

# ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

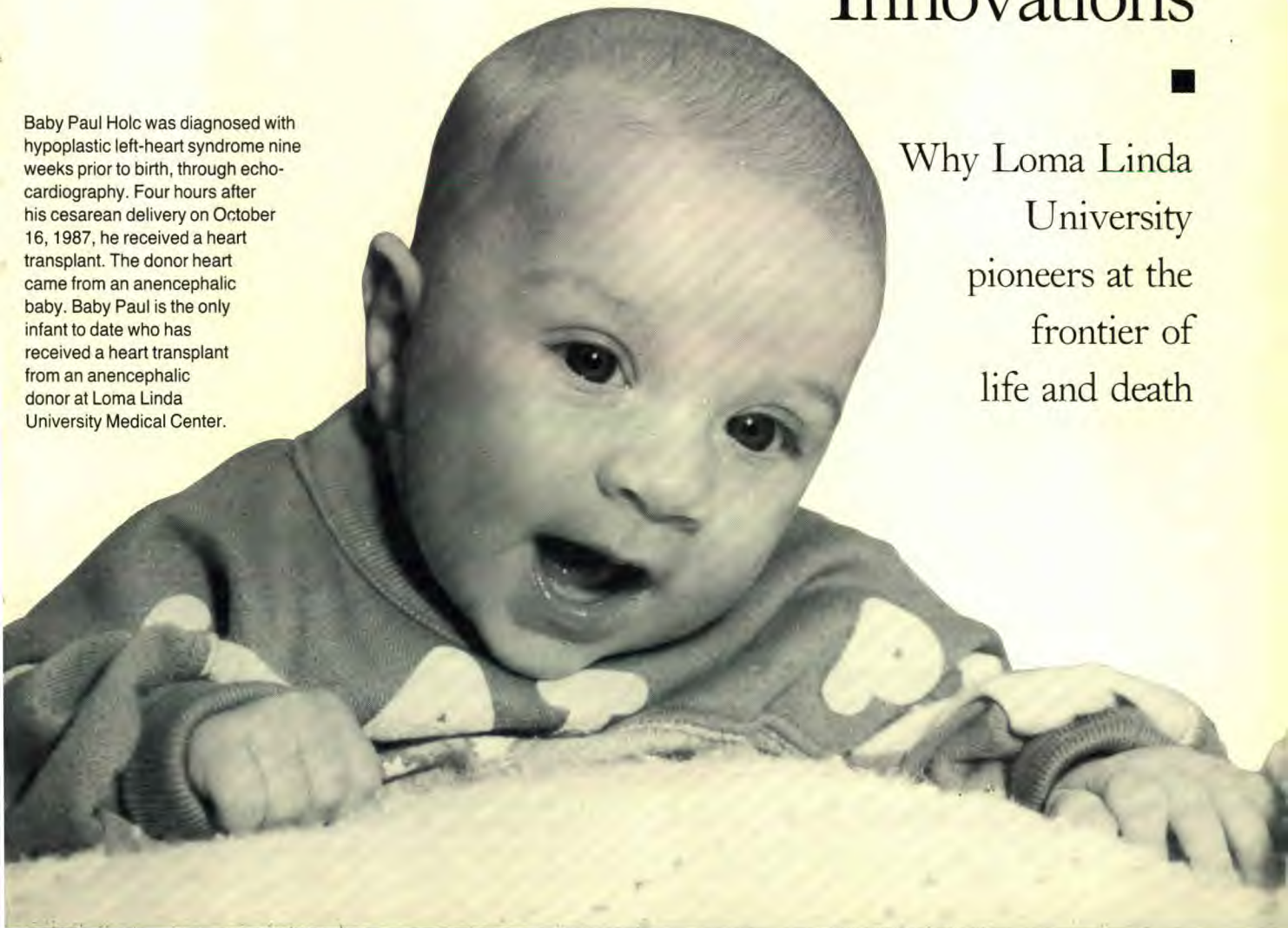
April 14, 1988

## Adventism and Medical Innovations



Why Loma Linda  
University  
pioneers at the  
frontier of  
life and death

Baby Paul Holc was diagnosed with hypoplastic left-heart syndrome nine weeks prior to birth, through echocardiography. Four hours after his cesarean delivery on October 16, 1987, he received a heart transplant. The donor heart came from an anencephalic baby. Baby Paul is the only infant to date who has received a heart transplant from an anencephalic donor at Loma Linda University Medical Center.



**Illusion or Reality?**

**Of God and Politics**



## Adventist Women (cont.)

Thank you for publishing those beautiful, positive, logical, and scriptural articles, by our pioneers, upholding the place of women in church work. So much more inspiring than greedy, demanding, and complaining letters.

MAURICE K. BUTLER, M.D.  
Sheridan, Oregon

The reprint from G. C. Tenney reminded us that "while it has ever been the work of the powers of darkness to degrade woman, the work of the Bible has been to elevate her." A stronger statement for women's equality could not be better stated by a writer today.

That writers today do not make as strong a statement for equality is evidenced in William G. Johnsson's editorial. Reflecting official church policy, he speaks not for justice, but maintains a comfortable middle ground between equality and blatant inequality. However, as Martin Luther King, Jr., recognized, there is no middle ground between justice and injustice.

The Adventist Church desires to "set [women] apart from the regular ministerial stream." The civil rights movement proved that separate is not equal and that inequality is unjust. We can and will move toward equality as we study the example of our early church leaders and reaffirm the biblical ideal of justice.

ELIZABETH MUNSON  
GREG DICKINSON  
Berkeley, California

We women have not been as spiritual and as missionary-minded as we should have been. We have been content to let the men take the responsibility. Perhaps some of us are shy, or some of us are worldly and do not care that much about the Lord. Many of us have so many taxing cares and problems of our own in this complex and demanding society that we hardly have a moment to ourselves, and when we do we

give way to utter exhaustion.

If each woman would take her gifts and place of ministry seriously, there would be such a revival as has never hit this church. We are all priests in Christ and each a minister in our own way—some for the youth, some for the aged, some for the brokenhearted, some in music, some in secretarial work, some for evangelism, some for children, some in community services, some for the wealthy, some for the outcasts of the church and of society. The list is endless. A listing of women's accomplishments for the church would be astounding.

We do not have to wait for the conference to ordain us. We do not have to wait for the church to recognize us. We do not have to be paid with financial rewards. All we need is a willing heart and the baptism of the Holy Spirit. What are we waiting for?

LINDA KINNE  
College Place, Washington

I found the editorial notes and pictures in the margins alongside the articles somewhat disturbing. Why single out three women conference treasurers in our history? Why should sitting behind a treasurer's desk be more significant than sitting behind a teacher's desk? Why no mention of the scores of women who have faithfully served this church as Bible instructors, schoolteachers, Sabbath school teachers, and literature evangelists? These women, and many more, have shaped, molded, influenced, and motivated thousands of lives in our church toward the kingdom.

Have we become so status-conscious that we think being a conference officer or holding a leadership position in the church is the ultimate measure of success for women—or men, for that matter? Certainly we need treasurers and conference officers, but for every one of them we need many more men and women where the rubber meets the road, ministering to the physical and spiritual needs of a dying world. Why not more emphasis

on women in the service roles in ministry that they have traditionally fulfilled in this church, such as teachers, Bible instructors, and others? Have we forgotten the role model demonstrated by the life of our Saviour in His constant ministry to the needs of people?

ROSALIE HAFFNER LEE  
La Grange, Illinois

## Throwing Stones

"Throwing Stones" (Feb. 25) reminded me: (1) that Christ never gave me a bag of stones when He gave the gospel commission "into all the world," (2) that "all have sinned, and come short of the glory of God," and (3) that judgment is for the Lord to take care of.

There are those, I am sure, even in our own church organization who carry burdens they would gladly lay aside if only they felt they could. Guess I'll put the stones down. Thanks for reminding me that they're not part of the armor of God, nor are they included in the gifts of the Spirit.

WAYNE D. CLARK  
Darien, Illinois

## Books for Children

It makes me burst with pride to think our present-day church has done such an outstanding job ("Taking Our Children Seriously," Feb. 25) that even the great Ginn and Company admits we've outdone them.

VIRGINIA DUFFIE STEINWAY  
Central Lake, Michigan

We have an opportunity to tell the world about the Adventist way of life by promoting these books to other schools that are looking for textbooks that portray life from a Christian point of view. No matter that these schools do not agree with everything in our books. For years we have been using textbooks with any number of "errors" and explaining them to our children. The new textbooks are considerably better than anything these schools have had in the past.

MARVIN HALVORSEN  
Lenexa, Kansas



# ADVENTIST REVIEW

April 14, 1988

General paper of the  
Seventh-day Adventist Church

## Editor

William G. Johnsson

## Associate Editor

Myron K. Widmer

## News Editor

Carlos Medley

## Assistant Editors

Eugene F. Durand  
Deborah Anfonson-Vance  
Kit Watts

## Administrative Secretary

Corinne Russ

## Editorial Secretaries

Jackie Ordelleide  
Edith Wilkens

## Art Director

Stephen Hall

## Designer

Bryan Gray

## Marketing

Gil Anderson

## Ad Sales

Orval Driskell

## Subscriber Services

Larry Burnett

## Consulting Editors

Neal C. Wilson, Charles E. Bradford, Wallace O. Coe, D. F. Gilbert, Robert J. Kloosterman, Kenneth J. Mittleider, Enoch Oliveira, Calvin B. Rock, G. Ralph Thompson

## Special Contributors

Kenneth H. Wood, Robert H. Pierson, George W. Brown, Gerald J. Christo, Otis C. Edwards, Bekele Hey, Edwin Ludescher, J. J. Nortey, Jan Paulsen, Walter R. L. Scragg, Joao Wolf

## Africa-Indian Ocean Editions

Editor, Jack Mahon

## Inter-American Edition

Editor, Adalgiza Archbold

## South American Editions

Editor, R. S. Lessa, Portuguese; editor, Rolando Ilin, Spanish

**How to Subscribe** Subscription prices: US\$28.95 for 40 issues. US\$37.60 for 52 issues.

To place your order, send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, Maryland 21741. Single copy, 90 cents U.S. currency. Prices subject to change without notice.

**To Writers** We welcome unsolicited manuscripts. Notification of acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope. Address all editorial correspondence to 6840 Eastern Avenue NW., Washington, D.C. 20012.

The *Adventist Review* (ISSN 0161-1119) is published 40 times a year, each Thursday except the first Thursday of the month. Copyright © 1988 Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Second-class postage paid at Hagerstown, Maryland 21740. **Postmaster:** send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

Bible texts credited to NEB are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission. Texts credited to NIV are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, by the International Bible Society. Used by permission of Zondervan Bible Publishers. Texts credited to RSV are from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

Cover photo by Robert B. Rearick/LLUMC  
Vol. 165, No. 15



Innovations, p. 8



Illusion? p. 12



With us, p. 14

## EDITORIALS

### 4 Of God and Politics

Will mixing religion and politics in campaigns for the U.S. presidency bring about things Christians might not want?

by Carlos Medley

### 5 Keeping Your Balance

Reading *Steps to Christ* might keep us from becoming overzealous perfectionists or liberals.

by Joel O. Tompkins

## CURRENT ISSUES

### 8 Adventism and Medical Innovations

Why Loma Linda University is pioneering organ transplantation and developing other high-tech medical innovations.

by David Larson

### 8 Anencephalic Organ Transplantation

A look at Loma Linda University's protocol for the use of anencephalic babies' organs.

by James Walters

## LIFESTYLE

### 12 Illusion or Reality?

Advertising influences us in ways we don't always recognize.

by Sandra Doran

## THE CHRISTLIKE LIFE

### 14 Our Father, Who Art With Us

Sometimes God does not seem close enough, protective enough. Sometimes we long for a Father who would save His child.

by Barry L. Casey

## WITNESS

### 16 He Did It Wrong—It Came Out Right

Fifteen years ago a young teacher walked the streets looking for work. He found his vocation—as an Adventist pastor.

by Robert C. Williams

## NEWS

### 6 Newsbreak 18 Worldview

## DEPARTMENTS

### 2 Letters 11 Faith Alive! 13 Children's Corner 17 Adventist Scrapbook 23 Reflections

## COMING NEXT WEEK



◀ **New Friendship issue**—an updated 32-page edition of the *Adventist Review* prepared for the nonmember.

■ Explains who Adventists are, what we believe.

■ Tells where we came from, where we're going.  
■ Christ-centered.  
■ Broad ethnic, cultural, international appeal.  
■ Ideal to give to your friends or neighbors.





## OF GOD AND POLITICS

*"In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World" (The Great Controversy, p. 573).*

**E**ven though the cover date on this week's *Review* is April 14, I actually began writing this piece on Super Tuesday (March 8)—the most important day in the United States presidential primary campaign. That's when voters in 20 states decided their party's next presidential candidate.

This year's presidential race offers more than endless pep rallies, breakfast speeches, and televised debates. Two preachers, Pat Robertson and Jesse Jackson, are galvanizing the political process with Bible-thumping enthusiasm.

Unfortunately, as the two prominent Christian leaders trek across America, they draw a large portion of the Christian church into the political arena—making religion itself a major issue in the campaign.

During the New Hampshire primary, newspapers were asking the age-old question. Should politics and religion mix? On February 16, *USA Today* devoted its whole opinion page to the debate. Danger signs have surfaced on other fronts, also.

■ **Biblical Scoreboard.** One conservative publisher has developed the Presidential Biblical Scoreboard, which rates candidates'

opinions on issues such as abortion, AIDS, an equal rights amendment, euthanasia, and a balanced budget amendment, against so-called biblically based approaches. The ratings come complete with proof texts.

■ **Americans United.** The Americans United for Separation of Church and State lodged a complaint against Jesse Jackson and Pat Robertson with the Internal Revenue Service (see *Newsbreak*, Mar. 17). AUSCS charged that several hundred churches raised money for Jackson during worship services on Super Sunday (January 31).

The Robertson campaign was charged with using Christian Broadcasting Network funds to finance political activities in Michigan.

■ **Religious Broadcasters.** In February, three Republican candidates converged on the annual convention of the National Religious Broadcasters Association. Vice President George Bush, Jack Kemp, and Pat Robertson addressed the conservative evangelical group (President Reagan also gave an address).

The heavy Republican presence prompted evangelist Billy Graham to acknowledge that the gathering seemed "over Republicanized," according to Religious News Service.

### Telltale Signs

I believe this new insertion of religion into the presidential campaigns is part of a much larger phenomenon. The stage is being set for greater collusion between church and government. Consider the following:

■ In the television documentary *Battle for the Bible* (aired December

16, 1987, on Public Broadcasting System), correspondent Bill Moyers disclosed that a White House staffer wrote a resolution favoring school prayer, which was passed by the Southern Baptist Convention (SBC) in 1982. SBC, the largest Protestant denomination in North America, also passed a resolution last year endorsing Robert Bork's appointment to the Supreme Court. This was the first time that Baptists took such a stand, Moyers reported.

■ In a separate documentary *On Earth as It Is in Heaven* (aired December 23, 1987), Moyers discussed the fast-growing Christian Reconstructionist movement. Reconstructionists believe it is the moral obligation of Christians to recapture every institution of society for Jesus Christ—to reconstruct society, using the Bible as a blueprint. Though the movement has no hierarchy or headquarters, reconstructionists claim members of Congress and states legislators among their sympathizers. Their ideas have widely penetrated the Christian church.

■ Throughout the 1980s the Concerned Women for America (CWA)—founded by Beverly LaHaye, a nationally recognized Christian author—has generated more and more political clout. Founded in 1979, CWA now has more than 500,000 members and 1,800 local affiliates called Prayer/Action Chapters, says *Christianity Today*. The political action group is making its mark in the courts backing the rights of the unborn, religious freedom, and the nomination of Robert Bork to the U.S. Supreme Court. Even many fundamentalist groups hesitate to embrace CWA because of the way it mixes religion with conservative politics, *Christianity Today* reported.

From these examples it is easy to see that Ellen White's statement above, published in 1888, rings with new urgency. When we read today's boldface headlines, it becomes painfully clear that tomorrow's religious liberty is in jeopardy. As more Christian leaders flex their political muscle, a mind-set is



being created that could eventually trigger a national Sunday law.

Adventists should take careful note of this year's presidential campaign. The political alliances being forged today clearly show that we stand on the threshold of Christ's return. We must be prepared for it.

As Satan plots to cut off our religious freedom, we should double our commitment to Christ. As we

draw closer to God with fervent prayer and Bible study, He stands ready to make our character a reflection of His own. As we share the Advent message with those around us, God stands ready to liberate them from the deceptions that Satan has prepared.

CARLOS MEDLEY

GUEST EDITORIAL



## KEEPING YOUR BALANCE

**D**id you realize that one of the first books Ellen White wrote following the 1888 General Conference session was *Steps to Christ* (1892)?

Through the ministry of A. T. Jones and E. J. Waggoner, she herself caught a new vision of the character of Jesus and His righteousness. In fact, her major works dealing with the life of Christ, such as *The Desire of Ages*, were written after 1888.

Personally, my favorite is *Steps to Christ*. I just can't read that book often enough. On every trip I take I carry my Bible, and along with it my copy of *Steps to Christ*.

I have reread and underlined that book many times, and each time I discover something new that helps me in my walk with the Lord.

In fact, I feel that if our church members would read and study *Steps to Christ*, it would keep them balanced in their spiritual life. They would not be deceived by overzealous perfectionists on the one hand or by once-saved-always-saved do-your-own-thing liberals on the other.

In the 1890s there were some Adventists who misinterpreted the sermons of Jones and Waggoner and took them to extremes on both sides of salvation.

Some held that the message of justification by faith did away with the moral law because we can't do anything to earn salvation. Others felt that their remarks on the necessity of Christian holiness (sanctification) meant that we must become totally perfect by keeping the law in this life. This led to the heretical

holy flesh movement of the early 1900s.

In the following passage from *Steps to Christ*, Ellen White seems to be addressing both issues: "There are two errors against which the children of God—particularly those who have just come to trust in His grace—especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do to bring themselves into harmony with God. . . . The opposite and no less dangerous error is that belief in Christ releases men from keeping the law of God" (pp. 59, 60).

Today I believe both factions are clearly evident in the Adventist Church. We need to be right in the middle of the road, not as lukewarm Laodiceans but with a balanced view of salvation. Only then can we have true love for Jesus and His people.

Please read *Steps to Christ* for yourself. I have found that it truly answers the theological controversies raging now as it did back in the 1890s and early 1900s.

My deep concern is that you not be swept into either error, which could cause you to be lost. Both errors are rampant in the church today. Please study the Bible and read *Steps to Christ* to ground yourself so that you will be held fast in the arms of divine love.

JOEL O. TOMPKINS  
President, Mid-America  
Union Conference

## We must not be lukewarm Laodiceans, but in the middle of the road with a balanced view of salvation.



# Fire Sweeps Through PVA Broom Factory

**S**parks, apparently from burning trash, ignited a fire that caused between \$150,000 and \$175,000 damage to the broom factory at Platte Valley Academy (PVA) in Shelton, Nebraska, on March 21.

The fire moved from near the front doors through the building, damaging supplies and equipment in an office and workroom, reports the *Lincoln Journal Star*. About 30 firefighters fought the blaze for approximately two hours. No one was in the building when the fire started.

In a telephone interview, Platte Valley Broom Company owner Melvin Clem said replacement of the building would cost an estimated \$100,000. The cost of damaged equipment and supplies was estimated between \$50,000 and \$75,000. Fortunately, the fire did not reach the company warehouse.

Clem reported that the broom and mop operation lost only one day of production. "Right now we're working at more than 50 percent of our production capacity, but most of our students are back on their jobs."

The broom company employs 27 workers, including 15 students, and is PVA's only industry.

## WORLD CHURCH

**Loma Linda Heart Team Visits Zimbabwe.** Fourteen physicians, nurses, and technicians from Loma Linda University Medical Center grabbed the headlines in Zimbabwe newspapers on February 25 when they set up shop at Parirenyatwa Hospital, Harare, to perform open-heart surgeries.

Zimbabwe is the first African nation that the heart team has visited, reports Dr. Joan Coggin, associate dean for international programs at the Loma Linda University School of Medicine. (Coggin is pictured below with Zimbabwe president Robert Gabriel Mugabe [center]



and Dr. Saleem Farag, Eastern Africa Division health director [right].)

Previously Zimbabwean heart patients had to fly overseas to undergo open-heart surgeries—costing up to \$40,000 for treatment and travel costs per patient. The *Adventist Review* will run a further report on this story in an upcoming issue.

**South Americans Put Truth on the Line.** Telepaz, a multicity telephone outreach program operated by Adventist members in South America, reached 574,666 people in 1987, reports Leo Ranzolin, an associate secretary of the General Conference.

During the same period, Telepaz gave counseling to 10,102 persons, processed 2,092 Voice of Prophecy Bible course requests, and facilitated 36 baptisms.

**SDA Publishing in Poland Explodes.** Jan Paulsen, Trans-European Division president, reports that the Polish Publishing House logged record sales in 1987. Total sales increased by 65 percent over 1986, including a 93.5 percent increase in book sales for the same period. The publishing house introduced 23 new titles during 1987.

**Antillian Union Celebrates 65 Years of Growth.** Some 15,000 Antillian Union members gathered on March 3 in the Dominican Republic and on March 20 in Puerto Rico, to celebrate the union's sixty-fifth anniversary.

The Antillian Union was organized in 1923 with 4,297 members and 116 churches, reports Adalgiza Archbold, editor, Inter-American Division edition of the *Adventist Review*.

Its territory formerly included the Bahamas, Puerto Rico, Cuba, Haiti, Jamaica, Dominican Republic, and the Virgin Islands. After several reorganizations, the current union includes only the Dominican Republic and Puerto Rico. It now has 92,912 members, 448 churches, and 116 companies.

**Polish Premier Praises SDA Journal.** Polish premier Wojciech Jaruzelski recently applauded the religious liberty magazine *Conscience et Liberte*, which is published by the International Association for the Defense of Religious Liberty—an organization in which Adventists are heavily involved. A recent article in the Italian journal focused on Poland.

**Hamlin Launches 11-Country Trek.** Charlotte Hamlin, who gained national attention last year when she walked and biked across the United States to extol the advantages of good health, launched a six-month, 11-country health odyssey in Asia on March 24.

Hamlin, a retired Andrews University nursing professor, started her tour in Petras, Greece, and will travel through Israel, Pakistan, India, Nepal, Bangladesh, Malaysia, China, Japan, Guam, Hawaii, and Canada. As of





March 31, Hamlin had reached Tel Aviv, Israel.

She is expected to complete her trip on September 27, her seventieth birthday.

**First SDA Judge Chosen in Spain.** Ruth Alonso, of Bilbao, Spain, recently became that country's first Adventist judge. Alonso is currently going through a six-month orientation process in Madrid, reports the Euro-Africa Division.

**Danish Radio Programs Garner Awards.** Two Adventist radio programs in Denmark recently won that country's top prizes at the 1988 Community Radio Contest. The awards program was sponsored by the Christian Listeners' Association, reports the Trans-European Division.

With 20 community radio stations participating in the annual event, Radio Vejleford, one of five Adventist community stations, won first- and third-place prizes in the devotional category for the productions *Thoughts During the Night* and *Seen From the Other Side*.

**Newbold Opens New Listening Center.** Newbold College recently conducted grand-opening ceremonies for the library's first listening center, reports Jan Pearson, college public relations director.

Financed through alumni donations, the center provides students an opportunity to listen to records, tapes, and to watch videos.

## NORTH AMERICA

**Oregon Church Helps Transplant Patient.** On March 30 the South Park Adventist Church in Tualatin, Oregon, launched a \$100,000 fund-raising drive to finance a bone-marrow transplant for 3-year-old Adam Sullivan, a Sabbath school member at the church.

To promote the drive, a major press conference was held at Portland Adventist Academy (PAA). More than 200 PAA students took the day off from classes to distribute 2,000 donation receptacles throughout the city. After only three weeks the drive has raised \$40,000, reports Ed Schwisow, North Pacific Union acting communication director.

## Michigan Honored for Record Blood Drive.

When the members and friends of Michigan Conference donated 307 pints of blood during last year's camp meeting, no one suspected that the drive would be the largest church-sponsored drive in central Michigan.

On February 22 Mid-Michigan Blood Service Committee presented an award to John Swanson, conference health and temperance and Adventist Community Services director, in recognition for the drive. Since 1975 the Michigan Conference blood drives have generated more than 4,000 pints of blood.

## ALSO IN THE NEWS

**Jews Decry Christian Postmark.** The British Post Office began using a postmark on March 1 with the words "Jesus Is Alive!" after receiving the equivalent of \$88,500 for the purpose from Paul Slennet, a religious-literature distributor.

The postmark, which runs until mid-April, was criticized by Britain's chief rabbi Lord Jakobovits, who said his office was flooded with phone calls after the story was reported to the press. United States Postal Service authorities say that religious messages are not permitted on official U.S. Postal Service cancellations, reports Religious News Service.

**Interfaith Circles.** Robert and Lois Blewett (below), a Lutheran couple from a suburb near Minneapolis, Minnesota, have started a new program called "Interfaith Circles," which aims to bring Jews and Christians together in genuine dialogue.

Within the past year the program has been introduced in 12 cities, as well as England, Switzerland, and Israel, reports Religious News Service.



## CHURCH CALENDAR

- Apr. 23** Christian Education Day
- Apr. 28** North American Division Broadcasters' Seminar begins in Thousand Oaks, California
- May 5** U.S. National Day of Prayer
- May 7** Community Services Emphasis
- May 7** Personal Ministries' Day



# ADVENTISM AND MEDICAL INNOVATIONS

**“What’s an old-fashioned church like yours doing in new-fashioned medicine like this?”**

BY DAVID R. LARSON

**W**e’ve known for years that you stand for hot and cold fomentations, vegetarianism, and regular exercise. But now we’re hearing about organ transplants, magnetic resonance imagers, proton-beam therapy, and other medical innovations at Loma Linda University. What’s an old-fashioned church like yours doing in newfashioned medicine like this?”

Have you been asked or even thought such questions lately? So have I! Many times! Some representatives of news agencies who visit our campuses are more interested in this line of inquiry than any other.

It would be helpful to hear how you respond to such inquiries. I usually emphasize three factors that have converged at Loma Linda University (LLU) to account for what’s happening here today: (1) people, (2) precedents, and (3) presuppositions.

**People.** LLU is blessed with an amazing number of talented professors and administrators. In addition to their obvious abilities, these persons possess a spirit of adventure. They are restless in the best sense of the term, eager in responsible ways to break through the barriers that stand between them and greater knowledge, skill, and compassion.

It is a delight to work with persons of such caliber and character. I use the word *character* deliberately, with two senses of the word in mind. We say a person “has character” if he or she possesses integrity. We say an individual “is a character” if he or she ignites our lives with an unusual or unforgettable flair.

Dr. Leonard Bailey, the organ transplant surgeon whose innovations have riveted the world’s attention, is a character who *has* character. However, he is

by no means the only such person at LLU. There are many other fascinating personalities at LLU whose work is of great scientific or cultural merit. Each contributes in his or her own way to a mood that is almost palpable.

When they refer to Loma Linda, many think of the work of Suzanne Bawin (the mechanisms of epilepsy), Edwin L. Christiansen (temporomandibular joint pain and dysfunction), Gary Fraser (the Adventist Health Study), Joyce Hopp (pulmonary rehabilitation), Toy Jutzy (cardiology),



## Anencephalic Organ Transplantation—Is It Morally Right?

*A look at Loma Linda University’s protocol.*

BY JAMES W. WALTERS

Loma Linda University’s involvement in anencephalic organ transplantation raises complex and technical questions that may understandably confuse some persons. To understand the issue, we must ask two basic questions: What is anencephalic organ transplantation? and Is it right?

Lawrence Longo (perinatal biology), Sandra Nehlsen-Cannarella (immunology), or Gerald Winslow (biomedical ethics).

These names are representative of the many persons on our campuses who are making distinguished contributions in their specialties. Without such people, life at LLU would be boring.

**Precedents.** Few are surprised when large and secular universities that specialize in research achieve medical breakthroughs. But LLU is small. It is religious. And it is best known for preparing persons for lives of service in one of the professions. Isn’t it out of character for such an institution to be in the news so often because of its medical innovations?

Not at all!

The assumption behind this question may be that all innovations flow solely from a nation’s established and recognized centers of accomplishment, that genuine contributions to the common good spring only from large organizations that possess many resources and

**Baby Paul, who received a heart from an anencephalic donor last October at Loma Linda University, is in good health.**

Anencephaly is probably the worst affliction a human newborn can possess. Anencephalic infants are born without any forehead; the entire upper brain is absent.

Although most anencephalic babies are stillborn, some 35 percent represent live births. However, for those born alive, life is short: 60 percent die within the first day, and 95 percent are dead within a week. As one Christian bioethicist lamented, anencephalic infants are “born dying.” A standard child neurology textbook describes the condition as incompatible with life.

The core of the Loma Linda University protocol for anencephalic infants is the attachment of a mechanical breathing machine, a respirator, to the newborn for a maximum of seven days. The use of a respirator is essential to maintain organ viability until brain death occurs. Once death is certified, organ procurement and transplantation may proceed.

Beginning in the early 1960s, physi-



few religious commitments.

This assumption is as doubtful as it is common. Although gifts to society frequently emerge from "hubs" of achievement, this is not always the case. More often than we sometimes recall, genuine contributions are made also by small religious organizations that are closer to a nation's cultural "rim" than they are to its "hub."

Consider the Shakers who changed the way we all live. What would life be like today without the circular saws, cut nails, corkscrew propellers, clothespins, or other mechanical marvels they helped develop?

Today the Shakers are virtually extinct and forgotten. But we are all indebted to them, just as we are to the Oneida Perfectionists, who now produce silverware, and the Amana Christians, who now manufacture microwave ovens and other fine appliances.

Seventh-day Adventists have also served the common good in ways that are often forgotten. Joseph Bates, James

White, Uriah Smith, and other Adventist pioneers were exceedingly inventive. But none was more so than John Harvey Kellogg. An accomplished surgeon and medical entrepreneur, he searched throughout the scientific world for the latest techniques and established them at Battle Creek with so much success that it became a cultural and medical magnet.

Neither the subsequent nutritional erosion of breakfast cereals in the United States nor his eventual difficulties with our church and his own family should blind us to Kellogg's amazing creativity. His influence for good was enormous.

Although she denounced his excesses, Ellen White did not disown Dr. Kellogg, and neither should we. Our task today is to recover the legacy he left by making its most worthy features our own. When we do so, we are not surprised by medical innovations. We are disappointed when they do not occur! Such dullness indicates that we have

forgotten our own past and that we stand in danger of forfeiting our own future.

**Presuppositions.** The convictions of the denomination that operates Loma Linda University also matter. Among other things, Seventh-day Adventists, when they understand their own faith correctly, have a positive attitude toward science.

Some Christians seem fearful of science or even hostile toward it. Others are too quick to question basic Christian convictions in light of the most recent scientific theories. Adventists try to strike a more balanced approach by contending that the study of Scripture and the study of the natural world shed light upon each other.

If all other variables are constant, the more accurately we understand Scripture, the more adequately we interpret the natural world. The converse is also true: the more accurately we understand the natural world, the more adequately we interpret Scripture.

cians sporadically utilized anencephalic newborns as sources for kidneys. At least 23 cases of kidney transplantation have been reported in medical literature, but little had been written in the public press until last fall. In October Dr. Leonard Bailey performed the first successful cardiac transplant from a brain-dead anencephalic infant to save another newborn who would have died except for this precedent-setting surgery.

## Morality Issue

But is it right? Is taking the heart from a human who is the weakest of the weak the right thing to do for any cause? Physicians, ethicists, and attorneys at Loma Linda University who have studied this issue for two years believe not only that the procedure is morally permissible but that it is religiously commendable.

Jesus' ministry was devoted to healing, and the story of Christianity is the creation of new life in the shadow of death.

Two points of the discussion warrant additional comment: what Loma Linda University Medical Center is *not doing* to anencephalic newborns and what it is *doing* for other babies.

First, Loma Linda University Medical Center personnel are not proposing to take the life of one person to save the life of another. The use of a respirator does not shorten the life of the anencephalic newborn, but rather may prolong it. Respirator use allows sufficient time to determine brain status and organ quality and provides necessary oxygen for maintenance of organ vitality.

Loma Linda's protocol specifically bans any hastening of death and clearly

mandates determination of brain death by standard medical procedures before transplantation.

Second, while respecting the dignity of the anencephalic infant, the Loma Linda protocol may be the means for saving scores of formerly doomed newborns who would have otherwise died without their receiving small transplanted organs. Thus Loma Linda University continues an Adventist tradition of excellence in innovative medicine begun more than 100 years ago by John Harvey Kellogg, one of the most creative American physicians of the late nineteenth and early twentieth centuries.

Loma Linda University's involvement in anencephalic organ transplantation is precedent-setting, but it is thus a part of the sound, forward-looking—albeit sometimes controversial—Adventist tradition of medical care. □



Baby Paul poses with his family, Gordon and Alice Holc, and five-year-old brother Jason, from Vancouver, British Columbia.

PHOTOS BY ROBERT B. REARICK / LLUMC

*James W. Walters is associate professor of Christian ethics and chairman of the anencephalic organ donation protocol committee at Loma Linda University, Loma Linda California.*



For many years Christians and others believed that our earth was flat and that it is the center of the universe. Many even believed that the Bible taught these things. Today virtually all Christians believe that the earth is spherical and that it and other planets circle our sun.

This more adequate interpretation did not emerge solely from a study of the Scriptures. It emerged when people reread the Old and the New Testaments in light of the discoveries of people like Galileo, Copernicus, and Magellan and then discerned that the Bible does not say what many thought it said. The issue in such cases is not the authority of Scripture but the accuracy of our interpretation of it. Science can serve as faith's ally by improving our understanding of the way things "really are" so that we rightly discern what Scripture "really says."

Adventists also value the individual human organism. They disagree with those who diminish the significance of the individual in favor of the summation of all things. And they disagree with those who disdain the physical in favor of the spiritual. Adventists are persuaded that each individual human person is an inseparable union of physical and spiritual factors that is of great value to God and therefore to us.

Adventists often discuss this matter under the heading of the "state of the dead." They contend correctly that the Hebrew worldview did not separate the physical from the spiritual as profoundly as Greek thought did. According to Adventist understanding of Scripture, nothing survives the death of a human body (except the memory of the individual in the mind of others and God) until the resurrection.

The biblical view of things increasingly in Adventist circles is referred to as the doctrine of the "state of the living," because it influences the way we live much as it informs our views of what happens when we die. Physical well-being is not spiritually irrelevant. Human bodies are not mortal "prisons" of immortal souls. They are living "temples" of God. That's why it is so religiously important to maintain and improve physical as well as spiritual well-being.

**Cooperating with God.** Adventists are also among those Christians who

place more doctrinal emphasis upon actively cooperating with God than passively submitting to God.

Some believers respond to life as though everything that happens is decreed by a Creator who solely controls the course of all events. Such persons are often suspicious of every technological change. For them the status quo, medical and otherwise, is what God prefers.

Adventists do not see things this way. We are persuaded that many things for which God is not responsible happen in this world, because creatures often exercise their freedom in destructive ways. That's the sobering reality. The encouraging word is that we can learn to exercise our freedom responsibly so that our choices lead to life instead of death.

The differing emphases between submitting to God passively or cooperating with God actively surface in surprising but significant ways. I once heard Dr. Bailey explain his work to a number of theologians who had gathered from many regions and denominations. One theologian who responded indicated that many years before, he and his wife had lost a baby boy to a birth defect.

When Bailey spoke again, he said that he was sure that these parents would prefer to have a teenage son today. "No," replied the theologian, "I'm glad we didn't try to save his life." It is not entirely coincidental that the theologian represented a Christian perspective that puts much emphasis upon divine sovereignty and human submission.

When I consider the factors that converge to account for recent events at LLU, I'm impressed by how fragile the combination really is. How easy it is for an organization to lose the people that make a difference. How simple it is to forget the pioneers that provided precedents for current innovations. And how possible it is to misunderstand the presuppositions that give an institution meaning and purpose. Let us be sure that these things do not happen! □

*David R. Larson is an associate professor of Christian ethics and director of the Center for Christian Bioethics at Loma Linda University, Loma Linda, California.*

## CREAMY AND CRUNCHY

If you appreciate the good taste and nutrition of brown rice, then you will enjoy two breakfast cereals from Lundberg Family Farms.

Organic Creamy Rice is a delicious hot cereal made from organic brown rice. The rice is roasted and ground to enhance its nutty flavor, while retaining maximum nutritional value. Because of these preparations, Creamy Rice cooks in only ten minutes.



Brown Rice Crunchies is a delightful cold cereal made from puffed Lundberg brown rice and coated with our premium brown rice syrup. Crunchies are fun to eat and stay crisp in milk!

Both of these delicious cereals are made from Lundberg Family Farms' Brown Rice which is described as "The Best" by East West magazine. We certainly agree, so please try and see for yourself.



For free information on these and other brown rice products, please write to: Lundberg Family Farms, P.O. Box 369, Dept. E2 Richvale, CA 95974.







# OF TRANSPLANTS AND RESTAURANTS

BY CALVIN B. ROCK

**I**s it right for Loma Linda to take the hearts out of little babies and place them in other infants? Isn't that taking one life to save another? The sixth commandment says, "Thou shalt not kill." I think it means any life. This makes Seventh-day Adventists look bad.

Death, according to the traditional definition, is the irreversible cessation of the circulation and respiratory systems—the point at which the heart, damaged by accident, disease, or wear, no longer functions and shows no capacity for recovery. A more recent definition of death, now widely accepted, regards it as the irreversible cessation of the functions of the brain. Known as "brain death," along with the other definition this is legally applied in most states (California included).

Baby Gabrielle, the donor infant in the first such case, was born anencephalic—that is, lacking a portion of her skull and most of her brain. There is absolutely no hope or cure for this condition. Until recent times parents and physicians had no choice but to watch the respiratory functions of such an infant completely collapse and all of his or her organs fail—usually within 21 days.

## New Option

Modern medical technology has now provided another option—that of donating organs of the brain-dead child to another (in this case Baby Paul) whose chances of survival depend upon such a transplant. Baby Gabrielle, born in Canada, was pronounced brain-dead by doctors two

days after birth. The body was kept on a respirator and flown to Loma Linda, where the transplant was done two days later.

Viewed from this background, the process can be understood not as a violation of the sixth commandment, but rather a sophisticated use of God-given skills in the preservation of one of two otherwise doomed infants.

Perhaps the best way of weighing the ethics of the procedure may be to ask yourself whether you would not be grateful for such a gift if your otherwise healthy child were dying from an irreparably damaged heart. Or to put it another way, whether you as the parent of a brain-dead infant would not derive satisfaction from the knowledge that it had made the difference between living and dying for another baby.

Alexander Kapron, professor of law, medicine, and public policy at the University of Southern California, estimates that more than 2,000 "Baby Gabrielles" are born without hope each year in the United States. The more than 1,000 infants who, like Baby Paul, are born with complete brains but have other critical organ needs will now have hope because of the genius of Christian medical scientists and thoughtful parents such as Gabrielle's.

Neither the General Conference nor any other conference entity that I know of has ruled on what Loma Linda is doing. The university board, however, expresses strong support.

**M**y wife and I like to eat out on the Sabbath. Is this wrong? How can I tell the difference between meeting a necessity and

doing my own pleasure on the Sabbath?

Any purchase that might logically be made on another day should not be made on the Sabbath. There are emergencies (medical, for instance) that surprise us and demand purchase or payment on the Sabbath. In such cases the Master's words, "It is lawful to do good on the Sabbath," rightfully apply.

Dining out on the Sabbath for pleasure or convenience is questionable for the following reasons:

1. It encourages our taking lightly the preparation day commands given in Exodus 16:22, 23 and Isaiah 58:13, 14.
2. It places us unnecessarily in an atmosphere not suited to Sabbathkeeping.
3. It provides a confusing example for non-Adventist observers.
4. It eliminates an excellent opportunity (especially where children are involved) for meaningful fellowship in the home.
5. It strengthens our tendency to ignore the prophet's counsel: "We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this, the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things" (*Counsels on Diet and Foods*, p. 46).

Questions will always exist as to what constitutes an emergency. That becomes an individual decision. Because of this, dining out on Sabbath is not a test of membership. What cannot be questioned, however, are the superior benefits of a thorough preparation for the Sabbath and the influence of a strict but cheerful obedience to its sacred privileges.

*Calvin B. Rock, formerly president of Oakwood College, serves as general vice president of the General Conference. He welcomes questions on Christian ethics for this column.*





MEYLAN C. THORESEN

# ILLUSION OR REALITY?

**Advertising creates goals for us that we can never achieve.**

BY SANDRA DORAN

**T**he idea," Cray explained, "is to choose any one of these continuing-education courses and give it life. Create a character, a success story."

And so I sat at my first assignment as a

free-lance advertising copywriter perusing piles of brochures. When at last I had fought the fight of the pen, crossed out and rephrased, begun and ended, I felt not the expected swell of success, but the nagging tug of something gone awry.

As I listened to my advertisement on the car radio a few weeks later the uneasiness hovered still, interfering with any sense of pride I had hoped to associate with the accomplishment.

"I used to think I was too old to start piano lessons," a woman's voice frankly explained over the tones of a well-executed piano rendition of "Music Box Dancer." "But at the university I found out it's never too late to learn." The 30-second spot continued, mentioning other courses—hobbies, sports, art classes. Then the woman's voice sounded again, con-

fident, persuasive. "Now I'm playing *everybody's* favorites!"

And somehow, driving home as the winter sun edged its way over the horizon, I felt cheated, robbed. It was all illusion.

Nowhere in the city sat a smooth-voiced woman perfectly performing "Music Box Dancer" while admiring friends listened. It was all microphone, dials, tapes, sound track, voice track, rehearsal, final take. It was words on paper, voice on tape. The world of advertising. Illusion. And I was part of it.

But what if illusion creates reality? What if, as a result of my advertisement, a woman who has always believed herself too old to start piano lessons enrolls? What if she does learn to play everyone's favorites? Then would not the advertisement become real? Must reality always precede illusion, or does it transcend all images, seeking a catalyst for its own creation?

## So Long, Silver Bullet

The problem comes when an illusion becomes so strong it *replaces* reality in the minds of the public, becoming a just-out-of-reach mirage, never grasped but always strived for.

Driving down the highway, I see a large billboard depicting a glinting can of beer. "The Silver Bullet: Catch It!" reads the sign. And I know, having fought to create the simple illusion of a woman playing the piano, that there is no silver bullet, no magical place where average men are turned into sparkling heroes, guzzling drinks while beautiful women flock to their sides. It is all illusion.

Yet how many believe such a place exists; that if they drink the correct beverage, wear the right hat, sport the proper boot, they will finally achieve that magical state of laughter and acceptance?

A recent informal survey conducted by a local news station illustrates this very principle. Men and women were given a taste test of various brands of alcoholic beverage. On the basis of taste alone their



choices frequently differed from what they normally consumed. Yet they had no intention of changing brands. "I like the image my beer conveys," said one man. "It's gutsy, wholesome, American. I wouldn't change."

The illusion of advertising. And when the illusion becomes the sought-after, glimmering goal that can never quite be achieved, mass hysteria replaces God-given creativity. "The head monkey at Paris puts on a traveler's cap," said Henry David Thoreau, "and all the monkeys in America do the same."

### Renewed Vision

What are the implications for Christians? First, we need a healthy awareness of advertising's impact

on us and our families. To what extent do we fall prey to the mind manipulation, materialism, and overwhelming conformity the media fosters? To what extent do our children face the pressure of a heightened style-consciousness? I have seen Adventist young people depressed to the point of attempted suicide over the constant stress of appearance—\$50 Reeboks, 10 buttons on a "genuine" sweater.

Coupled with this awareness, we need a renewed vision of God's power, an understanding of our special creation, our value and unique standing in His eyes. The only thing strong enough to shatter society's illusions is the reality of God's kingdom—a kingdom that promises not external illusions of success and

happiness, but a peace that emanates from God working within.

Somehow, immersed in life on this planet, we become confused. Illusion and reality entwine, changing shape, assuming new faces. But above and beyond, transcending the concrete and the intangible, stands God's kingdom. Glimpsing it but briefly, we find all else taking on proper perspective. □



*Sandra Doran is a free-lance writer from Bridgeport, Connecticut.*

## CHILDREN'S CORNER

# AUNT CLARE'S CITY

BY EDNA MAY OLSEN

**T**he first time Edgar visited Aunt Clare's new house in the country, he was very restless.

"But Auntie," he moaned, "there's nothing going on here. Why did you leave the city? You must miss it."

"Not really," she said. "Besides, I visit a different kind of city quite often. It's a wonderfully interesting place. Would you like to visit it with me?"

"Oh, yes," said Edgar, "when can we go?"

"How about right now," said his aunt, opening the front gate.

As they walked down the leafy lane that led to the forest, Edgar was puzzled. "I don't see any city," he said at last. "Are you sure there's one nearby?"

"Absolutely," she said, climbing over an old fence, "but I should warn you you'll have to listen hard in order to enjoy it. Let's sit here on

this log by the pond and keep our ears wide open."

In the distance they could hear the gentle splash of a little stream and then the frantic *rat-tat-tat* of a woodpecker dislodging insects in a rotten tree. Overhead a plump gray squirrel gnawed noisily on the shell of an acorn, and then, spying his mate in the topmost branches, dropped the nut and leaped after her. A bright-plumed oriole burst into song while an envious crow disrupted him with harsh cawing. On a weeping willow branch a bobolink filled the air with his particular brand of music.

"Look," said Edgar excitedly as a tiny green head broke the smooth surface of the pond, "Frogs! Dozens of them!" The heads disappeared, surfacing again a short distance away. Flicking their tiny tongues for flies and scrambling on and off the lily pads, the frogs leaped through

the reeds in a game of tag. A bright-eyed brown rabbit popped out of his hole, looked around, and disappeared into the earth again. Under a clump of reeds half a dozen toads, with their youngsters clinging to their backs, were teaching the youngsters to swim. An inquisitive brown duck watched from the bank.

Aunt Clare pointed out the hundreds of big black ants, whose fortress was in the log on which they were sitting. One ant had discovered a dead caterpillar many times the ant's size, and scurried back to enlist the help of other ants in dragging it home. A spider swung noiselessly between two twigs spinning a silvery web, while a miniature moth, heedless of danger, flitted nearby.

The wind wailed in the trees, scattering willow dust and last year's leaves, when Aunt Clare rose to go.

"How do you like my city?" she asked Edgar. "You see, there are other cities teeming with life, besides those built by man, where tiny creatures work patiently to rear and educate their young in the ways of the wild."



# OUR FATHER, WHO ART WITH US

*We need freedom and accountability. We also need a Saviour.*

BY BARRY L. CASEY

The story of the prodigal son is perhaps one of the most famous parables in the world. As a parable of God's compassion and forgiveness, it is without parallel; as a parable about learning from one's mistakes, it is addressed to all of us prodigal children.

By now, of course, most of us have learned how to read parables. Biblical scholars and preachers like James Sanders and Helmut Thielicke urge us to place ourselves on the receiving end of Jesus' points instead of next to the good guys.

That means we lifelong church members will identify with the rich man instead of Lazarus, or the priest who left the injured man by the road. In the parable of the prodigal son we become the elder brother. Seeing his whining and grumbling, we are reminded that small-heartedness has no place in the kingdom.

In most of the parables we think of Jesus as the central actor—the shepherd, the good Samaritan, the slain son of the vineyard owner. As we read the parables we are encouraged to take the critique to heart and then to do as Jesus did.

But what about the father in the story of the prodigal son? It seems clear that Jesus' immediate audience was to think of the father figure as God—something that must have been hard for them to do. (Imagine the Creator of the universe as an aging parent who casts aside all propriety and actually runs to meet his disgraceful and wayward son!)

Today, though, we have come to think of the prodigal's father as the quintessential analogy for God the Father. He is kind, loving, patient, forgiving, and does not impose His will on the boy. This is a God who lets us be.



NATHAN GREENE

## Extending the Metaphor

This picture of God the Father is a reassuring and comforting analogy for God's compassionate nature. But is this parable the only way to imagine our relationship to God the Father? I don't think so. I would extend the metaphor to illustrate what seems to me *the* overriding characteristic of God the Father—His tenacious, all-consuming love.

In this scenario the son demands his money, the father silently and sorrowfully gives it to him, and off the boy goes. The boy is a wealthy, privileged member of the ruling class, and it shows. But though he lives in a country torn by economic hardship and violence, he simply doesn't have a clue how desperate things are for most people, because he has never been outside the sphere of the family influence.

There is a guerrilla war going on in the mountains; lately it has been striking fitfully at the cities. Some students, members of old and wealthy families, have been kidnapped. One or two have even been killed and their bodies dumped alongside rebel-controlled roads at night. The government is desperate to play down the violence in order to keep the tourist trade alive; the military is itching to consolidate its power; the radical factions are actively harassing peasants in the countryside—and our young man sets out for the big city, loaded with money, if not with discretion.

Things work out well for a while. He has plenty of exciting, glamorous friends, friends who introduce him to people with one-syllable names who never smile. The boy imagines himself to be an astute observer of human nature. He draws



on his Introduction to Psychology course and concludes that everybody is OK.

One night at a party thrown for the son of an ambassador, an argument breaks out between a hired security officer and a very drunk colonel from the secret police. The colonel draws a gun, but before he can shoot there is a shattering of glass, and armed men plunge through the patio window. Under the direction of the security man they take positions around the room, and amid the guests' screams and curses take the ambassador's son, the colonel, and our boy out the back and into a waiting van.

Blindfolded, bound, and gagged, the three jounce around in the van for hours as it roars into the night. At daybreak the van finally stops, and they are let out. The blindfolds are taken off, and they find themselves in a rebel stronghold deep in the mountains. The leader of the group, a young but hardened man, interrogates them. The colonel, sober now and bitter, resists and is taken away. From the forest comes a shot. The ambassador's son and our young man begin to realize how serious their situation is.

"You are political prisoners," says the rebel leader. "You will be held here until the government agrees to release all our comrades currently held in prison."

The weeks drag by, and life settles into a routine in the camp. Down in the city, negotiations are begun between the government and spokesmen for the rebels. Meanwhile, the father of our boy has come to the city to intercede directly with the rebels. He is prepared to make the journey into the mountains. Government officials assure him everything is under control and ask him to go home. He refuses and sets out for the rebels' camp.

The father makes his way with a sympathetic guide who knows where the camp is. Days later, exhausted but determined, he marches into the clearing alone. He is immediately surrounded and held at gunpoint. But the son has

seen his father approaching and runs to meet him. Brushing aside the rebels and their guns, he throws his arms around his father and weeps with joy. He takes off his coat and wraps it around his father's shoulders. No matter what happens, from this point on the son has no doubts about what he will do. His father has risked his life to come to him; the boy will risk his own to protect his father.

### Life-threatening Danger

Every analogy breaks down at some point, and this one is no exception. God doesn't need protecting, of course. The point to be made is that the father loves his son so deeply he goes after him, even into life-threatening danger. The boy's life is his own, but the father counts that life dear, not willing to let his son languish and die alone. That touches a chord deep within most of us.

American Protestantism prides itself on its moral stamina, its sense of justice, and its willingness to cooperate with God in the restoration of the universe. Having freely surrendered our lives to God, we feel entitled to enter into partnership on an equal footing with God.

I'm not against the confidence that enables us to come boldly before the throne of grace. But I also sense that within each of us, especially in moments of crisis, there is a little child longing to be delivered by a Father who is utterly and completely capable of rescue.

Our concept of God and His power is certainly under attack these days. We find ourselves wondering what there is left for God to do once all the miracles have been shown to have natural causes and all the disasters we prayed wouldn't befall us have rained down like a summer hailstorm. We know we are free to make our own choices—one of which is to leave home for a far country, inheritance in hand. And we are also sure that when (or if) we come home, the Father will be waiting for us with the joy of all heaven.

So why is it that when I read the

story of the prodigal son I'm left with a nagging uneasiness, as if something were left unsaid or undone? Is it because most of my life I have been the elder brother who stayed home, who never got wild and crazy, who resented the attention paid the returning wanderer?

Or could it be that for all our enlightened theories about God and His relation to the world, we still need a Saviour?

At a level only rarely perceived by those of us who are cushioned, to a great extent, from the face of violence, we feel a desperate need for a God who can deliver deliverance. In a world that is stubbornly ambiguous and constantly mystifying, God gets relegated to the sidelines—a genial parent who applauds our efforts on the field and takes us home to milk and cookies.

But what do we do when the playing turns ugly, the game becomes deadly, the outcome not at all certain? Do we look helplessly to the sidelines for our Guardian, only to find Him smiling and waving? Or do we find a Father who will defend and rescue His children? Having once allowed His Son to die, can we be sure God will save the rest of His family when the chips are down?

Can we be mature, responsible, just-minded Christians and still have room for a God who delivers deliverance? Is God saving His grand moment of salvation for the end of history, or are there moments known only to each one of us when our Father who art in heaven descends to be our Father who art among us.

I am grateful for the story of the prodigal son and the father who waits patiently for the boy to return. I need that kind of freedom and accountability. But I also need to know—or hope—that my Father will come after me and be with me in my fear and suffering. I need a Father who would deliver His son. □

*Barry L. Casey is a writer and editor in Takoma Park, Maryland.*



# HE DID IT WRONG; IT CAME OUT RIGHT

**You don't have to follow all the rules to be a successful witness.**

BY ROBERT C. WILLIAMS

**F**ifteen years ago a young teacher walked the streets of Oakland, California, looking for work. As he boarded

the bus back to Berkeley, his mind wandered over the past few months.

He had been attending church regularly at a Kingdom Hall of the Jehovah's Witnesses and expected to join that group soon. But some recent events in his life puzzled him. Why, for instance, had his job counselor commented that he might want to investigate a different sect before deciding which church to join? What made him take her suggestion seriously enough to go to a library the next day to see whether he could find anything about the group she suggested—Seventh-day Adventists? Why did he feel uncomfortable about his present choice of religion?

Lost in thought, the young man failed to notice that the bus was not taking him to the section of Berkeley in which he lived. Not until it turned onto Shattuck Avenue did he realize he had taken the wrong bus.

*Oh well, he thought, I'm used to walking anyway.*

Getting off the bus, he strode

west. Within a block his plans were changed by an unexpected encounter.

Coming toward him was an elderly man dressed in a dark rumpled suit and walking with a definite limp. He also wore a long white beard that concealed his face as though he wore a bandanna. Above the beard two squinting eyes fixed on a young couple with a prophet's stare, and a raspy voice inquired, "Would you like to have a free Bible course through the mail?" The couple shook their heads and gave the figure a wide berth. "God bless you," he shouted after them.

The young man immediately tensed. Though he considered himself a Christian, he never liked being buttonholed by fanatics on street corners. Now the strange figure limped toward him. He felt trapped. What should he do?

Then he remembered his decision upon leaving the library the day before. Since he had found nothing to answer his questions about Seventh-day Adventists, he had decided not to delay joining the Jehovah's Witnesses. So he had best get used to witnessing, and this old man could present his first opportunity.

The raspy voice addressed him, "Would you like a free Bible course through the mail?"

The young man swallowed hard, then answered, "No, but I have a Bible course for you."

The older man raised bushy eyebrows and stopped his awkward gait. "Oh," he replied, "whose course is that?"

"Jehovah's Witnesses," responded the young man, gaining confidence. "Would you like to study it?"

The old man squinted. "You don't want that," he answered. "They teach false doctrine!"

"What do you mean?" replied the young witness.

"They don't keep the Sabbath," he stated matter-of-factly.

"The Sabbath?" responded the younger man, remembering his fruitless search of the day before. "You must be a Seventh-day Adventist!"

The old face beamed with pride. "Yes, I am."

Curiosity prevailed over caution. "Do you know of a Seventh-day Adventist church in the area?" asked the young man.

"Sure," said the bearded one. "Right up Parker Street there, about half a block. You can't miss it."

Noting the young man's interest, the old gent told him the times of the services and offered to meet him there Saturday morning. He proved true to his word, and in the course of time the young man learned the truth in the message of the Seventh-day Adventists.

After studying for six months, he made his decision and was baptized April 1, 1972, at the Berkeley SDA Church on Parker Street. The old man, who styled himself an international Missionary Volunteer, was there. The Human Resources Development counselor did not come, however. She had been an Adventist at one time, but had slipped through the church's back door a few years earlier, owing to a disagreement.

The young man remained faithful and now serves as a pastor in the Pennsylvania Conference of Seventh-day Adventists. He found his vocation after all, guided by the Spirit of God through a former Adventist and an "international Missionary Volunteer." They had broken some rules of witnessing; but for me, it turned out right. □

*Robert C. Williams pastors the three-church district of Bradford, Mount Jewett, and Eldred, Pennsylvania.*





# OUR EARLIEST HYMN

JAMES R. NIX

It appears that the first hymn written and published by a Sabbath-keeping Adventist has been completely forgotten.

About 1847 Herman S. Gurney, a friend of Joseph Bates and a blacksmith by trade, wrote the words to a hymn called "Second Advent History" in our first hymnal, published in 1849, and renamed "The Three Messages" in our second hymnal, published in 1852. The hymn bore no name when first printed in 1848 in a small book by Joseph Bates entitled *A Vindication of the Seventh-day Sabbath, and the Commandments of God; With a Further History of God's Peculiar People From 1847 to 1848*.

## Singing Blacksmith

Gurney and Bates were friends from Fairhaven, Massachusetts. In the fall of 1843 the two men went on a speaking tour through northeastern Maryland to share the Millerite message of Christ's soon return. Joseph Bates did the preaching, while Gurney served as his singing evangelist. A brawny six-footer, Gurney came to be known as the "singing blacksmith" because he enjoyed singing at his forge to the accompaniment of hammer and anvil.

Bates accepted the Sabbath truth after the great disappointment of October 22, 1844, and wrote his first tract on the Sabbath in 1846. He arranged to have the pamphlet printed with the understanding that he would pay the printer as soon as he could. When he went to make the last payment, it had already been paid. Gurney had unexpectedly received \$100 on an old debt, so he decided to pay off Bates's tract debt.

Bates considered it another of God's mysterious providences, since he never found out who paid the bill.

About 1847 Gurney heard Ellen Harmon relate one of her visions. After learning that her Christian experience matched her spiritual gift, he accepted the revelations as genuine. In fact, he paid half the expense of printing her first vision.

H. S. Gurney attended some of the Sabbath Conferences of 1848. Later he moved to Michigan, where he continued his blacksmithing. He died in 1896.

Gurney's 1847 hymn relates to the experience of the early Sabbath-keeping pioneers following the Millerite movement. James White viewed the proclamation of the Second Advent by the Millerites in the 1840s as the first angel's message of Revelation 14. When the churches expelled the Millerites, he saw that as the second angel's message—come out of Babylon. In 1847 Joseph Bates tied the Sabbath to the proclamation of the mark of the beast of the third angel's message.

It seems likely, then, that Gurney wrote his hymn sometime in 1847. It was to be sung to the tune "Zion," No. 601 in the current *Seventh-day Adventist Hymnal*:

Lo, an angel loud proclaiming,  
With the gospel of good news;  
To every kindred, tongue, and  
people;  
Fear the Lord, give glory due;  
Proclamation  
Of the hour of judgment near.

Lo, another angel follows,  
With another solemn cry!  
"Babylon the great is fallen"

Peals like thunder through the  
sky:  
Let thy people  
Now forsake her pois'nous  
creed.

Yet, a third and solemn message  
Now proclaims a final doom;  
All who "worship beast or  
image"  
Soon shall drink the wrath of  
God:  
Without mixture,  
Mercy now no longer pleads.

Here are they, who now are  
waiting,  
All have patience to endure;  
While the dragon's hosts are  
raging,  
Those confide in God secure:  
Faith of Jesus;  
And commandments, keep  
them pure.

The only other Adventist hymn written around the same time was by William Hyde about 1845, "We Have Heard" (*The SDA Hymnal*, No. 453). At the time that Hyde wrote this hymn based on Ellen White's first vision, neither were keeping the Sabbath. So, though forgotten, H. S. Gurney's hymn stands as the first written and published by a Sabbathkeeping Adventist. It should be of interest to us today as we attempt to catch the vision of the pioneers and carry on the work they started.

*Sponsored by the Heritage Room, Loma Linda University Libraries.*



# Bolivia Hosts Largest of World's 60 ADRA Agencies

*Organization utilizes biggest church-owned building in South America.*

**F**or nearly 20 years, from 1964 to 1983, Adventist Development and Relief Agency (ADRA) Bolivia helped the injured, homeless, and hungry in times of disaster. In 1982 our organization became more deeply involved when the Bolivian government permitted duty-free importation of food, vehicles, machinery, and office furniture and equipment. At the same time ADRA signed a contract with the United States Agency for International Development (USAID) allowing ADRA to receive funds and food in support of an expanded work, which has led to nine major programs resulting in some exciting developments on behalf of the Seventh-day Adventist Church.

In the five years since signing the agreements, ADRA Bolivia has grown from five employees to more than 130, including a corps of 30 engineers who have directed the construction of 3,500 projects. The agency has six regional offices, besides the national office, located in La Paz. It operates 27 vehicles, including three trucks, and has disbursed 32,000 metric tons of food. The agency has received from USAID and other sources \$3.5 million, which has been used for operational expenses and purchasing vehicles and office equipment, making ADRA Bolivia the largest and possibly most efficient of the 60 ADRA agencies around the world. The organization has benefited more than 2 million unemployed and poor people—600,000 of them in 1987 alone.

*By Lamar Phillips, general director, ADRA Bolivia.*

## **Largest SDA Building**

Recently ADRA Bolivia has been involved in construction of the largest SDA building—a warehouse—in the South American Division. Measuring 34,425 square feet, it can accommodate 5,000 metric tons of food, 2,000 bales of used clothing, and a garage for four trucks and several smaller vehicles. A two-story complex houses 16 employees who manage the warehouse and food for work projects in the area. The building is located in El Alto, a sister city of La Paz, at an elevation of more than 13,000 feet. Unfortunately, at least 80 percent of the 400,000 inhabitants live on a subsistence level. ADRA Bolivia operates a food-for-work program in which the beneficiary receives 88 pounds (40 kilograms) of food for 94 hours of work.

## **275 Civic Projects**

In 1986, ADRA Bolivia signed a contract with La Paz (600,000 population), El Alto, and Trinidad, a smaller, extremely deprived city, to do 275 civic projects. These include sewer and potable water systems, cobblestoning city streets, channeling creeks and streams, earth retention walls, and steps for the hilly areas of the city. More than 160,000 people benefited from these projects.

In 1987 in the three cities, more than 450 projects of the same type were done, with 400,000 participants benefited. At the peak of the program, 18,000 laborers a day were involved. We will cooperate on a reduced scale for two more years, by which time the cities' major needs for water and sanitation will be met.

The rural food-for-work program works on the same principle as the urban program, but the projects differ. Animal dips, schools, fish hatcheries, dams, access roads, irrigation systems, small clinics, reforestation, teacher cottages, sport fields, brickkilns, and electrification systems make up a few of the projects ADRA Bolivia has completed. The past year saw 450,000 rural beneficiaries.

The rural food-for-work program includes three major road building projects in the high Andes. One is a three-year project 43.5 miles (70 kilometers) long that will open up 10 villages heretofore totally isolated.

Approximately 15,000 persons will benefit from this project. To date, 12.5 miles (20 kilometers) have been completed and four villages exposed to the outside world. The area has a child mortality rate of 250-300 per 1,000 births and an average family income of \$600 per year. Life expectancy is 45 years.

As the road opens up villages, ADRA is entering with a health program for pregnant and nursing mothers, a family education program for older women and their teenage children, and a farm training program for the men, including a terrace project; installing irrigation and potable water systems; building schools, clinics, and civic centers; immunizing against tuberculosis, typhoid, yellow fever, and other indigenous diseases; and teaching oral rehydration therapy to mothers with small children.

## **Adventist Area Accessible**

One of the other two major road projects covers 50 miles (80 kilometers) and leads to a heavily populated Adventist area that has been accessible only by horseback, a three-day trip. Mission officials are elated that the trip will be reduced to two and a half hours by vehicle.

Three other programs that ADRA Bolivia operates are preschool feeding, school feeding, and other child feeding. The latter program attends mainly to orphans and abandoned children. In 1987 there were 123



centers and 2,491 beneficiaries.

Another program involves a potato project for subsistence farmers. ADRA provides seed, fertilizer, pesticides, technical advice, and supervision, receiving in return 50 percent of the crop, part of which is sold and part of which is kept for next season's planting. None of the farmers involved in the 79-acre (32-hectare) project had less than double their usual crop; most harvested three to four times more than normal.

The mother-child outreach constitutes the main health thrust. Though basically a government-sponsored program in which ADRA participates, we have added nutrition education, child spacing, breast feeding, family planning, and immunization.

ADRA International seeks to maintain the self-respect of the individual. For this reason it does not give away food, except in extreme cases. To receive their ration, beneficiaries must perform some kind of labor or attend life improvement courses. Additionally ADRA Bolivia requires the people to purchase the containers in which the food (wheat, flour, bulgur, vegetable oil, skimmed milk) comes, such as nylon sacks or plastic and metal five-gallon cans.

Positive Reactions

The beneficiary must also pay a small percentage of the local market value of the food. During 1987, these two incomes represented for ADRA Bolivia \$790,000, or nearly 15,000 tons of food, an important part of ADRA Bolivia's budget.

Reaction has been positive, and many inquire about Adventist teachings. ADRA responds as best it can within the discrimination clauses accompanying the USAID-provided food and funds.

ADRA Bolivia, in consultation with local mission officials, is developing a plan to mobilize the laity to reap these thousands of people. More than 100 beneficiaries have been baptized in the past two years through follow-up programs.

"Is not this the fast I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward" (Isa. 58:6-8).

SOS Worker Returns to Scene of Former Labors

With keen anticipation I watched the city of Manado, Indonesia, come into view as our DC-9 made its final landing approach. What could I expect after an absence of 16 years?

I recalled the first time I visited Manado. In 1952 I arrived on a C-47 World War II cargo plane to conduct a colporteur institute. This area was then part of the old Indonesia Union, with headquarters in Bandung, Java, more than 1,000 miles away. Now Manado serves as headquarters for the East Indonesia Union Mission.

In 1952 Manado was a small town just emerging from Dutch colonialism into the postwar era of nationalism. Today it is a modern city with new buildings, clean streets, and homes well kept in beautiful surroundings. More than 3,000 new Japanese minivans provide excellent transportation.

I returned to Manado to assist Charles Williams, publishing director of the Far Eastern Division, in a leadership seminar for Publishing Department leaders of the East Indonesia Union Mission. When I

By E. A. Brodeur, former publishing director of the Far Eastern Division.

ADVENTIST REVIEW

Subscriber Services

- ☐ **Change of Address.** Please allow 4-6 weeks. Attach label or copy address exactly as it appears on label.
- ☐ **New Subscriber.** Write your name and address below.\* Allow 6-8 weeks for delivery.
- ☐ **Gifts.** Use separate sheet for gift orders.\*
- ☐ **Renewal.** Attach label or copy name and address exactly as it appears on label.\*

- ☐ 6 months US\$15.00
- ☐ 1 year US\$28.95
- ☐ 2 years US\$51.90

Name

Current address

City

State/Zip

If moving, give new address below:

New address

City

State/Zip

- ☐ Payment enclosed
- ☐ Visa/MasterCard
- Expiration date
- Card No.

\*For 1-year subscriptions in Ohio and Central States, add US\$9.25; overseas, add US\$14.25.

Mail this form to your ABC or Adventist Review Subscriber Services, Box 1119, Hagerstown, Maryland 21741

810-01-0



"Behold, I have given you every seed . . .  
And to you it shall be for meat . . ."

Genesis 1:29



## Real 'Meat' For Real Vegetarians!

**Introducing Lumen Meatless Meats** — the revolutionary new product that has the look, taste, and texture of real meat (yes, **real** meat), with no animal derivatives or "artificial" additives.

Easy to use, Lumen cooks up in less than 5 minutes to satisfy a wide range of dishes — and yet many of our customers eat right from the bag! It comes "pre-cooked" so no refrigeration is required!

Lumen is made from pure defatted soy flour, yet does not have the soy "after-taste" found in many meat replacers. It's so delicious and fun to eat — why, eating is believing! Best of all, Lumen offers so much good nutrition!

- |                          |                   |
|--------------------------|-------------------|
| ✓ No Cholesterol         | ✓ Low in fat      |
| ✓ 100% Vegetable Derived | ✓ Low in calories |
| ✓ 100% Natural           | ✓ Higher in fiber |
| ✓ High in Calcium & Iron | ✓ High in Protein |
| ✓ No black pepper        |                   |

### Check Your Local Retailer

Lumen is sold under two brand names: **Cajun Jerky**, our meatless snack line; and **Heartline Meatless Meats**, which will be available soon from your local "health food" retailer or ABC Center.

However, as a special introduction to the fine family of Lumen products, we have put together an introductory sampling we know you will enjoy. For just \$18.95, we will send you five 8 oz. Lumen samples: **Beef Fillet, Italian Sausage, Canadian Bacon, Pepperoni, and Chicken Fillet**. Each package makes about one pound of "meat."

In addition we will send you a copy of our book, "**Lumen: Food For A New Age**" — over 240 pages of informative reading. Our book shows that not only does Lumen make "vegetarianism" a simple, easy, more viable solution to many of our national health problems, but is the solution to a host of global food problems as well. A must for serious vegetarians. Moreover, you will receive 60 exciting, easy-to-make recipes. You will use it again and again!

### ◆ FREE GIFT ◆

If you order now, we will send you an additional free sample of our incredibly delicious **Cajun Jerky**, "The Jerky Snack That's Good For You!" So order today!

**Lumen Food Corporation**  
409 Scott St. — Dept. AR-1  
Lake Charles, LA 70601

W

**Yes, please rush me your Lumen Introductory Package, priced at only \$18.95.**

\_\_\_ Visa/MC \_\_\_ Personal Ck \_\_\_ Money order  
No. \_\_\_\_\_ Exp. date \_\_\_\_\_

Please ship to:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone orders: (318) 436-6748. Inquiries Welcome!



East Indonesia Union Mission

made my first visit to this city in 1952, there were only four publishing leaders and 43 colporteurs. Now there are 19 publishing leaders and 259 full-time literature evangelists. Adventist membership has grown from 4,000 to more

than 53,000 during this period.

I was pleasantly surprised to meet a few literature evangelists and publishing leaders who were in attendance at the 1952 meeting. They had made the publishing program their lifework. I was also surprised to find my Indonesian language skills re-

## Adventist Education: Investing in Our Future

*April 23 offering to provide support  
for elementary youth.*

**S**abbath, April 23, has been designated for the promotion of Christian education. The offering received will be devoted to the support of Adventist elementary schools. Every dollar of this offering will stay in the church or conference where it is received.

Very early in the history of the Seventh-day Adventist movement, our pioneers recognized the vital importance of educating our youth. As the first elementary and secondary schools began functioning in the United States, a distinctive educational philosophy took shape. This approach to education, in which Ellen White played an important role, emphasized character maturation and the harmonious development of all human faculties. Soon afterward the first Adventist college was founded. As our frontiers of mission expanded, we began establishing a network of schools on all continents.

Today, under the blessing of God,

we operate one of the largest church-sponsored educational systems in the world. It comprises approximately 4,500 elementary schools, 850 secondary schools, and 90 colleges and universities, with an enrollment of almost 750,000 students.

This vast enterprise demands a major investment of resources on the part of parents, students, and the whole church. Why do we do it? There are four basic reasons:

**1. Faith nurture.** We are committed to provide sound academic, vocational, and professional education for our youth in the context of Seventh-day Adventist beliefs and practices. We are convinced that a Christian worldview, based on God's revelation, provides the best frame of reference for determining life's meaning and purpose.

**2. Training for mission.** We must train denominational workers and lay leaders who can help the church achieve its global mission. The task



of proclaiming God's message through our various ministries demands increasingly specialized skills.

**3. Evangelistic outreach.** We wish to attract non-Adventist youth of high ideals who will become active members of the church. In many countries our schools provide one of the most effective evangelistic agencies.

**4. Service to fellow human beings.** We want to contribute to the improvement of life on this earth through morally upright, well-educated young men and women. Although we know that the ultimate solution to humanity's problems depends on God's intervention at the end of time, we take seriously Jesus' command to be "the salt of the earth" meanwhile.

Observes Humberto Rasi, of the General Conference Education Department: "As I visit our schools in various countries, I am impressed

by the dedication of thousands of teachers who take very seriously their sacred responsibility. They work long hours and still find time to help their students in their spiritual life. I also know that leading non-Adventist educators admire our educational philosophy and speak highly of our school system.

"Is our investment in Adventist education really paying? Yes! I have experienced in my own life the uplifting influence of Adventist teachers who guided me toward ideals of commitment, excellence, and service. As a teacher, I have seen a transformation in the lives of students and the successful careers of hundreds of graduates. My wife and I decided that although sending our children to denominational schools demands sacrifices, they deserve the best. I am convinced that there would not be a united and growing Seventh-day Adventist Church without our schools.

"My commitment and enthusiasm have not blinded me to the serious challenges we face in our educational system. I am well aware of the concerns regarding academic quality, Adventist distinctiveness, the need to keep pace with rapid membership growth, and financial struggles. Each of these demands continuing study by educators, parents, and church leaders. Each also demands much prayer for wisdom and courage.

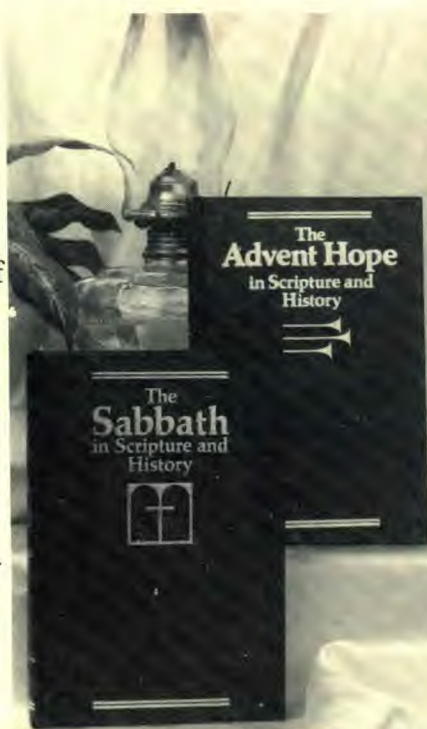
"These real concerns, however, cannot obscure the fact that our individual and collective support of Adventist education *now* constitutes a wise investment in the future—the future of our youth and of our church on this earth and in the world to come."

Adds Wallace Coe, General Conference vice president: "As Seventh-day Adventists, we believe our school system should have the financial support of each of us,

## Explore your spiritual heritage

### The Sabbath in Scripture and History

This comprehensive study of the Sabbath draws on little-known resources to describe Sabbath observance in Bible times, including the intertestamental period. It also reviews Sabbath and Sunday observance in the early Christian church, the Middle Ages, and the Reformation. The closing section of the book examines Sabbath theology. **Cloth, 448 pages. US\$25.95, Cdn\$35.05.**



### The Advent Hope in Scripture and History

This collection of essays describes man's anticipation of the Second Coming in the Scriptures, the intertestamental period, the early church, the Middle Ages, and on into modern times. Special attention is given to the development of Second Advent theology during and following the Great Awakening of mid-nineteenth-century America. **Cloth, 300 pages, US\$23.95, Cdn\$32.35.**



Available at your ABC.



whether we have children enrolled or not. We have an obligation to see that every child of school age has the opportunity for a Christian education."

You can help to make this possible by giving a liberal offering on Sabbath, April 23, and by continuing to support your local church school financially. If you do not have a local church school, please support this offering by having it sent through your church for the support of Christian education in your conference.

Ellen White's questions still challenge us today: "Do our children receive from the teachers in the public schools ideas that are in harmony with the Word of God? Is sin presented as an offense against God? Is obedience to all the commandments of God taught as the beginning of all wisdom? We send our children to the Sabbath school that they may be instructed in regard to the truth, and then as they go to the day school, lessons containing falsehood are given them to learn. These things confuse the mind, and should not be; for if the young receive ideas that pervert the truth, how will the influence of this education be counteracted?" (*Counsels on Education*, pp. 179, 180).

## TED Youth Complete Pakistan Project

A six-week building project in Pakistan involving more than 40 youth volunteers from nine European countries came to a successful completion on January 4.

On that day volunteers and others dedicated a village church and schoolroom in Quayampure, and on January 5 a sister church in Newam Manget. Jim Huzzey, Trans-European Division (TED) youth director, was the project's coordinator. Jan Paulsen, division president, and Karel van Oossanen, TED secretary, took part in the dedication services. Hundreds of Seventh-day

Adventists and their friends from neighboring villages attended the events.

Besides two church buildings, the project included medical work in the villages by a doctor, five nurses, and two medical students. "We checked the health conditions and personal hygiene in both villages, gave a course of injections to all children, and directed much attention to child/mother care," reported one of the participants. "We saved the life of one mother and her newborn baby."

"In 28 years I had never seen anything like this," explained John Mall, Pubjab Section president. "Poor village people now know that somebody cares for them. Their morale received a lift when this group of European young people came to make their life a little easier," commented another participant. "I am glad to be back home, but sad to leave behind those with whom we

lived in Pakistan. We could have stayed there longer," said one of the Danish volunteers.

The volunteers themselves financed the project with help from their many friends among church members in Britain, Ireland, Denmark, Norway, Sweden, Finland, the Netherlands, Poland, and Yugoslavia. Adventist churches throughout the Trans-European Division staged fund-raising events during 1987 as one of the projects of the church's youth year.

The team of volunteers has talked about the possibility of future projects. "We want to do it again," they say. As anticipated, their lives have been changed. The church is looking for ways to involve these and other young people in further missionary service.

*By Ray Dabrowski, communication director, Trans-European Division.*

## Andrews University Announces

# EXPLORING OUR ADVENTIST HERITAGE

A one-week summer program designed for the vacationing Adventist interested in the history and contemporary issues of the Seventh-day Adventist Church.

These three topics each session:

1888 and the Development of Adventist Beliefs  
Ellen White and the Adventist Church Today  
Adventism's Perpetual Question: Why Are We Still Here?

The fee of \$240 per person includes tuition, meals, recreation and a one-day bus tour to Battle Creek, Michigan.



Exploring Our Adventist Heritage faculty from left: George Knight, Gary Land, Mervyn Maxwell, Richard Schwarz and Brian Strayer.

June 26 - July 3      July 17 - July 24      July 31 - August 7  
Deposit deadline May 29      Deposit deadline June 19      Deposit deadline July 3

Reservations accepted by receipt of \$40 non-refundable deposit.  
For more information contact: Richard Schwarz, "Exploring Our Adventist Heritage," Andrews University, Berrien Springs, MI 49104, or call (616) 471-3291.



# THOUGHTS ON AN APRIL AFTERNOON

It was a Sabbath for memory's treasure chest, an April Sabbath, the time of year when we have many of our perfect days in Tennessee. (The poet who sang about perfect days in June lived in another climatic zone.)

The church choir sang one of my favorite Mozart compositions in the morning. That afternoon, with Bach on the car stereo and warm sunshine smiling on me from a clear sky, I drove toward Radnor Lake, a popular spot for hiking, hunting wildflowers, and birding. I even found a parking space where it is usually crowded. The high hill, bursting with flowers and new green leaves, beckoned. In my mind I recalled the words "God's in His heaven—all's right with the world."

## An Almost Perfect Day

Later, at the foot of the hill again, I made a short detour to see whether geese might be nesting in a cove away from the main part of the lake. Here I discovered a blue-winged teal stopping by on its way north. I decided to end my perfect day by walking on around the lake.

Then I noticed a lady peering intently into the brush and leaves by the other side of the road. Being curious, I veered that way, asking what captured her interest.

"There's a snake swallowing a toad down there," she said.

At first I couldn't see them, because both were the color of the dead leaves that partially covered them. Then they came in focus. The snake had grasped a rear leg of the toad and was methodically drawing

the toad farther and farther into its mouth. Being a ribbon snake (in the garter snake group), it wasn't large, but it could stretch unbelievably.

From time to time the toad would squeak pitifully and try to get away. And at first I wasn't too concerned about the toad; I didn't think the snake could actually swallow it.

When it became apparent that I was wrong, a series of thoughts rushed through my mind. Should I attempt to release the toad? (I had done this the past summer when I happened upon an identical scene.) Should I kill the snake? (I knew the park people didn't want even rattlesnakes killed. I had learned this after I reported an enormous rattler to a ranger four years ago.)

If I rescued the toad or killed the snake, what good would it do? Is a toad worth more than a snake? What would people think if I did any of these things? What would they think if I did nothing?

As the toad was drawn farther and farther into the snake's ever-expanding throat, it appeared more and more resigned to its fate and ceased its struggles.

More people stopped to see what was happening. Some expressed sympathy for the toad. One father told his young daughter that "the Lord made toads for the snakes to eat, just as He made cows for us." I pondered giving an impromptu Bible study about Creation, vegetarianism, and God's new earth.

I did express my opinion to the lady who first saw the snake and toad that I didn't think it was God's

original intention for one to eat the other. She made no reply.

I knew that these things happen, but I'd seldom thought about them before. Finally it was over. The snake backed down the bank with a large bulge in its foresection, and I left. The memory didn't fit well into my perfect day.

## Another Serpent

On an April afternoon nearly 2,000 years ago, a Man rescued me from another serpent. In the struggle, Jesus gave His life in a successful attempt to save mine.

He didn't hesitate because some people wouldn't understand or appreciate what He did. He long ago had decided that our lives were worth saving. He heard our cries for help before we were born. He defeated the wily serpent.

One day soon He will welcome you and me, if we accept His invitation and are faithful to His calling, into a world where no one, not even the animals, will "hurt nor destroy" (Isa. 11:9).

Every day *will* be perfect. The music will surpass Mozart and Bach. For on that day we shall be face-to-face with God in His heaven; and all *will* be right in the world. □



*Richard Rimmer writes from Madison, Tennessee.*

BY RICHARD RIMMER



# LOVE



## Even in the world's largest Adventist hospital

Love cannot be defined by words alone. It is best understood through demonstration. Love is patient. Love is kind. It always trusts. Always hopes. Always perseveres.

A hospital is high-tech equipment. Sophisticated facilities.

Knowledgeable  
physicians. But without love, all this is nothing.

Christian nurses and doctors at Florida Hospital demonstrate love through the gentle touch. The tender moment shared. The empathetic conversation. They define it by allowing

God's gentleness to reach their patients through word and deed.



**FLORIDA HOSPITAL**

Orlando, Florida