

ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

April 13, 1989

Selling God

We call it witnessing. But have you ever felt like you just didn't want the job? That you're not cut out for it? Have you ever felt inadequate or uncomfortable about the whole business of selling God?

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Education Fears

Adventists aren't afraid of education per se, but of a certain brand of "higher" education that has too often produced academic snobbery, judgmentalism, skepticism, even unbelief, rather than producing men and women who have learned how to integrate science and reason with faith, academic success with practical godliness. There is an inherent danger in the striving for intellectual greatness. Those who do not maintain their perspective by constant connection with Christ for daily spiritual growth will lose their humility, simplicity, and spirituality, becoming proud, materialistic, and secular.

While this experience is by no means restricted to those in higher education, it is a special danger for them, and many have fallen into such a trap in the past.

EDWIN REYNOLDS
Berrien Springs, Michigan

"The Fear of Education" (Feb. 16) contains some good points, but overall it greatly puzzles me.

Does any other denomination spend more per capita on educating its youth than do Adventists? How many of our academy graduates and even college graduates can repeat the Ten Commandments, the three angels' messages, the 66 books of the Bible (in or out of order), or six texts dealing with salvation through faith in Christ alone? How many of our students know the topic of the Sabbath school lesson for any given week, and how many can give a reasonable defense of their faith? How many of our "bright" (whatever that means) students are being encouraged to emulate the intellectual giant Moses, who identified himself with a motley slave nation rather than be number one in Egypt?

J. R. SPANGLER
Editor, *Ministry*

Most people I know did not lose their faith *while* getting an educa-

tion, but rather reevaluated their persuasion because of harassment and persecution originating in Adventist circles *during* and *thereafter*. ELFRIEDE MATEJISIK, PH.D.
Chicago, Illinois

Adventists fear, not education, but the absence of *character*. The real logic goes like this: Education teaches people to think. Thinking people ask questions. Asking questions destroys belief. And a church without a firm belief in the Word and a *character* deeply rooted in the "love of the truth" ceases to exist. I've never heard it stated that bluntly, but that's the drift.

PASTOR GREG WELLMAN
Ellendale, North Dakota

Asking questions does not destroy belief, but failure to answer them with the Scriptures does. When there are unanswerables, they must be received by faith until God makes them clear. Skeptical surmise is no substitute for the Word of God.

As an academic physician, educator, and lifelong Adventist Christian, I have also read and admired John Wycliffe, but what I remember of him the most was his firm, unyielding stand for the truth, based upon the unshakable Word of God, not his IQ.

KENNETH MATHEWS, JR.,
M.D., M.S.P.H.
Greeneville, Tennessee

"The Fear of Education" was the best article the *Review* has ever published. My husband I are in our 80s. We attended Adventist schools and academies. The fear of thinking reflects the culture that was taught in the 1920s and 1930s.

Alden Thompson's article sent a message of hope. A majority of men and women still seem to be wandering in the wastelands of uncertainty and confusion. God is the Master of creativity, and because we are created

in His image, we can share in that creativity.

RUTH BISHOP
Chula Vista, California

Rainbow

With thankfulness I have followed the series "God's Rainbow Family" (Feb. 2, 9, 16, 23). Perhaps we as a church are at last maturing both sociologically and spiritually.

It is a vital step to recognize prejudice in any form for the serious sin that it is, whether it be blatant bigotry or subtle condescension toward any person perceived as different in some way. We can praise God that we truly are a multicultural, worldwide church united in our mission to the world and in love for our Father.

GINA OLBERG
New Brighton, Minnesota

I was particularly interested to read of the concrete steps that Atlantic Union College has initiated. Their statement on human relations is a recognition that racism and discrimination are to a great extent by-products of policies and procedures at the structural levels of any institution. It takes more than the goodwill of an individual heart to create community. In fact, their statement is far reaching compared to some nationally known non-SDA private educational institutions. May I suggest that a similar statement on human relations be adopted, if it hasn't been already, by all of our educational institutions at all levels. Maybe then we will have a better ratio than 1 in 10 in North America being reported as institutions returning to a prophetic trailblazing mission in the area of human relations.

EDWIN I. HERNANDEZ
Notre Dame, Indiana

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ADVENTIST REVIEW

April 13, 1989

General paper of the
Seventh-day Adventist Church

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COMING NEXT WEEK



◀ "Mercy Drops," by Gene Johnson. "Is your soul being sweetened by the predawn chorus of the robins?"

■ "The Outlook," by Ellen G. White. "When the Light of the world passes by, privileges appear in all hardships, order in confusion, . . . success . . . in . . . failure."

■ "Which Jesus Do You Believe In?" by Tony Campolo. "If Jesus had \$40,000 . . . what kind of car would He buy?"

■ "Finally, the A Word," by Gary Ross. Two principles lie at the heart of the present GC discussion of abortion: the sanctity of life and individual freedom.



POWER IN THE BLOOD

*"Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day" (John 6:54).**

Do we, like the first hearers, find this "hard saying" of Jesus mysterious, even repulsive?

Jesus was speaking to Jews, and Jews were careful to avoid ingesting blood. The prohibition went back to God's covenant with Noah after the Flood: "But you must not eat meat that has its lifeblood still in it" (Gen. 9:4). God repeated it to Israel at the founding of the nation: "Any Israelite or any alien living among them who eats any blood—I will set my face against that person who eats blood and will cut him off from his people" (Lev. 17:10).

Conscientious Jews still observe this stipulation. They do not eat meats from which all the blood has not been removed. But here is Jesus in the synagogue of Nazareth saying: "Drink My blood." No wonder His hearers bristled and His disciples cringed.

Now if Jesus had said, "Eat My flesh and pour out My blood," or even "Eat My flesh and sprinkle My blood," the people wouldn't have been offended. The concept would have conformed to the Jewish sacrificial system.

But Jesus radically transformed the ancient symbolism by saying "Drink My blood." God told the children of Israel: "Be sure you do not eat the blood, because the blood is the life, and you must not eat the life with the meat" (Deut. 12:23). But Jesus said, "Eat My flesh and drink My blood *in order to receive My life*!"

Jesus died on our behalf, God's sacrifice for our sins. But He does even more: He gives us His life.

It is still true: the life is in the blood. A person whose blood seeps away because of accident or disease will die; he cannot live without blood. And a person who does not receive Christ's "blood" will die spiritually. We cannot live without the nourishment His life provides.

These strange words of Jesus give us new insights into the meaning of the Lord's Supper. The Supper reminds us of His death for us, but it also speaks of life—His life imparted to us. "This is my blood of the covenant," said Jesus; and He also said: "Drink from it, all of you" (Matt. 26:28, 27).

The Mystery

What mystery is here! No, not as some say, because the bread and wine become the *actual* body and blood of the Lord. But a greater miracle: the Lord of the universe, Creator of all, gives us *Himself*!

Sometimes preachers and writers make Christianity seem so involved that only those with advanced learning can grasp it. But in essence our faith is simple—it is a transforming friendship with Jesus.

"I am crucified with Christ," said Paul. "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20, KJV). He called this experience of "Christ in you, the hope of glory," this knowing Jesus and His indwelling, "the mystery which hath been hid from ages and from generations, but now is made manifest to his

saints" (Col. 1:27, 26, KJV).

"We eat Christ's flesh and drink His blood when by faith we lay hold upon Him as our Saviour," writes Ellen White (Manuscript 31, 1889). And a *Review* reader wrote recently: "As each day must die so that a new day can come, so must we die to be reborn. As a tiny seed which grows—slowly—as it is rooted in His love, so must we grow."

Dr. Paul Brand, who pioneered restorative surgery for lepers, tells of an epidemic of measles that struck Vellore in south India, where the Brand family was then living. The Brands had an infant daughter, Estelle, and because of her age she was exposed to high risk.

The pediatrician explained that convalescent serum—serum from a person who had contracted measles and had overcome it—would protect the little girl. Word went around Vellore that the Brands needed the "blood of an overcomer."

Overcomer's Blood

"It was no use finding somebody who had conquered chicken pox or had recovered from a broken leg. Such people, albeit healthy, could not give the specific help we needed to overcome measles. We needed someone who had experienced measles and had defeated that disease," writes Brand in his book *In His Image*. The Brands located such a person, took out some of his blood, and injected their daughter with the convalescent serum. Armed with the "borrowed" antibodies, their daughter fought off the invading disease. The injected serum gave her body time to manufacture her own antibodies. Estelle overcame measles—not by her own body's strength, but as the result of a battle that had taken place previously within someone else.

And Jesus, who has suffered and overcome, gives us His life. We may "drink" His blood—know the joy and power of His presence today.

*Unless otherwise noted, Bible texts in this article are from the New International Version.

WILLIAM G. JOHNSON



SURVIVING PAROCHIAL THINKING—2

The story is told of the citizens of a coastal town long ago who felt a burden for rescuing persons shipwrecked on their treacherous coast. They formed a rescue team and braved the worst of storms to save the perishing.

As the number of victims saved from a watery death grew, so did the rescue mission organization. Rescue team members rebuilt their shabby little rescue house into a classy clubhouse, bought the finest rescue boats and equipment available, and began throwing parties for the community. For indeed, the rescue mission had become the center of community life.

Eventually—to make the story short—the community began having so much fun throwing parties and fixing up the clubhouse that none, including the bravest of rescuers, wanted to get his rescue equipment dirty, much less allow dripping-wet shipwreck victims to mess up the spick-and-span clubhouse. Soon the voices of those perishing in the sea weren't just ignored, they no longer were heard.

What happened? Maintenance took precedence over mission. Or we could say that pampering began, and mission ended.

Christianity has no room for catering to ourselves, our churches, or our church's administrative facilities or programs on any level, while thousands of people are perishing for the lack of hearing the gospel of Jesus Christ. Priorities must be set, personally and corporately, in line with how much the programs, facilities, or personnel directly contribute to the proclamation of the gospel.

Too often, though, we Adventists seem to act more like the citizens of the little coastal community. We spend time and money fixing up our homes and churches and offices, setting up committee after committee, and creating grandiose plans. We make things comfortable and usually good-looking, giving the appearance that we continue to profess the vision of our pioneers.

Self-examination

The time has come to ask ourselves how long we can go on spending for our own wishes, giving only leftovers to the Lord's work.

And the time is not too distant, if not already here, when we must ask ourselves how many summer camps/retreat centers, how many senior colleges, how many boarding academies, conferences, unions, or administrative personnel beyond the local church—where the larger part of ministry really occurs—a division can afford without dampening the gospel proclamation for the lack of funds. In a period of fluctuating church income, we cannot afford to have our priorities askew, and our precious resources spent on things that, however good, are not the best.

Recently a friend of Ralph C. Wood, an editor at large of the *Christian Century* magazine, lamented "the lack of true vitality in most mainline Protestant and Catholic churches." Wood felt his friend's comment would seem to be a "howling misperception" given that churches today are "bustling places, busily pursuing their many worthwhile activities. They labor hard promoting laudable projects: peace-and-justice fellowships to

fight militarism and racism, inclusive language efforts to reform sexist liturgy and hymns, spirituality seminars for developing the inner life . . . , support groups to sustain the sick and grieving, political awareness committees to help voters make intelligent choices."¹

Wood's friend didn't lament any lack of *activity* by churches, but that few of the endeavors were "distinctively Christian." Wood agreed with him that "much of what is happening in mainstream churches could be performed just as well—and perhaps a great deal better—by civic clubs, charitable foundations, and government agencies. A busy and active church may thus be sick unto death while giving the appearance of vibrant health."²

Do those words sound familiar? Listen to Jesus: "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness. Even so you too outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness" (Matt. 23:27, 28, NASB).

The perennial task of the Christian church, and in particular our Adventist Church, is to weigh every work, every expenditure, every project, every mission, every thrust, against our God-given mission. We cannot afford to be blinded by personal ambition, appearance, or comfort to keep us from revamping or stopping any work that does not contribute directly to the mission of our church—proclaiming the gospel.

While that proclamation may take many forms—from social action to verbal proclamation—we must make sure that our "distinctively Christian" work of proclaiming the gospel and making disciples is neither lost, buried, nor simply tacked onto all the other good things we do with our limited resources. It must be supreme.

¹ *The Christian Century*, Mar. 1, 1989.
² *Ibid.*

MYRON WIDMER



The Southern Asia Division's new headquarters in Hosur, Tamil Nadu, India.

GC President Spreads Goodwill to Asia

During his recent tour of the Southern Asia Division, General Conference president Neal C. Wilson visited heads of state in India and Nepal. In separate meetings with Rajiv Gandhi and Marich Man Singh Shrestha, Wilson discussed the possibility of the Adventist Church becoming involved in community development projects.

Wilson also toured the leper housing and care project just completed in Kathmandu by the Adventist Development and Relief Agency.

In Poona, Wilson took part in graduation ceremonies at Spicer Memorial College, where he attended while his parents were missionaries, and in Hosur, Tamil Nadu, where he presided over the grand opening ceremonies of Southern Asia Division's new headquarters.

WORLD CHURCH

Rocket Fire Forces Temporary Closing of MEC.

Recent skirmishes between the Christian Lebanese Army and Syrian forces have forced the temporary closing of Middle East College in Beirut, Lebanon. A rocket landed on the campus March 28 and shattered windows in several vacant buildings, says Svein Johansen, Middle East Union president. He reports that all staff and students are safe.

Seemingly indiscriminate rocket fire also has damaged schools, hospitals, and the residence of U.S. ambassador John McCarthy, the *Washington Post* reports.

Polling Hours Changed for Indian Adventists.

During a recent election in Mizoram, a state in northeastern India, election officials extended polling time by two hours, following a request by Seventh-day Adventists, one of 10 churches in Mizoram.

According to an Indian newspaper, the election was held on Saturday and the extended hours allowed Adventists to exercise their civic duty after their Sabbath day.

Cook Islands Proposes Missionary Tribute.

The Cook Islands government has proposed a new set of stamps that honors the early mission work in the islands. Among the missionaries to be highlighted is J. E. Caldwell, one of the first Seventh-day Adventist missionaries to the

Cook Islands, reports Don Yost, director of the General Conference Department of Archives and Statistics.

Spanish LE Claims Top Honors. Last year Jesus Garcia, a literature evangelist in the Spanish Union, sold books and magazines totaling \$235,000, giving him the highest individual sales for a literature evangelist in the Adventist Church for 1988.

In addition to his sales, Garcia gave 100 Bible studies and conducted evangelistic meetings, says Waldemar Quedzuweit, Euro-Africa Division publishing director.

New Wage Scale for South Pacific. The South Pacific Division reports significant changes in the division wage schedule recommended by the Australia/New Zealand administrative committee, bringing teachers' and ministers' salaries into parity. A senior teacher, after 10 years of service, now will receive 100 percent on the wage scale, the same as an ordained minister with 10 years' experience.

Other adjustments to the schedule also remove discrepancies that had existed between the starting levels of ministerial and teaching graduates.

NORTH AMERICA

SDAs Cited as Highest Per Capita Givers. According to the 1988 edition of the *Yearbook of American and Canadian Churches*, among the 18 religious bodies in the United States with a membership of 150,000 or more, Seventh-day Adventists have the largest per capita giving—\$793 for 1986. The giving rate was based on 666,199 members within the United States.

Bass Memorial Academy Gets \$500,000 Gift. A donor recently gave \$500,000 for extensive renovations at Bass Memorial Academy in Lumberton, Mississippi, reports Alice R. Voorheis, Gulf States Conference communication director.

Adventist Chaplain Earns Captain's Rank.

Chaplain Herman L. Kibble (right) was recently promoted to the rank of captain in the U.S. Navy. This is the highest active-duty rank achieved by any of the Adventist Church's 42 chaplains in military service. Kibble, who was commissioned by the Navy in December 1969, after 17 years as an Adventist pastor, was the first Black Adventist to become a naval chaplain.



AHS/NEMA President Retires. J. Russell Shawver, president of Adventist Health System/North, Eastern and Middle America, has announced his plans to retire, effective April 1. Shawver's retirement concludes a 37-year career working for Adventist hospitals.



NAD Leaders Envision Adventist Education.

About 75 church leaders and members (above) took part in a Vision-to-Action Planning Workshop for Adventist education in Dallas, Texas, February 20-22 that will enable them to help constituents facilitate needed changes in Adventist education.

The workshop is part of the North American Division's Project Affirmation, a three-year plan to affirm the mission of and to improve Adventist education.

The goal is not only to guide local schools in improving their own programs, but to use their recommendations for developing a master plan for the division.

Agriculturalists Meet. Agriculturalists and landscapers from Adventist institutions around the United States met for the biennial session of the Eastern Professional Agricultural Management and Landscape Association at Culpeper, Virginia, February 13, 14.

Tim Harley, farm manager of Hartland Institute, was reelected president of this organization created under the North American Division's Department of Education to serve as an educational tool for Adventist agriculturalists.

Listen Cited for Graphic Excellence. A graphic design illustrating a March 1987 article in *Listen* magazine has been recognized by a major design journal as being among the best in the nation, says Merwin Steward, *Listen* designer.

The two-page spread accompanying the article "Another Cheap Line: How Tobacco Companies Seduce Women" appeared in *Print's Regional Design Annual 1988* among the samples of best designs. *Print* is a trade magazine for graphic artists.

FOR YOUR INTEREST

The Winner Offers Special VBS Edition. This year, Narcotics Education, Inc., at the General Conference is offering a special edition of the drug-prevention magazine *The Winner* for use in Vacation Bible Schools.

The issue contains puzzles, pictures, and stories that communicate the importance of living a drug-free life, says Leilani Proctor, an assistant director of the General Conference Health and Temperance Department.

To order the special edition, telephone toll-free (800) 548-8700. Alaska residents, call (202) 722-6740.

Health Guide for Teachers in Africa Available.

The General Conference Health and Temperance Department has released a teaching guide for health educators in Africa.

The Church Health Educator is designed to serve as a comprehensive guide for health educators at mission and church schools, community health projects, and hospitals. The 265-page manual includes chapters on how to teach nutrition and personal hygiene.

For information, write to Rex Parry, International Science Publishing, MacMillan Publishers, Ltd., Houndmills, Basingstoke, Hampshire RG21 2XS, England.

ALSO IN THE NEWS

Refusal to Work on Sabbath Upheld. People who refuse to work on their Sabbath, or even Sunday, are entitled to unemployment benefits, the United States Supreme Court ruled, even if that refusal is not required by their sect or denomination.

The March 29 ruling adds to a series of protective rulings on individual religious freedom, the *Washington Post* reports. The case involved William Frazee, a Presbyterian from Peoria, Illinois, who was denied unemployment benefits by Illinois officials when he refused a job that required him to work on Sunday.

Christian Volunteers Allowed. One of the changes in the Soviet Union that glasnost has recently created is the lifting of the restriction on church visitors to hospitals, reports Religious News Service.

Prior to 1988, church groups were not allowed to sponsor hospital visitation programs, but the government now encourages them to do so. The woman in white (below) is a volunteer from the All-Union Council of the Evangelical Christians-Baptists and volunteers at the First Kaschenko Psychiatric Hospital.



CHURCH CALENDAR

- Apr. 15** Literature Evangelism Rally Day
- Apr. 22** Education Day/Elementary School Offering
- May 4** National Day of Prayer
- May 6** Community Services Evangelism Emphasis
- May 13** Disaster and Famine Relief Offering
- June 3** Bible Correspondence School Emphasis

Comedian Mort Sahl was discussing the methods some book publishers use to bolster sagging book sales. One method, he said, was to republish the book with an eye-catching cover design and a new, more provocative title. As an example, he told of a paperback he had seen in a drugstore. On the cover was a dramatic picture of a warrior sweeping a half-clad maiden onto his horse. In large red letters was the title: *This Is My Flesh*. And underneath, in small letters, was the statement: "Formerly published under the title *Introduction to Accounting*."

Some people believe that's the kind of strategy it takes to sell something. Slick packaging, big promotional campaigns, and well-rehearsed sales presentations.

Our question today is: What does it take to sell God?

The Bible does contain a sales goal. It's really a huge membership drive. We call it the gospel commission: "Go therefore and make dis-

you're not involved in any witnessing program? What if you don't really want to invite your neighbors to a Revelation Seminar? And what if you can't give Bible studies that prove the church's 27 beliefs? Is there hope for you? Can you be an effective witness, and maybe even like it?

I believe the answer is yes. And I would suggest two principles for consideration.

Witnessing as Being

The first principle: Witnessing is more about *being* than about doing.

I ran across a set of three interesting quotations recently:

"To do is to be," proclaimed Socrates.

"To be is to do," countered Aristotle.

And more than 2,000 years later, Frank Sinatra said, "Do be do be do." So much for the progress of man!

Those quotations were printed on a post-it notepad, of all places—so I won't vouch for their accuracy. But they did make me think about the

studied communication. And the first thing the textbooks say about communication is this: You cannot *not* communicate. Your words and your silence; your interest and your apathy; your presence and your absence—they all say something.

And I say you cannot *not* witness. If you are a Christian, then you *are* a witness for Christ. You really have no choice. Witnessing isn't something you can decide to do at a particular time. Witnessing is who you are—all of the time.

There is a difference between doing and being. *Doing* a witnessing program may be important. But your *being*—the kind of person you are—is much more important.

The old saying goes: What you are speaks so loudly I cannot hear what you say. Christians can give all the speeches they want to about Christ's love and the plan of salvation, but if they are unhappy, insensitive, and unapproachable people, they will drive others away from Christ.

I heard this story in a recent sermon. It's about Sheldon Vanauken,

Selling

Giving Focus to Our Witness

ciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19, RSV).

So we are salespersons, you and I?

We call it witnessing. But have you ever felt like you just didn't want the job? That you're not cut out for it? Have you ever felt inadequate or uncomfortable about the whole business of selling God? And what if

distinction between being and doing. And it's an important distinction, I believe, in our discussion of witnessing.

We talk about witnessing like it's an activity—something we can choose to do or not to do. As if we can schedule it, write it in our calendars, and do it when it's convenient. And if we don't, we feel guilty.

I'm not a theologian. But I've

a modern pagan who fell in love with a woman named Davy. Several years after they were married, they traveled to Oxford, England, still caring little about Christianity. But at Oxford University they became friends with Christians who were lively and intelligent. They resisted Christianity, yet found themselves drawn toward it. Davy, referring to their Christian friends, said one

night, "They're all so—so happy in their Christianity."

And Sheldon, who eventually became a Christian, wrote this in his journal: "The best argument for Christianity is Christians—their joy, their certainty, their completeness. But the strongest argument against Christianity is also Christians—when they are somber and joyless, when they are self-righteous and smug, when they are narrow and repressive, then Christianity dies a thousand deaths."

So you see, the most important sales presentation you can make is to live the kind of life that people respect, admire, and aspire to. Witnessing is more about being than doing.

But surely that's not enough, you say. After all, the gospel commission tells us to actively make disciples of all nations. How, then, should we share our religion?

People-centered Witnessing

The key to fulfilling the gospel commission is to be people-centered, not product-centered.

much better job of catching mice.

But when they tried to sell it, it failed miserably. It failed because consumers didn't think it was better. They didn't see or understand its benefits. The moral of the marketing story: There is no such thing as a good product. There can be only good solutions to a consumer's needs. People aren't going to buy religion, either, just because it's well built, just because it's theologically accurate and biblically sound. It's got to meet their needs.

Churches, including ours, have been slow to realize this. We've been too product-centered, and not people-centered. You know the attitude: We have the truth. We have the Sabbath, the state of the dead, and the Second Coming all figured out. When people see how right we are, they'll all want to become one of us. All we have to do is sit them down and show them the texts.

Remember the mousetrap? There's no such thing as a good product, only good solutions to people's needs.

just wasn't relevant. One survey respondent said, "We've got so many problems today, as a society and as individuals. If religion can't deal with that, it's not worth much."

Jesus knew this. He was an expert at meeting people's needs. Because He loved people more than He loved religious doctrine. He even "broke" the Sabbath to heal a man who had been crippled for 38 years. And for that, the religious leaders of His day wanted to kill Him.

Imagine that. They wanted Jesus to keep the letter of the law rather than make a man whole. Doctrine and theology are important. But here's what Jesus said is most important: "Love the Lord your God with all your heart, and with all your soul, and with all your mind. . . . And . . . love your neighbor as yourself" (Matt. 22:37-39, RSV).

Making Religion Relevant

How can we make religion relevant? The trick is to concentrate on people. That means we must spend time with them. Enough time to get to know them, become friends, and develop mutual trust. And here's what's really important—we must spend at least as much time listening as talking. Learn about their backgrounds, their dreams, and their needs. Only then can we help meet those needs. Only then can we share our religion in ways that make sense for them.

But what if nothing happens? What if you don't see any results?

I have a friend who tells the story of being in second-grade Bible class in a little church school in Virginia. The subject for the day was heaven, and the assignment was to construct a paper crown like the one she would wear in heaven. She went busily to work, cutting out dozens of jewels of all colors and pasting them down. Next she added sequins and then glitter, until her crown was just the way she wanted it.

When the teacher walked around the classroom to check every-

God

by Trina J. Magi

And that is principle number two.

Have you ever heard of the better mousetrap theory? It goes like this: If you build a better mousetrap, the world will beat a path to your door.

But marketing people say it isn't necessarily so. And they have a case to prove it. A company once did build a superior mousetrap. It was more expensive and could be used only once, but it did a

Almost half of all Americans don't belong to or attend a church. An organization called Religion in American Life did some research to find out why. One of the biggest factors: people felt that organized religion



one's work, she examined my friend's crown and promptly sent her to the corner—for being too concerned about self-adornment.

I guess that teacher hadn't heard about the "Witnessing Incentive Program." You know how it works: for every soul you win, you get a star in your crown.

Hope for All

But I doubt that many of us have as much confidence about our star count as that little second-grader did. I know I sometimes don't. I feel more like the songwriter who wrote that old hymn "Will There Be Any Stars in My Crown?" Maybe you wonder about that too. Maybe you're hard-pressed to think of many conversions that you feel responsible for.

In his book *I Hate Witnessing*, Dick Innes relates this story:

Near the turn of the century, someone named Julia Woodward went as a missionary to Ecuador, where she worked for more than 50 years with a tribe of Indians. She put the people's language into written form, taught them how to read and write, and began to translate the Scriptures for them. After a half century, she saw less than a handful of people become Christians. When she retired, she was replaced by Mr. and Mrs. Henry Clawson. And during the next 15 years, almost the entire tribe—15,000 Indians—became Christians.

Who was more effective in evangelism? Who earned more stars for their crown? One sowed, the other reaped, but both evangelized. Because evangelism is a process, not an event. It does not take place only when a person makes a commitment to Christ. Every action, every

influence, every word that draws a person even a half step closer to Christ, is evangelism.

What does it take to sell God? It doesn't take slick packaging, big campaigns, or well-rehearsed sales presentations. It takes real people—people like you and me. We *can* be effective witnesses. If we live our Christianity instead of just talking about it. If we care more about meeting needs than about proving that our product is right.

And our crowns? They'll look just fine. □



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CHILDREN'S CORNER

THE GREEN LACEWING

BY KATHERINE HAUBRICH

Lady lacewing held her two pairs of delicate lacy insect wings over her body. Her wings were beautiful and looked like spun glass. She was resting atop the rosebush where she had just laid many tiny eggs. Her babies, called aphid lions, were soon to hatch. The aphid lions begin their life by eating the aphids from rosebush stems. Perhaps, if you have a rosebush in your garden, Mother or Father can show you the harmful aphid.

The aphid likes to suck out the juices of plants. They can be very harmful to fruit trees, flower gardens, and farm crops. The ant will follow the aphid around, but will not eat it as the lady lacewing does. Instead, the ant likes to eat the sweet

liquid called honeydew that the aphid leaves in a trail behind him. The ant will even carry the aphid from flower to flower and plant to plant to make sure it keeps making the sweet honeydew!

But the green lacewing insect is our friend, for she and her babies eat many harmful bugs that infest our gardens and plants. After the aphid lions eat the aphids, they will sometimes pile the leftover shells of the aphid bodies over their own body. This helps them to hide from other insects who might eat them. But even the aphid has a way of defending himself. Sometimes he will back up quickly toward the aphid lion and squirt a drop of sticky waxlike juice at the baby lacewing. The wax

stops the aphid lion, and the aphid escapes.

The lacewing is bright green in color. She is not a strong flier, and likes to spend most of her time resting. She has a soft, medium-sized body and very long, slender antennae that tell her when danger is near. The aphid lions grow very quickly. In about 10 days, the full-grown larva will spin a cocoon. When he next appears, he is a full-grown lacewing like his mother with delicate lacy wings.

The green lacewing is sometimes called the golden-eye lacewing because of his metallic colored eyes. Sometimes the green lacewing will protect itself by emitting a stinky substance which repels his enemies.

Some people believe the lacewing is one of the most beneficial of all insects because of the great number of insect pests that it destroys. See if you can find green lacewings in your garden or yard. They are quite common.



KINICHI NOZAKI— MINISTERIAL INTERNEE

BY JAMES R. NIX

Among the thousands of Japanese sent to internment camps in the western United States during World War II were a number of Seventh-day Adventists. Besides the racial prejudice and other problems faced by all internees, our members, many of them vegetarians, also had difficulty getting sufficient healthful food and suffered from religious prejudice.

The experience of Kinichi Nozaki, the first Adventist minister of Japanese descent ordained in the United States, was typical. Born in Japan, Nozaki had come to the United States in 1904, and in 1910 had become a Seventh-day Adventist. In 1922 the California Conference asked him to become the first worker for the Japanese in the San Francisco Bay Area. After his marriage to Fumiko Takechi, he was ordained to the ministry in 1924.

When the war broke out, Elder Nozaki was pastoring Japanese Adventist churches in Mountain View and San Francisco, California. He and his family were sent, with approximately 20,000 other Japanese, to a temporary camp at a racetrack in southern California.

Providential Leading

The food situation was deplorable, the two staples being white bread and pork. Vegetables were a rarity, and milk went only to small children. Praying for guidance, Elder Nozaki was providentially led to an acquaintance who worked in the food department. He inquired about vegetables for the Seventh-day Adventists. In time the request was granted. When others in the camp became jealous, the Adventists had to eat separately.

Some non-Adventist Japanese with health problems obtained permission to join the Adventists, swelling the vegetarian group to more than 100. Later some of these joined the church.

Sabbath services and prayer meetings convened in the racetrack grandstand. Soon Elder Nozaki had Bible studies going with a group of more than 20 people. The 23 Protestant ministers in camp persuaded the internment authorities in charge of religion to make Elder Nozaki stop.

In response, he met with only one or two at a time. He revealed that he had been told to study only with

The food consisted mainly of white bread and pork.

those of his own faith, but that he was willing to study the Bible with others if they wished. In spite of threatened imprisonment, most wanted to keep on studying. So rather than one study with 20 people, Elder Nozaki gave eight or nine studies each day.

In time, 11 people requested baptism. Since the racetrack had no facility for baptizing, the same authorities who had tried to force Elder Nozaki to cease his studies arranged for him and his candidates to leave camp under armed guard escort for

a nearby Seventh-day Adventist church, where he baptized 10 converts.

The secretary to the one in charge of religious affairs saw her father's name on the list of candidates and deleted it. However, after the war, Elder Nozaki baptized this man at a Japanese Adventist camp meeting in Yosemite.

From the heat of southern California, the detainees were sent after three months to a permanent camp at Heart Mountain, Wyoming, where winter temperatures dipped to 30 or 40 degrees below zero. Again, pork and beef became the mainstays of the diet.

Earnest Prayer

As before, Elder Nozaki and the other Adventists had an earnest season of prayer, then went to the authorities, who agreed to help, but asked that the Adventists supply someone to do the vegetarian cooking. Once again others complained that they were receiving even fewer vegetables than before because most of the vegetables were being given to the Adventists. To avoid further trouble, Elder Nozaki quietly distributed the vegetables to the Adventists, who then cooked them in their own rooms.

Many Japanese in camp were discouraged and bitter. The last thing on their minds was religion. In spite of their hostility, Elder Nozaki continued to hold evangelistic meetings twice a week. In time, he baptized another 10 people.

Because of the war, it proved impossible to get Japanese literature. So Elder and Mrs. Nozaki translated English Sabbath school lessons into Japanese and mimeographed them. They mailed them to Japanese Adventists throughout the United States.

Though Kinichi Nozaki officially retired in 1951, he continued to write, preach, and work for the Japanese almost to the end of his life. He died in 1986 at the age of 100.

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MEYLAN C. THORESEN

IS DESPAIR SIN?

Focus on the Christian outlook

BY REX EDWARDS

Lloyd George of England once remarked, "No army can march on a retreating mind." That's true. We cannot live on the

basis of despair, and society cannot endure without hope.

When pessimists seek to make of their pessimism a workable philosophy, they overlook the basic nature of man. We cannot live in the atmosphere of constant anxiety. And this is another way of saying that we cannot live without God, even when we proclaim that we are atheists. Human life was made for hope even as lungs were made for air. To put it another way, the ultimate battle is always the struggle between faith and doubt, and the only victory that really counts is the victory of faith.

Despair is evil and unrealistic. If one is to be realistic about life, he must take into account the sudden flash of sunshine out of a dark sky, the unexpected and undeserved goodness done by an ordinary man whom one least expected to act that way. A most distressing experience

for the pessimist is to have to account for the definite existence of decency that, according to his theory, should not exist at all.

Yet it has become a habit for some Christians to think that abject pessimism is a sign of bravery or courage. We sometimes assume, unconsciously, that this point of view is admirable because, at least, it's honest. But it is nothing of the kind. Rather, it is false, sinful, and full of human pride. It is a denial of God.

The sensitive, troubled spirit of eighteenth-century William Cowper expressed itself in these lines:

"Ye faithful saints, fresh courage take;

The clouds ye so much dread
Are big with mercy, and shall break

In blessings on your head."

The person who looks back upon his life has to confess that sometimes the clouds that filled his sky were big with mercy. He did not see it at the time and he may have rebelled at the loss of his sun, but the future proved that instead of yielding to dark despair, he should have waited patiently for God's blessings. A generation that desires to be realistic had better face up to the oft-proved fact of human experience—that despair is out of sync with reality.

Assuming No God

Despair is atheist. It assumes that there is no God in the universe—no power making for righteousness. It believes only what it sees and has no proper comprehension of the spiritual forces of the universe. Dante could describe hell as a place where hope had been abandoned. He understood that when God is not present, hope is absent too. But if we believe in God and have a sense of His presence, we can never give way to despair. "None need abandon themselves to discouragement and despair" (*The Ministry of Healing*, p. 249). The Christian must resist both futile optimism and unrealistic despair.

The prayer we need to repeat is the one uttered by the father of the

The Christian must resist both futile optimism and unrealistic gloom.

It would be good if every Sabbath morning, in every church across the land, we would sing an Easter hymn to remind us that Jesus Christ has risen, and that we are destined for fellowship and eternity with Him.

Once we take our eyes off heaven, the things of earth seem to lose their sweetness and go sour. Strange it is that when we seek to live nobly in terms of this world alone, our nobleness withers and our planet becomes a prison house. To live truly worthily in this world, we must have within us the wide dimensions of the heavenly vision. The sense of eternal life is like a secret warmth that we carry around with us in the coldest environment. It's like a brilliant light constantly illuminating our path in the midst of darkness. We should not say, "All this and heaven too," but rather, "Heaven and all this too!" The decisive element is heaven, not earth.

Working Together in Hope

Christian hope is anchored in the Christian fellowship. "In the early days of my ministry," writes Halford Luccock, "I began going down to my office at 6:00 a.m. I met another fellow nearly every morning at the corner of the church, and finally we began to talk together for a few moments. I found he was a young lawyer whose ambition was to be the best lawyer in California. I wanted to be the best preacher in the nation, and we were both going to our offices to prepare ourselves to become the best possible members of our professions. There grew up between us a friendship that meant a great deal to me, and it was founded on the early-morning meetings. The true fellowship always grows out of the relationship of people who are united in a common task and who are working together for a common goal."

There is a sense in which work is the real meaning of the church and the real secret of its fellowship. It is not just a matter of sitting in the congregation with others, but being bound together in a common enterprise. When with one mind we come together to worship and dedicate ourselves to service, we become a part of something that holds us steady, strengthens our knees, and puts a song in our hearts. We are preparing the way for the coming of the Lord.

During the war a general went out to see for himself the condition of the outposts. At a ridge, he dropped beside a soldier straining his eyes into the darkness ahead, keeping the enemy under observation. The general spread out a map before this soldier and with a shaded flashlight pointed out where the enemy was deployed and where his own forces were stationed. He took a pen from his pocket and brought it down on the map. "There you are, Private Blank," he said, "and if you and all the others do your duty, we've got the enemy licked."

So there comes to the Christian army the Commander in Chief who stops beside us in our little outpost, and briefs us on the overall campaign. He tells us just where we are and what exactly is our job. He gives us the promise that if we do our duty, victory will be ours. Hearts that were heavy become light again; spirits that were full of darkness brighten. Courage, which had fled before despair, returns; and bright hope fills the mind again. □



Rex Edwards is coordinator of the General Conference Ministerial Association continuing education program.

sick child whom the disciples could not heal: "Lord, I believe; help thou mine unbelief" (Mark 9:24). This is a Christian prayer, for it recognizes the underlying faith by which men live, and it has searched the reality of God and His power. At the same time it acknowledges our proneness to believe things in general and deny them specifically. It is the cry of a soul who knows there is an answer, but who is afraid to believe that God can speak just now out of the silence. He who speaks for God must bring to mankind the courage and the faith they need to face the limitations of their doubt. He will remind them that "the moment of greatest discouragement is the time when divine help is nearest" (*The Desire of Ages*, p. 528).

The Christian Outlook

We have not paid enough attention to the New Testament insistence that hope is the mark of a Christian. No matter what the present circumstances might be or what the future might hold, the Christian can always be joyful and confident. Paul goes so far as to say that "we are saved by hope" (Rom. 8:24); and perhaps this element of our salvation is more basic than we have realized. Certainly it is true that Paul's despair was a mark of the law's failure to answer his spiritual needs. But his entrance into the Christian experience brought him salvation, which in turn overthrew despair and enthroned hope in his life from that time forward. The New Testament sees despondency and hopelessness as signs of a drift away from God. The men who walked with Christ were always men sustained by hope.

We are hopeful because we are heaven-bound. This has an unpleasant note to many a present-day cynic because he is certain that a religion that even mentions heaven is a religion that has become altogether otherworldly. Not so! We will be the first to grant that religion can fall into the trap of being irrelevant for today by concerning itself too exclusively with life after death.

BY KELLY GRAHAM

The Out

It was a big reunion—the kind that takes place in large Adventist centers—filled with honored guests, pageantry, heroic music from mass choirs and thundering instruments, and a retelling of history. Everyone wore name tags with dates, and some wore color-coded ribbons. Women hugged and men slapped backs.

Adventists love homecomings, our family get-togethers. Not a few exclaim, “Won’t heaven be wonderful?”

Former Adventists are more tentative. During their Adventist days

they learned the undertones of “backslider,” “black sheep,” “outsider.”

My friends were former Adventists.

We were still friends. Since the days when we had been in school together we had each faced soul-searching questions. I too had struggled, had felt the wrenching away of some firmly held “truths,” the vacuum in which faith quavers. And though our spiritual journeys have led us in different directions, when we are together we pick up where we left off. When we separate, life and love and memory

keep us until the next time—perhaps years away.

Big Decision

Coming to the reunion was a decision they did not make lightly. It was a big financial investment. And it was a big investment in time. And it was a big project to work out all the details for the weekend trip. First they were coming and then they weren’t coming, and finally *they were coming*.

After 20 years, they were coming home.

I longed for a sermon that would feed, water, warm—profuse with a



Coming to
the school
reunion
meant a big
investment of
time, money
—and risks.

sider

There's no place like home—unless you're not welcome.

message of God's love, His overarching care, His promises, His truth. Something that could be a signpost on the journey. But the sermon was an appeal for financial support of Adventist institutions. My friends were gentle in their comments, but the gospel song had saved the service.

Sabbath afternoon my friends went to find others with whom they had shared so much so long ago. The talk drifted, interspersed with bursts of laughter: graduate school, children (and grandchildren), careers, world travel, mutual friends.

My friend, tactfully decorated to

signal her present distance from our lifestyle, was standing in a circle of five women. Abruptly one zeroed in on her, asking about church membership. A gracious person, she responded to the thoughtless question simply. "We have not been Adventists for about five years; we are now members of our community Christian church."

Steely Voice

A second woman turned and asked stiffly, "Why?"

My friend answered. Briefly, specifically.

"Oh," replied the inquisitor in a

voice like tempered steel. And then (involuntarily perhaps?) she turned away. As she adjusted her position she reduced the circle of five to four. Suddenly my friend was alone. The outsider.

Early Sunday morning, as my friends—dear, good friends—left for the long trip home, we embraced.

"It's been so good to see you," they said. "We love you so much. But we don't know..." Their voices trailed off. "We don't know when we'll be back again." □

Kelly Graham is a pseudonym.

MEYLAN C. THORESEN



and went to work full-time as an assistant manager in his father's business. By age 30 he had taken charge of the entire business—a stressful, sedentary position.

Roger didn't have time for regular exercise, except for a few games of tennis now and then. Slowly his weight climbed from 150 to 180 pounds. By his fiftieth birthday, he felt tired all the time and out of

ers of mineral deposits. When one or more of the arteries becomes seriously narrowed, then blocked by a blood clot, a heart attack results.

Fortunately, Americans have changed some of their habits lately, helping to decrease heart disease death rates. In fact, between 1968 and 1983, death rates declined an astounding 36 percent, saving the lives of 423,000 Americans. Most of this decrease comes from a better lifestyle, especially improved eating, decreased cigarette smoking, and better control of high blood pressure. Although we have begun to turn the tide, we still have a long way to go.

Risk Factors

Heart disease is associated with several risk factors. Working to reduce these risks will make you a true health promoter. Factors that can be changed include smoking, high blood cholesterol (above 220 milligrams per deciliter), high blood pressure (above 140/90 milligrams of mercury), uncontrolled diabetes, obesity (20 percent more than one should weigh), lack of exercise, and stress.

A blood pressure of 120/80 milligrams of mercury is normal. Some people who exercise frequently and are thin have a blood pressure of 110/70 milligrams of mercury which is optimal. If you have your blood pressure checked by a qualified person on more than one occasion and it registers above 140/90 milligrams of mercury, you have high blood pressure.

Many healthful habits can help prevent or treat high blood pressure. These include maintaining or achieving ideal weight, restriction of sodium intake, and regular exercise (walking, swimming, cycling, jogging, etc.). Weight reduction in an overweight person provides the most important method of treating or preventing high blood pressure.

Restricting sodium also proves effective. Sodium occurs in many different foods and substances, from drinking water to food additives, from cheese to soup. One third of our

EATING TO YOUR HEART'S CONTENT

The tongue is not the only organ to consider when choosing food.

BY DAVID NIEMAN

As a baby, Roger was "plump," which people considered desirable back in 1930. Rather than breast-feed him, his mother gave him cow's

milk. During childhood Roger had easy access to the cookie jar and other sweets. He ate three square meals a day, which frequently included meat, cheese, whole milk, butter, and eggs. In fact, his mother planned her dinners around meat.

Roger began smoking at 16. This soon developed into a two-pack-a-day habit that he maintained the rest of his life. At age 20 he married

breath after climbing two flights of stairs.

One day, during an argument with his sales manager, Roger felt an uncomfortable pressure and squeezing pain in the center of his chest. The sensation spread to his shoulders and arms. Feeling dizzy, nauseated, and out of breath, he sat down while his secretary phoned for medical help. By the time the ambulance arrived, Roger, at the age of 54, had died of a coronary heart attack.

Startling Statistics

Some have called heart disease history's worst epidemic. In the United States more than 63 million people have heart or blood vessel disease, which accounts for 50 percent of all deaths. One fifth of those it kills succumb before age 65.

Most heart disease results from blockages in the arteries that supply blood to the heart muscle. Fat and cholesterol, circulating in the blood, collect on the inner walls of the arteries. Over the years, scar tissue and other debris build up, as more fat and cholesterol are deposited. Passage through the arteries becomes narrower and narrower. This process, known as atherosclerosis, resembles what happens when old water pipes build up lay-



Nutritionists' Recommendations

Most nutritionists recommend that we ingest between 1,100 milligrams and 2,200 milligrams of sodium a day, then consume at least 40 percent more potassium than this. Examples of foods high in potassium and low in sodium: pineapples, grapefruits, pears, strawberries, watermelons, raisins, bananas, apricots, and oranges. Low-sodium cereals include unsalted oatmeal and Roman Meal cooked cereal. For nuts naturally low in sodium, try hazel nuts, macadamia nuts, almonds, peanuts, cashews, and coconut. Other low-sodium foods are summer squash, zucchini, eggplant, cucumbers, onions, lettuce, green beans, broccoli, great northern beans, lentils, lima beans, and red kidney beans. This brief list furnishes but a sample of the foods available to accommodate a low-sodium diet.

If these do not bring blood pressure under control, a physician may need to administer various drugs. However, in most cases drugs are unnecessary if you adopt the good dietary habits explained above.

Foods with high sodium/potassium ratios include salad dressings, butter, margarine, cheese, soy sauce, breakfast cereals, soft drinks, white bread, soup, ham, catsup, corned beef, and sauces.

sodium intake comes from adding salt during cooking or eating, while two thirds comes from commercial food processing.

Several approaches can be taken to reduce sodium in the diet. First, read food labels. Ingredients are listed by weight in the product's recipe. Do not buy products with ingredients containing the word *sodium* high on the list.

In the kitchen, plan meals that have less salt. Learn to use herbs and spices to enhance flavors. Many salt substitutes are available (No-Salt, Nu-Salt, etc.) that use potassium chloride instead of sodium chloride.

At the table, get in the habit of avoiding the saltshaker. Use other seasonings instead. But be careful of sauces and gravies, which are usually high in sodium. And finally, ask to have your food at the restaurant served without added salt so you can determine how much you get.

Controlling Cholesterol

To decrease or to maintain low blood cholesterol levels, reduce dietary fat to less than 30 percent of total calories, reduce saturated fat,

use polyunsaturated oils, cut daily cholesterol intake to 250 milligrams, achieve and maintain ideal weight, and eat more complex carbohydrates.

Polyunsaturated fats lower blood cholesterol, while saturated fats raise it. Therefore, use polyunsaturated oils such as corn, sunflower, safflower, soybean, and liquid vegetable oils, and reduce hard saturated fats that come mainly from meat and dairy products. Try to purchase foods with more polyunsaturated than saturated fat (P/S ratio greater than one). These include walnuts, sunflower seeds, corn oil, soft safflower margarine, wheat germ, peanut butter, hard stick margarine, and Brazil nuts. Vegetable shortening has a P/S ratio of one. Pork, lard, beef gravy, cream, whole milk, cheddar cheese, and parmesan cheese have low ratios.

Cholesterol appears only in animal foods, being especially high in liver and other organ meats, shrimp, crab, ham, other meats, and eggs (one egg having 274 milligrams, more than the daily quota).

Here are some practical suggestions for reducing saturated fats,

cholesterol, and calories in your family's food. Many of these ideas will save money, too.

Cook foods by broiling, boiling, roasting, microwaving, or stewing. Avoid frying. Use more fruits, vegetables, nuts, skim or low-fat milk, low-fat milk products, whole grains, and other starchy foods such as potatoes, liquid vegetable oils, and margarine high in polyunsaturated fats. Butter, egg yolks, and cheese should be limited.

Herbs for Salt

Use more herbs to enhance flavor in place of salt or sodium. The following herbs can be used in shakers instead of salt.

Saltless surprise: Two tablespoons of garlic powder and one teaspoon each of basil, oregano, and powdered lemon rind (or dehydrated lemon juice). Put ingredients into a blender and mix well. Store in a glass container, label, and add rice to prevent caking.

Pungent salt substitute: Three teaspoons basil, two teaspoons each of savory, celery seed, ground cumin seed, sage, and marjoram, and one teaspoon lemon thyme. Mix well, then powder with a mortar and pestle.

Herbs that go well with vegetables include basil, burnet, chervil, chives, dill, French tarragon, marjoram, mint, parsley, pepper, and thyme.

With breads, use caraway, marjoram, oregano, poppy seed, rosemary, and thyme.

Soups go well with bay, chervil, French tarragon, marjoram, parsley, savory, and rosemary.

These tasty tips will go far in helping you live a happier, healthier life. □

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MEYLAN C. THORESEN

MINISTERING TO YOUR PASTOR

Preachers and their families need encouragement from caring, loving members.

BY VERA JACKSON

Minister to my pastor? Why? How?

True, your pastor is a man of God who, with his family, endeavors to maintain a

close relationship with the Master. Isn't that enough? No, for you see, ministers too are human, with needs just like yours. They continually give of themselves in sharing and caring, teaching and preaching, listening and counseling. Sometimes they grow weary. That is why the pastor and his family need your ministry.

Maria was thousands of miles away from her missionary husband when the doctors told her she needed immediate surgery. How wonderful that she had longtime

friends just a few miles away, who put their arms around her, offered their help and their home. They prayed for her, visited her in the hospital, brought her flowers and love. How much it meant to that lonely pastor's wife to be ministered to at that time. How many times she had given of herself, of her family, of her husband. But now she needed the ministry of caring, loving people.

"May I Pray With You?"

Pastor Carl and his wife, Isabel, had gone through an exhausting time counseling a family trying to avoid a separation. Hours in prayer, listening, and helping had left them emotionally drained. Just then a member offered, "Pastor, I know you are hurting for this couple. May I pray with you?" He proceeded to pray not only for the couple but for the pastor and his wife. What a comfort for Carl and Isabel to know that others were holding them up in prayer.

When I hear folks criticize the pastor or his family for what they do or don't do, I want to ask, "Are you praying for them, and have you told them you are?" "Have you prayed with them?"

Once upon a time a church was most unhappy with its pastor. The members wondered how they could get rid of him. Someone suggested that they pray for the pastor and pray daily that God would show them what to do. A few months later, when the pastor had an opportunity to move on, they said, "Please, Pastor, don't leave. We love you; we want you to stay!" What had made the difference?

Sylvia, a pastor's wife of many years, revealed that not once in all their years of ministry had they been invited to have a meal in one of their members' homes. "I wouldn't care if the home were humble, if the food were not fancy. I would just like the fellowship, getting to know them. I could help them more if I knew them better." How lonely they must have

been! Fellowship, how precious. I must add that Sylvia opened her home freely and invited one and all.

Sylvia told of a time when, new at a certain church, she and her husband brought sandwiches to eat alone at the church one Sabbath. That day someone told them about the picnic they were having with another family. Sylvia's heart ached to be included just once! But not a word of invitation was extended.

Not once in all their years of ministry had they been invited to have a meal in one of their members' homes.

Your pastor and his family need your ministry of love.

Sally felt extremely tired. A pastor's wife, she also had a sick mother who required much care. She was often short on sleep, and the tiredness showed when she went to pay for some gas. The cashier remarked, "You look so tired; I'm going to pray for you." Ministry by a stranger made her day.

Occasionally I have heard a minister's wife say, "I wish my husband would leave the ministry. We have no friends; I have no close personal friend, no one to share with, no one to laugh with."

What an opportunity to show your love, to be like Onesiphorous

the Ephesian, who long ago ministered so tenderly to Paul. The women of the church can put their arms around the pastor's wife and offer friendship.

When you are thinking about the pastor and his wife sometime, call them up. Not only when you have a problem or a question, but simply to tell them you are thinking of them and appreciate what they are trying

to do for the church. Drop in sometime when you are nearby, or make a special trip to tell them how much you appreciate them, that you are praying for them.

Laugh with them, cry with them, eat with them, and pray with them. Your attention needn't be elaborate. You just need to be *you*. □

Vera Jackson is a pseudonym.

SPECIAL PEOPLE



"I was nearing retirement, a widow with no dependents, in a very comfortable routine near other members of our very close family. A daughter's question why Jesus had not yet come prompted me to ask myself whether I was willing to give myself to the Lord completely in service, or whether I actually had some reservations. Result? I am now in mission service."

"What an opportunity to meet brothers and sisters in other cultures, with other ways of thinking! I am thankful for the opportunity to experience the spiritual growth that has been the result."

—EUNICE FISHER, Office Secretary,
South American Division, Brazil

If you wish further information about mission service, please write to: **G.C. SECRETARIAT INFORMATION SERVICE**
6840 Eastern Avenue NW., Washington, D.C. 20012.

Please indicate your (1) profession and years of experience, (2) highest academic degree and/or licensure, (3) marital status, (4) type of service interest (regular employment or short-term volunteer service).

**G.C. SECRETARIAT
INFORMATION
SERVICE**

Florida Hospital Specializes in Community Relations

1,000-bed institution cultivates leaders, pastors, media.

When Seventh-day Adventists started a health institution in central Florida in 1908, little did they realize that their initial investment of \$9,000 would result in a 1,000-bed hospital. Florida Hospital today spreads over 26 city blocks in Orlando, and takes in satellite hospitals, covering 18 more blocks, in the neighboring cities of Altamonte and Apopka.

But Florida Hospital has more than size; it has high staff morale, in spite of some problems. It also has a reputation for being on the cutting edge of high technology, and offers 38 ongoing programs to the community.

New Technology

Florida Hospital claims many firsts. It was first in the nation to offer a custom-fitted hip prosthesis made while the patient is in the operating room. The new technology combines laser imaging with computer-aided enhancement to give hip-replacement patients a prosthesis with an extremely accurate fit, resulting in faster recovery and reduced chance of pain or failure. It was the first in central Florida to install a lithotripter for nonsurgical removal of kidney stones; one of the first nonuniversity hospitals in the country approved for kidney transplants; first in central Florida to offer SPECT (single photon emission computer tomography), which can, for example, show 32 slices of a heart on a screen, and use other noninvasive imaging techniques such as MRI (magnetic resonance imaging).

Florida Hospital was first in the state to organize an outpatient surgery program; first in Orlando with a family-centered obstetrics-gynecology program; and first in central Florida to operate a kidney

dialysis unit. And Florida Hospital is among the first hospitals in the country to provide a MammoTest needle biopsy machine for nonsurgical diagnosis of breast cancer.

A leader in open-heart surgery and critical care, Florida Hospital is also known for its sophisticated life-saving air ambulance—*Faith Flight I*. This high-powered helicopter transports balloon-pump-dependent cardiac patients from other central Florida hospitals to the leading heart team in the state—at Florida Hospital. Making an average of eight trips a day, it provides fast, dependable care for accident victims, high-risk obstetric patients, drug overdose victims, and organ transport donors and recipients.

President Thomas Werner reveals that this is the largest private hospital in the state of Florida and the eighteenth-largest in the nation. He credits much of this growth to the vision of former president Don Welch. Don Bohannon, executive vice president, says, "In former years a gulf existed between the community and Adventists. People did not know us, because we did not give them much opportunity. President Mardian Blair changed all that. Today more than 250 community leaders serve on various boards and guidance groups. We are involving people of the community in the hospital, and we are involving ourselves in the community."

Werner serves as chairman of the board for Junior Achievement and as a member of the Crime Commission on the Prevention of Abuse to Children. "We support the arts and the Florida Symphony Orchestra by financial contributions and serving on their boards," he states. "We are the only Adventists there, but this gives us

an opportunity to represent the church in a way it could never otherwise be represented."

Everyone at Florida Hospital speaks excitedly about the Golden Gala Weekend. To make friends and raise funds, four community-based boards planned and directed a black-tie dinner, an equestrian event, a pro-am golf tournament, and a tennis tournament.

Who's Who

The annual dinner began in 1983. "This year," said Brooke Sadler, of the Florida Hospital Foundation, "we couldn't find a hotel big enough to accommodate it. We had to have two separate programs for 1,200 people at one sitting and 800 at another, making it the best attended charity event in central Florida."

The guest list sounded like a *Who's Who in America*. "On the second night of the Gala Weekend," Sadler said, "we introduced 52 national celebrities, including Orel Hershisser, Frank Viola, Julius Erving, Miss America, Mrs. America, and Miss Florida."

"In the golf tournament 72 amateurs played, as well as 24 PGA touring pros and 24 celebrities. The tennis tournament featured 40 amateurs, 8 pros, and 8 celebrities."

Sadler reports that many media people covered the event. A local TV station created a 30-minute special at their expense for prime time. Mark McEwan, weatherman of

Magnetic Resonance Imaging (MRI) is one of the techniques for "imaging" body tissue and organs.



By Victor Cooper, associate director of the General Conference Communication Department until his recent retirement.

CBS's *This Morning*, attended and did five spots about the event.

President Werner also speaks of a strengthening confidence between Florida Hospital and members of the Adventist Church. "In the past," he said, "while we have had respect and appreciation between hospital chaplains and pastors, we have also had some distrust and unhappiness. The chaplains seemed interested only in seed-planting and keeping pastors at bay. They thought that if they gave pastors names to follow up they wouldn't care for them, and if they did they would botch it up—hit them over the head with a sack of soybeans!"

But Werner knew that continuing relationships with patients could be successful only as hospital and church worked together. So he invited Roy Naden of Andrews University to outline a program in which laypersons in churches make follow-up calls to patients after they leave the hospital.

Working Together

Even non-Adventists have joined this program, with members of various churches volunteering their services as chaplains. "Many superb Christians support our hospital," Werner says. "They urge us on in our mission and are not opposed to patients becoming Adventists. As a denomination we have not always been comfortable about this, but people are willing to help us if we allow them to. And the members' promotion of Florida Hospital is received better than the staff's because they are not paid to do it."

Werner expressed distress because as a church he feels we tend to spend more time worrying about what people wear, eat, and drink than about what they are doing to touch lives in a positive way. With many Adventists, "if you don't find any coffee machines in an institution, it passes muster. But we have a very close working relationship with our people who understand what we are doing."

Florida Hospital also makes use of media. Once a quarter it sponsors

a prime-time two-hour live CBS-TV special that focuses on one area of medicine and involves its doctors. Every Sunday morning the hospital has a half-hour health program. A local television program sponsors Ask-a-Nurse, which allows viewers to phone in questions.

Radio spots feature hospital services, the most recent its *Premier Health* for senior citizens. The spots form part of a media program that includes newspaper and direct mail advertising. More than 16,000 senior citizens signed up for Florida Hospital programs

during a recent two-month period.

The Public Relations Department under Barbara Grossman does not have to plead with the news media for time. The media people call and say, "What do you have for us today?"

Louis Pasteur observed, "The future will belong to those who have done the most for suffering humanity." Florida Hospital's program demonstrates that the future is also bright for any institution that maintains a program to cultivate goodwill and mutual understanding between itself and the public.

Education Day to Emphasize Goals

The Seventh-day Adventist Church has designated Sabbath, April 22, as Christian Education Day to remind us of the goals of our education system.

The first goal of Adventist education is the salvation of our children and young people. Such education means more than adding Bible classes and removing the theory of evolution from science textbooks. The ultimate objective is to lead students to accept Jesus Christ.

A second goal of Adventist education is to nurture our children in the church's culture. Although they learn much of this at home and in church, "those who attend public school lose a major part of Adventist culture," says Marion Hartlein, associate director of the North American Division Education Department. "The morning worship, the Week of Prayer, the witness and outreach activities, and Christian friends at school are all lost to them." She explains that during the current and next school year, students in Seventh-day Adventist schools are participating in activities to help them learn about their religious roots, as they walk vicariously in the footsteps of the pioneers and catch the vision that nurtured the early Adventist Church. Students who are not in Adventist schools will lose a significant part of

this knowledge of their heritage.

Former U.S. secretary of education William J. Bennett declared, "Next to the family, the elementary school is the single most important influence in shaping children's lives."

A third goal of Adventist education, notes Hartlein, "is to place children and young people in a school in which that influence works with the home and church to shape the child's life. There are many competent, kind, and concerned teachers in the public schools. They cannot, however, pray with their students, teach them about our loving heavenly Father, or invite the Holy Spirit's presence."

She notes that as they grow older, students are influenced more and more by their friends. While students in SDA schools are not perfect, they are taught from God's Word, as Christian teachers and parents help them grow spiritually.

A fourth goal of Adventist education is to train future church members, lay workers, Sabbath school teachers, and even General Conference presidents. If time lasts, tomorrow's church can be found in the church school, academy, and SDA college of today.

"Children are the heritage of the Lord, and we are answerable to Him for the management of His property" (*Christ's Object Lessons*, p. 195).

BROWN RICE JUBILEE

According to Webster's Dictionary, a jubilee is a special celebration, especially a 50th anniversary. At Lundberg Family Farms we are celebrating our 50th year of rice farming in California.

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the rich ebony of Black Japonica, and our golden long grain. It features the tasty, nut-like flavor of short grain, and the chewy texture of mochi sweet rice.

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BULLETIN BOARD

To New Posts

Regular Missionary Service

Craig Douglas Adams, returning to serve as pastor, Pohnpei Seventh-day Adventist Church, Kolonia, Pohnpei, Caroline Islands, **Susan Irene (Meisner) Adams**, and one child left January 23.

Linda Loyola Alinsod, returning to serve as senior accountant, Eastern Africa Division, Harare, Zimbabwe, left January 17.

Larry Eugene Blewett, to serve as laboratory/X-ray supervisor, Karachi Adventist Hospital, Karachi, Pakistan, and **Alta Yvonne (Lake) Blewett**, of Monument Valley, Utah, left January 8.

Neville Theodore Bradfield, returning to serve as pilot, Western Pacific Union Mission, Honiara, Solomon Islands, and **Carol Ann (Clifford) Bradfield** left January 18.

Norman Edward Brown, returning to serve as director, packing service, Franco-Haitian Institute, Port-au-Prince, Haiti, **Stella Louise (Nordstrom) Brown**, and one daughter left January 1.

Conrad Duane Clausen, to serve as biology teacher, University of Eastern Africa, Eldoret, Kenya, and **Venus (Ee-Siriporn) Clausen**, of Loma Linda, California, left January 29.

Donald Oscar Eichner, returning to serve as vice president for academic affairs, West Indies College, Mandeville, Jamaica, left August 14, 1988. **Bonavee Jean (Kyle) Eichner** joined her husband later.

William Cecil Greenley, to serve as administrator, Mugonero Hospital, Kibuye, Rwanda, and **Tammy Kaiser (Young) Greenley**, of Brookeville, Maryland, left January 22.

George Philip Hartshorn, to serve as dentist, Saipan Adventist Dental Clinic, Saipan, Mariana Islands, **Henrietta Denise (Storz) Hartshorn**, and one child, of Tonganoxie, Kansas, left January 9.

Dennis Jay Mercill, returning to serve as manager, Tanzania Adventist Press, Morogoro, Tanzania, **Lelia Elizabeth (Galbraith) Mercill**, and four children left February 10.

Leticia Caburnida Omega, returning to serve as sister/tutor/resident dean, Kanye Hospital, Kanye, Botswana, left January 23.

Luis Ricardo Ramirez, returning to serve as head of Art Department, Montemorelos University, Montemorelos, Nuevo León, Mexico, left Laredo, Texas, July 31, 1988. **Brunhilda (Alvarez) Ramirez** and two children left in mid-July 1988.

Stanley Edward Ramley, returning to serve as dentist, Port of Spain Adventist Hospital, Port of Spain, Trinidad, and **Grace Fei Min (Wu) Ramley** left January 8.

James Donald Roberts, returning to serve as president, Taiwan Adventist Hospital, Taipei, Taiwan, and **Dixie Lee (Albertson) Roberts** left January 16.

Leo Dwight Taylor, to serve as ADRA director, Mozambique Union, Maputo, Mozambique, and **Betty Jane (Luke) Taylor**, of Mansfield, Massachusetts, left February 7.

Bertram Edwin Trussell, returning to serve as industrial arts teacher, Spicer Memorial College, Poona, India, **Rose (Kinghorn) Trussell**, and two children left December 27, 1988. Son **Markos**, flew from Vancouver, British Columbia, to Singapore to attend Far Eastern Academy.

David Akio Ueyeyama, returning to serve as physical therapist, Tokyo Sanitarium and Hospital, Tokyo, Japan, and **Carol (Mikaru) Ueyeyama** left October 11, 1988.

Eugene Everel Witzel, returning to serve as builder, Maxwell Adventist Academy, Nairobi, Kenya, and **Irene Boguslava (Klute) Witzel**, left February 13.

Nationals Returning

Winston Anthony Richards, to serve as district

pastor, North Caribbean Conference, Christiansted, St. Croix, Virgin Islands, **Dorothy Elaine (Brown) Richards**, and three children arrived in St. Croix October 8, 1988.

Peter Siu-Yee Young, to serve as dentist, Hongkong Adventist Hospital, Hong Kong, and **Anny An-Lin**, left January 1.

Adventist Volunteer Service

Vern Orville Aaserude, to serve as farm manager, Central Ghana Conference, Kumasi, Ghana, and **Nora (Ergang) Aaserude**, of Edmonton, Alberta, left January 10.

Sonja Del Brandt to serve as medical assistant, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left January 29.

Roger Theodore Nelson to serve as relief physician/surgeon, Bangkok Adventist Hospital, Bangkok, Thailand, of Dunlap, Tennessee, left January 1.

Iwan S. D. Ong, to serve as medical assistant, Youngberg Adventist Hospital, Singapore, and **Betty (Chan) Ong**, of Loma Linda, California, left November 20, 1988.

David Joseph Pappenfus to serve as relief physician, Penang Adventist Hospital, Pulau, Pinang, Malaysia, **Sandra Lynn (Mikita) Pappenfus**, and two children, of Springboro, Ohio, left November 30.

Mark David Porco to serve as dentist, Port of Spain Adventist Hospital, Port of Spain, Trinidad, West Indies, and **Kendall Janine (Lind) Porco**, of Loma Linda, California, left September 18.

Paul Stanley Reichard to serve as accountant, Hongkong Adventist Hospital, Hong Kong, and **Elda Mae (Thompson) Reichard**, of Spring Valley, Ohio, left January 10.

Bruce Allen Roberts to serve as teacher, Surabaya Adventist English Conversation School, Surabaya, Indonesia, and **Joan (Dunkel) Roberts**, of Pateros, Washington, left January 10.

Robert Charles Rosenquist to serve as relief physician, Taiwan Adventist Hospital, Taipei, Taiwan, and **Betty Alfarata (Oliver) Rosenquist**, of Yucaipa, California, left January 3.

Marguerite Sarah Ross to serve as primary teacher, Grianach House School, Morrough, Galway, Republic of Ireland, of Berrien Springs, Michigan, left September 8.

Siegfried Julio Schwantes to serve as theology professor, Brazil College, São Paulo, São Paulo, Brazil, and **Maria (Dias) Schwantes**, of Silver Spring, Maryland, left February 12.

Sondra Esther Snider to serve as medical assistant, Bangkok Adventist Hospital, Bangkok, Thailand, of Madison, Tennessee, left January 29.

Alfred Dewey Strawn to serve as dentist, Seventh-day Adventist Health Centre, Blantyre, Malawi, and **Dona Jean (Williams) Strawn**, of Battle Ground, Washington, left November 29.

Walter Henry Toews to serve as consultant, Publishing Department, Far Eastern Division, Singapore, and **Irene Florence (Reimche) Toews**, of Sumas, Washington, left January 29.

Emem Dan Udonta to serve as medical assistant, Malamulo Hospital and Leprosarium, Makwasa, Malawi, of Loma Linda, California, left April 12.

Adventist Youth Service

Gary Blood (UC), of Berthoud, Colorado, to serve as conversation teacher, Seventh-day Adventist Language Institute, Seoul, Korea, left December 28, 1988.

Lisa Marie Herr (WWC), of Woodland, Washington, to serve as teacher, Taiwan San Yu English Bible Center, Taipei, Taiwan, left January 29.

THE LORD'S SLICE

Just before bedtime, I knelt to pray and offer thanks to God. As I did, I remembered how I had knelt that morning, asking God to bless my day. Then I had rushed off, too busy to spend time with Him. Now I was almost too tired to listen for His answer—but answer He did.

In my mind, the Lord showed me a loaf of bread that I was sharing with Him. I had been giving Him the two ends—and keeping the rest for myself. He told me that the slices I had been sharing with Him lately had been getting thinner and thinner. He wondered if I might soon be giving Him only crumbs.

Quality Time?

The two end slices represented the time I gave the Lord each day—morning and evening. Giving the Lord the first and last part of my day is good. But I found myself wondering if these were really quality times. In the morning I am too groggy to think. In the evening I am too tired to pay attention. The Lord seemed to be asking for a slice out of the middle—out of the good part of my day!

Wasn't that asking a lot? Wasn't it a bit selfish? But then, would I call someone selfish who said he would give me \$10 if I would just give back \$1? I would stand in line a long time to benefit from such an offer. The promise in Malachi 3:10 now echoed in my mind: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour

you out a blessing, that there shall not be room enough to receive it."

Might the Lord be willing to bless in this same way if I would return slices of time to Him? Why was I holding back? By saving all those slices for myself, I was actually starving spiritually. The time I had once spent in Bible study and prayer had dwindled until those slices were shamefully thin. The quiet hours of thoughtful meditation had crumbled away in the hurry of life.

I felt like answering, "Lord, I

Crumbs can't sustain our relationship with God.

don't have many slices." But remembering how Jesus blessed the widow who gave her *last* two mites, I couldn't bring myself to complain. If the Lord could bless her, surely He could bless me; I determined to take another look at how I sliced my loaf.

Ready to Listen

One reason I had neglected the Lord was that I was not listening very well. Revelation 3:20 describes this very situation: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I

will come in to him, and will sup with him, and he with me." I prayed, "Lord, help me find ways to share my day with You—and to hear You knocking when You want entrance into my life."

I began opening my thoughts to God during quiet walks at the end of the workday. I soon discovered He was close beside me, waiting to help me understand more about Himself just as He had when He walked with the two travelers on their way to Emmaus.

I also found moments at my workplace to ask for guidance, and to thank God for blessings. I can easily call on the Lord as I walk down the hall on an errand or when I'm put on "hold" on the telephone. At times when I normally would have felt overwhelmed by cares and duties I sensed my attitudes beginning to change. Why had I ever thought my relationship with the Lord could survive on crumbs?

I have not found the Lord to be selfish by asking for a slice out of the middle of my day. It has paid to be extravagant in sharing some of the best time with Him. I've found the meaning of Jesus' words: "Freely ye have received, freely give" (Matt. 10:8). □



Karen D. Lifshay writes from Angwin, California.

KAREN D. LIFSHAY

WE DO HAVE A PROBLEM

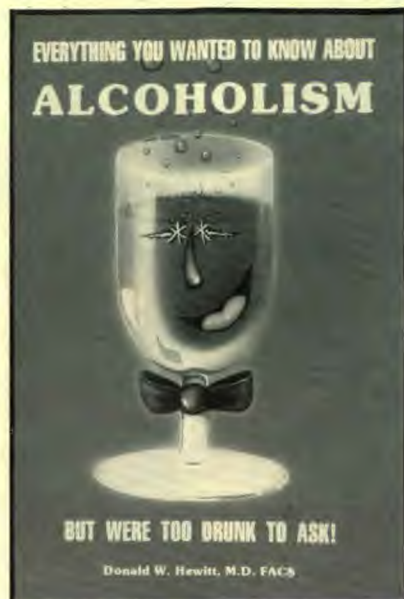
- **ALCOHOLISM** is America's #1 health problem. Millions of victims suffer untold agony and needless death.

WE DO HAVE A RESPONSIBILITY

- God's people must take strong stand against drinking.
- To do nothing is to condone intemperance, promote indifference and ignore human suffering.

AND WE DO HAVE A MESSAGE

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- We know that alcoholism is virtually unknown among non meat eaters.
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