

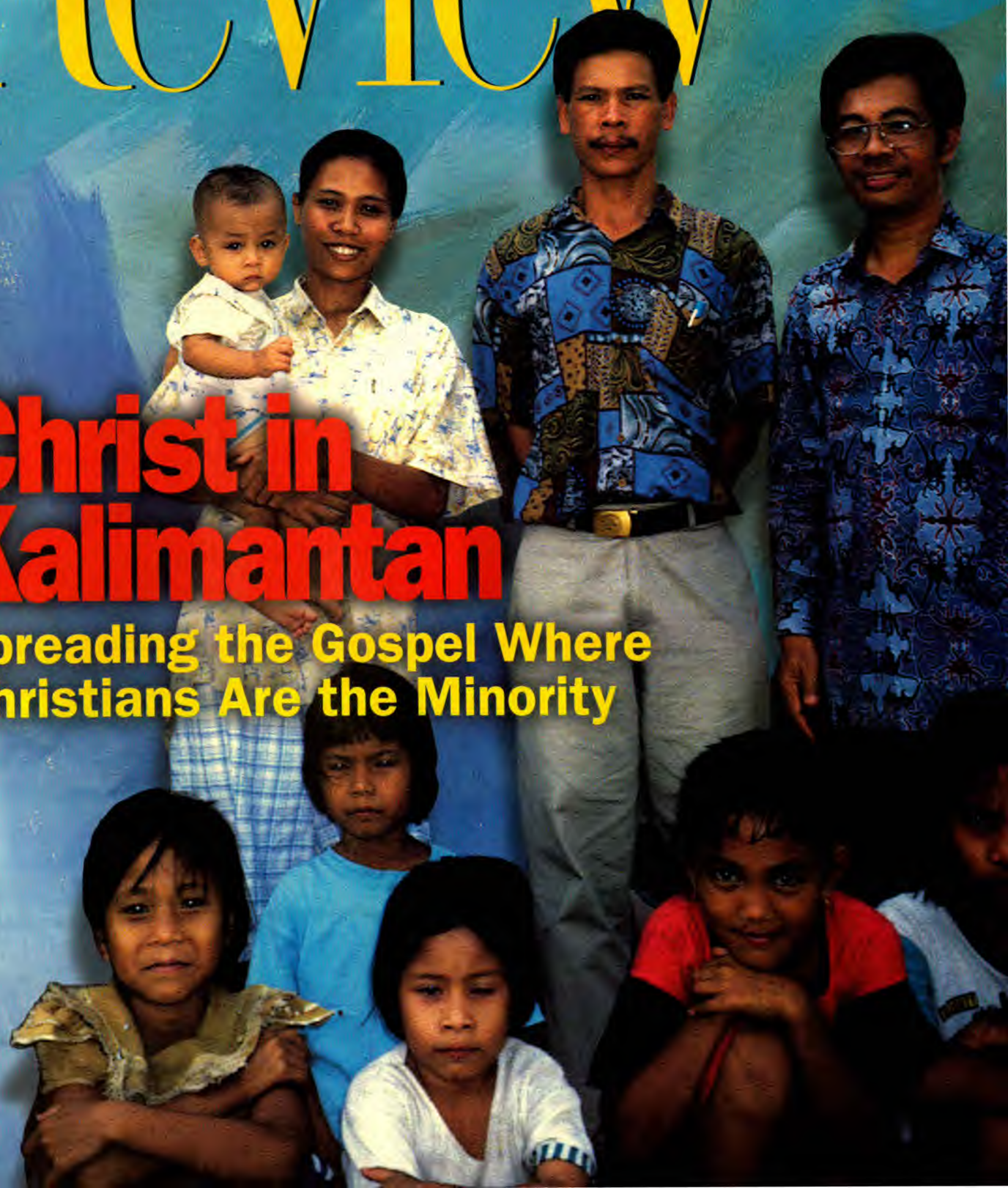
ADVENTIST Review

March 12, 1998

World Edition

Christ in Kalimantan

Spreading the Gospel Where
Christians Are the Minority



LETTERS

Glenn Coon, Sr.

I really appreciate Ella Rydzewski's beautiful tribute ("A Nail on the Wall," Jan. 8 World Edition) to my father, Glenn Coon, Sr.

My father pastored in an era when you could lose your job if you did not get your Ingathering goal or baptize enough new members. (He baptized 2,000.) And the pressure brought him close to a breakdown. Once in a fit of discouragement, he said, "What do you get from working for the church? Forty years of service and an obituary!" He now has both. Thanks.

—Glenn Coon, Jr.
VIA E-MAIL

Donated Property

I hope that Calvin Rock's reply (Faith Alive, Jan. 8) to the donor who generously gave a \$40,000 property to the church doesn't discourage the donor and other potential givers. That donor was a prudent steward and an astute businessperson in avoiding \$7,000 capital gains taxation by donating appreciated property. Others should follow this strategy and use it for making donations.

Certainly the conference treasurer would have (in fact, should have) let the donor designate the application of

the sale proceeds as tithe rather than insisting they be "unrestricted." If Rock is concerned about "prepaid tithe," would he rather have the donor sell the property, pay the tax, put the net proceeds in the bank (or even in the conference "storehouse"), and dole it out over the next 10 years? Let's be realistic!

—Frank McMillan
APOPKA, FLORIDA

A Contest for Fresh Voices

If you don't get the weekly *Review*, you missed our announcement of a special contest for Adventists age 35 or younger (see Roy Adams' "Fresh Voices," in the Jan. 8 World Edition). Here again are the specifications and guidelines:

1. Write an essay about *one* of the Adventist Church's 27 fundamental beliefs. Tell what the doctrine is all about, what it means to you personally, and how it's made a difference in your life or in the life of someone you know. (You may find it helpful to refresh your mind on the 27 fundamentals by consulting the *Adventist Church Manual*, your baptismal certificate, or another source.)
2. Articles should be 1,700 words or fewer, typewritten, and double-spaced.
3. The *Review* staff will award three prizes—a grand prize of \$700 and two runner-up prizes of \$500 each. Other articles accepted will merit an honorarium according to our regular rates.
4. To qualify, your article (on paper and on a three-inch disk, if possible) should reach us no later than July 31, 1998. Please include your complete address and telephone number (if any); your age; a photo of yourself; a one-sentence bio giving your occupation (student, homemaker, electrician, whatever), and your Social Security number (if you live in the U.S.). Because of time considerations and logistics, nothing sent to us can be returned.
5. Send your article to: AnchorPoints Contest, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A.
And if you don't already subscribe to the weekly Review, call 1-800-456-3991.

A New Resolve

In "A New Resolve" (January NAD Edition), columnist John Nixon states, "The Pharisees of Christ's day had correct doctrine, but it did not save them." I concur with the idea that correct doctrine will not save you. However, I question the accuracy of saying that the Pharisees had correct doctrine when they were legalists to the max and also had a very distorted view of the Sabbath.

—Glen Ballard
VIA E-MAIL

Addictions and Recovery

Thank you so much for printing Roger Belcourt's "Grounded" (January NAD Edition). I am a recovering addict who also lived two lives as a lifetime Adventist. It is awesome to go through the agony of two lives, pray and struggle, struggle and pray, get up, fall down, get up, fall down. I truly feel that the 12-step recovery programs are of God. In fact, there is a lot to learn in the Christian life and church communication from the 12 steps. Many fundamentalist Christians, Adventist included, have no clue about how to help an

addict and often use only condemnation and prayer.

—Name Withheld

Trademark Case

Last week I spent considerable time on the Sabbath school lesson on 1 Corinthians 5 and 6. In this passage, Paul, under inspiration, strongly disapproved the practice of members taking other members to court. He said, "Dare he take it before the ungodly for judgment?" (1 Cor. 6:1, NIV). Then I picked up the January NAD Edition and read "GC to Enter Trademark Case in New York" (Newsbreak). Does Paul's advice still hold? Would it not be better to "be wronged," to "be cheated," as Paul suggests (verse 7, NIV)?

—Lucile Lewis

YOUNTVILLE, CALIFORNIA

I disagree with the involvement of the court systems to solve disagreements within the church. This matter should have been taken to the Lord. One has to get out of the driver's seat, give it to the Lord, and be willing to accept God's providence, especially when it does not agree with one's idea of the solution.

—John Fender

FOLEY, ALABAMA

"Close Personal Relationship"

I keep reading and hearing about the importance of a "close personal relationship with Christ." It is seen as imperative if we are to be serious Christians en route to the kingdom.

I also keep wondering what this "close personal relationship" means. Does it involve a mystic quality? When one prays, does Jesus seem to be almost physically present, listening and responding as if He were right there by one's side?

Maybe I'm lacking something. I'm a conscientious person who wants to do

God's will, but am not deeply religious like some people I know. When I pray, nothing mystical is involved, no feeling of a semighostly presence in the room to comfort, reassure, and enlighten. I believe God hears me because the Bible says He does.

Is a close and personal relationship automatically present if people read the Bible or other religious literature frequently and pray for help in matters great and small? Do some people then gain an impression that God is leading them whatever their subsequent decisions may be? What kind of impression? A hunch? Something more than that? What?

Sometimes I wonder how often people talk about this relationship because it is the approved and religiously correct thing to say. But usually I suspect that some Christians really do have an experience that hasn't been mine. Assuming the latter to be true, could we hear from someone who has discussed this phenomenon with a number of committed Christians who claim this experience? Please explain as explicitly and concretely as possible just what a close personal relationship is.

—Reo M. Christenson

WEST CARROLLTON, OHIO

Please send responses to *Close Personal Relationship*, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904. We'll print several in a future issue.—Editors.

COVER PHOTO: WHILE SERVING AS A GLOBAL MISSION PIONEER, AUGUSTINA PASUANG (STANDING LEFT) INTRODUCED THE VILLAGE CHIEF, CALVEN TIMBANGCANG (STANDING MIDDLE), TO CHRIST. CALVEN AND AUGUSTINA WERE MARRIED, AND ARE NOW SERVING AS A GLOBAL MISSION PIONEER TEAM. THEY ARE PICTURED WITH KALIMANTAN MISSION PRESIDENT DJOKO SOEWARSO (RIGHT), THEIR OWN CHILDREN, AND SOME NEIGHBORHOOD CHILDREN.

ADVENTIST Review

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NEXT WEEK

Building Up the Church

Is your congregation looking a little flabby?

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.

The *Adventist Review* (ISSN 0161-1119), published since 1849, is the general paper of the Seventh-day Adventist Church. It is published by the General Conference of Seventh-day Adventists and is printed 40 times a year each Thursday except the first Thursday of each month by the *Review and Herald* Publishing Association. Periodicals postage paid at Hagerstown, MD 21740. Copyright © 1998, General Conference of Seventh-day Adventists.

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E-mail: Internet: reviewmag@adventist.org
CompuServe network: 74617,15

Subscriptions: US\$38.97 for 40 issues, US\$50.97 for 52 issues. Add \$10.20 postage for addresses outside North America. To order, send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, MD 21741. Single copy, US\$2.50. Prices subject to change without notice.

Subscription queries and changes of address: Call 1-800-456-3991, 301-791-7000, ext. 2439, or E-mail shanson@rhp.org.

Postmaster: Send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

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PRINTED IN THE U.S.A.
Vol. 175, No. 11

GOOD NEWS

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Bringing the Kingdom

BILL KNOTT

Of all the stuff of yesterday—the thoughts unspoken, the words uttered, the miles driven—it was a half-heard story that mattered most for the kingdom.

She lingered at the close of the party last night, searching for ways to make the conversation last. Outside in the driveway, her cold minivan promised only more responsibility: more miles to go before she slept, an endless journey to keep the others in her life fed and schooled and well and happy.

It would be easier, she admitted, if Aunt Mildred slept better at night. Caring for a 91-year-old relative in her home meant listening to each nighttime cough, each creaking floorboard, almost as intently as when she had a baby or a teenager in the house.

And she still had both a baby and a teenager in the house. Her daughter's child, just six months old, absorbed at least 10 hours of her day as the 18-year-old struggled to finish high school. At one end of the day this fortysomething grandmother could hear Aunt Mildred moaning, praying that the Lord would simply let her die. And at breakfast every morning, she would fold her granddaughter's chubby hands and teach a little child to bless the brand-new day.

I marveled at her pleasantness as I gleaned her story from across the living room. Three women—tiny, teenaged, and tired—all depended on her caring. And still she smiled and laughed as though her life were not one great unending chore. Several months ago, before Aunt Mildred came to stay, it had been just her and the baby through each day. Then she could at least get outside, run errands, look at other people's lawns. But taking an arthritic aunt to Wal-Mart or the doctor's office was infinitely harder than transporting a baby who only knows to smile or sleep. Most days were now spent wordlessly, sharing silence with a woman who had few words left to say and with a child who had yet to speak even one.

She needed a few minutes to herself, she admitted, if only to clear her head, if only to find that long-hid joyous self that still sang a tremulous alto in the church choral group. Perhaps that's why she lingered, shy and half embarrassed, in

the embrace of a friend's home, knowing these might be her only moments of freedom for the week.

In her careworn face last night I saw the faces of a hundred folks I've known in half a dozen churches—mostly women, mostly quiet—who labor for the cause of Christ in unsung, even unsingable roles. While we preach the coming kingdom, my experience tells me they are already inhabiting it. While we praise the missionary who has crossed a dozen seas, they create the Red Sea in the folds of an old blue blanket spread for children on the floor.

*I imagine whole
cantatas sung for
caregivers.*

While we applaud the scholar whose creative exegesis casts a whole new light upon the text, they will count this day good if, in between the laundry and the last "good night," they can find 10 minutes with the *Morning Watch*.

In His kingdom, according to Jesus, it is not the sermons or the structures that matter most. Chances are, these words I write will not endure. I suspect that much of what we strive to build, albeit in His name, will never merit mention in the kingdom's Hall of Fame. But those who cook the meals, wash the clothes, teach the grandchildren to pray and comfort the aging are so much the joy of heaven that I imagine whole cantatas sung for caregivers of whom the church will only rarely hear.

Truth becomes true when it is lived, when good doctrines join good deeds, and great grace is widely practiced. To the hundreds, even thousands, whose days (and nights) are filled with cups of cold water, pieces of memory verses, and stories you have heard so many times, I say, "Greater love has no one than this:* you have laid down your life for another. You bring the kingdom."

*"For not with swords' loud
clashing,
Nor roll of stirring drums,
With deeds of love and mercy
The heavenly kingdom comes."*

* John 15:13, NKJV.



Now It's Lazarus' Turn

Of all Jesus' parables, it may be the most ignored. It is certainly the most misunderstood—especially among Adventists who spend more time trying to explain what it *doesn't* say than what it *does* say.

I'm referring to the parable of the rich man and Lazarus (Luke 16:19-31). Adventists tend to ignore it because we resist looking past the literary vehicle Jesus used in telling the story, and so fail to unpack the lessons He was trying to communicate.

Let's review: The rich man had everything that Lazarus didn't have: a comfortable home, family and friends, fine clothes, abundant food—enough material goods to insulate him from the needs of society's less fortunate.

Lazarus' only companions were the dogs who came and licked his sores. Imagine him, lying there, wrapped in rags, disgustingly filthy, nourished only by the few scraps and crumbs left over after the rich man, his family, and his servants had eaten.

By and by both men died. And what a shock it must've been when they discovered how their fortunes were now reversed. The rich man was in agony, and Lazarus ended up surrounded by celestial bliss. Imagine how Jesus' hearers were scandalized by the very notion. Remember that they, like many today, viewed material blessings as a token of God's approbation. Poverty, on the other hand, was viewed as a sign of God's disapproval.

The rich man begs Abraham for relief. But Abraham replies in essence, "You already had your good things; now it's Lazarus' turn. You didn't lift a finger to minister to Lazarus' needs, so don't expect him to do anything for you."

Then the rich man remembers his family. "I have five brothers," he tells Abraham. "Let [Lazarus] warn them, so that they will not also come to this place of torment."

"They have Moses and the prophets," says Abraham; "let them listen to them." This is a great fact, curiously overlooked by many of us who call ourselves Christians: the directive to care for the needs of the poor existed long before Jesus' statement "Whatever you did for one of the least of these brothers of mine, you did for me" (Matt. 25:40, NIV). Calls for compassionate service to widows, orphans, the disabled, the home-

less, and others punctuate the Old Testament. Moses and other Old Testament prophets remind us that true spirituality does not exist in a climate that ignores social responsibility.

*Calls for
compassion
punctuate the
Old Testament.*

Yet many of us live in a society in which chronic poverty and the symptoms that accompany it (crime, promiscuity, illiteracy, despair, emotional and physical abuse) are practically ignored. Government attempts to provide solutions, although well-intentioned, often fail to make a lasting difference.

Many churches have become islands of sociability—where people can come to hear a concert, learn

about lowering their cholesterol, understand prophecy, or become financially secure—rather than outposts of compassion, where Christians venture into their communities to minister to the real needs of society's less fortunate.

For too long our acts of compassion have revolved primarily around food distributed at Thanksgiving and Christmas. For too long our fund-raising efforts have gone primarily to such projects as paving the church parking lot, redecorating the church restrooms, or putting an addition onto the fellowship room.

When Jesus announced the beginning of His public ministry, He quoted from the prophet Isaiah: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" (Luke 4:18, 19, NIV). Many modern Christians have so "spiritualized" these words and rationalized away the reality of Christ's mandate that they spend more time and money polishing their individual and corporate résumés than meeting the needs of those at their very doorsteps who are poor and "covered with sores" (Luke 16:20, NIV).

For the Christian, service to society's less fortunate is an opportunity to cooperate with Jesus in proclaiming His love to the poor, the prisoners, the disabled, and the oppressed.



ADVENTIST LIFE

For some reason we Adventists so often criticize each other until at times one wonders who Seventh-day Adventists really are. There are those who say the southern Californians are far too liberal. There are those who speak in shock that soccer is played on Sabbath afternoons at some of



our foreign schools. Then some Europeans are criticized for "taking a little wine for the stomach's sake." Also, there are the meat eaters versus the vegetarians, and the subject of wedding rings. So it goes. The question arises: Who is an Adventist?

When I was a small child my mother answered that question for me clearly and concisely. Each year we went to Ohio camp meeting, and while in the state visited many of our Adventist relatives. Aunt Tina's house was different. She had meat in the refrigerator and pepper and salt on the table! (Pepper was definitely not permitted in our house, and the only meat was the dog food.) I was curious to know why there were so many differences.

As we drove back to Massachusetts, I asked, "Mom, is Aunt Tina an Adventist?"

"Well," replied my mom, "she always reads the *Review* on Sabbath."

—Marjorie PUNCHES von Pohle, Riverside, California



ILLUSTRATIONS BY TERRY CREWS

LET'S PRAY

Have a prayer need?
Have a few free minutes?
Each Wednesday morning at 8:00 (EST) the *Adventist Review* staff meets to pray for *people*—children, parents, friends, coworkers. Send your prayer requests and, if possible, pray with us on Wednesday mornings. Let's share in each other's lives.

A couple years ago my husband and I made a trip to Thailand to do research for my dissertation project. There we met Dr. Siriporn, the president of the nursing college associated with the Bangkok Adventist Hospital.

After greeting us, Dr. Siriporn said, "The Adventist world is a small one. Let us see who we both know." She proceeded to name three people: someone I had never heard of, someone whose name I recognized but couldn't place, and one of my mother's dear friends, who lives about a quarter mile from my parents.

—Verna Blaine, Hollister, California

TRUTH IN ANY LANGUAGE



WHAT'S UKRAINIAN FOR "AMAZING"? Members of the Adventist youth group of Nikolayev, Ukraine, pose in front of backdrops for a recent Amazing Facts evangelistic series. Also pictured (at left) is Linda Koh, a student at Southwestern Adventist University (formerly Southwestern Adventist College) in Keene, Texas. Linda's father was assisting evangelist Lowell Hargreaves.

WE NEED YOU

Send Give & Take submissions to . . .
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*Beating the odds, young adults push back
the frontiers in hostile territory.*

Christ in Kalimantan

BY JACKIE ORDELHEIDE SMITH

*As we prayed, my eyes welled
with tears. I had met her only
moments before, yet in my heart
I had known her a lifetime.
She had become my soul mate
and didn't even know it.*



THE MISSION VAN TOOK ME from the airport to a local hotel where I'd be staying. I'd arrived in Kalimantan, Indonesia, with John Duroe, the Southern Asia-Pacific Division Global Mission coordinator, to visit some of the New Work Taskforce volunteers, better known as Global Mission pioneers. I had come not knowing what to expect.



BRIEFING TIME: Elder Djoko Soewarso (center), Kalimantan Mission president, oversees the 38 Global Mission pioneers serving in Kalimantan. Here he reviews aspects of the program with former Global Mission pioneer Pastor Darmansyah and Jackie Smith, General Conference coordinator for Global Mission pioneers.

After checking into my room, I found a cardboard arrow hanging from the ceiling, with the word *Kiblat* on it. It served to remind me not only which way was east (should I wish to pray in that direction), but that I was now a minority in the world's largest Muslim country. Ironically, that arrow also represented my purpose for being there: to visit Global Mission pioneers who are actively working in that country to reach Muslims with the gospel.

Kalimantan, Indonesia, boasting a land mass of 210,210 square miles, occupies the southern three fourths of the island of Borneo. (The northern

quarter comprises the state of Sarawak in Malaysia.) The island is comprised of tropical rain forests and rivers. Because of its mountainous terrain and dense forests, Kalimantan has few roads, and travel to the interior must be done by either plane or boat. Since boats are more accessible and can easily traverse the many rivers and inlets, most of the interior villages are located on or near waterways.

Islam is the preferred state religion, comprising 85 percent of the population. However, the government allows a certain tolerance for

Hinduism, Buddhism, and Christianity. But in an effort to propagate Islam further, as well as address the overpopulation problem on the island of Java, the government instituted a transmigration program back in the sixties, which it still practices today. Citizens from Java are relocated to farm in such sparsely populated regions as Sumatra, Kalimantan, Sulawesi, and Irian Jaya. Each family is given a plot of land, a small house, agricultural equipment, seeds, and a year's supply of food. After a year—which is believed to be a sufficient amount of time in which to get



WHAT A CHANGE! Mijan and Munah, now Adventist Christians, hold the knife and shovel Mijan was going to use to kill Global Mission pioneer Ferry Ongkowijoyo when he tried talking with him about Christ. They are pictured with their daughter, Jubaidah.

established—each family is on its own.

Global Mission pioneers have been working in Kalimantan since 1991, thanks to the efforts of Djoko Soewarso, the Kalimantan Mission president, who initiated the program there. Currently 38 pioneers are scattered in teams of two across Kalimantan and are working to spread the gospel and establish new congregations either in population centers of one million people or more, or in other densely populated areas without Adventist churches.

Every year new and veteran pioneers gather at the mission office for training or retraining in such courses as Bible doctrines, personal evangelism, public evangelism, and health

and sanitation, as well as polishing vocational and other practical skills. Once in the field, the pioneers use these skills to meet the needs of others as well as to supplement their \$42-per-month living allowance, and of course to share the gospel more effectively. Since they all come from within Indonesia, they blend easily into the culture and immediately begin their work.

Ferry Ongkowijoyo was a Muslim who hated Christians. In fact, in 1981, when Ferry was in high school, he organized an anti-Christian gang to burn down Christian businesses and break church windows. While working for

the government, he was arrested and imprisoned for what he had done. Normally a government worker convicted of a crime would be fired, but since his crime was a result of his anti-Christian beliefs, the government overlooked his convictions and welcomed his services after his release from prison.

Ferry began working for the government as a nurse and was transferred to a different town. By this time his destructive anti-Christian sentiments had abated, and he was somewhat tolerant when a Christian pastor approached him to study the Bible along with the Koran. Ferry soon learned from the Koran that Jesus was the Saviour. His curiosity to

know more about the Bible eventually led him to become a Christian, and he chose to attend a Pentecostal Bible school.

One month before graduating from the Bible school, he returned to his parents' home for a visit. During the visit he came in contact with a young neighbor, Augustina Pasuang, who was working as a Global Mission pioneer along with her female partner in this Muslim community. As Augustina and Ferry began talking about Christianity, she shared her convictions with him and explained some texts about the Sabbath. Although Ferry had never heard about the Sabbath, it made sense, and in his heart he felt it was the truth.

Ferry shared his convictions with his wife, Murin, who wasn't as easily convinced. She remembered what had happened when they'd first become Christians: Her father, who had given them a house when they were married, demanded it back for their having abandoned the Muslim faith. And their oldest son, 15 at the time—a devout anti-Christian Muslim—ran away from home, upset over his father's new religion. That had happened some four and a half years ago, and they hadn't seen or heard from him since.

Now Murin, who was being asked to accept another more radical belief, questioned what impact this decision might have on her and her family. But after much Bible study and prayer, she felt God was impressing her to accept what she had just learned and to trust Him with the outcome.

Ferry and his wife were baptized and joined Augustina's church. Afterward, just as expected, their few remaining friends deserted them. And Ferry's oldest sister officially disowned him.

"I'm Going to Kill You!"

Feeling called to do a greater work for God, Ferry and Murin chose to serve as Global Mission pioneers. Soon after they arrived in Joang, the village where they were to establish a new congregation, Ferry met a Muslim

man, Mijan, from the strict Muslim island of Madura. Since Ferry spoke the language of that island, he went to visit the man. When he arrived, the man held out a long, sharp knife and threatened, "I'm going to kill you!"

Ferry prayed for protection as he immediately turned to leave. That night he cried to God for help in his new pioneering work. Ferry kept praying for this man and felt impressed to visit him a second time. This time, however, Ferry carried his Koran with him. Having been raised a Muslim himself, Ferry knew that a Muslim will not kill someone carrying a Koran.

Ferry visited Mijan more than 10 times. Four times Ferry asked Mijan if he wanted to study the Bible. Each time Mijan declined. However, the fifth time Ferry asked, Mijan began to listen, especially when Ferry opened the Bible along with the Koran.

Meanwhile Ferry was planning an evangelistic campaign at his new church. Several women, including Augustina (who had told Ferry about



STARTING UP: Augustina Pasuang and Calven Timbangcang built a church for their newly organized congregation and have already established a branch Sabbath school that worships nearby in another building outside of Balikpapan, Indonesia.

the Sabbath), were leading out in the meetings. Ferry invited Mijan and his wife, Munah, to attend. During the meetings, Mijan and Munah accepted Christ and felt convicted to become Seventh-day Adventists. However, once their Muslim friends and neighbors learned about their decision to join the Adventist Church, they persuaded the couple to return to worshipping in the mosque.

On the day Mijan and Munah were scheduled to be baptized, their neighbors arranged for them to be at the mosque for a special program. Feeling helpless, they prayed that God would intervene and get them to the baptism on time.

Within minutes a neighbor appeared in the mosque with the report that Mijan's

goats had escaped from their pen. "Hurry and go round them up," he said, "before they destroy someone's garden!"

Mijan and Munah got up and ran from the mosque before the words were barely out of the man's mouth. However, instead of running home to their goats, as everyone presumed, they ran to the river for the baptism. The church members were there waiting, and Mijan and Munah were baptized. Today they are active members in Ferry's new congregation of 30 people, and Mijan can now laugh at the time he threatened Ferry with a knife.

The Village Chief

Calven Timbangcang was originally from Toraja, a section in southern Sulawesi where people make figurines of their deceased relatives and display them on cliffs above the graves. His grandfather had become a Christian, which had influenced Calven to do the same. Since living in Kalimantan, Calven had become pastor of a Christian church as well as chief of the local village.

While working outside one day, Calven was approached by an Adventist farmer who tried to tell him about the Sabbath. Calven wasn't interested, and dismissed the subject



SMART STRATEGY: Global Mission pioneer Ferry Ongkowijoyo opened the Koran along with the Bible when studying with fundamentalist Muslims Mijan and Munah.

along with the farmer.

In the meantime, two young Global Mission pioneers, Augustina Pasuang and a female partner, moved to town to establish a new congregation. At first they were not welcomed, since they were both single Christian women in a Muslim community. In fact, the villagers warned each other about associating with them. They said, "If you become friends with them, you will become Seventh-day Adventists." Everyone kept their distance.

In spite of the odds against them, the women decided to conduct a public meeting, to which they invited the whole village. Among those who came was Calven. After attending a number of the meetings, Calven became particularly interested in the Sabbath. He remembered when the farmer had tried to explain it to him, but at the time he wasn't interested. Now he wanted more information so he could preach about it the following Sunday at his church.

During the course of the meetings, the two pioneers visited all prospective interests. Augustina visited Calven and helped answer more of his questions about the Sabbath. As the series of meetings continued, Calven learned about the Bible's teaching on diet and unclean meats. This was particularly difficult for Calven to accept, since in Torajan culture pork is eaten at almost all celebrations. Accepting this belief would affect not only his lifestyle but his culture. As he continued to attend the meetings and study with Augustina, Calven felt the Holy Spirit leading him to accept everything he had learned. Shortly thereafter Calven was baptized.

Through the meetings, home visits, and Bible studies, Augustina and Calven had developed a special friendship—much to the consternation of his parents and other villagers. Many people believed that it was the strategy of the Seventh-day Adventist Church to send out single women to bring new men to the church. But Augustina's Christlike example and

consistent lifestyle didn't give them anything to gossip about. Calven's parents also noticed a change for the better in their son's life, and they gradually changed their attitude about Augustina. Calven's friends tried to console him, saying that once he and Augustina were married, she would eventually come around and start attending his church. But Augustina proved them wrong.

Calven and Augustina are now married and working as Global Mission

*When he arrived,
the man held out a
long, sharp knife
and threatened,
"I'm going to
kill you!"*

pioneers in that same village. Calven is still the village chief and is now functioning as pioneer pastor for the new Seventh-day Adventist church of 44 members. As he leaves his house each morning and looks across the street at the church he used to pastor, Calven is reminded of how far God has led him.

Larger Than Life

As many of the pioneers shared their experiences with me that day at the mission office, it seemed that the name of one pioneer kept surfacing: Augustina Pasuang. She had helped establish a new congregation, led out in evangelistic meetings, and been responsible for the conversion of a number of people who are now serving as pioneers. Yet by her absence it seemed her contributions were somewhat understated. Of all the pioneers I had met, I wanted now, more than ever, to meet her. She

had grown in my mind to be a person larger than life.

The local leaders arranged for us to visit Augustina and Calven's home. When we arrived, I was surprised to see a little 21-year-old mother holding a baby on her side and looking quite ordinary. Had I not known the rest of her story, I would have assumed that Augustina's life was filled with cooking, caring for the children, and living in the shadow of her husband. But from what others had shared with me earlier that day, Augustina was unique. As she spoke I too was drawn to her and wanted what she had. She was a capable leader, a gentle witness, a humble servant, and a special friend. She exemplified Christ to her village. She spoke, with authority, but did so with compassion and tenderness. She was respected.

As we prayed, my eyes welled with tears. I had met her only moments before, yet in my heart I had known her a lifetime. She had become my soul mate and didn't even know it.

As we drove away, my eyes still moist from tears, I pondered what it was that made her different. Was it her personality? her experience? her background? her culture?

Then it came to me. Everything about her that I was attracted to—her humility, courage, gentleness, and compassion—was a reflection of God's character. And those same qualities could be mine if I allowed God to use me to the extent that she had.

My prayer that night included a special blessing on all the pioneers and the work they are doing in Kalimantan, and concluded with: "Lord, use me, and make me more like You." ■

Jackie Ordelheide Smith is coordinator for Global Mission pioneers.



Matters of Eating and Drinking

ANGEL MANUEL RODRÍGUEZ

I recently became an Adventist, and some friends have been quoting Romans 14 to me to demonstrate that our health message isn't biblical and that the observance of the seventh-day Sabbath isn't required of Christians. Could you comment about that chapter?

In the study of a passage it's important to notice not only what it says but also what it does *not* say. In some cases what a passage does not state is more important than what it explicitly states. In this particular case we'll concentrate on what the passage does not say, then we will make a suggestion about what Paul is dealing with in Romans 14.

1. *Paul is not attacking biblical practices.* Some of the recipients of this letter apparently believed that one should abstain from eating meat and drinking wine (Rom. 14:2, 21). The Old Testament does not require total abstinence from animal flesh, but only of the flesh of some animals (Lev. 11). Neither does the Old Testament consider grape juice unclean; only the high priest and the Nazarite are forbidden to drink it. The discussion is not over unclean (Greek, *akáthartos*) food, but over food that is considered common (*koinós*, the term used in verse 14) and therefore not proper for consumption under certain circumstances.

2. *Paul is not discussing the Sabbath.* Paul says that the individual who is "weak" values one day more than another, but he doesn't explicitly state the reason for the distinction. There is no explicit statement from Paul indicating what was done during that day or why the day was considered special.

Whatever it was, the "strong" individual valued every day the same for the purpose or activity that he or she had in mind. Hence, the problem was not the activity, but the arguing over which was the best day to perform it. Those to whom he wrote doubtless understood what Paul had in mind.

We should not jump to the conclusion that Paul is discussing here the Sabbath commandment. This is not stated or suggested by the text, and the simple mention of the word "days" does not justify that conclusion. He is not dealing here with the Old Testament *torah*, or law.

3. *Paul did not put the emphasis on the problem of "days."* He dedicates only two verses to that subject and about 21 to

the issue of food. Had he been discussing the Sabbath, he would have developed his thought much more, because of the potentially controversial nature of this subject. (A good parallel would be the topic of circumcision and the controversy that topic generated in the churches.) This suggests that for Paul, selecting one day over another was a personal matter, not one in which he wanted to be involved as a referee.

4. *Paul is not attacking legalism.* Paul is addressing a problem in the church based on differences of opinion. He apparently didn't consider it to be a threat to the gospel. Whatever church members were doing, they were not going against God's revealed will; therefore, he does not condemn the practices, but simply gives advice on how to accept the differences in Christian love. The fundamental issue is the unity of the church and the preservation of that unity in spite of the diversity of opinion in some unimportant areas. Paul is not attacking the legalism of false teachers among the believers.

Then what should we conclude? The reference to "days" in the context of abstaining from certain foods suggests days of fasting. This is the conclusion reached by some scholars, both Adventist and non-Adventist. According to them, Paul was probably addressing the practice of days of fasting, during which certain foods were considered "common" and improper for consumption. This would explain the dispute over food.

In addition, some individuals considered certain days as good days for fasting, while others considered all to be of equal value. This would explain the conflict. Fasting was an important topic in the early church. A document written in the second century encouraged believers to fast on Wednesday and Friday instead of Monday and Thursday, as was the practice among Jews (Didache 8.1). As far as we can tell, the Jews did not fast during the Sabbath.

The fundamental issue is the unity of the church.

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



Gentlemen, Please Remove Your Hats

A reexamination of the male role in marriage

BY BARRINGTON H. BRENNEN

IT WAS A TRADITIONAL SUMMER WEDDING. The church was filled with eager ears and anxious eyes awaiting the official announcement of the newest couple in the growing little town. After the singing of the hymn "O Perfect Love," the pastor turned to the congregation and began his sermonette.

"Today we gather here to witness the union of two persons in holy matrimony. Marriage is a solemn institution created by a loving God to make men and women whole. God knew that neither the woman nor the man would be a complete person unless they were joined in marriage. For marriage to be biblical, each spouse must follow God's ideal plan in the marriage relationship."

My ears perked up and my feet nervously rubbed the floor beneath me as I listened.

Then the pastor turned to the bride and said: "Understanding the biblical role of the wife in marriage is important. You are now, as it were, becoming the vice president of a new company. First, God made the woman to fulfill the man's life. Genesis 2:18 states: 'And the Lord God said, It is not good that the man should be alone; I will make him an help meet. . . .' Second, she must be obedient to her husband and be willing to submit to his leadership. Without willing submission on the part of the wife, there can be no loving relationship."

I wondered what messages the bride and groom were receiving as they heard this century-old wedding sermon. Then the real message burst through as the surprisingly youthful pastor turned to the groom and said: "Your role as a Christian husband is to be a loving leader to your wife. Be strong and gentle. You are her head. You are her guide and protector. When God created man, he was required to be the chief caretaker of the Garden of Eden. When Eve came along, this role was not changed. Adam became a husband, but he remained in charge."

As I sat there, I pondered the message the pastor was giving to the new groom and bride. Was he reading from the same Bible I had studied in college some 20 years ago? Do such messages truly reflect the meaning of oneness in marriage? Do they present the biblical concept of mutuality and equality? Do they truly encourage partnership in the marriage relationship?

Christ's example as "head" of the church offers the best example for married couples today. The apostle Paul states, "The husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:23). Paul was writing to a male-dominated society in which women were not educated, worked only at home, and were treated as second-class citizens. Paul's emphasis was not whether men were to be heads, for they



Lion King

already believed they were. Instead, he stressed the relationship between both spouses. This is evident when Paul illustrates his understanding of headship by stating "as Christ is the head of the church."

When we examine the life of Christ, we learn that

Christ came to earth as a servant. Never once did He jump on a platform, raise His patriotic flag, and shout, "Watch Me! Look over here! I am head of the church." Instead, He humbled Himself and became a servant.

Wouldn't it be great to hear, at wedding ceremonies, pastors emphasize that husbands are servants of their wives; that they should be affectionate, caring men instead of "heads"?

In my counseling practice I have discovered that there are at least five types of heads in marriage.

First, there is the "lion king," authoritarian head. This is the husband who makes it known who is the boss. He sits, as all lions do, waiting to be served. When he roars, everyone must move. His children respect him as head, but they are really afraid of him. His wife nervously honors his wishes so as not to cause him to become angry. Other words that can aptly describe this type of head are "domineering" and "military-commander" head.

Second, there is the "passive-aggressive" head. This is the husband who insists he is the head, but is seldom seen or heard and is not visibly involved in the life of the family. Sometimes these husbands are alcoholics or religious addicts. They often use put-downs and manipulation to force their wives and children to

accomplish tasks or fulfill their requests. When they become angry, everyone trembles.

Third, there is the "gentleman" head. This is the husband who is respectful and does all in his power to enrich the marriage, although he will never change his views about it. He is usually willing to attend married couples' club meetings and marriage seminars. He will never talk down to his wife. If he washes the dishes or helps with the laundry, he makes it clear that he is just helping his wife do some of *her* chores.

Nevertheless, he insists that he is the head of his wife. He argues that the husband must have the last say in important decisions, although he tries not to disregard his wife's opinions. Many Adventist husbands fall into this category.

Fourth, there is the "ceremonial" head. This is the husband who deep down inside really believes in equality, mutuality, and partnership in marriage, but is afraid to let his friends see how often he washes the dishes, cooks the food, and takes care of the children. He avoids getting involved in the discussion about headship because his true feelings conflict with the traditional lifestyle of his friends and associates. Only when he is pressured does he stand on the side of tradition and state shyly that he is the head of his home.

The fifth type of head is the "Christ-centered" head. This is the ideal concept of partnership in marriage. In reality, this husband is not the head of the wife, but rather her

servant. He believes in total equality and mutuality in the marriage relationship, and his wife is an equal partner in home government. This husband views the differences between husband and wife as just that—differences intended to blend together two persons in a unique partnership and companionship. His emphasis is: "We are equal partners." The wife is free to explore her chosen calling and career while still feeling feminine and motherly. The husband, on the other hand, is free to be compassionate and affectionate, but is still masculine and fatherly.

What subliminal messages do wives get when they hear pastors emphasize male headship in the marriage relationship?

1. The woman is to be submissive to her husband at all times.
2. The husband is a better decision-maker.

3. The husband is more emotionally stable.

4. The husband alone is the provider and protector.

5. Although they are created equal, the husband is more equal than the wife.

6. Roles in marriage are determined

by gender and tradition.

7. When there is a crisis, the husband always decides what to do.

8. Since she is the "weaker vessel," it is impossible for her to participate in home management activities.

On the other hand, here is what equal partnership in marriage implies:

1. Husband and wife are of equal value.
2. They are equal in intelligence.
3. They exercise equal authority.
4. They share in decision-making.
5. They submit to each other.
6. Submission is a result of how



Passive-Aggressive



Gentleman

they respect each other.

7. Roles in marriage are determined by talents and gifts, and not by arbitrary traditions.

8. Sexual and emotional differences become strengths in the relationship.

Partnership is God's concept. From the very beginning, the oneness and partnership of the Father, Son, and Holy Spirit were evident.

Genesis 1:1 says: "In the beginning God created . . ."

As Seventh-day Adventists, we have always taught that "God" in this passage refers to more than one Person, but that They are equal in spirit and power.

Partnership was also evident in the creation of human beings. The image of God was revealed through the creation of both Adam and Eve, not just Adam. "Let us make [human beings] in our image" (verses 26, 27). Furthermore, the redeemed will share in this partnership. They will reign with Christ when He returns the second time. God is eager to share His power and glory with them. "He that overcometh . . . to him will I give power over the nations" (Rev. 2:26). "To him that overcometh will I grant to sit with me in my throne" (Rev. 3:21). True partnership always involves the sharing of power and authority. Genuine love always seeks to elevate and empower the other.

God has set an example for us from Creation to the Second Coming on how to be effective partners in marriage and in the world. The Bible has a historical setting in which writers spoke in response to the traditions, rituals, and practices of their times. In the concept of headship, we have been taught to focus more on traditions and practices of Bible times when it suits us, rather than on the messages of the authors.

However, we will discover in a deeper study of Scripture a new reve-

lation of truth about partnership. For example, tradition indicated that all males were to be in authority and all first-



Ceremonial

born the inheritors of family wealth, but God broke through tradition and focused on balanced relationships, mutuality, and equality. We note that Esau was the eldest child. Tradition would have it that



Christ-centered

he would be the leader of the family when his father died. God said, "Not so." It was to be Jacob. The Israelites were facing the enemy. No man had the guts to lead God's people against the vicious foe. God chose Deborah, a woman, to lead and fight against the enemy. Tradition dictated that women should not lead in such a fashion. Jacob had 12 sons. Tradition said that the eldest would lead the youngest. Nevertheless, God

placed one of the youngest as supreme leader, over not only the family but the nation as well. Again God broke through tradition.

I believe that when pastors begin to preach partnership instead of headship and submission, we will have less abuse among us. Too many Adventist wives are forced to remain in abusive relationships because pastors say it is their duty as Christian wives to submit to their husbands. Many hurting wives never go to their pastors for counseling when on Sabbath they are bombarded by the traditional messages about their roles as Christian wives. They feel guilty just thinking about separation even when their lives are threatened. Many wives believe these messages and believe they are the problem, not their abusive husbands, and try harder by being more obedient and submissive.

I challenge us to have the humility to reexamine our concept of roles in marriage and to review the concept of headship versus partnership. I challenge pastors to preach about being a "servant-husband" instead of a "head," to preach mutual submission, not wifely submission. If we do, these concepts will create a new dimension in our pastoral ministry and bring healing to many hurting hearts in our congregations. ■

Barrington H. Brennen is an ordained minister of the Seventh-day Adventist Church and cofounder with his wife, Annick, of Sounds of Encouragement Counseling and Media Association, Nassau, Bahamas.



*I do not deny that God speaks to us,
but sometimes I wonder . . .*

BY DAVID MARSHALL

I SAY, COULD YOU KEEP THIS ONE QUIET? Er . . . just between the two of us, as it were? You see, I'm beginning to get a bit of a spiritual inferiority complex, and I need your help and advice.

Do you hear voices?

No. Please don't laugh; I'm entirely serious. Does God speak to you in a voice you can hear?

A certain woman who urged me to write this article claims that the messages she receives from God are so clear and distinct that she is able to write them down in sentences and paragraphs—in one notable instance, in two very long paragraphs! Always the messages are aimed to give her strength and comfort, and are right on target in her present situation. She believes that the failure of “the brethren” to listen to the voice of God accounts for a great deal of . . .

So many people are making that claim today (“God spoke to me”; “The Spirit gave me this to pass on,” etc.) that I feel like the odd man out. You see, though the Spirit has often impressed me, He has never spoken to me in words and sentences, or given me messages to pass on to others.

Is there something wrong with me? Is God's silence to me explainable by the fact that I'm an ordained pastor? I ask this because I have canvassed a large number of my fellow ministers, and not one of them has heard voices either. So maybe God does not speak to pastors?

Of course, some who have contacted me claim to hear more than voices. One man (a pastor in another denomination) has written a long narrative for me. In it he gives an account of how every move in his life is prompted by “a word from the Spirit”—or by a dream. When his bishop asked him to change districts and move to a crime-ridden city, he was troubled. That is, until he received a vision in which he was given a picture of a house.

The next day he went to the new city in search of this house in the belief that he was to buy it. And find it he



did—and he bought it. Moving to the new location, he was able to make a major contribution in that rough-and-tumble community.

When I finished reading his story, I found myself wondering if what he believed to be a gift of the Spirit was not some semi-sanctified, quasipsychic ability. Or was that my spiritual inferiority complex speaking?

I do not question (or maybe I do; but I shouldn't) the validity of a fellow believer's experience. But it has occurred to me that the phrases “God told me . . .” or “God told me to tell you . . .” could be a very dangerous power play in the mouths of some people.

You've heard some of the televangelists, their rantings peppered with claims that their messages come directly from God. They claim the authority of God to do everything—from trouncing certain political leaders to preaching highly questionable eschatology to demanding money from their viewers. And judging from the megadollars they receive, I am drawn to the conclusion that their viewers accept their claim of divine authority.

For almost 20 years I have edited a biweekly denominational magazine in Europe. Over the years scores of fellow believers have used the “God-told-me-to-tell-you” power lever in an attempt to get themselves into print. Had I given in to their power play, my readers at different times would have read that Jesus was coming in 1987, 1988, 1990, 1992, 1994, 1996, and 1997, as well as lively denunciations

of fellow church members and some of the most awkward phrases ever committed to paper in the name of poetry.

I have lost count of the number of

charismatics? Or does it depend on an individual's spiritual conditioning, upbringing, or temperament?

When I have been conscious of the Spirit's direction or power, there have been no voices or visions. I

have had a consciousness that this needless pain or problem has been

period of silence after personal prayer or when I have been nose-on to a crisis. When God has used *words* to communicate with me, they have been the words of inspiration.

Never shall I forget how, in my first year at a university, God used my reading of the Psalms to let me know that He understood all things and was my never-ending source of spiritual strength. Down the years, if you had taken away my Bible (or my memory of its message) or my prayertime, you could have cut off my

access to power. In one crisis time, when an idealistic young man (who, no longer young, now knows better) was shoving me to shipwreck on the hazardous shores of sinless perfectionism, God's counsel came to me through words of Ellen White:

"Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin.

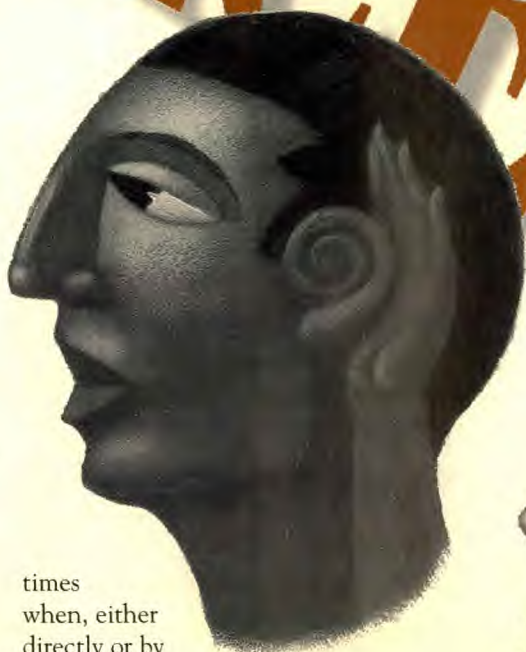
The conscience can be freed from condemnation. . . . We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. Ye are accepted in the Beloved" (*Selected Messages*, book 2, pp. 32, 33).

So tell me, how am I to understand those who preface their remarks with "God has told me"? Help me. I need to understand. ■

David Marshall is editor at the Stanborough Press, Grantham, Lincolnshire, England.



VOICES?



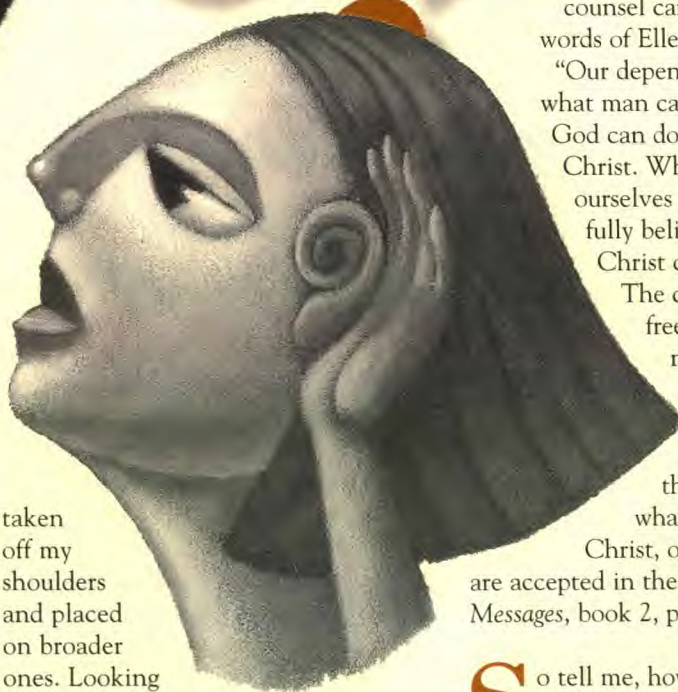
times when, either directly or by implication, I have been accused of committing the unpardonable sin for refusing to print someone's "message."

However, power players aside, I have to accept that many of my fellow believers who claim to have heard a direct and specific word from God are totally sincere.

How do these messages come? If they direct (in detail) an individual's life, do they in any sense put pressure on that individual's freedom of choice—freedom to choose being the most fundamental principle of God's government? And given the claim that some receive messages from God and others do not, does this signify the existence of a spiritual elite and a spiritual underclass? Is "God told me . . ." just a habit of speech that some have adopted, caught from the

taken off my shoulders and placed on broader ones. Looking back on a complex situation, I have been able to trace the way God has led me through it. In Bible study and sermon preparation I have been aware that God has answered my prayer to direct and inspire.

Instead of a voice out of the ether, God's promptings have come in that



Even the Camels Like ADRA

BY JACK MAHON, WHO WRITES FROM BRACKNELL, BERKSHIRE, ENGLAND

Located in the horn of Africa, Somalia is one of the world's most water-deprived countries. However, the Adventist Development and Relief Agency (ADRA) is responding to life-threatening emergencies in the country as a result of unprecedented monsoon rains.

Narrow creeks have become raging torrents. Bridges have been demolished and telephone lines destroyed. Not only have harvest-ready crops been swept away, but also fertile topsoil. Population displacement and malnutrition from loss of food reserves are causing stress and trauma to the threatened Somalis.

While passing through Uganda en route to Mogadishu, Somalia, I experienced the worst tropical storm ever of its type. I can recall earlier years in Africa waiting more than an hour to deliver a speech while the rain beat loudly on the metal roof of the auditorium. It made my loudest shout inaudible.

That storm was brief compared to what I experienced recently at Mbale,

near the Kenya border. The deluge, which began at sunset, was still raging as dawn broke. Morning revealed a harrowing scene of devastation, particularly in the traditional wattle-and-daub African housing on the outskirts of town. This is where the full impact of the storm was visible.

Dazed victims of the horrendous night struggled to salvage their few possessions, including the dripping sacks that contained all of their food. Only the upper parts of their houses were visible, standing out of a meter and a half of swirling brown water. There were no reports of drowning in Mbale, so what I witnessed in Uganda was not typical of the situation in Somalia, where more than 1,000 persons were missing in widespread flooding.

In collaboration with the World Food Program, ADRA/Somalia director Frank Brenda is now seeking to bring relief supplies to threatened communities, but widespread political unrest over the past years has caused many problems for humanitarian agencies.

ADRA has undertaken a large number of water projects in the Nugal, Hiran, and Middle Shabelle regions, which has helped the agency to be better prepared for such sudden disasters. A typical ADRA water installation includes large covered holding tanks, a cemented water dispensing area with multiple faucets, and commodious troughs for watering camels and smaller channels for sheep and goats. Any local person or traveler coming to the water point can draw off 100 liters free of charge. After that a small charge is levied to guarantee that the installation maintains full working and sanitary order.



ABSOLUTE ESSENTIAL: A consistent water supply is essential for Somalis.



STREAM OF LIFE: With more available water, the standard of hygiene in many villages increases.

Ben Odinga, the water project manager, explained one downside of having to drill through several hundred feet of subsoil and rock to reach the water table: keeping an eye on the diminishing budget. The most beautiful gift that can be offered to a desert traveler is a cup of cool, clear water. Imagine what kind of gift a continuously available supply of pure water must be to a community that previously had to fetch its daily water needs from springs 22 kilometers (13 miles) away.

Apart from its water projects, ADRA/Somalia also runs health, education, road improvement, and agricultural projects. Dr. Rukarangira Wankera, ADRA/Somalia health coordinator, administers ADRA's primary health programs in Somalia. Ali Mohamoud Mohamed, a physician, is medical superintendent in Mogadishu, with a subsidiary hospital in Adale, farther up the coast. About 200

tuberculosis (TB) patients are cared for on a daily basis, and an average of 70 outpatients are seen in morning surgeries. In addition there are two outpatient clinics and a half-dozen health posts in various outlying districts.

In a recent report the United Nations Development Program acknowledged ADRA's contribution in dealing with the high incidence of tuberculosis in the country. Wankera believes that the recurrence of this problem is related to poor nutrition, which is endemic. He also fears that in a high percentage of cases, TB is caused by lowered resistance because of AIDS.

Wankera said that ADRA enjoys a high profile in the country, adding, "No harm is imposed on ADRA vehicles. They associate ADRA with the many good things we are doing in the country. Even the camels like ADRA!"



REST FOR THE WEARY: Even the camels benefit from ADRA's water projects.

He might have said especially the camels! For one thing, although camels can last many days without water, when they get to drink they take in a large quantity. But in Somalia, camels equipped with enormous panniers and jerricans are a major part of the water supply lifeline to the desert villages and townships.

Humans and livestock alike enjoy better health when there's an abundance of clean water. The community diet also improves when ADRA overhauls irrigation systems. With the use of heavy machinery in the Jawhar region, ADRA improved a 20-mile (32-kilometer) stretch of irrigation canal. Once the water is flowing freely, it is in the local farmers' own interest to keep their linking subsidiary canals in good order.

A farmers' association has also formed to maintain the canal system. Agricultural training has been given and seeds and tools provided. The fact that "water is life" is aptly demonstrated as fields, once brown and barren, become living green with nutritious vegetation. And as children, once weak, sickly, and ailing, grow lively and graceful with the sheen of health on their smiling faces.

NEWS BREAK

German Adventists Voice Regret at Parliament's Failure to Ban Public Smoking

Seventh-day Adventist health experts and church leaders expressed disappointment at the German parliament's vote on February 5 not to ban smoking in public places.

After a long debate, preceded by intense lobbying by Germany's tobacco industry, the parliament voted by 326 to 256 to defeat the proposal that would have imposed a ban on smoking in public.

"We regret this vote by parliament," said Dr. Lothar Erbenich, a physician specializing in internal medicine at the Adventist-run Berlin Hospital. "Germany is the last country in Western Europe not to have such controls of smoking in public. Smoking is one of the most serious threats to health, and for the government not to take such action is deplorable." Commenting on the implications of the decision, Reinhard Rupp, North German Union Conference president, likened the failure to ban public smoking to a major national disaster.

"Year after year 100,000 active and 400 passive smokers are killed in Germany by tobacco," said

Rupp. "What if all these victims of tobacco had been killed in a single catastrophic accident on one day? The German nation and the world would be shocked and horrified."

"The members of parliament chose to close their eyes and not see what could have been prevented by this law. Instead of taking a stand for better health, especially for children and young people, they showed themselves much more willing to follow the arguments of the tobacco industry."

Herr Seehofer, the German minister of health, had been elected on a health protection platform. It was very disappointing to see him taking the lead against this law, said Rupp. Speaking for the Adventist Church at the local level, district pastor Stephan Brass, minister of three churches in the Osnabruck area, said that the decision would signal acceptance of smoking by the authorities and made smoking a "tolerated social activity."

"This means a green light for those who smoke in public, and another barrier in the way of those who wish to quit," said Brass. "I just finished conducting a smoking-cessation program sponsored by my church, and know how difficult it is for some to give up the habit. To try to quit and yet be surrounded by those who are smoking in public places will make it much harder. Add to that the

All Creatures Great and Small

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

Recently in Bangladesh 25 young hooligans broke into a distillery, drank copious amounts of the local intoxicating brew, flattened an entire village, and chased dozens of people from their homes.

Meanwhile in Britain a victim of a vicious blinding in both eyes was roaming the streets until finally a peer befriended him and led him to safety.

All of the characters in the above accounts were animals.

A plethora of animal stories like these have hit the British press lately. The February 15 *Sunday Telegraph* contained fascinating accounts of drunkenness and loutish behavior in the animal kingdom, ranging from rats and butterflies to the 25 drunken elephants mentioned above. Apparently drunkenness is a fact of life in

the animal world. Elks have terrorized villages in Sweden; apes have attacked people in Sri Lanka. One particularly startling anecdote concerned an outraged (and brave!) farmer who threw hot water over a drunken elephant. When sober, the animal returned and demolished the farmer's house, forcing him to move away.

Then there are the heartwarmers, such as the blind terrier Ben who followed the sighted terrier Bill to food and water—and then a new home. As the February 12 *Daily Mail* put it, "Bill led and Ben followed, both learning to survive in a cruel world by looking after each other."

Even in our increasingly scientific age, we can still learn much from the natural world around us. "Ask the animals," wrote Job long ago, "and they will teach you" (Job 12:7, NIV).

NEWS COMMENTARY

NEWS BREAK

dangers of 'passive smoking' [inhaling the smoke from others], and this is a really sad vote."

Adventists have actively promoted smoking cessation for more than 130 years and were the first to devise a scientifically based stop-smoking program called the Five-Day Plan, now known as Breathe Free. Smoking is identified as the number one preventable cause of death in most Western nations. —*Adventist News Network*.

Adventist Among Dead in Jamaican Floods

A Seventh-day Adventist was one of four persons killed in a mudslide caused by heavy flooding in Portland, Jamaica, on January 4.

Luther Dyce, a member of the Adventist church in Stanton, was assisting an elderly church member when the torrential rain forced him into a shelter in a nearby shop, reports East Jamaica Conference treasurer Herman Ming.

"A major landslide came crashing down on the shop from the hillside," said Ming. "Some of the occupants of the shop building were admitted to the local general hospital, and three were taken out of the landslide, dead. It was not until the next day that Dyce was dug out."

Continuous rain for more than 10 hours caused floods that killed at least six people and damaged more than 1,000 houses. Adventist leaders were on the scene immediately. "They offered words of hope to a great number of individuals, both members and nonmembers," said Ming. "Special prayer was offered for the bereaved families." —*Adventist News Network*.

Adventist Broadcasts Enter China

Nearly a third of a billion people in northern China can now access the *Voice of Hope* broadcast on medium-wave (AM) radio.

The Adventist radio ministry started broadcasting on January 28—the Chinese New Year's Day—from a leased transmitter in Ussuriysk, Russia.

The programs, also heard on Adventist World Radio from Guam, include devotional and doctrinal topics, family life, youth, health, and English as a second language.

The Chan Shun foundation encouraged the medium-wave broadcasts with a \$75,000 start-up grant. Other funding is expected to come from a special offering taken in Adventist churches worldwide in December 1997, says Andrea Steele, AWR public relations director.



Test Your Global Mission IQ

1. The Hindu Study Centre, in the state of Tamil Nadu, sponsored meetings in an orthodox Hindu town in neighboring Kerala. Adventists have 200 congregations in Kerala, but few Hindu converts. At these 1997 meetings 34 Hindus were baptized. In what country has this Global Mission endeavor been conducted?

- A. Sri Lanka
- B. India
- C. Indonesia
- D. Pakistan

2. As a result of the Hands Across the World offerings of 1995-1996, hundreds of new churches have been built. The president of the Duna Conference writes his appreciation to all donors: "Thank you for your kind assistance." In his country, churches are being used in Zalaegerszeg, Kisvarda, and Ketegyhaza. These attractive facilities have appealed to new members. The well-known Danube River flows through this country's capital city. What is the country?

- A. Poland
- B. Slovakia
- C. Austria
- D. Hungary

3. Some Karen people live in the remote jungle mountains of this country. Adventist leaders sent theology graduate Sutut Detchanonchai to the Karen village of Muangpaam (population 450) as part of its Global Mission program. Noticing the water shortage there, he asked ADRA for help. ADRA allocated funds for a pipeline. This project opened the door and Sutut now studies with two families who want to become Christians. Where is Muangpaam?

- A. Northwestern Thailand
- B. Northeastern Cambodia
- C. China Yunan province,
- D. Eastern Bangladesh

Answers

1. **B. India.** About 83 percent of its population of 950 million are Hindus. Only 3 percent are Christians.

2. **D. Hungary.** Its capital is Budapest. Membership in Hungary is approaching 5,000 in a total population of 10 million, or one member in 2,000.

3. **A.** In northwestern Thailand, where several people groups continue to follow tribal ways. Some regions of 1 million or more have no Adventist presence.

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

N E W S B R E A K

ADRA Reclaims Compound in Albania

A six-hour police operation resulted in the return of a compound belonging to the Adventist Development and Relief Agency/Albania on January 16.

Located in Tiranë, the leased compound had been taken over by 15 squatter families. The illegal settlers were allowed to remove their personal possessions and relocate to other accommodations. "Nobody has been rendered homeless," says Flamur Gorica, ADRA/Albania's program officer. "The settlers have been asked to return to their homes."

In March 1997 mobsters stormed and looted the property, stealing thousands of pounds of relief supplies. Fortunately, no ADRA worker was harmed, but ADRA director Sean Robinson was forced to flee the area. Police action became necessary after ADRA staffers spent months negotiating for the repossession.

Adventist Review Program Airs March 21

The *Adventist Review* magazine presents the "Acts Files" satellite program at 4:30-6:00 p.m., March 21, on Galaxy 4, channel 11. Hosted by *Review* editor William G. Johnsson, the "Acts Files" features video reports of mission projects in Cuba, Peru, and Russia. You'll also enjoy live

interviews featuring Adventist Christians who have made their commitment to Christ a part of their everyday life.

The music lineup features soprano soloist Janice Chandler and the gospel choir Assurance.

News Notes

✓ **Wilmore Webley and Dwight Rose**, both faculty members at West Indies College in Jamaica, recently received 1998 Fulbright scholarships.

Webley, a lecturer in the medical technology department, will pursue graduate studies in microbiology in the United States, and Rose, an associate instructor in chemistry, will study environmental science and policy.

Only three scholarships were awarded in Jamaica.

What's Upcoming?

Mar.	21	<i>Adventist Review</i> satellite program 4:30-6:00 p.m., Galaxy 4, channel 11
Mar.	22-28	Youth Week of Prayer
Mar.	28	Thirteenth Sabbath Offering for the Southern Asia Division
Apr.	4	Missionary magazine emphasis
Apr.	11	Youth Spiritual Commitment Celebration

When Hea

Does God listen to men w

BY RAY PUEN

P.C. STOOD AT HIS WIFE'S BEDSIDE, distraught. Rose had been rushed to the hospital with septicemia, a complication developing from the birth of their third child. Despite the medical team's heroic efforts, Rose's condition had worsened and she had slipped into a coma.

"There's nothing more I can do for her," said the attending physician as he shrugged helplessly. The steely announcement pierced P.C.'s heart. As the doctor left the room, P.C. and the other relatives gathered around Rose's bed and broke into muffled sobs.

But P. C. Banaag, a recently baptized Seventh-day Adventist, had learned enough in his brief employment at the Philippine Union Mission to know that there was at least one other recourse. He knew about prayer, and he decided to call Forrest Pratt, acting mission president.

Let's Back Up

Conditions in the pre-World War II Philippines weren't much different from anywhere else in the world. Jobs were hard to come by, and P.C. was grateful to have a job as a stenographer at Everett Steamship Lines.

Pastor Roman Senson, a professor at Philippine Union College, was visiting the Manila Central church, where he was preparing to participate in a baptism. As he sat preparing for the service, he was arrested by a familiar voice: "Pastor, will you baptize my son?"

Pastor Senson turned to look into the face of Emilia Banaag. "This is my son Pastor," she said as she introduced P.C. Emilia had named her third son Pastor, cherishing the desire that his name would one day be fulfilled in his life's work.

Pastor Senson recognized Emilia as a longstanding, devout member of the congregation. He knew that she diligently prayed for her nine children—including P.C. It was the custom in the early days of Adventism in the Philippines to baptize children when they came of age, on the assumption that they had been taught the Bible's truths by their parents.

"Son, put this on," said Pastor Senson as he handed a baptismal robe to P.C. Emilia witnessed P.C.'s public declaration of his faith in Christ with great joy.

The very next Monday morning Emilia returned to the church to speak to mission president Flaviano Dalisay. (The



ing Came

en't speaking to each other?

Central Luzon Mission was then headquartered in the church basement.) "Pastor," she began, "would you help my son find employment? He's had experience in stenography."

Stenography was the profession of choice for young men aspiring to careers in business (there weren't many female stenographers in those days). P.C. had studied stenography in school, and a year after graduation he accepted an offer from the Everett Steamship Lines, where he earned a comfortable salary. He expected to spend his career working for Everett Lines, until concerns about Sabbathkeeping arose.

Emilia expected that P.C.'s experience would benefit the church, and she was right. The next day a messenger knocked at Emilia's door and announced that Pastor Dalisay wanted to see P.C. right away.

"Good news," Dalisay said as he greeted P.C. "I found a job for you at the union office."

P.C. took the tram to the Philippine Union Mission office in Pasay. R. R. Figuhr, union president, was the only one in the building that early, and he conducted the interview himself. Taking an instant liking to P.C., Figuhr directed him to Howard Klaser, the union treasurer, for his first assignment.

During P.C.'s first year at the union, Figuhr left on furlough, making the union secretary, Forrest Pratt, acting president. Although the assignment was only temporary, the shift in authority nevertheless created some tensions. Not everything went well, but P.C. was too busy to notice. Immersed in his new responsibilities, he occupied himself learning new "steno" strokes for the vocabulary associated with church work: "tithe," "evangelistic meetings," "literature evangelist," etc.

Desperation in the Hospital

That's when tragedy struck. With P.C.'s wife close to death, he called on his friends at the union office. "Operator, would you please connect me with Pastor Pratt?" P.C. begged the switchboard operator.

"But sir, it's after midnight!" the operator objected. "I can't wake Pastor Pratt."

"But this is an emergency," P.C. implored. "My wife is dying."

In his apartment Forrest Pratt reached for the jangling phone. "May I help you?" he said.

"Elder Pratt," P.C. blurted, "I'm sorry to disturb you at so late an hour."

"P.C., what's wrong?" asked Pastor Pratt as he tried to reach out to



the anxious voice on the other end of the line.

"It's my wife, Pastor Pratt. She's dying. Would you please come right away to St. Luke's Hospital and pray for her?" P.C. asked. "I've already called Pastor Klaser."

"We'll come right away," Pastor Pratt promised.

P.C. returned to Rose's room. She was surrounded by relatives who had been arriving all week long. For several days they had kept an anxious prayer vigil, and now they gathered, expecting Rose's imminent death. A few sobs punctured the grim stillness.

After what seemed like a long wait, Forrest Pratt and Howard Klaser entered the room. P.C. greeted them gratefully, and after a few hasty introductions to his family he asked them to pray.

They knelt, and Pastor Pratt prayed first. After a short, heartfelt prayer, Pastor Klaser followed. The urgency in their words was noticeable. As they finished and everyone rose to their feet,

"This is an emergency," P.C. implored. "My wife is dying."

Rose opened her eyes. "Pastor Pratt," she said, "what are you doing here?"

The Healing Explained

Rose's miraculous recovery caught everyone by surprise and provoked unexpected joy. With tears in his eyes P.C. walked the two union officers to the door, apologizing for calling so late and thanking them for their sincere prayers. "Thank you very much," he stammered. "I will never forget your kindness."

"No, it is we who will never forget this occasion," said Pastor Pratt, "and it is we who thank you very much."

"You see," he continued, "before you called, Elder Klaser and I weren't on speaking terms. Things between us hadn't been going well. In fact, they were getting worse."

Elder Pratt cleared his throat and added, "But when you called us for help, we knew that we had to make things right between us if we were going to be able to minister to you and Rose. So we met and asked each other for forgiveness. Then we knelt together in prayer. Afterward we had tears in our eyes as we embraced each other."

"So, P.C., we thank you for calling us. And we give God the glory and thanks that this crisis provided healing for your wife—and for us." ■

Ray Puen writes from Los Angeles, California, where he is active in the U.S.-based chapter of the Philippine Union College Alumni Association.



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Practical Assistance

CALVIN B. ROCK

I recently contacted the General Conference, asking for financial assistance for my university education. I was told that nothing is available. Problem: if one can't get educational support from one's own church, where can one go?

With rare exceptions, our organizations (General Conference, divisions, unions, even local conferences) do not receive money from their constituencies for scholarship allocations to individuals.

That does not mean that education is not a priority. It is. In fact, the General Conference, in budgeting for the year 1998, appropriated its three institutions of higher education—Andrews University, Loma Linda University, and Oakwood College—a total of \$18,171,425, a healthy 16 percent of the total world budget. Local conference budgets in the North American Division average approximately 38 percent for Christian education.

The General Conference has oversight of divisions and some unions, but it is not structured to deal directly with the problems and appeals of individuals. That is the responsibility of the local church and/or conference.

At the elementary and in some cases the academy level, many churches have assistance funds. Those who don't would be well served to reread Ellen White's comments: "Let all share the expense. Let the church see that those who ought to receive its benefits are attending the school. Poor families should be assisted. We cannot call ourselves true missionaries if we neglect those at our very doors who are at the most critical age and who need our aid to secure knowledge and experience that will fit them for the service of God" (*Testimonies for the Church*, vol. 6, p. 217).

The greater costs for college and university education usually require direct contact with the school's financial aid office. Information regarding scholarship-granting organizations can also be found in most public libraries.

Ellen White once wrote: "If he could not obtain some of these things, a little domestic wine would have done her no injury; it would have been better for

her to have it than to do without it" (*Testimonies for the Church*, vol. 2, p. 384). Does this support recent scientific studies that show the moderate use of wine (i.e., a glass a day) as good for one's health?

This statement concerns a pregnant woman who, because of fanatical positions held by her husband, was being deprived of necessary nutrition. Prior to the sentence you quote, Ellen White names a number of foods that would be good for the expectant mother and her baby. She concludes by suggesting that if these are not available, "a little domestic wine" would be helpful.

More than anything, this position demonstrates the prophet's practicality and balance. Did Ellen White elsewhere warn against the use of wine as a common drink? Yes, a number of times. Did she, on the other hand, approve its use for medicinal purposes? Yes, and that is the case in this instance.

Here she mirrors Paul's suggestion that Timothy (in his weakened condition) might be aided by "a little wine" more than by water (1 Tim. 5:23).

It's conceivable, given the richness of grapes in minerals and vitamins, that for some, these ingredients in wine, moderately consumed, are therapeutic in spite of their alcoholic accompaniment.

But that does not suggest a change in our position. The first reason is that the positive properties that "moderate" wine drinkers acquire we regularly obtain by following a proper diet—one that is free from the harmful effects of alcohol.

A second and as persuasive reason is contained in the prophet's words: "If all would be vigilant and faithful in guarding the little openings made by the moderate use of the so-called harmless wine and cider, the highway to drunkenness would be closed up" (*Review and Herald*, Mar. 25, 1884).

*Did Ellen White
approve of wine
for medicinal
purposes?*

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





Literature Requests

Imagine having church or an evangelistic series without written material or visual aids. The following persons and institutions have requested denominational literature and would be grateful for your help. This list is for literature only. Please discourage any solicitations for funds by the recipients.

CAMEROON

Nojock Jose Emery, c/o Kinjou Felix, P.O. Box 242 SOA, Cameroon, West Africa. Devotional books, sermons, Ministry, Bibles, concordances.

GHANA

Pastor Omane Acheamfour, SDA Church, P.O. Box 16, Dinkwa On Offin, Ghana. Bibles, Picture Rolls, Spirit of Prophecy books, magazines, tapes.

Sam Yaw Afriyie, P.O. Box 236, Konongo, A.A.N., Ghana. Hymnals, songbooks, Bibles, music.

Pastor E. A. Allotey, Afram Plains District of SDA Church, P.O. Box 3, Tease, Eastern Region, Ghana. Needs evangelistic literature and visual aids for this newly-opened area.

Samuel Amoh, P.O. Box 9358, Accra, Ghana. Signs, Adventist Review, Spirit of Prophecy books, tapes, Picture Rolls, children's teaching aids.

Elder Paul Wiredu-Anyankwa, P.O. Box KW 151, Kwadaso-Kumasi, Ghana. This evangelist for the Central Ghana Conference is in need of books, tapes, Bibles, sermon outlines, and literature for public crusades.

Joseph Appiah, c/o S.O. Hinnah, P.O. Box 480, Kumasi-Ashanti, Ghana. Adventist Review, Signs, books, Spirit of Prophecy books, tapes, Picture Rolls.

Stephen Y. Busi, SDA Church, P.O. Box 22, Kintampo Brong Ahafo Region, Ghana. Commentaries, Spirit of Prophecy books, and periodicals.

INDIA

Mrs. Winifred Devaraj, headmistress, Lowry Memorial Junior College, P.O. Box 1603

Dooravaninagar, Bangalore—560016, India. Insight, Action, Guideposts, Guide, books for teenagers, and Signs.

KENYA

Pastor Samwel Onchwari Okero, publishing director, Nyamira Conference, P.O. Box 285, Nyamira, Kenya. Magazines, Bibles, books, lessons, Picture Rolls.

Pastor Eliab Ombworo, Global Mission pioneer, c/o Kenya Coast Field, P.O. Box 89251, Mombasa, Kenya. Adventist Reviews and any literature that could be used as gifts during crusades.

The South Kenya Conference sends the following requests for literature (Bibles, Spirit of Prophecy books, periodicals, and hymnals).

Pastor Samson Kingona Nyasaee, Johnson Ratemo Miyiinda, Joseph A. Kingoina, Alfred M. Karori, all at the same address of P.O. Box 3050, Kisii, Kenya.

Elkanah Meraba Mogusu, P.O. Box 3, Masimba, Kenya.

Pastor Thomas Ngote, P.O. Box 2211, Kisii, Kenya.

Richard Mwancha, P.O. Box 65, Masimba, Kenya.

Milton Matoke Nyamao, P.O. Box 874, Kisii, Kenya (blind—needs Braille).

Evans Nyamari, P.O. Box 619, Keroka, Kenya (evangelist).

Thomas Mogere Makini, P.O. Box 333, Kisii, Kenya (magazines).

Clive Mogaka, P.O. Box 800, Suna, Migori, Kenya (magazines).

Methuselah Oanda, P.O. Box 604, Keroka, Kenya (Picture Rolls).

MYANMAR

Nang Khen Thang, SDA Mission Lawibul Veeng, Tedim Myo, North Chin State, Myanmar. Adventist Review, SDA books and magazines.

Mr. Rawngbawla, principal, SDA Bible Seminary, Khampat-2, Tamu 02071, Upper Chindwin, Myanmar. This school for ethnic tribals near the Indo-Myanmar border is in need of educational and denominational books, magazines, maps, pictures, etc., for both children and adults. Religious materials have not been available in Myanmar for years.

PHILIPPINES

Pastor and Mrs. Trophimo B. de Leon, Western Mindanao Conference, P.O. Box 2389, 7200 Ozamiz City, Philippines. Bibles, Picture Rolls, cassettes and tapes, Church Hymnals and song books, children's visual aids and sermons, periodicals, and used greeting cards.

Mrs. Vivian P. Paler, Calinan SDA Central Church, Calinan, Davao City 8000, Philippines.

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Robert Barrete.

Johnny Dolorso (sermon outlines, Bibles, books, and magazines).

Phoebe Gementiza (visual aids, large-print Bibles).

Riza Ayuban (hymnals, pictorials).

UGANDA

Samuel Bwami, executive and ministerial secretary, Central Uganda Field, P.O. Box 22, Kampala, Uganda. Tracts, magazines, Spirit of Prophecy books, Sabbath school materials (especially for children), and other books.

Pastor S. K. Twumasi, Department of Theology, Bugema University, P.O. Box 6529, Kampala, Uganda. Magazines, Bibles, slides, Picture Rolls, books, tapes, Sabbath school materials.



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Invitations

ROSY TETZ

Have you ever gotten an invitation to a party? It's pretty exciting. Sometimes you can tell it might be an invitation when you get it out of the mailbox, because often there is something special about the envelope.

When you open the invitation, first you look to see who the party is for. Next you check to see what day it will be to make sure you can go. Then you find out where it is and what time it starts.

But before you start to think about what present you will bring or what you will wear, you probably need to do one thing: look near the bottom of the invitation and see if it says RSVP.

Do you know what RSVP stands for? *Répondez s'il vous plaît*. Can you pronounce that? It's French. It means

"Let us know if you want to come or not." You can see that it is much quicker to write RSVP instead of all that. People need to know how many are coming to their party so they can make plans and have enough cake. So they ask their guests to RSVP.

There are lots of invitations in the Bible. When Jesus first started to

teach, He chose some followers. When He invited them, He said, "Come follow me" (Matthew 4:19, ICB). Jesus invites you to follow Him too.

When Jesus was teaching, He told the people who were listening, "Come to me, all of you who are tired and have heavy loads. I will give you rest" (Matthew 11:28, ICB). Jesus invites you to come to Him for rest too.

When people brought their children to Jesus so He could bless them, His followers tried to shoo them away. Jesus said, "Let the little children come to me. Don't stop them" (Matthew 19:14, ICB). Jesus invites you to receive His blessings too. Jesus especially invites children.

"Come and share my happiness with me," Jesus says (Matthew 25:21, ICB). "Come and receive the kingdom God has prepared for you" (Matthew 25:34, ICB).

So you see, you have the invitation. Now you need to RSVP. You need to let Jesus know whether you will accept His invitation or not. Next time you pray, let Him know that you want to follow Him. Let Him know that you want to share His happiness. Let Jesus know that, more than anything else, you want to come to His party.



The Manna Principle

It seems as if it were yesterday, not 1956. We had recently moved to Miami, Florida. All that summer I had looked everywhere I could to find a "good" job.

We "Colored" people (later called Black, and now designated as African-Americans) had very few choices so far as jobs were concerned, other than menial jobs paying the minimum wage of 75 cents an hour.

Though I had my B.A. degree in religion, I could not find a good job anywhere. Many days I went to the state employment office, where I sometimes was assigned a job cutting someone's lawn, working in a garden, or cleaning a house for one day. If the Lord saw fit to bless me more, I might get a job that lasted all week. Some days I found no job at all.

So as the time drew nearer and nearer for my wife, Mabel, to be delivered, we prayed for money to pay the hospital bill, but I could find no good job anywhere. We went to a loan company where we had done business before, but they refused to renew our loan. My wife cried as we walked dejectedly out of that office. I tried to console Mabel by reminding her that "the Lord will provide," but right then I was not so sure I was very convincing.

Soon after, on a Thursday morning, I took my wife to the hospital, and thankfully she was accepted. All I remember the kind woman at the admitting desk saying was "Now, her hospital bill will be \$57, and it must be paid before she is discharged."

"I will pay you Friday afternoon," I promised.

When I went to visit my wife that Thursday night to see our new daughter, Audrey, the same woman was still there, and gently but firmly she said, "Remember, the \$57 must be paid before your wife is discharged."

"Don't worry; I will have your money by then."

That previous Monday I had gotten a job working as a carpenter, working 10-hour days at \$2.25 an hour. When I told my wife about this job, we both praised the Lord for providing it for me "just in time." That Friday I paid the hospital bill out of the first decent payroll check I had received in months.

Throughout my life such experiences have occurred many times. Even though I would pray and worry about what was going to happen in the future if certain things

didn't occur, the Lord always answered my prayers just in time, and often not a day sooner. When I stop to think about it, that has been the Lord's method of answering our prayers since early Bible times.

The Lord severely tested Abraham's faith by not supplying a ram for a sacrifice until Abraham had raised his knife to slay his son Isaac (Gen. 22:9-13).

He did not dry up the water at the Red Sea until Moses and the Israelites were ready to cross (Ex. 14:13-31).

In the wilderness the Lord provided manna for the Israelites to eat one day at a time (Ex. 16:2-31).

At the Jordan River the Lord again tested Joshua's faith by not stopping the water from flowing until the priests leading the way actually put their feet in the water (Joshua 3:14-16).

Finally, after all these years, the Lord has helped me to see more clearly how He works. Although I have a tendency to look down the road and see certain disasters, these disasters never come because the Lord provides the help I need, often on the very day I need the help.

I have chosen to call the Lord's method of supplying our needs just when we need them "God's manna principle," for obvious reasons. So now I am trying not to worry about what will happen six months or a year from now. Instead I am learning slowly to trust the Lord more fully and to pray, "Give us this day our daily bread" (Matt. 6:11).

Since this belated discovery, I have now found life to be more peaceful. Finally I am learning to really believe what David said: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Ps. 37:25).

I call the Lord's method "God's manna principle."

Richard S. Norman is retired and writes from Avon Park, Florida.



My War

American military involvement in Vietnam began when I was 3 years old and ended when I was a teenager. My father was a civilian, but we lived near a Marine base, and as I watched soldiers get blown apart on the news every night, the war became an integral part of my life. It never occurred to me to protest it any more than I would protest the skating rink or the bowling alley. War was just business as usual.

It wasn't until the war was over that I met my first Vietnamese. The Marine base became a temporary refugee camp, and ragged children ran around behind the barbed wire wearing bits and pieces of soldiers' uniforms.

From newspapers and television I learned everything I knew about the Vietnamese—that they tended to be short by American standards, that they lived in huts and ate rice and dogs. The only cities I had heard of in Vietnam were Hanoi and Saigon.

It wasn't until years later that I finally met someone from Vietnam. The office I worked in was hopelessly understaffed, and I often came in as early as 5:30 in the morning to try to get caught up. My only companion in these early-morning sessions was Toan (pronounced "Twan"), the Vietnamese man who worked the night shift. Although he was working just down the hall from me, Toan might as well have been living on the moon.

All that changed one day when I came in and discovered him standing at my desk, looking at a picture of my two dogs.

"These are your dogs?" he asked.

"Yes, those are my babies," I told him. "Gabriel and Galen."

"I love dogs, but I cannot have one," he said sadly. "My family in Vietnam always had dogs, but my apartment manager doesn't allow pets."

Wait a minute! People had said that Vietnamese eat dogs! Yet here was one who obviously loved them. We chatted for a few minutes about dogs, and I mentioned that people would frequently abandon their pets in the woods near my home. Although I found homes for a few of them, I didn't have the time or the money to help all of them.

"I know," Toan agreed, nodding. "It was so hot the other day, and I saw a stray cat panting and miserable, so I put out a bowl of water for it. The landlord got very angry. He says we cannot even give them water, because then they might stay."

After that Toan often stopped by my desk to discuss my pets and the abandoned animals I was trying to help. I also discovered that Toan loved to laugh.

One morning I brought a bag of microwave popcorn for breakfast. Passing by his office, I stopped and offered him some. Toan started laughing so hard at the idea of popcorn for breakfast that I thought he would knock over the bag! I later learned that in the Vietnamese culture laughter is used much as we would use a friendly smile. It doesn't necessarily mean some-

thing is funny; it merely means that the laughter is relaxed and happy and everything's fine.

Eventually Toan started teaching me a few phrases in Vietnamese. But he taught me a lot more than a few words in another language. He taught me that I should look beyond stereotypes and see people as they really are.

I have yet to meet a human being who is totally without prejudice. Often our prejudices are so subtle that we may not even recognize them. Prejudice is more than looking down on someone who is a different race or religion from yours. Do you avoid speaking to people who dress or speak differently than you do? Do you have any friends from another generation?


When you recognize prejudice in yourself, read what it says in Galatians 3:28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." The war against prejudice is a war we all have to fight. ■

Gina Lee is a freelance writer living in Burbank, California.



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