

ADVENTIST Review

May 9, 2002

World Edition



MARKED FOR DEATH

LETTERS

Letter to a Young Pastor

Bill Knott's editorial "Letter to a Young Pastor," in the March 14 World Edition *Adventist Review*, was an all-too-realistic picture of the plight of pastors (and, I might add, teachers) in our church structure. After our third move I did indeed find myself being more "careful in [my] loving," "more cautious," and holding back at making instant friends, because I knew that in a short time there would be another change of scenery!

My hat is off to those who choose to and continue to walk the "tightrope . . . between two burning buildings."

—Beatrice E. Green
MIDLAND, MICHIGAN

"There is beauty all around when there's love at home, and in the church." I wish I had taken time to write of all the blessings I find in the pages of the *Review* every week, but I was so deeply stirred by Bill Knott's editorial "Letter to a Young Pastor" that I must respond. We, passengers and crew, on the good ship *Advent Hope* receive and also inflict the most pain when we confuse our role with that of God. When difficult things come at us or we sense imminent loss, to person or church, we are seized with a need to fix something. In the stress of the moment we sometimes let the enemy choose our words or acts, furthering his agenda, not what we would choose.

I guess it is distressing to be reminded just how human pastors are—even like some of the rest of us. Their ability to find relief in a new

WHERE IS GOD?

In the *Adventist Review's* latest special issue (May 30, 2002) writers grapple with questions ordinary people have about God: Where is God when I hurt? Where is God when I face tragedy? Where is God when I'm overwhelmed by questions? Does He really exist? Does He care?

With features that include Robert Rigsby's poignant experience with his 3-year-old son in "Knowing God," Fernando Canale's discoveries on suffering and sickness in "Understanding God," and Keith Chin Aleong's pressing of the envelope in "Trusting God," this is a must read—and one to share with friends and family.

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assignment evokes a certain amount of envy. Many members would find it hard to move to a new district, especially when the nearest "other" church is 30 or 50 miles away. There is beauty all around, though sometimes we can see it only by looking to Jesus, as Knott concludes in his piece. As Ellen White put it: "Heaven is cheap enough!" May we all more often cut a little slack in dealing with one another in the family.

—Richard Burns
CLEVELAND, TENNESSEE;
FORMERLY OF NORWICH,
NEW YORK

Conversation Evangelism

I really enjoyed the March 14 *Review* article "Conversation Evangelism," by Frederick Pelser. Pelser brought out many very good points, one of which was "A higher power must be in charge." All of our words should be filtered through Christ. He will prompt us as to what needs to be said in any given situation. "And your ears shall hear a word behind you, saying, 'This is the way, walk in it,' when you turn to the right or when you turn to the left" (Isa. 30:21, RSV). I know that all too many times sometime during the day I tune this voice out and speak whatever I see fit. But now I am beginning to realize that even as God's people we can have all the great evangelistic meetings and seminars we want when they're not necessarily needed. What the world wants to see is if we live up to what we preach. Are our words

“aptly spoken” (Prov. 25:11, NIV), and our actions follow those words?

—Derek Armitage
CENTERVILLE TENNESSEE

Apocrypha Addressed

Denis Fortin's article in the March 28 AnchorPoints Review about the



Apocrypha and early Adventism was interesting and informative (“Sixty-six Books—or Eighty-one?”). However, it seems his reference to

Ellen White's vision of 1850, where she says, “I saw that the Apocrypha was the hidden book, and that the wise of these last days should understand it,” had another possible explanation. Could it be that the word “Apocrypha” was actually intended to be “Apocalypse” (another word for Revelation)? If so, this statement certainly wouldn't be out of character or difficult to understand.

—Stewart Pepper
FALLING WATERS, WEST VIRGINIA

I was very interested in the article by Denis Fortin about the Apocrypha and its usage by the early Adventist pioneers. While some doctrinal truths or principles can be discerned, the Apocrypha as a whole cannot and should not be considered a part of the basic canon of the Holy Scriptures. I for one would like to see a series of articles on the fallacies and false doctrines of the Apocrypha published in the *Adventist Review* written by the keen, balanced, and apt scholarship of theologians from the Seventh-day Adventist Theological Seminary at Andrews University. But more than that, how about a series of articles on false Christian doctrines as taught by Christendom that would include established Christian churches, groups, and cults? By providing such vital information, we do ourselves a

great service by encouraging and strengthening our Adventist faith and by correcting or reproving errant Christian believers, whether they are Adventist or not. Let's make the *Review* what it should be—the standard bearer of God's truth for these last days.

—Jim Benko
WOODBIDGE, NEW JERSEY

When I read the article “Sixty-six Books—or Eighty-one?” in the March 28 *Review*, I found it extremely interesting. The article was informative, and it brought out many good points. We live in a time when many things are unsure, and we don't know what to trust and what not to trust. That's when we go to the Bible to find answers. As it said in the article, Ellen White stated on many occasions that the canonical Scripture (66 books) held light and life and everything needed to lead us to the Savior. If all we need is God's Word and a relationship with Him, then we shouldn't try to look for answers in uncertain places.

—Mary Dossett
PEWEE VALLEY, KENTUCKY

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ADVENTIST Review

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ADVENTIST Review

"Behold, I come quickly . . ."

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

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Tradition

Once, on a visit to South Bend, Indiana, my wife and I stopped by the campus of Notre Dame University. It was a Sabbath afternoon, and we found ourselves near the campus chapel.

A few people were milling around outside the building, and when we entered the large doors we found ourselves overhearing the last few minutes of the afternoon Mass. We heard the priest address the congregation; then the people standing in the narthex turned to one another and repeated the greeting. A woman standing nearby turned and said to me, "May the peace of Christ be with you."

"Uh, thanks," I replied inarticulately. I've learned since that the correct response to that greeting is "And also with you." This is often referred to as "the passing of the peace."

A few weeks ago Christians around the world celebrated Jesus' resurrection. Over the weekend believers repeated the greeting that has cheered believers for almost two millennia: "He is risen!"

Others responded with the time-honored words: "He is risen indeed!"

Sadly, you won't find this traditional exchange in many Adventist churches. We seem to be afraid of being exposed to anything that doesn't spring from our own faith tradition; as if being tied to any traditions except our own will somehow infect us with a communicable disease. Yet we tolerate and perpetuate such stupid, inane formulas as "Good morning, . . . oh, you can do better than that, *good morning!*"

Our movement goes back a long time before 1844. Many of the traditions we now embrace were forged out of the experience of such great Christians as Charles and John Wesley, John Wycliffe, Martin Luther, John Huss, Francis of Assisi, Augustine of Hippo, Polycarp of Smyrna, etc.

The men and women who are our spiritual forebears were all human, just like us. They influenced Christianity in ways both good and bad. They are part of an unbroken line of Christ's followers, who have helped make it possible for us to know and follow God as we do today. For some, we benefit from their good example; for others, from their mistakes. The point is that whether we like it or not, we belong to

their tradition, and they to ours.

From the perspective of hindsight it's easy to trace the many failings of those who have come before us, just as people a generation or two from now will easily be able to point out our mistakes—if the Lord delays His coming.

Sometimes you hear Adventists talk about tradition as if it's a bad thing. We urge people who belong to other faith communities to abandon their human-made customs in order to embrace teachings that are based solidly on Scripture. Yet we sometimes substitute our own traditions that likewise have no scriptural support.*

Jesus warned us about letting traditions calcify our religious experience (Mark 7:6-8). But He also gave us formulas for how to pray (Matt.

6:9-13; Luke 11:2-4), how to celebrate His passion (John 13:13-17; Luke 22:15-19), how to wait for His return (John 14:1-6). Traditions are bad only if they degenerate into lifeless rituals that have no enduring significance.

"May the peace of Christ be with you" is eminently biblical. Before His death Jesus assured His disciples of all times: "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid" (John 14:27).† The apostle Paul urged early Christians, "Let the peace of Christ rule [literally, be the umpire or referee] in your hearts, since as members of one body you were called to peace" (Col. 3:15). The expression is certainly more significant than the oft-repeated "Have a nice day."

As we live in a world increasingly secular, with a dearth of meaningful religious traditions, may the peace of Christ be with you.

(You say: "And also with you.")

* One example: We sell tickets for Sabbath meals at camp meeting so we won't have to exchange money on the Sabbath. So exchanging a \$5 bill is bad, but handing over a piece of paper worth \$5 is good? OK, I understand (no, I don't).

† Bible texts quoted are from the New International Version.

*Some Adventists
talk about
tradition as if it's
a bad thing.*



Real Living

BONITA JOYNER SHIELDS

I don't get it. What is it that makes seemingly intelligent men and women jump from fast-moving trucks, eat unmentionable animal body parts, and enclose themselves in tight quarters to be crawled over by rats and snakes? What would motivate otherwise healthy people to subject themselves to hunger, frostbite, and near death when they have other options for living? One answer: money.

If you have ever watched the American television shows *Fear Factor* and *Survivor*, you know what I'm talking about. These intelligent, competent, and physically fit persons come from all walks of life to compete in some of the most outrageous, dangerous, and disgusting activities imaginable. The goal is to discover who has "the stomach" to engage in and endure these activities. The winner receives the proverbial pot of gold—tens of thousands of dollars.

How much money would you need to receive in order to eat the kidney of a pig on prime-time television—with the very real possibility that you could vomit at any moment? Or, if that was too much for you, you could choose to nibble on an ear. Because you are an Adventist and don't eat pig, however, you could opt for trying to outrun the vicious dogs that are trained to shred you limb by limb. Of course, you do wear a protective body suit—although I don't think it registers with our psyche or with our flight-or-fight response that this is just a sport in which people of "civilized" countries engage.

Yes, life is a risk. We can walk out of our homes at any moment and be hit by a car, shot by a criminal, or struck by lightning. But why would we subject ourselves unnecessarily to dangerous and disgusting activities? Is money enough? Could there be another reason besides money? I think so.

I think we have become so engaged in the workaday world of "moving up the corporate ladder," so overwhelmed by the demands we have placed on ourselves financially and physically, and so complacent about living intentionally and deciding what is important in our lives that we are looking for ways to experience real living. For many, the question

ceases to be "How much money will I get?" and becomes "What does real living feel like?"

Laying aside the outrageous activities of the television shows for a moment, what about the ordinary person who doesn't make it into the glamorous world of television but still has no idea what real living feels like? What does he or she do to experience it?

Even for many Christians, experiencing real living is lacking. We will perform daredevil feats, fight for a "cause," or allow ourselves to remain in bondage to an unhealthy habit or relationship because in these we believe we will experience real living. The thought that we might miss out on something in life is frightening. We'll do anything to experience real living—except what we must do.

Rather than intensely seeking to grab as much life as we can, we need to remember that we find our life when we are willing to give it away. Real living involves learning to love as Jesus loved. Real living involves

giving up the right to ourselves and allowing Jesus to dictate how we live. Even as Adventist Christians we find this difficult. We willingly give up coffee, jewelry, movies—every thing except ourselves.

Jesus tells us in many and varied ways that He is the source of real living. "I came that they may have life, and have it abundantly" (John 10:10).^{*} "Those who find their life will lose it, and those who lose their life for my sake will find it" (Matt. 10:39). "Out of the believer's heart shall flow rivers of living water" (John 7:38).

Real living is what Jesus desires for all of us. It involves risk. But its rewards far outweigh the pot of gold.

The question for real living now becomes "Do you have the stomach for it?"

^{*} Bible texts are from the New Revised Standard Version.

*We willingly
give up
coffee, jewelry,
movies—every
thing except
ourselves.*



GIVE & TAKE

ADVENTIST LIFE

As part of the worship service at the Hood View church in Boring, Oregon, a children's story is included.

One of our members, Greta Pellecer, told about preparing to drive to Pacific Union College in California to pick up her daughter at the close of school. She told how they had everything loaded in the car.

Expecting to hear something about praying for a safe trip, she then asked the children, "What do we do before we start a trip?"

Immediately a little girl piped up, "We go to the bathroom."

—Mort Juberg, Boring, Oregon



ILLUSTRATION BY TERRY CREWS

PHOTO



ARE WE READY? Wearing traditional Serbian costumes, these German children sing hymns and poems describing the history of the Serbian-speaking descendants of the Western Slavic tribes who settled in Germany in the sixth and eighth centuries. This is one photo from the collection of pictures we were unable to fit into the Tapestry of Adventism special issue of the Review. Photo by Debbie Battin.

My orphaned grandfather worked as a child in the coal mines of Wales prior to immigrating to California in his teens. As an adult he worked in the hot sun as a cement finisher and brick mason to support his family. Later he taught himself some Greek and Hebrew to enrich his personal Bible study. His financial status was nothing to boast about, and his children often heard him say, "There ought to be a verse in the Bible that says, 'Blessed is he who hath nothing, for he hath nothing to lose.'"

—Laura Dalgleish Nelson, Loma Linda, California

Several years ago a friend of mine, Clayton, began attending Sabbath services with me in a nearby town. Since he was not Seventh-day Adventist, when he asked his employer for time off she immediately wanted to know why he could not work on Saturdays. He responded in the presence of a younger, 16-year-old coworker, "I want to go to church on Saturdays."

Before his supervisor could reply, his coworker immediately interrupted the conversation. "Oh, I know that church. My grandma used to live next door to it. You are going to the Seventh-day Avengers Church." My friend corrected him with a smile.

—Elena G. King, Tarkio, Missouri

QUOTE

"If the plain sense makes good sense,
seek no other sense—or you will find nonsense!"

—Pastor Henry Feyerabend at the Northern New England camp meeting, summer of 1994

C O V E R S T O R Y

MARKED FOR DEATH

The story of two cousins reminds us that sometimes good comes out of tragedy.



BY EILEEN LANTRY



WHAT IS about to happen to you will not be pleasant, but you will live.”

Startled, Heidi looked

about the room. She saw no one. But she'd heard the voice clearly. The words sent chills down her spine. Who'd said them and why?

When God searches for volunteers who'll give *all* for His service and receive *all* from His bountiful grace, He sometimes permits something drastic to prepare His chosen ones. As Heidi pondered the strange communication, something suddenly flashed across her mind: the hate and anger of the wife of the man with whom she now lived. Her threats rang in Heidi's ears: "You'll pay dearly for taking my husband from me."

Almost every day she would receive phone calls, ugly messages, hate notes, continual threats from the rejected wife. And now this sinister voice of warning!

Less than five minutes later the door of her house suddenly burst open. A large man had thrown his weight against it. Fear filled Heidi's eyes as she saw him pull out a pistol and aim it at her head. Before she could scream, he fired five times, and all five bullets

went into her head. He'd been hired to kill her, and he didn't intend to fail. He turned and left Heidi lying in her blood, certain his job had been successful.

Heidi, born in Bolivia, had spent many years of hard study in southern Spain, becoming an accomplished flamenco guitarist. This intensely rhythmic style of music takes great skill and is often performed to flamenco dancing. Now she had the money her skills could command and the man she wanted. But in her quiet moments she often wondered why she couldn't get rid of that dark cloud hanging over her.

When Heidi awakened in the hospital, her mind flooded with the horrible emotions of the shooting. "Where am I? What happened? Why is everything so dark?"

"You are very lucky to be alive," she heard the quiet voice of the doctor say. "I removed five bullets from your head. You should have been dead. Your brain still functions, but the bullets caused serious damage, for you have lost your eyesight."

Ready for New Directions

Lying in total blackness, Heidi had time to think. *Why didn't I die? Whose voice spoke to me? Could it be that God cares for me, a selfish, miserable sinner?* Though physically blind, Heidi began to see for the first time that her life had been going nowhere fast.

Friends she had thought were fanatical came to visit. "Heidi, God loves you. He didn't want you to die physically, but He does want

your old self to die. Listen to His message to you: 'For if we died with Him, we shall also live with Him' [2 Tim. 2:11].* God has great plans for your future. Would you like to learn how to live with Him?"

"Please, teach me. I have no idea how to live for God," Heidi pleaded.

"May we come often to see you and study God's Word together? You'll be thrilled at the beauty of living an abundant life with God," they said.

"Though I can no longer read, maybe you can help me memorize what I need to know. I've heard very little about Jesus Christ, but I want to become His friend." Hope and expectant joy wreathed Heidi's face.

"Let's begin with a great promise that fits you. 'For to me, to live is Christ, and to die is gain' [Phil. 1:21]."

Heidi repeated it several times and then asked, "How long will it take for the old, ugly me to die so I can be like Jesus?"

"That's up to you and how often you die."

"I don't understand."

"The apostle Paul, who had been a real rascal, said, 'I die daily' [1 Cor. 15:31]. The oftener you die to self, the



sooner you'll live for Jesus."

"Makes sense. I hope the Bible shows me how to die so I can really live."

"It does, Heidi, and you'll love what you learn."

So began serious study of God's Word. Heidi accepted with joy each new gem of truth. The struggle against self often drove her to her knees, but God gave her the victory. Soon she

her just before the shooting?

A Wake-up Call for Jenny

Heidi had been in Bolivia only a short time when God provided her with a needed companion. Her second cousin, Jenny, from Germany, came to Bolivia for a visit and stopped by to see Heidi. By the world's standards, Jenny had been most successful. An accomplished singer, she'd been making and

Each day Jenny became more convinced that she wanted what Heidi had. "I can't keep on singing the songs the world pays money to hear," Jenny said with conviction. "I must sign back to the recording company all my rights to those many worldly musical recordings. That's the end of that career. Once this is done, may I join you in your ministry?"

"We'll make a great team for God,"

Heidi returned joyfully.

"But let me warn you, I'm totally a volunteer for God. He provides for my needs. You won't live the life you're accustomed to. Some will say you're sacrificing money and fame, but I know you'll gain a blessing far more valuable."

Full of energy and ideas, Jenny exclaimed, "I'll gladly dedicate my life to God and assist you in a music and prison ministry here in Santa Cruz."

"You'll find the needs appalling and heart-wrenching," said Heidi. "In Bolivia the prison system is corrupt and unfair. Since our ministry will demand our full time, we must depend on God for our daily needs. We'll work in the prison during the day, and in the evenings we'll go into homes and give Bible

studies or minister through music. We can both sing, or I'll accompany you on the guitar. The people love hearing the hymns played in the flamenco guitar style."

Skiping Meals

With their meager resources, the two women decided to skip breakfasts. A kind friend who owned a local vegetarian restaurant provided both of them with a full-course dinner each day. In the evening they ate a bit of fruit.

"I praise God for making our one



SHARING IN MISSION: David Gates with Jenny (left) and Heidi and the new vehicle donated for the women's prison ministry travels.

asked to become a Seventh-day Adventist Christian. Leaving Spain, she moved to the United States. There she learned English and became a U.S. citizen.

Gradually a longing developed in her heart. She couldn't forget the desperate needs of her own beloved country. Should she leave the good income she earned with her music and go to a place where she'd have no job or means of support? Daily the conviction came, "Return to Bolivia. God needs you to develop a ministry there." Was it the same voice that had spoken to

selling many CDs in Germany. Also she enjoyed living with one of the wealthiest men in Germany.

"Tell me, what's happened to you since we last met?" she asked Heidi.

Hearing about her cousin's experience scared Jenny. "Without a doubt, you've been given a miracle from God. Do you think God could clean up my messed-up life, too? If I postponed my return trip to Germany, would you tell me about your new God?"

"I'd love to do so," Heidi responded, "but since I can't read, you'll need to look up the texts in the Bible."

full meal each day last for 24 hours,” Jenny said, smiling broadly. “I’m sure we won’t get fat.”

One Sabbath at church a friend asked Heidi, “Have you heard about Brother David Gates from Guyana? He conducted the week of prayer for our Adventist university last year. Not long ago he helped build a broadcasting studio and supporting television network here. He gives his services for the church as a full-time volunteer missionary and lives by divine support just as you do. Before he left, he said he would return in September.”

Heidi became excited. She said, “I want to meet this man who works for God, trusting His promises as we do. God’s provisions are certain, but we find life a bit lonely at times. You see, very few people feel willing to depend totally on God. We find it thrilling to live solely on the promises of God.”

Virtually penniless, Heidi and Jenny continued to expand their prison ministry by faith. This included legal services to try to free women who, though still in prison, had never been charged. The cousins did all their legal paperwork on an old manual typewriter; it took long hours to type the many pages. A friendly lawyer agreed to sign their work, but refused to do so if it contained one single erasure or typographical error.

In addition, they built a shelter for the children of imprisoned women. In Bolivia the children are allowed to stay within the prison yard, but they have to sleep on the ground near the prison wall. Because transportation was costly, the cousins walked or found other ways to visit prisoners’ homes to give them donated clothes and food. They also assisted in getting permission to set up a small Seventh-day Adventist church within prison walls. The first lady of Bolivia heard of their work for prison women, became their personal friend, and now uses her influence to help.

Heidi gave God a special request: “Lord, I realize this is only July, and Brother Gates isn’t scheduled to come

until September, but we need him right away. We shall begin a season of fasting and prayer that You will bring him here soon.”

The prison members joined with her, knowing that God does hear and answer prayer.

Back in Guyana the Guyana Adventist Medical Aviation Services team urged David to make an emergency trip to Bolivia in connection

“Without a doubt, you’ve been given a miracle from God. Do you think God could clean up my messed-up life, too?”

with a deal on an airplane. Reluctantly he agreed and flew there for one week. He spent the first day in business negotiations. That night he attended an evangelistic meeting conducted by a blind man from Chile, who quoted 72 verses by memory. Impressed, he learned this man had been doing the same each night for two weeks. He felt blessed as he listened to the special music by a blind woman playing her guitar in accompaniment to her cousin’s singing.

“Who are they?” he asked someone nearby.

“Heidi and Jenny, who work in prison ministry.”

On the way out, David stopped to

thank them for the music. When he introduced himself, they started jumping up and down, praising God.

Only when they told their story did he understand the significance of their joy. His urgent trip to Bolivia showed God’s response to faithful prayers and fasting.

“This will strengthen the faith of the prison church members in God’s promises,” they said. “‘Then you shall call, and the Lord will answer; you shall cry, and He will say, “Here I am”’ [Isa. 58:9].”

The more David learned about Heidi and Jenny, the more he admired their dedication to the Lord. Both women shivered as they talked, neither owning warm clothing to protect against Bolivia’s cold southern winds. Trying to stretch their funds to help others, these two upper-class women had gone for several months eating only one meal a day. With their old typewriter, working one at a time, they had managed to free 35 women who’d spent more than 18 months in prison without having been charged.

One night during the evangelistic meetings Heidi said to David, “Please come and meet our ex-prison women. Dozens of them attend church, and many have been baptized.”

With this request David knew exactly why God had sent him to Bolivia. He spent several days with the cousins, working on their projects. Filled with a sacred joy, he purchased a jacket and a blanket for each of them to keep warm. Using some of the donated funds he’d received for mission work, he purchased a computer to expedite their legal paperwork.

Before he left, they joined in prayer that God would provide them with a dependable four-wheel-drive diesel vehicle to facilitate the visitation of outlying prisoners’ homes in places where mud and terrible roads make travel difficult.

As he left Bolivia, David praised God, saying, “Thank You for giving me the sheer joy of giving. What a thrill to be used by the Almighty to be an

answer to the prayers of Your trusting children. Give me wisdom to know how to support the ministry of these precious volunteers.”

In November 2000 David received word from Jenny.

“Using the computer you bought for us to process legal paperwork, we’ve obtained prison releases for more than 40 additional women. We always follow up each released prisoner’s family with Bible studies. This year we have had more than 50 baptisms!”

David could imagine her beaming with joy. “Now for the surprise,” she continued. “God used you to provide us with a beautiful brown four-wheel-drive diesel Nissan wagonette. Now we can double the amount of family visits we do. This gift from God’s children somewhere will multiply our sphere of influence like the airplane does for you. Truly this is the answer that shows God’s ability to supply all our needs in honor to His word: ‘My God shall supply all your need according to His riches in glory’ [Phil. 4:19].”

She Was Dying on Hard Wood

Two weeks later, in a small village in eastern Bolivia, small children came running toward a brown vehicle slowly making its way over the rough roads into town. On tiptoes they peered into the tinted windows. Could it be true?

Jenny stepped out from behind the wheel and opened the back passenger door. The children rushed forward into the arms of their mother. What joy! After having been in prison for more than a year, their mommy had come home again!

“Could you tell us where the mother dying from cancer lives?” Jenny asked. The children pointed to a tumble-down shack at the end of the road. Stepping through the low doorway into the dark interior, Jenny saw a thin, pale woman lying on a couple of logs.

“Here she is, Heidi, and her four small children, a twin boy and girl about 8, and two smaller boys, around 2 and 4. They are sitting on a few

boards that no doubt serve as their bed at night.” Tears rolled down the cheeks of both women as they thought of this mother, dying of cancer without even a bed to rest on. The woman had been referred to them through their prison ministry.

Accustomed to spending their every penny on helping others, the women immediately purchased a small mattress for the mother and a larger mat-

*Tears
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tress for the four children to use. They brought them to the shack.

“Oh, how comfortable,” smiled the mother as they helped her get settled and pulled a ragged blanket over her bony body. The children snuggled together on their mattress and giggled in their joy. As Heidi sat on the edge of the mother’s mattress and told the story of Jesus’ love, Jenny put her arms around the children, who listened quietly.

“Thank you! Thank you! I have accepted Jesus into my heart,” whispered the dying mother, gratitude shining from her dim eyes. “Please promise me that after I die, you will care for the children and place them in an

Adventist home.” Heidi nodded as she reached over and squeezed the woman’s hands. Neighbors, listening to the mother’s request, remembered.

When the mother passed away, the neighbors quickly notified Heidi. The cousins hurried to pick up the four children. They took them to their house for baths and haircuts. Then they returned to the shack for the children’s clothing and other belongings.

From a distance they noticed the local priest gesturing angrily, obviously upset over losing the children. They quickly turned around with the children and left unseen.

After government agency workers had verified the mother’s death, they authorized Heidi to place the little orphans in the Adventist children’s home.

“I know God will answer that dear mother’s dying prayer,” Jenny said with assurance. “He will provide an adoptive family who will love them and raise them up in the Advent hope so they can be with their mother throughout eternity.”

By choosing to become God’s agents for answering the prayers of others, Heidi and Jenny have themselves become recipients of God’s wonderful gifts. With joy they declare, “‘Give, and it will be given to you: good measure, pressed down, shaken together, and running over’ [Luke 6:38].”

Yes, being a volunteer is opening your hands to receive God’s best gifts.

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

Eileen Lantry, who writes from Bonners Ferry, Idaho, is a teacher, librarian, Bible instructor, nature lover, and former missionary. She has authored 18 books, the most recent entitled Mission Pilot.



Into All the World

ANGEL MANUEL RODRÍGUEZ

Adventists have identified the end of the prophetic 490 years (Dan. 9) with Stephen's death in Acts 7. Why was his death so important?

This is a case in which examining the way a book is organized—that is to say, how the plot of the book of Acts develops—is useful in interpreting a particular segment of the narrative.

1. The Place of the Narrative in Acts: The story of the church recorded in the book of Acts begins with a meeting of Jesus with the disciples in Jerusalem and ends in the city of Rome, where Paul preaches while in prison. The proclamation of the gospel moved from Jerusalem to the capital of the Roman Empire.

In a sense, the development of the story is summarized in Acts 1:8, where Jesus commands His disciples to be His witnesses in Jerusalem, Judea, Samaria, and to the ends of the earth. The disciples moved geographically from Jerusalem (Acts 2:42–6:7) through Judea and Samaria (Acts 6:8–9:31) to Palestine-Syria (Acts 9:32–12:24), to the eastern part of the Roman Empire (Acts 12:25–19:20), to Rome itself (Acts 19:21–28:31). The speech of Stephen and his martyrdom lead to the mission to the non-Jews (Acts 7:1–8:1). They are located at a significant point in the narrative.

2. The Purpose of the Speech: Stephen's speech is an indictment against the Jewish leaders and their supporters who did not recognize Jesus as the Messiah and who actively opposed Him (Acts 7:1–53). Although many of the Jews and priests in Jerusalem became Christians (Acts 6:7), there was strong opposition to the disciples from the Jewish leaders, particularly from the Sanhedrin. Stephen's speech traces the history of Israel from the call of Abram to the time of Moses in order to show God's dealing with Israel and the opposition of the people to Moses, who like Jesus was God's instrument of deliverance. Then Stephen moves to the topic of the tabernacle and makes an important statement that is fully developed in Hebrews: The Israelite Temple is not indispensable for the worship of God.

Interestingly, Stephen did not call the Jewish leaders to repentance and conversion, as was the case in the previous

speeches in Acts (2:38, 39; 3:19); he simply indicted them. The leaders were condemned by the Lord, through Stephen.

3. The Impact of the Speech and Death of Stephen: The speech and death of Stephen play an important role in the development of the Christian mission by pushing it beyond

the limits of Jerusalem and Judea into the rest of the world. Stephen's ministry led to the universalization of the Israelite faith as it found its fulfillment in the coming of Jesus as the promised Messiah. Daniel had prophesied that the covenant faith would reach beyond the boundaries of Israel. This is precisely what we find after the death of Stephen.

First, his death resulted in the scattering of the church through persecution, forcing the apostles to go to the non-Jewish world to pre-

serve their lives. They were forced by circumstances to leave Jerusalem.

Second, the message of salvation through the Jewish Messiah reached a new audience in Samaria and the rest of the world, eager to hear the gospel. Under the leadership of Jewish-Christian apostles and believers, God's original plan to bless all the nations of the earth through Abram was fulfilled (Gen. 12:1–3).

Third, with the conversion of Paul and the mission that God entrusted to him, God Himself assumed center stage in moving the church to a universal mission. This took place at the historical junction created by the speech and death of Stephen. Stephen's ministry did not close the doors of salvation to the Jews but opened them to the influx of the Gentiles into the experience of salvation through faith in Christ, the Messiah. God's plan progressed as He intended, and prophecy was fulfilled.

This episode should reaffirm our conviction that God's redemptive plan for the human race will also achieve its divinely intended purpose through Christ.

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



God's redemptive plan will achieve its divinely intended purpose.

An Unquiet Enemy

Two experiences brought
Peter's "roaring lion" passage home to me.

BY JOHN DINSLEY

I STIR AWAKE. IT'S STILL; MY MIND IS wrapped in that twilight zone. Outside, the world begins to glow with a golden blue as the sun shoots those first rays over the high hills. It's absolutely quiet.

As I focus on the absence of even a whisper of noise, suddenly a terrifying shriek rips the serene pastoral dream from my mind. The screams seem louder as I bolt from my bed and out the door, already guessing what's happening. Shouting, barking, and frantic yelling swirl around the valleys, mixing with the terrified shrieks, growing more faint with each moment. People are scrambling from their huts and houses, all looking helplessly across the valley to the opposite hillside.

As suddenly as the chaos began, once more silence settles over the hills as the sun bathes the slopes in rainbow greens. The dogs are quiet and, except for hushed whispers, it seems like any other beautiful morning. And it is. The lion has only claimed another victim.

The apostle Peter writes, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith" (1 Peter 5:8, 9). What could Peter have been imagining? As evidenced by that morning several years ago, everyone knows lions don't roar when they stalk their prey. Or do they?

Half a world away from the back country of Nepal, I sit reading a book, my dog Nickel lying half asleep at my feet, a nice fire crackling in the woodstove. The back door muffles the sounds of the river just outside. All the world's a silent night.

Out of nowhere a roar explodes from the darkness. My book flies one way, Nickel the other, barking with a mixture of surprise and fear. Racing each other to the back door, I flip on the switch, and we fall out onto the back deck. The roaring is intense, rising above the gurgling river. Nickel

goes berserk. When I quiet him, we strain our eyes and ears into the blackness. Moments pass, followed by another heart-pumping roar, and Nickel answers.

I begin laughing. *Of course, some of the guys have crossed the river and are having a good joke on us*, I think. "OK, OK, the joke's over. Come on in and I'll make you a hot drink," I yell back. *Roaaaaarrrr!* Laughing, barking, and roaring go on for a few more minutes until I decide to play a joke on them. Coming back out with a flashlight and a defensive instrument, I pull Nickel along, away from the river up to the railroad. We plow through the snow back down the tracks, looking for the footpath of the men I thought were lurking around, but there's none. I'm confused. We double back and, at one more roar, Nickel bounds away across the field toward the river. I shine the light after him, then up the river in the direction of the noise. The hairs on my neck stand up as two green eyes stare back at me while they run down the riverbank in a collision course with Nickel.

"Nickel!" I bellow, and at the last moment he turns back. By now I'm halfway across the field. Nickel and the big-footed mountain lion travel easily across the crusty snow, but I'm up to my waist. Nickel turns and disappears. Again his wild barking shatters the night. No laughing now! Fear! I'm waist-deep in snow with only a flashlight and a hatchet. I've already had a close encounter in the barn with this cat, and I know I'm no match.

Sensing that it makes no sense to wait for trouble, I forge ahead with a prayer through the thickets and out onto the riverbank. And I stand bewildered as I gaze at the scene: Nickel on one bank, running back and forth barking non-stop, and not four feet away, standing chest-deep in those icy waters, a young doe, her hornless head bowed, ready for the attack that means her sure death. "Your adversary the devil, as a roaring lion," says Peter. I understand instantly.

I can see it all. Sure of its doom if it ventures away from the river onto the deep snow with its narrow hooves, the doe finds the deepest part of the river and stands still. The

mountain lion, afraid of water but confident of its next meal, waits patiently only feet away from its victim, roaring away. But the deer knows that her only hope is not to let herself be frightened from her blood-numbing refuge by the bloodcurdling roar. Head bowed in defiance, the weakest of the weak holds the prince of the forest at bay.

So who is Peter's roaring lion? Why is he roaring? Who is the certain prey? What is her only hope and defense?

Away from some obvious answers lies a more chilling picture. "There is a conspiracy of [Israel's] prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls. . . . Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane . . . and have hid their eyes from my Sabbaths. . . . Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls. . . . And her prophets . . . seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken" (Eze. 22:25-28).

Satan has for ages been silently stalking his prey, the church of God. His surprise attacks have claimed countless victims, but they have also made many wise to his methods. These cautioned Christians know their peril and stand guard against every possible weakness in their character. Jesus warned that in the last days false prophets will abound, lulling people into sleepy security and unsafe paths (Matt. 24:11, 24).

But Satan can find in the faithful nothing that leaves them open to his cunning devices. His last resort is open attack. He charges his surefooted prey, hoping to drive her to seek refuge in the world. But the love of the world has waxed cold, and the veneer of compassion is thinner than the glaze of ice on old snow. The saints will not place one foot of confidence in the fashions of the world or in the traditions of humanity, but take refuge in the Water of Life, Jesus Christ. They immerse themselves in the Word of God and refuse to be drawn away from

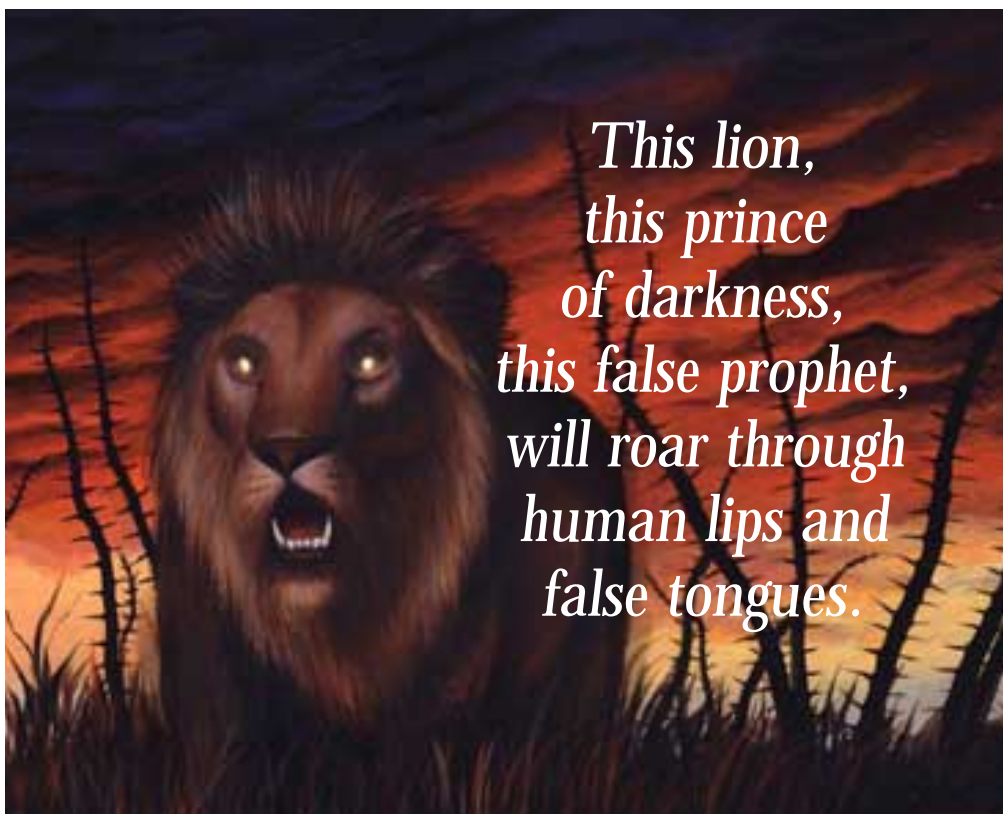


ILLUSTRATION BY FRED SMITH

*This lion,
this prince
of darkness,
this false prophet,
will roar through
human lips and
false tongues.*

their allegiance to His commandments, and their confidence is riveted in His promises. As Satan roars out his threats of doom, sure that he can intimidate them from their steadfastness, the saints bow their heads in prayer.

God's church is approaching a time of great peril, when it will be confronted by an enemy who knows his time has run out. With a rage that understands no mercy, Satan will roar over the prey. But this lion, this prince of darkness, this false prophet, will roar through human lips and false tongues. Legions of ecclesiastical powers and political authorities unite to rail against their cornered victim. As they've done since the beginning, as they've done to the Master, so will they do to His disciples. Those who've commanded the greatest honor, prestige, and ecclesiastical power will be most prominent among those who rail upon the children of the meek and lowly Jesus. Surely the waves will threaten their souls, and they will cry out, "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves."

Then in faith, above the roar of the sea of demons, the faithful look up and shout, "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea" (Ps. 93:3, 4).

The saints will not allow themselves to be surprised by opposition from those they once admired, respected, and honored, to be seduced by their promises, or to be threatened by their fears. Those who have gone before have stood their ground in the lions' dens and the coliseums.

Yes, stand resisting and see the deliverance of the Lord. Stand steadfast in His strength alone. Stand in the faith, protected all around by the river of life. Stand head bowed, eye single, riveted to His cross.

A carpenter by trade, John Dinsley is also involved in public health evangelism, Bible work, literature evangelism, and church planting. He writes from North Sydney, Nova Scotia, Canada.



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Active Duty



AP PHOTO / PAUL VATHIS

Derek and Jane always said Uncle Joe, Dad's youngest brother, was their very favorite uncle. Maybe it was because he lived in the same house with their family. "I have something to tell you all," said Uncle Joe one evening during supper.

"What is it? You sound so serious—don't tell me you're getting married!" Dad chuckled.

"No, nothing like that, but I've been recalled to active duty in the Reserves. It means that next week I'll be sent overseas for six months."

"Six months!" exclaimed Derek. He and his sister both felt like crying. They couldn't imagine their uncle being gone so long.

"As you know," Uncle Joe continued, "after I got out of the Air Force I joined the Reserves to keep up my military training. When they decide they need me to help protect our country, I have to go wherever they send me."

"Where will they send you?" Mom asked.

"Probably somewhere in the Middle East," Uncle Joe guessed. "And Derek and Jane, there's something you can do for me."

"What?" both children asked at the same time.

"I'm going to miss you both very much," Uncle Joe told them, "so please send me lots of letters. Tell me how things are going at school and in the church, that sort of thing. Remember, I want to know how you are, too, so send me photos, especially when you go on vacation or on school trips. And when I get settled over there, I'll write to you and tell you what the country and the people are like."

"That sounds like fun," Derek said, feeling a little better. "And could you send me some stamps for my stamp collection?"

"I'll certainly try," promised Uncle Joe. "Don't worry, kids, six months will pass quickly."

"The house feels so empty," said

Jane after Uncle Joe left. "Let's write him a letter right away!" And they did, even though there wasn't a whole lot to say. Later Dad bought a world map and pinned it to the wall in the family room so they could see where Uncle Joe was stationed. Mom put Uncle Joe's picture on a table near the map, "just to help us remember to pray for his safe return," she said.

The six months flew by, and soon it was time for Uncle Joe to come back. Mom cleaned the house from top to bottom, baked all his favorite cookies, and put a big vase of fresh flowers on the dining room table. When he called from the airport to say he was on his way, everyone was excited. Dad even took the day off from work to welcome him home.

What treasures Uncle Joe showed them when he opened his luggage! There was a miniature camel made of real camel hair for Derek and a cute little doll dressed in traditional clothes for Jane. Mom and Dad received some brass ornaments, a camel saddle, and a wonderful picture done on parchment.

"But the best gift of all," said Jane, "is having you back with us again!"

Family Time

On Tuesday (or whichever day you choose), invite your family to worship God with you.

✎ Has anyone you love ever gone away for a long time? How many different ways might you stay in touch with someone while they're far away?

✎ Read John 13:33-36. How do you think Jesus' disciples felt about what He told them?

✎ Now read John 14:1-3. Isn't that good news?

✎ Sing a song about heaven, perhaps "Do, Lord" or "My Home's in Heaven."

✎ When you pray, thank Jesus for the home He's preparing for you.

Evangelism in the Dominican Republic

More than 20,300 individuals baptized in one year

BY MYRNA TETZ, RETIRED MANAGING EDITOR OF THE ADVENTIST REVIEW, FOR ADVENTIST TELEVISION NETWORK

Between March of 2001 and the end of February 2002 more than 20,300 individuals in the Dominican Republic have been baptized. This is the largest number of baptisms in the history of this country for a one-year time period.

Here's the story of how the seed was planted, how it was watered and cultivated, and how the crop was harvested.

Immediately following the General Conference session in Toronto in June of 2000, Alejandro Bullon, the *It Is Written* speaker from the South American Division, was invited to the Dominican Republic for an evangelistic series. This eight-day reaping campaign would highlight an all-out emphasis of gospel sharing by administrators, pastors, and laypeople that included synchronized efforts between personal and satellite evangelism.

Lay Training

Led by Cesario Acevedo, the president of the Dominican Union Mission, union and conference personnel planned and worked with the pastors to train lay people for personal evangelism. Small groups for Bible study were organized, and local evangelistic campaigns were scheduled.

In addition to the local pastors (most have at least 20 churches) of the 461 churches with 139,115 members, an additional 45 pastors from Central America and the United States were enlisted to share in this personal and public evangelism emphasis. With all the internal preparation and member

involvement prior to the evangelistic campaign, many people were interested but had not yet made their decision for Christ.

When the evangelistic campaign began, 27 cable networks carried the gospel to the homes in the Dominican Republic. Several local satellite broadcast sites were made available for those who wished to attend in person.

Three Brothers

In Santo Domingo three brothers—an atheist, a nonbeliever, and a Seventh-day Adventist—found a new bond of faith. When the satellite evangelistic series began, the atheist brother became curious. He had heard about the series on television and Adventist World Radio in the Dominican Republic and went the first night to the gymnasium where the meetings were held. The gym was full, and he was turned away. He went back to his residence extremely upset. There was another choice, however. He turned on his radio and heard the evening's message. He liked the approach and kept listening on the radio. On Wednesday evening he went back to the gym, and this time he found a place to sit.

When the evangelist made an appeal for individuals to accept Jesus as their personal Savior, he went to the front of the gym and gave his heart to God. On Friday the nonbelieving brother heard that his atheist sibling had decided to be baptized. The nonbelieving brother responded, "If you have decided that, I also will make that decision." Both men knew intel-

lectually what Adventists believe because their Adventist brother, Pastor Silvestre Gonzalez Tabar, communication director for the Dominican Union, had previously shared the Adventist message with them.

On the last Sabbath evening of the meetings evangelist Bullon told the congregation the story of the atheist brother and the nonbelieving brother as Pastor Silvestre baptized them. When they came out of the water, the audience responded with enthusiastic amens and applause as they watched the three brothers embracing, signifying their unity as children of God.

Thousands of Baptisms

These brothers are two of the thousands who were baptized during this eight-day reaping series. Follow-up plans are being developed that will enable each church to have a transmitter covering between three and 10 kilometers around the church for 24 hours a day, seven days a week. "As the center of transmission to the community," says Williams Costa, Jr., the director of ADSAT (Adventist media center in South America) and the Brazilian producer for *It Is Written* in Portuguese, "the church will be a form of motivational strategy to call people to God and to His church."

In the Dominican Republic one person out of every 60 is a Seventh-day Adventist. Although Seventh-day Adventism is already well accepted, this series has established stronger relationships and opened more opportunities for sharing the gospel through the media.

Canadian Radio Station Sets Precedent for Christian Broadcasting

BY JERRICA THURMAN, COMMUNICATION INTERN FOR THE NORTH AMERICAN DIVISION

Voice of Adventist Radio (VOAR), the only Seventh-day Adventist radio station in Canada, has been approved for 12 new broadcast licenses by the Canadian Radio and Television Commission. The approval allows the station to expand its ministry to cover Newfoundland and Labrador, coast to coast.

"This is setting a precedent in Canada for Christian broadcasting," said Nicole Batten, communication director. "VOAR will be the first Christian radio station to operate a large network of transmitter sites, covering a vast amount of territory."

Voice of Adventist Radio's expansion involves setting up a satellite uplink system that will rebroadcast VOAR to 12 transmitter sites: 10 in Newfoundland

and two in Labrador. In Labrador, where there is no Seventh-day Adventist church, VOAR plans to pioneer evangelism and church planting.

"We hope the radio station will open doors to evangelistic outreach to this remote area where a large population of indigenous people live," said Sherry Griffin, VOAR station manager.

Voice of Adventist Radio aims to have its 12 new transmitters operational by October. The total cost for its expansion is Can\$590,000, which includes the satellite uplink system, 12 transmitter sites, engineering and administration fees, and the remodeling of VOAR's studio to accommodate the enlargement. VOAR's ultimate goal is to install satellite systems that

will enable it to broadcast anywhere in Canada.

Until 15 years ago Canada's broadcasting commission did not allow religious entities to have radio stations. For nearly 40 years Voice of Adventist Radio was the exception as the only Christian radio station in Canada. VOAR began broadcasting in 1929, and when Newfoundland joined Canada 20 years later, the Board of Broadcast Governors in Ottawa permitted VOAR to continue its operation as a religious radio station.

Voice of Adventist Radio transmits on frequency 1210 AM, broadcasting programs such as *The Quiet Hour*, *The Voice of Prophecy*, *It Is Written*, *Amazing Facts*, and *More Abundant Life*. —Adventist News Network.

N E W S B R E A K

Leader in East Africa Calls for Spiritual Renewal

Spiritual commitment, not statistics, is the true measure of the strength of a church, according to Pardon Mwansa, president of the Seventh-day Adventist Church in Eastern Africa. Speaking to more than 600 church leaders in Eldoret, Kenya, Mwansa urged administrators and pastors to take up the challenge of helping church members grow spiritually. "It is our responsibility as leaders of the church in this territory to make our members come to the place where we are committed," said Mwansa.

With 700,000 church members, the East African Union, or administrative district, is the largest single union of the Adventist world church. Mwansa noted that while the East African Union has had the highest rate of baptisms within the region over the past several years, it has also had the highest rate of those leaving the church.

"Many of our members love the message of the church but are not committed to it in their practical day-to-day living," said Mwansa. "It is our responsibility as leaders of the church in this territory to make our members come to the place where we are committed."

"Success will not come primarily because of our experience, or our preparations, or our strength as a union,"

he added, "but rather as we make God our hope."

Mwansa presented the keynote address at a gathering of East African church leaders and pastors March 24 to 31. Delegates met on the campus of the Adventist University of Eastern Africa, Barton, for a leadership training conference and for the launch of the region's "five focus issues"—spirituality, soul winning, unity, leadership, and self-reliance.

The East African Union includes the countries of Kenya and Somalia, where its 700,000 Adventist believers worship each week in some 3,000 churches and companies. —Adventist News Network.

Adventist Conscientious Objector Jailed in South Korea

A South Korean military court has sentenced a 22-year-old Seventh-day Adventist to a three-year prison term for refusing to bear arms in his military service training.

Young-chul Yoon, who was sentenced March 29, was called up for mandatory military instruction two years into his theology training at Sahmyook University, an Adventist school in Seoul. According to Adventist officials, Yoon is just one of many thousands of conscientious objectors in South Korea who are forced to choose

A Fair War?

BY BONITA JOYNER SHIELDS, AN ASSISTANT EDITOR OF THE ADVENTIST REVIEW

Palestinian fighters laid an ambush and killed 13 Israeli soldiers in the town of Jenin on the West Bank on April 9. These killings were the direct result of a suicide bomber, as well as explosives that were hidden along a street. As buildings toppled, Palestinian snipers took this opportunity to knock off a few more soldiers who were forced to the ground by the rubble.

Brig. Gen. Ron Kitrey, an Israeli Army spokesman, stated to the press, "The degree of violent resistance we faced [in Jenin] was beyond our expectations. We faced hundreds, maybe . . . a thousand explosive charges."

What type of resistance did he expect in a war? And how does one place a "degree" on violence—especially in a war? It's an oxymoron. Is it OK to march into a refugee camp

intent on killing people, but "a higher degree of violence" to retaliate with large amounts of explosives?

At the time of this writing, Israeli forces have begun withdrawing from two West Bank towns under pressure from the United States, but have launched a new assault in the town of Dura. To this change in tactic, Palestinian information minister Yasser Abed Rabbo replied, "This is a new

Israeli lie because as they pulled back . . . they entered two new areas."

How can anyone involved in the atrocities of war expect moral behavior from their enemies? And who said that people engaged in war are obliged to tell the truth? Isn't the very nature of war evil? Whether Israeli, Palestinian, or American; whether an undercover spy, a radical terrorist, or a military leader, the very nature of the job requires the ability to deceive the enemy.

NEWS COMMENTARY

NEWS BREAK

between compromising their moral convictions or serving time in prison.

South Korea's military conscription law makes no provisions for conscientious objectors—those who reject military service on the basis of their religious or ethical beliefs. An estimated 10,000 conscientious objectors in South Korea have served time in prison. More than 500 young men, the majority of them Jehovah's Witnesses, are sent to prison each year.

Despite these figures, human rights advocates point to recent signs that the status of conscientious objectors in South Korea may soon be reviewed. In late January senior judge Park Si-hwan, of the Seoul District Court, sent Section 88 of the Military Service Law to the Constitutional Court for review. The court action was taken in response to a petition by 21-year-old Kyung-su Lee, a conscientious objector and Jehovah's Witness, who had spent 40 days in prison.

The district court judge said there is a "high possibility" that parts of the military service law violate basic rights guaranteed under the constitution, especially the right to freedom of conscience, thought, and religion. Although affirming the necessity of military service, the judge added: "On the other hand, the freedom of thought and conscience is also recognized as a core basic right, which forms the basis of free and democratic order, and

freedom of religion is also an important basic right, which is recognized by all free democratic states." Noting that many other countries recognize conscientious objectors as special cases under the law, the judge said it was time for Korea to consider doing the same.

Under South Korean law, all male youths are required to perform military service for an average of 26 months. Civilian forms of service are available only to those with health problems, while those with serious disabilities are excused.—*Adventist News Network*.

Gang Attacks English Teachers in Moscow

Two Seventh-day Adventist English language teachers in Moscow were beaten by members of a street gang March 31. The two teachers were South African Andre Strydom, 23, and American Luke Hamilton, 20, from Southern Adventist University in Tennessee. Strydom and Hamilton were accosted while waiting at the Nagatinskaya Street tram station near the Adventist-run English Language Center in Moscow.

Local Adventist officials report that gang members asked the teachers for cigarettes and money, and when rebuffed, attacked the two men. School authorities called police, and Hamilton was taken to the hospital but later released. Police said they will send additional officers to

Global Mission Prayer Ministry

Please pray for growth and nurture in Ongole, India.

As reported last year in the *Adventist Review*, in 2000 a group of North American Adventist laypeople sponsored a major outreach initiative in the Ongole region of Andhra Pradesh, a southeastern India state of 80 million people. Fifty teams of Global Mission pioneers worked in the villages of Ongole for several months. In January 2001 a lay team held a “reaping” series of meetings, during which they baptized more than 15,000 people. Bob Paulsen, a layperson from Washington, spoke at the meetings. Toward the end of the meetings attendance reached more than 40,000 each evening.

Early this year Dorothy Watts, asso-



PHOTO BY TODD GESSELE

ADDING UP: Several thousand have been baptized.

ciate secretary for the Southern Asia Division, visited 22 of the 57 new congregations that had been started as a result of this project. “I went to investigate the progress of this new work,” she says, “and to find out if the members are still there. What I found was very encouraging.”

Watts reports that Maranatha Volunteers International workers have

completed 40 churches and are building 17 more. Global Mission pioneers still live among the people in the villages and hold meetings three times a week—Wednesday, Friday, and Sabbath—and the churches are full.

In addition, several thousand have been baptized in follow-up meetings, and Global Mission pioneers have entered more than 50 new villages. On average, each village has 200 interested people.

The Global Mission pioneers will continue for several more years in the villages, helping the new believers grow in Jesus.

For further information about Global Mission work in India and around the world, visit www.global-mission.org or call 1-800-648-5824.

N E W S B R E A K

patrol the street where the attack took place.

These gang members, known as skinheads, are especially dangerous in April, the anniversary of Adolf Hitler's birthday, explain Adventist leaders in Moscow. Officials at the English Language Center have made arrangements to provide safe transportation during the evening for schoolteachers. There are six teachers at the school, including three non-Russians; one is from the United States, two from South Africa.—*Adventist News Network*.

Adventist Television Network Begins Weekly Broadcasts

Adventist Television Network (ATN) began its regular weekly broadcasting the first weekend in April with two programs. The inaugural broadcast included a sermon by Walter Pearson, of *Breath of Life*, followed by *Sabbath School U*, developed by the General Conference Sabbath School Department. Each program was provided in eight languages by simultaneous translation from remote locations.

Walter Pearson's sermon launched a weekly series that will feature the best of Adventist preaching. The program is provided for and coordinated by Walter Pearson and the Florida Conference.

Sabbath School U is a bracing new 28-minute TV program. “We have patterned this program in a format a bit like *Politically Incorrect* without the confrontational atmosphere,” says executive producer Gary B. Swanson. Swanson says each segment will include a moderator and four participants—all young adults—responding interactively to questions connected to the subject of the coming week's adult Sabbath school lesson.

“Our goal for this program is to enrich Sabbath school by featuring its original four principles: fellowship, outreach, Bible study, and missions,” Swanson adds.

ATN plans to add an Adventist news program in June, to be produced by Adventist News Network. Broadcast schedules and reception information are available at www.adventist.tv.

News Notes

✓ On July 1 **Lawrence T. Geraty**, president of La Sierra University in Riverside, California, will become the next president of the American Schools of Oriental Research (ASOR), the professional organization of archaeologists working in the Middle East. Geraty has been a member of the *Biblical Archaeology Review* editorial advisory board and has long been associated with American excavations in Jordan.

Redzo's Sermon

A stroke of good luck gave him a national spotlight, and most people couldn't believe what he said.

BY DRAGUTIN MATAK

THE FIRST TIME I SAW REDZO (REJO) was on the popular talk show *Latinica* on Croatian television, preaching one of the most powerful sermons I'd ever heard in my life.

Redzo didn't outshine famous preachers by his splendid rhetoric or his outstanding homiletic style. As a matter of fact, he mumbled a few scattered thoughts and the rest of his sermon consisted of the testimonies of others.

Actually, Redzo didn't preach at all; he was the sermon personified. The TV program on that October day dealt with the subject of honesty, and Redzo was the star of the show.

One of War's Victims

Redzo Hamzic is a Muslim refugee from Bosnia and Herzegovina, who lives in the city of Gorazde, 50 miles south-east of Sarajevo. Ten years ago he and his family were expelled from their home in Cajnic (*Chajnich*) by Serbian forces. The Hamzics first lived in tents in Montenegro with other refugees; then they moved to Gorazde.

Five years ago Redzo's wife died, and his oldest daughter got married. Today Redzo lives with his younger daughter in the damaged house of a Serb, who in his turn had to flee from Gorazde during the recent war.

A few months ago Redzo was asked by the city authorities to move out of the house by February 2002, because the Serbian owner was due to return. Redzo and his daughter live on US\$50 a month, which he earns by operating a parking lot.

One day in the parking lot among the cars Redzo found a bag with the equivalent of \$US120,000, enough money to buy about a dozen houses in Gorazde. Without hesitation Redzo buried the money in the garden behind his house and went bravely to the police, television, and radio stations, announcing that he had found a large sum of money and was ready to give it back to its rightful owner.

The police offered to handle the matter, but finally agreed that Redzo himself would finalize the unusual transaction. Seventeen potential "owners" knocked on Redzo's door in the next three days. Each one of them delivered a moving story about their loss, but none of them could identify the exact amount of money they "lost."

On the third day a Serbian husband and wife came to Redzo's house and told their story.

They said they had sold some property in Sarajevo to pay for an operation for their son, who had a brain tumor. They were able to quote the exact amount of money they had lost, as well as the exact denominations of the bank notes.

Serbs had been responsible for expelling Redzo from his home when the war invaded his homeland. The tension between Serbs and Muslims in Bosnia and Herzegovina could be compared to the tensions between Americans and the Taliban, Jews and Muslims in the Middle East, or Catholics and Protestants in Northern Ireland. Yet the fortune Redzo found in his parking lot apparently belonged to this Serbian couple.

*Behind every
act of goodness
and kindness
there is the
fragrance of life.*



Redzo could easily have regarded this money as an expression of divine justice in an unjust world. He could have praised Allah for His justice. Serbian armed forces had destroyed his home as well as those of his neighbors, and he had money that belonged to a Serbian family.

By taking justice into his hands, he could have been regarded as a hero by many in Gorazde. Some of Redzo's friends commented: "Why didn't you buy a Mercedes-Benz and a pub, and live a normal life?"

But Redzo surprised everyone. He called a town judge to his home and in his presence gave all the money to the surprised couple. The couple from Serbia were so moved that they started to weep, ready to give half of the money to Redzo. Some of the neighbors said that they could hear the sound of their crying in their homes.

The judge suggested that according to the law, 10 percent of the money

belonged to Redzo. The grateful owners of the money immediately started counting out US\$12,000 for Redzo.

But Redzo wouldn't hear of it. He repeatedly refused the reward. However, in the end he gave up, took the money, put it in his pocket, and started pacing the floor in his kitchen.

"Is this my money?" he asked.

"Of course, Redzo," answered everyone in the room. "It's yours."

"Then I can use it as I wish?" Redzo continued.

"Yes, Redzo, yes," said the judge and the happy former owners at the same time.

Then with a solemn expression Redzo looked at the father of the boy who needed the operation and said, "Well, then, if this is my money, and I can use it as I wish, I'm going to help in financing your son's operation."

Redzo urged the parents to take their money back. He even told them he would have given them some of his own money—if he had any to spare. The grateful parents asked that their names not be mentioned in public, fearing being robbed or killed for the money.

Lifesaver? Or Lunatic?

Redzo became an instant celebrity, more popular than local entertainers. But the townspeople were divided concerning Redzo's honesty. Some regarded him as an angel, while others considered him a fool.

When the host of the television talk show asked Redzo why he was so honest, he replied: "To me, honesty is above everything. I try to identify with people and do to them what I would want them to do to me."

Most of the viewers couldn't understand why Redzo didn't at least keep the US\$12,000 reward. It

legally belonged to him. If he had accepted that money, he would still have been popular. He probably would have been a guest on the talk show, and at the same time solved his very real housing problems. There are many who would've counseled Redzo to be more "practical" in his honesty.

But Redzo had understood the whole situation differently. He elevated





UNCOMMON VALOR: Redzo Hamzic (left), a Muslim in Gorazde, Bosnia and Herzegovina, made national headlines when he returned a small fortune to its rightful owners rather than using the money to repair the home he shares with his daughter.

himself above the “honesty of the law.” He simply believed that the money didn’t belong to him. He could earn about \$2 a day, but not \$12,000. Someone worked for years to earn that money, he reasoned, and it belonged to that person. Although Redzo’s daughters shared with him the same financial insecurity, he received undivided support from them. The girls were proud of their dad.

Some participants on the TV talk show also experienced some difficulty in understanding his action, but one of them supported Redzo, saying, “Redzo has demonstrated to all of us that honesty does not need to be rewarded, because honesty, as well as any other good thing, is a reward in itself.” He went on to define honesty as “closeness to God” and concluded: “When you are close to God, you are rich, and you don’t need to be rewarded for it; you have everything.”

Life Lessons

I don’t know how many would have emulated Redzo’s example, but I’m sure that our Lord would’ve done exactly the same as Redzo did. Such generosity would be for Him the only normal response to the situation.

As a matter of fact, I like to imagine Jesus being in the parking lot that day, working through the willing channel of His love to relieve the suffering of those parents and help the boy. A few

days later He also prayed through the mind of Redzo toward his former enemies: “Father, forgive them, for they do not know what they are doing” (Luke 23:34).^{*} That has to be why Redzo was victorious over the nationalistic hatred that has torn his country apart.

Behind every act of goodness and kindness there is the fragrance of life, which reaches people such as Redzo in unexpected ways. Jesus sends His loving invitation to people of all times: “In everything, do to others what you would have them do to you, for this sums up the Law and the Prophets” (Matt. 7:12). “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. . . . Love your neighbor as yourself” (Mark 12:30, 31). Is our response as sublime and powerful as Redzo’s?

In the spiritual centers that we call churches, houses of prayer, temples, mosques, etc., we hear powerful sermons and splendid celestial themes. The music of expensive instruments and choirs fills these places with sounds that take our breath away, and it seems that heaven touches earth and that God sits next to us in the pew.

But after hearing Redzo’s sermon, I’m not sure that’s so, especially when we hear self-gratifying, exclusivistic sermons and political themes that are nothing but “holy propaganda”; when we hear pious talk that justifies nation-

alistic and racist attitudes; when spiritual leaders proudly pray pharisaically, “God, I thank you that I am not like other men” (Luke 18:11).

Although it was without professional or proper terminology, although it was short on impressively profound religious insights, Redzo’s sermon was a masterpiece of preaching. There was in it an echo of a well-known sermon by Jesus: “Blessed are the pure in heart, for they will see God” (Matt. 5:8).

Could this unbelievable, yet real, example of honesty direct us to a way of solving many of our world’s problems, including terrorism?

***EPILOGUE:** The boy with the tumor had a successful operation and feels well. His thankful parents visit Redzo often, still wishing to reward him. But Redzo keeps saying that he has enough. Divine riches are both strange and wonderful.*

^{*} All Scripture quotes in this article are from the New International Version.

Dragutin Matak is president of the Adriatic Union Conference, headquartered in Zagreb, Croatia.

Questions for Reflection or for Use in Your Small Group

1. What is the moral of this story?
2. Why would anyone choose to be so honest, especially in light of such tremendous racial, ethnic, and religious tensions?
3. What does it say about Redzo that he was willing to forgo even the “finder’s reward” he was legally due?
4. How does Redzo’s story influence your views about Islam?



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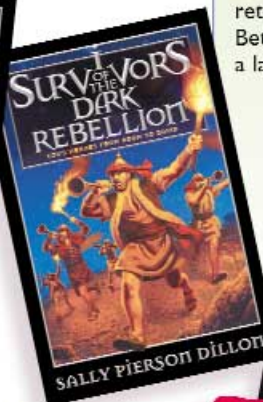
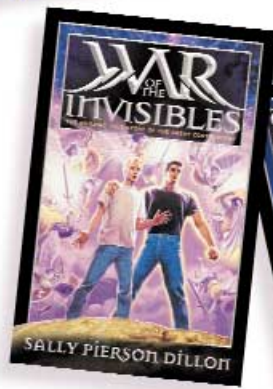
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Ask the Doctors

DR. ALLAN R. HANDYSIDES and DR. PETER N. LANDLESS

Is Obesity Genetic?

My dad, who was obese, used to say that he didn't eat too much; he was just genetically and hormonally that way. The doctors laughed at him, but now that he's dead and gone, I'm reading that obesity is genetic. What do you think?

Well, my dad tried the same line. We are not like orchids, getting fat on thin air and sunshine, are we? So fat has to come from our food. The balance, though, is how much we utilize. Some folks are like Toyota Corollas, and others are like Lincoln Navigators—not in their size, but in their metabolism. The Corolla goes farther on a gallon of gas. So if you go farther on a doughnut than someone else, where do you think the excess “gas” is going to go? No, it doesn't run out of your mouth—it sits on your seat or below your belt. Eating more than you use leaves the body nowhere to put the stuff but into fat.

But your dad was right in some ways. Studies on twins show that possibly up to 70 percent of a person's body mass may be genetically determined. This isn't a simple gene, but a complex interaction of many genes. The problem is that Americans on the whole are getting heavier, and our gene pool is not likely to blame for that. Exercise—or the lack thereof—is probably a major cause. The increased intake of high-fat, high-cholesterol fast foods is another. Metabolism does play a role, in that a 60-year-old male probably needs 950 calories per day less than he did when he was 20, yet he probably still eats—or wants to eat—like he did when younger. Muscle bulk decreases with age, and muscle is a major fat burner, so if you have less muscle, you will store more fat. Come on, now—let's push some weights!

As for hormonal—yes, your dad was correct there, too,

but his appetite still played a role. A hormone called *leptin* is believed to suppress appetite. Once body fat stores are enough, leptin levels are supposed to rise. Perhaps people with deficient leptin get fat? Sounds fantastic, but unfortunately it doesn't work that way. Leptin deficiency is exceedingly rare. Perhaps people become leptin-resistant, like diabetics may be insulin-resistant, but no one knows for sure. No one is promising us pills containing leptin that will reduce weight any time soon.

So, dear old Dad, I guess I've inherited your love of food and difficulty in pushing away from the table! (Nice try, wasn't it!)

I want to get a suntan before I go on vacation, and am considering a tanning salon. Some of my friends say they are dangerous. What is your advice?

A marked increase in skin cancers has taken place in the past 20 years, which is coincident with the effects of increased ultraviolet radiation. Sun worshipers can acquire some of these cancers, and some are acquired by increased radiation thought to be because of decreased ozone layers in the atmosphere. Three principal types of skin cancer exist: Basal-cell cancer accounts for about 75 percent, squamous-cell cancer for about 20 percent, and melanoma for about 4 percent. Of these, melanoma accounts for about 80 percent of all deaths from skin cancer.

Skin grows from basal cells, which are a deeper layer; the squamous cells are more superficial. The cells giving color to skin and containing melanin are found more superficially, and at times clump together and form pigmentation patches or moles.

Ultraviolet radiation—either type A or B—can so damage skin cells that they become cancerous. This change is dosage-dependent and increases with the intensity and length of exposure. Sunshine and tanning parlor radiation both can cause irritation of skin cells. Tanning salons attempt to regulate how long a person can be exposed, but humans tend to push the limits.

It is generally good advice to avoid the sun between 10:00 a.m. and 3:00 p.m., and to always wear skin covering

looks asymmetrical, ragged, notched, or has little islands of pigment along its edge, it would be wise to have a professional check it. A lesion with irregular color, with black patches, brown, pink, red, or white mingled, should be assessed. Any lesion that is itchy or has a different sensation should be checked. A lesion that will not heal or that bleeds could be serious. A lesion with changes in growth, increasing size, or larger than a pencil-top eraser in area should be assessed.

married for 35 years. Is there any help?

Snoring is a very common problem. The vibration of soft tissues at the back of the nose and mouth causes it—sometimes just changing positions helps. Your husband, though, sounds as if he may have sleep apnea, which can be more serious than just ordinary snoring. Sleep apnea is seen most commonly in men, affecting up to 9 percent of them. The soft tissue at the back of the mouth rattles around and creates the snoring sounds. When it plugs off the airway, the breathing stops until rising carbon dioxide levels in the blood cause a kind of gasp that unplugs the airway, and the snoring recommences. This ruins both his sleep and yours, and he may complain of fatigue as much as you do. Sleep apnea is seen most commonly in obese, hypertensive males who like to drink a lot. Not all patients fit this mold, however, as there may be a particularly long uvula or a small airway. A sleep specialist should probably be consulted. Helpful interventions may be to have the doctor give a trial of nasal continuous positive pressure airway flow; an apparatus blows air through a small plastic pipe into the nose. Other options may include a jaw device that fits over the teeth and advances the jaw. The dentist can make one for him. There is also an operation to reduce the nasopharyngeal tissue at the back of the throat.

Of course, if he is overweight, hypertensive, or diabetic, control of these issues may bring great relief. Do encourage your husband to seek help—there are treatments available that can make a real difference.

Allan R. Handysides, M.B., Ch.B., F.R.C.P. (c), is director of the General Conference of Seventh-day Adventists Health Ministries Department; Peter N. Landless, M.B., B.Ch., M.Med., F.C.P. (SA), is I.C.P.A. executive director and associate director of the General Conference Health Ministries Department.

such as a wide-brimmed hat when exposed to the sun. Sunscreen should contain a sun protection factor (SPF) of at least 15, blocking both A and B ultraviolet radiation.

Some people get a false sense of security from sunscreens. Studies show that people use sunscreen to only about 50 percent effectiveness. Swimming washes many of the preparations away. Reapplication should be timely.

If you use the tanning salon, cut the time to very short intervals of a few minutes.

Often a particular patch or mole may cause concern. If you have doubts, have a doctor—preferably a dermatologist—assess the lesion.

Take particular note of any lesion with irregular margins or borders. If it

Though major advances are being made in the treatment of melanoma—with immunotherapy and interferon alpha and interleukin-2—an early diagnosis is the key to successful outcomes. Prevention, as always, is far better than cure. Most of us would do ourselves a favor by restricting exposure to ultraviolet light, whether naturally or artificially generated.

For more information, see www.cancer.net.nci.nih.gov.

My husband snores so loudly that he wakes me up. I have listened to him, and he will stop breathing every so often and then start up again. I moved to the other bedroom, but I can still hear him—and I feel kind of mean leaving him. We have been



PHOTO © PHOTODISC

Where Is AWR Going?

GEOFF PATTERSON

If AWR is here, then where is AWR going? In the March 14 edition of the *Adventist Review* I promised a two-part report about where AWR is now and where it's going in the future. But I had to preempt this plan in order to tell the story of Maria, a woman I met in Peru who recently had been blessed by AWR. So now, part two.

AWR is a worldwide ministry outreach of the Seventh-day Adventist Church, going where missionaries can't, spreading the gospel in hard places, and cooperating with local church entities from Argentina to Guatemala to South Africa to Russia to Japan to Indonesia. Today AWR broadcasts in more than 50 languages, more than 1,200 hours per week, reaching a potential listening audience comprising 70 percent of the world's population.

So where does AWR go from here?

The doors of opportunity for this ministry seem to be opening as fast as programmers can be trained and funding can be secured—even faster. It seems that the Lord intends AWR to extend its reach significantly. We're going to have to broaden our thinking about what this ministry, by God's grace, can accomplish, for the opportunities God is revealing are challenging AWR's leadership to dream big dreams for God. No one knows what the future holds, but here are some opportunities:

Great effort is being exerted by the European region of AWR to increase programming to the Muslim countries of North Africa and the Middle East. Plans are in motion to launch Berber language programs to Morocco and Algeria, and continue Pashto and Dari programming for Afghanistan. AWR has been one of the only avenues the Adventist Church can use to reach into these countries closed to traditional evangelism. By leasing time in Austria and the United Arab Emirates, AWR has achieved the best signal coverage ever into these regions. Will the future see a breakdown of the walls of Islam similar to the breakdown of the walls of Communism? Time will tell.

In the Americas, AWR leaders will continue to encourage the proliferation of Adventist Spanish language radio

stations. An area for growth in the future is Spanish language programming in North America. The present coverage of the AWR satellite network reaches much of North America, and with the growth of Spanish-speaking congregations, the need for Spanish language evangelistic radio is growing.

Another place to watch closely is Africa. The interest in and effectiveness of radio in that region is driving an explosion of programming in new languages. From Madagascar to Kenya, from Côte d'Ivoire to Ethiopia to South Africa, all across the continent of Africa, millions more will hear of Jesus through AWR.

In Asia, expect more and more stories of how Jesus' love breaks through. AWR programming is experiencing unprecedented success in Vietnam and China. The broadcasts from Abu Dhabi are reaching India and Pakistan with the best signal

AWR has ever been able to generate in those regions. And each year more and more languages are being added, all so that more people can hear about Jesus from someone who knows their language, their world, their customs.

The future of AWR will be exciting to see. AWR will not be finished with its task until our Lord Jesus comes again. And if the Lord allows it, AWR will keep on broadcasting the good news until the day He actually appears. All over the world, in the languages of the people, speaking the message of hope in Jesus, that will be the mission of AWR.

Please pray for the many AWR broadcasts blanketing the world right now, even as you are reading this. Somewhere, someone is listening for the first time. Pray that this will not be the last time this person listens to the good news through AWR. Pray that the seeds of hope in Jesus will find fertile soil in his or her heart and in the hearts of the millions of other frightened, lonely people who need Jesus. And pray that our efforts will soon be rewarded when we all look up and see Jesus coming again.

Geoff Patterson is chief communication officer for Adventist World Radio.

*We have
to broaden
our thinking
about this
ministry.*

Recreational Drugs: Killing Us Softly?

They photographed her dead—cold and lifeless with the hypodermic needle still in her hand. Her photograph appeared in most of Britain's national newspapers. Not famous in life, she became so in death. Just another junkie who overdosed on heroin, but she had a name, like all those others who die by drug overdose.

Rachel Whitear was 21 years old. She was brought up in a middle-class family and had privileges that many in this world lack. However, she found herself attending drug sessions "in a squalid communal room in a house occupied by other junkies." Other young people "watched as Luke Fitzgerald, 27, plunged a syringe into the arm of the compliant Rachel." According to friends of the young woman, Rachel viewed this as an "act of love," that her boyfriend should pump poison directly into her veins.

Michelle Hill, a close friend of the deceased and a drug addict herself, tells the sad story of a young woman who at first took only recreational drugs—such as pot and ecstasy (which many believe to be nonaddictive). However, finding that these so-called recreational drugs were not providing the high she craved, she began experimenting with heroin, a drug Hill described as "an addict's best friend." Rachel's "best friend" became her killer.

Recently the British government announced that it was investigating the possibility of legalizing "soft drugs" such as cannabis." Supporters of this campaign maintain that such "recreational drugs" are nonaddictive and therefore harmless. Many claim that smoking tobacco is far more harmful.

Commenting on her tragic death in *The Mail* (Mar. 3, 2002), one journalist wrote, "Rachel Whitear probably died in vain. The gruesome photograph of her corpse will have no impact on those who have already chosen to stupefy themselves with heroin.

"Some of these fools believe they are immortal; others don't care if they die or not—provided they continue their search for selfish pleasure.

"But what is far worse is that our new establishment will take no notice. They will continue to relax the laws on drugs. The myth that cannabis is a 'soft' and therefore harmless substance will continue to gain acceptance among the powerful.

"They will ignore the fact that Rachel Whitear's wrong turning, which was also a shortcut to the grave, began when she started smoking dope."

Rachel Whitear's addiction didn't affect only her and her family. In order to provide Rachel with the drugs she

needed, and to fund his own heroin addiction, Luke Fitzgerald admitted to committing many terrible crimes.

Richard Willis, health ministries director for the British Union Conference, recently wrote in the church's national newspaper, the *Messenger*, "It has been known anecdotally for some time that there is a link between alcohol and drug use and crime, but until recently there was no established data by which this could be verified and

monitored. The home office has introduced the NEW-ADAM project to remedy the situation and set a baseline by which reduction targets can be set and measured."

NEW-ADAM (New English and Welsh Arrestee Drug Abuse Monitoring) personnel have interviewed 1,511 arrestees during 1999-2000, in eight police custody centers. Of those interviewed, 51 percent were age 17-24 (range 17-59 years); 87 percent were male, and of these, 82 percent were White; 95 percent provided urine samples for drug testing. The results of the urine analysis showed that 65 percent tested positive for one or more illegal drugs; 30 percent had a positive for two or more substances. Drug use has been linked to criminal activity, with heroin and cocaine/crack users being responsible for more than three fifths of the reported illegal income.

Willis, also executive director of the National Committee for the Prevention of Alcohol and Drug Dependency, stated, "Recent research has discovered that children's health behavior is set by the age of 12. When [children] see their older brothers and sisters experimenting with cannabis, ecstasy, and other such 'recreational drugs,' they will most certainly be negatively influenced."

Catherine Anthony Boldeau is communication coordinator for the South England Conference.



*Rachel's
"best friend"
became
her killer.*



They Still Go Adventist Volunteer Service

The following persons left their homes in the latter part of 2001 for temporary volunteer service in other parts of the world. Most are young people and have returned by now, but we want them to know we appreciate their contribution.

Heather Reifsnnyder, to serve as teacher/youth ministry/secretarial, McNeilus School, Czech Republic, of Angwin, California.

Jessica Rios, to serve as English/religion teacher, Japan English Language Schools, Japan, of Niles, Michigan.

Katy Roberts, to serve as teacher, Romanian Adventist Theological Institute, Romania, of Fletcher, North Carolina.

Joanna Rodriguez, to serve as ESL teacher, Sungnam Central church, Korea, of Lynn, Massachusetts.

Sasha Rodriguez, to serve as math teacher, Pohnpei SDA School, Federated States of Micronesia, of Grand Terrace, California.

Fiorella Saavedra, to serve as assistant teacher, Cayman Islands Academy, Cayman Islands, of Hackettstown, New Jersey.

Michael Salhany, to serve as teacher, ADRA/Guyana, of Ethridge, Tennessee.

James Schultz, to serve as ESL teacher, English Language Centers-Russia, Russian Federation, of Kimberly, Oregon.

Gillian Seton, to serve as nurse's aide, La Loma Luz Hospital, Belize, of Loveland, Colorado.

Jennie Sherman, to serve as elementary teacher, Tasba Raya Adventist Clinic, Nicaragua, of Leominster, Massachusetts.

Jomo Smith, to serve as English/religion teacher, Korea SDA Language Institutes, Korea, of Port Saint Lucie, Florida.

Michael James Smith, to serve as English/religion teacher, Japan English Language Schools, Japan, of Shawnee, Kansas.

Raelynn Spady, to serve as elementary teacher, Maranatha Bilingual School, Honduras, of Washington.

Marsha Steiner, to serve as teacher/youth ministry/secretarial, McNeilus School, Czech Republic, of Columbus, Nebraska.

Jody Straub, to serve as nurse, Cambodia Attached District, Cambodia, of British Columbia, Canada.

Lisa Taylor, to serve as nurse, Cambodia Attached District, Cambodia, of College Place, Washington.

Jodi Teale, to serve as registered nurse, Tasba Raya Adventist Clinic, Nicaragua, of Montecano, Washington.

Priscilla Thio, to serve as teacher/youth ministry/secretarial, McNeilus School, Czech

Republic, of Angwin, California.

Esmine Townsend, to serve as English/religion teacher, Korea SDA Language Institutes, Korea, of Reading, Pennsylvania.

Kenneth Trefz, to serve as relief dentist, Adventist Health Centre Lilongwe, Malawi, of British Columbia, Canada.

Kimberly Unterseher, to serve as ESL teacher, Central American Adventist University, Costa Rica, of Bozeman, Montana.

Heidi Vega, to serve as assistant dean, Saleve Adventist University, France, of Berrien Center, Michigan.

Joseph Warren, to serve as English/religion teacher, Korea SDA Language Institutes, Korea, of Berrien Springs, Michigan.

Gerald Wasmer, to serve as teacher/youth ministry/secretarial, McNeilus School, Czech Republic, of McDonald, Tennessee.

Jonathan Weigley, to serve as youth pastor, Burwood church, Australia, of Auburn, Washington.

Brandy Weller, to serve as English/religion teacher, Japan English Language Schools, Japan, of Federal Way, Washington.

Ian Williams, to serve as English/religion teacher, Korea SDA Language Institutes, Korea, of Ontario, Canada.

Jared Wright, to serve as elementary teacher, Maranatha Bilingual School, Honduras, of Redlands, California.

Jennifer Yates, to serve as English/religion teacher, Eden Valley Sanitarium and Hospital, Korea, of Loveland, Colorado.

Paul Yi, to serve as ESL teacher, Paata

Island, Chuuk, Federated States of Micronesia, of Lilburn, Georgia.

Jin Yoo, to serve as English/religion teacher, Korea SDA Language Institutes, Korea, of Honolulu, Hawaii.



ARCHAMBEAU, Violet—b. Oct. 19, 1917, Geddes, S. Dak.; d. Oct. 14, 2001, Pierre, S. Dak. She taught in the Adventist school system for many years, then became education supervisor in Colorado, also traveling to New Mexico and several other states. She is survived by two sisters, Helen Meadows and Virginia Muirhead; and 11 nieces and nephews.

BARGER, Mary—b. Aug. 24, 1909, Knoxville, Iowa; d. Jan. 8, 2002, Laurel, Md. She served with her husband, Curtis Barger, for 38 years while he pastored in Nebraska and Hawaii. He worked in the Sabbath School Department in the Hawaii and Central California conferences, and at the General Conference. Mary served as secretary in the Health Department of the General Conference for 16 years. She is survived by three of her nine sisters.

Dare to Risk

Christ, the master storyteller, told many famous tales: the patient father (aka the prodigal son), the good Samaritan, and the two builders. His stories taught clear-cut moral lessons: don't leave home—but if you do, divine love awaits

your return; a good Samaritan is better than a bad priest; and don't build a house on sand during the rainy season.

Clear, concise, instructive.

But one story that Jesus told is less clear in its teaching. We find it in Matthew 25. It is the parable of the talents.

The story begins with a man about to commence a journey. He proceeds to call three of his servants and entrusts them with his property. To one he gives five talents; to another, two talents; and to the last servant, one talent. Upon his return he commends the first two servants as "good and faithful" for having doubled their trusts.

The third servant arrives, cringing and cowering. "Master," he whimpers, "I knew that you are a hard man, harvesting where you have not sown. . . . So I was afraid and went out and hid your talent in the ground" (Matt. 25:24, 25, NIV). In angry response his master calls him wicked and lazy. "Throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth" (verse 30, NIV).

The question that begs an answer is: Why was the poor fellow condemned and treated so harshly? What was his sin? Adultery? Murder? Theft? A high-handed refusal to return a faithful tithe? To all of these the evidence compels us to answer "No."

Why the condemnation? We commonly say he is condemned because he did not put his talent to use. Stewardship, you see, entails the faithful use of the talents entrusted to us for the glory of God. Yes, but why did he fail to use his talent? His problem is one that is common to all of us: he was playing it safe. We all have a natural love for safety and a corresponding dislike for the unknown. The "wicked" servant's problem was not a lack of intelligence or a lack of knowledge as to how to make the money fruitful. His was the crippling fear of risk. What if he played and

lost? His solution: "I'll dig a hole in the ground instead."

I believe Christ told that parable to address a basic weakness He sees in us all—our instinctive love for security that keeps us from risking. It keeps us stuck in the rut of our comfort zones, avoiding failures yet never realizing that with the same deft move we sidestep successes as well.

It was this same love for security—for the known—that compelled the children of Israel, after having been delivered from Egypt with many signs and a mighty hand, to cry for a return to Egypt. At least in Egypt they knew what to expect and their bread was sure. It is the same carnal instinct in humanity that prevents some women caught in abusive relationships from walking away, that keeps the pastor from announcing that ambitious evangelistic program he has been nursing for years, and that prevents hun-

dreds from playing a part in the local church ministry—because they can't do so without leaving the comfort zone. The words of Theodore Roosevelt provide food for thought: "Far better it is to dare mighty things and attempt glorious triumphs, even though checkered with failure, than to take rank with those poor souls who neither enjoy much nor suffer much, because they live in the gray twilight that knows not victory nor defeat."

I admit that, like everyone else, I am naturally averse to risk. I like the security of my home, the comfort of knowing what to expect, and doing nothing that rocks the boat too much. But it is only in taking risks that we can rise above mediocrity and begin to do and become what God has intended for us. There's nothing more exciting than taking a risk adventure with God as our partner.

Come on—take the leap of faith you've been putting off so long. I dare you. No, God dares you!

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in taking risks
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Aaron Sikhosana is a ministerial graduate of Solusi University and is serving with the East Zimbabwe Conference.

