

Adventist Review

General Paper of the Seventh-day Adventist Church

April 12, 1984

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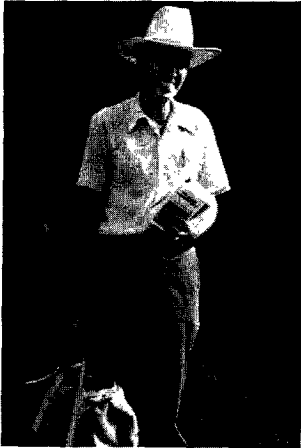
DOGWOOD

By JAYNE DOSWELL DARBY

Pristine heralds of the Spring
Lace the eastern wood;
Symbols of Christ's suffering
On the cruel rood.

Lost in Summer's greenery,
Gone white blossoms now
Part of sylvan scenery
Fibrous leaves now grow.

Scarlet through the days of Fall
Brilliant woodland fire
Begs all mortals to recall
Christendom's great hour.



Physical therapist Lee Greer has imported thousands of inexpensive paperbacks to give to patients and others.

Lee Greer, a physical therapist at Masanga Leprosy Hospi-

tal in Sierra Leone, West Africa, has a burden to see the gospel spread through the printed page. Eager to see Adventism penetrate the unentered African country of Guinea, he set about to make it happen. Through a series of providences, people were in the right places at the right times to make his plan work. We report the story from two totally different perspectives in "Physician Finds Fellowship—and Books—in Guinea" and "The Books' Other Chapters," pp. 14, 15.

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LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination. Address letters for this column to Editor, ADVENTIST REVIEW, 6840 Eastern Ave., NW., Washington, D.C. 20012.

Wrong Pharaoh?

In "The World of the Exodus" (March 1) the author says that Ellen White clearly states that the Pharaoh of the Exodus, identified in the article as Amenhotep II, was drowned at that time.

But how could this be? The *SDA Bible Commentary* gives 1445 B.C. as the date of the Exodus (vol. 1, p. 192), but for the death of Amenhotep II it gives 1425 B.C. (*ibid.*, p. 146). Is not Mrs. White clearly mistaken in this instance?

LOREN ANDERSEN
Fresno, California

■ *There is no clear Biblical evidence as to the identity of the Pharaoh. Thus, scholars hold varying views. Some believe that since it was in harmony with ancient practice to omit*

any event that would appear disastrous in the eyes of the chronicler, the Egyptians manipulated their records to conceal the death of the king.

Others believe that the Pharaoh of the oppression was Thutmose III, whose death is reported by most historians as 1447 B.C., very close to the time indicated by 1 Kings 6:1. We should remember that there is some degree of uncertainty about exact dates for any ruler beyond about 1000 B.C., for our earliest continuing dates fixed by astronomical means come from the Assyrian period (ninth century B.C.).

It would be unwarranted to indict Mrs. White's statement about the death of the Pharaoh of the Exodus on the basis referred to above. Our available information simply is insufficient to draw conclusions. You will note that nowhere does she identify by name the Pharaoh who was drowned.

Distortion

I think that it is a disservice to your wonderful journal to have such a distorted picture of Jesus as is in the advertisement on the

back page of the February 2 issue. It reminds me of a hippie or ex-convict.

There are many good paintings of Christ; why use an unrealistic picture that does not by any means portray His character?

JOHAN LOHNE
Yuba City, California

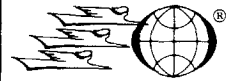
Pointing out faults

Re "A Test of True Friendship" (editorial, Feb. 23).

Altogether too often when our faults are pointed out, we accuse the one who did his duty as being too critical and fault-finding and as lacking true love; but just the opposite is true.

"Jesus Himself never purchased peace by compromise. His heart overflowed with love for the whole human race, but He was never indulgent to their sins. He was too much their friend to remain silent while they were pursuing a course that would ruin their souls. . . . The servants of Christ are called to the same work, and they should beware lest, in seeking to prevent discord, they surrender the truth."—*The Desire of Ages*, p. 356 (see also page 255, first paragraph).
TED MARTSCH
Payette, Idaho

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Bread upon the waters

By ERVIN K. THOMSEN

Almost speechless in amazement, I turned to share the rest of the story.

It began on a cold winter morning in Detroit, January, 1969. William Johnson, an Adventist on his way to work, had noticed on several mornings an elderly security guard reading his Bible while on duty in the guardhouse at the plant.

On this particular morning Johnson decided to strike up a conversation with the elderly gentleman. Did he believe the Bible? Was he a Christian? Which church? William Yates, the security guard, confided that he once had been a minister.

"Which church?" Johnson asked.

"The Seventh-day Adventist Church," was the reply, "30 years ago."

A few weeks later Johnson shared this experience with me, and as I was associate pastor of the church, he suggested that I call on Mr. Yates. About seven-thirty one morning I drove to the Yates home, parked outside, and awaited his return from working on the night shift. Soon he came home, so I knocked at the door.

Learning who I was, he firmly asked me to leave, saying that he had little use for the Adventist Church and no use for Adventist pastors. However, as I returned to my car I felt strangely impressed not to give up so easily.

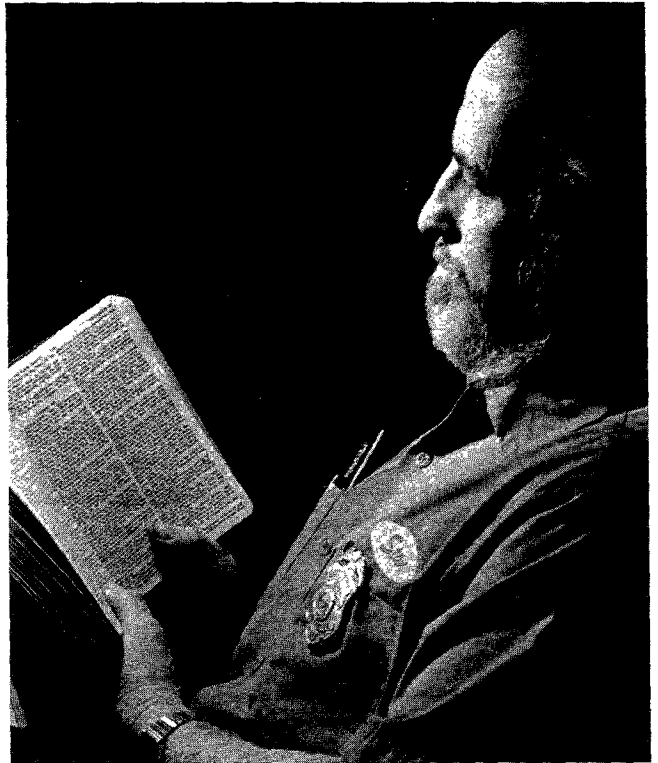
After circling several blocks in the neighborhood I found a public telephone and called Mr. Yates. "Mr. Yates, I am the pastor you just told to get lost a few minutes ago."

A long silence followed, then for the next 10 or 15 minutes I listened to a recital of bitter accusations against his former church and its leaders. Upon leaving the Adventist Church, the Baptists had granted him ministerial credentials, but he had not held full-time employment as a pastor for the past ten years. He concluded by assuring me that under no circumstances would he ever be a Seventh-day Adventist again.

A few months later the annual missionary journal promotion was in progress. Looking over names of interests in my file, I remembered Mr. Yates and entered his name for a *These Times* subscription. For the next several years the subscription was renewed annually by the local church.

In the spring of 1974 I received a call from Derek Mustow of the Southern Publishing Association. He asked whether I was acquainted with a Mr. Yates in Phoenix, Arizona. I did not immediately recall the name, but as Elder Mustow shared the contents of a letter he had received from Yates, my memory was reactivated. In the letter Yates told of his recent conversion experience, his reacceptance of the Adventist

Ervin K. Thomsen is pastor of the Tempe SDA church in Tempe, Arizona.



message, and his subsequent rebaptism in the Phoenix Central Adventist church. He closed the letter by saying he owed his conversion to whoever had sent him *These Times* over the years. Hearing about him, I rejoiced to know that God again had used the witness of the printed word to go behind closed doors and lead a lost sheep home to His fold.

In 1977 I transferred from Michigan to the Phoenix area to serve the Tempe church and the Casa Grande company. On one of my first visits to the Casa Grande company, during a fellowship dinner, I asked the members how their church had been started.

"Well, it's like this," one lady began, "a former Adventist minister who recently had been rebaptized wanted to make up for lost years in serving and witnessing for the Lord. He went to the conference office and asked for their approval to hold meetings. They suggested that he start work in Casa Grande, so he rented the Rebecca Hall here, held meetings, and began our church.

"What was his name?" I asked eagerly.

"William Yates," was the reply.

Almost speechless in amazement, I turned to the remainder of the group and said, "Pardon me, but could I interrupt our potluck today and share with you the rest of the story of how our church here got started? You see, it all began on a cold winter morning in 1969 in Detroit when . . ." □

Life as witness

By GORDON BIETZ

Witness is not simply an activity; it is an extension of who we are.

Suppose you are seated next to a stranger on an airplane. You feel that you should talk to her. Your mind is filled with a story that an evangelist told about witnessing on an airplane. You want to read, you want to be quiet, but you feel this compulsion to speak—to be a witness. It sounded so easy for that evangelist, you think.

Your palms get a bit sweaty from tension, and you begin to form phrases in your mind, "Say, what do you think about God?" No, that is too direct. How about, "Would you go to heaven if this plane crashed?" No, that won't work; she may think I know something she doesn't. Perhaps you should talk about world events or the Second Coming. Time is passing, and you are increasingly uncomfortable. It is a short flight—you don't have much time.

The attendant comes, and your seat partner orders a cocktail. Maybe you should talk about the evils of alcohol. But then you take a bite of your cracker and wonder how you would feel if she talked to you about the evils of sodium-laden crackers. "Wait a minute," you say to yourself, "I am too uptight about all this; as the evangelist said, I should just show her I care." Care? How do you do that?

The pilot's voice startles you back into reality. "Please fasten your seat belts. We will be landing in a few minutes." Oh, no—there is no time to do anything now. You start feeling a bit guilty. What if this person never gets another chance to hear the gospel? The plane bumps on the runway and slows to a stop in front of the terminal. "Smooth flight," you say to her. "Yes, very smooth," she replies. You get up, leave the plane, meet your family, and fret about your inability to witness.

Witness—Jesus commands it, the church's survival depends on it, the Christian life is strengthened by it, and the doctrines of the Bible mandate it. But why is it so hard? Hard, that is, for the nonsuperstar evangelist. Hard for the average Christian for whom words do not come easily. How can the Christian realize God's will in his life in relation to witness?

Maybe it means taking the underground approach, leaving brochures in restrooms or mailing missionary magazines to ten people selected arbitrarily from the phone book. Maybe the average Christian should just involve himself in church activities and assume that someone more skilled will do the witnessing, or maybe he should just pay a double tithe and let the professionals handle it. He could send money to some

mission field where workers could hold evangelistic meetings and then report to him how many baptisms they had because of his money.

How can a Christian be content knowing that the last words Jesus spoke before His ascension were "You shall be my witnesses," if he doesn't see himself as a witness?

What does it mean to be a witness? We have conceived witness primarily as an activity that one does or does not do. Witness, however, is not a compartmentalized activity of the Christian life: it is a manifestation of the whole of the Christian's life. Witness is not simply an activity that Christians choose to do or not do; it is an extension of who we are.

Life is witness. All that we do and say signals to others about how we stand with God. Witness is not simply a Sabbath afternoon activity or an encounter with a stranger on an airplane; it is a living out of the life of Christ in our total lives. Jesus said, "You shall *be* my witnesses" (Acts 1:8, R.S.V.), not, "You shall *do* witnessing."

When God wanted to show us what His character was like, when He wanted to "witness" to us, He did not simply send visions and words through prophets, but He Himself came in Jesus. It was through His life as well as through His words that Jesus was a witness to God. Throughout the New Testament, people who came in contact with Jesus were brought to a decision point not only because Jesus reasoned with them about the nature of God but also because in confronting Jesus they were confronted with the claim of God on their lives. Jesus' revelation of God and His witness to the Father is not an argument for His existence, but a confrontation with God in the person of Jesus.

Not separate from our witness

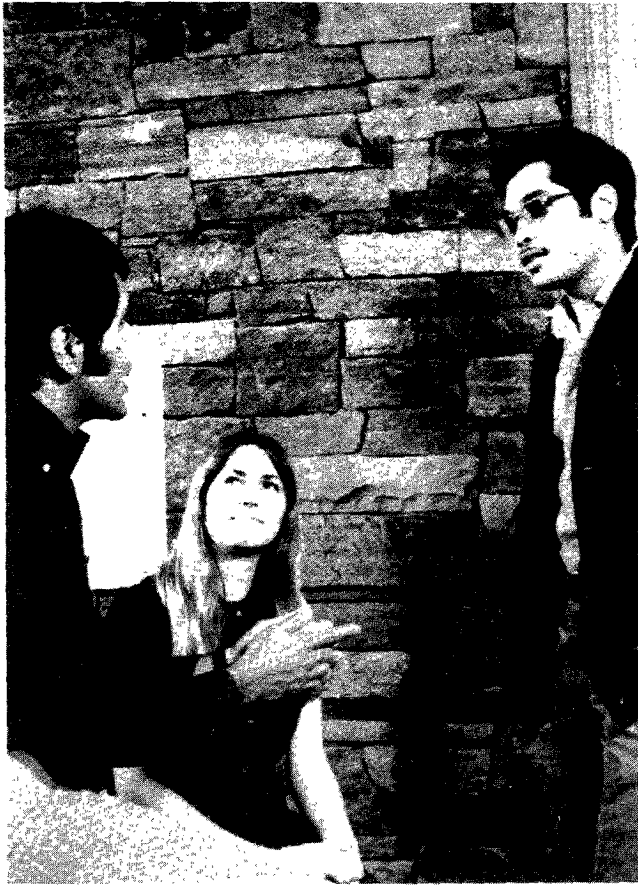
The Seventh-day Adventist Church teaches the unity of humanity. Witness is not separated from the whole person. The fact that our whole life is a witness gives us clues to some things we will not separate from our witness.

First, we cannot separate character from our witness. We cannot lead people farther than we have traveled. Without Christ as the power in personally transforming life style, our expression of faith will sound like "the common practice of radio stations during election time. After the delivery of some passionate political assertion, the same announcer reminds his hearers that these words were a paid advertisement and do not necessarily reflect his own views or that of the station."—J. Claypool, "Church as a Witnessing Community," *Review and Expositor*, Winter, 1966.

"Until a person possesses a faith of his own, proclaiming the Scriptures to outsiders is superficial and authentic fellowship is impossible."—T. T. Crabtree, "Witnessing: the Personal Dimension," *Southwestern Journal of Theology*, Spring, 1966.

Second, we will not be able to separate our personality

Gordon Bietz is pastor of the Collegedale SDA church in Collegedale, Tennessee.



from our style of witness. For me to witness to another person in the style of some evangelist would not only be fake but would not communicate the gospel that has changed my life. I must use the personal resources that I have available to me. To insist that everyone follow a certain plan of witness is like telling all cooks that there is only one way to cook eggs. Everyone has to learn from the successes and techniques of others, but in the end I must be myself.

Third, we will not be able to separate witness from our vocation. Each person's vocation must be the prime avenue for his representation of Christ's life. Remembering that life is witness, I must witness where I live my life, and a large percentage of that time is spent at my work. "It is gross error to suppose that the Christian cause goes forward solely or chiefly on weekends. What happens on the regular weekdays may be far more important, so far as the Christian faith is concerned, than what happens on Sabbaths."—Elton Trueblood, *Your Other Vocation*, pp. 57, 58.

All of life finds meaning in Christ and is an avenue for witness. Our world is God's world, and everything we do should be God's work, whether farming, building, or preaching.

Fourth, we will not be able to separate witness from our neighborhood—that is to say, our witness will seek out people whom we contact daily. The Samaritan woman went to those she knew, the demoniacs to the area where their former reputation was well known, and the followers of Christ were told by Jesus in His preascension words to witness first in Jerusalem and then in the outlying areas.

We communicate best to the people we know best. To

borrow \$50 from someone, I would go to the people I know, for the simple reason that I would hope to influence them to give me the \$50 because of the relationship we have. In the same way, when I wish to influence people to accept Jesus, I go to the people with whom I already have an influence. If I have none, I make an effort to establish one.

Relationship is a precondition to successful witness: without it we inoculate people against the gospel. "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow me.'"—*The Ministry of Healing*, p. 143.

We know persons through relationships. In believing on Christ, we join ourselves in covenant relation with God. In turn, we share that knowledge of God through relationships with others.

Fifth, we cannot separate our speech from our witness. We misunderstand the life of witness concept if it leads us to avoid verbal communication of the gospel. It rebukes the idea that says, "I witness with my life, and don't need to talk to my friends about the gospel." Verbal communication with friends is a significant part of life. To talk about everything but the gospel is to deny Christ in my life.

Verbal communication of a testimony is the prime job of the witness in court and the *tour de force* of the Christian witness.

"As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing."—*The Desire of Ages*, p. 340.

When a Christian speaks from personal experience about the meaning Christ has given his life, this becomes a compelling argument in favor of Christianity. It can be rejected, but it confronts the hearer with words backed up with a life that calls for decision.

The confession of a skeptical Thomas, "My Lord and my God"; the testimony of a Gentile centurion, "Truly this man was the Son of God"; or the officer's reply to the priests when they returned empty-handed, "Never man spake like this man"—all these gave powerful witness. The presence of once-dead Lazarus, a Mary changed from mourner to enthusiast by seeing the resurrected Christ, the changed demoniacs telling what Jesus had done for them, and Paul's unflagging testimony were the personal testimonies upon which the early church grew. The confirmation of these testimonies in the hearts of believers today is the foundation of the life witness.

In brief, we cannot separate Christian witness from life, for we deny its true nature by thinking of it as an activity we can choose or not choose. Christian witness is not simply an activity that Christians do: it is a life style. Are you a Christian witness, or do you occasionally participate in some witness activity? God provides us with both time and opportunity so we can be living witnesses to Him. We need to use His gifts well. □

The freedom of Passover

By ROBERT BELINOFF

True freedom is present when there is no fear of God.



A Jewish boy holds the matzoh, the unleavened bread eaten during the Passover Seder, a family meal on the first evening of Passover. One of the most important holidays in Judaism, Passover marks the deliverance of the Israelites from Egypt.

As a Jewish Christian I had the privilege of giving a short talk on the meaning of Passover at a Passover celebration.

To me Passover represents a cherished traditional Jewish value—a love of freedom. In fact, in some Jewish literature the festival of Passover is referred to as “the season of our freedom.” During the Passover dinner (called Seder) held in a Jewish home, the head of the household holds the three ceremonial matzoth (unleavened bread) and says, “Behold, this is as the bread of affliction that our fathers ate in the land of Egypt. Now we are here—may we be next year in the land of Israel. Now we are slaves—may we be free men in the year to come.”

Does the freedom that Passover represents refer only to freedom from Egyptian slavery, the Babylonian captivity, or

freedom today to have the nation of Israel? Although I live in what I consider a free country, I hesitate to walk downtown alone at night. I am afraid of drunken drivers and I am afraid for the children of unloving parents. To me there is more to freedom than escape from physical bondage.

The book of Exodus describes the occasion when the people were at the foot of Mount Sinai and God was revealing the Ten Commandments. “And all the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood at a distance. Then they said to Moses, ‘Speak to us yourself and we will listen; but let not God speak to us, lest we die.’ And Moses said to the people, ‘Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin’” (Ex. 20:18-20).*

Does our picture of God make us fearful of Him? Do we conceive of Him as arbitrary, vengeful, and severe? What freedom is there in having a God like that? Abraham was not afraid of God; he talked to God as a friend. So did Moses: “Thus the Lord used to speak to Moses face to face, just as a man speaks to his friend” (chap. 33:11). What a different picture of God emerges!

The freedom that Passover brings me also is reflected through a Jew named Jesus. In the New Testament, Jesus said to the Jews who had believed in Him, “If you abide in My word, then you are truly disciples of Mine; and you shall know the truth, and the truth shall make you free” (John 8:31, 32). What is the truth He referred to, and how does it relate to freedom? Jesus freed me from the bondage of my seeing God as a tyrant, someone who demanded that animals be killed in order to appease His wrath, or someone whose will leads to the death of a child.

Jesus led me to a different picture of God, but one with roots in the Old Testament. When Jesus was asked which is the greatest commandment, He combined two statements from Moses: “And you shall love the Lord your God with all your heart and with all your soul and with all your might. And these words, which I am commanding you today, shall be on your heart” (Deut. 6:5, 6). “You shall love your neighbor as yourself” (Lev. 19:18).

The prophet Micah expressed a similar idea when he wrote: “He has told you, O man, what is good; and what does the Lord require of you but to do justice, to love kindness, And to walk humbly with your God?” (Micah 6:8).

When we know the truth about God we are free to love Him and worship Him—not from fear of punishment or because He commanded us to do it, but because it is the right thing to do. True freedom is present when there is no fear of God. This is what the Passover freedom means to me. □

* Bible quotations in this article are from the *New American Standard Bible*.

Robert Belinoff is a 1982 graduate of Loma Linda University Medical School and is currently in family practice residency in Sacramento at the University of California, Davis Medical Center.

Galatians: none other gospel

By WARREN C. TRENCHARD

Perhaps in his most vigorous language, Paul the apostle meets head-on the crisis in Galatia.

For the most part Paul's letters represent crisis correspondence. His letters to churches and individuals were designed not so much to discuss his own circumstances as to address the specific problems and situations of his readers. Nowhere is this more plain than in the letter to the Galatians.

The crisis in the Galatian churches centered on the meaning of the gospel. This is clear from Paul's introductory remarks in Galatians 1:6-9. There he laments that his readers have turned to a "different gospel." Some had come to "pervert the gospel of Christ" by preaching a gospel "contrary" to what Paul had preached. One recent commentator suggests that "Paul's letter to the Galatians is the historic document which testifies to the first radical questioning of the Pauline gospel by Christians themselves."¹

In the body of the letter Paul defends the gospel as he understands it. He does this both by expounding upon the truthfulness and effectiveness of his good news and by exposing the fallacy and ineffectiveness of his opponents' approach. This makes the letter to the Galatians, in the words of Betz, "the first systematic apology of Christianity."²

We are unable to reconstruct with certainty the historical details surrounding Paul's letter to the Galatians. Paul appears to have preached the gospel first among the Galatians and organized them into several church fellowships during his second missionary tour. These people were mostly Gentiles, probably descendants of the barbarian Gauls who several centuries earlier had invaded the area, now in north-central Turkey. When they wrote to the Galatians in about A.D. 55, Paul and his associates were probably in Ephesus.

The crisis in the Galatian churches involved two groups: the believers in the churches and those who were troubling them. Paul wrote his letter to the first group as a defense of his gospel rather than to the second group as an attack on their views.

From the letter we learn that the Galatians had heard Paul's preaching of the gospel and genuinely had accepted the good news. In Galatians 3:1 Paul refers to his vivid proclamation of Jesus' crucifixion, presented as if in a great public display. He continues with a series of questions in verses 2-5 that make clear that the Galatians had begun their Christian experience in the ministry of the Holy Spirit. They had come

to know God or, as Paul adds more accurately, to be known by God (chap. 4:9). He describes their lives after conversion using an athletic metaphor: they had been running well (chap. 5:7).

Into the midst of the Galatians' early spiritual bliss came the second group. They seem to have been Jewish Christians, possibly from Jerusalem, the apostolic center of Christianity. Their mission was to proclaim the gospel as *they* understood it. But their gospel was greatly different from what Paul had preached. We have no direct description of their teachings; however, we can detect three elements of their views as seen in Paul's response.

The opponents' first doctrine: The gospel must come through proper human channels, channels genuinely apostolic. Christianity must proceed according to the teachings of the Jerusalem church with its apostolic circle of leaders. In contrast to this, Paul was suspect as an apostle because he had not come from that particular circle. His base of operations was not Jerusalem. Paul rebuts the notion in chapters 1:11-2:21.

The opponents' second doctrine: Salvation comes only to those who keep the law of Israel. This view is clearly that to which Paul reacts in chapters 3 and 4, especially in chapters 3:1-5; 3:15-18; 3:23-4:7; and 4:21-31. In effect, the opponents taught that Christianity was a sect of Judaism, the true sect founded by the Messiah himself. Accordingly, Christians must keep the laws of Israel. They included all the moral, cultic, and community laws. Beyond this it meant that

Loving with God's love

By FRANCIS MILLARD

*When I surrendered my life to the Master,
He created in me a new heart,
And gave me the gift of His Spirit,
God's very own love to impart.*

*Now Christ's heart and mine are united.
No longer do I love alone,
For He shares in all my affections;
He makes all its objects His own.*

*In my new heart the loved ones I cherish;
I love with a love that is new.
A supernatural love has been added;
Through me God is loving them too.*

*If these friends in turn show affection,
My joy will be great, it is true.
But Christ in my heart shares that pleasure—
In me, they're His special friends too.*

Warren C. Trenchard is chairman of the humanities division and professor of Biblical languages and religion at Canadian Union College, Alberta, Canada.

Outline of Galatians

- I. Introduction (1:1-10)
 - A. Salutation (1:1-5)
 - B. Purpose (1:6-10)
- II. The origin of the gospel: not from men but from God (1:11-2:21)
 - A. Theme (1:11, 12)
 - B. Evidence (1:13-2:14)
 1. Paul's conversion and commission (1:13-17)
 2. Paul's visit with Peter and James (1:18-24)
 3. Paul's endorsement at Jerusalem (2:1-10)
 4. Paul's confrontation with Peter (2:11-21)
 - a. The incident (2:11-14)
 - b. Reflection on the incident (2:15-21)
- III. The means of the gospel: not by works but by faith (3:1-4:31)
 - A. Theme (3:1-5)
 - B. Evidence (3:6-4:7)
 1. From Abraham (3:6-18)
 - a. His sons are the men of faith (3:6-9)
 - b. His blessing follows the law's curse on Jesus (3:10-14)
 - c. His covenant precedes the giving of the law (3:15-18)
 2. From the law (3:19-4:7)
 - a. Its function (3:19-22)
 - b. Its inferiority to faith (3:23-4:7)
 - C. Exhortation (4:8-31)
 1. How can they turn back? (4:8-11)
 2. Paul's appeal: Become like me (4:12-20)
 3. Illustration: Abraham's two sons (4:21-31)
- IV. The destiny of the gospel: not to slavery but to freedom (5:1-6:10)
 - A. Theme (5:1)
 - B. Evidence (5:2-24)
 1. Circumcision brings slavery to the law (5:2-12)
 2. Freedom produces love for others (5:13-15)
 3. Freedom means living in the spirit and not in the flesh (5:16-24)
 - C. Exhortation (5:25-6:10)
 1. Walk by the Spirit (5:25, 26)
 2. Bear one another's burdens (6:1-5)
 3. Share with the teacher (6:6)
 4. Do good to all (6:7-10)
- V. Conclusion (6:11-18)

For further study

Read the entire letter each week, note all references to the key word, and answer the questions from material in the letter.

First week: key word: *faith*. In what ways does Paul use the word? What effects does faith have for the believer? What is the relationship between faith and love?

Second week: key word: *works*. Why does Paul attack works? What is the relationship between works and faith? Between works and salvation?

Third week: key word: *Spirit*. What roles does the Spirit play in salvation? How can the Spirit help in overcoming sin? What does it mean to walk in the Spirit?

Fourth week: key word: *flesh*. What does Paul mean by the word? What is the relationship between flesh and law? Between flesh and the Spirit?

Fifth week: key word: *law*. To what does Paul refer in his use of the word? What is the relationship between law and promise? What part does the law play in salvation?

Christians must maintain a law-oriented relationship with God by pleasing Him through their performance of His requirements.

These opponents not only spoke in general of the necessity of keeping the law of Israel but also identified two specific legal areas that needed special attention. First was the covenant-sealing rite of circumcision. Note Paul's remarks in chapters 5:2-12 and 6:12-15. They also seem to have emphasized observance of the special Jewish feasts and fasts. See chap. 4:10.

The opponents' third doctrine: Freedom from sinning comes only through keeping the law, especially by observing the practice of circumcision. The Gentile Christians of Galatia evidently were concerned about the continued

The crisis in the Galatian churches involved two groups: the believers in the churches and those who were troubling them.

presence of sin in their lives, and the opponents proclaimed that the Galatians could be free from sinning only by a rigorous practice of the law and the rite of circumcision. We detect this teaching in the implications of chapter 5.

The seriousness of the Galatian situation was due not merely to the presence of those proclaiming a gospel radically different from what Paul had preached. The problem was critical because the believers had capitulated to this distortion. They had accepted the arguments of the opponents and had abandoned Paul and his gospel (chap. 1:6). Paul describes them as having been "bewitched" (chap. 3:1) and as having turned back to the "elemental spirits" (chap. 4:9). Their "desire to be under law" (verse 21) and to be justified by it, severed them from Christ (chap. 5:4).

To meet this crisis Paul addressed his letter to the Christians in Galatia. Its form and tone reflects the gravity with which he viewed the problem. Some scholars have classified this as an apologetic letter, a legal literary form used in Paul's day to defend a particular person or principle.³ In this letter Paul deviates from his usual formal pattern of beginning his letters. He does not include the customary prayer of thanksgiving or divine blessing following his words of greeting (chap. 1:3-5).⁴ Instead, he launches immediately into identification of the problem. We find a tone of intense agitation in the first half of the letter (chaps. 1:1-10; 3:1-3).⁵ But as Paul recalls the warm experience that he had initially among the Galatian believers (chap. 4:12-15), he seems to shift in the second half from agitation to tenderness (chaps. 4:12-20; 6:11).⁶

The theme of this apologetic letter is announced clearly in chapter 1:6-9. Here Paul denounces the teachings of his opponents as a different gospel, a perversion of the good news of Christ. He proclaims that no other gospel exists beside the one he had preached to them. From this opening statement he proceeds to defend his gospel throughout the letter.

The first point Paul makes concerns the origin of the

gospel. It is not of men but of God. He states his theme in chapter 1:11, 12, and defends it through the end of the chapter 2, largely by reference to his own experience. Far from being a spurious apostle, Paul sees himself as having received his gospel directly from the Lord. His gospel was not derived from the Jerusalem apostles. However, the apostles recognized his ministry and endorsed it.

Paul's second declaration is that the way of the gospel is not works, but faith. His theme is found in chapter 3:1-5. In chapters 3-5 Paul argues from the experience of Abraham, the father of the Hebrew nation, and from the nature and function of the law itself. Paul suggests that if the Galatians really want to be Jews, that is, sons of Abraham like him, they must be men of faith (chap. 3:6-9). Paul also declares that the law serves not to produce righteousness (verse 21) but to show a person his need of salvation in Jesus Christ (verses 23-26).

The final element of Paul's defense is his insistence that the destiny of the gospel lies not in slavery but in freedom. Notice his theme in chapter 5:1: "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery." He supports this point in chapters 5-6 by discussing the slavery caused by circumcision and the ineffectiveness of emphasizing the law as a means of overcoming sin. The only way to avoid practicing the works of the flesh is to walk daily in the Spirit (chap. 5:16, 25). The Holy Spirit is as effective in keeping a person from sin as He is in facilitating that person's initial conversion.

Paul declares that his gospel came from God, that it is activated by faith, and that it leads to freedom. In contrast he

Paul declares that his gospel came from God, that it is activated by faith, and that it leads to freedom.

characterizes his opponents as proclaiming that the gospel came from men, that it is activated by works, and that it leads to slavery. According to Paul, such teaching constitutes a different gospel, a perversion of the gospel of Christ. Actually, Paul does not consider this kind of teaching to be a gospel at all, since there is but one gospel.

There is still only one gospel. The good news still comes only from God and not from reformers, pioneers, teachers, or leaders. Salvation is still given people only on the basis of their faith in Jesus Christ, not because of their faithful keeping of God's law or any of its special parts. The gospel still leads to freedom from sin as people walk daily in the Holy Spirit and not to slavery to the flesh as they try harder to keep the law. There is no other gospel. □

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¹ Hans Dieter Betz, *Galatians in Hermeneia* (Philadelphia: Fortress Press, 1979), p.

28.

² *Ibid.*

³ *Ibid.*, pp. 14-25.

⁴ Examples of his usual pattern are found in Romans 1:8-10 and 2 Corinthians 1:3, 4.

⁵ The intensity of chapter 3:1-3 is conveyed well by two lines from *The New English Bible*: "You stupid Galatians!" "Can it be that you are so stupid?"

⁶ This shift appears also in Paul's more frequent reference to the Galatians as "brethren" in chapters 4-6. Note chapters 4:12, 28, 31; 5:11, 13; 6:1, 18 in contrast to chapters 1:11; 3:15.

FOR THE YOUNGER SET

First mission post

By JOAN POOLE

Mother and Daddy knew that Daniel was going to enjoy church today. A missionary from Brazil was speaking at the eleven o'clock service, and he was coming back in the afternoon to show pictures.

Daniel was absolutely certain that when he grew up he would be a missionary. He was a fine boy and talked often of the day when Jesus would come again. He wanted everyone in the world to be ready for that day.

On the way home from the afternoon meeting, Daniel was wishing more than ever that he could be a missionary now! Mother said she might know of a mission field close by and that on Monday she would phone to see about it.

Daniel ran into the kitchen after school on Monday, anxious to learn if Mother had found a place where he could begin his mission work. Indeed, she had. The nurse in the local convalescent hospital told Mother that there was nothing the older patients enjoyed more than seeing children. She said that they would be welcome to visit.

Mother did as the nurse suggested and told Daniel something about the patients there. Some would be strapped into wheel chairs or have arms or legs deformed or missing; some would not be able to speak; but all had a great need for someone to love them.

On the first visit Mother and Daniel just walked through the halls, talked to the nurses, and smiled at the patients they passed. The nurses helped them pick out one patient on each hall who

was especially lonely and in need of visits. Daniel decided to adopt two women and one man.

After church the next week Mother went with Daniel to begin his mission work. This time they introduced themselves and got acquainted with "our three."

Daniel liked the old people and didn't mind when they wanted to feel his plump cheeks, hold his hand, or draw him close to them. They seemed thin and wrinkled but nice "underneath."

Before very many weeks he began to offer a little prayer of his own for each patient during his visit.

All week long Daniel would try to think of things to make in school for the patients. He noticed that they always kept the cards he made for them and had them taped to the wall by their beds.

One afternoon the nurse told them that Nettie, one of their three, was having a birthday—her ninetieth! The next week Daniel picked violets from the yard, and Mother helped him cut a paper doily to make a nosegay. Daniel couldn't imagine what a nosegay was until mother showed him how to make a little "lace collar" for the violets.

Nettie was thrilled and said it had been many a year since she'd had such a sweet little bouquet.

That day Daniel asked Nettie if she loved Jesus.

"Well, if He is anything like you, sonny, I sure do love Him."

Daniel was a real missionary!

Diet and coronary heart disease

By J. A. SCHARFFENBERG

New scientific discoveries warn of animal fats in the diet.

In the United States, where extensive studies have been done, approximately 52 percent of all deaths are a result of atherosclerosis, or hardening of the arteries. Diet is of much greater importance in causing heart attacks than the other two major factors—cigarette smoking and hypertension (elevated blood pressure). As Dr. Jeremiah Stamler wrote: "The data from both animal and human studies indicate that high blood pressure and cigarette smoking are minimally significant in the absence of the nutritional-metabolic prerequisites for atherogenesis; it is further reasonable and sound to designate rich diet as a primary, essential, necessary cause of the current epidemic of premature atherosclerotic disease."¹

Japanese in Japan smoke as much as or more and have greater incidence of hypertension than people in the United States, but they have only one fourth of the coronary heart disease death rate. However, since most residents of the United States consume a rich diet, high blood pressure and cigarette smoking indeed become extremely important in producing heart disease.

Dietary cholesterol as the major factor in coronary heart disease. Cholesterol is a fatty substance in our food that comes only from animal products. It is difficult to produce atherosclerosis in monkeys without cholesterol in the diet. Dr. David Kritchevsky, a researcher, states it can be done if an otherwise cholesterol-free diet contains 14 percent saturated fat. This 14 percent by weight would be approximately 32 percent of the calories in the diet as saturated fat. Saturated fat usually is considerably less than half of the fat in any ordinary diet. Therefore, this would be equivalent to a diet with more than two thirds of the calories in the form of fat—a bizarre diet indeed. Dr. William Connor, asked if atherosclerosis could be produced in monkeys without any cholesterol in the diet, replied, "It would be very difficult."² But with only 0.1 percent by weight of cholesterol in the diet (similar to what many Americans get), atherosclerosis is readily produced in monkey experiments.

According to the formulas of two well-recognized scientists, Hegsted and Keys, the change in cholesterol levels in the blood by a change in the diet is influenced by the saturated fat in the diet to twice the extent of the cholesterol in the diet. For this reason many researchers have been focusing their attention on the saturated fat rather than on the cholesterol in the diet. If the dietary cholesterol is down to near zero, however, the saturated fat influence may be negligible.

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A scientific study revealed that Seventh-day Adventist total-vegetarian men (using no milk, eggs, or meat) aged 35-64 had only 12 percent of the expected coronary heart disease mortality.³ They had no cholesterol in their diet. Why did they get atherosclerosis at all? Only a few had been on this diet for more than five years. Perhaps if they had been on the diet for a lifetime, atherosclerosis would have occurred only infrequently.

At a practical level, what does this mean? It means that reducing the cholesterol in our diet to as near zero as possible may be more important in the prevention of heart disease than being concerned about saturated fat found in coconut oil, cottonseed oil, palm kernel oil, or avocados.

Oxidation products of cholesterol. Cholesterol is unstable and can be oxidized (a change in molecular structure) easily at room temperature. Concentrates of these oxidation products, when given to rabbits in high doses, increased the number of dead smooth muscle cells found in the main heart artery within a period of 24 hours.⁴ Similar effects were found with cultured cells. When cholesterol was injected into the veins and observed by electron microscope, balloonlike and craterlike defects on the surface were followed by adhesion of platelets and white blood cells and the formation of tiny clots on the arterial walls. These and other studies strongly implicate oxidized cholesterol products as causes of hardening of the arteries. Therefore, the difference between dietary cholesterol and the cholesterol produced in our bodies may be significant, since that cholesterol produced by our bodies does not form these toxic substances.

The poisonous effect of cholesterol oxidation products in foods commonly consumed is now under study. These products are found in all animal foods containing cholesterol that people consume. Custards have been shown to cause the greatest toxicity. Pancake mixes containing powdered eggs and certain cheeses came next on the list of common foods producing these toxic effects. To avoid these oxidation products, a person would have to eliminate most animal foods from his diet.

Recommendations. For these reasons recommendations might be made to limit animal food intake to nonfat milk for many cardiac patients or persons for other reasons needing to lower blood cholesterol. For average people this recommendation also is important, as it may indicate the best diet to prevent heart disease. This area of nutritional research will be watched closely with great interest by Seventh-day Adventists. □

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Reflecting His living brightness

By F. M. ARROGANTE

A diamond's sparkle reminds us of the Christian's appointment on earth.

The diamond, the most costly of all natural minerals, has intrinsic beauties of its own. It has limpidity and brilliancy peculiar to it alone, far surpassing that of any other substance.

The most valuable characteristics of the diamond are its refracting and reflecting power and its indestructibility. It is said that the first diamond taken from an Indian riverbed, cut centuries ago, has not lost an atom of its weight, nor has a spark of its brilliant fire dimmed. Though it has passed through multitudes of hands, it shows no trace of wear or tear. It has been subjected to all temperatures and climates, but its shining luster has never paled. This peculiar indestructibility makes it inestimable as a standard of value.

It is claimed that a diamond gives a sparkling, beautiful light in the darkest place. This is false. Not even the purest and most beautiful diamond flashes a single ray of light, but let a gleam of light shine, and it will catch the ray. The diamond serves only as a reflector and nothing else.

Christians are like diamonds. They are reflectors. Our beauty and luster in this dark, benighted world comes only from Him who is the Light of the world. Jesus said, "I am the light of the world" (John 8:12). In describing their work, He said to His disciples, "Ye are the light of the world" (Matt. 5:14).

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Apart from Christ we have no Christianity. Without Christ we shed forth no light, not even a sparkle. But let a beam of His light enter our soul and, like a flash of lightning, it will be reflected luminously.

The Christian is granted the joy of gathering rays of eternal light from the throne of glory and of reflecting these rays, not only on his own path but on the paths of those with whom he associates. All the luster possessed by those who have gained the richest experience is but reflection of the light of the Sun of Righteousness. He who lives nearest to Jesus shines brightest, reflecting His living brightness. The luster of the tiniest gem in God's jewel box will glorify Him. God has jewels in every generation and in all churches. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Mal. 3:17).

Divine truth must triumph

The truth of Jesus is the greatest force in the world. In the past, Christianity has supplanted all opposing systems and institutions. As volcanic eruptions rend the mountains, so divine truth must triumph over all opposing forces. Surely there is the power of God in the Christian's life.

A lusterless stone is valueless. A stone that does not shine is worthless. Only the stone that catches the bright beams from the Chief Cornerstone, even the Sun of Righteousness, can reflect living brightness. His precious jewels will shine with increasing luster, not only for time, but throughout eternity.

The soldier's fame perishes like a flower, the statesman's honor sinks into oblivion, the thrones of kings will crumble into dust, but the Christian's crown of glory will outshine the empire of the stars. □

When the captain smiled*

By ADLAI ALBERT ESTEB

*The battered ship had fought the storm
For many days and sleepless nights,
The sea in fury shook her form
With snarling teeth and hungry bites.*

*At last when hope itself was dead,
One man, inspired by sheer despair,
Crept forward to the bridge ahead
And saw the captain roped in there.*

*He saw the captain's clothes were wet,
He saw the captain's hands of steel,
He saw the captain's jaws were set,
He saw the captain held the wheel.*

*He saw the captain showed no fright,
Though vision in the storm was dim,
But as he gazed upon that sight,
The captain turned—and smiled at him!*

*He raced back to the hold below
And shouted, "Men, I've news for you;
The captain smiled at me, and so
I know the ship is going through."*

*So now, when storms of life are great,
And I must face a surging sea,
I am not fearful of my fate,
Because my Captain smiles at me!*

* This poem is based upon the experience of Robert Louis Stevenson's grandfather during his voyage across the Atlantic in a sailing ship.

Soft on sin?

Don't you realize that the church is full of people who are deliberately sinning? You should condemn these sins, and if you don't, you will have to answer for it in the day of judgment.

First of all, let's get one thing straight. I have not been commissioned by the Lord Jesus to sit in judgment on other human beings, nor have I been commissioned by the president of the General Conference or the editor of this paper to fill the role you describe.

Now, as to sinners, of course the church is composed of sinners—"All have sinned, and come short of the glory of God" (Rom. 3:23). Were there no sinners, there would have been no need for Christ's cruel death. Beyond that, though, it is impossible for me to view the church as you view it. Instead, I see sincere people struggling with life's severe trials and never-ending tragedies; I see kindness and love being shown to others when they most need it; I see human beings who fail from time to time, but whose overall allegiance is to God and who have accepted Christ's righteousness as a covering for their sins. They ask forgiveness sincerely of God, and it is granted.

In your long letter the items you describe, which to you are such heinous sins, seem trivial to me. You did not refer to anything of the spirit, anything dealing with our attitude toward others or the general tenor of the lives around you. Neither did you mention the faithfulness of members to their church duties through the decades. (Incidentally, most of your anger was directed toward women, which is something you may need to think about.) I can only say that if you will spend an hour a day

reading the Gospels and *The Desire of Ages* and contemplating our Saviour's tender methods of dealing with faulty humanity, I really believe you will get a new outlook. You will be much happier and much more tranquil when you leave all this in God's hands and resolve to love "all creatures great and small," including God's human creatures.

I'm secretary to an executive in the Adventist Church, and I know that I am efficient, skillful, and willing—up to a certain point. But more and more my boss falls into the habit of promising my services to his associates—"Oh, my secretary will do that," or "Just hand that over to my secretary," and so on. I don't think he has a right to extend my work outside his office. Do you?

I think that inherent in the word *secretary* is the word *service* and "the second mile" concept. This may be the reason some women opt not to go into this line of work. On the other hand, many other women find it enormously rewarding and fulfilling—and I have read that a number of young men are looking at the profession of secretary as an appealing lifework.

But as for your problem, did you understand exactly what the job specs were when you were hired? Was it made clear to you that extra work would be coming your way from outside your own office? If so, then it is illogical and unfair for you to resent this. But I suspect nothing was said on this subject. My approach would be to ask for a formal appointment with your boss (not just an "in passing" unsatisfactory exchange of veiled comments), and sit down without a chip on your shoulder and explain to him exactly how you feel, then listen to his feelings. If the extra work does not keep you overtime, then you

are objecting to it on a philosophical, professional basis. If, however, you are getting behind in your assigned regular duties, then that is a bird of a different feather, and he should be made aware of it. In an Adventist office, a secretary should never be demeaned to the role of "gofer," and this includes not having to address the boss's personal Christmas cards. However, I believe honestly that it is impossible to delineate every responsibility and every aspect of a working day and to anticipate every encroachment of one's "turf." Life is a lot easier if one just relaxes and doesn't try to get all the columns to balance in life's daily record books.

I have gotten myself into a predicament. A few years ago I sold my small business to a fine young non-SDA couple who asked me to continue working part time, since I am so familiar with all aspects of the business. I have tried to give all the help I could, and they have been most appreciative. When they went on buying trips, they always brought back a nice gift for me. Twice the gift was jewelry. I thanked them and said nothing, not wishing to offend them. Now I am about to retire, and they have given me a very expensive gold locket. I feel guilty and miserable, just as Peter must have felt after denying his Lord. I feel that I have to tell them about the standards our church has on jewelry, but how can I do this after waiting so long? Please tell me what to do.

I can understand why Solomon called for a sword to cleave the baby in half, and I sympathize. The natural question arises here as to why, when the first piece of jewelry was given to you, did you not thank the givers warmly, exclaim over the beauty of the piece, then say,

"Though I don't wear jewelry because of my religious convictions, I will cherish this as a memento of the wonderful association we have had together."

Incidentally, not only are we dealing with a lack of communication here, but we seem also to be dealing with a lack of observation on the part of your friends. I wonder why they never noticed that you did not wear their gifts.

But since the matter was not handled properly the first time ("Oh, what a tangled web we weave . . ."), now the water is murky indeed.

Obviously I can't give you any magic solution. I can suggest some options. 1. Say nothing and hope that your general life of daily Christian helpfulness will remain in their memories as a bright spot, causing them eventually to want further contacts with your church. If that happens, you could then explain your actions and the motivation behind them. 2. Invite them to your home for a farewell meal, and afterward, in the warm climate of togetherness, say to them, with no subterfuge, "Something is bothering me that I must clear up for my own peace of mind." Then go on and explain, stressing your gratitude for their love and friendship. If you took that route, you might even offer to return the jewelry so that it could be sold or given to someone else, or you could ask to keep one piece in memory of their regard for you and you for them.

Neither of these solutions is painless, but I have found that nearly always we have to pay for our evasions and lack of courage with embarrassment and a feeling of disappointment in ourselves. As an aside, I'd be careful about making it sound as though the only important standard in the church concerns jewelry.

Where the world begins

The motto adopted by the North American Division—"The Caring Church"—is excellent. To take it seriously, however, will call for changes.

Let it be noted first of all that the idea is not new. Among various expressions of it in the writings of Ellen White we find the following: "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow me.'"—*The Ministry of Healing* (1905), p. 143. "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies* (1909), vol. 9, p. 189.

But Adventists have not so far been recognized as the caring church. True, our health-care facilities and programs have been appreciated by thousands, and we have engaged in many works of help for the needy at home and abroad. But despite the blessing that has come to individuals whose lives have been touched by Adventism, we so far have failed to generate a strong public image, even less one of the church that cares.

An article, strongly positive toward Adventists, in *The Saturday Evening Post* for March, 1984, "A Church Whose Members Have Less Cancer," points up the problem. Author John Cook observes: "Although many Christian denominations are eager to tell people who

they are, Seventh-day Adventists start out by explaining who they are not. They are not Jehovah's Witnesses, Mormons, Pentecostals, Seventh Day Baptists, or Davidian Seventh-day Adventists—or any of the other denominations with which they have often been confused."

Somewhere in our history we missed the mark. Perhaps we put highest priority on being proved right, on winning the debate. Perhaps our sense of the shortness of time led us to put programs above people, to become so busy that we forgot the way of the Master, who

The Master sat down by the well and gave His best efforts to a one-soul audience.

sat down by the well and gave His best efforts to a one-soul audience. Perhaps our interpretation of Revelation 14:6-12 caused us so to emphasize the warning aspect that we forgot that the heart of the three angels' message is "the everlasting gospel."

So the Lord, in His marvelous patience, now is bringing us back to first base. He is telling us that the finishing of His work will depend not on following a particular program, but in living lives as loving and lovable Christians; not in turning over witnessing to ministers or

evangelists, but in each one of us starting where we are with what we have.

What will the caring church be like?

It will make central the local congregation as a place of acceptance, fellowship, and nurture. "How they love one another!" said the pagans of the early Christians. Would that people today might be led to say it of us!

But this caring congregation also will reach out to others. It will welcome the stranger who happens in on Sabbath. It will ensure that every sermon puts out loving arms to invite the unconverted or the nonmember.

The caring church will be sensitized to those who are hurting. Members are hurting, neighbors are hurting—yes, even ministers are hurting. The ministry often is a lonely calling: many workers and their parishioners would place the clergy on a pedestal where they are above discouragement and personal pain. To whom does a hurting minister turn?

Taken seriously, the caring church concept will permeate all levels of organization. It will not make boards and committees less efficient; it will thoroughly Christianize them.

"The Caring Church"—a magnificent motto! Do we realize what its practice will entail? Are we ready for that thrusting aside of selfishness and outpouring of love? If the motto remains merely words untranslated into flesh and blood, what a debasement of language we will perpetrate!

For more than a century Adventism has been gripped by the vision of a global task. The caring church tells us where the world begins—with each of us in our little sphere.

W. G. J.

Physician finds fellowship —and books—in Guinea

By JEAN-PAUL and JOYCE HELDT

Two years ago Guinea was only a name to us—six letters put together to form two syllables. We knew nothing whatsoever about the country. Then we received a letter from the International Eye Foundation announcing my assignment there as an eye surgeon.

Guinea? Never heard of it! Our first reaction was to reach for the atlas. Guinea: French-speaking country in West Africa; capital city, Conakry; became independent of French colonial rule under the leadership of current president Ahmed Sékou Touré.

A few friends tried to discourage our plans, suggesting we would not find any Christian fellowship because all Christian missionaries had been asked to leave the country after it achieved independence. Others were concerned that we would not be able to serve the Lord outside an organized mission body. However, as we prayed for God's guidance we became confident in our decision, and nothing could alter our plans to go to Guinea. On December 12, 1982, we left Paris for Conakry.

Upon arrival I joined the eye department staff of the government hospital, and Joyce, my wife, began organizing our first home, since we had been mar-

Jean-Paul Heldt, an ophthalmologist, and his wife, Joyce, a nurse, soon will be providing medical services to Afghan refugees in northern Pakistan. In addition to his medical degrees, Dr. Heldt holds an M.A. in missiology from Loma Linda University.

ried only a short time. My main responsibilities were to teach tropical ophthalmology to medical and nursing students and to train Guinean doctors in eye surgery.

In Guinea, as in most developing nations, many people became blind because of cataract, trachoma, river blindness, injuries of the eye, and malnutrition. Unfortunately, the entire country has only one trained ophthalmologist—who must serve some 5 million people. Therefore, the goal of the Guinea Blindness Prevention Program is to train more Guinean doctors in eye surgery and to upgrade the clinical facilities.

Because traditions are strong, many patients still prefer to seek cure from their traditional healers. During a trip up-country I had the privilege of meeting such a medicine man, who had prepared and proudly displayed a concoction of secret ingredients designed to "cure all eye ailments." Sometimes patients came to the hospital for treatment after waiting for several weeks or after being treated by traditional methods. Often it was too late to restore any sight.

Even when patients seek modern treatment, often they return to their villages discouraged because of the shortage of medications and eyeglasses. Many patients become blind unnecessarily, placing a heavy burden on the individual, his family, and the nation. One father wept when I explained to him that his 10-year-old son had a bilateral optic nerve atrophy and never would see again.

Blind children have no hope of being integrated into society because Guinea has no school for blind children.

While we were in Europe friends had told us that after Guinea received its independence no Christian missions were allowed to remain. The country is primarily Islamic. With that in mind we were prepared to have weekly worship services by ourselves on Sabbath, reading the Bible and listening to tape-recorded sermons.

We were pleasantly surprised as we were driving around Conakry one day to find a Catholic cathedral. We attended a Christmas Eve mass (in vernacular language) accompanied by beautiful sacred music. Next we discovered and worshiped in the Anglican church. Then one day a friend from the American embassy offered us a sight-seeing tour, showing us the Protestant Church of Conakry.

More than 30 years

We were amazed when, attending the Protestant Church service, we met Paul Ellenberger and his wife, Florine, an American Protestant missionary couple who have been in Guinea more than 30 years! Pastor Ellenberger was born and reared in Guinea, where his parents were missionaries. His mother had worked on the translation of the New Testament into the vernacular language. After he completed his theological studies in the United States he and his wife returned to Guinea as missionaries with the Christian and Missionary Alliance. Since then he has been teaching at the Protestant seminary in Kissidougou, training Guinean students for church leadership.

When Pastor Ellenberger's parents had gone to Guinea, many missionaries from several denominations worked there. However, with independence in 1958 a new era for Christian

missions began. The new leadership of Guinea, while supporting the concept of freedom of religion, was eager to make independence a total reality in all areas of the new nation's life—including the churches. Therefore, all foreign missionaries were asked to leave the country so that only national leaders would be in charge of the local churches.

The Christian and Missionary Alliance was the only mission allowed to remain simply because the new country's leadership recognized and valued Pastor Ellenberger's efforts to train "reliable men who will also be qualified to teach others" (2 Tim. 2:2, N.I.V.). While other mission schools have been nationalized, the Telekoro Bible Institute has continued over the years to prepare seminary graduates for their church responsibilities.

Pastor Ellenberger is the leader of the International church, a branch of the national Protestant Church in Conakry. The service is conducted in English in a small annex of the main church building. Every week we sang familiar hymns as Mrs. Ellenberger played a portable foot-operated organ. Once a month we celebrated Communion, followed by a fellowship dinner. Sometimes we gathered for vespers, Bible study, and songs. Most vivid in our memories remains an Easter sunrise service held at a site overlooking the Atlantic Ocean.

Week after week we looked forward to the warm Christian fellowship—a unique gathering of believers of various backgrounds: black and white, Arab and Oriental, African and American, Asian and European, men, women, and children; Lutheran and Catholic, Anglican and Orthodox, Adventist and Episcopalian, Presbyterian and Pentecostal. There was no distinction of

race, nationality, sex, age, or denominational preference. We had in common our faith in our Lord Jesus Christ, and a Christian love for one another—plus a good understanding of the English language. This Christian fellowship was a genuine experience of brotherhood and an interesting example of unity in diversity.

Although we had expected no Christian fellowship at all, God had made ample provision for our spiritual needs. We were able to make new friends and invite them to join our weekly worship. Two of the new families enjoyed the fellowship so much that each brought another family. Soon we had run out of chairs, and the Sunday school had grown from one or two children to more than a dozen. We became convinced that God's Spirit is moving in this country that traditionally is considered closed to missions.

Not all of our spiritual involvement was nondenominational. One day in November, shortly before completing our term in Guinea, we received an unannounced visit from three Adventists coming from Sierra Leone, a neighboring country. They had heard that we were in Guinea and had brought us \$5,000 worth of French editions of *Steps to Christ*, *The Desire of Ages*, and various health books to be given away in Guinea.

We had only a few weeks left before leaving the country and were busy packing. Perplexed, we prayed for God's help. If He had sent the books, He also would show us ways to take care of them. Finally I remembered a Guinean woman doctor who had contacted me several times to join the activities of the Christian Hospital Fellowship. She was delighted to receive printed material that she could use in conjunction with her medical ministry, at least until a broader system of distribution was arranged.

Although the Adventist Church is not represented in Guinea, its literature now is being distributed and read. I had the privilege of giving a copy of each book to Madame Andree Touré, the wife of the nation's president, as she chaired the

weekly meetings of the National Committee of the Handicapped that I attended as part of my professional responsibilities. I then shared the books with as many people as possible before our departure from Conakry in December. We pray that the Holy Spirit will touch and transform the lives of many people in Guinea through this written message of love and redemption.

Written literature is able to reach a minority of Guineans who are educated, but it has no impact on the multitude of people who cannot read because they are illiterate or blind. Fortunately, significant progress is being made in dealing with such problems. Increasingly aware of the social impact of blindness and other medical diseases on the country, the government of Guinea has sought increased medical and technical assistance from foreign development agencies and mission societies.

For example, Philafricaine, a Protestant mission from Switzerland, a few years ago established a leprosy clinic in Macenta, the forest region of Guinea. Several missionaries, a doctor, a nurse, and a lab technician have been able to express their Christian love as they treat many patients for leprosy and tuberculosis. They also plan to extend their activities into the treatment and prevention of blindness.

Inspired by the pioneering work of the Philafricaine missionaries in Macenta, I shared their experience with the leaders in the West African Union Mission. As a result, N. C. "Ted" Wilson, Africa-Indian Ocean Division health director, and Daniel Cordas, president of the Sahel Union, visited us in November. I introduced them to the Minister of Health and the Minister of Cooperation, who gave us a warm welcome and expressed the need for a school for the rehabilitation of the blind in Kankan. When Ted and Daniel left us that Friday, we knew that God had opened doors for at least limited Adventist involvement in Guinea, and we thanked Him for the part we had been privileged to play.

The books' other chapters

Lee Greer, physical therapist at Masanga Leprosy Hospital in Sierra Leone, has such a burden for literature evangelism that he raises money from contacts in the United States and imports books to give to patients and other people. The books are inexpensive paperbacks, and Lee literally has distributed thousands of free books in Sierra Leone, both Ellen G. White's writings and health books.

Not satisfied with what he had done, Lee wanted to do something for Guinea, since some of his patients have come from there. He tried ordering French books from France and Cameroon, but without success. While on furlough he talked with S. F. Monnier, of the General Conference Lay Activities Department. Elder Monnier liked the idea and volunteered to go to France and purchase the books himself if Lee could raise the money. In one afternoon Lee raised \$5,000. By the time he got back to Sierra Leone the books already were there!

J. Agboka, West African Union Mission publishing director, was visiting Sierra Leone. Seeing Lee's books, he offered to take responsibility for transporting them to Conakry, Guinea's capital. Elder Agboka, along with two other men, took the books to the bus station in Freetown. When the bus driver saw the pile of boxes he said, "I can't take these."

"But these are God's books," Elder Agboka told him. The driver finally agreed and made all the passengers take their luggage off the bus, telling them it would come on the next one.

After crossing the border, they reached Conakry only one hour before the Heldts—an Adventist ophthalmologist and his wife, who had been in Conakry for several months—were scheduled to leave the country for a few days. Dr. Heldt told them he did not have room to store so many books in his small house. However, his wife, Joyce, who was working as a nurse at the American embassy, persuaded the embassy to store them there for two months.

The Africa-Indian Ocean Division authorized J. A. Allen, president of Sierra Leone Mission, to send in two men to Guinea to distribute the books. Chosen were J. M. Danquah, publishing director of the Sierra Leone Mission, and Benjamin Wright, an Adventist Guinean layman who resides in Sierra Leone.

The two men went to Guinea and made contact with the Anglican pastor of one of the larger churches in Conakry. Welcoming them cordially, he asked Pastor Danquah to speak to his congregation at a New Year's Eve dedication service. The congregation of nearly 1,000 people listened intently as the Adventist spoke of how the earthquakes that had stricken Guinea the week before were actually signs of the nearness of Christ's second coming. After the service nearly all the church members came to receive a free book.

Mr. Wright, a relative of the president of the country, gave books to the president's daughter, which she accepted enthusiastically. Through her they sent a package of books to President Sékou Touré. The two men returned to Sierra Leone on January 4, having arranged for distribution of all \$5,000 worth of books.

Sylvain Jerome, president of the Ivory Coast Mission, reports that a recent Guinean convert in the Ivory Coast is preparing to return to Guinea as a literature evangelist and lay preacher.

JAMES L. FLY

Director of Media Services, Africa-Indian Ocean Division

A little child *shall* lead them

By VICTOR S. GRIFFITHS

For adults, greatness may seem to reside in status, power, and riches. We declare our political figures great—we ask the next generation to remember Caesar, Charlemagne, and Washington. We venerate exhibitions of superhuman energy—we still marvel at the exploits of Achilles, Samson, Atlas, and Superman. We are struck with awe and possibly secret greed as we wonder at the luxury of Solomon, the Estes, the Rothschilds, or the fabled Nizams of India. Only periodically, in times of stress or human tragedy, do we appear to value treasures of the spirit—wisdom, understanding, love, and the enlightened imagination that finds its focus in God.

It was to these enduring

Victor S. Griffiths is an associate director of the General Conference Education Department.



Filipino graduate serves church

Vilma Dueno (right) is the first graduate of Central Philippine Adventist College to be employed by the Seventh-day Adventist Church. The college only recently completed its second year of operation.

While attending a public high school, Vilma had become a Seventh-day Adventist. She shared her newfound faith. Her brother, sister, and parents, as well as an older sister and her husband and children, were baptized.

At the college Vilma graduated at the top of her class, becoming a rural health specialist. She now is employed by the Adventist Development and Relief Agency (ADRA) and will be working on a tuberculosis project in Negros Occidental.

M. L. RYAN
Central Philippine Adventist College

virtues that Christ drew His disciples' attention when He chose a child as an example of greatness in heaven's kingdom. "At that time the disciples came to Jesus, saying, 'Who is the greatest in the kingdom of heaven?' And calling to him a child, he put him in the midst of them, and said, 'Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in . . . heaven'" (Matt. 18:1-4, R.S.V.).

We still need the freedom from pride, the openness of spirit, and the trust of the child if we would invite heaven into our hearts and find the key to true greatness. The Biblical maxim, "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6, R.S.V.), stresses the importance of childhood educa-

tion. The freedom from prejudice that is typical in children provides fertile ground for the nurturing of divine principles.

This fact was made evident to me recently as I talked with a silver-haired missionary in Poona, India. As she rocked quietly on her veranda she recalled the years when her missionary father, frustrated by the prejudice and indifference of non-Christian adults, had turned to church schools as a means of reaching the children—and through them their parents—with the gospel. As I listened I remembered a statement in the book *Education* that says, "The work of education and the work of redemption are one."—Page 30.

Disarming candor

Not only are children open to learning, but their uninhibited and disarming candor often can touch even the hearts of those who are the most crass and cynical. The teenage Jewess slave girl, although serving in the house of her captors, at the feet of godly parents had developed a faith so strong that her circumstances could not diminish her love. Made aware of her master's leprosy and the resultant agony, she suggested a visit to God's prophet for healing. Her simple faith moved his searching soul to reach for this gleam of hope. He ultimately found the healing of body and soul.

Dare we doubt, then, that the work of education and redemption are one? Or that children can provide proper leadership? How often has the faith of the child put cautious, tactful, and prudent followers to shame?

A sixth-grade non-Adventist child from a well-to-do home in a large city of Brazil joined his classmates in Education Day solicitation. As his teacher drove the group toward their assigned area they came to the towering skyscrapers of the downtown business area. When the boy asked his teacher if they could solicit in this section, the teacher sought to dissuade him. The little fellow would not be put off easily, so finally his teacher relented.

The boy knew that his doc-

tor's office was located in one of the imposing buildings, and he wanted to ask him to contribute to his school project. More in humor than faith, his teacher followed until they came to the office. Entering, the boy asked the surprised receptionist if he might see the "doc." "Certainly," she said, "but weren't you here recently and given a clean bill of health?" "Yes," he replied, "but still I would like to see him."

When the student was admitted to the doctor's office, he came straight to the point, asking for Cr\$5,000 (US\$3.85). The doctor, dumbfounded, tried to hedge, but the boy persisted. He said he knew the doctor made a lot of money and could afford to give the sum he was requesting. The boy added that he was sure the doctor would want to use his money to help people. Amazed at the lad's faith in him, the doctor wrote the check for the amount suggested.

"A little child shall lead them," Isaiah said. And this still is true today. The absence of from 40 to 60 percent of potential Seventh-day Adventist students from the classrooms of our schools, as well as the continued drop in academy and college enrollments in the North American Division, convey a message. These dismal statistics suggest flagging interest or a growing unwillingness on the part of Adventist parents to sacrifice to assure their children the experience of studying at the feet of godly teachers.

Nurture needed

For children to learn to love and serve God's cause they need the nurture of a Christian school that fosters the values of the home and church. Where else will the child receive such modeling and instruction? Where else can a child's questions about life be answered in such an environment? Where else can Christian perspectives, ideals, and principles be encouraged so effectively?

A lay activities leader was wondering how he would prepare the soil for his Ingathering appeal as he approached the headquarters of a noted busi-

nessman. Being of German descent, as was the tycoon, he decided that he would begin by referring to and speaking in their mother tongue.

After being ushered in and exchanging pleasantries, the pastor outlined the purpose of his mission, requesting a donation to aid in community and educational work. To the minister's amazement, the entrepreneur beamed and immediately expressed a willingness to give to Seventh-day Adventists. Why?

He stated that several decades before, as a poor migrant, he was trying to earn a livelihood as an itinerant haberdasher. In that capacity he had trekked across the altiplanos of Peru and Chile, selling cloth and other dry goods. On those journeys he had witnessed the marvelous work of Seventh-day Adventist missionaries among the Indians of the highlands. Although the governments had neglected to educate them—possibly considering them nonredeemable to society—the Adventists, through their schools and churches, had transformed them into civilized, educated citizens. In appreciation for what

the church had done, the man gave what until then was the largest donation for Ingathering in that region.

Today, the Seventh-day Adventists of the altiplanos still believe in Christian education. Although local missions are not able to sponsor fully the number of schools necessary to house all the children who are available and willing to attend, the churches have put forth enormous effort to operate church schools. In a recent speech the union education director responsible for the altiplanos region identified 78 such schools sponsored and supported by the indigenous churches.

This year as you think of the increasing violence, corruption, addiction, and immorality that permeates the airwaves and the atmosphere of the world's major cities, we invite you to consider the "heritage" God has entrusted to this church to save our youth and to fit them for service in this life and the world to come. Please give liberally to strengthen the work of our Christian schools when the Education Day Offering is taken on April 28.

NEW YORK

New Hispanic program tested in Atlantic Union

Forty-four Hispanic pastors from the Northeast met for a week in January at the Greater New York Conference office to begin studies for the first bicultural and bilingual external degree program to be offered in North America by any seminary.

The Seventh-day Adventist Theological Seminary at Andrews University has accepted the concept presented by the General Conference Office of Human Relations. It is now working in cooperation with the Atlantic Union Conference by offering the Master of Arts degree in pastoral ministry through the Center for Continuing Education at Atlantic Union College. The Atlantic Union is the site of a pilot program that North American Division administrators wish to see developed in other areas of the country.

The program is designed for pastors whose ministerial duties

make it impossible to study at the seminary for extended periods. They will attend a one-week intensive seminar each January in the New York area and a two-week intensive seminar on the campus of Atlantic Union College early each summer, and will complete class assignments at home until the degree requisites are met.

The first seminar included a Public Evangelism for Hispanics course, taught by Salim Japas, resident dean and professor of religion at Antillan College in San Juan, Puerto Rico. A cross-cultural communication course was taught by Lynn Sauls, academic dean and professor of English at Atlantic Union College, and Pedro Geli, Jr., assistant to the president of the Atlantic Union for Hispanic ministries.

Funding for the program is provided by the General Conference, the Atlantic Union, and the local fields. The next seminar in the program will be conducted on the campus of Atlantic Union College May 27-June 7.

BETTY COONEY

*Communication Director
Greater New York Conference*

Savage fire—unquenchable faith

A few weeks ago I witnessed a sight so terrible that I could not bring myself to take a picture. However, the story behind the horror is so encouraging that I have decided to share it. In lieu of a picture, let me describe the scene.

We are standing outside a Seventh-day Adventist hospital in Bihar, India, when we see a little old man perched on the back of a bicycle. He has horribly wrinkled and cracked skin. The skin's contours remind us of the mud of a riverbed that has dried out and cracked during a drought. The head is hairless. The facial expression defies description. The real horror does not begin, however, until we are told that the "little old man" is actually a 7-year-old girl with the lovely name of Cecilia.

Cecilia Sunita Guria is the second of four children born to a family in Ranchi, Bihar. For four years she grew up as would any normal, happy child. When she was 4, however, small pimples began to form on Cecilia's stomach, eventually spreading over her entire body. She was unable to sleep because of the pain and itch. Apart from sleeping pills, the doctors seemed unable to prescribe anything that would help. Her parents took her from one hospital to another. The experts were baffled. Even a noted skin specialist could say only, "You have a very serious disease."

Cecilia became worse. She stopped talking and eating.

She could scarcely breathe. Her clothes stuck to her body. Over the next year she stayed alive—barely—as the cracks in her skin deepened.

On the assumption that her condition might be related to "savage fire," contact was made with the Adventist mission hospital in Brazil that specializes in that disease. They sent medicines that have brought some relief, but the medicines are almost gone, and the doctors in Brazil say she should be brought to Brazil for full treatment. Such a trip, however, is out of the question. It would cost more than her father could earn in 20 years.

Despite such bleak prospects, Cecilia is a tower of strength and a source of encouragement to her family. Not wanting people to worry about her, she tells those who inquire about her health that she is fine. "We all suffer because of sin," she tells her parents, "and if there is pain and sorrow in our family it should always keep us close to God."

Cecilia regularly prays for her parents, family, and friends, confident that her life and theirs are in God's hands. She also looks forward to the time when her disease will be cured—if not in this world, at least in the world made new.

J. R. L. ASTLEFORD

*Health and Temperance Director
Northern Union, India*

Publishing committee reviews progress

Meeting in Nairobi, Kenya, January 23 and 24, the all-Africa literature planning committee recommended that the General Conference consider G. F. Padderatz, currently history teacher at Solusi College, as replacement for Robert Wieland, longtime editor in Africa who has retired. The General Conference Committee subsequently approved Elder Padderatz's appointment.

The committee also examined a new book designed to teach the principles of stewardship to children in the cradle roll, kindergarten, and primary divisions. A similar book is being prepared for junior-age youth.

The all-Africa literature planning committee was established at the urging of the late J. N. Hunt to coordinate Adventist publishing on the continent of Africa. Since its formation it has effected great savings by avoiding duplication of certain activities. One publishing house is assigned the preparation of printing plates, which then are shared with the other publishing houses.

In reaching the millions of non-Christians on the African continent, books are being used effectively. Currently medical books, full-message books, and books on the home are in circulation or will be shortly, and the quality of the books is equal to that found anywhere in the world.

KENNETH J. MITTLEIDER
General Vice President
General Conference

FAR EAST

Andrews offers extension course in communication

For the first time, Andrews University has offered a communication course as part of an overseas extension program. Directed by Victor Cooper of the General Conference Com-

munication Department, the course, Perspectives of Communication, was conducted at Indonesia's Mount Klabat College September 26-October 6, 1983, with 30 students participating.

The same course, which carries three hours' credit, was offered at the Far East Theological Seminary, in the Philippines, October 17-27 with 52 students representing 11 nationalities in attendance. Participants included Ministerial Association, communication, and youth directors; lay people; and college and seminary staff. Fifty classes were conducted at each center.

Elder Cooper was assisted by S. Wayne Young, Far Eastern Division communication director; media consultant Orville Iversen, of California; and Ms. Junko Hirai, associate director of the Japan Union Mission communication department. Other local personnel also gave instruction.

The course is designed to assist church members and communication secretaries serve their communities and engender goodwill and mutual understanding through a variety of "Awareness" and "Entry" events and programs. It covers public relations; principles of persuasion; the role of the church communication secretary; and the skills in writing news, features, and letters to the editor. In addition, it gives an overview of subjects such as photojournalism, advertising, interviewing, and writing and recording for radio and television.

The course included tours of local newspaper offices and radio and television stations. During these visits, students learned—some with surprise—how open the media are to receiving interesting interviews and professionally-prepared news stories from Seventh-day Adventists.

Perspectives of Communication will be offered at Mexico's Montemorelos University June 4-15 and at Andrews University August 6-17.

LOWELL BOCK
General Vice President
General Conference

Review and Comment

By JAMES COFFIN



■ **It seems that** in some situations you simply cannot win—unless you're the one filing the lawsuit, that is. In 1975 a New York resident, Jehovah's Witness Bessie Randolph, had ordered physicians not to give her a blood transfusion despite the fact that she had entered the hospital for what was a potentially dangerous cesarean birth. When complications arose, neither her non-Jehovah's Witness husband nor the church's headquarters could be reached immediately. The hospital's legal office finally told the doctors to go ahead with the transfusion—but it was too late. The result: the New York Supreme Court recently declared the hospital negligent and awarded the woman's husband \$1.25 million.

■ **Although nine out of ten women** recently interviewed by Mark Clements Research, Inc., indicated that they wanted to marry and have children, the number who feel that mothers need to stay at home is dropping, from 69 percent last year to 62 percent this year. One child-care specialist commented: "More and more women are going to work. . . . As these numbers increase, there's more acceptance of the fact that not everyone will stay at home with her children."

■ **The Washington Post** recently reported that "a U.S. District Court judge has ruled . . . that the First Amendment prohibits his ruling on a suit that charged that the Seventh-day Adventist Church practiced sex discrimination when it declined to hire a woman for a ministerial post. . . . Judge Walter E. Black maintained that First Amendment guarantees of church-state separation bar the courts from enforcing antidiscrimination laws in religious areas such as selection of ministers."

■ **Aware of the Biblical** statement that "a man that hath friends must shew himself friendly," Pope John Paul II, already proficient in many languages, is studying Pidgin English in preparation for a trip to Papua New Guinea and the Solomon Islands. To take the time to learn another language is as great a compliment as one can pay to those who speak it. It is a statement that they are significant. As one teacher has described it: "Learning another language is the ultimate exercise in common courtesy."

■ **On February 18** Italian Prime Minister Bettino Craxi and Vatican Secretary of State Agostino Casaroli signed a 14-article concordat that grants freedom of religion and conscience in Italy and states that Roman Catholicism no longer will be the state religion. Church marriage annulments now will have to be approved by secular courts, and the study of Catholicism in public schools will become optional. Rome will no longer bear the status of a sacred city—although the Italian government recognizes that it still has great significance for Roman Catholics. Although Catholics have voiced their regret about Italy's legalization of divorce and abortion, the Pope has expressed hope that the new agreement will help create better relations between the church and an increasingly secular Italian state.

■ **Hard on the heels** of the repeal of the Italian law declaring Roman Catholicism the country's official state religion, a treaty has been signed with at least two Italian Protestant groups—the Waldensians and the Methodists—officially ending discrimination against Protestants in what is an overwhelmingly Roman Catholic country. Although the treaty—unlike the new concordat signed with the Catholic church—does not provide state funds for Protestants, it grants ministers access to prisons, hospitals, and army barracks, and allows them to preach freely. In the 1920s the government of Benito Mussolini had passed a law "tolerating" non-Catholic confessions but not granting the recent liberties.

CORRESPONDENTS.

WORLD DIVISIONS—Africa-Indian Ocean, J. B. Kio; Australasian, R. M. Kranz; Eastern Africa, Ruby Patterson; Euro-Africa, Heinz Hopf; Far Eastern, S. Wayne Young; Inter-American, Fred Hernandez; Northern European, H. J. Smit; South American, Assad Behara; Southern Asia, A. M. Peterson

CORRESPONDENTS.

NORTH AMERICA—UNIONS: Atlantic, Leon H. Davis; Canadian, P. F. Lemon; Columbia, Ernest N. Wendth; Lake, Jere Wallack; Mid-America, Halle G. Crowson; North Pacific, Morten Juberg; Pacific, Shirley Burton; Southern, George Powell; Southwestern, Richard W. Bendall

UNIVERSITIES: Andrews, Andrea Steele; Loma Linda, Richard Weismeyer

Euro-Africa

■ For the first time an Adventist observer—Franco-Belgian Union Communication director John Graz—was invited to attend an assembly of the Protestant Conference of France, held in La Rochelle November 11-13.

■ A truckload of materials valued at US\$83,000 was sent to Turkey from the Adventist welfare depot in Romanshorn, Switzerland, following an earthquake in November. The cargo was flown to Turkey, then forwarded by military helicopters to the disaster area in eastern Anatolia. There the Red Crescent, a sister organization of the Red Cross, distributed the goods—1,500 heavy blankets, 500 pairs of shoes, 11 large family tents, sleeping bags, air mattresses, and 300 bales of clothing—to the victims.

■ When the Swiss Government decided last year which of 269 applicants for private radio stations would be authorized, none of the five Adventist requests were granted—but Adventists strongly influenced the outcome. Although on French territory, Adventist station Radio Saleve has its main audience in Geneva, Switzerland. While national churches traditionally have held that a church to which a majority of people subscribe should not operate a Christian

radio station, because the Geneva area is situated within reach of the Adventist station, the national churches felt they had to establish “a counterbalance.”

Inter-American

■ The Manchioneal and White Hall churches of the East Jamaica Conference recently were completed and dedicated. This conference dedicated six churches in 1983.

■ Leo Ranzolin, General Conference youth director, accompanied by Pastor Israel Leito, Inter-American youth director, visited the Jamaica field of West Indies Union from January 13-16. This was Pastor Ranzolin’s first visit since 1974.

■ Eighty-three Caribbean Union College student colporteurs sold TT\$1,000,000 (US\$416,667) worth of books in Trinidad and Tobago during the eight weeks of the 1983 summer vacation.

■ On October 11, faculty, staff, students, and people from the local community met in the gymnasium of Montemorelos University (Mexico) to celebrate the Day of the Americas, an annual event at the university. More than 35 countries were represented. Each student passed by with the flag of his or her country while that country’s national anthem was played. A number of government dignitaries were present for the occasion.

Southern Asia

■ When J. R. L. Astleford, health and temperance director for the Northern Union, was invited to give the health and evangelistic sermons in Vizianagaram, a city in Andhra Pradesh where the SDA message

had never been preached, the response was good. Then a cyclone struck, with days of rain and winds of up to 120 kph (75 mph). Despite the weather, the meetings resumed, and 21 people were baptized.

■ A total of nearly Rs3.5 million (US\$325,581) from various sources was invested by SAWS-Asia (now ADRA, Adventist Development and Relief Agency) in relief and community development in several countries of Southern Asia during 1983. Four of these projects in India, Pakistan, and Sri Lanka, will be in operation for up to three years. M. E. Nebblett from ADRA-International recently toured four countries of Southern Asia with division ADRA project director R. Riches, assessing potential for community and institutional development.

■ The Southern Asia Division 1983 Ingathering total was Rs2.5 million (US\$236,279), a 12 percent increase over 1982 and a new division record.

North American Lake Union

■ Harry Selby and Matt Ballard, members of the Sault Ste. Marie, Michigan, church, have begun a prison ministry at a medium-security correctional facility. They are making plans to conduct a Five-Day Plan to Stop Smoking for the inmates.

■ South Bend, Indiana, church members recently conducted a 12-question opinion poll to determine the needs in their community. According to church pastor Jerry Fore, those contacted indicated a desire for better health, a desire to raise children properly, and a desire for a more meaningful relationship with God. The church plans to conduct community

classes in accordance with the indicated needs.

■ A new barn has been completed on the Wisconsin Academy farm, according to Vernone Heinbaugh, farm manager. A fire destroyed the old structure last August.

■ The Ottawa, Illinois, church has begun a prison ministry program. A Week of Prayer will be held for inmates of a local prison soon.

■ Wisconsin Academy recently received a valuable coin collection from an anonymous donor who requested that it be sold and the proceeds applied to the Worthy Student Fund. Bids are being accepted on the collection.

Mid-America Union

■ Students of Dakota Adventist Academy spent an average of 170 hours a month serving the communities of Bismarck and Mandan. They participated in the annual “Open Your Heart” fund drive, collecting and distributing food, clothing, and furniture for those in need. Some worked with the handicapped and mentally retarded through the YMCA, and some served as witnessing teams in churches throughout the conference.

■ The Minneapolis, Minnesota, First church distributes good used clothing by conducting monthly “giveaway” days. Members gave 1,060 items to 212 persons in the past two months. They also distributed 290 pieces of literature.

■ In January, a church member in Minnesota offered to give \$100,000 toward payment of the existing loan on Maplewood Academy’s administration building if the conference would raise an equal amount by the end of February. The Min-

nesota constituents responded by raising the \$100,000 in the specified time, with an overflow of \$72,000.

■ Pastor Lowell Rideout of the Bismarck, North Dakota, church continues his Bible study program at the State penitentiary. Two inmates have been baptized since the beginning of the year.

North Pacific Union

■ Students at Laurelwood Adventist Academy, Gaston, Oregon, pause four times daily to pray for a fellow student, Kari Felkley. She is a junior who has been told she has Hodgkin's disease. At 9:30 A.M., 2:00 P.M., 5:00 P.M., and 9:30 P.M. a bell on campus rings as a signal to stop all activities for a time of prayer.

■ Thirty-two members of The Dalles, Oregon, church were guests at a recent get-acquainted dinner. In their introduction to their new family, the guests saw a slide program that depicted the various activities and interests of The Dalles church.

■ Just three years after the foundation was laid, the Central Point, Oregon, church has been dedicated. The original company of 55 members, which officially came into being in March, 1977, has grown to 140 members. Participating in the program along with the pastor, Don Kellogg, were the Oregon Conference officers, Edwin C. Beck, president; Ted F. Lutts, treasurer; and John Todorovich, secretary. Jack Harris, North Pacific Union Conference secretary, presented the dedication address.

■ There has been a large increase in the number of Hispanics attending the Adventist church in Hermiston, Oregon. North Pacific bilingual evangelist Robert Goransson recently held meetings in Hermiston, and ten people were baptized. Before the series the weekly attendance was less than 20. Now about 100 are present at the Sabbath services, and plans call for the organization of a Spanish company.

■ Motorists who travel one of

Nampa, Idaho's, main streets, where a number of auto dealerships are located, are drawn to one unusual sign. This is the dealership of Jim Brock, whose sign reads "Closed on Sabbath and Sunday." Brock joined the church five years ago and has used the Five-Day Plan to Stop Smoking as one of his avenues of witness. He has participated in more than 15 of these programs.

■ Genevieve Steen, a member of the Milton-Freewater, Oregon, church, was named Woman of the Year at the thirty-sixth annual awards ceremony of the local chamber of commerce. Mrs. Steen, who has directed her church's Community Services for the past 12 years, has been active in civic affairs.

■ Among the newly baptized members of the Sandy, Oregon, church are Roger and Vicki Day. He was a former nightclub entertainer and song composer. They attended a Revelation Seminar because they felt their little son needed Bible instruction, which they felt unable to provide.

■ A dozen Revelation Seminars are being held by lay members of the Rockwood, Oregon, church. The suburban Portland church, whose pastor is Gary Rustad, is holding the meetings in preparation for a major evangelistic campaign by evangelist Robert Goransson.

Southern Union

■ To offer comfort to people within their service areas, Highland Hospital, Portland, Tennessee, and Gordon Hospital, Calhoun, Georgia, now provide Lifeline Emergency Response Systems for the elderly, the disabled, and those who are considered medically at risk. Larry Collins, chairman of Friendship Foundation, which sponsors Lifeline, stated that "Lifeline provides peace of mind to the users."

■ Kentucky-Tennessee Conference education superintendent Lyle Anderson reports that every elementary school teacher in the conference has been

certified. This is a first for the conference and the first time in ten years that any conference has had 100 percent certification.

■ Cyril Fatcher, vice president for academic administration at Southern College of Seventh-day Adventists, recently released a report comparing Southern College preprofessional test scores with the national average. Southern College students averaged much higher than the national average in all six areas of the test during the period of April, 1980, through October, 1983. In addition, nursing students had an almost 100 percent pass rate on comprehensives and a 97 percent pass rate on State boards. Business majors have scored 20 percent higher on the Certified Public Accountant test than the national average.

■ Oakwood College has received a \$2,100 unrestricted grant from the Sears Foundation.

■ Seven Kentucky-Tennessee Conference and Southern Union Conference staffers visited nine congregations in the Appalachian region of eastern Kentucky December 10 and 11. The area was the focus of the 1978 Investment emphasis, "Appalachian Adventure." Since that time membership has increased 55 percent, compared with the conference-wide growth rate of 21 percent. Tithe soared to \$194,533 by 1982, an increase of 108 percent. (Total conference gain was 41 percent for the same period.) Two new congregations have been formed, and several new buildings have been built.

■ In early April, Southern College will finalize the purchase of the broomshop from McKee Baking Company in order to expand student labor possibilities on campus. The broomshop, officially known as the Supreme Broom Company, was originally built by the college 40 years ago, and then sold to McKee Baking Company in 1976. Since the economic picture has changed significantly since that time, and since McKee's was unable to provide

many student work opportunities because of compliance with labor and equal-employment laws, the college decided to repurchase the industry. According to senior vice president for finance Richard Reiner, Southern College students will earn up to \$50,000 per year in the industry.

■ Southeast Bank, N. A., senior vice president Michael W. Scheffey and regional senior vice president Robert White announced a \$100,000 pledge to Florida Hospital's Capital Campaign from the Southeast Banking Corporation Foundation. This brings Florida Hospital's campaign to \$3.7 million, just \$800,000 short of the \$4.5 million goal. According to bank officials, this is the largest single donation to any Orlando, Florida, organization in Southeast Bank's history.

Southwestern Union

■ The Kenneth Cox evangelistic team has moved its headquarters to Burleson, Texas. Cox now is a member of the Southwestern Union Conference staff. In addition to holding five major evangelistic crusades annually, he will direct the newly established Detamore Evangelism Center, which the Southwestern Union has set up in memory of the late Fordyce W. Detamore. Among the center's activities are training programs in public evangelism for ministers and laypeople.

■ Huguley Memorial Medical Center staffed a health booth at the National Automobile Dealers Association (NADA) national convention in Dallas, February 5-7. More than 630 persons availed themselves of the several diagnostic tests offered.

■ Church school pupils in Sli-dell, Louisiana, send handmade get-well cards bearing all of their signatures to members of the church who are ill.

■ The Marthaville, Louisiana, church has begun a prison ministry and operates an active Community Services program. In addition, they have been giving blood pressure checks.

On April 14 don't just tell us how much faith you have in the future of the Church. Show us.

The offering on April 14th is for the Andrews University Graduate Scholarship Fund. And it's also for something else: the future of the Church.

You see, with your contribution, dedicated graduate students will have the chance to continue their studies in helping the Church help the world.

Men and women from all nations (including every Conference and Union which make up the Church) are attending Andrews University, obtaining professional degrees in Business, Medical Technology, Educational Psychology, and other needed skills. They're taking their training and using it throughout every country in the world.

Helping where help is needed.

Giving hope where before there was only despair.

Loving where there was no love.

But without your help, they can't help. Because, quite simply, there won't be enough money left to go around to all these students who need the financial aid. Which means, unfortunately, their studies might have to stop.

Along with their dreams.

We think dedicated people like this deserve all the help they can get.

So we're appealing to you.

And we thank you.



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KETTERING MEDICAL CENTER

It Is Written series yields record response

More than 2,700 viewers responded by telephone following the first program in the It Is Written television series "Seventh-day Adventists: Who Are They?" The response exceeded the previous record—which followed a health-related offer—by more than 800 calls. This is the first time an offer for church-oriented material has received such an enthusiastic reaction.

The calls were answered by the Adventist Information Ministry (AIM), located at Andrews University. AIM is a 24-hour service that operates seven days a week to support the church's evangelistic activities.

In addition to the more than 2,700 requests for Elder Vandeman's free offer of the book *Cry of a Lonely Planet*, 296 callers requested literature about Adventist beliefs, 58 asked for the address of their local Adventist church, 56 enrolled in a Bible correspondence course, 62 made prayer requests, and 19 requested personal Bible studies with a pastor.

Mail responses, which go to the Adventist Media Center in Thousand Oaks, California, have not yet been tabulated.

DES CUMMINGS

April 14 offering to benefit Andrews students

On April 14 the Andrews University biennial offering will be received in churches throughout North America. All funds received will be used to provide special scholarships for students taking graduate-level programs in the Andrews Uni-

versity School of Graduate Studies, School of Education, School of Business, and the Seventh-day Adventist Theological Seminary.

Your help is needed. Our church's graduate-level programs at Andrews are vital in maintaining a strong, professionally capable force of leaders and workers for our schools, hospitals, churches, and administrative offices around the world.

Graduate education is costly. Financial aid officers report that full-time graduate students often have to borrow as much as \$10,000 a year—and this may be in addition to what they have borrowed for their undergraduate education. Such a debt often hangs heavy over them for many years.

This spring Andrews has announced a new program that will cut average student borrowing for graduate studies by more than 50 percent. Combining grants, work, and special scholarships, the typical student may reduce borrowing to \$5,000 or less to finance a 48-hour Master's program at Andrews.

However, this new plan depends on you. Your gift on April 14 is a crucial element of the university's extra effort to assist graduate students. This is not an offering to build a bigger building or buy new equipment. It is an immediate investment in people who need your help as they commit themselves to Jesus Christ and to the future of the Seventh-day Adventist Church.

NEAL C. WILSON

Youth baptisms on target

Youth in the various world fields have set a baptismal goal of 563,650 for the One Thousand Days of Reaping. This number includes both youth

who are baptized and those whom youth have helped to win.

As of December 31, 1983, the youth could report 334,362 baptisms—59.3 percent of the goal. The Eastern Africa Division already had reached its entire goal of 32,500, and South America had exceeded its goal of 85,000 by more than 15,000.

Youth leaders around the world are reporting a tremendous surge in youth evangelism. In the Central Pacific Union Mission Voice of Youth evangelism has been used extensively, and 800 to 1,000 people are expected to be baptized as a result.

LEO RANZOLIN

Former First Lady promotes religious liberty

Rosalynn Carter, wife of former President Jimmy Carter, has agreed to serve as honorary president of the International Religious Liberty Association. In a letter to B. B. Beach, the organization's secretary-general, Mrs. Carter writes that she appreciates the opportunity to support the work of the IRLA by filling the honorary position.

The International Religious Liberty Association currently is organizing the Second World Congress on Religious Liberty, to be held September 3-6, 1984, in Rome, Italy. Distinguished statesmen, jurists, and churchmen have agreed to speak at the congress, the theme of which will be "Freedom of Religion and Belief—Basis of Peace." It is hoped that many Seventh-day Adventists will attend this significant religious liberty meeting. For information or registration, write to: IRLA Rome Congress, 6840 Eastern Avenue NW., Washington, D.C. 20012.

B. B. BEACH

Loma Linda and ADRA cosponsor program

On March 7 members of the Loma Linda School of Health faculty met with representatives of the Adventist Development and Relief Agency (ADRA) to discuss a cooperative arrangement that will expand the university's international public-health training program.

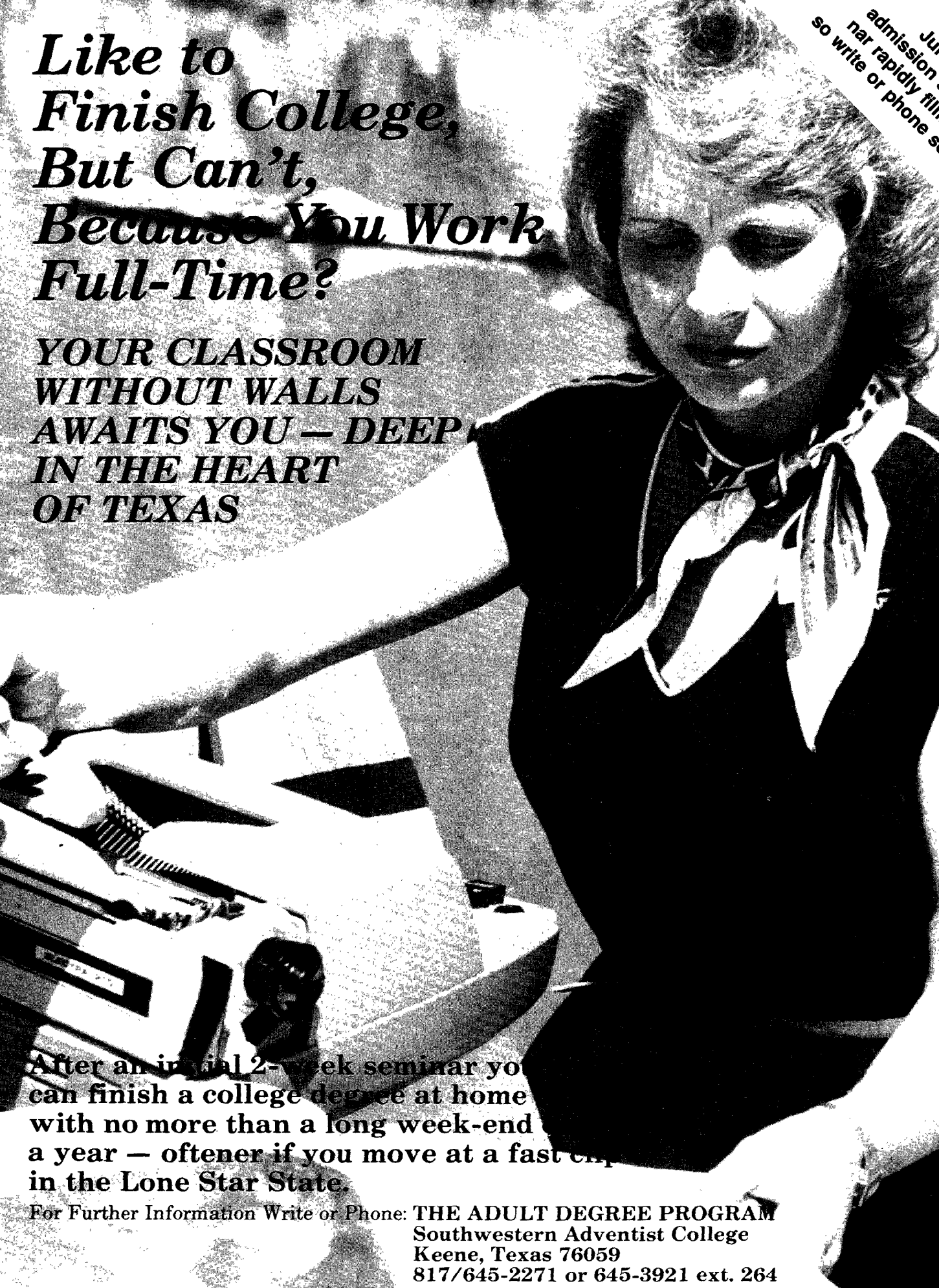
The proposed program, based on a model developed and tested by Loma Linda University and Sievert Gustavsson, health director of the Inter-American Division, will provide off-campus degree and certificate courses to Adventist workers in Africa, Inter-America, and South America.

The program, to begin in June, 1985, if funds are available, will concentrate on preparing suitable workers for ADRA's community development programs overseas. It also will enhance the public health capabilities of the church's health institution workforce.

CONRAD VISSER

For the record

Brotherhood: Since H. G. Stoehr went from the United States to Europe in 1948 to initiate Adventist radio work, the European Voice of Hope broadcast has grown to hundreds of programs each month in 16 languages, augmented by 15 Bible correspondence schools. A few months ago Friedrich Stoehr, Pastor Stoehr's 78-year-old non-Adventist brother, completed a set of German Bible correspondence lessons and was baptized. For 35 years his Adventist family members had been praying for his conversion—which eventually came through an outreach one of them had founded.



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