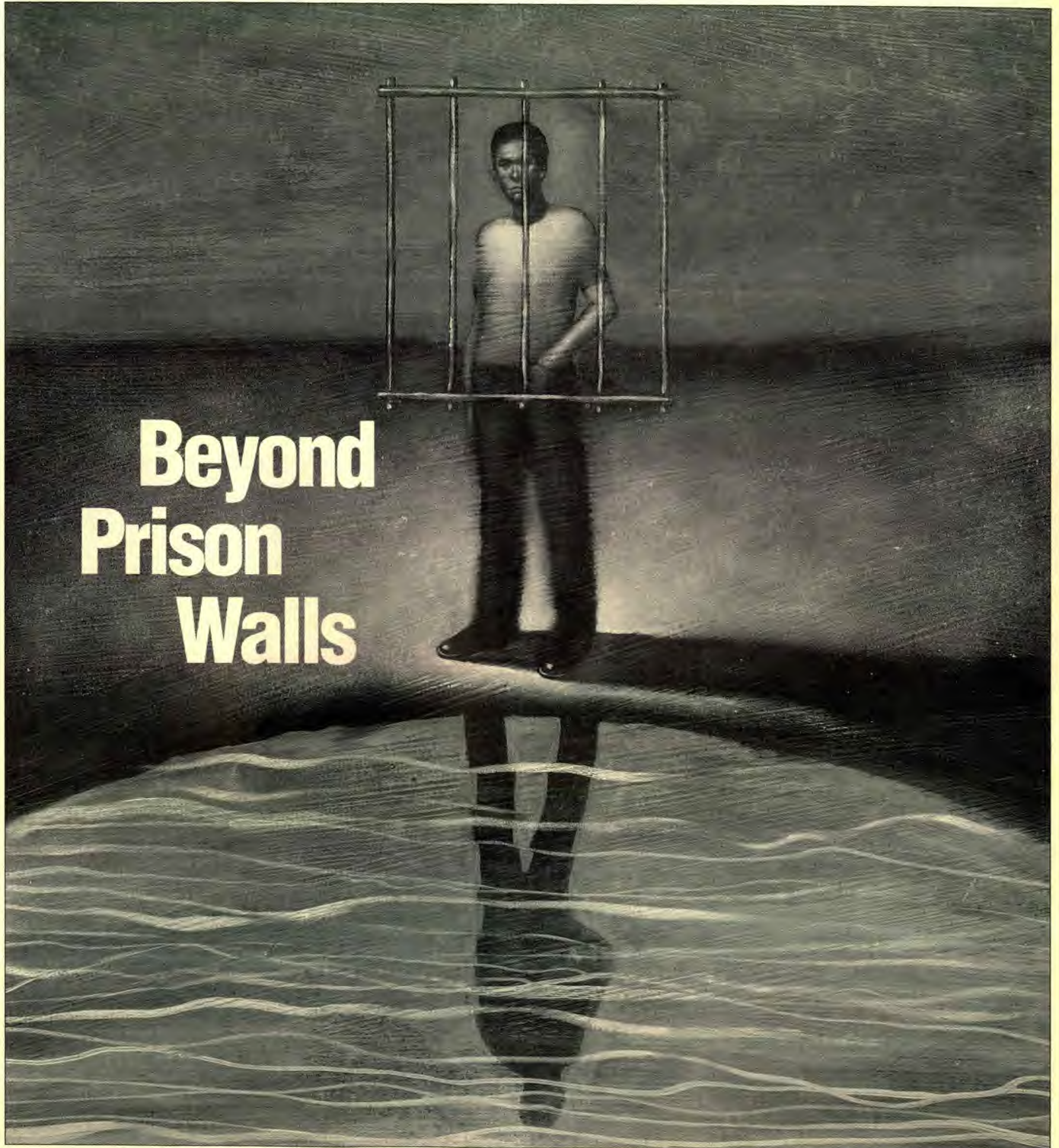


ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

November 30, 1989



Beyond Prison Walls

Prophets and Others

"Are We a Non-Prophet Organization?" (Oct. 12) gives the impression that the gift of prophecy as manifested in Ellen White was not particularly unique. Steve Daily uses 1 Corinthians 14:1 and John 14:16-18 to prove that the prophetic gift is directly available to us today. Admittedly, 1 Corinthians 14 is not an easy chapter to exegete, but when Paul states that everyone in the church can prophesy (verses 23 and 24), I think he is using the word *prophesy* as the equivalent of "giving your personal testimony." That is something *everyone* can do. On the other hand, only a limited number of individuals have been called to be prophets (see 1 Cor. 12:29). Ellen White was one of those select few.

ROBERT W. OLSON, SECRETARY
Ellen G. White Estate

The writings of Ellen White, like the Ten Commandments given by God and introduced by Moses, are testimonies (see Deut. 4:44, 45), and we need not apologize for their importance. The strength of the church today is because of this special gift and the faithful way in which Mrs. White recognized and elevated Jesus Christ as Saviour. If God has more to say, it is in the Scriptures and those Spirit of Prophecy books on the shelf. We need look no further.

While the immature zealot may overquote Mrs. White, well might we fear that her writings be pushed aside and replaced by those of Jewish scholars and popular theologians of the world.

RALPH WILLARD
Lancaster, Massachusetts

"Non-Prophet Organization" seems worthy of additional comment, partly for what it says and even more for what it does not say. It is doubtful that any individual in an uncertain state of mind on the subject of the prophetic gift would

find a basis for a firm decision—one way or the other—as a result of reading Daily's study. The article certainly gives the trumpet an uncertain sound.

We are not a non-prophet organization! For all the 145 years since that gloomy morning of October 23, 1844, when the believers sadly realized that the Lord had not returned to earth, we have been pointed back to the Scriptures and to the prophetic gift. And thank God, it was at that time that God Himself placed His Spirit upon a frail, sickly, uneducated young girl, and gave her a mandate to carry His messages to His faithful remnant!

E. L. BECKER
Loma Linda, California

Correlations and Causes

I am troubled by Myron Widmer's use of statistics in his editorial "The Fewer the Better?" (Oct. 12).

Widmer points out that divisions that have fewer pastors actually grow faster. In statistics this is called a correlation. It is a helpful tool. By no means can a correlation be used to establish or infer cause. Widmer is incorrect to use these numbers to imply that it is because of pastors pampering churches that North America's church growth rate is less. There may be any number of other causes for this result. In order to make that kind of statement, he would need to compare a sample of church districts in North America that have increased in size with a comparable sample that maintained a lower pastor-to-church ratio.

With the reasoning he used, one could point out that the divisions that have less money also have more growth. Would he suggest that we withhold money from slow-growing divisions in order to aid their church growth?

While apples and oranges are both fruit, they are quite different. If we are going to compare techniques for growing apples, we need to do it with other apple trees, not orange trees.

MADALYN ALLEN
Concord, California

Ring the Bell

"The Big Event" (Oct. 5) did an excellent job portraying the Friendship Camporee and the importance of this type of event.

I hope the church becomes continually aware of the need of meeting the developmental needs of faith of the children and youth of the Seventh-day Adventist Church. The Pathfinder camporee event is only one of many such events that are extremely important to help ring the bell in the minds of our children and youth.

NORM MIDDAG, DIRECTOR
NAD Pathfinding/Camping

While Herod entertained guests in the palace, while people chatted and laughed, they missed a short distance away, in a stable with one witness—a Baby born. *All alone.*

Thirty-three years later in a garden a Man prayed to His Father, on the ground, sweating blood. *All alone.*

Two days later a young woman, weeping, witnessed the most incredible privileged sight anyone has ever witnessed—a risen Saviour. *All alone.*

The biggest events are always the *quietest*. *All alone.*

MARILYN CARPENTER
Chicago, Illinois

We attended the Friendship Camporee, and certainly there were many, many wonderful aspects.

But we were devastated by the loud music with the prominent rock beat. The fact that modern equipment was used was not the problem. Technology doesn't have to be exploited. There was no need for the type of music, except some of our youth leaders feel they can reach youth this way. If the beat had been absent and the music turned down, much of it would have been quite acceptable.

MRS. RICHARD BAUER
North Canton, Connecticut

ADVENTIST REVIEW

November 30, 1989

General paper of the
Seventh-day Adventist Church

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COMING NEXT WEEK



◀ "He's Coming, He's Coming!" by Allen I. Atrill. Remembering how I waited for Uncle Jim's visits reminds me of another visit I'm waiting for.

■ "Giving to Independent Ministries," by Joe Engelkemier. What do you do with the appeals that come regularly to your mailbox?

■ "What Gifts Should You Buy Your Children?" by Noeleen Johnsson. With Christmas approaching and children anticipating, what's a parent to do?

■ "Making Sure in Marriage," by Calvin B. Rock. Is a trial marriage the answer, or is there a better way to ensure marital success?



A BOOK FOR ALL PEOPLE

Has it ever occurred to you that the Bible is not entirely free of elements that may cause offense?

Jews, for example, are likely to take offense at many parts of the Old Testament that emphasize their intransigence, their backsliding, and their greed. And Jesus' parable of the vineyard, which spells out their rejection as God's chosen people, is not likely to sit well with them.

Arabs might chafe at the treatment given to Hagar and Ishmael at the command (or permission) of God.¹ Modern Iranians could, conceivably, be nervous or even resentful as they read the book of Esther.² And the Exodus story—how does an Egyptian pastor preach on that?

Chinese may take exception to the negative casting of the dragon in the book of Revelation. And Chinese, Japanese, and Indians could scoff at the Danielic delineation of Babylon, Medo-Persia, Greece, and Rome as *the four world empires*. (All of these peoples boast ancient civilizations/empires predating those listed in the book of Daniel.)

Black people might find Jeremiah's comment about the Ethiopian somewhat gratuitous.³ For although it is true enough that the Ethiopian cannot change his skin, the subtle implication of Jeremiah's reference seems to be that Ethiopians, and Blacks in general, are somehow dissatisfied with their skin color.

White people might object to the fact that whiteness is mentioned as a sign of leprosy in the Old Testament. Under divine judgment, Miriam became "leprous, as white as snow."⁴

Women might take exception to seemingly strong anti-feminist sen-

timents in Paul's writings. The statement "I permit no woman to teach or to have authority over men; she is to keep silent"⁵ must send chills up and down the spine of the modern woman.

Rich people would read James with considerable unease. Charging outright fraud, James suggests they "weep and howl for the miseries" coming upon them.⁶ And from the lips of Jesus Himself: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."⁷

People living under oppressive regimes may puzzle over the strong admonition in the New Testament to obey the powers that be.⁸ And those who still believe in natural human progress would view with contempt the pessimistic assessment of the human condition found in Scripture.

And Yet

And yet, from every nation, every race, and class, men swear by it, and women stake their lives on it. What's with this book, the Bible?

Part of the answer is perhaps obvious enough: things are not always what they seem to be. Taking a closer look, for example, Chinese, Japanese, and Indians may discover that the Danielic delineation intends no belittling of other existing kingdoms. Those singled out (and for negative mention, at that) simply happened to be the nations that had direct dealings with God's chosen people.

The negative casting of the dragon in the book of Revelation becomes less offensive when we realize that often in Scripture, identical symbols are used to portray entities

completely opposite in character. For example, the lion, in Daniel and Revelation, portrays evil powers, and Peter in his Epistle likens the devil to "a roaring lion."⁹ But then, Christ also is portrayed as a lion—"the Lion of the tribe of Judah."¹⁰ And the first of the four living creatures John saw in heaven was "like a lion."¹¹

Admittedly, not all the "problems" mentioned above lend themselves to such quick and easy solutions, but each becomes less troubling when studied carefully within its context.

Something Deeper

But while such logic may help many to make peace with Scripture, it takes something deeper to make them love and cherish it. That deeper *something* is Christ, the heart and center of the Bible. He shines from page to page, from start to end, but especially in the natural, unstudied presentation of the Gospels. His matchless love disarms us, His flawless life inspires us, and we gaze in awe at His gracious caring and compassion for people of every race, and sex, and creed. The negatives, real or imagined, fade into utter insignificance. And we see no man save Jesus only.

And so again this Christmas, millions from all nations will sing His praise, the guns of war will silence, and the spirit of genuine joy and caring will visit us one more time. If only for a day, the world will pause once more to reflect on that extraordinary Life that started in a lowly manger 2,000 years ago. And a holy light will shine around the Book that tells the story.

*All Scripture quotations in this article are from the Revised Standard Version.

¹ Gen. 21:8-14.

² Ancient Persia is modern Iran.

³ Jer. 13:23.

⁴ Num. 12:10.

⁵ 1 Tim. 2:12.

⁶ James 5:1-5.

⁷ Mark 10:25.

⁸ Rom. 13:1-7.

⁹ Dan. 7:4; Rev. 13:2; 1 Peter 5:8.

¹⁰ Rev. 5:5.

¹¹ Rev. 4:7.

ROY ADAMS



A NEW BREED: TENTMAKER CHRISTIANS

Have you ever noticed how far-reaching actions sometimes get little attention? This year's Annual Council is a prime example.

By all accounts, two items dominated Annual Council floor debates: the role of women in the church and interschool league sports. They were important, but not the only items worthy of the long hours we spent in debate.

Yet we sometimes attach greater significance, at least in the reporting of such events, to those items on which the camp is divided into two "warring" parties. The controversial items certainly bring forth eloquent speeches and fiery debates. And we talk about them for weeks and months.

But when something comes up that we all agree upon, it often passes without much fanfare. So was the case of the global strategy document that came up before Annual Council. Nearly everyone agreed, and so the document passed. No marching bands. No trumpets blaring. No fanfare.

But it is a document worth shouting about!

For the first time ever, the Seventh-day Adventist Church has voted a strategy for worldwide mission, for sharing Christ with the unreached billions. It is a watershed for mission. So shouldn't it generate at least a bit of excitement?

Or have we been so bombarded with documents, slogans, and strategies in the past that we have become a little bit cynical, possibly immune, to such things, saying, "Documents are a dime a dozen. What I want to see is action!"

My feelings sometimes run along

these lines. Maybe it's in my "baby boomer genes" to be a bit skeptical. Yet this global strategy is different. It has perked up my imagination and my hopes for dynamic changes in our mission work. Here's why.

First, it doesn't focus on baptisms. It is a welcome change. Jesus never set baptismal goals, or church growth goals. He simply said to go forth and make disciples of all nations, baptizing them, and teaching them what He had commanded.

Counting numbers so often seems like an attempt to make ourselves look good in our own eyes. Certainly numbers don't impress God, for He judges not upon membership statistics, but by the heart.

Second, it focuses upon unreached people groups. Taking into account the geopolitical units within certain countries, the Global Strategy Committee has separated the unreached people groups into about 5,000 units of 1 million people.

We have an Adventist presence in 3,200 of these people groups. That leaves 1,800 groups untouched by Adventism and, in most cases, untouched by Christianity. The vast majority of these are in China, the Soviet Union, and India. Many others lie within the strongholds of other religious faiths—Islam, Buddhism, and Hinduism.

The voted document proposes that the Seventh-day Adventist Church establish a presence in each of the 1,800 unreached groups by the year 2000. That's 180 per year; 15 per month; 1 every other day. What a task! What a challenge! Not baptismal goals, but penetration—or presence—goals, a radical departure from the past.

Third, the strategy focuses upon people, not institutions. As our church has matured, our mission program has changed. We have shifted our focus from sending pioneer missionaries to unreached peoples, to sending interdivision workers who build and maintain large and small institutions that often have become the focus of our evangelistic efforts.

This document proposes a welcome shift back to sending people, not building institutions—warm, caring Christians who aren't always ministers, doctors, or teachers. They are to be "tentmaker Christians"—like Paul—who will enter a country and work alongside the people in various professions.

Adventist Development and Relief Agency workers may be the frontrunners in one country. Or well-drillers, teachers, engineers, or computer technicians in another. Many countries will never let in a "missionary" to do religious work, and so the tentmakers must be entrusted with carrying the gospel to the people.

I like this because it opens the door for ministry to thousands of Adventists with technical skills who have been passed by in the search for regular mission appointees.

Fourth, the strategy reprioritizes the use of offering funds. As the missionary focus has shifted throughout the years, so has the use of our mission funds, with the majority of them going to sponsor *institutional* workers. Missionaries? Yes! But not the new breed of missionaries now envisioned and needed.

In response, funds for the traditional programs are being reduced, and moneys saved are being redirected to help train and send pioneering missionaries.

What a refreshing change! It gets my wholehearted support, and I hope yours.

For a complete copy of the Global Strategy Document, please contact Charles Taylor at the General Conference, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; or call 301-680-6000.

MYRON WIDMER

Zambesi Union Mission Doubles Membership

Zambesi Union Mission in eastern Africa has doubled its membership since the Harvest 90 evangelistic thrust started in July 1985. Membership reached 133,655 as of September 30. Union president R. Ndhlovu made this announcement during the Eastern Africa Division's year-end meetings November 5-14. The union also reached its Harvest 90 goal of 67,535 baptisms nine months before the campaign closes in July 1990.

Other year-end business included electing **Wenson L. Masoka**, formerly South-East Africa Union mission secretary, as executive director (president) of that field.

Masoka replaces Franklin A. Botomani, who retired because of health reasons, according to Maurice Battle, an associate secretary of the General Conference. **G. S. Moyo**, education and youth director for the mission, filled Masoka's position.

WORLD CHURCH

Cuban Adventists Welcome GC President. General Conference president Neal C. Wilson was warmly received by 1,800 Cuban Adventists during his visit to the country November 3-6. Wilson's visit was the first made by a General Conference president in the past 40 years, says George W. Brown, Inter-American Division president.

Wilson attended special convocations in Havana, Santiago, and Camaguey, and met with several high-ranking government officials. His visit comes at a time of positive transition for the church. The government has relaxed many restrictions, which has led to greater church growth (see the November 16 *Review*).

ADRA Helps Victims in Ivory Coast Flood. The Adventist Development and Relief Agency/Africa-



Indian Ocean Division (ADRA/AID) donated 4 million francs (US\$12,700) to the Ivory Coast November 1 to aid the 3,000 flood victims in Agboville.

ADRA/AID director David Syme (left, below) also discussed with government officials the possibility of establishing ADRA projects to help the flood-ravaged area.

Philippines Crusade Brings New Members. An evangelistic crusade in Butuan City, Mindanao, south Philippines, led to 384 persons to join the Seventh-day Adventist Church, reports Charles J. Griffin, Far Eastern Division church ministries director and crusade evangelist.

The crusade was the capstone of a regional evangelistic effort that included Revelation seminars and satellite meetings.

GENERAL CONFERENCE

Tornado Misses Oakwood College. Three tornadoes touched down in Huntsville, Alabama, on November 15 but the storm track did not touch Oakwood College, reports Roy Malcom, college relations director. The storm put WOCG-FM off the air temporarily.

According to Malcom, 17 people died as a result of the tornadoes, 453 were injured, and more than 500 were left homeless. Oakwood has offered limited housing to some homeless families.

La Loma Foods Sale Negotiations Continue. The sale agreement with two California businessmen to buy La Loma Foods has fallen through, but General Conference officials are reopening talks with Worthington Foods, Inc. The *Adventist Review* will report details in an upcoming issue.

NORTH AMERICA

Alaska Members Enter New Territories. A small band of teachers and students explored the great Alaskan wilderness, visiting 120 villages along the Yukon, Kuskokwim, and Kobuk rivers.

The group sold Adventist literature and offered encouragement to the villagers. "This is the first time a Seventh-day Adventist has entered most of these villages," says Ron Watts, Alaska Conference president. The villages were scattered over an area twice the size of Texas, but with a population density of less than one person per square mile.

Seattle Crusade Brings 64 Baptisms. Sixty-four people joined the Adventist Church during a recent tent crusade in Seattle, Washington, reports Ed Schwisow, acting North Pacific Union Conference communication director.

The crusade, conducted by evangelist Stephen

Patterson, was the first tent-housed evangelistic meeting in Seattle within the past 20 years.

Barbara Hall Heads Cornerstone.



Jackson-Hall (left) has been appointed editor of *Cornerstone Connection*, the North American Division's (NAD) youth resource materials, by the Review and Herald Publishing Association board of directors.

Hall served for two years as managing editor of *Cornerstone* with Ron Watts, *Celebration!* editor and current Alaska Conference president. Hall is currently the only Black female senior editor of a NAD journal.

Leland Hospital Update. On October 30 the circuit court for Prince George's County, Maryland, extended an injunction against Adventist Health Systems/North, Eastern, and Middle America, Inc. (AHS/NEMA), restraining the health system from closing Leland Memorial Hospital in Riverdale.

The court enjoined AHS/NEMA from seeking to transfer rights to Leland's 120 beds to Shady Grove and Washington Adventist hospitals until AHS/NEMA repays the balance [\$8.3 million] of a \$12 million industrial revenue bond issue to the town of Riverdale, reports the *Washington Post*.

In September AHS/NEMA officials announced that they wanted to close Leland and seek approval from the Maryland Health and Resources Planning Commission to transfer its beds to two nearby Adventist hospitals (see September 28 Newsbreak).

Hospital Fund Gets Additional Funding. The Hospital Development Fund, which offers fund-raising challenge grants to hospitals in the Adventist Health System, recently received \$1 million of additional funding, reports Charles E. Bradford, North American Division president. The additional funding will allow the challenge program to continue through 1994.

Since 1979, the Hospital Development Fund has helped AHS hospitals raise more than \$25 million through capital improvement and annual giving campaigns.

SDA Colleges Among Most Highly Supported. Columbia Union, Oakwood, and Union colleges are ranked among the top 50 colleges in the United States for their fund-raising leverage, according to the Council for the Advancement in Support of Education.

Fund-raising leverage is defined as average annual gift income as a percentage of institutional budget from 1979 to 1986. Church appropriations are counted as gifts. Union ranked thirtieth; Oakwood ranked thirty-fourth; and Columbia Union ranked forty-eighth.

"This again demonstrates that Adventist colleges are gradually but surely finding their way into the philanthropic area, while benefiting from traditional church

support," says Milton Murray, director of Philanthropic Service for Institutions at the General Conference.

Listen Wins Design Award. *Listen* magazine was one of 1,884 recipients of *Print* magazine's design citations, which was awarded during the magazine's annual regional contest.

Some 40,463 entries were evaluated, says Janya Mekelburg, *Listen* spokesperson. The winning design accompanied the article "The Fetal Alcohol Syndrome: Born to Lose," appearing in the June 1988 issue.

Corrections. Invitees to the North American Division year-end meetings on October 11-12 *tabled*, rather than approved, a proposed change in the division's faithful tithing policy (see November 16 Newsbreak).

A new earthquake insurance policy voted at the NAD meetings recommends that boards of denominational entities *consider* acquiring earthquake insurance on all denominational property, rather than *recommending* it.

ALSO IN THE NEWS

One Million Bibles. Amity Press manager Peter MacInnis holds up the one millionth copy of the Chinese Bible printed by the Nanjing, China, press. MacInnis told Religious News Service that availability of the Bible has been spurred by scholars and intellectuals who are interested in learning more about Western culture.

"You can trace the roots of our legal system, and many of our idioms and holidays, to the Bible," MacInnis said.



CHURCH CALENDAR

- Dec. 2 Church Ministries Day
- Dec. 9 Health and Temperance Day Offering
- Dec. 16 World Stewardship Day
- Dec. 23 Thirteenth Sabbath Offering for the Southern Asia Division
- Jan. 6 Soul-winning Commitment Day
- Jan. 13 Inner City Offering

The heavy steel door slammed shut behind me, and I heard the lock click in place for the first time on Thursday, September 15, 1977, at 8:45 p.m.

It's a memorable sound! I walked across the cell toward the bars, straining to look out over the dark skyline of the city.

The words of Judge Dirisio echoed within my mind: "Jeris E. Bragan, on the jury finding you guilty of murder in the first degree, it is the judgment of the court that you are guilty of that offense, and you are sentenced, therefore, to 99 years in the state penitentiary!"

For me there was one ugly flaw in this smooth administration of justice—I *wasn't* guilty!

Life can be brutally unfair.

When our souls are ravaged during times of grief and anguish, we inevitably ask the *why* questions: *Why* is this happening? *Why* has God allowed this? I asked the question in a thousand different ways for months after my conviction. Thoughtfully at times, and at other times in great anger, bitterness, and self-pity.

When I reread the biblical story of Joseph I had a fresh perspective from my prison cell. This led me to focus on the issue of suffering in a new way. Instead of asking *why*, I began wondering, *How* can we, like Joseph, begin life again when our freedom, relationships, hopes, finances, or health are seized in the cruel jaws of suffering? *How* can we transcend our prison walls of suffering?

While trapped behind prison walls I've discovered in my study of the Bible—particularly in the story of Joseph—five keys to freedom, which lead to release and renewal. No matter who you are or what your circumstances, you too can use these keys.

NO

MATTER

WHAT CIRCUM-

STANCES

IMPRISON YOU,

YOU CAN USE

THESE FIVE

KEYS TO

FREEDOM.

1. The Key of Faith

For most people, faith in a loving and gracious God is challenged most violently in the bitter acid bath of suffering.

Faith is easy during the proverbial days of wine and roses, when we're surrounded on all sides by family, loving friends, success, and prosperity. But what does faith mean when everything we've ever loved and believed in suddenly crumbles in ashes?

Clarence Jordan translates Hebrews 11:1 with penetrating insight: "Now faith is the turning of dreams into deeds. It is betting your life on the unseen realities, and by so relating our lives we become aware that history is woven to God's design."

During grim days of great pain, Joseph had no idea what the future held for him from one day to the next. From his prison cell he couldn't foresee that the day would come when he'd see how God's grace had turned all the evil he had endured into good (see Gen. 45:7; 50:20; Rom. 8:28).

But his faith freed him in the midst of painful circumstances, because he knew by faith that God held his future securely in His hands. His life was "woven to God's design."

Faith is the God-shaped lens through which we see and interpret the events of life. Through eyes of faith we find meaning in our circumstances. Faith gives us the capacity to see possibilities for grace in the midst of bitter pain. It frees us to create cosmos out of chaos, to turn stumbling blocks into stepping stones.

Joseph's treatment was cruelly unfair. But this predicament had nothing to do with whether he kept his faith or threw it away. The shocking abuse he endured was simply an *occasion* in which he was free to choose faith, or he could surrender to despair, hopelessness, and cynicism.

Faith is the first key to the doors of imprisonment in suffering, because it opens

BEYOND PRISON WALLS

BY JERIS E. BRAGAN

our eyes to God's gracious action on our behalf. That vision gives us renewed energy.

2. The Key of Acceptance

A woman went to her pastor for counseling after a long series of painful experiences. Caught in the web of suffering, she kept asking, "Why has God allowed this to happen?" Nothing her pastor said could get her to take one step beyond her pain.

"Tell me something," he finally said one day. "What's so special about you that you expected to get through life without suffering?"

Stunned, the woman stormed out of his office. After some reflection, however, she realized he wasn't being cruel. He wanted her to face the fact that life has rough edges, and *nobody* is exempt from pain.

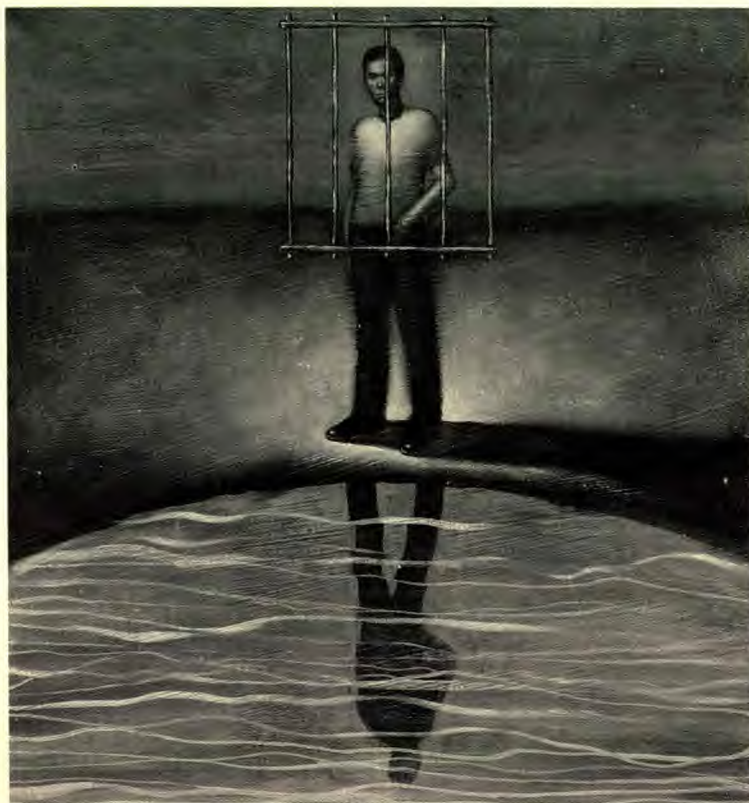
People with mature religious faith can accept suffering without bitterness because they know that when God leads them into suffering His purpose is to stretch them, to enlarge them to receive more of His gifts of grace. Without the lens of faith to filter all the random and destructive events of life, however, we may be blind to God's saving action in our lives.

Accepting our situation doesn't mean we enjoy it; it means putting a period behind a finished sentence. When we use the second key to freedom, we are allowed to get on with life after the time for grieving has passed.

3. The Key of Attitude

A major league baseball umpire had a reputation for taking his time when calling a pitch behind the plate. Seconds would tick off before he would bellow "Ball!" or "Strike!"

The manager of a losing team finally ex-



How we
respond to
life's blisters
or blessings
is ours to
choose.

Other prisoners stood nearby, watching in amusement, looking for a fight. My fists balled. Blood pounded like base drums in my skull.

Suddenly, in a microsecond of time, I experienced one of those rare flashes of spiritual illumination. I realized that everything, including my life, could be taken away from me in this prison—except for one thing: no one could take away my freedom to choose how I respond to what has happened to me.

That realization lanced the boil of my anger.

This freedom can be unnerving because of the responsibility that comes with it. Gone are all the excuses. How we will respond to life's blisters or blessings is ours to choose.

Joseph wasn't willing to squander precious energy resources on resentment, anger, or self-pity. Instead, he focused on what he had: the freedom to choose his attitude. This third key opens the prison door another crack.

4. The Key of Action

"People who say it can't be done are always being interrupted by somebody doing it!" my father used to say. Possibilities for success and achievement exist even in the midst of terrible problems.

Margaret Sharp, an elderly Christian

ploded one day as the delays got longer. He stormed from the dug-out screaming, "Are ya blind? What is it? Do ya know?"

The umpire stood up and glared at the furious manager. "It ain't nothing until I call it something!" he roared.

I discovered the umpire's wisdom myself one day when a particularly vicious and sadistic jailer jerked the phone out of my hand without warning and slammed it down. He cursed me in the most colorful terms, baiting me, challenging me to respond to his malicious provocation.

friend, came to visit me at the jail. "What are you going to do here?" she asked.

"You've gotta be kidding!" I snapped irritably. "What am I supposed to do in a place like this?" I couldn't see beyond my isolation and hopelessness.

A person who loved me less might have indulged my self-pity. Not Margaret! "You can do anything you want," she said bluntly. "Why don't you use some of your intelligence and finish college? You've got time to read, study, and think. I've seen your writing, so get to work and *write!*"

In less than five minutes she ticked off enough work to keep me busy for the next 12 years. "'Whatever your hand finds to do, do it with all your might,'" she added (Eccl. 9:10, NIV).

I followed her advice, not because I liked it or because it was easy at first, but because I needed to *do something* to shake off the gloomy, suffocating shackles of meaninglessness. Since then I've read hundreds of books, finished a B.A. degree, published two books and scores of articles, and taken the first steps toward earning an M.A. degree in pastoral counseling.

Joseph's story reminds me of an old saying: "Christians are like teabags—not worth much until they get in some hot water." But it's not the hot water that matters; it's how we choose to *act* in that hot water that makes all the difference.

Joseph didn't achieve greatness in his dismal circumstances because God waved a magic wand and *made* him great; he achieved because his faith energized him to *act* on the resources he had available.

His life was blessed, and so were the lives he touched—to this very day—because he turned the key of *action* on his prison doors.

5. The Key of Love

The most liberated, loving people I know are those who have been deeply wounded by others. There is something about being stripped to the bone of the soul—being left only with raw spiritual resources for survival—that can lead us to grow in our capacity to love.

Bob is a tough, fiercely competitive ex-marine whose construction business was nearly wiped out in 1984 by a trusted employee who embezzled huge sums to cover gambling debts.

Nobody was surprised when he had the thief prosecuted and imprisoned. "I'll make him pay dearly!" he said angrily.

Life is full
of rough
edges; nobody
is exempt
from pain.
But we can
choose how
to react to it;
we can
choose to
grow.

But friends were dumbfounded three years later when they learned Bob had given financial aid to the thief's family, visited him in prison, and then helped him get back on his feet with a new job when he got out.

"Why would you do that for a person who had caused you so much grief?" I asked.

A committed Christian, Bob smiled ruefully. "At first I wanted to shoot him!" he admitted. "But one morning I read these words of Jesus for family devotions: 'You have heard that it was said, 'Love your neighbor and hate your enemy.'" But I tell you: Love your enemies and pray for those who persecute you' [Matt. 5:43, 44, NIV].

"My 10-year-old son interrupted my reading. 'Dad, does that mean we're supposed to love a man who stole from us?' he asked.

"I realized this is where the rubber meets the road in my life as a Christian. I knew God had given me loving grace and forgiveness for my sins. But here I was offering hatred and vengeance to a man who had sinned against me. I was trapped in a worse prison than my ex-employee."

Bob—like Joseph—discovered that love is more than a convenient, self-serving sentimentality; love is an uncompromising commitment to others' growth, welfare, fulfillment, and happiness—to their ultimate redemption. Not because they *deserve* it, but because they *need* it.

That's love.

Overcome by Bob's offer of forgiveness, the former thief is today an active Christian who devotes many hours each week to working with others who are addicted to gambling.

Bob says his own life was transformed by this experience. "I can't explain it, but I'm much closer to people now. It's easier for me to communicate warmth and affection to my wife, children, and friends. Love is the key to emotional and spiritual freedom."

He paused a moment and then smiled. "You know, love doesn't make the world go round like the song says, but it sure makes the trip worthwhile, especially during tough times." □



Jeris E. Bragan writes from a prison in Nashville, Tennessee.

NEWS NOTES FROM THE WORLD OF HEALTH

■ Men Have Riskier Lifestyles

Women may live longer than men because they practice healthier lifestyles, a Lou Harris survey suggests.

The survey of 1,250 adults reveals that men are:

- ▶ 10 percent less likely than women to limit salt in the diet.
- ▶ 14 percent less likely to limit fat.
- ▶ 14 percent less likely to eat plenty of fiber.
- ▶ 15 percent less likely to limit cholesterol.

"There's the commonly held belief that women have natural protection that helps them live longer. That's true to some extent, but it seems from this poll that women just try harder to live longer," says Michael Lafavore, executive editor of *Men's Health*, which carried the survey in a recent issue.

But the bad news for men continues. Men also are:

- ▶ 17 percent less likely to obey the speed limit.
- ▶ 19 percent more likely to drive after drinking.
- ▶ 12 percent more likely to drink too much.
- ▶ 8 percent less likely to wear safety belts and take steps to avoid home accidents.

The findings are consistent with studies of children that show boys are more likely than girls to be injured in accidents and engage in risky behavior.

Perhaps we never learn. But Lafavore says there's at least some good news: "Longevity isn't out of a man's control. He can live longer if he chooses to." By Tim Friend

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■ Exercise Prevents Osteoporosis

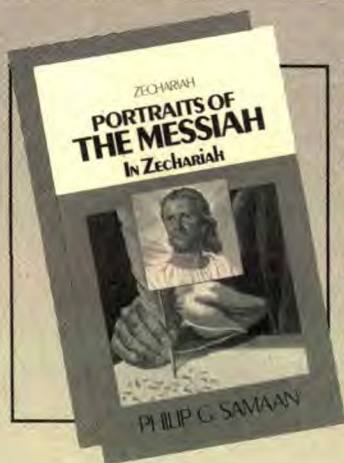
Osteoporosis is linked to an estimated 1.2 million fractures each year in the United States. Primary osteoporosis is a pathologic pro-

cess involving gradual loss of bone mineral content. Even in the presence of adequate nutritional sources of calcium and phosphorus, women over 35 begin to lose bone mineral reserve at the rate of 1 percent to 1.5 percent per year.

Just as chronic inactivity produces or allows bone mineral loss, incremental exercise results in bone hypertrophy and increases in bone mineral content. In one study weight lifters had the greatest bone mass, followed by runners, soccer players, and swimmers.

Unfortunately, like postmenopausal women, women who experience exercise-induced amenorrhea (suppressed menstruation) are clearly at risk for gradual demineralization of bone. They should either decrease their physical activity or consider estrogen supplementation to help preserve the integrity of their bones. Regular exercise otherwise has a positive effect on calcium balance in women during the years around menopause. An exercise prescription calling for 30 to 40 minutes of sustained weight-bearing exercise (such as walking) three to four times a week remains a sound recommendation for maintaining bone mass as well as aerobic capacity.

—*HT Today*, with permission of the Health/Temperance Department of the General Conference.



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PALOMAR OBSERVATORIES

GOD'S KNOWLEDGE— AND OURS

**Recognizing His omniscience
and our ignorance**

BY GERALD COLVIN

Few of us come across as blithely all-knowing as do children. Mathematical concepts, distressingly difficult to verbalize for most of us, seem just a snap for

primary-agers. One second grader calmly reasons that parallel lines are lines that never meet until they run together, while another describes a circle as merely a round straight line with a hole in the middle. And yet a third unhesitatingly holds that things equal to each other are equal to anything else. One nameless youngster, when ordered by his teacher to compose an essay entitled "Various Means of Saving Life," submitted the following obstinately insightful one-sentence dissertation: "Pins are a means of saving life by not swallowing them."

Not From Babes Only

But skewed wisdom does not proceed out of the mouths of babes only. The cover on a recent science magazine displays the banner "The All-Creating Eye." Beneath it a layout chieftain announces in large let-

ters that "the universe exists only because it has been, is being, and will be observed. Thus," continues the tease, "it had to give rise to life, which will endure forever, become infinitely knowledgeable, and mold the cosmos to its desires."

Inside, the author elaborates on a number of egocentric assumptions made by various scientists: The universe's observed age is limited by the need for physicists to witness it. That is, observers are required to bring reality into focus. Thus, the universe must be nearly as we know it, or life would not exist. Or stated in the jargon of true scientism: "No phenomenon is a phenomenon until it is an observed phenomenon."¹

In this unusual article the author becomes more and more unsettled over where modern physics is leading him. "Even as I write these words my pen balks," he confesses, "because as a twentieth-century physicist I know that the last step is a leap of faith, not a logical conclusion." He wonders, "Is it inconceivable that a future civilization will meet God face-to-face? Will He intentionally reveal Himself? Or will our descendants become God?"²

He then makes what is to me an amazing admission (especially when I remember that I had discontinued my subscription to this fledgling magazine eight years before because of its strident evolutionism): "When confronted with the order and beauty of the universe and the strange coincidences of nature, it's very tempting to take the leap of faith from science into religion. I am sure many physicists want to. I only wish they would admit it."³

God's Knowledge and Ours

The problems in regard to knowledge are basically two: (a) What is the nature of God's knowledge? and (b) What is human knowledge, particularly human knowledge of God? Let's examine them in that order.

God's knowledge. The main point in considering God's knowledge is His omniscience. "His understand-

ing is infinite" (Ps. 147:5). His knowledge transcends the dimensions of both time and reality.

He stays in touch with the *past*: "God remembered Rachel" (Gen. 30:22). He occupies the *present*: "Doth not he see my ways, and count all my steps?" (Job 31:4). He knows the *future*: "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall" (Mal. 4:2). He even experiences the *hypothetical*: "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" (Mal. 3:10).

God also knows Himself. When Paul wrote, "The Spirit searcheth . . . the deep things of God" (1 Cor. 2:10), he was not suggesting that God had been unaware prior to His searching. On the contrary, by *search* Paul meant "to know exactly and completely."

Because He is perfectly omniscient, God knows all things always. Not only is His knowledge eternal, but He sees all things at a glance, that is, intuitively. He does not learn, because He is never ignorant, and consequently He will never come to know more than He does at present—which present, by the way, is always with Him.

God's intuitive knowledge is different from our reasoning and empirical learning. In high school most of us memorized the axioms of geometry before painstakingly confirming the hitherto-unknown theorem that the angles in all triangles add up to 180 degrees. But God does not reason that way, although He is obviously not ignorant of the logical relation between axioms and theorems. With Him there is no succession of ideas. He does not first know one thing and then come to know another thing of which He was previously unaware.

All ideas, all knowledge, are in His mind always.

Yet just because He does not experience a succession of ideas does not mean that He has no "idea of succession." He certainly knows that one event follows another in time—for example, that Christ came after David, and David after Moses, etc. In the divinely perceived succession, however, Christ was slain

Skewed wisdom does not proceed out of the mouths of babes only.

before the foundation of the world (Rev. 13:8). God did not learn that Christ was crucified or that Moses came after Abraham by waiting for history to reveal it to Him. If He had, there would have been no such thing as prophecy.

Human knowledge. On January 7, 1855, in his New Park Street Baptist Chapel, Southwark, London, 20-year-old C. H. Spurgeon solemnly

declared, "The highest science, the loftiest speculation, the mightiest philosophy, which can ever engage the attention of a child of God is the name, the nature, the person, the work, the doings, and the existence of the great God whom he calls his Father." In the foreword to one of his many books, J. I. Packer shamelessly admits: "As clowns yearn to play Hamlet, so I have wanted to write a treatise on God."⁴

Many modern theologians, however, frequently portray God as completely unknowable. He is sometimes labeled the Wholly Other or Ground-of-Being. Some have even gone so far as to claim that God's knowledge and our knowledge will never coincide at any point.⁵

But if we know any truth, it has to be a truth that God also knows, since He knows all truths. And obviously, any idea or concept communicated to us from God is an idea we hold in common with Him. That, indeed, is God's point of contact. "He will work by His Spirit through the mind He has put in man, if man will only give Him a chance to work and will recognize His dealings."⁶ If God were totally *Wholly Other*, we could not have been created in His image.

Today's emphasis upon a personal encounter with God is well taken, but wordless encounters—in human terms, anyway—are un-

The Thunder of His Power

"He stretches out the north over the void, and hangs the earth upon nothing. He binds up the waters in his thick clouds, and the cloud is not rent under them. He covers the face of the moon, and spreads over it his cloud. He has described a circle upon the face of the waters at the boundary between light and darkness. The pillars of heaven tremble, and are astounded at his rebuke. By his power he stilled the sea; by his understanding he smote Rahab. By his wind the heavens were made fair; his hand pierced the fleeing serpent. Lo, these are but the outskirts of his ways; and how small a whisper do we hear of him! But the thunder of his power who can understand?" (Job 26:7-14, RSV).

likely to produce much of a friendship. Meaningful acquaintance builds primarily from intelligible conversation. If God has failed to communicate information about Himself that can be rationally understood, then personal encounters with Him will be little more than those "of a third kind."

Scripture is not *anti*-intellectual, nor does it treat doctrine as *incomprehensible*. Rather, it places great emphasis on truth and understanding. "Grace and truth came by Jesus Christ." "And ye shall know the truth." "I tell you the truth." "Sanctify them through thy truth: thy word is truth" (John 1:17; 8:32; 16:7; 17:17). Again, "We know that the Son of God is come, and hath

given us an *understanding*, that we may *know* him that is *true*" (1 John 5:20).

Christianity is hostage to no nation. Christ manifests Himself to all cultures and to all people. For me personally, God's amazing, all-knowing sovereignty is nowhere more clearly demonstrated than by the fact that 36 years ago a 13-year-old North American Gentile Protestant male from the South picked up a 2,000-year-old manuscript composed originally in Hebrew and Greek by Jews, about Jews, and for Jews; proceeded to read it; wept as it described the truth not only about his sins but also about God's overwhelming love—and was converted! □

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² *Ibid.*, p. 99.

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⁵ Walter A. Elwell, ed., *Evangelical Dictionary of Theology* (Grand Rapids: Baker Book House, 1984), p. 613.

⁶ Ellen G. White, *Testimonies*, vol. 5, p. 725.



Gerald Colvin is dean of graduate studies and research at Walla Walla College, College Place, Washington.

CHILDREN'S CORNER

DIGGING DITCHES

BY ALYCE PICKETT

Jehoram became king of Israel soon after his father, the wicked king Ahab, died. Jehoram, though, was also wicked. But his friend, Judah's king Jehoshaphat, served God. One day Jehoram asked Jehoshaphat if he would help him attack Moab, which was rebelling against Israel.

"Yes, I'll go with you," Jehoshaphat agreed.

"We can surprise the enemy by going through the wilderness of Edom," Jehoram confided. "We should have no problem."

Soon the armies of Israel and Judah were marching together into the wilderness. Edom's king brought his army to join them.

"This will be easy," Jehoram boasted. But a few days later he was in trouble. The three kings and their armies were in the desert without

water for themselves and their animals. Jehoram hadn't planned very wisely. Now they were all in danger of dying from thirst.

"Oh, what shall we do?" Jehoram moaned. "God has brought us here to let the king of Moab attack us."

Good king Jehoshaphat remembered now that no one had consulted God while they were making plans. Certainly God could not be blamed for what was happening. "Is there a prophet of the Lord who can tell us what to do?" Jehoshaphat asked.

An officer told him that Elisha was nearby, and the three kings left right away to find him.

Elisha knew that Jehoram did not serve God, and he spoke sternly to him: "Go to the false prophets of your parents for help." But the

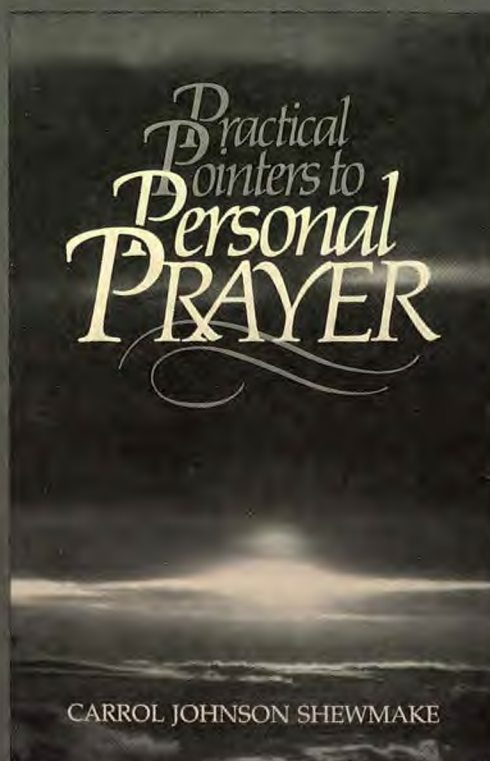
prophet respected Jehoshaphat and for his sake agreed to ask God's counsel. "Dig ditches," Elisha said. "Fill the valley with trenches. You won't see rain, but your ditches will be filled with water."

The kings then gave orders to the soldiers to dig trenches. The soldiers must have thought the desert sun had affected the minds of their rulers, but they dug anyway. "Why are we doing this?" they grumbled to themselves. "No one can find water in this place." But no one dared disobey. They kept digging all night, and by morning the valley was full of trenches.

Suddenly a shout was heard at the edge of their encampment. Everyone turned to see what was happening, and soon happy shouts were echoing throughout the camp. Water was flowing from the direction of Edom and filling every ditch in the valley!

The people realized that God had provided for them as soon as they were prepared to receive His blessing. When we pray for help today, we should be ready to do whatever God asks of us while we wait for His answer.

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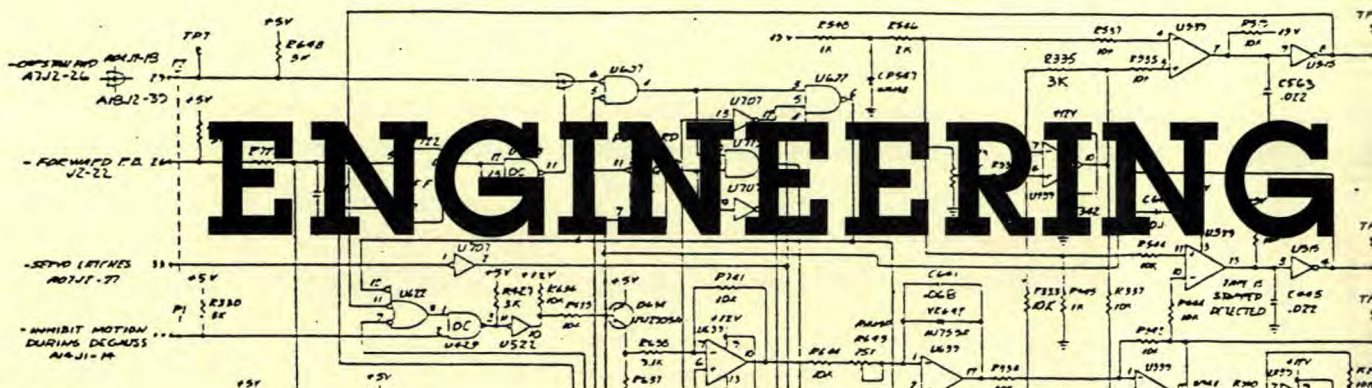
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ENGINEERING

Drew Johnson has come a long way in higher education. Approximately 2,000 miles, in fact.

Johnson began his engineering studies at Andrews University in Michigan. But after two years of demanding work, he pulled up stakes and headed west to Washington and Walla Walla College. This June he will graduate with a hard-earned degree in electrical engineering from a program that is gaining nationwide respect.

Why didn't Johnson stay at Andrews? Because neither Andrews nor any other Adventist college or university offers a four-year degree in engineering except Walla Walla.

And why is Walla Walla the only one? The answer uncovers a story of unusual cooperation among our Adventist institutions of higher learn-

A model of cooperation among Adventist colleges

BY BEN CAWTHRA

ing in North America, particularly so in an age when each Adventist college or university seeks to enhance its position in attracting students to its own campus.

Walla Walla College began its four-year engineering program in 1947 when Edward "Prof" Cross accepted a call from George Bowers, then president of WWC. Cross left a prominent job in New York and headed west,

bringing along the dream of developing an Adventist engineering program and taking a two-thirds pay cut in the process. After he and his wife, Helen, scrubbed out an old Army barracks in College Place, the program was born.

But it was not until 1973 that Walla Walla's program was given formal exclusivity among Adventist colleges. The North American Division (NAD) Board of Higher Education voted that it would not be in the interest of Adventist education to allow competing programs to begin. They feared other programs would dilute and splinter the heavy resources needed by an engineering program to survive and offer quality education.

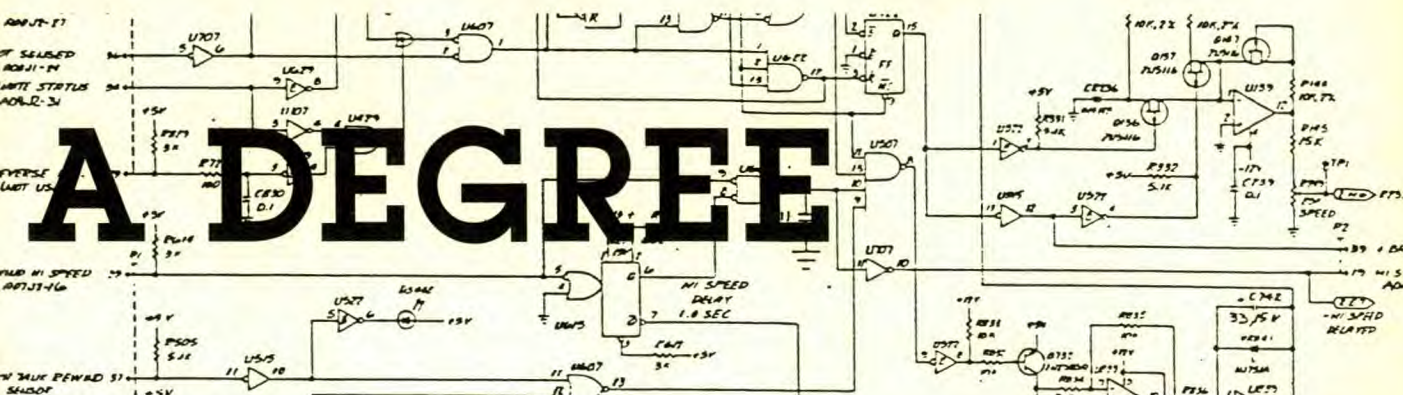
Thus an era of cooperation for engineering education began when other Adventist schools became affiliates of WWC's program. This affiliation gives engineering students the freedom to begin their studies at any Adventist college or university in North America and then transfer to WWC for their final two or three years.

Rodney Heisler, dean of WWC's School of Engineering, senses continuing widespread support for a single cooperative engineering program in the Adventist educational system. "It is unlikely that every affiliated school could have a large engineering program. The programs probably would be small and lacking in facilities and staffing. And with affiliation to our established program, students don't have to go outside the system to complete a high-quality engineering education."

As a result of the cooperation, en-



Rodney Heisler (left), dean of the Engineering School, believes that technology will never take the place of the teacher.



rollment in WWC's engineering program has grown to 260 students on campus and 150 at its affiliated campuses. And it has grown in quality, too. Heisler says it is rivaled by only 25 percent of the college and university programs in the United States. The 1985 "Gourman Report," a publication that ranks colleges and universities, listed WWC at number 18 out of 200 undergraduate engineering programs nationwide. And the program is nationally accredited by the Accreditation Board for Engineering and Technology.

Heisler is understandably proud of the students entering the engineering program. "Last year 30 percent of our freshman class scored at the ninety-fifth percentile or above on the ACT, and we consistently have National Merit Scholars among our students."

And he is equally proud of the stu-

dents upon graduation. WWC students' pass rate on the professional licensure test was the highest in the state for six out of the past eight years, surpassing even the students of the University of Washington and Washington State University. Last winter three out of seven successful doctoral candidates in electrical engineering at Stanford University in California were Walla Walla College graduates, and a mechanical engineering graduate recently passed doctoral exams at Massachusetts Institute of Technology.

Jobs Waiting

It also appears that Adventist engineers have no trouble finding work after graduation. The school has a 98 to 100 percent graduate placement rate in engineering firms or graduate schools, and the students often don't have to go looking



WWC engineering professor Carlton Cross is the son of the Engineering School's founder.



Drew Johnson came from Andrews University and is now a senior electrical engineering student at WWC.

for a job. College Place has become a favorite recruiting place for the Boeing Company. "They note that our graduates are technically superb, and that they also have a high work ethic," comments Heisler. "That comes from the Christian perspective we provide our graduates. They must be prepared for the challenging decisions electrical, mechanical, and civil engineers make concerning public safety, economics, and the environment."

Cooperative Recruiting

With such a successful program, WWC could probably raise its overall undergraduate enrollment by 100 if it recruited students directly. But Heisler says they avoid that route because full cooperation with

the other colleges and universities is essential. "If we recruited directly, the local union-based colleges would be forced to discontinue their affiliation program, weakening the beauty of the cooperative system."

Heisler says WWC does recruit nationwide, but it recruits students for the local Adventist college or university. "We are well aware that recruiting is a sensitive matter, particularly in an era when Adventist colleges and universities are scrambling for students, so we recruit in other unions and direct students first to their nearby Adventist school."

Heisler also feels that students, many of whom choose different majors after their first year, should be able to make their change in more familiar surroundings—at their nearby Adventist schools.

Union College's Keith Riese, associate professor and engineering

coordinator, says the cooperative program with WWC "has been beneficial. Students get to go to the college of their choice for a couple years, and WWC helps us recruit for Union, keeping our program's enrollment stable."

In Close Touch

According to Riese, WWC keeps in close touch with its affiliated schools. "Every four years WWC sponsors a workshop for all the coordinators to discuss teaching strategies and professional concerns."

In addition, Jon Cole, WWC affiliation coordinator, schedules visits to the campuses as often as possible to answer students' questions and strengthen ties to faculty and students.

Engineering students at WWC literally come from around the world—from North America, Hong Kong, Iceland, the Dominican Republic, and Cote d'Ivoire—providing a cul-

tural mix that creates a stimulating learning environment. Heisler believes that when students return home overseas, they will enhance the credibility of the Adventist Church in their region because of their professional education.

The Adventist Engineering Affiliation shows that cooperative educational programs that eliminate multiplicity of similar programs can and do work well in North America. □

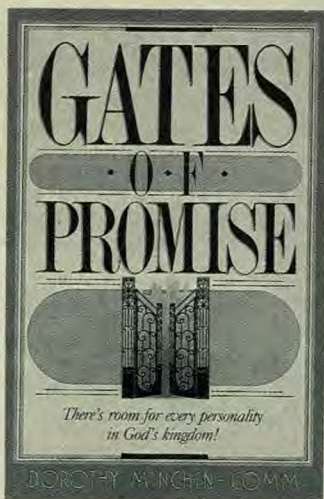


Ben Cawthra is assistant director of college relations at Walla Walla College, College Place, Washington.

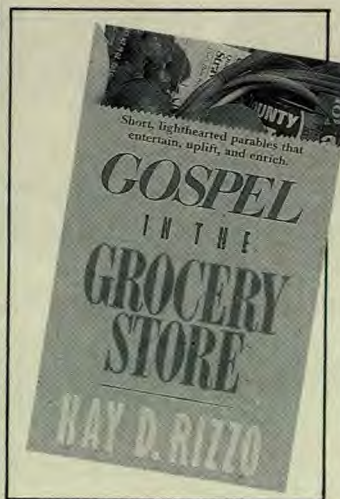
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Mexican Hospital Changes the Face of Despair

Fourteen receive free cleft lip and palate surgery.

The Montemorelos, Mexico, Cleft Lip and Palate Project, proposed in March and promoted during the summer, resulted in 14 surgeries performed October 2-4 of this year.

Dr. Mario Riquelme, an Adventist pediatric surgeon from Monterrey, Mexico, and Donald Sargeant, M.D., from the faculty of the School of Medicine at Montemorelos University, both members of the AIMS (Adventist International Medical Society) Montemorelos Chapter, spearheaded the project. Other members of AIMS, including Drs. Adrien Brutus, Mauricio Bruno, and Donald Mansell, helped organize the project. Medical students in AALMA (Montemorelos Campus Student Medical Missionary Society) promoted the campaign, found patients, and organized the surgeries.

XEDD, a local AM radio station, which has been broadcasting health messages taped by University of Montemorelos physicians, provided free announcements because of Pastor Sanchez' work as hospital chaplain. As a result, patients from more than 100 miles away heard of the project and came

from their distant ranches to Montemorelos Hospital and Sanitarium to be operated on.

Drs. Riquelme, Sargeant, and Moreno, a non-Adventist pediatric surgeon from Saltillo, and Dr. Pedro Gomez provided their services free of charge for the surgeries. Dr. Gomez is a Montemorelos graduate who plans to come back after a plastic surgery residency to help Dr. Sargeant, a pioneer physician in Adventist health work. Dr. Torres, the new anesthesiologist, and Dr. Cruz, a non-Adventist anesthesiologist from the local Public Health

tures, rooms, and supplies were provided by AIMS members, LLU alumni, and University of Montemorelos alumni, as well as medical students of AALMA.

All 14 of the needy patients had their surgery done without charge. Even transportation was provided free to several.

The psychological trauma and low self-esteem experienced by patients with cleft deformities and associated speech impediments is incalculable. To hear some of these children pronouncing words better within 24 hours after their surgeries

was exciting. To see the looks on the mothers' faces as they realized that something had finally been done to help their children gave genuine pleasure.

Many more projects such as this are already planned. Seven children await the next cleft lip and palate surgery.

The physicians pray with these patients and their moth-

ers. Nursing personnel, and all others who work with them, seek to bring the light of Christ into the hearts of those they serve. Through Montemorelos Hospital and Sanitarium outreach and the witness of medical students through AALMA, many baptisms have resulted. Montemorelos is achieving its goal of producing medical missionaries.



Cleft lip and palate patients await surgery at Montemorelos.

Hospital, donated their services. Dr. Cruz, a dentist, evaluated the patients prior to surgery.

Everyone, from nursing staff, physicians, and paramedical personnel, donated their time to the project. With the full support of Pastor David Guzman, administrator, the hospital provided surgical suites, equipment, and personnel without charge. Medications, su-

By Donald Mansell, M.D., associate professor of medicine, University of Montemorelos School of Medicine.



James Sabadin (left) and Anglican archbishop F. K. Chang Him

Layman Translates Bible for Seychelles

New Testament in Creole ready at year's end

James Sabadin, an Adventist layman of the Seychelles Islands—an Indian Ocean tropical paradise 1,000 miles from the East African shore, has completed translation of the New Testament in the language

of the majority of its citizens, Creole. Until the new publication arrives from the printers at the end of this year, Seychelles citizens who do not read French or English have no Scripture apart from short extracts from the Gospels.

After many months of study,

By Jack Mahon, communication director, Africa-Indian Ocean Division.

when he attended translation seminars organized by the International Bible Society, James, an executive of the Ministry of Education of the Seychelles, began a period of intense application to the task of translation. The two years he spent striving to express the timeless words of Jesus and the apostles in Seychellois Creole brought both agony and ecstasy to this family man in his early 50s.

In 1977 the new government of the Seychelles decreed that Creole should become an official language of the islands along with English and French. The announcement challenged the Christian community to provide the Bible in the language of the people. The International Bible Society's office in

distant Nairobi, Kenya, proved supportive. Under its aegis the three major Christian denominations of the Islands—Episcopalian, Roman Catholic, and Seventh-day Adventist—selected a translation committee.

Chosen as president was Anglican archbishop F. K. Chang Him. James Sabadin will serve as vice president, with another Adventist layperson, Mrs. Flavie Jackson, director of Cultural Affairs at the Ministry of Information, as secretary.

Before translation could begin, it was necessary to standardize the grammar and spelling of a language that has evolved with great spontaneity and little attention from literary pundits. This process, called "settling the orthography," took many months. Meanwhile, the "Bible Society of the Seychelles" had a problem. Having committees take turns meeting at the three denominational centers proved less than satisfactory. The society needed its own headquarters separate from any of the three denominations, but there were no funds. An Adventist businessman, Srinivassan Chetty, solved the problem by offering rent-free accommodations in an office suite in downtown Victoria, the island capital.

Failed Prediction

Earlier this year Archbishop Chang Him, a Seychellois born of Chinese descent, agreed to discuss



About 100 islands make up the chain.



Headquarters for the Seychelles Mission

with me publication of the New Testament in Seychellois Creole.

As I chatted with him, I recalled the words of Dr. J. T. Bradley, the chief medical officer of the colonial government, to Daniel Ignace, first Adventist evangelist to the Seychelles, when he arrived from Mauritius. "The people here aren't interested in your religion, as you will discover. I predict that in six months' time you will be back where you came from." That was in 1930. Today the Seventh-day Adventist Church through its distinguished lay membership is making a valuable contribution to the spiritual, cultural, and civic life of the islands.

The archbishop was outspoken



The Jackson family

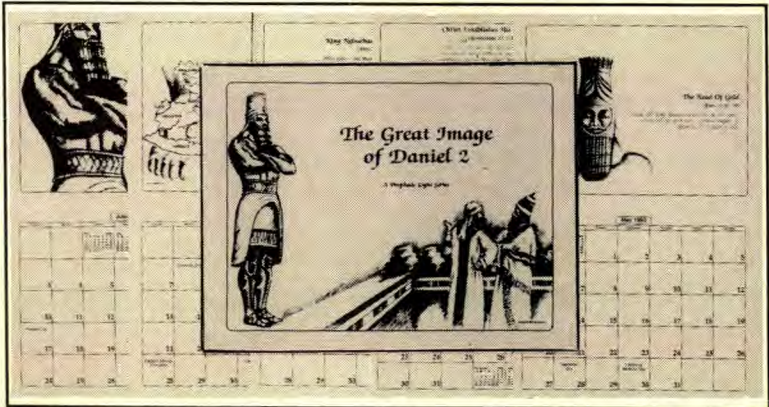
in his appreciation of James Sabadin's monumental translation work. There exists a warm bond of Christian fellowship between the two men, former schoolmates. Chang Him looks upon the publication of the Creole New Testament as a highly significant spiritual milestone in the history of the Seychelles. The granting of a two-year sabbatical so that James, a Ministry of Education executive, could complete the task gives a clear indication of the official attitude of the government toward the work of this outstanding Christian layman.

As James switched on the light over his computer/word processor in the inner office of Bible Society

headquarters, I asked him, "Do you feel that the pressure is off now? Can you relax, take up your regular work routine, do a little fishing?" James Sabadin, an apostolic bearded figure, fixed me with an intense gaze. "Until I shall have finished the Old Testament," he said with quiet emphasis, "I shall consider my work unfinished."

It will be a great day when the good news of the gospel in Creole comes to the Seychelles in those first slim volumes, when the descendants of slaves freed nearly two centuries ago finally get to read all the words of Jesus, all the counsels of the apostles. What could be more appropriate to an island paradise?

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Shepherdess Challenges Wives

Shepherdess International conducted a two-part prayer seminar for the wives of delegates during the 1989 Annual Council. "The purpose of Shepherdess seminars," explains Ellen Bresee, Shepherdess International coordinator, "is to give pastors' wives an opportunity to interact and discuss the challenges, issues, and concerns facing them and their husbands in team ministry."

Oftentimes, the wives don't have the opportunity to fellowship with each other as frequently as their pastor-husbands do. Shepherdess International provides that support group pastors' wives might need.

By Jackie Ordelleide, editorial assistant for the Adventist Review.

Barbara Nelson, director of Community Services in the Portland, Oregon, area and wife of Paul Nelson, secretary of the North Pacific Union, led out in the main portion of the Annual Council Shepherdess seminar. "The secret of all failure is the failure of secret prayer," she said, challenging each woman to be a prayer warrior.

She loaded up listeners with ammunition: Bible promises, inspired quotes, and personal testimony, as reinforcement for the praying warrior. Nelson, having experienced setbacks in her own life, gave a five-step approach for dealing with "thorns in the flesh," while various other women shared experiences of answered prayer, healing prayer, intercessory prayer, delayed answers to

prayer, and prayer journals.

Other contributors included Marianette Johnston, Dorothy Watts, Pat Watts, Ellen Bresee, Marti Schneider, and Juanita Kretschmar. The seminar concluded with a circle of prayer, as participants prayed for each other, leaders, and issues and challenges facing our church.

One might say that attending a Shepherdess seminar is similar to pulling back the curtain, exposing the mighty two-by-fours holding up the beautiful backdrops in a theater. The backdrops wouldn't be half as pretty minus the two-by-fours, and the church leaders and ministers wouldn't look half as good minus their prayer warrior, God-fearing wives.

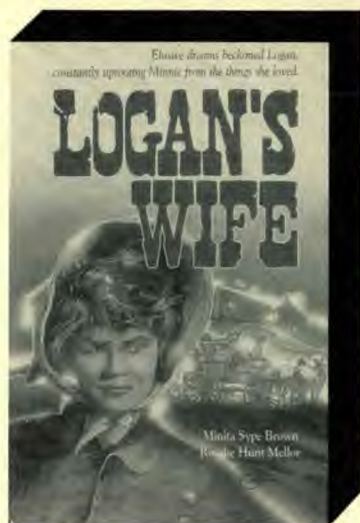
Two Women Who Dared to Make a Difference

Kara

Kara planned to do something exciting for God on this exotic coral island, but her life as a student missionary isn't turning out like she expected. Her students fly off on a binge of pranks and violence. The pastor's wife is cold and critical. And there's something about the new guy, Ronn, that makes her extremely uneasy. The year becomes a turning point in Kara's life as she learns deep truths about herself and the way she relates to others. Paper, 123 pages.

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US\$6.95/Cdn\$8.70.





THE WAR ON DRUGS

BY GARY M. ROSS

With the war on drugs now raging, one might say that our time has come as a church. Something very much like old-time Adventist temperance, which calls for abstinence from harmful things and moderation in good things, dominates the daily news and beckons us once again into the public arena.

But a peculiarity emerges: as government officials translate their anti-drug concerns into legislative bills and start them through the tortuous channels of Congress, the Adventist Church at its highest organizational levels rarely stands up and speaks out.

Of course, the lack of unity in the government's response to drugs does not encourage those who would participate. "The latest declared war on drugs," one journalist remarked, "has started out like the others of recent years—with lawmakers shooting at each other." Creation of a bipartisan Senate task force may reduce the sniping within and between political parties, but the hard questions seem likely to divide more than unify.

What shall be the extent of anti-drug spending by the federal government? Where will such funding be found, given the limits imposed by law upon the fiscal 1990 deficit? Are dollars the answer, or better organization of existing programs? Should the strategy against drugs emphasize the suppliers and sellers, or, as President Bush prefers, the users? And if consumption becomes the priority, should a public school's freedom from drugs determine its eligibility for financial assistance under federal programs?

Would it make sense to legalize currently illegal drugs?

The church's liaison with Congress became subsumed under the Public Affairs and Religious Liberty Department of the General Conference in 1980. When that happened, the range of interest in legislation tended to narrow. Monitoring of health and educational matters gave way to the traditional concern with bills impacting religious liberty.

We ignore many causes in which we should be interested.

Adventists became—more or less exclusively—critics of "establishment" and champions of "free exercise." Specialized to this degree, we ignored and continue to ignore many causes in which we should be interested.

Might another church entity pick up the slack? One thinks immediately of our Health and Temperance Department. Interview members of this department, and you discover that they are involved in the battle against drugs. But inquire about them making personal appearances at the Capitol to lobby for or against drug-related measures, and the same people demur. Their available energies are consumed by such other contributions to the problem

as world conferences, media packs, videos, worker seminars, drugmobiles, visits with heads of state, and preventive campaigns in public schools—all laudable activities. Health and Temperance personnel give additional explanations for their absence from the corridors of Congress. The war on drugs lacks the spiritual component, the notion of victory through Christ, that Adventists naturally emphasize. Also, the legal drugs alcohol and tobacco more immediately concern temperance advocates within the church, since in addition to their other disadvantages they function as gateways to illegal drugs.

Finally, what if a lobbying effort were thought desirable in the present context? Necessarily that effort should correlate with church-wide grass roots, but in many cases the North American Health and Temperance Department lacks adequate union and conference counterparts for this cooperative role.

But our church is not entirely unrepresented on Capitol Hill in the war on drugs. Among the many coalitions that lobby Congress we find such drug-related ones as the American Council on Alcohol Problems, the Center for Science in the Public Interest, and the National Council on Alcoholism. Two or more General Conference entities hold membership in these groups. Housed at church headquarters but nonsectarian in makeup, their participation may strengthen important lobby efforts, yet bring only limited visibility to Adventists as Adventists.

Ellen White urged that we "let it be seen where we stand on the temperance question." Whether the state of affairs described above satisfactorily complies with that admonition is something our readers may wish to ponder. If it does not, suggestions would be welcome as to how Congress might be made aware of Adventists in the war on drugs.

Gary M. Ross is associate director of the Public Affairs and Religious Liberty Department and Congressional liaison for the General Conference.

THANK GOD!

To praise God in fullness and sincerity of heart is as much a duty as is prayer. We are to show to the world and to all the heavenly intelligences that we appreciate the wonderful love of God for fallen humanity and that we are expecting larger and yet larger blessings from His infinite fullness.

Far more than we do, we need to speak of the precious chapters in our experience. After a special outpouring of the Holy Spirit, our joy in the Lord and our efficiency in His service would be greatly increased by recounting His goodness and His wonderful works in behalf of His children.

These exercises drive back the power of Satan. They expel the spirit of murmuring and complaint, and the tempter loses ground. They cultivate those attributes of character which will fit the dwellers on earth for the heavenly mansions.

Such a testimony will have an influence upon others. No more effective means can be employed for winning souls to Christ.

Praise in Action

We are to praise God by tangible service, by doing all in our power to advance the glory of His name. God imparts His gifts to us that we also may give, and thus make known His character to the world. . . .

All who are ordained unto the life of Christ are ordained to work for the salvation of their fellowmen. Their hearts will throb in unison with the heart of Christ. The same longing for souls that He has felt will be manifest in them. Not all can fill the same place in the work, but there is a place and a work for all.

In ancient times, Abraham, Isaac,

Jacob, Moses with his meekness and wisdom, and Joshua with his varied capabilities, were all enlisted in God's service.

The music of Miriam, the courage and piety of Deborah, the filial affection of Ruth, the obedience and faithfulness of Samuel, the stern fidelity of Elijah, the softening, subduing influence of Elisha—all were needed. So now all upon whom God's blessing has been bestowed

**Though now
in the hands of
the usurper,
the earth
belongs to God.
By redemption
no less than
by creation it
is His.**

are to respond by actual service; every gift is to be employed for the advancement of His kingdom and the glory of His name.

All who receive Christ as a personal Saviour are to demonstrate the truth of the gospel and its saving power upon the life. God makes no requirement without making provision for its fulfillment. Through the grace of Christ we may accomplish

everything that God requires. All the riches of heaven are to be revealed through God's people. "Herein is my Father glorified," Christ says, "that ye bear much fruit; so shall ye be my disciples" (John 15:8).

God claims the whole earth as His vineyard. Though now in the hands of the usurper, it belongs to God. By redemption no less than by creation it is His. For the world Christ's sacrifice was made. "God so loved the world, that he gave his only begotten Son" (John 3:16). It is through that one gift that every other is imparted to men.

Daily the whole world receives blessing from God. Every drop of rain, every ray of light shed on our unthankful race, every leaf and flower and fruit, testifies to God's long forbearance and His great love.¹

The Lord desires us to make mention of His goodness and tell of His power. He is honored by the expression of praise and thanksgiving. He says, "Whoso offereth praise glorifieth me" (Ps. 50:23).

The people of Israel, as they journeyed through the wilderness, praised God in sacred song. The commandments and promises of the Lord were set to music, and all along the journey these were sung by the pilgrim travelers. And in Canaan as they met at their sacred feasts God's wonderful works were to be recounted, and grateful thanksgiving was to be offered to His name. God desired that the whole life of His people should be a life of praise.² □

¹ *Christ's Object Lessons*, pp. 299-301.

² *Ibid.*, p. 298.

BY ELLEN G. WHITE