

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JANUARY 25, 1990

GIVE US
LEADERS,
NOT
MANAGERS

CHADWICK

ABORTION AND CONSCIENCE, 5

DISABLED—SUDDENLY! 15

Back to the Bible

Would to God that our Adventist people were still known to the world as "the people of the Book"! There was a time when even our primary and junior Sabbath school members could silence an adult religious detractor with a good scriptural answer. Most churches, including our own, today are composed of biblical illiterates.

We must get back to the basics—less wrangling over policies and more deep study of the Word and sharing the good news with others. It was reported that the very day the Russian Revolution broke out in 1917, the hierarchy of the Russian Orthodox Church was arguing about colors for clerical robes.

*Erwin Hodde
Greenville, Tennessee*

God's Knowledge

I agree with the intended message in "God's Knowledge and Ours" (Nov. 30), but I am troubled by the author's definition of God's knowledge as "intuitive knowledge."

This implies the immediate apprehension of something that is to be obtained. According to this definition, God's knowledge is an infinite collection of self-existent ideas and thoughts that God perceives by intuition independent from intelligent means or the grasp of its meaning. The quantum law that governs the observed universe absolutely forbids such a conclusion about the Absolute Intelligence—God. Created intelligences have, perceive, and obtain knowledge, but *God is knowledge!* All thoughts of all created intelligences along with all events, past and future, are in God; the absolute present and actual concrete reality is not just an idea or thought to be apprehended intuitively.

Modern scientists are, through quantum cosmology, discovering an infinitely greater God than they've been led to believe. The God of quantum cosmology is not, nor can He be, confined to the space-time universe, and His actions are bound by neither a succession of ideas nor the idea of suc-

cession. The birth of Jesus was not conditional upon the birth of David. The succession of events in space-time resulting from our choice does not imply that God has no choice. The God of quantum cosmology, and I hope of informed theology, is not only our Creator but our eternal sustainer. Our continuing existence now and in eternity is totally dependent on His constant watch and care. *Daniel Lazich
Arlington, Virginia*

Faithful Tithing

Re "Faithful Tithing" (Nov. 16).

I can't believe what I am reading about our church lately. Have the counsels of Malachi been torn from the Adventist Bible? Have the writings of Ellen G. White lost their meaning as being acceptable?

If I am a Seventh-day Adventist, whether worker or nonworker, tithing is a test of loyalty and stewardship. If I am a worker, how can I preach tithing if I do not practice the tithing principle? How do I plan to get paid without others practicing the Bible plan?

Why this question should even be found on a NAD agenda for discussion is a mystery. Tithing is not a question of should or should not; it is a command by the Lord.

*Eston L. Allen
Bolingbrook, Illinois*

Hitting Hard

Dr. Donald Hewitt (Speaking Out, Nov. 23) gave a solid presentation on temperance. With so many Adventist youth and also older ones drinking alcoholic beverages, it's time we hit this evil hard.

Ellen White did not mince words in dealing with this problem: "Men whose money has been made, directly or indirectly, in the liquor traffic are members of churches 'in good and regular standing.' . . . Churches that accept such members are virtually sustaining the liquor traffic" (*The Ministry of Healing*, p. 340).

*Bill Ridley
Honolulu, Hawaii*

It seems that there are many sides to every question, but I wonder how long we, myself included, will ride fences?

Dr. Hewitt speaks of Adventist grape growers growing grapes that are used only for wine production who said that, when the General Conference made a ruling against it, they would stop. Would they? I can remember when there was the same problem with tobacco growing and raising of swine. It seems that we want someone else to make our decisions for us. Unfortunately, morality cannot be legislated. It must come from our own heart to be effective in our lives.

*James C. Jay, M.D.
Concordia, Kansas*

Genetic Link?

In a recent *Review* a reader wrote that he was genetically a homosexual, but that he did not practice it (Faith Alive, Oct. 19). In his answer Calvin Rock stated that he disagreed about the genetic angle.

I'm not a homosexual, but I believe that most gay persons were born that way, and I'm certain that most scientists in the field of genetics will support this concept. Homosexuality can be traced down through families, the same as alcoholism and other chemical dependencies.

*Elmer Bottsford, M.D.
Ridgetop, Tennessee*

Two in One

The Adventist Church would benefit from a policy that limited the service of elected officers to two terms in any one position. This period is long enough to allow each leader to contribute fully to a developing program, but short enough to prevent stagnation.

This plan would circulate those with outstanding talents so that many sectors of the field could profit from their ministry. It would also ensure that we have a constant influx of new ideas and leadership to keep the church invigorated and on the cutting edge.

*Phyllis Hall
Clackamas, Oregon*

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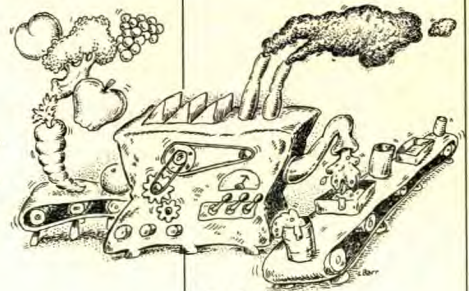
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General paper of the Seventh-day Adventist Church

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The Just Community

*"But let justice roll on like a river, righteousness like a never-failing stream!" (Amos 5:24).**

The Seventh-day Adventist Church must be a community in which justice and equity govern all our dealings, in which every person—regardless of race, gender, age, or status—is treated with dignity and fairness. Nothing less is worthy of a people that profess to follow the Scriptures and await the soon return of Jesus.

A call to revival is a call to justice.

How urgently we need revival! Revival remains our most pressing need.

But genuine revival will impact our living. It will bring reformation in the way in which we relate to each other. It will be shown by our practices more than by some emotional state. It will bring justice and fairness as we gain a new sense of appreciation for the value of every individual.

Throughout the Bible, revival and justice run in parallel.

As Isaiah calls the people back to God, he tells them that the round of ceremonies and sacrifices is meaningless, even hateful to God, unless just dealings accompany them. "Your hands are full of blood; wash and make yourselves clean. Take your evil deeds out of my sight! Stop doing wrong, learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow" (Isa. 1:15-17).

Later as he heralds the restoration of the Sabbath in that passage so precious to Adventists, he again sounds the note of justice. "Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke?" (Isa. 58:6).

Other prophets gave similar calls (Amos 2:6-8; 5:7, 10-13, 24; Micah 2:1, 2; 3:1-3, 8-11).

But the entire Old Testament points forward to the Messiah, God's servant. He is God's justice embodied—first in His concern for people, then in His substitutionary death. "He will bring justice to the nations," the Scriptures predicted (Isa. 42:1), and He did. He identified Himself with the poor, the outcast, the homeless, the socially disadvantaged—throwing open the doors of His kingdom to all. And on the religious teachers of His time He pronounced woes, condemning them for neglecting "the more important matters of the law—justice, mercy and faithfulness" (Matt. 23:23).

When the Spirit of Jesus revives Adventists, we also will not neglect the more important matters.

Morality and theology cannot contradict each other.

Genuine theology always takes account of morality. Theology that sets aside morality is off base.

Justice, says Ellen White, is the foundation of God's throne (*The Desire of Ages*, p. 762). The great controversy between God and Satan focuses on that justice: who is just and true, and who is the liar? The executive judgment that puts sin and sinners to eternal rest vindicates God's justice (*ibid.*, p. 670; *Patriarchs and Prophets*, p. 79).

Indeed, in the Old Testament the Hebrew word *zedek* is translated by both "righteousness" and "justice." In the New Testament we again find only one word, the Greek *dikaionune*, for both. Christians then who hunger and thirst for righteousness should have a heightened moral sensitivity.

Should have—but don't always

have. Lamentably, Christian history is strewn with theological arguments used by ecclesiastical authorities to perpetuate injustices. Theology—bad theology—was used to send "heretics" to the stake. Theology—bad theology—was used, and is still used, to deny Black people just treatment.

Adventists should beware of any theological argument that supports injustice. We must operate in our corporate dealing with one another in the church, and with others not of our profession, strictly from a moral basis.

Not what is expedient; what is right.

Not merely what is merely legal; what is right.

Not what is according to policy; what is right.

Justice is shown by our treatment of the weakest elements in our midst.

The God of the Old Testament comes to the help of the weak. He stands up for the poor and the oppressed.

And the God of the New Testament—the same God, now incarnated, whom we call Jesus Christ—from His birth, threw in His lot with the weakest elements of society. He came to save all classes, but He made a special effort to show the less fortunate that they too can have a place in His eternal home.

The fact that we treat the wealthy, the beautiful, and the powerful fairly proves nothing at all about our sense of justice. The question is How do we deal with the poor, the unlovely, and the weak?

Next time, in the February 8 issue, I will show how these principles apply in our midst today.

To be concluded

* Bible texts in this article are from the New International Version.

WILLIAM G. JOHNSSON



Abortion and Conscience

The war in Vietnam was heating up while I was in college. Young men all around me faced a personal and moral dilemma. I completely sidestepped it. I did not have to worry about "my number coming up." I did not have to decide about dodging the draft, bearing arms, becoming a battlefield medic, or going to jail for conscientious convictions.

Since my parents were missionaries in Okinawa where hundreds of thousands of American men were based, I knew soldiers and sailors and paratroopers. I worried about them; prayed for them. Later I found one of their names on the Vietnam memorial here in Washington, D.C. The war was a terrible thing for them. But I was not like them. I was a woman. I never had to agonize over a decision about the war—a decision that I would live or die with.

Adventists take "Thou shalt not kill" seriously. But is one free from responsibility if he doesn't shoot the enemy and then bandages up other soldiers who do? The issues surrounding war were complex and hotly debated.

How did the church respond? It *encouraged* young men to save life by serving as Army medics. But it did *not* legislate what they should do. And to their credit, many Adventist pastors and chaplains ministered compassionately both to young men who bore arms and to those who didn't. The corporate church also *acted* positively. At considerable cost it built and staffed centers around the world to give shelter and encouragement to lonely, beleaguered young servicemen.

Whose Choice?

Last November 12, hundreds of thousands of women across the United States massed to demonstrate their

concern about proposed laws that would give women no choice about abortion: it would simply be illegal. Candidates for public office found abortion was a major campaign issue. Pro-life and pro-choice supporters have, at times, attacked each other in the streets.

This verbal war has elements that remind me of our agony about Vietnam. The issues are complex and hotly debated.

And there's the gender element, too. Men rarely face the personal trauma of incest or rape. They never pay for adolescent insecurity or back-seat sex with pregnancy. Few are threatened or beaten by a spouse if they resist intercourse. They never wake up the next morning worrying if their contraceptive failed and a tiny embryo now lies deep within them. Men don't have to make decisions about abortion that they, in their very persons, will live or die with.

An Adventist Response

In 1970 and 1971 the church first developed guidelines for abortion. But acknowledging renewed concerns, the General Conference established the Christian View of Human Life Committee in 1988 and asked Albert Whiting, M.D., of its Health and Temperance Department to chair it. The committee met twice in 1989 with abortion at the top of the agenda. It will continue its work this March.

Meanwhile, here are a few observations:

■ **Abortion is just the tip of the iceberg.** Only when we listen to *why* women seek abortions can we identify the whole range of problems that Adventists need to address forthrightly—including the abysmal lack of sex education in our homes, schools, and churches.

■ **Guidelines for individuals and institutions may differ.** Adventists reverence life as a gift of God. But what shall we do when the existence of one life threatens another? The steps in making such a decision may be somewhat different for an individual than for an Adventist hospital.

■ **Adventists must come to human life issues with a global perspective.** Church members live in more than 215 countries where laws and/or cultural norms about sexuality, contraceptives, abortion, and male-female relations vary widely.

■ **Diversity improves competency.** Besides the usual complement of theologians and physicians, committee members are also nurses, lawyers, chaplains, psychologists, family life leaders, and ethicists. Although some declared themselves as pro-life or pro-choice supporters, many occupy a middle ground.

■ **Women make a difference.** At the April 1989 meeting, when women made up less than 25 percent of the group, the committee mandated that more be added. "At first I had trouble finding women," Whiting says, "because I was asking the wrong people for names—men!" By November he had rectified that. Of the 45 members and invitees, 32 were present: 20 women and 12 men. "They're good!" Whiting says.

■ **A proposal.** Questions about abortion touch deep concerns in Adventist theology and lifestyle. I believe these should lead us toward careful, gracious policies—and actions. At the very least, we should honor women's conscientious decisions in the same way that we honor men's decisions about military service.

KIT WATTS

NORTH AMERICA

Longtime VOP Staffers

Retire. After more than 42 years of service each, well-known contralto singer Ardella (Del) V. Delker and producer Robert (Bob) E. Edwards retired from full-time work at the Voice of Prophecy radio ministry, effective January 1, reports Eldyn Karr, VOP public relations director.

During her 42 years of service Delker crisscrossed North America and the world hundreds of times to perform in programs and concerts. She also produced 28 solo albums and participated in 38 other recordings.

Edwards sang in the Voice of Prophecy quartet for 24 years before becoming VOP researcher and producer. Edwards has written several books and devoted more than 42 years of service to the church. Edwards' and



Del Delker

Bob Edwards

Delker's positions will not be replaced. However, both will work with VOP in part-time capacities.

Dakota Freezes Employee

Salaries. The Dakota Conference executive committee voted a salary freeze for the fiscal year beginning July 1, 1990, reports Don Shelton, conference president. The

Harris of Pendleton's New Owners File for Bankruptcy

The new owners of Harris of Pendleton, the parent company of Harris Pine Mills, have filed for Chapter 11 bankruptcy because of a downturn in business, reports Donald F. Gilbert, General Conference treasurer.

After the General Conference filed for bankruptcy for Harris Pine Mills in 1986, the court-appointed trustee sold the company, with the church's permission, to two Seattle businessmen in 1988 for \$7.8 million. The church received \$3 million cash and a 10-year note for \$4.8 million.

Filing Chapter 11 allows the new owners to continue operating the plant while the debt is being restructured, Gilbert says. But because of the bankruptcy, "there is a potential that the amount of settlement that the Adventist Church expects to receive may be reduced."

freeze was approved despite the 5.3 percent increase in employee remuneration voted last October by the North American Division executive committee for the fiscal year beginning July 1, 1990.

By voting the freeze, conference committee members felt they could avoid further reductions in the pastoral staff that would be necessitated because of a continuing decline in the percentage gain of tithe. Through November 1989 the conference had a 3.5 percent tithe increase over the previous year versus a 4.8 average percent gain for North America.

Update on Leland Memorial Hospital.

On December 21 the state's attorney for Prince George's County, Maryland, launched a preliminary investigation into charges of mismanagement of Leland Memorial Hospital by the

Adventist Health System, reports Alexis Revis-Yeoman, communication director for the state's attorney.

"We're trying to determine if there's enough merit to warrant a formal investigation," says Revis-Yeoman.

The inquiry was initiated at the request of Dr. Ronald C. Kretkowski, Leland's former medical staff president. Last September, Adventist Health System officials announced that Leland would be closed and Leland's 120 beds transferred to two other Adventist hospitals in the Washington, D.C., area. However, a subsequent court injunction has blocked the closing until outstanding bonds have been repaid and legal issues have been resolved.

New Cancer Center Slated for Florida. Florida Hospital and Duke University,

in Durham, North Carolina, have started an affiliation that will bring new cancer treatment protocols, clinical and research expertise, and educational programs to central Florida, reports a hospital spokesperson.

The board of directors also voted to build a free-standing cancer center on the hospital's campus in Orlando.

LLUMC Awarded New Grant.

The Hedco Foundation recently awarded the Loma Linda University Medical Center \$250,000 for the Proton Beam Cancer Treatment Center, reports Don Prior, Loma Linda University vice president for advancement. Prior credited Mel Anderson, director of research for the university's school of medicine, for developing the grant.

NAD Ingathering Report—7.

As of December 23, 1989, Ingathering funds totaled \$4,525,585, which was \$605,804 or 11.8 percent, less than the same period last year, reports Lynn Martell, North American Division church ministries director.

Conferences with the largest per capita Ingathering include Newfoundland (\$50.94), Maritime (\$32.13), and Oklahoma (\$24.07).

Another Message

Milestone. For the first time in its 92-year history, *Message* magazine has reached more than 70,000

paid subscriptions, reports editor Delbert Baker. The 70,862 subscriptions reached in 1989 is the largest ever.

This figure brings the total circulation of *Message* to more than 125,000, including single copies sold by literature evangelists and magazines shipped to Africa, Canada, and the Caribbean.

California Pastor Wins Sermon Contest. Douglas L. Janssen, pastor of the Pine Grove (California) church, wrote the winning entry for a sermon contest on alcohol-related themes, sponsored by the California Council of Alcohol Problems, reports Janya Mekelburg, spokesperson for the General Conference Health Department.

For his efforts, Janssen received a \$1,000 U.S. savings bond. The Sacramento *Bee* newspaper featured excerpts of Janssen's sermon in a half-page article.

WORLD CHURCH

North Brazil Effort Gains Baptisms. As a result of 26 Revelation seminars conducted in Fortaleza, Ceara, in northern Brazil, 486 people joined the Seventh-day Adventist Church, reports *Revista Adventista*.

The Revelation seminars were promoted with a parade of 3,000 people through Ceara's capital city.

Brazil Publisher Welcomes 9,000 Visitors. More than

9,000 people visited the recent open house at Casa Publicadora Brasileira (Brazil Publishing House) in Tatui, São Paulo.

The visitors purchased nearly 20,000 books, 90,000 magazines, and 50,000 leaflets. Visitors also had a chance to see literature coming off the printing presses.

Solomon Islanders Celebrate 75 Years of Adventism. More than 3,500 people gathered in the Solomon Islands to celebrate the Adventist Church's seventy-fifth anniversary in the territory. Among the activities in the weeklong celebration was a reenactment of the landing of Griffiths Francis Jones, the first Adventist missionary to the islands, in 1914.

Other activities included the dedication of the Burns Creek church and an address given by the premier of the Western Province.

Irish Ministry Candidate—A First. Mike and Evelyn Logan, of Shannon, Ireland, who recently started their religion studies at Newbold College, are the first former-Catholic couple from southern Ireland to prepare for the Adventist ministry, reports Maurice Battle, an associate General Conference secretary with responsibilities in the Trans-European Division.

"Most of the church's outreach has been in [heavily Protestant] Northern Ireland," Battle says.



Better Living Center Opens in Pakistan. The Begum Nusrat Bhutto, a high-ranking cabinet minister in Pakistan and mother of the country's prime minister, praised the work of the Seventh-day Adventist Church as she officially opened the church's Better Living Centre in Islamabad, December 10.

Church leaders expect the new center to become the nerve center for a variety of programs and services conducted in Islamabad and in distant villages and towns, reports Ray Dabrowsky, Trans-European Division communication director. Among the programs offered will be physical fitness, stress reduction, nutrition, and smoking-cessation classes.

"It's thrilling to see God's hand at work in southern Ireland."

ALSO IN THE NEWS

Baptist Firings Reach Epidemic Levels. The firing of Southern Baptist preachers has become an epidemic, according to several recent studies.

A 1988 study commissioned by the Southern Baptist Sunday School Association found that more than 2,100 ministers were fired during an 18-month period. That meant an av-

erage of 116 per month, a 31 percent increase over a similar survey conducted in 1984, reports Religious News Service.

Christian Radio Slated for USSR. The Soviet government has permitted the Christian shortwave radio ministry, Trans World Radio, to set up a religious radio production facility in the Soviet Union. Officials expect the first of at least three studios in Moscow to be completed by March, reports the Ecumenical Press Service.

CHURCH CALENDAR

- Jan. 27 Health Ministries Day
- Feb. 3 Bible Evangelism Emphasis
- Feb. 10 Adventist TV Ministries Offering
- Feb. 17 Christian Home and Marriage Week begins

Give Us Leaders, Not Managers

*Ideas to
ponder from
the Methodists*

Speaking to delegates assembled for the 1989 Annual Council of the General Conference, North American Division president Charles E. Bradford called for leaders to become truly leaders, not simply managers. In such a time as this, he said, the church needs more men and women of vision to move God's church ahead.

Following his thoughts, we present this provocative article by two Duke Divinity School professors who are calling for more leaders and fewer managers within the slowly declining United Methodist Church. While the SDA Church differs in important respects from the United Methodist Church, the ideas presented here deserve our consideration and, where applicable, implementation.

**BY ROBERT L. WILSON
and
WILLIAM H. WILLIMON**

Leaders are persons with a vision that they are able to articulate. They can name the needs, desires, and hopes of the people. They have a charisma that inspires confidence. The people sense that the leader understands them and is working on their behalf. Because of this, they will follow into new and uncharted paths.

Leaders establish new institutions; they revitalize and reform old ones. They tend to be controversial because they inevitably challenge existing social structures and accepted ways of doing things. Leaders will inspire both love and enmity, but never indifference.

In contrast, *managers* accept the validity of the institutional status quo and give their attention to its maintenance. They see that everything is done correctly by the proper person and consistent with precedent. In due course, the institution becomes an end in itself, rather than a means to serve a larger goal. Because managers assume the validity of the organization, they expect the constituents to be loyal to and supportive of the institution. This loyalty is expected even if the people do not feel that the institution is serving them and even if they are opposed to what the institution is doing.

Managers' status is derived from their particular positions. A great deal of time and energy goes into defining and protecting one's area of responsibility, or "turf." It does not matter whether the manager thinks of himself or herself as a political "liberal" or "conservative"; any change is threatening and will be resisted.

Every institution needs both leaders and managers; there are certain routine tasks that must be attended to. The problem has become that the United Methodist Church is dominated by managers. Maintaining the institution is their major concern. More attention is being given to the form and composition of church organizations than to



what these groups are actually accomplishing.

What Jobs Are Considered Important?

The proportion of the *Discipline* [the polity book of the United Methodist Church] devoted to the general agencies is an indication of the importance given to this part of the church. It is generally accepted, particularly among clergy, that the most significant positions are administrative and bureaucratic. The individual who moves from being a pastor of a local church to a position in a general agency is perceived as being promoted. The reverse is also true, as one who leaves a bureaucratic staff job to become a local church pastor is perceived as having been demoted.

To rectify past practices, which tended to exclude minorities and women, the denomination has been placing them in administrative and bureaucratic posts. A complicated quota system has been set up to ensure that women, ethnic minorities, persons with handicapping conditions, youth, young adults, and older adults will be represented as voting members of agency boards.¹ Executives are under considerable pressure to employ minorities and women. It is a curious, almost tragic circumstance that has led our women and minority members to accept the notion that the way for the church to rectify past inequities is to have more female and minority managers.

The result of all this is that much time and energy goes into management of the institution. This is time and effort that is not going into preaching, winning persons to the gospel, building up congregations, and ministering to people. The sad fact is that the newest group (minorities and women) to move into leadership in the denomination has accepted some of the least desirable and most organizationally conservative values of the persons it is attempting to displace. Nothing is changing but the actors. Minority bureaucrats fail to increase our minority membership. People do not join a congregation, saying, "Let's become United Methodists; they have an agency executive who is Hispanic."

All too often we have tried to attack the problem of the lack of ethnic evangelization by our church by removing effective ethnic pastors and moving them into positions that cut them off from the possibility of evangelizing anyone into the denominational structure beyond the local church.

The Rhetoric and the Reality

The self-image of most denominational officials is not that of institution managers. Many of these people probably see themselves as leading the church into the battle against such evils as racism, sexism, ageism, "handicapism" (an awkward contribution to the language invented by a church agency), and perhaps even other

*Preserving the form
after the strength is gone
is predictably fatal.*

"isms" yet to be discovered. The rhetoric is that of bold leadership; the reality is that of control and maintenance of the institutional status quo at all levels of the connectional structure and suppression of alternative points of view.

The Desired Type of Leader

It is axiomatic that people get the kind of leaders they want. If this is the case, then United Methodists, and particularly the clergy, want managers who will care for and preserve the institution as it is. Managers tend the institutional machinery. They are not threatening because they can be counted on to see that no radical changes will be made and that no tough choices will be faced. They may be dull, but they are comfortable. There will be some conflict, but it will be among people or groups who aspire to be the managers. We are told that there is nothing wrong with the machinery; we just need more female or

Black or conservative or liberal managers to run the machinery. The names on the doors change, but not the machinery; so nothing changes. The long-term result is a kind of institutional dry rot, which preserves the form after the strength has gone. The end result is, predictably, fatal.

Clergy tend to be comfortable with the denominational managers because they can be trusted to maintain the status quo. They are the main beneficiaries of the machinery. The laypersons who are elected to denominational offices in both the annual conference and the general church seem quickly to take on the perspective of the clergy. Despite the attempt of United Methodism to include laypersons in and on the various agencies, there is little evidence that it has had any effect in altering either the style or the direction of the denomination. The machinery is greater even than the laity; it turns all of us into managers.

While United Methodist laypeople will patiently tolerate managers as pastors of local churches, they welcome and respond to leaders. Laypersons want their church and their pastor to be effective. Members talking about their minister will often say, "He is a good man, but . . ." This is followed by some comment that reflects disappointment in a pastor who is uninspiring, unimaginative, and perhaps downright dull.

Dozens of congregations that are in trouble have been studied. These studies reveal that the three factors most important for revitalizing these dying congregations are *leadership, leadership, leadership*. In a declining congregation, the pastor appears to be depressed, impotent, immobile, not in control, a passive victim of the surrounding neighborhood or of the squabbling lay leaders or of the national bureaucracy; any alibi is given for the pastor's inability to see a vision of the church and to communicate that vision to the laity.

When pressed to lead, these managers become rigidly legalistic, invoking one paragraph in the *Discipline* as their authority because they lack the leadership skills to convince, to convert, and to persuade. On the other

hand, researchers can point with joy to a number of United Methodist congregations in which almost any obstacle has been overcome by the firm, visionary, enthusiastic leadership of a pastor who is a leader.

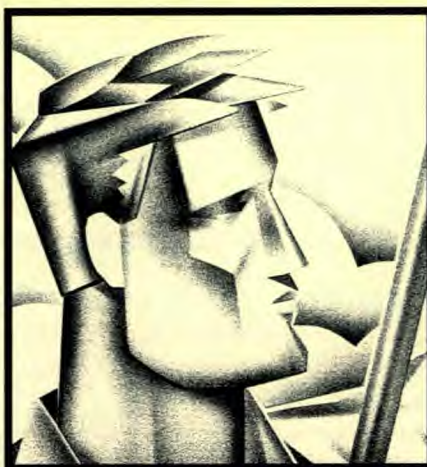
Take the case of the United Methodist church in Ossining, New York.² Three years ago their pastor, the Reverend Paul Bowles, was told, "We're old; we can't do much." Today the attitude is different.

For many years the Ossining church had no Sunday school. It had been 35 years since the last Vacation Bible School. By 1983 there was barely a child left to light the candles on the altar. *Hopeless* was the tenor of all conversations about the parish's future.

The pastor went to work. During that summer he made 375 calls. He also spent time finding and training Sunday school teachers. When the prospective teachers were asked to name their greatest fear, they replied, "What if nobody comes?" But somebody did come; the day Sunday school opened, 30 children came.

Other things happened. The children brought brothers and sisters. Many had never attended Sunday school. Some parents followed. Their youth group grew to 20. Ten young people were confirmed in 1985 and 12 in 1986; there are now two children's choirs. Last summer's vacation Bible school had 92 participants. The church is now a vital agent of ministry in families and the community.

Growing and effective congregations have ministers who are leaders, not managers. Vital denominations have leaders who lead, who chart new courses, and who inspire persons to follow, not simply to manage the institutional status quo. A strong leader releases strength in all of us. Too many clergy and laity today feel impotent, unable to move, because they have been so effectively thwarted in their earnest efforts to get things moving. While we agree with most of Bishop Wilke's *And Are We Yet Alive?* in its enthusiastic call for renewal, we predict that such calls will produce only cynicism and de-



*A great deal of time
goes into defining and
protecting one's area of
responsibility, or "turf."*

spair if we fail to attend to the specific changes that are needed to turn our enthusiasm into the power to be effective. A revitalized United Methodism must place persons in official positions who are leaders and not simply managers, persons who have a vision of what the church can be and who inspire other people to risk making that vision a reality.

What Can Be Done?

If it is true that the United Methodist Church is dominated by managers instead of leaders, the question is What, if anything, can be done to change the situation? A change in the type and style of people now directing the denomination is not only possible but also absolutely essential.

First and most important, *United Methodists must become more assertive*. We are too passive and accepting of what church officials do. There is an ethic at work that believes that one should not disagree or make waves. Such action is thought to produce conflict that will greatly damage the church. Mavericks are silenced or

driven out. When this is combined with the feeling that persons in the local church cannot influence what the denominational agencies do, the result is a debilitating lethargy.

Furthermore, a kind of halo effect surrounds the minister. Some laypersons are reluctant to challenge the clergy because the laypersons seem to feel that to do so is almost like challenging God. The laity assume that the clergy—by training, vocation, or divine gifts—automatically know what is best for the church when, in reality, the clergy may be among the least able to look honestly at the church. This is particularly true in regard to denominational officials. United Methodists, both clergy and laity, must demand leaders and not simply managers who will maintain the institutional status quo.

Because an institution employs the type of leaders the constituents want, the people, if they desire, can have a different type of leader. When the institution is not doing well, the people tend to demand a change in leadership. The United Methodist Church has not been doing well. "If my company had lost 13 percent of its business in the past 20 years, I would be out of a job," one corporate vice president told us. Resistance to ideas for innovation can be expected from those who have presided over our current decline. It is time that the people called the church officials into account and demanded changes.

Excerpted with permission from *Good News*, May-June 1987.

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¹ The 1984 *Discipline* provides that each annual conference shall nominate at least 15 persons to a jurisdictional pool, out of which the managers of the various general agencies are elected. This pool is to contain clergy (including at least one woman), laywomen, laymen, and at least one person from each of the Asian American, Black American, Hispanic American, and Native American minority groups. Age categories include youth, young adults, and older adults. Finally, the nominees must include persons who have a handicapping condition (par. 805.b).

² "Depressed Church Reaches Out for Cure," *People to People* 2, No. 1 (1986): 1.

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A Century Ago: The Way We Were

Among Seventh-day Adventists the 1890s brought rapid mission growth and an explosion in the establishment of church schools. In 1890 the church operated eight missions; by 1900 that number had grown to 42. But that phenomenal growth was totally eclipsed by the expansion of the church's educational system. At the beginning of the same decade, the denomination operated nine elementary schools with 350 students. By 1900 that figure had skyrocketed to 220 schools with 5,000 students!

During 1890 S. N. Haskell, accompanied by young Percy Magan, completed a nearly two-year round-the-world journey looking for potential mission sites. They visited western Europe, southern Africa, India, China, Japan, and Australia. While in Japan Elder Haskell baptized the first Adventist convert in that country.

The mission schooner *Pitcairn* set sail October 20, 1890, on its maiden voyage from Oakland, California, to Pitcairn Island. The Sabbath School Association had taken offerings to construct this mission ship for just over \$22,000. The *Pitcairn* made six mission journeys before it was sold in 1900. The ship's first visit to Pitcairn Island lasted three weeks. On December 6, 1890, Elders E. H. Gates and A. J. Read held a baptism there and organized a church of 82 members and a Sabbath school of 114.

During the year some immigrants from the United States began the first Sabbath school in South America in a village near Diamante, Argentina. In Russia the first general meeting of Seventh-day Adventists was held during November at Eigenheim in the Caucasus. More than 100 of the 356 members then recorded attended the meetings.

In Search of Sabbatarians

In Australia, SDA work began in Sydney in 1890, where a church was organized before the year ended. A church was also organized at Gisborne, New Zealand, in 1890. That same year two colporteurs, Dexter Ball and William Arnold, went to the West Indies to do pioneer self-supporting work. Ball succeeded in organizing a company of believers on the

island of Antigua. SDA work also began in Transylvania—now a part of Romania—when L. R. Conradi came in search of Sabbatarians. In addition, the first baptism in Turkey took place in 1890.

In the United States *Our Little Friend*, the denomination's second journal designed for young people, was first published in 1890.

The best-known book published during the year was Ellen White's *Patriarchs and Prophets*, the second volume in a set that came to be known as the Conflict of the Ages Series.

That year the church employed 411 evangelistic laborers worldwide. Adventist membership stood at 29,711 in 1890 with 1,016 churches—the first year the number of SDA churches exceeded 1,000.

Second College Begun

In educational work, land was purchased southeast of Lincoln, Nebraska, in a place soon to be called College View, for the establishment of a new school. Union College, which opened in 1891, became the second SDA school established as a college. And church schools opened at Derden, Texas, with 125 students, and at Louisville, Kentucky—the first school for Blacks—in what is now the South Central Conference.

Late that year Ellen White wrote in her weekly *Review and Herald* column: "The year 1890 is nearly closed. A few more days, and we enter upon a new year. Let each ask himself these questions, and conscientiously answer them; Has the past year been to me a success, or a failure? How stands the record in the books of heaven? Has my spiritual vitality been lowered? Have I had a name to live, while I was dead?" (*Review and Herald*, Dec. 23, 1890).

Although most things have changed during the past 100 years, some have not. As we enter the 1990s, Ellen White's questions of a century ago remain as crucial for us as they were for our pioneers.

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Model or Substitute?

DOES IT MATTER HOW WE SEE JESUS?

PART 2

In part 1 the author laid the foundation for the rest of the series by emphasizing the need to press together in our understanding of Jesus our Saviour. Here he discusses one aspect of the coming of our Lord in human flesh—His relationship to the universal infection of sin. The author documented his assertions with copious notes, which unfortunately we could not include for lack of space.—Editors.

In their assessment of the ministry of Christ, some Adventists see Him primarily as example, others primarily as substitute. These two conflicting views spring from two differing understandings of what constitutes sin. Accordingly, this issue is important for our overall study of Christ as model and substitute.

How should sin be defined? Within contemporary Seventh-day Adventist thinking, sin is variously defined as breaking the law (act); broken relationship (relationship); and corrupt nature (nature). These definitions offer different answers to the question “Is man a sinner because he sins, or does he sin because he is a sinner?” But is it possible that sin includes all three definitions? Might sinfulness (nature, broken relationship) and sins (acts) be considered as cause and effect?

Furthermore, do all sins result from the one sin of Adam? If so, in what way? Does the race share in the guilt, penalty, or culpability of Adam’s sin, or only in its consequences? Are infants sinners at birth because of their inheritance from Adam? If this deprived or depraved inheritance from Adam in infants cannot properly be called sin, is it nevertheless equally in need of redemption, as are



subsequent acts of sin? And if it is in need of redemption, what does this tell us about the kind of human nature Jesus assumed and the extent of His redemptive mission?

Three Theories

Over the years three major views have come to the fore: the Pelagian, the semi-Pelagian, and the Augustinian. The Pelagian position is that Adam’s sin did not affect his posterity. The semi-Pelagian view holds that Adam’s sin as *guilt* is not passed on, but that his sin caused a loss of “original righteousness,” which makes man unable to attain righteousness without the Spirit. The Augustinian idea is that both the effect and guilt of Adam’s sin are imputed to the race. In the first two positions (Pelagian and semi-Pelagian) sin is confined to an act. In the third (Augustinian) sin includes also nature. In the first two a person is a sinner because he sins. In the third a person is a sinner, *therefore* he sins.

Original Sin in SDA History

Early Adventists considered the first

death as being a result of Adam’s sin, and the second death the result of personal sin.¹ In other words, the first death is merely the consequence of—not the penalty for—Adam’s sin. They believed further that Adam and Eve were created with a “middle nature,” one that could become mortal or immortal, or that could become either moral or immoral. They understood this middle nature as being innocent but without character—like a blank sheet of paper yet to receive pencil markings.

Original sin, then, consisted in a loss of the middle nature, and hence the experience of mortality. This concept was worked out largely in defense of the SDA understanding of the state of the dead. Thus original sin was first studied from the perspective of the nature of man.

This approach continued until 1888. In that year, when a new emphasis on righteousness by faith emerged from the Minneapolis General Conference session, the SDA focus on original sin shifted from man’s physical nature to man’s spiritual nature—or as the theologians would say, from an anthropological to a soteriological emphasis. Adventists now became concerned not only with the consequences of Adam’s sin—physical death—but also with the question of human depravity.

This depravity was not properly called sin, however, but was viewed as a consequence of (not a penalty for) Adam’s sin.

The Biblical Picture

Space precludes anything approaching an adequate treatment of the biblical understanding of sin. The follow-

In Every Way but One

The crucial difference between us and Jesus

BY NORMAN GULLEY

ing will have to suffice.

The Bible does define sin as an act —“transgression of the law” (1 John 3:4), or “lawlessness” (NIV, RSV). In fact, there are many Hebrew and Greek words translated by the one English word *sin* that emphasize sin as an act.²

But is this all there is to sin? Is there evidence that sin has a deeper dimension—a *root system*, so to speak, supporting these acts?

Yes, there is. The Bible speaks also of sin as more than an act. We will consider references to this concept under two headings: (1) immediate roots, and (2) hereditary roots.

1. Immediate Roots

Romans 14:23 says that “everything that does not come from faith is sin” (NIV). The context concerns acting without faith. Here, the definition for sin reaches back behind the act to the motive that causes the act. This is the deeper, inner side of sin. These are “the thoughts and attitudes [literally, intentions; Greek, *emion*] of the heart” (Heb. 4:12, NIV). Jesus said corrupt fruit comes from a corrupt tree (Matt. 12:33-35)—likewise, evil proceeds out of the human heart (mind) (Mark 7:21-23).

This is why the law has more than just some external relationship to the believer—for God said, “I will put my laws in their minds and write them on their hearts” (Heb. 8:10, NIV; cf. 10:16). This is why Jesus spoke of the inner meaning of lawkeeping and lawbreaking (sin) as having to do with thoughts and motives, even though no external act ever takes place. Thus a lustful look is the same as committing adultery, even though it only transpires in the mind (Matt. 5:28).

2. Hereditary Roots

But Scripture penetrates even beyond the thoughts, motives, and feelings that lie behind outward acts of sin, taking account of our sinful nature or predisposition to sin. According to Scripture, in other words, we are born sinful and subject to death—prior to lawbreaking. If a baby dies a few hours or days after birth, it is still subject to the second

death—the condemnation death—even though it has never broken any commandment. If this were not so, then babies who died would not need a Saviour. Christ allowed for no such exception when He said, “I am the way and the truth and the life. No one comes to the Father except through me” (John 14:6, NIV).

Separation from God, or lostness, caused by Adam’s sin, deprives and depraves human nature so that it is infected with sinful propensities—predisposing to inevitable acts of sin prior to the new birth. This state of sin, or sinful nature, is itself in need of salvation long before the first conscious act of sin.

The clearest Old Testament insight into hereditary roots for sin is expressed by David: “I have been . . . sinful from the time my mother conceived me” (Ps. 51:5, NIV). Note: not just sinful from birth, but from conception!

In the New Testament, the book of Romans, chapter 5, speaks clearly to the issue before us, and we find in Paul’s comparison of the two Adams a clear indication of whether we are born sinful or not.

In Romans 5 Paul broadens the definition of sin: “For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous” (verse 19, NASB). Clearly Adam’s sin affected the race—constituted them sinners.

But what does this mean? Did Adam merely lead the pack, or did he influence it? Put another way, did Adam’s sin only begin the process of sin among mankind? Or did it actually infect the race?

Some answer this by going to verse 12: “Just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned” (NIV). On the surface this text seems to say that Adam merely began the process, and each man entered sin through his own sinning. But there is a deeper level involved. We must grasp (1) the parallelism in the passage and (2) the significance of the tense of

the verb in the clause “all sinned.”

First to the parallelism. Verses 17-19 speak about the two Adams—about what they each “gifted” the race with. The whole point is that these gifts are genuine—they come apart from human works. Thus it is the obedience of Christ that constitutes a person righteous, and not his own obedience. Likewise, it is the disobedience of Adam that constitutes a person a sinner, and not merely his own acts of sin (disobedience). This is in keeping with Hebrew thought of human solidarity. Here Paul penetrates beyond mere acts as the reason for the human sin problem. He goes right to the root cause of sin: man is sinful by nature as a consequence of Adam’s sin.

But why did Paul also say “death passed upon all men, for that all have sinned” (verse 12)? The aorist tense suggests that Adam’s sin is the root cause of death, and not subsequent sins. As Hodge put it: “It is not Paul’s design to teach the inseparable connection between sin and death, by saying, ‘As Adam sinned, and therefore died, so also all die, because all sin.’ His purpose is to teach the connection between Adam’s sin and the death of all men: ‘It was by one man that men became sinners, and hence all men die.’”³ *The SDA Bible Commentary* agrees.⁴

It is important to realize that the comparison in this passage is between Adam and Christ (three times) and not between Adam and his posterity. Those wanting to confine sin and death to personal sinning apparently overlook this comparison.

Sinful by Nature

Ellen White concurs that man’s sinfulness is rooted in Adam. For as head of the race Adam was on probation. If he had passed his probation, all would have benefited. Likewise, his failure has affected his posterity. Note the parallelism: “Adam was required to render perfect obedience to God, not only in his own behalf, *but in behalf of his posterity*. God promised him that if he would

stand the test of temptation, preserving his allegiance to the Creator during the great trial to which he would be subjected, his obedience would insure his acceptance and favor with God. He would then be forever established in holiness and happiness, and these blessings *would extend to all his posterity*. But Adam failed to bear the test. And because he revolted against God's law, *all his descendants have been sinners.*"⁵

Thus "because of sin [Adam's] posterity was born with inherent propensities of disobedience."⁶ For "when man transgressed the divine law, his nature became evil."⁷ "Thus at its very source human nature was corrupted."⁸

So if every man is born a sinner (i.e., a fallen being, separated from God—needing salvation) as the result of Adam's sin, how then could Christ enter the race through a human mother and yet be sinless? The immaculate conception of Catholicism sidesteps this question by making Mary unaffected by Adam's sin. Rather than this *immaculate conception*, it is the *miraculous conception* that is

designated by Scripture (e.g., Rom. 5).

The corporate solidarity of the human race, united to their one head, Adam, made it impossible for the salvation of the race to come from a source entirely within its limits. For no one entirely within the human setting could rise above the sin problem so deeply rooted in the human predicament of separation from God. Only One from outside the race could enter it and bring change. He must be one with us in nature, but not one with us in sin (nature or acts). These two sides were met in Christ as He took all the limitations of our humanity—save for sin.

"He for our sakes laid aside His royal robe, stepped down from the throne in heaven, and condescended to clothe His divinity with humility, and became like one of us except in sin."⁹ "He was to take His position at the head of humanity by taking the nature but not the sinfulness of man."¹⁰

As Paul expressed it, He came in the "likeness of sinful flesh" (Rom. 8:3)—He did not have "sinful flesh."

Thus He neither was a sinner by nature nor a sinner by acts. He was a total Substitute.

Next week: Jesus Our Example.

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² Here are a few examples; *shagah* and *shagag* mean "error," *ta'ah* means "to err" or "wander about," *parakoe* means "to hear incorrectly," *chatha* and *harmartano* mean "missing the mark," *havara* means "to cross over" or "to pass by," with *parabaino* as the Greek equivalent.

³ Charles Hodge, *Commentary on the Epistle to the Romans* (Grand Rapids: Wm. B. Eerdmans, 1960), p. 148.

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Tony's Shoes

BY BOB NIXON, SR.

Tony was a fourth grader and needed a pair of shoes. His father was in the hospital because of a truck accident. So his mother did housework and other jobs to care for the family until Father got well.

Since there was no money to buy shoes, Tony put some plastic pieces inside his shoes to keep his feet dry.

Aunt Sofia in Colorado knew Tony's family was having hard times, so she sent a big box of clothing her children had outgrown. Everything she sent, though, was for girls. Tony looked through the box and couldn't find one thing for a boy. Nothing except for a pair of shoes. He had them on in a minute.

"They fit just right," he said. "And there are no holes in the soles!" Tony was

so happy to have a good pair of shoes. He wore them to school the next day.

But at school one boy said, "Look at Tony. He's wearing girls' shoes." The other children started teasing him too.

Tony was miserable. He decided to take off his shoes and go barefoot.

The teacher heard the children teasing Tony and wondered what she should do.

After noon recess when the children were all settled at their desks, the teacher walked up and down the aisles, helping with lessons and telling some students to get busy. She came to Tony's desk and stopped.

"Tony, where did you get those saddle oxfords?" she asked excitedly.

Tony didn't even want to talk about those old shoes. But the teacher asked again, waiting for an answer.

"My cousin in Denver gave them to me," he said shyly.

"You mean those are *real* saddle oxfords, from cowboy country?" she said. "I really like those shoes."

Tony felt a little better.

The boy behind him then whispered, "Those really are neat shoes."

At recess another boy came up and said, "Boy, I sure wish I had a pair of shoes like that. Could I try them on sometime?"

After school Mark, who first teased Tony, came to walk home with him. "If you will let me wear those real saddle oxfords tomorrow, I will pay you 10 cents. That's all I have."

Tony was happy. He enjoyed wearing those shoes after that, and no one teased him again.

Disabled—Suddenly!

LIFESTYLE

In his own words, Mervin Becker says that his life has been “tragically altered”—not once, but twice. First, by a malignant tumor found near his heart (which delayed his completion of dental school by one year); and second, by a fateful airplane crash eight years ago involving him and his wife, Judi.

The tumor was successfully treated. But the physical impairments from the plane crash—a lower back injury—left Mervin paralyzed from the waist down.

In his struggle for normalcy since the crash, Becker says his faith in God gives him assurance that he is still being “guided to a productive and fulfilled existence.” But there is no sugarcoating. He admits, “Life without the use of one’s legs is a giant frustration.”

Suddenly disabled! Thousands each year come face-to-face with the unexpected, the unthinkable. One moment they are whole, the next moment they are not.

Surviving the initial trauma is only half the battle. How does one adjust, cope, and retrain for a new life?

What follows are glimpses of Mervin Becker and three other alumni from the Loma Linda University (LLU) School of Dentistry. Each has suffered sudden, disabling accidents. Each has been confronted with one of life’s most difficult detours. Each has struggled with agonizing questions. But each has gone on to be rehabilitated.

Where Do I Go From Here?

In retrospect, Mervin Becker says his biggest challenges have been accepting the delay in achieving certain goals, as well as working through the uncertainty of *how* to go about achieving them now.

A legal battle for a workmen’s compensation insurance settlement took six years but ended favorably for the Beckers (who had never been able to obtain medical insurance on Mervin because of his history of cancer). The settlement made it possible to pay the \$70,000 in hospital bills and rehabilitation fees.

But the Beckers also faced the costs of remodeling Mervin’s office so that he could continue to practice dentistry—from his wheelchair. Extensive remodeling had to be done at home—so extensive, in fact, that the Beckers felt it would have been easier to build a new house.

Originally, Mervin’s goal had been to become a board-certified orthodontist, but the price tag—including time, education, and relocation—was prohibitive. So Mervin took up postgraduate training in reconstructive dentistry, a field he finds fascinating and rewarding.

“It is a wonderful experience to begin with a patient’s badly deteriorated teeth and end up with a beautiful smile and properly functioning dental restorations,” Becker says.

Both Mervin and Judi are interested in helping other newly injured couples with their adjustments. And one thing Mervin has learned for sure: “We cannot always control everything that happens to us . . . but we are

The amazing stories of four people who have determined to live whole lives in spite of accidents that dealt them broken bodies.



An airplane crash left Mervin Becker paralyzed from the waist down.

BY CYNTHIA
KARNOSCAK

responsible for how we react to life's circumstances."

While skiing one day, dentist John Munce collided with a ponderosa pine four feet in diameter. After the accident his right hand was virtually useless; it took two steel plates and 12 screws just to help him regain slight function, but little could be done to mend nerves and muscles.

"I was sure I would never practice dentistry again," he says.

While still in the hospital, however, John received a T-shirt from an anonymous gift-giver that boldly read: "Everyone is born right-handed.



Only the greatest can overcome it!"

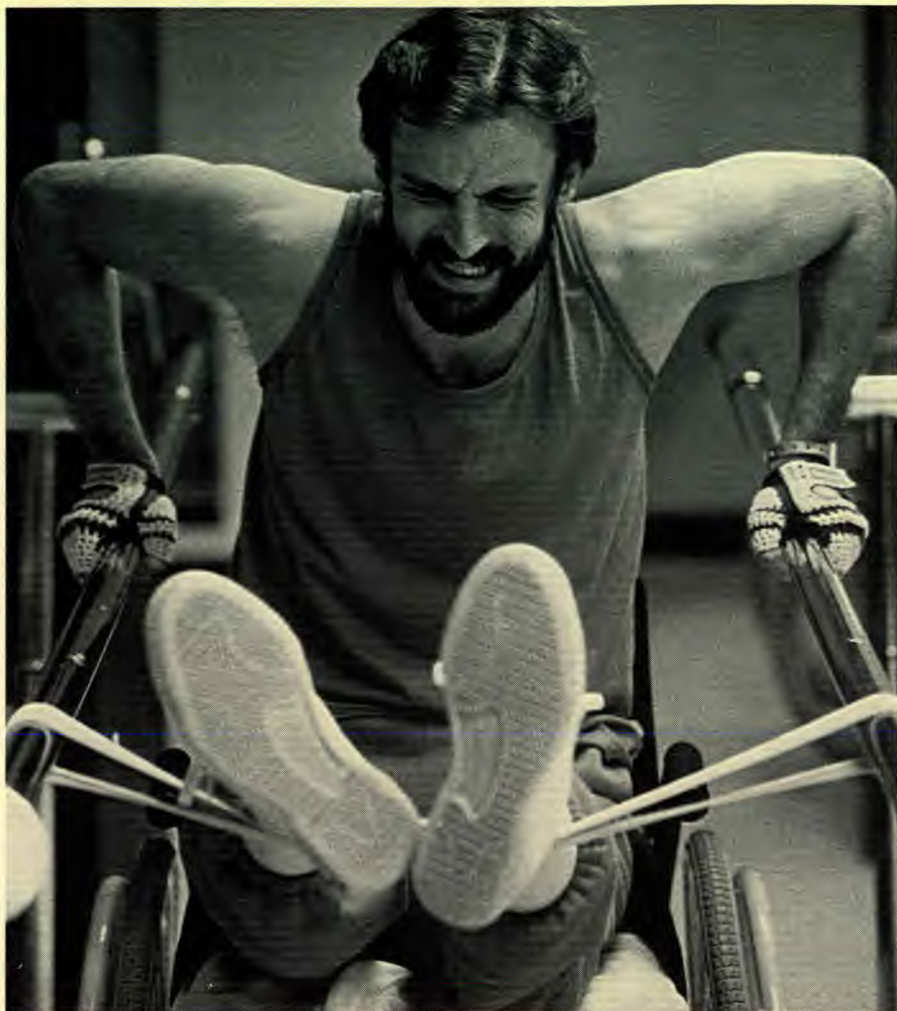
Learning Left-handedness

It set John to thinking. With the encouragement of several faculty from the School of Dentistry, John decided to retrain—as a left-handed dentist!

Through therapy John switched his hand dominance from right to left. He also began strengthening his right hand, which, at best, would be only 20 percent efficient in assisting his left hand.

With perseverance he regained his pre-accident skill level. This encouraged him to pursue yet another goal: specialty training in endodontics.

At first, the graduate program's admissions committee at the dental school was skeptical. But John wasn't



Joe Murphy (above) was 10,000 feet up Mount Charleton when he slipped on a patch of ice and hurtled downward into a tree, breaking his back. After 10 weeks of intense rehabilitation, he returned to work.

In a skiing accident John Munce (above, left) broke his right arm so badly that he either had to give up dentistry or become left-handed. He chose the latter. The photo at left shows the visible difference in his hands.

ready to take "NO" easily. The LLU Medical Center Hand Rehabilitation Center helped design a series of dexterity and strength tests for John to provide the committee with an accurate evaluation of his ability. The committee acquiesced.

Armed with special instruments like large-handled mirrors and ambidexterous needle holders, John entered the program in 1986. Today he is in full-time endodontic practice in Santa Barbara, California.

What are some of the ongoing injury-related challenges? John says

they include: "Preventing concern among referring dentists regarding my clinical abilities when they recognize my deficient right hand; flossing down the rubber dam (prior to root canal procedures), since my right-hand grip remains weak; and buttoning the top button of my shirts with one hand."

Summing up things learned from the experience, John adds, "It is possible to switch hand dominance—it just takes that first step; there are many sources of help [for the disabled]; and if you're going to ski in the trees, *don't catch an edge!*"

At 10,000 feet, high in the San Bernardino Mountains north of Loma Linda, another adventure-some outdoorsman and dentist, Joe Murphy, had his life dramatically interrupted and permanently altered.

A 1982 LLU graduate, Joe had returned to attend the School of Dentistry's annual alumni-student convention. Lured by the mountains, he organized a small side trip, a hiking and camping excursion with a group of friends.

It was nothing complicated—just a simple fall on a patch of ice. But like John Munce's, Joe's fall stopped abruptly at a large tree. The impact broke his back.

"I knew I was paralyzed," Joe says. After 18 grueling hours and several helicopter rescue attempts, Joe was finally lifted onto a sled and carried out of the mountains to an ambulance.

Surgery and some physical therapy stabilized Murphy enough for the trip home to Texas. His 10-week rehabilitation in an Austin rehabilitation hospital was not a long process in comparison to some, but it was, Joe says, *intense*.

Because of the nature of his upper level back injury, his sense of balance was greatly impaired. At first, even to sit in a wheelchair with both arms raised to work on a patient made Joe very unstable. But he returned to a half-day office schedule after that initial 10 weeks.

"Practicing dentistry, now, is very fatiguing," he says. "I have to exert a tremendous amount of energy just to maintain balance while performing [the various] procedures." To build upper-body strength, Murphy maintains a strict exercise regimen, which includes swimming six miles a week.

Unexpected Benefit

One of the pluses Joe experienced in his rehabilitation was the relative ease with which he could adjust to practice in his private office. It was designed to be completely accessible to wheelchairs. He adds, "But it was done with the *patients* in mind." Now, the easy access enables the *dentist* to maneuver around the aisles and operatories freely.

Joe is back to a full-day schedule and



In her wheelchair Karen Vanderlaan was the first disabled student accepted into Loma Linda University's dental hygiene program.

plans to attend 40-70 hours of continuing dental education annually. Beyond that, he wants to pursue a graduate specialty in periodontics—and train for a triathlon competition!

Karen Vanderlaan was 17 when an automobile accident left her paralyzed below the waist. But this spunky girl had already set her sights on a career in dental hygiene.

Shortly after her accident, Karen received her official acceptance to Loma Linda and tenaciously dedicated herself to completing prerequisite studies on the La Sierra campus.

After earning her two-year Associate in Science degree, Karen entered the LLU dental hygiene program as its first disabled student.

Before her first classes, the faculty met with Karen to discuss any special


modifications that would be necessary. Only a few adjustments proved necessary. The school relocated a hand-controlled dentist's chair exclusively for Karen's use in the hygiene clinic. And it acquired a hand-held control for a piece of equipment normally controlled by foot, which Karen would need when cleaning and polishing a patient's teeth.

These and some additional modifications contributed to Karen's confidence, as well as to the faculty's, that she would be able to perform successfully in dental school and go on to enjoy a productive, fulfilling professional career. She received her Bachelor of science degree in dental hygiene in 1987.

Today Karen works in two thriving practices in the inland Southern California area and admits the pace gets a little hectic at times. But, she enjoys her work and is glad to be able to do what she likes best.

Disabled—suddenly! Each account of adversity and victory is unique. Each portrays the surprising resources of faith and determination that lie above and within us, and the human body's amazing resilience and capacity to adapt.

But transcending disabilities is more than an individual challenge. Mervin Becker's closing comments offer a sharp public reminder: "When I talk to newly injured individuals who are trying to learn coping techniques amid a generation who still park in wheelchair accessible parking spots for 'just a minute,' I recognize the education that still needs to be done for the general public."

It is the privilege of families, friends, associates, and the public to encourage and care for those among us who are disabled. Primarily, it is our moral obligation. But in fact, the obligation is much larger. After all, we never know when we ourselves might become disabled. Suddenly. 

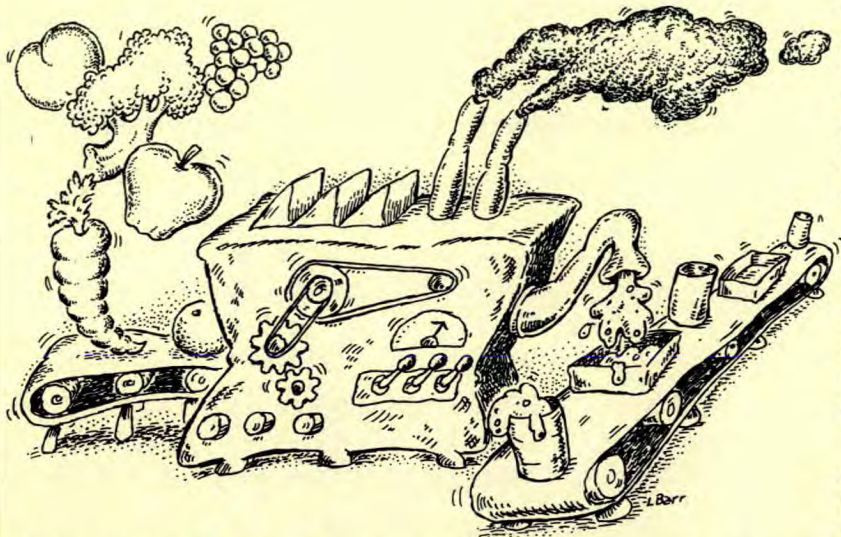
*"We cannot control
everything that happens to
us, but we are responsible
for how we react to
life's circumstances."*

Mervin Becker



Cynthia Karnoscak is writer/editor for the Loma Linda School of Dentistry, and owns a desktop publishing company in Redlands, California, called Write Designs.

Nutrition's Seven Deadly Sins



A look at what we're eating shows what's eating us.

Not many years ago the United States prided itself on being the best-fed nation in the world. We don't hear this anymore. Instead, we hear that we are eating ourselves into premature disease, suffering, and death. What has happened? Where have we gone wrong?

A considerable part of the answer can be found in the Western diet. (Other factors in degenerative disease are alcohol, smoking, and a sedentary lifestyle.) When we compare present knowledge with what was believed and taught in the past, we find several important areas in which errors have been made. These mistakes have helped lay the foundation for degenerative diseases—diseases of environment and lifestyle, such as coronary artery (heart) disease, stroke, high blood pressure, arthritis, most diabetes, and several kinds of cancer. Let us look at seven serious problem areas.

Flesh Foods

The Lord made a major change in the human diet at the end of the Flood, when He gave Noah and his family permission to eat certain animals (see Gen. 9:3, 4; 7:2, 3). The Bible implies that He did this not only because of the absence of garden produce, but

also to shorten the human life span because people had devoted their long lives to violence and evil (Gen. 6:3). While Noah lived more than 900 years (as did most people before the Flood), his son Shem lived but 600 years, and Shem's son lived only 438 years. A few generations later, life spans leveled off at around 70 to 120 years.

We know now that a heavy meat diet provides more protein, fat, and cholesterol than the body can use. Healthy kidneys work hard to eliminate the extra protein, but the excess fat and cholesterol gradually damage and ultimately destroy blood vessels.

In past years overestimation of the body's requirement for protein perpetuated the problem, since most foods high in protein are also high in fat, and usually in cholesterol, also. Today science recognizes that a diet containing less protein, and much less fat and cholesterol, is more conducive to longevity.

Refined Foods

Refining foods has become another serious nutritional mistake, since this process strips food of fiber and nutrients. At first, refined foods were eaten mostly by the wealthy, who as a result became the first to develop degenerative diseases. But today refined foods are cheap and widespread.

For much of the first half of this century, people thought that refining got rid of roughage that wasn't needed by the body because it was excreted. The pure food that resulted (pure starch and pure sugar) could be more quickly and completely utilized by the body. Now we know that this very rapid absorption can lead to metabolic problems such as obesity, hyperglycemia (diabetes), and hypoglycemia.

Sugar

A third problem occurs in the widespread use of sugar. Not only are soft drinks, candy, cookies, ice cream, and other desserts heavily loaded with sugar, but it is added liberally to nearly every canned or processed food. Sugar

has become so prevalent in the American diet that it makes up an average of 22 percent of our daily calorie intake.

When we add sugar to the fat (40 percent) and refined flour and cereals (18 percent) consumed by the average American each day, we have only a small percentage of food left to supply the fiber and most nutrients. This lopsided arrangement weakens the body and sets the stage for disease.

Salt

We find a fourth problem in the area of salt intake, which amounts to about 15 to 20 grams per day (3 to 4 teaspoons) in the United States—this is several times more than we need. We used to worry about not getting enough salt, particularly in hot weather, when some of us even took salt tablets. But now we know that most Americans eat too much salt, which becomes an important factor in hypertension (high blood pressure), heart failure, and other problems related to fluid retention.

Fat

A fifth mistake is adding fat to our food. Americans eat a much larger amount of fat every day than is healthy for them. Although natural foods contain adequate fat for human needs, we find nearly all bakery products and many processed foods loaded with extra fat. Nuts, already high in natural fat, are usually roasted in oil and salted. Potato and corn chips more than quadruple their caloric load by the oil absorbed in deep frying, and often come heavily salted as well.

These products, along with the butter, margarine, gravy, sauce, cheese, salad dressing, eggs, sour cream, milk, meat, and other fried and deep-fried foods that we've learned to like, have boosted our daily intake of fat beyond what our bodies can handle well. As a result, we suffer from coronary artery (heart) disease, strokes, and obesity, among numerous problems.

Beverages

A sixth harmful health habit is the consumption of beverages, both with

and between meals. Americans seldom drink water anymore. Consumption of beer and soda pop has skyrocketed the past two decades, until it now averages several glasses of each, per person, per day. Then there are coffee and tea, as well as other sweetened drinks; wines and other alcoholic beverages; and fruit juice, from which most of the fiber has been strained out.

All these caloric beverages require digestion and assimilation into the body. The high sugar content, without the slowing effect of fiber, causes too rapid absorption into the bloodstream, which stresses the body and weakens its defenses. In addition, we receive added damage from the alco-

*We are eating ourselves
into premature disease,
suffering, and death.*

hol, caffeine, phosphates, sodium, and other chemicals contained in many beverages.

Snacks

The seventh mistake we have made in nutrition involves the snack habit. Eating between meals has become ingrained in our society. In some places day care centers and schools require that snacks be provided or at least made available. Hospitals offer snacks to patients unless they are on special diets. The coffee break remains standard in workplaces, as do after-school and TV snacks at home.

These habits disrupt digestion and add greatly to the load of the stomach. One result is an epidemic of obesity, with one third of our population overweight. Another result is gastric distress. Watching TV commercials, one might conclude that as a nation we survive on stomach medication. Who hasn't experienced gas, indigestion, bloating, burning, pain, and other stomach problems?

These seven problems serve to highlight some of the failings of the Amer-

ican diet today. We suffer from too much of nearly everything—too much sugar, salt, fat, protein, cholesterol, and refined foods; too many calories too often, and not enough fiber and complex carbohydrates (fruits, grains, and vegetables).

The result is an epidemic of premature suffering, disease, disability, and early death from degenerative diseases.

The Solution

Fortunately, we can avoid most of the above problems by returning to the original diet God gave mankind (see Gen. 1:29; 3:18). Glimpses of the blessings resulting from adherence to God's choice of diet can be seen in Israel's wilderness experience. After 40 years of manna, thought to be a type of grain, they remained free of the diseases of the Egyptians (Deut. 7:15, Ps. 105:37), which studies of mummies have shown were much like our own. Daniel and his friends also flourished on a plant-food diet with water to drink (Dan. 1:8-20).

God again brought this knowledge to His people in considerable detail more than 100 years ago, when nutrition was but dimly understood (*The Ministry of Healing*, pp. 295, 296). It has stood as sound and safe instruction ever since.

Scientists today are rediscovering and reconfirming these basic nutritional principles. They have concluded that if disease did not intervene, the human life span could still reach approximately 120 good years.

God's original diet has proved itself fully adequate for human needs today. Not only can it prevent and delay the onset of degenerative diseases; it can also help heal them as well. Better yet, God's diet will promote optimum health and energy for a lifetime.



Aileen Luddington, M.D., serves part-time on the medical staff of Weimar Institute's NEWSTART Lifestyle Center and as executive editor of the Quiet Hour's health letter, Lifeline.

Mali

First Church in Mali Inaugurated

Structure features unique practical design.

More than 300 people, including the chief of the Arrondissement of Beledougou and the chief and elders of Wolodo village, attended the inauguration of the first church building in the Republic of Mali on Sabbath, June 17. Daniel Cordas, president of Sahel Union, preached and Mali Mission director Patrick Maeder presided over a service, which featured the singing of many hymns in the Bambara language. This first church is located, not in the capital, Bamako, but 54 miles (87 kilometers) north in a village where the church's water-management program has improved the people's lives and a better infant and child diet has enhanced the prospects of the next generation.

The new building, constructed of durable materials, is both functional and aesthetic. Maeder, a civil engineer, designed the structure. Apart from imported cement, the materials came from the construction site, where the fragile rock, laterite, appears in ample supply. Laborers pounded it to a coarse powder and mixed it with cement. The masonry that emerged from the block molds gleams a cream color at noonday and rose pink in the declining sun.

By Jack Mahon, communication director, Africa-Indian Ocean Division, from the original French report by lay evangelist Modibo Sissoko, one of the first Bambara converts.

The high arched windows lend a tranquil beauty and timelessness. The baptistry, fed by an underground cistern, is located inside the sanctuary, sheltered from the sub-Saharan sun.

Baptistry Also Inaugurated

Six candidates were baptized that day by Daniel Cordas in a fitting in-

traditional North African. Three ancillary halls feature domed roofs heavily insulated with several feet of soil, making the interiors delightfully cool. One hall will function as a pharmacy, with a window from which to dispense supplies; another as a store; and the third as a chapel. Close by the church, with its central location,



The unusual vaulted roof structure of the three ancillary halls is a traditional north African method of protecting the interior from equatorial heat. A thick layer of soil on top of the dome-like structures effectively insulates the building. The shade of the giant mango tree also helps. The section on the right is designed as a pharmacy for the district with a dispensing window on the right.

auguration of the new baptistry.

The special day in the history of the Seventh-day Adventist Church in Mali ended, in the time-honored African style, with a communal meal in which all 300 joined. In the evening the film *Jesus Christ*, with Bambara sound track, was shown. The villagers applauded when Jesus the risen Christ appeared on screen.

Although Mali's first Adventist church owes something to traditional European ecclesiastic style, it incorporates a design that is both practical and

stands the pastor's cottage, a new construction with its own water supply and drainage system.

Prior to the inauguration, Patrick Maeder had conducted an evangelistic campaign on the theme of Amos 4:12: "Prepare to meet thy God." At two locations each day a Vacation Bible School met, each attended by more than 100 village children. Evening evangelism sessions saw more than 200 people fill the church, causing it to echo with the joyful sound of Bambara singing.

■ South Carolina

An Ill Wind Blows Some Good

Tennessee members help hurricane victims.



"We had never seen Christmas in October before, but we saw it when we gave toys to those children on Sabbath afternoon," reported David Jensen and Debbie Thomas (pictured), two of the Southern College students who worked in Bishopville.

Seven Adventists from Chattanooga, Tennessee, traveled to Lee County, South Carolina, the Wednesday after Hurricane Hugo struck the Southeastern seaboard. The three vans they drove were crammed with food and supplies. Six students from Southern College joined their work crew on Friday morning.

They found that in Bishopville, population 3,500, about half the population was either homeless or in damaged housing. County officials asked them to take charge of food distribution. Although the county has no Adventist presence, the SDA volunteers were put in charge of organizing the stream of donated canned goods and supplies flowing into the local middle school.

Thursday, Friday, and Sabbath they

unloaded, sorted, reboxed, and reloaded food for the churches serving as local distribution points. When any could be spared from that project, they cut trees from houses, cleared brush, repaired roofs, and made themselves as useful in other ways.

Sabbath turned out to be even busier than the days before it. When



Terry Haight, left, welcomes the assistance of James Jones, a Lee County public works department employee, as the Georgia-Cumberland Conference Community Services van is refueled for disaster relief work.

By Terry Haight, a pressman at the Southern College Press and chairman of the disaster preparedness committee of the Collegedale SDA Church in Tennessee, as told to Doris Burdick, public relations director at Southern College of Seventh-day Adventists.

the center closed its doors, part of the group cleared trees from the driveway of a family with an autistic child. The rest headed for their temporary lodging 15 miles away.

Personal Encounter

There I noticed a pedestrian reading the Community Services insignia on the van. "Are you with the Seventh-day Adventists?" he asked. "Do you mind if I ask you a couple questions? What do you Seventh-day Adventists believe?"

"Let me explain why I'm asking," he continued. "I've seen an occasional Adventist church during my travels, and I've often wondered what you believe." I discovered he is a sales representative, once a Baptist and now a Methodist.

We discussed doctrines held by nearly all Christians, then got into subjects such as the state of the dead, healthful living, and finally, the Sabbath. I explained why we keep Saturday as the Sabbath, rather than Sunday. He listened intently, asking serious, penetrating questions without becoming argumentative.

"I've never heard these things explained this way before," he told me. "I'm a history buff, and this will give me new areas to study."

As he prepared to leave, I commented, "You have just made my day."

"What do you mean?" he questioned.

I explained, "The Sabbath is a special day for Seventh-day Adventists, a day not only for church worship but



Kathi Folkenberg, a nursing student at Southern College, and five other students traveled to Bishopville, South Carolina, to help in the aftermath of Hurricane Hugo.



Terry Haight, left, and Ronnie Smith orient themselves with a Lee County map amid canned food donated by Adventists and many other caring people. (Photo by Clair Kitson.)

for quiet family fellowship, walks in nature, Bible study. It provides a chance to draw away from worldly pursuits and recharge our batteries, by communion with our Saviour.

"Today has been different for me. Our group barely had time for a brief morning worship and prayer before we left for our duties. The day has been so hectic I had to keep reminding myself that this was the Sabbath.

"Being able to discuss my faith with a fellow Christian, my Sabbath has been restored to me. I can't thank you enough for that," I told him.

God can use a small thing—even a sign on the side of a step van—to answer a prayer. I thanked Him for answering mine and for supplying the spiritual needs of two of His children on a Sabbath to remember.



Nels Angelin (on cupola) and Dale Collins (on ridge), Collegedale church members, made temporary repairs to the roofs of many homes in Bishopville. The van was one of two lent to the relief project by Southern College.

■ Madagascar

Murder Stirs Church to Renewed Dedication

The brutal murder of a young Adventist ministerial intern on the Indian Ocean island nation of Madagascar produced profound shock among the membership, followed by an intensified commitment to a massive evangelistic advance.

When 28-year-old Joshua Rakotonaivo did not show up for his evangelistic assignment, the elder of the Farafangana church, John Ravelomanantsoa, went to the young pastor's residence, where he discovered his body lying bound on the floor. He had been strangled and stabbed, and his head had been crushed with a sharp stone.

The crime apparently had been committed five days previously, but the members had not missed their pastor because they knew he had planned to visit his parents some 150 miles (250 kilometers) distant in order to introduce his girlfriend to them. The members had the sorrowful task of informing not only his parents, but the heartbroken young lady, who was waiting for him in the neighboring town of Vohipeno and had been disturbed when he did not arrive.

The police have arrested a suspect, but it seems clear that more than one person played a part in the murder and robbery.

Indian Ocean Union president Siegfried Mayr interviewed the elderly parents of this promising, recently graduated young minister and found them of good courage. They deeply appreciated the messages of condolence from the Africa-Indian Ocean Division, the Euro-Africa Division, the General Conference, and many other sympathizers. Though the parents cannot understand why this happened to their son, their confidence in God remains unshaken. Mayr was

deeply impressed by their desire to catch public transportation back to their home church in Mananjary, where the father is preaching in an evangelistic campaign.

Preachers Galvanized

Pastor Mayr reports that the tragedy appears to have galvanized Adventist preachers throughout the land. With a depressed economy and deep poverty, the Malagasy people are not optimistic regarding better times. Hence they see the Adventist message as relevant to their needs.

News of this example of the violence of the "last days" reached our members while hundreds of evangelistic campaigns were being launched on September 3, giving a powerful impetus to their Advent preaching. Mayr does not know exactly how many campaigns are in progress, but in one field alone there are 300! Pastors and laymen are preaching in a wide variety of indoor and outdoor locations.

Division church ministries directors Carlyle Bayne and Marenus De Paula, having instructed evangelistic teams during August, are conducting a campaign that has attracted 400 interested people each evening to the Anosibe church in Tananarive. This church, funded and built by lay enterprise, was dedicated by GC president Neal C. Wilson when he visited Madagascar after attending the Nairobi Annual Council in 1988.

Although a young, dedicated voice has been silenced, the commitment and resolve of hundreds of evangelists has been fortified despite the enemy's temporary victory.



Joshua Rako

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

To New Posts

Regular Missionary Service

Gordon Edmund Bullock, returning to serve as associate secretary, Far Eastern Division, Singapore, and **Luella Augusta (Bentson) Bullock** left September 27.

Kenneth Edwin Caviness, returning to serve as physics teacher, Adventist University of Central Africa, Giseny, Rwanda, and **Claryce Joy (Sar) Caviness**, and one child left September 24.

Douglas Clayville, to serve as business teacher, Bangladesh Adventist Seminary and College, Gazipur, Bangladesh, **Susan Lynn (Huyck) Clayville**, and three children, of Bozeman, Montana, left September 13.

Peter Cooper, to serve as director, The Gambia Mission Station, Banjul, The Gambia, West Africa, and **Betty (Campion) Cooper**, of Calimesa, California, left October 5.

Roger Lee Dunder, to serve as mathematics/science teacher, Tanzania Adventist Seminary and College, Arusha, Tanzania, **Licia Anne (McNeil) Dunder**, and two children, of Arcadia, Indiana, left October 10.

Jon Lee Dybdahl, to serve as vice president for Mauk Lek Campus, Thailand Mission College, Bangkok, Thailand, and **Kathryn Grace (Trefz) Dybdahl**, of College Place, Washington, left September 27.

Ronald Ethelbert Forde, returning to serve as dentist, Adventist Dental Practice, Bulawayo, Zimbabwe, **Dorothy Evadne (Sinclair) Forde**, and three children left October 11.

Nicholas Germanis, returning to serve as pastor, Nicosia, Cyprus Seventh-day Adventist Church, Nicosia, Cyprus, and **Ramona Marie (Coombs) Germanis** left October 4.

Larry Wayne Fox, to serve as computer specialist/teacher, Central Philippine Adventist College, Bacolod City, Philippines, **Deborah Jean (Kraner) Fox**, and three children, of Julian, North Carolina, left August 16.

Philip Mastick Hayden, to serve as music teacher, Taiwan Adventist College, Nantou County, Republic of China, **Jane Carol (Acker) Hayden**, and four children, of Raleigh, North Carolina, left September 17.

George Cavin Johnson, returning to serve as president, Southeast Asia Union Mission, Singapore, **Marilyn Faye (Gordon) Johnson**, and one child left July 19.

Philip Khng, returning to serve as dentist, Karachi Adventist Hospital, Karachi, Pakistan, and **Rosemarie Eileen (Buck) Khng** left July 19.

Larry Dean Mahlum, returning to serve as ADRA director, Mali Mission Station, Bamako, Republic of Mali, West Africa, **Carman Joyce (Reddie) Mahlum**, and two children left September 14.

Marlin Gene Meharry, to serve as dentist, Seventh-day Adventist Health Services, Nairobi, Kenya, East Africa, **Janette Louise (Latscha) Meharry**, and three children, of Lakeport, California, left September 24.

Leonard Gillyard Newton, to serve as ministerial secretary, Indian Ocean Union Mission, Tananarive, Madagascar, and **Ora Lee (Huguley) Newton**, of Copiague, New York, left May 17.

Derwood Kirby Palmer, returning to serve as builder/maintenance worker, Rwanda Union Mission, Kigali, Rwanda, and **Marlene Ruth (Davidson) Palmer** left October 5.

David Malcolm Ritter, Jr., returning to serve as business lecturer, Newbold College, Bracknell, Berkshire, England, left September 18.

Willard Rayburn Smith, to serve as publishing director, Southeast Asia Union Mission, Singapore, **Sharon Marie (Honnoll) Smith**, and one child, of Spokane, Washington, left August 16.

Ronald Jerome Wright, returning to serve as ministerial director, East African Union, Nairobi,

Kenya, and **Equilla (Green) Wright** left September 11. One daughter left August 24.

Adventist Volunteer Service

Warren Sidney Ashworth, to serve as well driller/ADRA, Thailand Mission, Bangkok, Thailand, of Angwin, California, left June 12.

Gordon Smith Balharrie, to serve as pastor, Balestier Road Church, Southeast Asia Union Mission, Singapore, and **Anna Elizabeth (Metcalfe) Balharrie**, of College Place, Washington, left August 28.

Paulene Louise (Moddrell) Barnett, to serve as children's ministry assistant, Church Ministries Department, Far Eastern Division, Singapore, and **Doyle Meloy Barnett**, of College Place, Washington, left August 23.

Roger Stanley Burns, to serve as maintenance worker, Marshall Islands Mission, Majuro, Marshall Islands, **Debra Diane (Woodward) Burns**, and two children, of Chandler, Indiana, left September 11.

Robert Haldeman Dunn, to serve as acting medical director, Karachi Adventist Hospital, Karachi, Pakistan, of Berrien Springs, Michigan, left July 20. **Ann Marie (Mittleider) Dunn** left South Bend September 24 to join her husband.

Paul Brent Dybdahl, to serve as language teacher in refugee camp, Thailand Mission, Bangkok, Thailand, of College Place, Washington, left June 12.

Vicki Jo Eighme, to serve as conversation teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, of Berrien Springs, Michigan, left August 16.

Harold Forbes Ellison, to serve as relief physician/anesthesiologist, Penang Adventist Hospital, Pulau Pinang, Malaysia, and **Violet L. (Gaggin) Ellison**, of Lodi, California, left September 13.

Hulda Marjorie Fritz, to serve as teacher, Taiwan English Conversation School, Taipei, Taiwan, of Soap Lake, Washington, left September 20.

Elvin Charles Hedrick, to serve as graduate medical education consultant, Adventist Health System/Asia, Far Eastern Division, Singapore, and **Willa Kathryn (Hilgert) Hedrick**, of Kettering, Ohio, left September 4.

Dorothea R. Hilde, to serve as office secretary, Thailand Mission, Bangkok, Thailand, of College Place, Washington, left September 11.

R. Melville Hillier, to serve as chaplain/pastor, Yokohama English Church, Japan Union Conference, Yokohama, Japan, and **Mildred Lorraine Hillier**, of Portland, Tennessee, left September 11.

Chul Wan Kim, to serve as pastor, Korean Company, Guam-Micronesia Mission, Agana Heights, Guam, **Sung Nam (Park) Kim**, and two children, of Flushing, New York, left June 9.

Mia Kim, to serve as conversation teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, of Sunnyvale, California, left June 12.

Tonya June Kromann, to serve as teacher, Japan Seventh-day Adventist English Schools, Yokohama, Japan, of Angwin, California, left June 12.

Benjamin Arthur LeDuc, returning to serve as physician, Bella Vista Hospital, Mayagüez, Puerto Rico, and **Mona Rhae (Slaybaugh) LeDuc** left October 15.

Andrew Dale Litchfield, to serve as elementary teacher, Palau Mission Academy, Koror, Palau, Caroline Islands, **Patricia Lynn (Bowyer) Litchfield**, and three children, of Kirkland, Washington, left August 8.

Beverly June Matiko, to serve as English teacher, Newbold College, Bracknell, Berkshire, England, of Willowdale, Ontario, left September 13.

Milton Martin McHenry, to serve as construction supervisor, and **Muriel (Westermeyer) McHenry**, to serve as office secretary, Bangladesh Union Mission, Dhaka, Bangladesh, of Angwin, California,

were already in Bangladesh and began services on May 31, 1989.

Cameron Winslow Montgomery, to serve as conversation teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, of LaHabra, California, was already in Korea, June 13, 1989.

Charles Gilbert Oliver, to serve as Bible/business teacher, Mount Klabat College, Manado, Sulawesi Utara, Indonesia, and **Verneita May (Kessinger) Oliver**, of Vancouver, Washington, left August 16.

Deborah Kay Patroit, to serve as elementary teacher, Okinawa Overseas School, Okinawa, Japan, of Kalamazoo, Michigan, left August 21.

Charles Albert Rick, to serve as elementary teacher, Northern Guam Church School, Agana Heights, Guam, and **Mary Gale (Sherman) Rick**, of Harrison, Arkansas, left July 26.

Marguerite Sarah Ross, to serve as elementary teacher, Shannon School, Irish Mission, Belfast, Northern Ireland, of Berrien Springs, Michigan, left September 28.

Ronald Ewald Rothe, to serve as relief physician, Maluti Adventist Hospital, Mapoteng, Lesotho, Southern Africa, and **Margaret (Chase) Rothe**, of Banning, California, left April 21.

Keith Gordon St. Clair, to serve as builder/maintenance worker, Pohnpei Adventist Academy, Kolonia, Pohnpei, Caroline Islands, of Hudson, North Carolina, left June 30.

Beulah Alma Shumate, to serve as elementary teacher, Tsuen Wan Adventist Hospital Overseas School, Chai Wan Kok, Tsuen Wan, Hong Kong, of Tenino, Washington, left August 21.

Lisa Ilene Lenese Vogt, to serve as elementary teacher, Taiwan Adventist Hospital Overseas School, Taipei, Taiwan, Republic of China, of Collegedale, Tennessee, left September 13.

Troy Donald Voth, and **Margaret Catherine (Lee) Voth**, to serve as teachers, Japan Seventh-day Adventist English Schools, Yokohama, Japan, of College Place, Washington, left August 21.

Donald M. Wharton, to serve as maintenance worker, and **Hedwig S. Wharton**, to serve as elementary teacher, Taiwan Adventist College, Yuchih, Nantou County, Republic of Taiwan, of Coalmont, Tennessee, left August 13.

Carroll Morgan Wheeler and **Carol Ann (Bauer) Wheeler**, to serve as teachers, Guam Adventist Academy, Talofoto, Guam, of Lincoln, Nebraska, left July 23.

Kevin Scott Wiley, to serve as conversation teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, of Berrien Springs, Michigan, left August 16.

Bruce David Wolpin, to serve as accountant, Hongkong Adventist Hospital, Hong Kong, **Myrna (Yodico) Wolpin**, and two children, of Port Townsend, Washington, left September 17.

George Victor Yost, to serve as education superintendent, Guam-Micronesia Mission, Agana Heights, Guam, and **Marilyn Gale (Ross) Yost**, of Sedro Woolley, Washington, left July 7.

General Conference Session

Official notice is hereby given that the 55th session of the General Conference of Seventh-day Adventists will be held July 5 to July 14, 1990, in the Hoosier Dome, Indianapolis, Indiana, U.S.A. The first meeting will begin at 3:00 p.m., July 5, 1990. All duly accredited delegates are urged to be present at that time.

Neal C. Wilson, President
G. Ralph Thompson, Secretary

The Thunder of God's Voice

Buttoning my coat, I wave a flashlight toward the outdoor thermometer. Shall I go? It isn't really necessary, and 36 degrees below zero is daunting. Too cold for a casual morning stroll.

But there is a simple, unimportant early-morning ritual: a brief walk up the lane to remove the newspaper from its box, a return to my hot herbal tea, and a few moments to read and relax. In a hectic and unpredictable day the routine is comforting. Impulsively I pull on sheepskin mittens and dart out into the darkness.

Piercing cold meets me like a wall. I gasp at the icy pain shooting into my lungs. Thrusting my hands deep into my pockets, I lower my head and hurry. Blinking through stinging tears, I shrink inside my parka, hoping to find within some previously undiscovered level of warmth. Intent on my errand, I look only at my next step, and the next.

Yet as I crest the hill, I feel a strange, compelling desire to pause. Something inside urges me to look up. As I do I shiver and step faster. Then more slowly. And more slowly still, and stop.

Lifting my gaze, I gradually become aware that the whole of the world around me from the small sleeping houses to the towering mountain peaks is perfectly, absolutely still.

Twice bathed in deep snow and indigo moonlight, the earth pauses in lambent repose. Plumes of chimney smoke ascend bravely before surrendering into low flat haze. The smooth undulation of drifted fields is broken by copse and fence line, each laden with its icy quilt, suffused by moonbeams. Sheen and shadow collide with nearly painful clarity. The deathly calm frightens me.

No boreal colors twist and wrench the sky. The stars—I count far more than I seem to have remembered—do not dazzle. With an even, elegant grace they wheel in their course. The words of Robert Frost materialize in my mind: "We may take something like a star to stay our minds on and be staid." The lines evaporate, and I do not create new thoughts to



*Twice bathed
in deep snow*

and indigo

moonlight,

the earth

pauses

in lambent

repose.

take their place. Time, too, is motionless; I linger now, unafraid. There is something more here.

And He speaks.

*Listen, listen to the thunder of
God's voice. . . .*

For he says to the snow, 'Fall to earth.' . . .

He shuts every man fast indoors; . . .

the beasts withdraw into their lairs

and take refuge in their dens. . . .

The rain-winds bring bitter cold;

at the breath of God the ice-sheet is formed,

and the wide waters are frozen hard as iron.

—Job 37:2-10, NEB

His voice commands this calm, and my heart is obedient.

He showers down snow, white as wool,

and sprinkles hoar-frost thick as ashes;

crystals of ice he scatters like bread-crumbs;

he sends the cold, and the water stands frozen,

he utters his word, and the ice is melted;

he blows with his wind and the waters flow.


—Psalm 147:16-18, NEB

His infinite power, like the frigid darkness, penetrates to the center of my being with pure, terrible majesty.

He has called me to this moment—not to the warmth and comfort I desire, but to the strength and peace I need.

*Thou hast fixed all the regions of the earth;
summer and winter, thou didst create them
both.*

—Psalm 74:17, NEB

And I—oh, thank God, I have heard. I breathe deeply of His serenity in the silent thunder of the dawn. 



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