

ADVENTIST Review

April 9, 1998

World Edition



**They
Called Me
“the Beast”**

Blossoms at Calvary

Four Ways to Beat Loneliness

LETTERS

February 12 Tears

I am one of the twentysomething



group that envisions our church someday reaching the goals Christ had for His people. The February 12 World Edition brought tears to my eyes

three times: Ardis Stenbakken's "From the Ground Up," the story of the three women who helped bring a church to South Africa; Gerald Winslow's "Family"; and Fylvia Kline's "Your Heart's Desire."

I really appreciate the "new" *Review* and often read the entire issue. As a teacher I'm often concerned with how non-Adventists perceive us. The *Review* is a positive influence on me. Not only has it helped me believe more strongly in this church, but it has given me the encouragement to be honest and open with my students. Thanks for the work you do!

—Becky Colvin

BEND, OREGON

World Edition Suggestions

Much has been said in praise of the new *Review*. I concur fully with those sentiments and add my voice in congratulating the *Review* team. I would, however, like to express my views on how further improvement may be achieved, particularly with respect to the World Edition. Two suggestions:

1. The North American Division Edition carries the world church

president's column, *From the Heart*. As I have read every installment of *From the Heart* over the past 18 months, I have observed that all of Elder Folkenberg's material would be of relevance to the entire world church, not just to the North American Division. Since Elder Folkenberg is the president of the world church, wouldn't it be better to transfer his column from the NAD Edition to the World Edition? Since most subscribers outside the North American Division do not receive the NAD Edition, they miss out on the words from the heart of their world church leader.

2. Following the practice in the monthly NAD Edition of having the president of the North American Division, Al McClure, write the second editorial, it might be prudent to reserve the second editorial of the World Edition for the president of some other division. This may be effected in a fair manner by rotating the second editorial between world divisions.

I believe that these measures will strengthen the World Edition, making it even more relevant to the church outside North America.

—George E. Okwach

MACHAKOS, KENYA

Excellent suggestions. For some months we have been working with the leaders of the world church to help tailor the World Edition to the needs of the various divisions. Already the Inter-American Division has worked out an arrangement with us, and production

has begun. In essence the plan envisages our providing the World Edition translated into the major languages of the church and laid out in electronic form to the various divisions so that they can take it as is and print it locally. This adapted World Edition will have Elder Folkenberg's From the Heart as well as a message from the division president (the IAD Review has both features).—Editors.

Surviving the Second Death

You may put my vote in the "yes" pile for the direction you have taken the *Review*. It is finally readable, digestible, and recommendable.

However, one recent article, Angel Manuel Rodriguez's "Surviving the Second Death" (Bible Questions Answered, Feb. 12), was a bit disturbing to me. A reference is made to Colossians 3:25 and Revelation 19:1-3, which are interpreted to mean that the second death "isn't an expression of divine arbitrariness, but an expression of a legal penalty or retribution. It serves to reveal the justice of God's judgments."

There is no mention of who is demanding legal penalty. It sounds as if God is the one demanding this. If Jesus paid the legal penalty at the cross, whom did He pay it to? God? Are we saved from God by Jesus' payment? If so, God is the accuser and Satan becomes redundant. Under these circumstances, eternal life with God is not very appealing.

—Per Houmann

LILONGWE, MALAWI

Anna Knight Fan

When I was quite a young girl, my father told me that one of the earliest



missionaries to India—my country—was a Black lady named Miss Knight. Years later, when I had married and had children, I enjoyed reading about her in the SDA

Encyclopedia (volume 10 of the Commentary Reference Series), which discusses the beginning of our work in India, and in the book *Mississippi Girl*. I have great admiration for this lady.

Thank you for Roy Branson's "Indomitable Spirit" (Feb. 12).

—Hepsibah Gurusamy nee Lucas
NEWBURY PARK, CALIFORNIA

Getting By

It was with pleasure that I read Stephen Chavez's "I'll Get By" (Feb. 12). Over the years I have been concerned over the ostentatious consumerism displayed in the lives of some of our Adventist people. This extends into other areas like the building of churches with more frills than are necessary, the taking of trips, etc. The list could get quite large. I especially appreciated Chavez's statement: "Money saved by lifestyles of simplicity and economy can take the gospel to those who need to hear it that much faster."

As a physician who has the potential to make a good living and spend freely, I have tried to be careful in how I live and spend my money.

—Donald E. Casebolt, M.D.
FARMINGTON, NEW MEXICO

Dorcas Lives

I was so happy to see in the February 12 issue that Dorcas is still alive (see Adventism 101). I've been working in

or leading Dorcas for 65 years. I still make quilts and support ADRA with the funds.

—Beatrice Warrick
PIERRE, SOUTH DAKOTA

Non-Adventist Commentators

We are concerned at the modern trend of using non-Adventist Bible commentators in our church publications. We have seen a number of occasions in which William Barclay, for example, gives an interpretation at complete variance to the writings of Ellen White.

If we now have to resort to the use of non-Adventist commentators instead of our own Spirit of Prophecy, are we not in danger of compromise and error where the edges of truth are blurred? I am tired of people telling me that we do not have all the truth. This church was raised up to proclaim a message that is unique. Great light was shed on this movement. Are we now too sophisticated to be guided by God's prophet? If we no longer place credence on the servant of the Lord, whom He raised up to expand and explain His Word, *quo vadis* Adventism?

—John Kirk and Celia Parker
NOTTINGHAM, ENGLAND

Letters Policy

The Review welcomes your letters. Short, specific letters are the most effective and have the best chance at being published. Letters will be edited for space and clarity only. Send correspondence to Letters to the Editor, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Internet: Reviewmag@Adventist.org CompuServe network: 74617,15.

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NEXT WEEK

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Training young minds is an awesome responsibility.

ADVENTIST Review

"Behold, I come quickly . . ."

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

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GOOD NEWS

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They Took the Money

"When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money, telling them, 'You are to say, "His disciples came during the night and stole him away while we were asleep."'"—Matt. 28:12, 13.¹

If you were to ask me what I find most intriguing about the Easter event, my answer would come without a moment's hesitation: *the Resurrection itself*. But if you would follow up with a query as to what I consider the next most fascinating aspect of the story, I would have to say—this time without worrying about theological accuracy: *the attempted cover-up*.

Matthew carefully sets the stage for us:² Jesus is dead. But the Jewish leaders, far from throwing back their shoulders, find themselves scared out of their wits by one thing He'd said while still alive: "After three days I will rise again." Give us permission, they pled with Pilate, to secure the place of burial for three days. Not that we believe the impossible—by no means. But we have a suspicion that "his disciples may come and steal the body and tell the people that he has been raised from the dead."

Pilate agreed. "Take a guard," he said. "Make the tomb as secure as you know how." And that they did, sealing the stone and posting a guard, making absolutely sure no hanky-panky could possibly take place unnoticed around the sensitive spot.

How crazy in retrospect. Like a little boy on the seashore piling pebbles to protect his sand castle from the rushing waves. Like a little girl defiantly holding a bunch of keys against the effort of her wrestler father to retrieve them.

God must smile sometimes at our preposterous folly. He sent one angel down, Matthew said. "A violent earthquake" shook the ground, and the stone rolled back. The guards beheld it all—no hallucination. They actually saw a heavenly being—"his appearance . . . like lightning, his clothes . . . [as] white as snow." They saw the stone roll back, no human effort evident anywhere. Unable to take more, they fell like dead men to the ground.

What possible inducement could ever shut them up after they came to? What consideration could ever make them change their story? What influence could ever blur the sublime theophany that, like a bolt of lightning, had knocked them cold?

What could do it? Money—"a large sum" of it—from the

pockets of conniving men in robes, whose greed for power was exceeded only by their callous shamelessness. "You are to say," the chief priests and elders instructed them, that "his disciples came during the night and stole him away while we were asleep." Never mind the danger of self-incrimination; never mind the palpable incongruity of describing an event that transpired while you were fast asleep;

never mind the possible outrage from the governor's office. We will protect you, they said.

"So the soldiers took the money" and did as they were told.

Are we
better
than they?

What do you think? Are we better than they? Haven't we also—all too often—

kept silent about what we've seen and heard? silent about our conversion? about our faith in Jesus? about the Resurrection? about the Second Coming? about the glorious message of the three angels? about the high-priestly ministry of Jesus in the heavenly sanctuary? about the bigness of our God and His mighty acts in our behalf?

And what makes us do it? What buys our silence? What makes us change our story? Perhaps the prospect of a big salary—with perks and benefits? the promise of plush homes, expensive cars? the lure of popularity? the seduction of hobnobbing with the rich and famous? the desire to keep in sync with the religious leaders of our time?

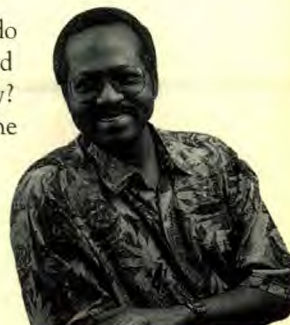
Most of us probably think we are above that kind of pull. But do we really know what we might do if the "bribe" gets large enough? It is quite possible that the soldiers at first resisted all pressure to silence them. And it is quite possible that the Jewish leaders kept upping the ante until these vacillating men found the figure too attractive to resist.

So I ask myself the question: Would I do better than they? Would I stand my ground today though the heavens should give way? Or would I, like them, shut up and take the money?

Think about it.

¹ All Scripture quotations are from the New International Version.

² See Matthew 27:62-28:15. Individual references will not be given hereafter.



In the Company of the Living Christ

For more than three years they had hitched their wagons to the rising star of a charismatic, itinerant preacher. They scrutinized His every move—from the mundane to the miraculous. They discussed His stories and sermons long after the curious and capricious crowds returned to their tiny towns and villages.

So it's no wonder that His disciples were emotionally and spiritually devastated when Jesus of Nazareth breathed His last breath, crucified like a criminal between two thieves. "We had hoped that he was the one who was going to redeem Israel," said two of Jesus' followers shortly after that tragic Friday afternoon (Luke 24:21, NIV).

There are very few scenes in Scripture as pathetic and pitiful as the picture of the small band of disciples who were plunged into despair by circumstances that had spun out of their control. Life without Jesus was inconceivable. Going back to their lives before Jesus, impossible.

Less than a week before, Jesus' followers talked openly of how they were going to occupy positions of authority in the new order of things. Now, not only did they have nothing to look forward to; they were fearing for their very lives.

Most of us have known grief, but I'm certain that very few of us have felt the despair the disciples knew over the 36 hours that Jesus' lifeless body lay in the garden tomb. How could we? We know that Jesus isn't dead.

It's amazing, the lessons learned when one's options are narrowed by circumstances to a precious limited few. A meal of bread and water looks good to a starving man. A few dollars feels like a fortune to a woman who has nothing else. Twenty-four hours is practically a lifetime for a person who has only a few weeks to live.

But how can we imagine the disciples' joy when they found that Jesus was alive? It was like waking from a bad dream, like going from black and white to Technicolor, like winning the lottery. Suddenly they were alive again. Their lives weren't over; they were just beginning.

Jesus did a wonderful thing for His disciples during the five or six weeks between His resurrection and the time He ascended to heaven. The Gospels (especially Luke and John)

record several incidents during which Jesus unexpectedly appeared among His followers to offer a little encouragement or a word of blessing. Then, before their very eyes, He disappeared again.

He was, I think, trying to teach His followers that although He would soon return to heaven, through the presence of the Holy Spirit He would always be near, just around the corner, perhaps in the same room, whether they were aware of Him or not. Jesus said as much when He said, "I am with you always, to the very end of the

age" (Matt. 28:20, NIV).

This is an incredible truth for those of us who are so prone to compartmentalize our lives, especially our spiritual lives. "The seventh day is the Sabbath," we say, "but the rest of the time I can live as I please." "The tithe belongs to God," we remind ourselves, "but I can do what I want with what's left."

It's easy to lose sight of the dramatic difference that the presence of the living Christ makes in one's life. For the most part, we've not been miraculously rescued from some unspeakable vice. We've not felt the panic born of desperation when we realize that our sins will cause eternal separation between ourselves and God.

But neither do we know the giddy feeling of relief when we realize that our sins are not only pardoned, but removed "as far as the east is from the west" (Ps. 103:12, NIV). Only in times of careful reflection do we realize that without Christ, no matter how good we are we still face the same sentence as earth's vilest sinner.

For many, Christianity consists of a few benign rituals, confined mostly to a few hours of boring liturgy during the weekend. But life in the company of the living Christ is transformational. In good times and bad we have a companion. And we can never go back to life the way it used to be.

Because Jesus lives!



*Life without
Jesus is
inconceivable.*

GIVE & TAKE

ADVENTIST LIFE

A few years ago Rwanda and Burundi were part of what was known then as the Congo Union. The headquarters of the Congo Union was located in Elisabethville (now Lubumbashi), known better in its abbreviated form as E'ville. Since E'ville was located a great distance from Rwanda and Burundi we requested that the division set up a separate union, and subsequently gathered to discuss the matter.

At the meeting the person offering the opening prayer led into the Lord's Prayer, and all joined in. But when we came to "deliver us from evil," the whole group broke out in laughter.

Ultimately, God granted our request and did, in fact, "deliver us from E'ville." The new union was called the Central African Union.

—Max Church, retired missionary who worked 20 years in Africa

WE NEED YOU

Send Give & Take submissions to . . . Give & Take, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904; Fax: 301-680-6638; E-mail: 74532.2564@CompuServe.com. Please include phone number. Submissions will not be returned.

READERS' EXCHANGE

Please send correspondence directly to the writer, not to the *Adventist Review*.

SEEKS ENCOURAGEMENT: Recently my husband (who's in the military), my five children, and I moved to a very secluded military base in an area where most of the people speak Spanish. Being uprooted from my church and family, I've become somewhat depressed and would love to hear from other Adventist women.

—Winnette D. Williams, 8155-B Farrow St., Del Rio, Texas 78840

EXPERIENCED MOMS: Recently I've been considering Titus 2:3-5, where Paul tells older women to train younger women. As a mother of young children, I would like to correspond with older women whose children and grandchildren have grown up and stayed in the church and close to the Lord.

—Melissa C. Cody, 3600 Garfield Ave., Minneapolis, Minnesota 55409

TO BE LIKE BILL . . .



WISE GUYS: Among the more interesting mail we've received lately is a snapshot of the Australia-based *South Pacific Record* editorial staff (from left: Bruce Manners, Brenton Stacey, and Lee Dunstan) imitating native Australian William G. Johnsson's editorial photo. "We

were redoing our editorial photos," writes Manners, "when we thought we'd do something just like the good old *Review*." All of which has sparked a new just-for-fun contest idea . . .



William G. Johnsson



Roy Adams



Bill Knott



Myrna Tetz



Carlos Medley



Steve Chavez



Andy Nash



Ella Rydzewski

Send us your best imitation of a staff member's editorial photo, and we'll run our favorite ones in a future issue. Deadline: June 1. Send to "Staff Imitation" at the Give & Take address.

THEY CALLED ME “THE BEAST”

But the Hound of Heaven never lost my trail.

BY SEBASTIAN TIRTIRAU

FROM A VERY EARLY AGE I WANTED TO BECOME A SOLDIER. The exciting life of the army, with all its adventures, attracted me. My chance came in 1984. I was only 14 years of age by then, but the Romanian government had designed special schools in which young men could start a military career.

My youthful love notwithstanding, I was soon to find out that being in the *army* involved much more than excitement and adventure. It meant hard work—and a lot of nonsense. At that early age—a time when a kid still enjoys the beauty of childhood—I had to suffer the strain of military service, endless drills and marches, and tough instruction under the most terrible conditions.

It didn't take long for me to realize that I wasn't ready for a military career. According to the contract I'd signed, however, I was stuck until I reached the age of 65!

What? A soldier for the rest of my life? No, this is impossible, I thought.



A NEW AGENDA: In a complete turnaround from rock and dance, Sebastian (center) participates at the baptism of his brother-in-law (right) in Cape Town.

As it happened, during this time my eldest brother had been trying to escape Romania in search of freedom in a Western country. He'd tried several times and once had been caught by the security officers.

Unfortunate as that was, it was the event that would change my situation in military school, since no one with rebel relatives was tolerated in the army. The incident came just in time for me and resulted (in 1986) in my expulsion from the army. Thereupon I was sent to one of the civil schools to complete my high school education.

I was happy for the change, but little did I know what was yet to come. In Romania every teenager 18 and above was obliged to enlist as a soldier for a period of 18 months. No one was exempt. But when the time came for me to start my military service after graduating from high school, I alone—out of 500 young men at the conscription office—was sent to a special disciplinary unit called “the Railway Hell” (so named because of the hard labor on the railway entailed in the assignment), seven miles from Bucharest, the capital. When I asked the reason, the officer said with pity in his



THE BIG DAY: Tamed by the heavenly game warden, “the Beast,” like Nebuchadnezzar of old, comes to his senses. Serious now and with an inner peace, he takes a bride to walk with him for the remaining journey. This was 1993.

Far Away From Home and Culture

My work Among the San

BY SEBASTIAN TIRTIRAU

When I arrived in South Africa, I never imagined that I would have the privilege of making contact with the remotest people of the African continent: the San. These people constitute the oldest race in Africa today.

Four hundred years ago 30 million of them, it's believed, roamed Africa from Egypt down to the Cape of Good Hope. These short people with yellow skin and bushy hair were the most advanced hunter-gatherers of the continent. But since the invasion of the White race, their number has drastically decreased to approximately 50,000 today.

Killed off like animals by White farmers, they've been pushed back toward the dry sands of the Kalahari Desert, an area that eventually became their only place of refuge. Here the remnant subsist in the midst of sand and heat. They're a tough people, a people who have learned how to survive.



WITH HOMES LIKE THESE: All the homes were simple in this desolate place, but as might be seen from the one behind the author, some were even more simple than others.



They can find water from almost nothing, they can find food where apparently none exists, and they know how to protect themselves against the terrors of the wild.

The San have had little contact with Christianity, let alone with the Seventh-day Adventist Church. When I was accepted by the Southern Africa Union to go to them, I asked one of my Romanian friends to accompany me. It was to be the greatest expedition of our lives. Every item we procured was an answer to prayer—whether tents or boots or desert equipment or medicine. We studied books about the San and

spoke to people with experience in the desert. I knew that God was offering me a great opportunity to work for Him, and I was filled with a gladness hard to imagine. The thrill and challenge of the mission filled my dreams day and night.

Finally the day came—November 3, 1996. Equipped like warriors—with back-

packs and hats, boots and vests—we took the Greyhound bus to Windhoek, the capital of Namibia. From there we had to travel into the northeastern part of the country, to a place where 13,000 San live.

From Windhoek we would travel by road to Grootfontein, then from there by car for 250 miles on gravel road to the

voice, "Kid, you have a rebel brother. We want to make sure you are not the same." From that time on I began more fully to understand the meaning of Communist tyranny.

Until I Dropped

It was January 1990. The train stopped, and all the new recruits were asked to stay in line for inspection and transportation to the unit. We were about 800—with many people much older than I. I felt lonely, scared, lost. I had grown up as an atheist, and the government had taught us that God was the opium of the people, a fairy tale. Now I felt more than ever that God really did not exist—or that if He did, He was indifferent. Surely a good God would not allow this evil to happen to me.

At the unit our heads were shaved

and we were stripped and washed in a yard like cattle, then put in rooms of 35 beds each.

Later, as they confiscated all our valuables, they found among my stuff two histories—one of Egypt and one of India. That earned me a staff warning that reading was forbidden, and I was placed in a special program to wash out my brain. It involved two hours of sleep per night, food once a day—composed chiefly of slimy, disgusting beans from a war stock that had been left in our unit since the 1950s.

For nine months that was my diet. During nighttime I had to sweep the halls, clean the toilets, polish the shoes of my superiors, and wash their socks. And every morning I had to run three miles with a gas mask on my face—until I dropped.

Beaten with machine guns, spat

on in the face, sleepless, and confused, one night I said, "God, if You are, why did You allow me to be put here? Why do I suffer for something I did not do?"

It was a question I repeated often during the whole period of my imprisonment. And I came to think I would never get an answer.

Out of Hell

When in early 1991 I completed my time at the Railway Hell, I thought I'd been damaged for life. Suffering from a tremendous inferiority complex, I decided to conceal my identity in such a way that nobody would ever discover it. I became a rock singer and a professional dancer. I let my hair and beard grow long, and wore jeans and chains, with rings all over the place.

I must have looked awful. And very

center of the San country, a village called Tsumkwe. (There are 30 known locations of San presence in the area and probably 20 unknown ones—unknown because the San, by and large, are nomads, in a never-ending search for the bare necessities).

It's a rare thing for a White person to visit this area, and our arrival stirred the people. Very soon we became known as the White pastors who had come to tell the people about the Son of Skou (their word for God).

This is inhospitable country, with wild animals and disease. Malaria, for one, kills thousands of the locals. Then there is the heat. During the six weeks we stayed in the place we never saw the thermometer drop below 110°F. By 11:00 a.m. the whole activity of the village stops, and as the day wears on, it gets so hot that it becomes extremely difficult to breathe.

The task of presenting the gospel to such a primitive tribe is very difficult. You have to speak through a translator, and you're dealing with people who have no sense of time and are bound by an entirely different set of criteria. What we eventually decided to do was just show them slides about the life of Jesus, allowing God to open the way as we proceeded. For the first night we had an attendance of 60 to 70 people. The next and subsequent nights saw audiences

of between 120 and 140 people.

Our daily routine included taking lessons to prisoners in the little village prison (yes, a prison, of all things—one of the ironies of that part of the world), ministering to the health needs of the people, visiting in the huts, and conducting baptismal classes. All this involved walking about three

miles every day, many times carrying the equipment needed for our work.

It was tough. But now I look back at the experience with only good memories. We encountered elephants, lions, lynx, and snakes, and we saw beautiful rare birds and huge vultures. But more than anything, we observed the lifestyle of the San—their hunting skills, their love for freedom, and their wonderful presence. And notwithstanding all that Whites had done to them, they remain a remarkably friendly people. I saw this in the way they protected me the days and nights I hunted with them.



PRECIOUS GEMS: The author flanked by some of the children of the Kalahari, boys and girls who (we hope) would help make up the jewels in the crown of Jesus at His coming.

At the end of our six weeks we'd ministered to 15 villages, met some 2,000 people, and succeeded in baptizing 31 people. This is God's blessing upon His children, and it was His grace that made it possible. All we did was to offer ourselves to Him.

This group of 31 people constitutes the first Seventh-day Adventist church in this area. I pray this is just the beginning of a great harvest.

soon I had a nickname. They called me "the Beast."

My father, deeply worried, employed me in a school as a history teacher. Needless to say, my appearance did not win me friends among the staff. But something would happen here to change everything for me.

At the beginning of the school year I discovered that in one of my classes there was a 10-year-old girl who was a Seventh-day Adventist. It would mark the first time I'd encountered anyone with a radically different perspective on life. But though I tried to approach her several times, she was much too shy to speak to "the Beast."

One day, however, determined to make some contact, I succeeded in asking her for a Bible—not a common book in Romania at that time, by any means.

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THE WALK CONTINUES: After arriving penniless in South Africa, Sebastian (second row, eighth from left) stands his ground with the faculty and students in theology at Helderberg College (1996).

The girl ran home and said to her dad: "Dad, the Beast is asking for a Bible!"

She brought one back, with the first two lessons of a Revelation Seminar inside its front cover. That very day I read all the questions and filled in all the answers. And at the end of that first session with the Bible, I realized that God was answering the questions I'd put to Him while in prison. He was showing me that His Son had died innocently for all of humanity and that *He wanted me!* I realized then that my suffering in the disciplinary unit had been allowed in order to prepare me for what God had in mind for my life.

In the two weeks that followed, I finished the entire set of seminar lessons, reading the Bible day and night. And in one month—on May 31, 1992—I was baptized into the Seventh-day Adventist Church.

In September of the same year I became a theology student in our seminary. And after two and a half years, through the encouragement of a visiting American preacher for whom I translated, I left Romania for South Africa for further studies.

That was January 1995. I arrived in

South Africa with a two-week visitor's visa and no money. I'd sold all my books and furniture and had left my wife and little daughter in Romania. Arriving in Johannesburg, I suddenly realized I knew no one and had nowhere to stay.

As I was wandering around the airport, however, a man came up to me.

"Where are you coming from?" he asked.

"From Romania," I said.

"What for?"

"To study theology at Helderberg College."

"Do you have a place to stay?"

"No."

"Come with me," he said, pulling my trolley toward his car.

As it turned out, the gentleman was a Seventh-day Adventist. And he'd come to the airport to look for me. Who sent him?

After I spent three days at his house, he put me on the bus to Helderberg in Cape Town, with a check for \$3,000 in my hand.

How Can I Help but Praise Him?

That's the kind of God we serve! I praise Him for His love and care in a

country where I knew no one and where I could not possibly survive without Him. After six months the same man paid the ticket for my wife and daughter to join me in South Africa, uniting us again as a family.

During my two years in South Africa I had the privilege of sharing this testimony across the whole country. And while there, I had the even greater privilege of being a missionary to the San tribe in the Kalahari Desert (see sidebar).

I am grateful for the Father I have. I am grateful for the Saviour I have. And I praise His name for the beautiful life that's been mine ever since I met Him through that little Adventist Romanian girl. ■

Sebastian Tirtirau is now the pastor of the Hardin and Custer Seventh-day Adventist churches in Montana.



Informed Choices

CALVIN B. ROCK

My wife and I are parents of three fine children—all members of the church. The oldest, our only son, is engaged to marry a non-Adventist woman in a few weeks. We're disappointed that he's marrying against our counsel and out of the church. But our dilemma is whether by attending the wedding we may be lessening the concern of his younger sisters about also choosing non-Adventist mates. Does the church have advice in this matter?

Your attendance at the wedding may very well diminish the effect upon your daughters of the counsel you have appropriately given them. Ellen White's admonition regarding the selection of a mate whose beliefs and habits are not in harmony with the commandments of God is still relevant. Her advice in one place was: "As a child of God, a subject of Christ's kingdom, the purchase of His blood, how can you connect yourself with one who does not acknowledge His claims, who is not controlled by His Spirit? . . . Though the companion of your choice were in all other respects worthy . . . , yet he has not accepted the truth for this time; he is an unbeliever, and you are forbidden of heaven to unite yourself with him" (*Testimonies for the Church*, vol. 5, p. 364).

Notwithstanding, there are real risks in *not* attending your son's wedding. These include the likelihood of embarrassing your son, the probable feelings of rejection by your new in-laws, and the possibility of resentment from your daughter-in-law that will make future witness to her difficult.

It is regrettable that your son has placed you in this position. However, on balance, the greater risk is in *not* attending the wedding. It's more likely that your daughters (with your counsel and frank explanations) will transcend the impact of your attendance than will your son's new family and friends overcome the seeming insult of your absence.

The church does not provide specific instruction for you in this matter. The comparative merits of your choices, however, speak to your polite and cheerful presence.

Why do so many believe that God made men better than women? Most of our pastors talk about "mutual submission," but they say and do little to lift the burden of male superiority.

There are real risks in not attending your son's wedding.

Male domination is the consequence of a number of historical and, yes, theological factors. While few today think Paul's statement "Let your women keep silence in the churches" (1 Cor. 14:34) condemns females to silence in worship settings, there are many for whom the pervasively lesser role of women in Bible times translates into male privilege today.

This view is fueled by absolutist concepts of how the Levitical (male) authority in ancient Israel carries over into present ecclesiastical concerns.

It's also reinforced by what amounts to prejudicial interpretation of the biblical notions of rulership (Gen. 3:16) and headship (1 Cor. 11:3). What is seemingly forgotten is that both concepts are consequences of sin and not part of God's original plan. Neither expression was introduced to indicate gender superiority. This is best seen in Paul's interpretation of headship as sacrificial servanthood (Eph. 5:25).

In many renditions of Genesis 3:16, God says "He [Adam] *will* rule over you," not "shall," as does the rendering in the King James Version. That makes the statement read as a prediction—not an arbitrary punishment upon all women for all times because of one woman's (Eve's) mistake. Genesis 3:16 states factually (not determinatively) that during ensuing centuries, sin would distort the gender equality established at Creation.

It's possible to be true to the roles God intended for males and females without ascribing ascendance to either. But it requires an appreciation of God's "pre-Fall" ideal and the view that the chance mating of a Y chromosome with an X chromosome does not produce a human being superior to the one formed when both chromosomes happen to be X.

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



BY DAVID MARSHALL

Blossoms

IMPAIRED VISION.
A REAL DISSABILITY, ISN'T IT?
Especially for a child. But for George Matheson,* stricken with this malady even as a toddler, it may well have been the irritant that produced the pearl.

Matheson was born in Glasgow, Scotland, in 1842. Having had to live with impaired vision from his earliest years, he refused to let the problem stand in his way, and was admitted to the University of Glasgow at age 18. But midway through his undergraduate studies, the last vestige of his sight completely disappeared.

Blindness notwithstanding, Matheson successfully graduated from Glasgow with a master's degree, proceeding thereafter to seminary to train for the ministry of the Church of Scotland.

Graduating with a Doctor of Divinity degree, Matheson pastored many large congregations in the course of his career, including a congregation of 2,000 in Edinburgh. He was revered both as a scholar and a preacher.

Something Terrible Happened

Today, with his scholarship and sermons largely forgotten, Matheson is chiefly remembered for a single hymn. Describing the circumstances of how it came to be, Matheson wrote the following: "My hymn was composed in the manse of Innellan on the evening of 6 June 1882. I was at that time alone. It was the day of my sister's marriage, and the rest of the family were staying overnight in Glasgow. Something *happened to me, which was known only to myself, and which caused the most severe mental suffering.* The hymn was the fruit of that suffering. It was the quickest bit of work I ever did in my life. I had the impression rather of having it dictated to me by some inward voice than of working it out myself. I am quite sure that the whole work was completed in five minutes. . . . All the other verses I have ever written are manufactured articles; this came like a day spring from on high."

Hymnologists and Matheson's biographers have speculated as to the identity of that "something" that caused him such "severe mental suffering" on the day of his sister's wedding. Aged 40 at the time, he would by then have adjusted, presumably, to his blindness.

And thus we may rule out that malady as the culprit. So what, then, could that "something" possibly have been?

On the evening of the day of his sister's wedding, love and romance would have been very much in the air. And from Matheson's correspondence it is clear that prior to his sister's big day, he himself had been engaged to be married.

It is equally clear from a letter written two weeks later that Matheson's fiancée had ended the engagement, giving his blindness as the reason.

Apparently, while Matheson was alone on the day of his sister's wedding, his fiancée—whoever she was—had broken the news to him. Such a development would surely have caused him "the most severe mental suffering." The time when this may have taken place was the evening of that day, the time when he also wrote the five-minute hymn.

Perhaps *there* are clues in its verses that he was writing out of a disappointment with human love and a realization that there is only one source of love that's dependable, unconditional, indestructible, and eternal.

As it turned out, Matheson never married. His soul found its rest, its light, its joy, in the service of incarnate love. And it found its hope in the promise of a tearless morn. Thus he wrote:

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

"I have loved thee," God tells us through Jeremiah, "with an everlasting love" (Jer. 31:3). And it has ever been thus. It was on Calvary, where His heart was broken, that God's love became most visible. "Greater love hath no man than this" (John 15:13). Roman nails boring their way through tender wrists, the thorn crown crushed down on His bare head, and the cross itself savagely jolted into the socket prepared for it in the rock face. Through it all, the love that does not let us go was reaching out, drawing all sinners to itself.

Stop Preaching Love?

Jesus accomplished our salvation while we were still in our sins. But when we look at the cross and see the love that will not let us go, sin becomes truly sickening and shameful, a thing to be shunned above all else. Our lives, our souls, our all—everything we are and have and can ever hope to be—are yielded up in sacrifice to the Saviour. Lives are transformed and redirected at Calvary.

"It's time Adventists stopped preaching the love of God," wrote a member in good and regular standing. "Time we left it to *other* churches, while we preach the prophecies, about

at Calvary

*Something to count on
in your darkest hour*

the times in which we live, about the coming of the Lord.”

I will have to say to this correspondent: You and I worship at different altars. Tear out the love of God from our message, and you have torn out its heart—the gospel, Calvary.

I have often asked myself why believers behave so badly when the perceived interests of themselves, their families, their race, or their theological clique seem to be under threat. Could it be that they are the product of a kind of evangelism that presents the prophecies and the Advent outside the context of God's love and the gospel? Could it be that they have answered all the questions at the end of the Revelation Seminar, received their certificate, been baptized, but have never been converted? *There are no conversions independent of God's love and Christ's cross.*

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him”

(2 Cor. 5:21). That's the Gospel in miniature, the “why” of Calvary expressed in a single sentence. Outside of the righteousness of God made available at Calvary by the sinless Christ, there is no salvation. Leave *that* to the other churches to preach, and you might as well leave them the rest, too, for all the good it will do us and our neighbors.

There is no remission of sins without the shedding of blood, and the shedding of blood—once and for all—was at Calvary. Unless you are cleansed in the fountain that washes away all sin and uncleanness, you are still in your sins—lost. Take that out of the message, and the message is destroyed.

Indispensable Power

So, you see, outside the love of God, every sermon is a waste of breath; every message, every doctrine, becomes at best a tiny fragment of the truth—and a mangled fragment at that.

“O Cross that liftest up my head,
I dare not ask to fly from thee.”

That cross justified God, ransomed the world, consolidated heaven, shook the pillars of hell, condemned the devil; it magnified the law, satisfied justice, delighted God the Father, glorified God the Son, brought down the Holy Spirit, nullified sin, justified sinners, and petrified Satan. Yes, the cross of Jesus radiated the noonday blaze of the love of God.

“I lay in dust life's glory dead,
And from the ground there
blossoms red
Life that shall endless be.” ■

* Research for this article was done by the author at Dr. Williams' Library in London (14 Gordon Square), using primary source materials of Matheson's stored there.

David Marshall is editor of Stanborough Press Limited, Grantham, England.



Not Just a Job, but an Adventure!

Adventist College Students Enrich the Ministry of Adventist World Radio

BY GREG SCOTT

FROM FACPI POINT ON THE SOUTHWEST coast of Guam, to the Po Valley of northern Italy, to the jungles and volcanic regions of Costa Rica, Christian Service Volunteers (CSVs) from North American Adventist colleges are making a major contribution to the work of Adventist World Radio. Their assistance in the technical, engineering, and programming aspects of these stations allows the gospel to be broadcast in 48 languages for more than 1,000 hours each week.

Karl Forshee, a senior Walla Walla College electrical engineering student from Caldwell, Idaho, decided to join the engineering staff of AWR-Asia for several reasons. In addition to wanting to work in a job related to his field of study, "I wanted to be a missionary in a place that's dedicated to serving God and getting the gospel to other people," he says.

Karl works with other engineers, assisting with antenna repairs, changing beacon-light bulbs on top the 300-foot towers, performing transmitter maintenance, and servicing hundreds of feet of transmitter-to-antenna transmission line.

But working at the radio station isn't Karl's only activity. A Navy friend recently gave him a tour of a U.S. military base and a large Navy ship, followed by a visit to World War II historical sites that included a downed bomber plane in the jungle and huge gun emplacements. The island's natural scenery is also captivating. "Guam is a beautiful place

to live," Karl says, "not only on land, but under the water, where there are thousands of beautiful fish." He'd encourage other engineering students to "experience the joys of serving the Lord as a student missionary at AWR-Asia."

Born in Pakistan and now a resident of British Columbia, Andrews University student Rebecca Quiring is serving AWR in Costa Rica as an operator and a producer of a twice-daily English program called "Vantage Point." As an operator, Rebecca cues programs for broadcast and makes sure the automation system works properly. She's

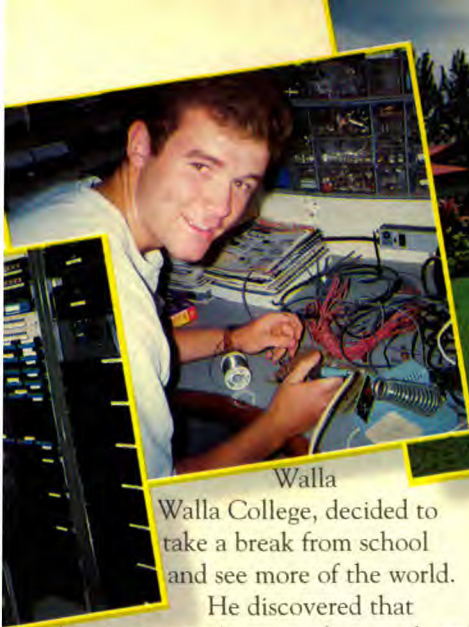
been a volunteer before—at a hospital near her home and while in academy as a member of the Hope Taskforce, a community service group.

Her delight in serving shows up in Costa Rica: when she's not working at the station, she's out entertaining the neighbor children, preparing a hot meal for the station staff, or performing special music in the local Spanish- and English-speaking churches.

"Originally I had no intention of being a Christian Service volunteer," she says, "but at my father's urging, I applied and was accepted. I've found that when God gives you a job and when He sends you to school, He's preparing you for what He's planned for your life."

It seemed natural that Tim Berthelsen, born in Puerto Rico to medical missionary parents, would one day return to a Spanish-speaking country and spend a year as a student volunteer. Tim, a senior mechanical engineering major at





Walla Walla College, decided to take a break from school and see more of the world.

He discovered that there's more to learning than math and engineering. "There are interpersonal relationships to develop and a new language to learn," Tim says. "God has blessed me by providing Karl Thompson, the supervising engineer, who's interested in teaching us as much as he can."

Tim spends some of his time at the transmitter site, just north of the Panamanian border in the remote jungles of Costa Rica. When he's not working on the transmitters, designing a new cooling fan cover, or working on a new computer control system for the transmitters, you can find him surfing on the beautiful beaches of Cahuita.

"Since coming to Costa Rica," says Tim, "I've found that a real relationship with God isn't something that will be forced on me by any situation. It must come by a choice to seek it out wherever I am. This has been an important lesson for me."

Another engineering student from Walla Walla College also works at AWR's Costa Rica site—but this isn't his first mission trip. During his years at Portland Adventist Academy, Robert Triebwasser made his first mission trip to the jungles of Brazil to help build a church, followed by another mission trip to Mexico.

"The trip to Brazil really opened my eyes to the reason we were put on earth," Robert says. "It's all about service."

His first assignment in Costa Rica was to learn everything he could about

the automation system that controls the tape machines airing the programs over the five short-wave transmitters. He's rewriting the software that controls the system in order to make it more user-friendly.

"It's not exactly what I expected here," he says. "It's more like home. We have all of the modern conveniences, as in the States, but I miss my family and friends."

Robert feels especially good about giving a year of service to God. "I like the feeling of knowing I'm doing what God wants me to do," he concludes. "I'd like to have this feeling always."

Luke Waggoner, from Moses Lake, Washington, made his first mission trip at age 15 when he joined a group of young people to build a church in the jungles of Borneo. Six years later, Luke is now serving with AWR-Europe in Forlì, Italy, where he works as a transmitter operator and assists with assembling programs for broadcast on several transmitters that AWR leases in Armenia, Germany, and Slovakia.

The Forlì site, in northern Italy's Po Valley, is where AWR plans to build a new high-powered shortwave transmitting facility to reach deep into the Middle East, north Africa, and central Asia.

According to Luke, "the best thing about my job is that we're using a technology I'm interested in to spread the gospel. Millions of people are hearing the gospel for the first time as a result of what we're doing here in Italy."

And what do their supervisors think of these students who come for a year to AWR station sites? "They're like a breath of fresh air," says Karl Thompson, chief engineer at the AWR facility in Costa Rica. "They're willing

to work, to get involved. Often their ideas are just what we need."

"The system of AWR stations has been enriched by the presence of student volunteers," says AWR president Don Jacobsen, noting that nearly 100 students have worked for AWR during the past decade. "Their contribution to the broadcasting of the gospel has been tremendous. At the end of their year of service with AWR, we hope they take away a greater sense of God's presence in their own lives and in this radio ministry." ■

Left, top: AWR's facility on Guam broadcasts more than 300 hours a week in more than 20 languages.

Inset photos, left to right: Luke Waggoner, of Moses Lake, Washington, is serving as a transmitter operator at the AWR facility in Forlì, Italy; Rebecca Quiring is putting in a year as an operator and English language program producer for AWR in Costa Rica; Robert Triebwasser is specializing in the automation system at the AWR facility in Costa Rica; Tim Berthelsen works with the engineering staff at the AWR facility in Costa Rica. The offices and studios of AWR-Pan America are in Alajuela, Costa Rica, near the capital, San José. Programs are broadcast to the Americas in Arabic, Spanish, English, French, Papiamentu, and Portuguese.

Background photo: Getting ready to climb one of the six towers at the AWR facility on Guam is Karl Forshee.

Greg Scott is the Americas' region director for AWR and has been AWR's student volunteer coordinator for several years.



ADRA Becomes a Major Advocate for Albania

BY JOHN ARTHUR, A VICE PRESIDENT OF ADVENTIST DEVELOPMENT AND RELIEF AGENCY INTERNATIONAL

Last year was a horrendous year for Albania. After the collapse of several investment companies in March, the country experienced widespread anarchy. Military arsenals were looted, buildings were scarred as a result of gun battles, and roadsides became littered with burned-out vehicles.

Teenage thugs often settled petty disputes with Kalashnikov rifles. An estimated 3,000 people were killed and 12,000 wounded between March and September.

The rampage nearly crippled Albania's hospitals, schools, and general economy. In many respects the situation was worse than the medieval conditions that came to light in 1991, when Albania's doors were initially opened to the outside world after more than four decades of hard-line dictatorship.

New Initiatives

To combat the deteriorating conditions, the United Kingdom Emergency Aid to Albania was established, in which I participated. This body initiated several short- and long-term goals relating to law and order, food security, health services, and educational institutions.

With more than 900,000 guns and 3,600 tons of explosives circulating during the peak of the turmoil, aid workers felt that the first steps in reestablishing normalcy were to retrieve the weapons, depoliticize

the police and military, and introduce training programs to enhance policing methods.

Next, food supply problems had to be solved. Hundreds of families in rural communities existed on as little as £5 (US\$8) per month. This condition

development (DFID); George Foulkes, the undersecretary, and Paul Keetch, secretary of the All-Party Parliamentary Committee on Albania at the U.K. Parliament. Several issues raised by the charity heads were subsequently incorporated into agendas for three inter-government conferences.



PLAYGROUND?: Albanian income is so low that children commonly scavenge the rubbish dumps for tin cans they can exchange for money.

underscored the need for an income support system similar to the one established in Bulgaria in 1996. Albanian leaders also had to face the tough job of restoring the country's damaged hospitals and schools.

To accomplish these objectives, leaders in several humanitarian agencies engaged in advocacy initiatives, including lobbying, campaigning, public education, development education, and mass communications work.

Consequently we held several meetings with Claire Short, the British government minister for international

New Contacts

In Tiranë, Albania's capital city, I met with members of the new government, including president Rexhap Medani, prime minister Fatos Nano, interior minister Neritan Ceka, and British ambassador Andrew Tesoriere. Articles appeared in several Albanian newspapers regarding ADRA's program to date and future plans.

In December, British Broadcasting Company reporter Bill Hamilton produced several television progress reports on Albanian recovery after the unrest.

Sean Robinson, ADRA-Albania director, and I accompanied the BBC team on several filming trips.

At Gellat, about two hours northeast of Tiranë, the crew filmed images of Albania's human suffering, such as the 10 people who slept on the mud floor of a shack. At the Vlorë Psychiatric Hospital the television crew found 42 patients in a small isolation ward occupying beds nine inches apart.

In another section of the hospital sanitation was nonexistent, windows contained no glass, and the walls

were stained with mold. The cost of medication is beyond the reach of the local government, and people were dying needlessly at the rate of two per month.

Another scene was filmed on a rubbish dump outside Tiranë, where more than 100 children and some parents scavenged among the garbage for bottles and tin cans that are exchanged for money. I expressed outrage at this indignity and urged the Western European governments to increase their aid, a comment that unexpectedly received wide coverage in the European media, complete with a caption referring to Adventist relief services.

New Funding

As a result of this campaigning,



FADING HOPE: At the Vlorë Psychiatric Hospital the cost of medication is beyond the reach of the local government.

lobbying, and media coverage, the British government announced an additional appropriation of US\$1.25 million for Albania this year. ADRA hopes to qualify for some of this funding with several proposed initia-

tives for agricultural income generation, skill training, and the placement of more lifesaving equipment into hospitals.

Sean Robinson also seeks assistance for additional proposals designed to improve the quality of life. Already the British government has contributed US\$51,000 for the rebuilding of ADRA's warehouse in Tiranë that was destroyed by rioters.

As a result of nearly 100 column inches of reports and pictures in various newspapers, including the nationally circulated *Sunday Post*, more than \$13,500 has been received by ADRA and an associate agency during the first few days of the appeal. Another 20 tons of aid was scheduled for delivery in late spring.

NEWS BREAK

Asian Church Celebrates 1,000 Missionary Movement Milestone

Just five years after the 1,000 Missionary Movement program began on a piece of land carved out of the woods, the endeavor has already met its primary goals.

On March 7, national and international leaders of the Seventh-day Adventist Church met to celebrate the most recent graduation of 68 new youth missionaries in the program.

Sponsored by local church leadership, the program has been a runaway success, with more than 1,000 Adventist youth volunteers giving service through the plan.

"Three times a year youth volunteer missionaries leave to give a year of their lives for the Lord," said Jan Paulsen, a general vice president of the General Conference. "Their contribution underscores in my mind the fact that completing the work of the gospel belongs to the youth."

"I was pleased to have a part in the inception of this exciting program," said P. D. Chun, Northern Asia-Pacific Division president. "To see it come this far is to see a dream come true."

"God really blessed 1,000 Missionary Movement workers. They have got the missionary spirit!" commented Alex Rantung, Southern Asia-Pacific Division secretary. "They

not only share the Bible's good news with those who have not heard and construct many church buildings and jungle chapels, but they are there also for the benefit of the spiritual growth of our young people."

Since its inception in 1993, more than 1,000 youth volunteers have been sent out in pairs to areas where the church is not active. In that period, 10,800 have joined the Adventist Church as a result of their activities, and more than 140 new churches have been established.—*Adventist News Network*.

First Foreign Adventist Leader Preaches in Beijing Church in Decades

For the first time in decades a foreign leader of the Seventh-day Adventist Church received permission to preach in the central church in Beijing, China, on February 28.

Jan Paulsen, a Norwegian national, is a general vice president of the General Conference.

"I was truly delighted to have this opportunity to speak," said Paulsen. "More than 800 people were present in church, many of them young people. In the past four years the membership of the church has doubled, and before the end of 1998 it is expected to exceed 1,000."

While the Adventist Church, like all other

The Return of the Pagan

BY JONATHAN GALLAGHER, NEWS DIRECTOR, GENERAL CONFERENCE COMMUNICATION DEPARTMENT

The annual pagan conference met February 14-16 in San Francisco, California, the online service JREL recently reported. Pantheacon 1998 was judged the most successful meeting yet, with more than 1,200 pagan practitioners present.

With a variety of presentations, rituals, and rites, the program showcased scientific research into witchcraft, modern physics and magic, and sacred sites. Workshops featured divination and trance techniques, the use of candles and incense, and clothings and tattooing.

Dressed both in traditional and modern garb, attendees bonded together on the fundamental themes of paganism, with medieval royalty in flowing robes at one with Klingon warriors in full body armor. "The easy acceptance across groups and styles demonstrates a model many larger religious groups may envy," wrote JREL.

Does such a report bother you as much as it does me? Sure, paganism has been around for a long time. But now, in

a supposedly Christian nation, it's looking for legitimacy and the moral high ground. Even claiming tolerance and religious liberty as a prime feature!

Yet the real killer is that so many people are ready to buy into this worldview, to accept as valid witchcraft and magic, to surrender reason and evidence to crystals and divining rods and familiar spirits.

The return of the pagan is the rejection of the truth Christ came to bring. It's the same old battle with the powers of darkness. The controversy still rages, and the tragedy is that so many still wish to choose the foolishness of paganism over the truth of God.

"For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen . . . so that men are without excuse. . . . Although they claimed to be wise, they became fools. . . . They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator" (Rom. 1:20-25, NIV).

NEWS COMMENTARY

NEWS BREAK

denominations, has no separate legal status in China, more than 230,000 identify themselves as Adventists. —*Adventist News Network.*

Religious Liberty Finds Wide Support in Northern Caucasus

Despite opposition from some local clergy and authorities, the International Conference on Religious Liberty, held in Pyatigorsk, Northern Caucasus, found wide support among many religious leaders. More than 65 participants from nine Russian regions attended the conference on February 18-19.

Attending were representatives of the Adventist, Baptist, Pentecostal, Catholic, and Orthodox churches, together with Jewish rabbis, Muslim mufti, scientists, and 10 media agencies.

Victor Krushenitsky, Euro-Asia Division field secretary and secretary of the Moscow chapter of the International Religious Liberty Association, spoke positively about the conference and its achievements.

"We had a very open discussion and a warm atmosphere. Many articles about the conference were published in local and regional newspapers, and the proceedings were broadcast on radio and television. As a result, a local chapter of the International Religious Liberty Association has been

established for the Northern Caucasus."

The International Religious Liberty Association (IRLA), based in Silver Spring, Maryland, is a global organization dedicated to the support and preservation of religious freedom.—*Adventist News Network.*

First Students to Graduate From Sudan Seminary

The Thirteenth Sabbath Offering for the fourth quarter of 1997 went to help the new Sudan Adventist



FIRSTFRUITS: The first graduates of the Sudan Adventist Seminary in Khartoum will receive their diplomas in June.



Test Your Global Mission IQ

1. A Global Mission project in Thailand prepares Bible lessons that will attract interest. A first step has

been to gather the testimonies of former adherents to the majority religion to discover what attracted them to the gospel and the difficult issues they faced in becoming Christians. This religion is:

- A. Islam
- B. Buddhism
- C. Confucianism
- D. Hinduism

2. Twelve of the 211 Adventist churches in the British Union serve a population in one of the four countries of the United Kingdom. John Surridge, the area pastor, conducted public meetings in Carmarthen, speaking in English and the native language. Some from the meetings attend Sabbath services at the nearby SDA chapel in Cwmffrwd, which is now bulging. This country is:

- A. Scotland
- B. Northern Ireland
- C. Wales
- D. Essex

3. Because of donations to Global Mission, the number of Gypsy Adventists in Skopje, Macedonia, has recently grown from seven to 38. Mission president George Trajkovski helped the members find a meeting place. They have painted and remodeled a barracks once used for earthquake victims. Already the worship room is too small. For many years this new republic was part of what southeastern European nation?

- A. Hungary
- B. Greece
- C. Bulgaria
- D. Yugoslavia

Answers:

1. **B. Buddhism** (90 million adherents in Southeast Asia) is a focus for research by the Center for Buddhist Studies in Bangkok.

2. **C. Wales.** The Welsh Mission serves 12 churches with 473 members. The ratio of Adventists to the population (4 million) is one in 8,500. The world average is one in 620.

3. **D. Yugoslavia.** Although Macedonia is also the name of a province in Greece, Macedonian people live in Bulgaria and the former Yugoslavia as well. The 50,000 Gypsies in Skopje form the largest Gypsy community in the world.

—compiled by Don Yost, General Conference Global Mission Office

NEWS BREAK

Seminary in Khartoum, reports Sven H. Jensen, Middle East Union president. The seminary offers a two-year ministerial course, and the first students (see photo) will receive their diplomas in June 1998.

Canadian Government Praises ADRA

In a review of the Adventist Development and Relief Agency (ADRA), Canadian government officials praised ADRA for its humanitarian outreach.

In the government report, titled "Upon Solid Rock," evaluators said, "In terms of its overseas work and organization stability, ADRA/Canada is one of the strongest and most effective NGOs [nongovernment organizations] in Canada."

Unlike many NGOs, ADRA's major concern today is not survival or threat of decline, but rather improving on its work, learning from its partners and other NGOs, and being an example to others.—*North American Division.*

News Notes

✓ **Haitian Field Reorganizes.** Adventist leaders in the Inter-American Division recently reorganized the local fields in the Haitian Union into four fields: North

Haiti Mission, based in Cap-Haitien; Northwest Haiti Mission, based in Gonaives; Central Haiti Mission, based in Port-au-Prince; and South Haiti Mission, based in Les Cayes.

Andre Pierre, Inestral Pierre, Sylvain Blaise, and Emmanuel Jean Daniel Gordon were appointed presidents of the North, Northwest, Central, and South missions, respectively.

✓ **Loma Linda University and Medical Center Web** site received more than 1.3 million hits in the 12 months ending January 31, reports *LLU Today*.

The Web site is accessed an average of 25,000 times a week, with visitors from countries as diverse as Bahrain, Chile, Croatia, Latvia, Portugal, Russia, Singapore, and the United Arab Emirates. The site also received a five-star rating from the Internet search engine "Health A to Z."

—*Adventist News Network.*

What's Upcoming

Apr.	4	Missionary Magazine emphasis
Apr.	11	Youth Spiritual Commitment
Apr.	18	Literature Evangelism emphasis
Apr.	25	Christian Education Day
May	2	Community Services emphasis
May	9	Disaster and Famine Relief Offering



Lonely?

Four ways to cope

BY KIM ALLAN JOHNSON

LIKE THE FIRST ROCK IN AN avalanche, Dad's visit that day initiated a series of events that I remember as one of the loneliest periods of my life. His bi-weekly sojourns to my inner-city apartment were normally a welcome respite. He and I had always been buddies. As I grew up, we kept junker cars purring, together. We kept our family's decrepit house inhabitable, together. We turned a cast-off hull into a seaworthy boat, together. But now that I was a university engineering student, my life had taken an unlikely turn.

Without telling anyone, I had begun studying Scripture with a Seventh-day Adventist pastor. There were no Seventh-day Adventists anywhere in our family tree, not even a former church member. In fact, my parents had adopted a distorted view of Adventism years earlier and branded it a cult. After much reading and prayer, I eventually resolved to be baptized and transfer as a theology major to an Adventist college.

As I followed Dad out of my apartment, I knew the time had come to break the news. The rhythmic sound of shoe leather on aged tile reverberated throughout the stairwell as Dad and I descended three flights to the dank lobby below.

We hugged goodbye. Then, dry-mouthed, I finally blurted out, "There's something really important I need to share before you go."

"Yes, son, what is it?"

"I've . . . I've decided to become a . . . Seventh-day Adventist, a Seventh-day Adventist pastor."

His body recoiled visibly. His eyes widened to a look of alarm, then dismay. After a long, tense, wordless pause, he rushed down the front steps, climbed into his tan car, and sped away. Etched in my memory are those two familiar brake lights fading into the night.

Despite a fragile reconciliation, my heart ached as I took on the unfamiliar role of renegade. The ready trust, encouraging words, and easy laughter of former years degenerated into tension, misunderstanding, and blame. Later, after entering Atlantic Union College, I trudged to classes and spent endless hours alone in my dorm room, grieving, second-guessing, and longing for the closeness I had lost.

Christians Can Be Lonely Too

Such feelings of intense loneliness, according to sociologist Robert S. Weiss, are as common as the flu.¹ One researcher estimates that at any given time fully one fourth of the United States population suffers from loneliness.² Christians are not immune. Loneliness often enveloped Christ like a dense fog. The mighty Elijah, overwhelmed by loneliness and discouragement, prayed that he might die. The apostle Paul battled suffocating loneliness in the bowels of the dreaded Mamertine Prison in Rome.

After the death of her husband, Ellen White wrote to a friend, "I miss James oh, so much. I have feelings of indescribable loneliness, but yet I am among kind friends who do all for me that they can."³



You don't have to be alone to be lonesome. One man defined church as the place where we all come to be lonely together.

Even the mindless way we greet each other today has become a testament to our impersonal world. At least once a week I place a phone call from work that goes something like this:

[Me] "Hi."

[Other person] "Fine."

I didn't even get a chance to ask "How are you?" and they're already answering "Fine." It messes up the whole sequence. I'm left there with this unused "How are you?" dangling halfway out of my mouth.

A Deep Hunger

Loneliness has been described as the feeling that there is no one who is really responsive to our deep inner hunger for caring and support. According to one author, "loneliness is the feeling of not being meaningfully related. It involves the deep hurt of isolation and separation."⁴ Contrary to popular opinion, loneliness is not "an old people's problem," but is widespread even among teens and young adults. The cause can be *external*, such as a move to another town, illness, estrangement, divorce, or the death

of a loved one. Loneliness can also originate *within*, a by-product of our own temperament and personality. Many people are terribly shy, have difficulty with intimacy, or lack the self-confidence and social skills necessary for developing an effective network of friends.

There is no magic one-size-fits-all cure for the problem of loneliness. There are, however, certain pathways out of the shadows that could prove helpful.

1. Acknowledge your need. Lonely people often run from the insistent cries of their own hearts. But just as hunger indicates a need for physical food, loneliness signals the need for emotional nourishment. Loneliness ignored gnaws at our souls. Chronic loneliness can make us too susceptible to disease and depression. Like physical pain, however, it can also be a positive indicator that we are not yet deadened or indifferent to joy. "Loneliness is as much a reality of life as night and rain and thunder, and it can be lived creatively, as any other experience. So I say, let there be loneliness, for where there is loneliness there is also sensitivity, and where there is sensitivity, there is awareness

and recognition and promise."⁵

2. Refuse to be a victim. Although others can provide vital support, there is ultimately no one but you who can make the choice to journey out of loneliness. Whether your first step is helping at church potlucks, joining a small group, or something more weighty, such as seeing a professional counselor, chart a course and decide to begin. Clara Roer comments, "I remember the New Year's Eve after [my husband's] death. I was in Chicago, and I didn't have anyone to be with. So I got all dressed up . . . and I went out to a restaurant alone. Then I came home and I cried . . . At forty-two, I became aware for the first time that I was a person unto myself, that I had to figure out how to make my life worthwhile. That awareness helped me to fight off loneliness and to change and grow."⁶

3. Embrace solitude. A certain amount of aloneness is inevitable, and it is important to make friends with it to some degree. Solitude can be that friend. If loneliness is the hole in the bucket, solitude is the spring-fed well. Solitude is opening ourselves up calmly and unhurriedly to the Spirit's life-giving



insights and influences. It quiets the static of life and deepens our appreciation of God and of our own giftedness and individuality. Until we are sufficiently comfortable with ourselves, we will have difficulty being comfortable with others. Within the safety of solitude we can also dare to assess the roots of our sense of isolation honestly.

4. Minister to others. During my own struggle with loneliness at college God provided help through Roy, a tall, shy Black man with a talent for listening well. Roy befriended me and, over time, patiently let me pour out my hurt. Then one day he suggested, "Kim, why don't you come with me to this Big Brother program I'm involved in for poor kids from the community? We're meeting tonight over in the gym." Within two weeks I unofficially adopted a 10-year-old, energetic, single-mommed youngster named Ronnie. Surprisingly, focusing on his considerable needs gradually lessened my absorption with my own.

J. Oswald Sanders writes, "It is when we shift the focus from our own loneliness to relieving that of another sufferer that the healing process gathers momentum in our own lives."⁷

Getting involved in service is a natural way to meet new people, and just one quality friendship can make all the difference. The smallest gesture of genuine ministry can result in significant healing to our own wounded spirits. Eugene Kennedy observes, "A sense of the meaning of our own lives derives from joining ourselves to the building of a world that is less lonely because of our love."⁸

Hannah Higgins suffered for 69 years with constant, unrelenting pain as the result of a degenerative bone disease that eventually required the amputation of both arms and legs. One day she decided to write letters of faith and encouragement to other invalids. She grasped a pen with a mechanical device attached to the stump of her right arm. Forming the words was an exhausting effort. Eventually, "the walls of her room were covered with photographs of correspondents to whom she had ministered and in many cases had led to the Lord. . . . [She writes] 'I am so often asked if I do not find the time long. I do not, and I can truthfully say that I never feel lonely.'"⁹

Scripture tells us, "The merciful man doeth good to his own soul" (Prov. 11:17). In Isaiah the Lord says, "Is not

this the fast that I have chosen? . . . to undo the heavy burdens" and "to deal thy bread to the hungry . . . ?" And the promise follows: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily" (Isa. 58:6-8). ■

¹ Jo Coudert, "Stop Feeling Lonely," *Woman's Day*, Mar. 14, 1995, p. 48.

² Dan Kiley, *Living Together, Feeling Alone* (Prentice Hall Press), p. 3.

³ Ellen G. White letter 29, 1878.

⁴ Harvey H. Potthoff, *Understanding Loneliness* (Harper & Row, 1976), p. 11.

⁵ Clark E. Moustakas, *Loneliness* (Prentice-Hall Inc., 1961), p. 103.

⁶ Katherine Barrett, "An Epidemic Called Loneliness," *Ladies' Home Journal*, May 1983, p. 89.

⁷ J. Oswald Sanders, *Facing Loneliness* (Discovery House Publishers, 1990), p. 163.

⁸ Eugene Kennedy, *Loneliness* (Thomas More Press, 1973), p. 130.

⁹ Sanders, pp. 54, 55.

Kim Allan Johnson writes from Portland, Maine, where he is an associate treasurer of the Northern New England Conference of Seventh-day Adventists.



Easter Flowers

ROSY TETZ

Don't you love springtime? Flowers are one of the best things about spring. People like flowers because flowers look pretty, they smell nice, and they make us happy.

The plants don't really care about that. Plants don't grow flowers to make us happy. Plants have flowers to make seeds. Some plants need insects to spread their pollen around to make seeds. They need their brightly colored flowers to attract the insects.

But people don't look at flowers that way. People see so much more when they see flowers. They see gorgeous colors and beautiful shapes. They smell splendid scents. One flower can be lovely all by itself, but a whole field of flowers just takes your breath away.

You know that if you want to make someone happy, you give them flowers. I'll bet that if you found a flower at recess, you would pick it and give it to your teacher. It's a good idea to give people flowers.

Some people buy pretend flowers made out of plastic and silk, and they can be pretty and colorful too. But we notice something special about a real flower. Part of its specialness might be because it actually grew. It's like a miracle to plant a seed and watch it poke up out of the ground and grow into a flower. Part of its specialness might be because we know it will die.

That sounds strange. But when we know the flower will be beautiful for only a little while, that seems to make its beauty more precious. When we know that the colors will fade and the petals will wilt, we treasure the loveliness all the more while we can.

At Easter we think about Jesus' death. He died to destroy the sins that would keep us from living forever. We also think about Jesus' life. He taught us how to live. He showed us how to

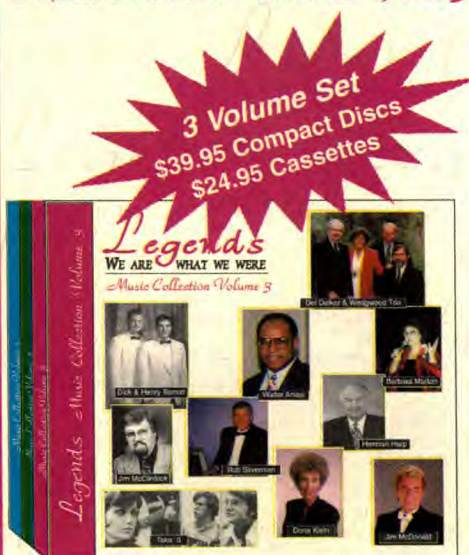
love. But mostly at Easter we think about Jesus' resurrection. Jesus died, but

He rose from death. Jesus lives.

In the Bible some other names for Jesus are the Rose of Sharon and the Lily of the Valley (Song of Solomon 2:1). You see, Jesus is perfectly lovely like a flower. Because of His death for us, His life becomes ever so precious. And now at Easter we can rejoice, because Jesus is the Rose that rose from death. Jesus is the Lily that lives forever.



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The Robber Wept

"I'm used to being around criminals," she said simply. "Jesus died for them, too."

BY HEATHER TREDUX

TWO KNIVES GLINTED IN front of Shona Allie as she sat in the train on her way from Mitchell's Plain to Cape Town, South Africa. One was aimed at her heart and the sharp point

of the other at her neck. It seemed unreal; but the rough voices of the two men holding the knives were very real. "Give us money," they snarled. It was 3:00 in the afternoon, and the coach was almost empty. The only other passengers were an elderly man and two little boys.

Shona had been remonstrating with the boys for jumping off the train at every station and then hopping back on just as the train began pulling out of the station. She barely noticed the two men getting onto the train at the Salt River station.

Then the knives. Quickly the robbers emptied Shona's handbag onto the seat beside her. Finding nothing of value, they briskly took off her watch, and one of them plunged his hand into the front of her dress, removing 13 rand (US\$2.50) from her bra and injuring her in the process.

As the train slowed to a stop at the Woodstock station, the robbers jumped off. In a daze, Shona prayed earnestly "Lord, what do I do now?"

RESTITUTION AND REVENGE

In a flash the answer came clearly: "Get off the train!" She did so, the two boys following her. On the opposite platform Shona saw four police officers. She called to them across the lines: "I've been robbed!"

"What do they look like?" the officers inquired. Shona tried to remember. Two small voices piped up beside her: "Green tracksuit pants, beige T-shirt." Their voices trailed off and then came back in full force: "There they are, Auntie!" Their fingers pointed to the exit of the subway. The officers saw the robbers and ran after them. After they caught up with the robbers and subdued them, the police officers returned Shona's watch and money.

Two of the officers, Shona, and the handcuffed



robbers then went on the next train to the police station in Cape Town. The officers handled the robbers roughly until Shona pleaded, "Please don't do that."

The robbers sat silent and looked on amazed as Shona interceded for them. She told the police that she was a volunteer prison worker for the Bible correspondence school and frequently visited prisoners across the length and breadth of the country. She had just been to death row in Pretoria Central prison. "I'm used to being around criminals," she said simply. "Jesus died for them, too."

At the police station Shona was asked to make a statement of what had happened. But before signing it she said, "Sergeant, please give me a little time to think and pray about this." After a while, she returned and said, "You know, I work for people like this,

and I feel convinced that I must not lay a charge against them. Just give me time to talk to them and pray with them."

The sergeant said, "We try so hard to stop crime, and now you want to let them off so they can do it to someone else? You could have been killed. You could have been thrown off the train—as has happened to others."

Sympathetic, Shona thanked the officers for what they had done for her and what they were doing to prevent crime, but she resolutely tore up the statement as the stunned robbers looked on.

A CAPTIVE AUDIENCE

Shona and the released robbers sat down on a bench in the police station as she told them about the two robbers who were crucified with Jesus when He died for the world's sin. Then she prayed. She noticed one of the

robbers hastily brush away a tear.

"Are you hungry?" Shona asked them.

"Yes," they replied in unison.

"I know where there's a fish and chip shop. I'll buy some for you—with the money you took from me." By now one robber was crying openly. The three left the police station together, leaving the officers shaking their heads in disbelief. ■

Heather Tredoux is the director of the Bible correspondence school, Cape Town, South Africa. The Bible school currently serves 25,000 students in 11 languages.

Outward Adornment and Inner Peace

ANGEL MANUEL RODRÍGUEZ

Is it true that 1 Peter 3:3, 4 should be translated "Your beauty should *not so much* come from outward adornment . . . *but rather* it should be that of your inner self"?

The translation you quote implies that Peter is not condemning or rejecting the use of jewelry for personal adornment by Christians, except in cases where it is not accompanied by a life of service to the Lord. In other words, the use of jewelry for personal adornment is not necessarily incompatible with a Christian lifestyle; moderate use would seem acceptable.

You're raising a question about the biblical basis for the Adventist standard on personal adornment, more specifically, the use of jewelry. I have been working on this topic now for some time, and during this year I hope the results of my investigation will be available to those interested in it. Here I will deal with your specific question on 1 Peter.

1. *The Translation Problem:* What we have here is a phrase of negation followed by a contrasting phrase. This type of construction is introduced by a negative adverb ("not") and closed by an adversative particle ("but, rather"). This is what we have in Greek: "Let *not* their adornment be the outward consisting of . . . *but* that of your inner self . . ."

In other places the New Testament Greek allows for a translation of this construction similar to the one you found. It could be translated "not so much [this] . . . as [this]," implying that the first part of the sentence is not totally negated (e.g., Mark 9:37).

But the same construction can also be translated "not this . . . but this," totally rejecting the first element (e.g., Matt. 5:17). The question is, How can we decide the meaning of the construction in 1 Peter 3:3, 4?

The New Testament construction in this passage, "Not [this] . . .," is a denying phrase in the imperative. The following "but [this]" introduces the contrasting subject, and it means "but on the contrary." Thus the first element is totally negated. Therefore, the translation you found is an interpretation that introduces into the text that which is not there.

2. *Jewelry for Adornment:* My study of biblical materials

indicates that in the Bible, jewelry has different purposes and functions. In this particular case Peter is dealing with jewelry whose basic purpose is adornment. He's not addressing other functional usages of jewelry.

*In the Bible,
jewelry has
different purposes
and functions.*

3. *The Foundation of Peter's Command:* Was Peter reflecting the attitude toward jewelry as adornment found in the Greco-Roman society? If yes, then his counsel was applicable only to the church of his day and not to the church today. Of course, we could still retain the principles behind his command but not the specific command.

Fortunately, the text itself tells us the source of his command: "For this is the way the holy women of the past who put their hope in God used to make themselves beautiful" (verse 5, NIV). Peter goes back to the Old Testament for support.

4. *Nature of the True Adornment:* Against the specific outward adornment that Peter rejects, he identifies the adornment that pleases God. It is an inner beauty consisting of "a gentle and quiet spirit, which is of great worth in God's sight" (verse 4, NIV). The ultimate criterion for proper adornment is that which is precious in God's sight.

A gentle spirit is based on trust in the Lord (Matt 5:5; cf. Matt. 11:29). A quiet spirit refers to a disposition of tranquillity as a result of being at peace with God. Its absence generates personal and social turmoil.

Peter is suggesting that there is a type of external adornment that is an expression of pride and self-reliance instead of an expression of submission and dependence on the Lord. When contrasted with a "quiet spirit," such adornment becomes an expression of a restless attitude, a symbol of a need, even a quest for inner peace that is unsatisfied, but that should be fully met through the gospel. Hence this adornment is incompatible with the fruits of the Christian message.

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



Gifts and Giving

Since I became an Adventist, I've started receiving the *Adventist Review*. I love it! But I don't remember subscribing to it, and I wonder: does it come free to every member, or will I be billed for it at a later date?

Take a look at the front cover of your *Adventist Review*. If each issue you normally receive includes the words "North American Division Edition" right under the nameplate, the *Review* is coming to you once each month.

This edition goes to almost every Adventist home in North America, compliments of the Seventh-day Adventist Church through its various administrative levels—the division, the union conferences, and the conferences. Each part of the church pitches in financially to supply the *Review* without cost to its members.

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If the *Review* comes to your home on a weekly basis, you are benefiting from someone else's thoughtfulness. Take a look at the front covers again. If you see "World Edition," you are holding the *second* issue of each month, which focuses on mission and the global Adventist Church. "Cutting Edge" indicates the *third* issue each month (featuring younger writers), while "AnchorPoints" tells you it's the *fourth* issue (highlighting our heritage and fundamental beliefs).

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So enjoy—you won't be billed later! (But when the subscription runs out, renew for yourself.)

By William G. Johnsson, editor of the *Adventist Review*.

As I sat in church last Sabbath, I lost track of how many times someone was asking for money. There was the Sabbath school offering, Sabbath school expense, Birthday-Thank Offering, the offering during the worship service, and children even collected money on their way to listen to the children's story. There may have been more. Is all this necessary?

Early Adventist leaders served on a volunteer, self-supporting basis. Individuals gave if they felt someone needed special help. J. N. Andrews and others studied the biblical tithing concept. The initial plan was for property owners to tithe two or three cents per week for every \$100 of property they owned. This plan grew as the concept of tithing one's increase developed.

Then came the opportunity of sending a mission ship to the South Pacific. Children gave pennies, adults gave offerings, the *Pitcairn* was launched, and mission offerings became a regular part of church life.

Regular mission funds, raised through Sabbath school offerings, maintained the church's ongoing mission thrust, and the Thirteenth Sabbath Offering began with special appeals for specific projects. Then came the Birthday-Thank Offering as a response of gratitude for life. New projects, ministries, or programs led to new offerings until we had dozens of projects and offerings.

It may be time to reduce the variety of offering appeals and rediscover the biblical reasons for giving. One of the ways we worship God is through our tithes and offerings. We give as a result of experiencing God's grace and accepting His salvation, accepting Christ as Lord of our lives. God invites us to tithe as a way of acknowledging Him as owner of all the material aspects of our lives. Offerings then become a symbol of gratitude and partnership with God as we respond to His love. We can do this regularly through offerings to key needs, or by balanced systematic giving through the Personal Giving Plan or a combined budget approach. In this way giving is not only an expression of worship but also a way to fund our church's mission to the world—with you as God's agent.

By Ben Maxson, stewardship director for the General Conference.

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



They Still Go

The following persons left their home countries at the end of 1997 to serve as volunteers in other parts of the world. We pray their experiences have been a blessing to them and those they went to serve.

Adventist Volunteer Service

Ruth Mary Altis, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Mount Vernon, Washington.

Marklynn Ruth Bazzy, to serve as youth worker/assistant youth pastor, South New South Wales Conference, Canberra, Australia, of Beavercreek, Oregon.

Jerome LeRoy Bray, to serve as relief physician/surgeon, Scheer Memorial Hospital, Kathmandu, Nepal, and **Lois Millie Bray**, of Waubun, Minnesota.

Sallie Ann Butler, to serve as English/Bible teacher, Korea SDA Language Institutes, Korea, of Los Angeles, California.

Michael J Carlos, to serve as teacher, Chuuk SDA School, Moen, Chuuk, Truk Islands, of Collegedale, Tennessee.

Luis Daniel Checo, to serve as teacher, Ekamai International School, Bangkok, Thailand, of Elmhurst, New York.

Kenneth Lee Colburn, to serve as physician, Adventist Medical Center, Okinawa, Japan, **Sandra Colburn**, and one child, of Cookeville, Tennessee.

Pualani Hokulea Dozier, to serve as English teacher, ESD English Language Centers, Kazakhstan, of Kailua, Hawaii.

James C. Flood, to serve as relief physician and family practice physician, Davis Memorial Hospital, Georgetown, Guyana, of Iron Mountain, Michigan.

Douglas Ronald and Kimberly Laurene Franzke, to serve as English teachers, SDA Language Institutes, Korea, of Clackamas, Oregon.

Danaran Frederick, to serve as English and Bible teacher, Korea SDA Language Institutes, Korea, of Silver Spring, Maryland.

John Dana Garland, to serve as teacher/evangelist, SDA Language Institutes, Korea, of St. John's, Newfoundland, Canada.

Dorothy Linda Gettle-Brown, to serve as English teacher, SDA Language Institutes, Korea, of Boise, Idaho.

Angelita Jean Guy, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Springfield, Illinois.

Desmond Hannibal, to serve as English/Bible teacher, Korea SDA Language Institutes, Korea, of Brooklyn, New York.

Shawna Lee Hartloff, to serve as lecturer under contract, Newbold College, Bracknell, Berkshire, England, of Dayton, Ohio.

Randall Ryan Ingelse, to serve as teacher/evangelist, Korea SDA Language Institutes, Seoul, Korea, of Shawnee, Kansas.

Gary K. Klemp, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Eureka, California.

Lenna Rose Ladd, to serve as English teacher, Korea SDA Language Institutes, Seoul, Korea, of Madison, Tennessee.

Jeffrey Burkard McSherry, to serve as English-Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Witter Springs, California.

Alethia Matheson, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Brooklyn, New York.

Charles Harry Nelson III, to serve as physician, Scheer Memorial Hospital, Kathmandu, Nepal, **Lynda Marlene**, and one child, of Greeneville, Tennessee.

James Kenji Nozaki, to serve as physician of family medicine, Guam SDA Clinic, Tamuning, Guam, of Colton, California.

Anne Berit Petersen, to serve as nurse, Heri Adventist Hospital, Kigoma, Tanzania, of Berrien Springs, Michigan.

Nicole Georgette Pezet, to serve as nurse, Cambodia Attached District, Cambodia, of Berrien Springs, Michigan.

Marni Ivette Rogers, to serve as English teacher, SDA Language School, Thailand, of West Lebanon, New Hampshire.

Danita Renee Stokes, to serve as English/Bible teacher, Korea SDA Language Institutes, Korea, of Tuscaloosa, Alabama.

Cam Chrisaune Sutter, to serve as English teacher, Korea SDA Language Institutes, Seoul, Korea, of Arvada, Colorado.

Charles Herman Tidwell, to serve as interim vice president, Mission College, Thailand, of McDonald, Tennessee.

Heinz Artur Volk, to serve as English teacher, English Language Center, Russia, of Summerland, British Columbia, Canada.

Julie Rose Wagner, to serve as teacher, Yap SDA School, Colonia, Yap, Western Caroline Islands, of Garden City, Kansas.

Randolph Gregory Warkentin, to serve as pastor, Okinawa International Church and civilian chaplain, Okinawa Mission, Japan, **Brenda Joyce Warkentin**, and two children, of Berrien Springs, Michigan.

Richard Eugene Witwer, to serve as English teacher, ESD English Language Centers, Kazakhstan, and **Stephanie Lynn Witwer**, of Saucier, Mississippi.

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The Blood

BY KEITH DI DOMENICO

My heart races with anticipation as I dial the number. What is he going to say after all these years? Will he believe the news or shrug me off as some twisted prank caller? The ringing stops, and a man answers. The voice of my father. At the age of 25 I have finally found him. All the carefully planned words are lost in a sea of overwhelming emotion.

I feel a great relief until, almost immediately, the fear of rejection sets in. He has no idea that I am his son, and there is a real possibility that he will not take the word of my mother, whom he barely knows. For a moment I think about hanging up, but something inside compels me to let the truth be known. So I drop the bomb. There is a long pause on the other end of the line . . .

In telling my father I am his son, I knew there were many ways he could respond. He might ask, "Are you good-looking? If you are, I'll gladly accept you as heir to my genetic makeup." He could say, "Are you intelligent? No child of mine is anything less than Harvard material." Perhaps he might even want to know if I am basking in wealth. A positive response would forever silence the doubt of our kinship. But he asks me none of these questions. Interestingly, his simple inquiry is "Do you have my blood?"

With the help of modern medical science a physician can discover, by a series of blood tests, whether two people are related. When the results came back positive, my father readily accepted me as his son. Proving my relationship was not as hard as I had thought. After all, I do have the blood.

My family increased, including sisters, uncles, aunts, cousins, cats, and dogs I never knew existed. A beautiful side of my life once covered in darkness is filled with light. And just to think that it was all in the blood.

When Jesus came to earth as a man, we became blood-related to God. It does not matter who we are, where we have been, or what we have done. Black, White, or Red, we are all children of the King. By blood relationship alone we

have the right to be heirs to His kingdom.

However, sin has taken that right away. It has cast dark shadows of doom over our wonderful heritage. The Bible says all have sinned, and the price is death (Rom. 6:23). We can thank Jesus for paying the price with His own human blood.

When we allow Him into our hearts, His shed blood covers us, and we are no longer sentenced to die in darkness. This is what the apostle Paul means when he says, "Having now been justified by His blood, we shall be saved by wrath through Him" (Rom. 5:9, NKJV). Instead of a death sentence, we receive our rightful place as sons and daughters of God for all eternity.

Looking down from His great throne of glory, God is not searching to see if you wear Adidas or Nike. He is not looking to see whether you have a build like Arnold

Schwarzenegger's or a shape like Cindy Crawford's. Measuring your professional success is not the great concern that weighs on His mind. Whether you have the fame of Jim Carrey or the voice of Whitney Houston is not of any interest to Him. The only question to which God desires an answer is "Do you have the blood of My Son, Jesus, covering for you?"

Although the Saviour's blood from the cross has long since dried, His invitation is as fresh as ever. Hear Him as He gently bids, "Come to Me, all you who labor and are heavy laden, and I will give you rest" (Matt. 11:28, NKJV).

After 25 years of separation, I was united with my earthly father. How long will it be before you and I are united with our heavenly Parent? Is the blood of Jesus covering you? If not, why wait any longer? Now is a great time to ask Him into your life. ■

Keith DiDomenico writes from Pensacola, Florida.



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