always thought. But that night the spirit of adoption was present. On their way out of the room I was still sitting there—since my flight hadn't yet been called. The mother was walking past me, and in an outburst of motherly pride she said, "Have you seen our new baby?" I stood up and looked into that little face. I didn't see the baby as I usually see babies. Instead, I saw him through that mother's eyes, and through that new dad's eyes, and with the kind of eyes through which God sees you and me today. And I said, "He's just beautiful!"

Lord, I thank You for creating family here. We know it's not easy. Even within our own family sometimes there are distrust and rumor. But we pray that You will overcome such boundaries again by the miracle of Jesus Christ. And by the spirit of adoption that makes us Your children and makes us brothers and sisters today. We pray in Jesus' name, amen. ■

* All Scripture references in this article are from the New Revised Standard Version.

Gerald Winslow is dean of the Faculty of Religion at Loma Linda University, Loma Linda, California.



Avenues of Service

Until I became a member, I didn't realize that Adventists are so deeply involved in the labor movement. I often hear people talking about the "union." How much influence do unions have in the church?

In Adventist terminology the word "union" refers to a level in the church's organizational structure.

The Seventh-day Adventist Church has a representative form of governance. The local congregation is the basic element in communicating the message of Christ's second advent.

Local churches are joined together in a "conference." Many times this corresponds to state or provincial boundaries, and the local conference deals directly with all the congregations within its territory. Conference officers and executive committee members appoint pastors and support elementary and secondary schools. The conference also pays the salaries of pastors and teachers from the tithe returned from the churches.

Several local conferences in a geographical area form an organization called a "union conference." This is what people refer to when they mention "the union." This administrative level serves as a liaison between the local conference and the world church, or "General Conference." It also supports the Adventist college or university within its territory.

The General Conference is the organization that embraces the church's work throughout the entire world. It oversees the budget that fosters the international growth of the church. The General Conference is divided into "divisions," which are used to administer large, global territories (North America, South America, eastern Africa, etc.). The General Conference helps to maintain the unity and doctrinal integrity of Adventist churches throughout the world.

So to get back to your question, a "union," in the context of the Seventh-day Adventist Church, is an association of conferences (which is an association of congregations) that represents local concerns to the church's global representatives.

The Seventh-day Adventist Church is uniquely structured, built on the belief that God uses gifted people on every level—local, regional, national, and international—to take a dynamic, life-changing message to the entire world.

By Walter D. Blehm, director of constituent relations for Adventist Health. He has been both a conference and union conference president.

Can you tell me what the letters DORCAS stand for? I know our church has such a group (I see it mentioned in the bulletin), but I don't know what it means, or whether it's something I'd be interested in joining.

Dorcas is shorthand for the Dorcas Society, the oldest Community Services organization in the Seventh-day Adventist Church. The Dorcas Society was named after Tabitha, or Dorcas, who served the less fortunate in the New Testament city of Joppa (Acts 9:36). Death interrupted her life of compassionate service to others, but she came back to life through the prayers of the apostle Peter. Ellen White wrote: "God saw fit to bring her back from the land of the enemy, that her skill and energy might still be a blessing to others" (*Welfare Ministry*, p. 67).

So powerful was Dorcas' example that the Seventh-day Adventist Church formed Dorcas societies in local churches to minister to the poor and hurting. According to its charter, a Dorcas Society must have at least three active members, meet once a month, care for at least one family or individual per year, and make at least one shipment or donation to the Adventist Development and Relief Agency (ADRA) each year.

In places where the Dorcas Society involves both men and women, there is a parallel group named Adventist Men. The resulting coed group is called a Good Samaritan Society. Qualifications to join are simply a love for people, a genuine desire to minister to the needs of the poor and hurting, and a willingness to work cooperatively with fellow servants.

Sometimes the statement is heard: "They renamed the Dorcas Society, and now it's called Community Services." This is a myth. The Dorcas Society continues to exist, under its original name and plan of operation. Adventist Community Services is a new organization with a larger mandate; it's an "umbrella" organization that includes the Dorcas Society and all other Seventh-day Adventist efforts to serve local community needs. The leader of this organization at the local church is the Community Services leader.

By John Gavin, executive director of the Adventist Development and Relief Agency (ADRA), North America.

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.

Your Heart's Desire

BY FYLVIA FOWLER KLINE

"Delight yourself in the Lord and he will give you the desires of your heart" (Ps. 37:4, NIV).

Chippy was the campus mongrel—everyone fed him, but he had no home. Then came a missionary couple who adopted India, its ways, its food, its people. They adopted Chippy, too.

We became friends: the missionaries, Chippy, Jez, and I. Jez, my son, was a toddler then. He loved Chippy, and Chippy loved him. Chippy let him do things that Mitsy (our Pomeranian) never allowed. Chippy even endured dental examinations to prove his undying love.

Over the next six months or so, Chippy and Jez took walks together, played together, and even visited the office together. Then came the time for us to leave India. It was time to say bye-bye to grandparents, friends, the neighbor's pigeons, stray cats, and Chippy. I knew Chippy would be the hardest.

One Sabbath afternoon, reminding Jez that this would be the last time he would see Chippy, we went up the hill to have our farewell dinner with Chippy's family. As soon as we stepped into their home Jez began his usual hunt. "Thippy, Thippy," he called, looking in all their favorite hiding places. But no Chippy anywhere. Chippy had often disappeared, only to return several days later, looking happy and well fed. And of course, being a dog, he had no idea his little friend was leaving on the next plane to America.

Our plans to have a pleasant dinner were ruined with Jez's wails of "I want Thippy now." Nothing could stop him. Not hugs, not explanations, not reason, not even bribes. He cried and cried and cried. But I had more important things on my mind: packing, saying goodbye to my family, friends, and home of 25 years. A hysterical child and a hunt for a vagabond dog were certainly not what I needed.

Just as I was ready to apologize to Chippy's family and take mine home, Jez stopped crying and said, with a huge smile, "Mama, Jezan will pray. Jesus will bring Thippy."

Oh, no, I thought to myself. Knowing Chippy's escapades, his return that afternoon, let alone that week, was far from probable. Besides, Jez was too young to understand: *Every prayer is answered, but sometimes you don't get what you ask for, because God knows what's best for you.* And so I tried getting him to compromise—"Jesus knows where Chippy is, so why don't you thank Jesus for making Chippy your friend?"

"No," he replied firmly. "Jesus will bring Chippy now."

We watched the innocent child live out his faith. Jez stretched out on his tummy, folded his hands, closed his eyes real tight, lifted his head up high, and called out, "Dear Jesus, can You hear Jez? Please, please bring Thippy."

With a confident smile he pushed himself off the floor. And even before he could get back on his chubby legs, Chippy came bounding into the room!

We adults were surprised! Should we have been? I had not grasped the magnitude of my Father's love, concern, and interest in me. He does not just put food

on my table and a roof over my head; He thinks of the little things that bring happiness.

A hot bath in the middle of the week, roses for no occasion, a telephone call from an old friend, escaping the flu the kids brought home. At such little incidents I respond: "A coincidence!" or "What a lovely surprise!" Instead, I should give God praise, for it's God granting my heart's desire.

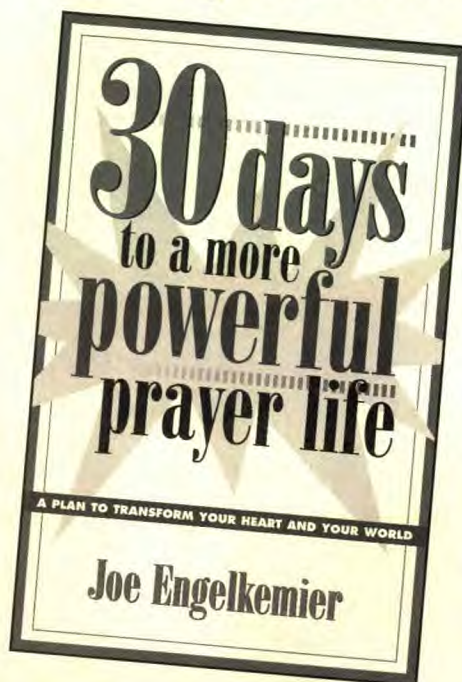
As grown-ups, we had our doubts about Chippy's return that Sabbath afternoon, but Jez did not. Jesus' prompt reply was exactly what he expected. In response, he hugged Chippy, dragged him to the floor, folded his paws in his little hands, shut his eyes real tight, lifted his head, and yelled out, "Thank You, Jesus!" ■

Fylvia Fowler Kline is assistant director of the Stewardship Department at the General Conference of Seventh-day Adventists in Silver Spring, Maryland.



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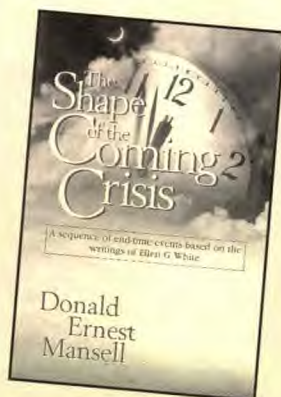
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