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NAD EDITION ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

FEBRUARY 1, 1990

Jesus freely ministered to lepers, prostitutes, and the demon-possessed, never shunning them because of their disease, actions, or sexuality. If He were here today, how would He respond to people isolated by

AIDS?

The Time Is Now

Adventists hold a tradition of a time of "shaking" and a coming out of "Babylon." Perhaps the time is now. Perhaps it is the young people of North America who will come out of a stagnant, drifting church. Perhaps we will regasp biblical truths, letting go of decaying tradition, and lead a new church in telling the world of the good news. How sad it is to see our church floundering so. Perhaps it can be set aright. But perhaps . . . Thank you again for the efforts the *Review* team seems to be attempting.

Ron Stout
Loma Linda, California

Mountains and Valleys

The November 16 issue manages to reach both mountain peaks and river bottoms. Among its high points is the excellent suggestion ("Let's Take the Chill Out of Ingathering") that at Christmas we *give* to the community instead of asking them for money. (Perhaps older folks could also be encouraged to read *My Church*.)

One of the lowest points in years is "In Praise of Wimps," whose tongue-in-cheekness does not excuse its spreading of misinformation. Texans have a historical state motto they are proud of. Insensitive "machismo" as defined by North Americans is rare among South Americans. The word *wimp* means "weak, indecisive," not "kind, gentle." Jesus would not be called a wimp today because He was neither weak nor indecisive. Adventists need not be wimps at all. If this is your version of humor, please leave it to Don Rickles.

Hector Hammerly
Vancouver, Canada

I am offended at "In Praise of Wimps" and particularly by the remark that Jesus, if living today, "doubtless would be called a wimp." That is an outrageous insult to our Lord.

While Elder Durand pointed to several examples of the gentle side of Jesus, he blithely ignored incidents

portraying His forceful side. The One who drew strong men as disciples, dismissed a crowd of men determined to make Him king, confronted demons, denounced the Pharisees as hypocrites and vipers, and cleansed the Temple was no wimp.

The word *wimp* conveys to me the idea of spinelessness, limp handshake, fearfulness, lacking force of personality, lacking charisma. One does not have to be a wimp to avoid the tag "macho." "Wimp" and "macho" are the extremes, with a broad middle ground in between, where I would see Jesus fitting.

Pastor Lewis O. Anderson
Dodge Center, Minnesota

We agree. Only a "mucho macho" type would call Jesus a "wimp." Dr. Durand declares he is neither!—Editors.

Coming in the Adventist Review

In February:

"Is Love Enough? Let's Be Friends," by M. Dale Hannah

"Christ, Model or Substitute?"—six-part series by Norman Gulley runs throughout the month
"Children and Old People," by Mark Cutshall

Coming Later

"Report From India"—with the editor in Southern Asia
"Mexico"—on-the-spot reports from Myron Widmer

Plus: the 10 daily *Bulletins* of the General Conference session—the people, actions, speeches.

Healing the Wounds

I applaud the efforts the leaders are making to heal the wounds of those who hurt and to restore their interest in the church. We seem to be living in an era of confrontation, but in a religious community it should be an age of cooperation.

There will always be differences of opinion, because our backgrounds, ages, nationalities, and circumstances vary. Nagging never helps, but a little appreciation goes a long way in smoothing ruffled feathers and righting wrongs.

Florence E. Thorn
Upper Darby, Pennsylvania

Devotional Secrets

The most fruitful and precious devotional plan ("Devotional Secrets," Nov. 9) I have ever followed includes investing about one hour of every morning imagining myself present at some scene in Jesus' earthly life. It is purely delightful!

I glean the story first from the Bible and/or Ellen White writings, and then go outside on a walk in the early morning. Near the beginning of my route is a large cottonwood tree, where I like to pause and ask the Holy Spirit to show me Jesus. As I walk, I try to picture what it would have been like to be with Jesus when He was here.

I never dreamed my spiritual life could be so thrilling. My whole world is happier. Jesus has made all the difference. He is "altogether lovely." His humility, self-sacrificing love, and refreshing purity inspire my intense admiration and joyful worship. I also love His constant respect for my power of choice. He never forces His presence on me.

Before (for about 14 years), my devotions were like taking a self-guided tour of the British Isles—interesting, but lacking much warmth and joy. Now my devotions more closely resemble a grand tour with the British royal family as my guides and close friends. Now the whole Bible speaks of Jesus to me, and so does the world of nature—the sun, water, vines, seeds, lambs.

Janice Clark
Olsburg, Kansas

Letters should not exceed 250 words and should carry the writer's name, address, and telephone number. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or denomination.

ADVENTIST REVIEW

February 1, 1990

DEPARTMENTS

- 2 Letters
- 6 Newsbreak
- 15 Ross Report
- 23 Focus on North America
- 26 World Report
- 30 Bulletin Board
- 30 Children's Corner
- 31 Reflections

EDITORIALS

- 4 The Annual Council Vote on Women
- 5 Laced With Grace

NEXT WEEK

"What He Does Can't Be Done"

The inspiring story of a one-handed mechanic.

"Jesus Our Substitute"

God was revealed at the cross. So was redemption.

Cover design by Bryan Gray

FEATURES

DEVOTIONAL

8 Pray for the Holy Spirit Now

God wants us to discard the "someday" mentality and take Him at His word. He wants to give us the power of the Holy Spirit now.

by Neal C. Wilson

LIFESTYLE

10 Adventists and AIDS: A Call for Compassion

Some have compared AIDS to the leprosy of biblical times. To the extent that this comparison provides a model for compassion, it would serve us well to follow the Master's example.

by Eunice Diaz

FEATURE

16 AWR: Reaching Beyond Borders

Adventist World Radio director Tulio Haylock talks of the church's plans to blanket the earth with the gospel.

by Myron Widmer

THEOLOGY

19 Jesus Our Example

Christ's mission involved substitution as well as example. Man desperately needed both if he would be rescued and fitted for heaven. One without the other would constitute an incomplete salvation.

by Norman Gulley



19 Flawless Example



26 TV Outreach

General paper of the
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The Annual Council's Vote on Women—1

Two actions from the October 1989 Annual Council of the General Conference Committee stirred negative responses in many quarters in the North American Division—the action on the ordination of women and the vote on interschool sports.

The issue of interschool sports is fraught with considerable confusion and contradiction, and I find myself equally frustrated by those on either side of the debate. I therefore elect to remain silent on the subject. However, I offer some comments on the action regarding women's ordination.

The Process

The Annual Council's vote came in response to a report from a special commission appointed by the General Conference to study the role of women in the Adventist Church. That commission, after meeting in marathon sessions on several occasions over the past few years, convened its final meeting last July in Cohutta Springs, Georgia. At that meeting, it voted a two-point recommendation to submit to Annual Council for adoption, as follows: "a) *We do not recommend authorization for women to be ordained to the gospel ministry.* b) *Those who have, without regard to gender, been recognized as commissioned ministers or licensed ministers may perform essentially the ministerial functions of an ordained minister of the gospel in the churches to which they are assigned, subject to division authorization of this provision.* . . ."

A Compromise

Not being privy to the commission's deliberations, I at first saw little but contradiction in its two-part proposal. It seemed to deny women the rite of ordination with one hand, and with the

other confer on them (albeit in a limited sphere) virtually all the prerogatives of the ordained minister.

However, I came to see things in a different light once I understood something of the dynamics of the Cohutta Springs meeting. For three and a half days, the group listened—for the umpteenth time—to papers, and struggled to reach consensus. There were times when some feared it would all end in total disarray, so strong were the sentiments on either side. In the end, however, they were able to hammer out something that the majority could support.

Obviously, it was an accommodation—a compromise, if you like. But what else could anyone expect? It is so easy to second-guess a committee if one is not a member. But I find that when you personally have to eyeball people with different views, strongly held, even with a touch of outrage at the opposing side, it is not easy to come down clearly on one side or the other, no matter how ill-informed or misguided you might consider one or the other side to be. So I came to the conclusion that a compromise was probably not only necessary but inevitable.

Half a Loaf

The Cohutta Springs compromise notwithstanding, the most optimistic members of the Annual Council still cherished the hope, however dimly, that the council might move one step beyond the recommendation of the commission. As the debate proceeded, however (and a debate it truly was), it became clear to everyone with any political sense at all that no attempt to change point "a" of the commission's recommendation from a negative to a positive could succeed. The votes simply were not there.

At that point, without any orchestrated planning whatever, those favor-

ing the ordination of women instinctively realized that half a loaf was better than none at all. Thereupon began an intense effort to hang on to the bird in hand (to change the metaphor), in the face of a not-so-subtle attempt by some to snatch it away by taking up the commission's two-point recommendation separately rather than together.

In the end, the resolution passed handily. Even after this point, however, on the final evening of the council, the issue resurfaced during an attempt to settle a procedural technicality. The ensuing debate was fraught with considerable complexity, and almost reopened the whole discussion on the original action. Only after an earnest, extemporaneous speech from the floor by the NAD president, Charles Bradford, did a sufficient consensus develop to resolve the procedural conundrum.

I think I can understand the disappointment that some feel over the council's action. But how else would we have it? Here was an issue on which equally responsible and committed Christians held diametrically opposing views, each side poised to express outrage if its position lost. How does a meeting like that conclude with both sides feeling a sense of having been listened to?

As it turned out, the commission's recommendation, wittingly or unwittingly, was a two-edged sword—difficult either to support or to oppose completely, regardless of one's position. Both sides left the meeting feeling a sense of triumph and a sense of defeat. And perhaps this was as it ought to be, given the deep division on the issue.

The question now, however, is: Where do we go from here? We shall address this question in the next segment, February 22.

ROY ADAMS



Laced With Grace

With an enrollment of more than 1,200 students, Oakwood College, a General Conference institution in Huntsville, Alabama, has come a long way from its humble beginnings as an industrial training school in 1896. One of the reasons for Oakwood's success is found in the life of Eva Beatrice Dykes, a pioneer educator who became the first Afro-American woman to complete requirements for the Doctor of Philosophy degree.

Unlike many other Black Adventist pioneers, Dykes' accomplishments have been widely celebrated. The January 4, 1973, *Adventist Review* featured an article on Dykes by Louis B. Reynolds. *Message* magazine's July/August 1987 issue also featured Dykes in "The Impossible Dream," by DeWitt S. Williams, an associate director of the General Conference Health and Temperance Department. Williams also authored a book on Dykes titled *She Fulfilled the Impossible Dream*.

Born in Washington, D.C., to James and Martha Dykes, in 1893, Eva B. Dykes graduated summa cum laude from Howard University in 1914. As valedictorian of her class, she won the Alpha Kappa Alpha Scholastic Award for excellence. In 1915 the English major applied for the master's program at Radcliffe College, an exclusive Ivy League school for women in Cambridge, Massachusetts. In spite of her excellent grades, she was admitted as an unclassified student.

On March 21, 1921, Dykes successfully defended her dissertation and completed the requirements for her Ph.D. degree. After teaching for nine years in the Washington, D.C., school system, Dykes took a position at Howard University. While at Howard, she worked with many notable Black scholars like United Nations mediator Dr. Ralph

Bunche, and Alain LeRoy Locke, the first Afro-American to become a Rhodes scholar.

She also taught several students who later distinguished themselves in society. Charles Drew pioneered research in blood plasma and was responsible for blood banks that saved countless lives of soldiers and civilians during World War II. William Hastie became dean of Howard University Law School and was appointed governor of the Virgin Islands. Later he served on the Third U.S. Circuit Court of Appeals.

In 1944 Dykes resigned from Howard to serve at Oakwood College. When she arrived at Oakwood, the school was changing from a junior to a senior college. Again, Dykes left an indelible impression on the campus, which lasts until today. She was the first faculty member to hold a doctorate. At Oakwood, Dykes chaired the English Department. In that position she set the pace academically. Though she was regarded as a tough teacher, her life was laced with grace.

"Few realize the tremendous task a Black college has," writes DeWitt S. Williams. "Many of its students come from ghetto areas with families who place little emphasis on culture, learning, or correct grammar."

"Surviving is a full-time job. Harvard, Yale, and the so-called better schools produce their brilliant scientists and statesmen, but they allow only the cream of the crop to enter. But Oakwood and its sister institutions accepted all who wanted an education."

In addition to teaching, Dykes recruited students and coordinated all social events for faculty and students, and special occasions. She fostered an

emphasis on grammar in all courses at Oakwood and expanded the course offerings. Under her leadership the college received accreditation from the Southern Association of Colleges and Schools in 1958.

Dykes also proved to be a prolific writer. She produced a column for *Message* magazine for many years and wrote several articles for the *Youth's Instructor*, *Journal of Negro History*, *Review and Herald*, and *The Negro History Bulletin*. To help young teachers, Dykes authored several manuals and professional papers.

Dykes also became a very prominent leader in the church. During the 1940s many Black Adventists became upset because their students could not enter Washington Missionary College (Columbia Union College). Blacks also were prohibited from eating in the *Review and Herald* cafeteria. Angered by these episodes of discrimination, Dykes joined many Black Adventists who started a movement that ultimately led to the formation of regional (Black) conferences.

Dykes stayed at Oakwood until she retired in 1968. But in 1970 she returned to the classroom, working full-time until 1973 and part-time until 1975. During the second term in 1973, Oakwood bestowed the supreme honor on Dykes by naming the new 600,000-volume library after her.

On October 29, 1986, Eva B. Dykes died at the age of 93. But before her death she touched the lives of thousands of Afro-Americans around the world, instilling a vision and hope that will energize the Black church for years to come.



Eva B. Dykes

CARLOS MEDLEY

NORTH AMERICA

Insight Wins Ozzie Award. The May 20, 1989, issue of *Insight* magazine recently won an Ozzie Gold Award for best cover in its circulation class. The award was given by *Magazine Design and Production*, a trade journal serving the print industry.

The competition received more than 1,200 entries, including those from major magazines like *Sports Illustrated*.

Shawnee to Build New Diagnostic Center. Shawnee Mission Medical Center officials conducted groundbreaking ceremonies January 16 for a new 75,000-square-foot outpatient diagnostic center, reports Bryan Yeagley, assistant director for public relations.

The new building will enhance the hospital's surgical, outpatient, and cardiovascular services.

Maranatha Provides Mission Opportunities. For the 12 months ending September 30, 1989, Maranatha Volunteer International sent 2,300 people on short-term mission projects, reports Don Noble, executive director.

The volunteers constructed 24 churches, four schools, and one medical clinic. Maranatha recently moved from its Berrien Springs, Michigan, office and is now located at 5240 Garfield Ave., Sacramento, California 95841.

Washington State Gears Up for Evangelistic Finale

Church members in the Washington Conference are gearing up for a conference-wide evangelistic push starting March 2 that will climax their Harvest 90 campaign, reports Dennis Carlson, conference secretary and communication director.

More than 750 church members have committed to deliver Bible studies to more than 2,000 interested persons, Carlson says. These are people who responded to a 500,000-card mailing around the state.

In addition to the Bible studies, 57 evangelistic meetings will start on March 2. Television and radio ads, and also brochures, will be used to announce the meetings. The *Adventist Review* will publish updates on the campaign as details become available.



Debbye Turner

Miss America to Visit Oakwood. Debbye Turner, Miss America 1990, will address Oakwood College students at the school's first Black history banquet February 1 at the Von Braun Civic Center in Huntsville, Alabama.

Turner, the third Black woman to be named Miss America, is serious about her Christian roots, says Religious News Service. An accomplished musician and gymnast, Turner plans to use her title to encourage kids to set goals for themselves early in life and stick with them.

Kingsway Opens New Fitness Complex. Mrs. Betty King (left), wife of the late Dr. A. E. King, and her daughter, Sandra King Thomas, cut the ribbon to open the A. E. King Memorial Physical Fitness Complex at Kingsway College in Oshawa, Ontario.

The new \$3 million structure was financed with a \$1 million donation from Hannu and John Halminen, as well as gifts from alumni and friends, local businessmen, the Ontario Conference, and the Seventh-day Adventist Church in Canada. The center contains racquetball courts, seminar rooms, and a gymnasium.



WORLD CHURCH

Rwandan Province Reverses Umuganda Ruling.

Adventists in Rwanda recently won a major religious liberty victory when government officials in the Kilgali district ruled that church members could perform their mandatory community service work—called *umuganda*—on Sundays in regions where the designated day is Saturday.

Many government-employed Adventists had lost their jobs when the *umuganda* laws were strengthened last year, reports Jack Mahon, Africa-Indian Ocean Division communication director.

Philippines Crusades Bring Baptisms. Texico Conference secretary Ralph Orduno conducted two crusades in the Philippine Islands, which resulted in more than 200 persons joining the Seventh-day Adventist Church in November and December 1989.

Working under the auspices of the South-Central Luzon Mission, Orduno held crusades in Calamba, about 40 miles south of Manila, and on Mindoro Island. A team of 10 denominational employees and volunteers assisted Orduno.

LLU to Launch Joint Venture in China. Officials at the Loma Linda University School of Allied Health Professions recently

signed a joint venture agreement with the Suzhou Medical College to establish a respiratory-care education center in the People's Republic of China.

When completed, the facility will be the first of its kind in China, reports Richard Weismeyer, university public relations director.

VBS Catches On in Pakistan.

Vacation Bible Schools are proving to be a key evangelistic component in Pakistan, reports D. S. Ariyaratnam, Pakistan Union Sabbath school director.

In 1989 the number of Vacation Bible Schools totaled 103, up 43, or 72 percent, from the previous year. Vacation Bible Schools are now being conducted in several new areas of the country, Ariyaratnam says.

Former Sunday Pastors Become LEs in Thailand.

Four former pastors of Sundaykeeping churches are distributing Adventist literature in Thailand, reports Jerry L. Potter, publishing director of the Seventh-day Adventist Church in Thailand. During 1989, the four LEs were responsible for 15 baptisms.

Philippine Church Gets \$100,000 Grant. The Philippine International Church, at Philippine Union College, recently received a \$100,000 grant from the Chan Shun



Philippine International Church

Foundation, reports Dr. Samuel Young, foundation president and an associate secretary of the General Conference. The grant will be used for renovations.

Netherlands Center Opens.

The Het Lichtpunt (The Lighthouse), an Adventist Evangelistic Center, recently opened in Eindhoven, Brabant, in the south Netherlands, reports Ray Dabrowski, Trans-European Division communication director.

The center was financed with assistance from a 1984 Sabbath School Special Projects Offering. The center will be used for stop-smoking programs and evangelistic endeavors.

Brazil Academy Opens New Facilities. Many public officials participated in the opening ceremonies for the new Central Brazil Academy (Instituto Adventista Brazil Central) at Anapolis, Goias, reports *Revista Adventista*.

Among the special guests were mayors of surrounding cities, and a representative of the Brazil Ministry of Agriculture.

The academy's strong evangelistic thrust has

teachers and students co-operating to hold evangelistic seminars.

Brazil College Celebrates First Ten Years.

Some 2,000 persons joined the festivities commemorating the tenth anniversary of East Brazil College (Instituto Adventista de Ensino do Nordeste), reports *Revista Adventista*.

Students paraded through a city park and hoisted flags from the college, Brazil, and the nation's states. More than 1,000 students attend at the 960-acre (400-hectare) campus located near Feira de Santana, Bahia.

ALSO IN THE NEWS

Mennonite Image Problem.

The Mennonite Church has been in the United States since 1683, but it still has a severe recognition problem, according to two recent national surveys commissioned by the small Indiana-based church.

Only a quarter of the American public "know something" about Mennonites, but even those people often confuse the Mennonite Church

with the Amish—a movement that grew out of Mennonite ranks, reports Religious News Service. Church leaders will use the surveys conducted by Market Opinion Research in Detroit and Dennis Research & Data Collection, Inc., of South Bend, Indiana, as they prepare for Vision '95—a campaign to increase membership by more than 50 percent by 1995.

One Up on Drugs. Volunteers from three local Baptist churches in Tyler, Texas, gave a face-lift to



houses in drug-infested neighborhoods in response to a volunteer program fostered by the city's police chief, Larry Robinson, reports Religious News Service.

CHURCH CALENDAR

Feb. 3	Bible Evangelism Emphasis
Feb. 10	Adventist TV Ministries Offering
Feb. 17	Christian Home and Marriage Week begins
Feb. 24	Health and Temperance Magazines Emphasis
Mar. 3	Tract Evangelism
Mar. 3	Church Ministries Day
Mar. 10	Adventist World Radio Offering
Mar. 17	Adventist Youth Day

Pray for the Holy Spirit Now

Three
imperatives to
receive this
indispensable
gift

Looking down through the ages with prophetic vision, Zechariah saw our times. Anxious lest the children of God become careless and forgetful in the last days, he counseled them to prepare for the climactic event of all history. His message was "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field" (Zech. 10:1).

I have a growing burden for the proper preparation on the part of each of us to receive the outpouring of the latter rain. Is it an overstatement to say that the importance and urgency of receiving this promised power surpasses all other matters facing the church? God is calling us into a closer relationship with Him so He can give the power of His Spirit and use us for the finishing of His work on earth. I say this because I am convinced that the time has arrived for us to go home.

In the past when we have talked about the latter rain and the gift of the Holy Spirit, there has been a general consensus that we need this power and that someday God will give His church the latter rain. But as long as we maintain and foster a "someday" mentality, we put off the time when preparation is made by the church to receive the promised gift.

God wants us to realize that we must discard the someday mentality and take Him at His word. He wants to give us the power of the Holy Spirit *now*. "The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and heaven is waiting to bestow it" (*Evangelism*, p. 701). Not only are we given the assurance that we can have the Spirit *now*, but we are told by the use of three imperatives what must happen in order to receive this indispensable gift—seek, pray, and believe.

Believe for It

If God is eager to give us this gift, why are we so reluctant to ask for it and accept it? I

dare say that many do not know that it is Heaven's desire for us to have the gift of the Holy Spirit in the latter rain experience *now*. Perhaps Satan has caused you to forget or has hidden this promise from you. Or perhaps you have been waiting for an invitation to believe for it and accept it. I have committed myself to make this truth known to our leaders and people at every opportunity. I believe God means what He has told us.

The realization that God is willing to give us the latter rain *now* should thrill the heart of every Seventh-day Adventist and motivate the proper action that will bring each one into a closer relationship with our Lord and Saviour and with one another. My fellow believers, let me challenge your faith. Accept the plain statement of God's prophet. We can have the Holy Spirit *now*. God has promised.

Pray for It

Here is the second imperative for the receiving of the latter rain—we must pray specifically for it. Too often we add the request for the Holy Spirit to our prayers almost as an afterthought, or it is tucked in somewhere in a large list of items we wish to bring to God's attention. To be honest, in the past I have not prayed for the outpouring of the Holy Spirit upon the church with the intensity and earnestness that I should have. But this is changing. Because I accept the promise that the church can have the Spirit *now*, I spend a lot more time talking to God about it than I have in the past.

We should never entertain the notion that the time will come when we have prayed enough for the gift of the latter rain. "We are not willing enough to trouble the Lord, and to ask Him for the gift of the Holy Spirit. And the Lord wants us to trouble Him in this matter. He wants us to press our petitions to the throne" (Ellen G. White, *Loma Linda Messages*, p. 48).

"The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for His blessing. . . . The

outpouring of the Spirit is essential. We should pray for it. . . . Pray without ceasing, and watch by working in accordance with your prayers. As you pray, believe, trust in God. It is in the time of the latter rain, when the Lord will give largely of His Spirit. Be fervent in prayer, and watch in the Spirit" (Ellen G. White, in *Review and Herald*, Mar. 2, 1897).

The urgency and intensity conveyed by Ellen White is a reflection of the urgency that God feels and communicated to her. I pray that I, in turn, will be able to personally comprehend and relay to you this sense of urgency and intensity.

I am tremendously encouraged when I hear reports of church administrators who not only believe that it is possible to have the gift of the latter rain *now*, but who are putting their belief into action. For example, Phil Follett, president of the Atlantic Union in the North American Division, believing that the Holy Spirit is available to him and all the church leaders and members in his union, has begun a prayer vigil for the latter rain at the union office. For more than a year now, our workers in the union office pray three times a day of every workweek for the outpouring of the latter rain upon their field and the world field.

What is being done at the union office has been done for some time now at the Greater New York Conference office. In fact, it was the model of the Greater New York Conference that was adopted by the union. In the Greater New York Conference office, not only do they pray three times a day for the latter rain, but the workers in the New York van ministry spend three hours in prayer every Monday morning before the vans go out onto the streets of New York. Every year the van ministry group enters into what they call "10 Days of Prayer," which is open for all conference workers, according to Juanita Kretschmar, director of the van ministry and wife of the conference president.

Under the leadership of the Atlantic Union Conference president, other conference presidents in the union are

now leading their office staffs in a prayer vigil for the latter rain.

Seek for It

Up to this point in our experience we have been casual about praying for the latter rain, believing we will be given this gift some time in the future. Our prayers must be changed to reflect the urgency and importance that Heaven feels about this gift. Our belief that we can have the Spirit *now* must be based on a dynamic, living faith. There must be a conscious effort on our part to understand from God's Word and from the pen of Ellen White what God has instructed us to do to prepare ourselves for the latter rain.

*As the General Conference
president, I will actively seek
the latter rain by endeavor-
ing to fulfill the conditions
outlined by Ellen White.*

God will not give His Spirit to a careless, indifferent church, nor will He give the power contained in this gift while it remains a matter little thought of and unappreciated. Notice what God requires of us. "We need not worry about the latter rain. All we have to do is to keep the vessel clean and right side up and prepared for the reception of the heavenly rain, and keep praying, 'Let the latter rain come into my vessel. Let the light of the glorious angel which unites with the third angel shine upon me; give me a part in the work; let me sound the proclamation; let me be a colaborer with Jesus Christ'" (Ellen G. White, *The Upward Look*, p. 283).

We have lost the lesson taught by the Old Testament—God loves to act and intervene in human history. He wants to reveal Himself to the world

through His people. He wants to act in history by aiding, blessing, and saving His people so the nations may behold His power and glory. Thus all the nations may see and know who He is, and some may be saved.

But He cannot do this until He has a people who are in the right relationship with Him. The gift of the Holy Spirit in the latter rain experience will bring the church up to the right position so God can act through them. "He will impart His Holy Spirit in the plenitude of His reviving, and there shall not be room enough to receive it. Nothing but the baptism of the Holy Spirit can bring up the church to its right position, and prepare the people of God for the fast-approaching conflict" (letter 15, 1889).

Fellow believers, what can be clearer? All of the power of heaven is at our command. What more can we ask for? As the General Conference president, I will actively seek the latter rain by endeavoring to fulfill the conditions outlined by Ellen White. I believe that the church can have the Holy Spirit *now*. I will express this belief at every opportunity and in every way possible. The outpouring of the latter rain will be the most important matter that I will carry to God in prayer.

I call all church leaders, pastors, and members to make the same commitment. I call you to faith, prayer, and seeking. Fellow leaders, begin prayer vigils in your institutions, organizations, and offices. Fellow pastors and church members, begin prayer groups in your churches and homes. Either we move now to align ourselves with God's will and purposes, or we may be guilty of missing a golden opportunity in the history of nations to see the work completed. Let prayers for the outpouring of the latter rain ascend to Jesus in the heavenly sanctuary and to the throne of grace 24 hours a day from somewhere in the world field.



Neal C. Wilson is president of the General Conference of Seventh-day Adventists.

Adventists and AIDS: A Call for Compassion

*Within a few
years every
one of us will
know someone
with AIDS.*

BY EUNICE DIAZ

It was unusually early on a Sabbath morning when the telephone rang, waking me. The caller was an Adventist pastor, a friend of our family for many years. After initial greetings he got right to the point.

"Eunice, I had planned to baptize a young man today who is dying of AIDS. But my superiors have advised me not to. They don't want me to unnecessarily expose myself to the virus.

"Because of your work I wanted to hear what you think. If I go into that baptismal tank with my candidate, can I get AIDS?"

"No," I said. "The answer is definitely no."

Our lengthy conversation ended positively, and yet it left me with a sense of sadness, frustration, and disappointment. How long will it take to overcome our fears about AIDS with the facts? How soon will we as Adventists take the initiative to meet this worldwide plague with compassion and assistance for people with AIDS and their families?

In 1981, when the first cases of AIDS were documented in the United States, I was employed in the Los Angeles County Public Health Department. I was reassigned from my regular duties to follow the early numbers and trends and to make recommendations within the department. Because the causative agent was still unknown, the acronym GRID, (gay-related immune disease) was ascribed to these early cases.

The numbers kept rising dramatically. Scientists and medical investigators eventually isolated the virus now known as HIV, or human immunodeficiency virus. Today more than 110,000 full-blown cases of AIDS have been documented in the U.S. and Puerto Rico; half of these individuals have already died. Worldwide, nearly 130 countries are reporting that those infected with HIV number in the *millions*.

But many of us still live with misconceptions although we know the basics about how HIV is—or is not—transmitted.

Who Gets AIDS?

Research shows that drug users who share needles and persons who have sexual contact

with infected persons are at greatest risk because HIV is transmitted through blood and sexual fluids. This knowledge, unfortunately, has led some of us to judgmental attitudes. We are inclined to think, *This could never happen to me or my family*. By extension, we are tempted to write off the whole AIDS crisis. Some even feel that people who get AIDS deserve it for their past life, that AIDS is God's curse on them.

First, we must remember that HIV has a long incubation period. The virus can live in our bodies for up to 10 years before we develop any of the symptoms. This means that risk behaviors that *any* of us may have engaged in during the past 10 years may have exposed us to the virus.

Second, we must remember that for a time the blood supplies in this country were not safe. A small percentage of AIDS cases have been traced to infected blood used for transfusions.

AIDS in the Church

I am often asked, usually in whispers, "Do you think there is AIDS in the Seventh-day Adventist Church?"

My answer is assertively *yes*, and I want to be part of a church family that is doing something about it. Not just talking about it in committees, but moving ahead with an action agenda for our church.

A fact not so commonly known is that AIDS is taking a significantly heavy toll among Hispanics and Blacks in the U.S. Approximately 42 percent of AIDS cases occur within these minority groups, although these groups compose only 20 percent of the overall population.

Knowing this early on, I began an arduous campaign to get the word out to Hispanic and Black communities in this country. Later, while working in an Adventist hospital, I set a priority of informing our Hispanic and Black pastors and churches of the growing epidemic on the West Coast. Eventually, I expanded those efforts further in North America and to such Inter-American countries as Puerto Rico and the Dominican Republic, where the incidence of AIDS is unusually high. I left employment at our hospital, however, after being

advised that my involvement with AIDS was not viewed positively or with any priority by that institution.

Currently I work as an independent health-care consultant for various federal, state, and local programs. In April 1989 the White House and U.S. Senate notified me that I had been appointed to the newly created National AIDS Commission to advise the president and Congress on matters pertaining to the HIV epidemic in this country.

Being the only Hispanic serving on the commission places a great deal of responsibility on my shoulders in attempting to represent the specific needs of the 21 million Hispanics in the United States and Puerto Rico. But today my burden is for my church family. As Adventists, we move quickly when there is a hurricane, earthquake, or other disaster. Will we also take action on the AIDS crisis?

Numerous other denominations have risen to the challenge and have organized a response to the AIDS crisis. Many have developed extensive informational programs about AIDS and its prevention. They educate their ministers. They train and organize volunteers to help people living with AIDS. Why can't we?

It's time to put aside such excuses as "We can't deal with AIDS for fear of condoning homosexuality, promiscuity, or drug abuse." People are not only suffering from a disease but from rejection and condemnation.

As the number of AIDS cases increases exponentially, do we want members of our families and churches, those attending our schools or working in our institutions, to begin absenting themselves from us—for fear of rejection, judgment, and stigmatization?

An Action Agenda

What might our action agenda on AIDS look like? It could include:

■ Developing a positive statement about AIDS.

A statement of caring and compassion should include an unequivocal commitment to minister to the needs of persons and families impacted by AIDS. We as a church should openly state our desire to extend a helping, loving hand to those suffering with AIDS, to meet

How Your Church Can Help

Andrés Tapia*

To become involved in ministry to those with AIDS, consider these guidelines from churches already doing it.

■ *Educate the congregation.* Education helps people sort out fact from hysterical rumor.

■ *Develop a church policy statement.* The nursery, the serving and cooking of food, premarital counseling requirements, confidentiality, and the baptismal tank all become issues when people consider having those with AIDS attending church.

■ *Provide practical help.* Since a person with AIDS often tires easily, even cooking and housecleaning become a challenge. Some may also need short- or long-term housing.

■ *Pray with and for the person with AIDS.* Like many terminally ill patients, those with AIDS may be open to talk and pray about faith, God, and the afterlife.

■ *Minister compassionately and sensitively.* "If we cannot set aside moral judgment, we must remove ourselves from this area of ministry," said Sid Mohn at a clergy seminar at Thorek Hospital in Chicago.

■ *Minister to the family.* Many families of those with AIDS have found themselves abandoned by friends.

*Condensed from *Christianity Today*, Aug. 7, 1987. Used by permission.

their spiritual, human, psychological, and emotional needs, and to do so without placing ourselves in God's stead to pass judgment or investigate the when, where, how, and why of any particular case.

■ Educating Adventist leaders.

Action on AIDS begins with education. We must give high priority to educating Adventist administrators, pastors, and educators. The plan should not only encompass the North American Division but also those high-incidence areas such as Africa and Inter-America.

■ *Giving high visibility to training pastors and delegates who attend the next General Conference session.*

The General Conference session in Indianapolis could launch an AIDS awareness and education program for the world field. Let's train our pastors and other delegates about AIDS and how to respond appropriately to those suffering with AIDS. In turn, these individuals can knowl-

edgeably address the issue in their churches and foster practical ministries.

■ Developing a plan for our Adventist schools.

It is critical that Adventist educators



provide AIDS education to our young people. Current research suggests that this is where the next big wave of infections will come. Let us help prevent our young people from becoming infected at an early age through experimentation with drugs and sex.

■ Developing a response by the Adventist Health System.

The important role that the health system has in our church could be positively reinforced through a statement of response and involvement in the AIDS crisis. Making beds available to AIDS patients who can pay for the care is one step. Hopefully we can do more than that.

Great Opportunity

AIDS is a major societal problem. But AIDS also affords us a great opportunity. It provides an opportunity for us to share by our actions the message of a caring, compassionate, and forgiving God with people who may be in dire need of knowing Christ. Let us open windows of support and demonstrate our love and acceptance of those suffering with AIDS. We then make room for the Holy Spirit to touch individuals' hearts.

Some have compared AIDS to the leprosy of biblical times. To the extent that this comparison provides a model for compassion, it would serve us well to follow the Master's example.

In my work with government leaders and members of the National AIDS Commission, I am often asked, "You speak with a background of Christian ethics or values, right?" I answer yes, but do not comment further. I am eager for the day when I can proudly say, "Yes, I am a member of the worldwide Seventh-day Adventist Church, and we have developed a response to the AIDS epidemic in a caring, compassionate way, just as I believe Christ would do if He were here today."



Eunice Diaz, M.S., M.P.H., is a member of the National AIDS Commission and vice chair of the Los Angeles County AIDS Commission.

I Am an AIDS Volunteer

Mabel Norcross

Two years ago my husband and I became volunteers for AIDS Vancouver. Besides taking a 44-hour training session, we committed ourselves to spending four hours a week with an AIDS person and attending one buddy support meeting a month.

The training taught us not only how to help a person with AIDS but how to deal with our own feelings about death and AIDS. We learned how to help our AIDS friend live day by day, and die peacefully.

When I received my first name I was scared. It took me two days of praying before I had the courage to phone him.

I learned that David did not want a female buddy and that he had the reputation of being a complainer. He also had previously tried to commit suicide and was still in a state of depression. After several of our visits, however, his depression dissipated. He found a reason to live: he wanted to train me to be a good buddy! I also had a new purpose in life: to care for him. We started on a journey together in which we both would help each other heal.



David

In art school David had known a young woman who was a Seventh-day Adventist. She had a great influence on his spiritual life, and he had attended an Adventist church in San Francisco. I was able to share my faith with him. As his disease progressed we also talked of fear, guilt, anger, love, despair, loneliness, courage, and the cruel crisis that AIDS brings. During frustrating periods we learned to put the problems in God's hands and carry on. The more I learned to love and care for my buddy, the deeper my relationship became with God, my husband, and my children.

There is a positive side to this illness. God has given these people time to find out what is important in life. Some, though not all, take the opportunity to heal their relationships with self, God, and others before their death. During David's last few months he wanted me to read the Bible and pray with him. He found peace with God and came to the wonderful knowledge that Christ loved him. He gradually changed from an unhappy, lonely, complaining man to a loving, happy, gentle man.

A I D S C O N F E R E N C E

The *Adventist Review* and the Sligo Seventh-day Adventist Church in cooperation with the General Conference AIDS Committee, the Columbia Union Conference, and the Washington Institute for Contemporary Issues announce a major conference, "Adventists and AIDS: Our Stories, Our Response," April 5-7, 1990, in Takoma Park, Maryland.

Speakers include Eunice Diaz; William G. Johnsson, editor, *Adventist Review*; Delbert Baker, editor, *Message* magazine; and Harvey A. Elder, M.D., professor of the Department of Medicine and chief of the Department of Infectious Diseases, Jerry L. Pettis Memorial Veterans Hospital.

For more information, write to Pastor Bruce Moyer, Sligo Seventh-day Adventist Church, 7700 Carroll Avenue, Takoma Park, MD 20912.



THE LOMA LINDA REPORT



A mother comforts her hospitalized infant on the Medical Center's neonatal intensive care unit. More than half the babies admitted to NICU, licensed for 72 beds, are born prematurely and have some problem related to their immaturity.

Loma Linda University Medical Center plans Children's Hospital

Since its founding in 1905, Loma Linda University Medical Center has endeavored to provide the best in health-care services. Continuing in this tradition, Loma Linda University Medical Center is expanding its medical services with the addition of a Children's Hospital.

Currently under construction, the Children's Hospital will be the focal point of a new and expanded level of service

to parents and children worldwide. The new hospital, with an expected completion date in early 1991, will be an example of community service which will touch lives—not only in the Inland Empire, but around the world.

The Children's Hospital is being built at Loma Linda as a response to the expanding need for specialized neonatal and pediatric care in one of the fastest-growing regions in North America. The new Children's Hospital will be the only facility of its kind in the Inland Empire area with a population of approximately

two million people, and one of only seven such facilities in California.

The nearest hospital specifically designed to treat the unique needs of children is in Orange County—approximately 50 miles from Loma Linda.

Loma Linda University Medical Center is presently the third largest provider of children's health care in California. With the construction of the Children's Hospital, all specialized children's services now located in the Medical Center will be centralized in

Continued on next page

*Information for this section supplied by the Loma Linda University Medical Center of-
fice of public affairs.*

"FULFILLING THE VISION"

"FULFILLING THE VISION"



An architect's drawing shows the entrance to the Children's Hospital, currently under construction at Loma Linda.

the new facility.

Several medical distinctions will make Loma Linda University Medical Center's Children's Hospital unique. Infant heart transplantation and infant transplant research, pioneered at Loma Linda University and Medical Center by Dr. Leonard L. Bailey, will be expanded, consistent with the Medical Center's commitment to remain on the cutting edge of life-saving medicine. With additional support and research, the work begun by Dr. Bailey and his medical team will offer care and service to youngsters from around the world.

LLUMC's Children's Hospital will offer a new technique—giving hope to children with cancer. The hospital will be located adjacent to the world's first hospital-based proton beam accelerator for cancer treatment, providing a new modality for treatment of cancerous cells and tumors.

In addition, the Children's Hospital will provide a base of operation for Loma Linda University's "Open Hearts for Children"—a service that has provided

open-heart surgery without charge to children in third-world countries for the past 15 years.

The new facility will:

- Incorporate specialized children's services into the Children's Hospital, including adolescent medicine / forensic pediatrics; allergy / immunology / pulmonary; cardiology; dermatology; endocrinology / metabolism; gastroenterology; genetics; general pediatrics; hematology / oncology; infectious diseases; intensive care; neonatology; nephrology; neurology; ophthalmology; pathology; psychiatry; radiology and neuro-radiology; rehabilitation / physical medicine and surgical subspecialties in cardiothoracic, ear-nose-and-throat, neurosurgery, orthopaedic, plastic, and urology.

- Include 220 beds.
- Contain 240,000 square feet.
- Become the *first* facility dedicated to children between Orange County in California, and Phoenix, Arizona.
- Deliver the highest-level care for newborns and children.
- Offer unprecedented care and research for young cardiac transplant

patients.

- Become a unique center for cancer treatment with the world's first hospital-based proton beam therapy.

- Provide deep commitment to service and health wherever the needs of children require the healing hand.

Historically, LLUMC has demonstrated that a dedication to heal and serve is paramount, and within that dedication, people of vision and leadership join in the calling to help fill the needs and alleviate human suffering.

Today, the Medical Center, a 627-bed facility, provides annual services for 22,400 inpatients, and is a state-approved center for transplantation. The renal transplant service has been active since 1967 and is one of the largest transplant centers in Southern California.

If you would like more information about Children's Hospital, please contact either W. Augustus Cheatham, vice president for public affairs, or Donald G. Prior, vice president for advancement, at Loma Linda University Medical Center, Loma Linda, California 92354; (714) 824-0800. □

Europe's Seismic Change

Regarding rapid-fire change, someone has remarked that "we live in a world in which we were not born, and we die in a world in which we did not live."

What an apt thing to say of Eastern Europe! There, to the amazement of everyone, a democratic revolution rages. In most of the countries that used to be called Soviet satellites, orthodox Communist regimes have now fallen. Free elections, which the demonstrators equate with democracy, have occurred in Poland and are promised for East Germany, Czechoslovakia, Bulgaria, and Hungary.

Behind the falling dominoes lies the Soviet Union, itself the domain of Gorbachev's peaceful revolution from above rather than below. The dual policies of restructuring and openness, if not the cause of Eastern Europe's transformation, certainly ensured that the Russian leader would welcome it. But he must turn the transformation to his advantage. Otherwise the dismantling of such an empire will stoke separatist sentiments and encourage multiparty rule within the Soviet Union.

Let caution accompany the urge to weigh the foregoing changes. For one thing, our sense of happy endings should not obscure that we are seeing only the beginning of the story. Triumphant democratic forces now face the hard test of governing. That will turn on something incredibly difficult to effect—economic stability.

Also, simplistic leaps from daily newsbreaks to Bible prophecy benefit no one, and hurt a great deal—conveying arrogance not becoming to Christians, and breeding the disillusioning discovery of having spoken too categorically. *Truthfully, we don't know the meaning of it all. Neither, however, is our world capricious and haphazard. Through the eyes of*

religious faith we know that divine Providence governs the affairs of man.

What, then, might we say with special attention to the effects Europe's convulsion might have upon the Adventist Church?

- Where free elections, market economics, and the exchange of ideas characterize a society, religion sometimes flourishes too. Thus Adventism no doubt faces undreamt-of opportunities in Eastern Europe. This does not mean that yesterday's hard-liners uniformly obstructed the practice or even the spread of Adventism. But small denominations submerged by larger ones such as Roman Catholicism could easily become the order of the day. And who would say that Western secularism and materialism are any more congenial than socialism to the theology and lifestyle of Adventists?

- How permanent Europe's astonishing changes will be no one knows, but the speed with which they happened cannot be denied. Who will doubt again that when Ellen White said the final events would be rapid she grasped correctly the seismic way in which things can change! All of a sudden Adventist eschatology becomes more plausible than ever.

- Is there possibly a ring of finality to Europe's startling developments? We know that worldwide political unity will never occur, but we also know that attempts to accomplish it will persist. I believe we see an example in the European community, in the talk of German reunification, in the apparent weakening of the NATO and Warsaw pacts, in the papal visit of Gorbachev, in visions of drastic arms reduction and enduring peace.

All of this springs from something widely said in the context of religion—that a tireless, unquenchable yearning for freedom drives all people. Watch the onward rush of things with prayer and care.



Gary M. Ross serves as an associate director of the Public Affairs and Religious Liberty Department and congressional liaison for the General Conference.

Simplistic leaps from daily newsbreaks to Bible prophecy benefit no one, and hurt a great deal.

Adventist World Radio director Tulio Haylock talks of the church's plans to blanket the earth with the gospel.



With the 1990 General Conference session offering funds slated to build a powerful shortwave radio station in Italy, we thought a look at the church's current shortwave radio work (480 hours weekly in 37 languages) and its dreams for the future (new stations in Europe and Africa) might be helpful as you consider your own gift for Adventist World Radio-Europe. (Special offering Sabbaths are March 10 and May 19.)

We interview Tulio Haylock, director of Adventist World Radio and associate director of the General Conference Communication Department.

Widmer: When did the church begin to think that shortwave radio might be helpful?

Haylock: Twenty years ago. In 1969 the General Conference Annual Council set up a committee to investigate shortwave radio use. As a result, they created a coordinating body called Adventist World Radio (AWR), and in 1971 the church began buying airtime on Radio Trans-Europe in Portugal to broadcast 12 hours a week in 10 languages.

Did that venture prove valuable?

Yes, and we're still buying time there. The results have been significant enough that the church has created a master plan that now sets forth the dream of someday owning four stations strategically located and powerful enough to reach every inhabited place on earth with the Adventist message. The plan calls for stations in Asia, Europe, Latin America, and Africa.

But aren't some of these stations already built?

Yes, AWR-Asia in Agat, Guam, be-

gan broadcasting March 6, 1987, after the 1985 GC session offering raised the initial \$5 million capital needed. AWR-Latin America is operating from Alajuela, Costa Rica. AWR-Europe is broadcasting from Forli, Italy. and AWR-Africa doesn't have a station but buys time on a commercial radio station.

Didn't you say the church dreamed of owning four stations? It sounds as if it already owns three.

Yes, it does sound that way, but in reality, not one of the stations has reached its full potential. The Guam station is the most powerful with two 100-kilowatt transmitters—but it still needs two more. Costa Rica's station has one 40-kilowatt transmitter and one 5-

"I have a new life. I'm a Voice of Prophecy student now. Thanks!"
—Colombia

kilowatt transmitter, and the station in Italy with 5 kilowatts is reaching only a tenth of what we would like to.

Now, before I ask further about the specific stations, I'd like to ask if radio is still a viable option for spreading the gospel, particularly in light of the growing push toward going in person as a witness for Christianity.

Of course I believe so. If not, I'd be supporting the wasting of millions of dollars annually. With our local AM and FM broadcasts around the world, we have seen tremendous impact immediately. But shortwave radio results are long-range. Only after we have been on the air for a length of time do we find we are building loyalty among listeners.

And how do you know of this impact?



AWR: ^PReaching

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Review and Herald

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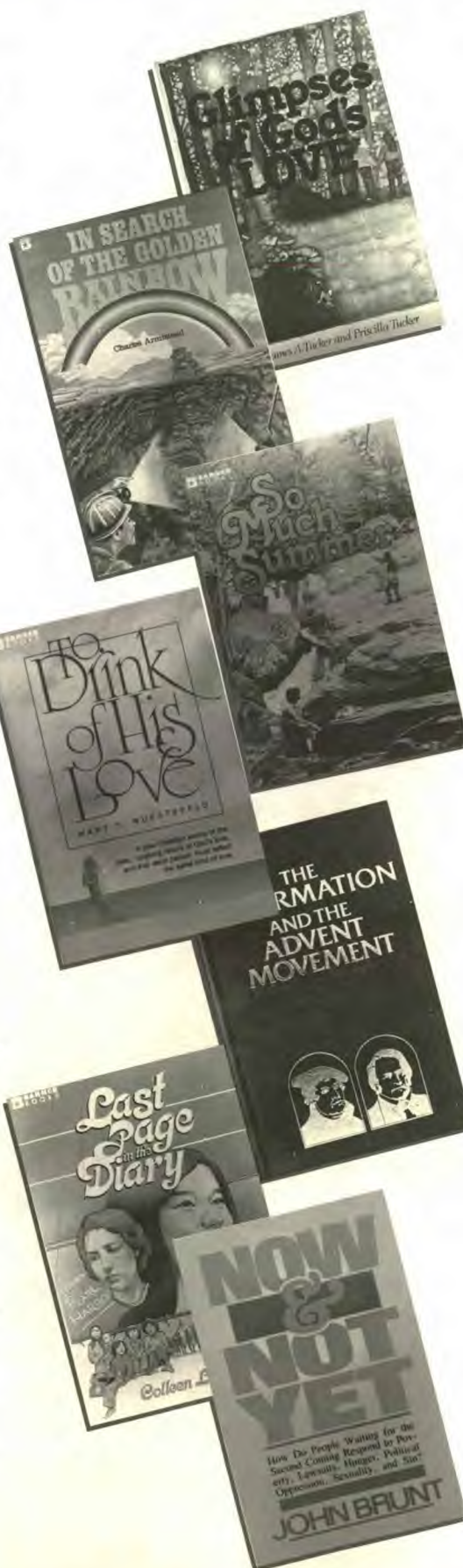
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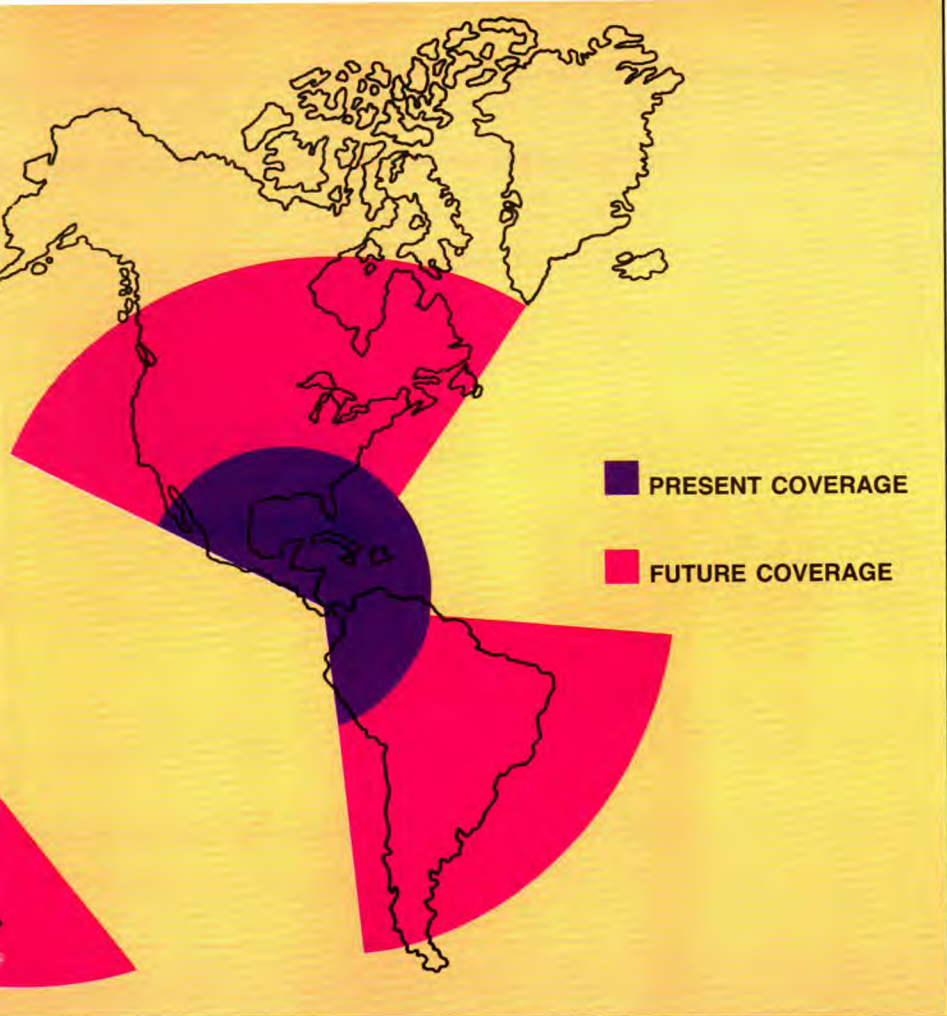
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BEYOND BORDERS

By Myron Widmer

Because of the letters we receive. In Guam we have received more than 22,000 letters since the station went on the air nearly three years ago. For instance, a letter from China describes a small home church where 20 to 30 people meet on the front lawn to listen to our broadcast. The homeowner, whose own spiritual revival was sparked by the AWR broadcasts, tells of people walking as long as 4½ hours every week to listen. And he says the group reads the scriptures and sings hymns along with the broadcast program. I mention China as only one case. It is happening in other countries, also.

I'm happy for the results,

but why not build more AM stations and skip shortwave if the results are more immediate with local AM or FM broadcasts?

"I have accepted Jesus through your program. My parents have given me a hard time ever since. Please pray for me."
— China

Because of the impracticability of building and funding so many small stations. AM stations are more effective because there are more AM listeners than shortwave listeners. But AM and FM stations can only cover small areas, and to replace the coverage of one shortwave station, we would have to buy land, build, and staff literally dozens of AM radio stations of comparable power. In addition, we would have to get governmental permission to build—an impossibility in many countries. But

with shortwave radio, we don't have to ask for permission to broadcast into countries.

Do you have a target number of countries you want to reach?

Yes, but we express it in terms of languages rather than countries. In conjunction with the Global Strategy document of the General Conference, we have set a target of someday broadcasting in 271 languages reaching into every country in the world. We're at 37 right now, so we have a long way to go!

You're right! But why 271 languages?

The idea behind the church's Global Strategy is to reach every language group that has more than 1 million people. That comes to 271.

Will you then have daily programs in each language?

Definitely not. Many will be only an hour each week. But as the numbers rise for any one language group, so will the frequency of broadcasting. When a language population reaches 50 million, we will broadcast at least an hour a day. For example, because of the 1 billion people in China, we are broadcasting on average 16 hours a day in Chinese. We'd like to increase that. But for the small country of Finland, we are broadcasting only one hour daily.

And where will you get all the programming?

The same place we get it now—from Adventist studios around the globe. For



Bible schools have received 1,000's of requests for studies.

instance, our studios in Burma produce the one-hour daily Burmese program and our Hong Kong studios produce our Chinese programs. The production of programming for each language group is the entire responsibility of the

"I learned about Christ through your radio broadcasts, and I want to know more. Please send me a Bible and other Christian materials."

—A student in China.

local fields, not AWR or the General Conference.

And what kind of people produce the programs?

Church leaders, pastors, communication directors, and even laypeople!

Do they produce only religious programs?

No, the programs run the scale from religious to health; from youth, family, and educational to historical or cultural. Each program tries to reflect the culture of the area it is directed to.

But the bottom line is still evangelism?

Definitely! Most of our programs are openly spiritual. But in our attempt to communicate Christianity, we use various methods in hopes of attracting listeners that would never tune in to a Christian broadcast.

Let's look for a few moments now at each of the four present and proposed stations. What about AWR-Africa?

Since 1983 AWR-Africa has been buying seven hours a week (at \$1,000 per hour) on Africa No. 1 radio in Gabon, West Africa. The programming includes six hours in French and one in English. AWR's board has indicated an interest in programs in Swahili and Portuguese, but airtime costs have prevented that dream from being fulfilled.

So many languages are spoken by people groups of 1 million or more in Africa that we want to place a station



An AWR programming studio.

somewhere south of the equator so our broadcasts can reach clear to the tip of South Africa. We're now in contact with several govern-

ments in Africa to find out what facilities they can offer us and what kind of permission is necessary for operation. Daniel Grisier is our general manager for AWR-Africa.

And AWR-Latin America?

We are now broadcasting from our own studios on the campus of Central American Adventist University in Alajuela, Costa Rica. Five years ago the station was moved from Guatemala to Costa Rica, and just last year a new 40-kilowatt transmitter was installed after a storm nearly destroyed the original 5-kilowatt transmitter. Under the

leadership of manager Dave Gregory, the new transmitter and the refurbished little transmitter are capable of reaching all of the countries in the Inter-American Division.

Even down to Trinidad and Tobago?

Yes. And northwest into Mexico and even about half of the United States. I listen to it here in Washington almost every day.

Can you pick up the Guam broadcasts here too?

Yes, every morning between 6 and 7 o'clock, although sometimes the program is barely audible. But that's OK—it's in Chinese! I do get, though, reports from people in the U.S. who regularly listen to the Guam broadcasts.

What's the future of the station in Costa Rica?

The future is to expand its capacity to cover all the Americas from Alaska down to Cape Horn, or a radius of nearly 4,000 nautical miles north and south.

When will that happen?

At least not until after we've raised the \$7.3 million needed for the AWR/Europe station in Italy.

Don't we already have a station in Italy?

Yes, it is broadcasting in 12 languages, but its power is only 5 kilowatts, which limits it to countries within about 500 miles of the station.

This outreach will be the recipient of the 1990 General Conference session offering that we hope will raise \$7.3 million. With the money we will build new facilities and initially begin with two transmitters (100- and 250-kilowatt) and two low-power AM transmitters to reach all of Europe, western and central U.S.S.R., the Middle East, and all the way to Afghanistan and North Africa. We will be able to reach nearly 1 billion people with the gospel via this station. [Next week's *Review* will carry a feature focusing entirely on the proposed AWR-Europe station.]

Let's look at the AWR-Asia station in Agat, Guam.

Operating since March 6, 1987, the AWR-Asia station is running well. It is targeted to more than 2 billion people

"The radio program has touched my heart since December 1988. I am a faithful listener. I want to worship God in His holy Christian church. Help me, please."
—Indonesia

in all the Far East countries and India. So far we have had listener responses from 102 countries—even Tibet!

Most of the programming is in four Chinese languages—Mandarin, Shanghaiese, Cantonese, and recently Hakka. And we're broadcasting in three Filipino and five Indian languages, plus a host of others, from Burmese to Indonesian, for a total of 17 languages and 224 hours weekly on its two transmitters.

Under the direction of Allen Steele, AWR-Asia is the largest of the AWR stations, though it is still operating at one half of its desired capacity. AWR's master plan calls for it to have two more transmitters to double its broadcast hours and to penetrate into other areas. A recent donation of \$500,000 is getting the third transmitter closer to reality.

Are the ongoing operating costs high?

Yes, about \$1.2 million a year for the Guam station. And remember, that's not for programming, only for the electricity, personnel (nearly 20, including volunteers), upkeep, etc.

For the long term, we're now raising a \$40 million endowment that we hope will someday pay for all the operating costs of the four worldwide stations. We have raised about \$4 million so far.

One last thing. What else could you say to encourage me to support Adventist World Radio, especially the upcoming offering for AWR-Europe?

I'd say to visit our stations, programming studios, and Bible schools and help open up the mail that comes in—and Adventists are certainly welcome to visit all of these places. It would fill you with joy and make you a believer in the power of radio. It is indeed an effective tool for sharing Christianity where Christians may not reach for decades to come.



Myron Widmer is associate editor of the Adventist Review.

Model or Substitute?

DOES IT MATTER HOW WE SEE JESUS?

PART 3

In part 2 the author showed that in regard to His birth, Christ was like us in every way but one: He was born uninfected by sin. This allowed Him to be our substitute. But then, how could He be a genuine example for us? This is the concern of the present segment. Third in a six-part series.

Throughout this series we are keeping before us that Jesus is both our substitute and example, and that He is the one in such a way that He can also be the other. We must not emphasize His role as substitute at the expense of His role as example, or vice versa. "Both attempt to say something about Jesus that needs to be said."¹

Thus far we have seen that His unique sinless human nature made it possible for Him to be our substitute. We shall see that the same unique nature qualified Him to be our example. Hebrews 4:15 says that Christ is able to "sympathize with our weaknesses" and is one who, "because of his likeness to us, has been tested every way, only without sin" (NEB).

The New Testament clearly presents Christ as our example in temptation. But the question presses: how can His temptations be like ours when His nature was unlike ours? In other

words, if He had only the likeness of sinful nature, as we said in part 2 of this series, whereas we actually have sinful nature, then wouldn't His temptations be unlike ours, for "each one is tempted when, by his own evil desire, he is dragged away and enticed" (James 1:14)?

Clearly Jesus did not have a sinful nature;² He had no sinful passions or any taint of sin. By contrast, all the rest of us are born into the world with these liabilities. On the surface, at least, this looks like a huge advantage for Christ, and calls into question His

ability to be our example.

These and similar issues will concern us in what follows.

Tested on Two Levels

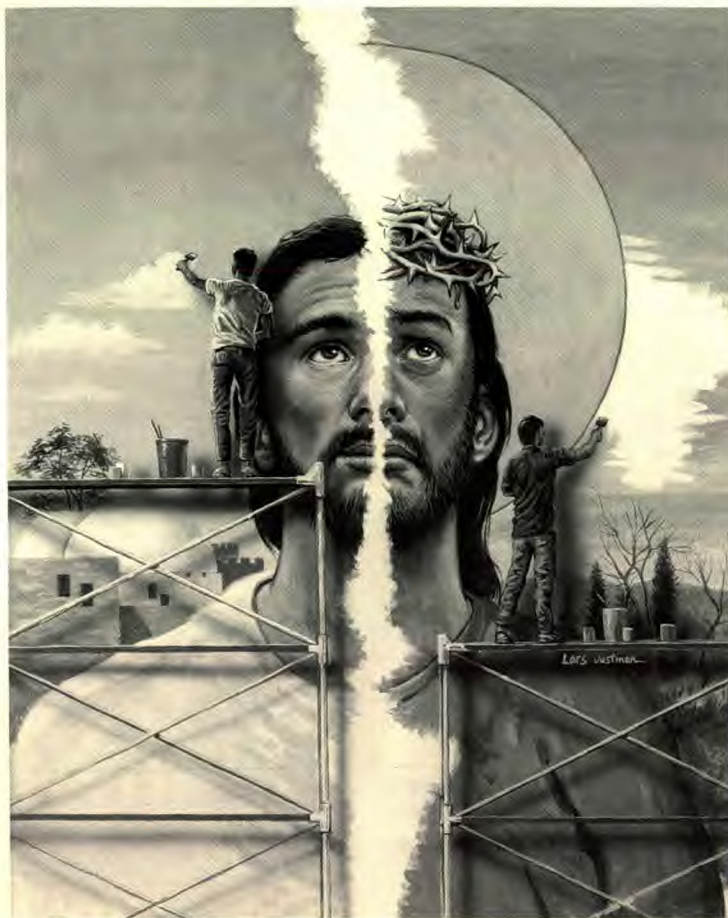
It would seem that Ellen G. White saw Christ's mission in two dimensions. She speaks of a pre-Fall and a post-Fall dimension.

In regard to the pre-Fall dimension she says the following: "Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God created him [sinless], connected with the Father and the Son, could obey every divine requirement."³

Satan had charged God with Adam's sin.

"You created him (and us angels) factory-imperfect," he charged. "You didn't program the computer right. Our malfunction (sin) is because of You, the Maker!"⁴ The charge was leveled at the Creator's product—sinless Adam (as well as sinless angels). It was tantamount to demanding a factory recall. That, of course, would not be possible.

Rather than created persons being recalled, the Creator became a created being. Jesus came as the second Adam—sinless, to show that Satan's charge was false. That Adam need not



Jesus Our Example

BY NORMAN R. GULLEY

Our purpose was to train **Hearts** for service to the Lord, **Hands** for skilled, self-sustaining labor, and **Heads** for lofty responsibilities.

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have sinned. Like Adam, He had nothing sinful within to respond to Satan's temptations, but He could be tempted from an appeal to use His sinless passions and drives in an unlawful way. He withstood the tempter.

Jesus also came to show that fallen man, as corrupted by Satan, could keep the law of God. "He lived out the law. . . . By obedience to the law of God, He testified to all its immutable character, while at the same time proving that its precepts could be perfectly obeyed through His grace by every son and daughter of Adam."⁵ He came after human nature had become depraved, the image of God well-nigh obliterated. He came in "the fullness of the time," when midnight darkness smothered the world, and human bodies—temples for God—had become demon possessed, and "the earth was dark through misapprehension of God."⁶ He came to suffer temptations at this fallen level, to leave us an example. This is the other dimension of His mission.

Both dimensions of His mission must be held together—just as we must give equal attention to His substitution and example, to His divinity and humanity. Full place to each aspect must be maintained so as to understand the full truth about His temptations.

With this in mind, let us consider the temptations of Christ, and the way in which they serve as an example for us.

Satan's Strategy

Satan "knew that everything which concerned his prosperity was pending upon his success or failure in overcoming Christ with his temptations in the wilderness. He brought to bear upon Christ every artifice and force of his powerful temptations to allure him from his allegiance."⁷ Note that the thrust of Satan's temptations was to break Christ's allegiance to God, and dependence upon Him. Nowhere do inspired sources speak of Satan appealing to some fallen inclination within Jesus, for He was sinless by nature.

Everything was at stake in getting Christ to sin. "If he [Satan] failed, he

The charge was leveled at the Creator's product—sinless Adam (as well as sinless angels). It was tantamount to demanding a factory recall.

knew that he was lost. Therefore, the power of his temptations was in accordance with the greatness of the object which he would lose or gain. For 4,000 years, ever since the declaration was made to Adam that the seed of the woman should bruise the serpent's head, he had been planning his manner of attack."⁸ Satan personally came to tempt Jesus. Never had he faced one with such intense hatred. He flung every artifice and power into the fray to force Him to yield.

"Satan was on His track at every step, and in the wilderness he assailed Him with the *three leading temptations* with which man is overcome—appetite, presumption, and ambition."⁹ (See 1 John 2:16.)

Was Sinlessness an Advantage?

To appreciate the confrontation in the wilderness, we need to look at it from Christ's perspective (1) as human and (2) as divine.

1. As human. After nearly six weeks of fasting, Jesus the man was at the point of death. He had not been sustained supernaturally as Moses was in the mount for 40 days.¹⁰ "He was emaciated through long fasting, and felt the keenest sense of hunger. His visage was indeed marred more than the sons of men."¹¹

Because His humanity was sinless, Jesus could not experience the inner sinful urgings of sinful humans. But it was necessary that He, as our exam-

ple, experience an equivalency in intensity while remaining a sinless human.¹² For it was utterly crucial that while He descended into the depths as our example, He remain utterly unsullied as our substitute. "The length of this fast is the strongest evidence of the extent of the sinfulness and power of debased appetite upon the human family."¹³ It was "a more close and severe test than would ever be brought to bear upon man."¹⁴ He sunk to the depths of hunger.

His entire being clamored for food. To be hungry was not a sin; it was a proper desire. But through a 40-day intensification, His gnawing hunger became equivalent to the worst sinful drives ever experienced by humans. Although spotlessly sinless, Jesus can understand the inner forces of the most degraded addict. His example didn't violate His ability to be our substitute. In fact, His substitution added to the intensification of His suffering, and hence contributed to His authentic example. For "His anguish was not so much from enduring the pangs of hunger as from His sense of the fearful result of the indulgence of appetite and passion upon the race."¹⁵

In the wilderness "the weight of the sins of the world was pressing His soul, and His countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. He realized the strength of indulged appetite and of unholy passion that controlled the world."¹⁶ As the sin-bearer "He humiliated Himself to the lowest depths of human woe, that He might be qualified to reach man, and bring him up from the degradation in which sin had plunged him."¹⁷

Those sins devastated His frail humanity! How could one man, even a sinless man, bear the weight of a world's sin? There is mystery here that must be understood without violating His example. To a degree, perhaps inexplicable this side of eternity, His substitution necessitated His divinity, not just to have His sacrifice acceptable, but even to bear the

sins of the world. Is this what Ellen White meant when she said: "Christ's humanity alone could never have endured this test [in the wilderness], but His divine power combined with humanity gained in behalf of man an infinite victory"?¹⁸ He did it, not for Himself, but for mankind.

2. As divine. Having looked at Christ's temptations from the perspective of His sinless humanity, we now come to consider them from the perspective of His inherent divinity. There was one peculiar inclination with which Christ needed to wrestle in the wilderness—not from the standpoint of His humanity, but from that of His divinity: "It was a difficult task for the Prince of Life to carry out the plan which He had undertaken for the salvation of man, in clothing His divinity with humanity. He had received honor in the heavenly courts, and was familiar with *absolute power*. It was as difficult for Him to keep the level of humanity as it is for men to rise above the low level of their depraved natures, and be part-takers of the divine nature.

"Christ was put to the closest test, requiring the strength of all His faculties to resist the inclination when in danger, to use His power to deliver Himself from peril, and triumph over the power of the prince of darkness."¹⁹

Can we understand His supreme struggle? Never! But we must try to grasp its depths. He had exercised absolute power from eternity! This power He had by nature; it was inherent. If we grumble about our inheritance by nature, think of His. If we say we have habits that bind us, think of His—a habit with eternal use back of it! Can you get any greater urge than that? Our habits, measured by His, are but drops of water compared to a shoreless sea. He knows the human struggle in temptations because His were infinitely greater, and precisely because of His unique divine nature rather than from an identical human nature.

A Much Greater Trial

So Christ had a struggle from the

human and the divine within Him. The human became so emaciated and stressed out, through a nearly six-week fast, that His consuming passion to eat became equivalent to sinful passions of men. But that's not all. Add to this breaking load the total sins of the world, the crushing guilt of a planet placed on Him. What an inexplicable intensification this staggering load brought to the agonizing struggle of the emaciated One!

In view of this unparalleled expe-

*Through a 40-day
intensification, His
gnawing hunger became
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experienced by humans.
Jesus can understand
the inner forces of the
most degraded addict.*

rience, can anyone question the genuineness of His example? No! His temptations were infinitely harder than man's! No other human could bear that load. The lost will bear only their own sins at the millennium's close. He bore the load for everyone.²⁰

So Christ's mission involved substitution as well as example. Man desperately needed both if he would be rescued and fitted for heaven. One without the other would constitute an incomplete salvation. "It was demonstrated before the universe that, apart

from God, humanity could not be uplifted. A new element of life and power must be imparted by Him who made the world."²¹

REFERENCES

- ¹ Norman Gullett, in *Adventist Review*, June 30, 1983, p. 4. The "holiness of God and the helplessness of fallen man are held together in Jesus Christ. He was not only one without the other. He was both (*ibid.*, p. 7). Steve Wallace (in "Our Sinless Yet Sympathetic Saviour," American Cassette Ministries) has developed this holistic view, presenting some insights that have been helpful to me.
- ² He had the "innocent infirmities" of men, but not man's sin. That is, He was deprived but not depraved.
- ³ *Selected Messages*, book 1, p. 253.
- ⁴ See *The Great Controversy*, page 670, for similar sentiments.
- ⁵ E. G. White, in *Signs of the Times*, Mar. 14, 1895, p. 190.
- ⁶ *The Desire of Ages*, p. 22 (see also pp. 22-38).
- ⁷ E. G. White, in *Review and Herald*, Mar. 3, 1874, p. 143.
- ⁸ *Ibid.*, Mar. 18, 1875, p. 160.
- ⁹ *Ibid.*, July 5, 1892, p. 580.
- ¹⁰ Moses "was especially sustained by the glory of God which enshrouded him" (*ibid.*, July 28, 1874, p. 143).
- ¹¹ *Ibid.*, Aug. 4, 1874, p. 144.
- ¹² I am indebted to Stephen Wallace for this insight.
- ¹³ E. G. White, in *Review and Herald*, Aug. 4, 1874, p. 144.
- ¹⁴ *Ibid.*, Sept. 1, 1874, p. 151.
- ¹⁵ *Ibid.*, p. 150.
- ¹⁶ *Ibid.*, Aug. 4, 1874, p. 144.
- ¹⁷ *Ibid.*, July 28, 1874, p. 143.
- ¹⁸ *Ibid.*, Oct. 13, 1874, p. 153. This needs to be balanced, and considered along with, statements on the *kenosis*, or emptying (see Phil. 2:5-8), in which Christ laid aside the use of His divine attributes, while remaining divine, saving us as a man.
- ¹⁹ In reference to this EGW quote, E. C. Webster (*Crossroads in Adventist Christology*, Th.D. thesis, Peter Lang, New York, 1984, pp. 78-88) believes Christ had a functioning divinity, whereas W. W. Whidden, II (*The Soteriology of Ellen G. White: The Present Path to Perfection, 1836-1902*, unpublished Ph.D. thesis, 1989, pp. 172-176) believes this was an exception to her usual focus on the non-use of His divinity. It would seem to this author that Christ is portrayed in inspired sources as both a dependent man—as our example, and as using His own divine attributes—as our substitute (cf. John 5:30; 14:10 with John 10:25; 15:24, 25; cf. DA 151, 336, 368 with DA 365, 387, 406). Though He never used His divine powers for Himself (DA 119), He could use His own divine powers for others when He acted as substitute and not as example. Two of these being when (1) He, as God, forgave sin and when (2) He bore the sins of the world—two contributions no other human could make.
- ²⁰ *Ibid.*, Apr. 1, 1875, p. 161. (Italics supplied.)
- ²¹ *The Desire of Ages*, p. 129.
- ²² *Ibid.*, p. 37. According to the *kenosis* of Philipians 2:5-8, Christ, in His incarnation, laid aside the use of His divine prerogatives, while remaining divine. Just as His own divinity could have withstood the advances of death (*ibid.*, p. 484), so it could have aided Him throughout His life. But as our example, He lived as any other human must—relying upon divine power whose source is beyond man, rather than upon His own innate divinity.

Next Week: Jesus Our Substitute



Norman R. Gullett is professor of systematic theology at Southern College of Seventh-day Adventists.

■ General Conference

Listen Stands Firm in War on Drugs

Magazine helps youth make positive choices.

A few years ago Nancy Reagan lent her support to the "Just Say No" campaign that sprang from the concern of parents over the inroads of drug use among their children.

We still find ample reason for alarm. The National Institute of Drug Abuse reports that 292,000 people in the U.S. used cocaine daily or almost daily in 1989, compared to 246,000 in 1985. Nearly 300,000 people die each year from diseases caused by smoking. The *Journal of the American Medical Association* estimates that as many as 500,000 U.S. adolescents may be using anabolic steroids.

The pressure to use drugs is affecting even younger children. In some state surveys, more than 50 percent of those who use smokeless tobacco developed the habit before they were 13 years old. Five percent of junior high students reported recent inhalant abuse. Twenty-two percent of 8- to 12-year-olds say that they know others their age who drink alcohol.

Time and research has shown that "Just Say No" is too simplistic an answer to drug use. The *Journal of Counseling Psychology* reported that "the attack on adolescent drug abuse cannot focus on drugs alone; it must include dealing with problems resulting from family disruption, poor school adjustment, religious identification, and most of all, it must focus on peer associations."

"Just Say No" suggests that it's easy to walk away from peer associations.

By Gary B. Swanson, an associate director of the Health and Temperance Department of the General Conference and editor of Listen magazine.

The majority of first-time drug users are pressured into experimenting by a friend, a sibling, a cousin.

Peer pressure reversal is one of the most important answers to drug use. Training in decision-making, assertiveness, and goal-setting offer supportive skills in this area. Prevention of drug abuse should also include forthright, accurate information, positive alternatives, and positive role models.

Forty Years of War

For more than 40 years award-winning *Listen* magazine has waged war against drug use. In its early years the publication centered its attention on tobacco and alcohol. But the drug experimentation of the 1960s provided a host of other dangerous substances. *Listen* has at times been alone in its advocacy of a lifelong commitment to abstinence from drug use of all kinds.

This position has not gone unrecognized by others in the field. Otto Moulton, who carefully monitors drug-prevention materials for the Parents' Resource Institute for Drug Education (PRIDE), has repeatedly cited *Listen* as the only publication of its kind that offers honest, accurate, and consistent drug education for young readers.

Throughout four decades Paul Harvey, Art Linkletter, Ann Landers, and many other personalities have endorsed *Listen's* ministry. The U.S. Department of Education includes *Listen* in its drug-prevention handbook *What Works: Schools Without Drugs*.

"I strongly recommend *Listen* magazine for both high school and middle school students," says Robert Anastas, founder and executive director of

SADD (Students Against Drunk Driving). Indiana governor Evan Bayh praises the magazine's "emphasis on healthful living and straight thinking."

"Readers of *Listen* are impressed with the magazine's clear and consistent message of no responsible use of alcohol and other drugs for underage youth," says Ann Henson, director of Michigan Communities in Action for Drug-free Youth. "*Listen's* imaginative stories are appropriately aimed toward the youthful population which is so important as we strive to prevent drug problems before they begin."

First Lady Endorses

First Lady Barbara Bush, whose personal efforts have focused on literacy among youth, commends *Listen's* "warnings about drug use in a way that is interesting and attractive for young people to read. . . . I hope you will continue to motivate youngsters to choose a drug-free lifestyle."

Primary prevention of drug use is becoming a specialized field. Helping young people to make decisions not to use drugs takes a unique approach. The use of role models, for example, has undergone considerable change. In the past, drug educators frequently showcased recovering addicts and alcoholics to impress young people with the terrible consequences of drug use.

But in an October 1989 gathering of TV executives, drug czar William Bennett warned that too much emphasis on recovering celebrities can give the message that "you can do drugs and be OK too. . . . For young audiences that's confusing. It leaves out that most people don't bounce back, that permanent physical damage is done by drug abuse, that many, many people around the [addicted] person suffered for years."



"Former addicts and pushers should not be used as speakers in prevention education settings," according to *Drug Prevention Curricula*, a guide provided by the U.S. Department of Education. "While the power of confession may impress adults, children often get a different message—that the speaker used drugs for a time and survived, or even became wealthy and famous. Using such persons as role models may be useful in counseling high-risk students who are recovering users, but not for the prevention aspects of a drug education program for a wider audience."

Positive Role Models

Emphasis has shifted to positive role models who could see the destructiveness of using drugs and have chosen drug-free lifestyles. This has been the general editorial stance of *Listen* magazine for several years. It has provided solid, consistent role models who have demonstrated the rewards of a drug-free lifestyle—a clear sense of direction, self-discipline, and fulfillment of goals. Such personalities as Washington Redskins coach Joe Gibbs, TV ac-

tors Kirk Cameron and Dawnn Lewis, and pro athletes Steve Largent and Wally Joyner give *Listen* readers a clear, unequivocal drug-free message.

This year's *Listen* subscription campaign, to be kicked off on the last Sabbath in February, focuses on the use of alcohol and other drugs among families in the Seventh-day Adventist Church.

A June 1, 1989, article in the *Adventist Review* reported that "nearly one in five members [of the SDA Church] accepts or is open to accepting alcohol use, thus not accepting the traditional Adventist position on abstinence." One third of SDA Church members under the age of 30 use alcohol and other drugs. Yet only about one in 10 of our own Adventist young people receive *Listen* magazine.

Clearly something must be done. "The one certainty," says Lee Dogoloff, executive director of the American Council for Drug Education, "is that every child in this country between the ages of 12 and 14 will be called upon to make a decision about drugs and alcohol." Those who do nothing to help kids make that decision are abandoning them at the edge of a jungle.

planned change in its schools and colleges.

Four task forces—Academic Quality and Valued Educators; Values, Faith, and Commitment; Alternative Financial Strategies; and Marketing and Advocacy—are carrying out research, making recommendations, and developing resources to improve the quality of Adventist education.

In consultation with the Search Institute of Minneapolis, Project Affirmation has trained about 90 local conference facilitators to hold vision-to-action planning sessions across the North American Division. These sessions will help church members focus on their desired future for Adventist education, build on strengths, and lay plans for constructive change at their schools and churches. This grass-roots drive for excellence should prove the most important and lasting outcome of Project Affirmation.

Project Affirmation aims to leave the North American Adventist Church with four major gains:

- A deeper understanding of educational concerns at the school, church, and conference levels;
- New resources for schools;
- A data bank from which to develop information-based programs, materials, and manuals to help educators, parents, and pastors encourage the development of values, faith, and commitment to Christ and the church in our children and youth; and
- Most important, a process of planned change that will ensure an ongoing effort at all levels to keep Adventist schools and colleges moving toward excellence.

As Project Affirmation enters its twenty-first month, four activities and groups are operating.

Activity One

A coordinating council and four task forces are to meet in Loma Linda, February 2-5, to review the results of their research projects; philosophical papers; proposals for materials, manuals, and programs; and to address

North American Division

Project Affirmation Seeks to Revitalize Adventist Education

Task forces target academics, faith, finances, and marketing.

Project Affirmation is a bold move to involve members throughout North America in the education ministry of the church. The process focuses on parents, students, teachers, members, and pastors working together to bring about needed change. It aims to develop in Adventist young people faith, values, academic and social skills, and a healthy lifestyle.

Always committed to education,

By Tom Smith, Project Affirmation coordinator.

Adventists are now trying to make sure that they have good reason to stay committed to *Adventist* education.

Project Affirmation addresses the serious realities facing Adventist education today, such as declining enrollment, increasing costs, competition from non-Adventist schools, and what appears to be a significant erosion of moral values and faith commitment in students, parents, and society. Through the Project's work, the denomination's North American boards of education—K-12 and higher—are setting in motion a process of

needs in Adventist education. They have rewritten their draft of recommendations for changes in the North American system of Adventist education, titled *Risk and Promise: Imperatives for Adventist Education*.

The complete report will be presented to the 1990 North American Division year-end meeting for action and implementation. Prior to that, sessions will be held with union and conference leaders in which they will have a chance to make recommendations.

Activity Two

More than 90 Project Affirmation facilitators are working to bring about needed change in Adventist education—15 in the Atlantic Union, 7 in the Canadian Union, 12 in the Columbia Union, 7 in the Lake Union, 10 in the North Pacific Union, 11 in the Pacific Union, 10 in the Southwestern Union, 5 in the Mid-America Union, and 17 in the Southern Union. These vision-to-action planning facilitators are accomplishing two goals:

They serve as communication links between the Project Affirmation task forces that are writing recommendations and the church membership. They are listening to pastors, parents, teachers, school administrators, and church members, hearing their hopes for Adventist education. They are seeking church members' evaluation of possible new directions for Adventist education and asking them what pleases and troubles them about our schools and colleges. They send these reports to local school and conference educational leadership as well as to Project Affirmation task force/master plan writers.

Project Affirmation facilitators are encouraging the establishment of an ongoing planned change process in their local conferences. A sense of commitment to review, evaluate, and support Adventist education, is also being developed.

This revitalizing process helps our schools and colleges focus on their mission. It will help them assist our children and young people to choose

healthy lifestyles, read, write, do math, be physically fit, and perform and enjoy good music.

In the year that they have been working, project facilitators have held nearly 200 vision-to-action planning sessions. As 1990 proceeds they expect to hold another 200-300 sessions. For information on how you can schedule one of these "people action" sessions, contact your conference superintendent of education.

Activity Three

The Valuegenesis study aims to produce information and resource materials, programs, and manuals to help pastors, parents, and teachers guide children and youth in making life and lifestyle choices that are Christ-centered and based on biblical values.

In addition we are gathering quality program evaluation data about Adventist one- and two-room schools, our K-8, K-9, K-10, and K-12 day schools, and boarding academies. Not only will this data assist in planning, but it will enable SDAs to tell the good things happening in Adventist schools.

We are conducting the most comprehensive study of faith formation and religious education that has ever been done by any church in North America. The study, involving more than 20,000 Adventist students, parents, teachers, pastors, and school administrators, has just been completed. Look for future articles this year that share the news of strengths we can build on and weaknesses that call for change.

Activity Four

The *Risk and Promise* report will also have an Implementation Series—practical helps for schools and colleges. The first of these is *A Marketing Guide for Elementary and Secondary Schools*. A marketing seminar introduces the guide. Already educator/pastor/board member marketing teams from elementary and secondary schools in the Columbia, North Pacific, and Southern unions have been introduced to marketing principles to enhance their

enrollment by focusing on the needs and desires of parents and students.

Seminars will be held in the Lake (March 18-20), Pacific (March 25-27), Southwestern (August 26-28), and Atlantic (September 9-11) unions.

In addition to these marketing tools, several other materials are already released or in production:

Small School Digest: A three-video guided self-study seminar for teachers in one-, two-, and three-room schools to enhance their administrative, curriculum, and classroom management skills. (Contact the Office of Education, North Pacific Union.)

Values Videos: Ten-minute presentations for discussions entitled *Values and Conflicts Facing Youth Today*, *The Most Important Values We Wish for Our Youth*, *How to Communicate Values*, and *Evaluating How We Communicate Values*.

Other implementation resources to be available in 1990 include:

Hot Topics: A practical guide to talking to adolescents about church lifestyle issues—a biblical, factual, direct approach to such topics as dating, movies, music, premarital sex, drinking, drugs, influence, and purpose in life.

Ministry to Youth: Why and How To?: A guide for youth pastors, Bible teachers, and others seeking to build and maintain effective youth ministry—models of youth ministry that work.

Values, Faith, and Commitment: An aid for pastors, teachers, administrators, and parents concerned about enhancing value and faith development.

In addition to these materials, several practical resources will be developed based on the findings of the Valuegenesis study.

In the area of financial management, how-to guides are in production for elementary and secondary schools: *Developing a Volunteer Program*, *Developing a Parent Involvement Program*, *Establishing a Development/Fund-raising Program*, *Understanding School Financial Reports*, and *Using Financial Ratios in Managing Secondary Schools*.

■ General Conference

Millions Meet Adventists via Television

February 10 offering to support media outreach.

How did you get into television, Pastor Vandeman?"

You might expect that I've been asked that question a time or two these past 33 years! What has led the Seventh-day Adventist Church to become a pioneering force in Christian broadcasting?

From my perspective, it began during an evangelistic crusade in London in the early 1950s. On opening night I spoke three times to a total of nearly 10,000 people in the London Coliseum. Yet millions of Londoners didn't even know we were in their city, and millions were not reached.

Over the years our church has had a vision for reaching those people—serious, thoughtful men and women who do not step inside a church; busy citizens who shrug off our invitations and our seminar brochures.

But they all watch television. So pioneer TV programs like *Faith for Today* and *It Is Written* were developed to reach those millions out there we could not see.

Week after week *It Is Written* shares Christian truth and Adventist beliefs with a growing audience across North America and in 17 countries overseas—more than 1 million people every weekend. Their letters and prayer requests come in from every conceivable corner of our continent, as well as Europe and the United Kingdom.

Faith for Today's Christian Lifestyle Magazine telecast reaches out to a segment of the population that does not respond to a teaching message—young businessmen, college students, evangelical couples, widows, and singles who appreciate hearing

how Christ's message of love works in people's lives.

In worship at the Adventist Media Center, Dan Matthews shares letters from people who respond to Faith for Today's offers of home seminars and Bible lessons.

Breath of Life produces award-winning programs for Black audiences, coupled with its outreach through public evangelism. Charles D. Brooks serves as General Conference field secretary and speaker-evangelist for Breath of Life.

The newcomer to the Media Center in Newbury Park, California, Ayer, Hoy y Mañana ("Yesterday, Today, and Tomorrow"), has already made an impact on a growing Spanish-speaking population. It also features evangelistic crusades, led by its speaker, Jorge Grieve, that have resulted in a harvest of souls.

Can You See Them?

Year after year, Adventist television survives to do its work only because of

church members who "see" those millions who can be reached in no other way, who give sacrificially to maintain our church's position as a leader in media ministry.

As we enter what may be the world's final decade, may I challenge you to remember Sabbath, February 10, which has been dedicated to Adventist television? On that day the annual offering for the four ministries will be received in SDA churches across North America.

I have met countless thousands of viewers through the years; yet there remain millions who still wait to hear God's message. Your gift on February 10, marked "Television Ministries," will go directly to keep the Adventist message on the air.

Nearly all of our operating budget comes from givers like you, faithful Seventh-day Adventists who contribute substantially throughout the year with direct mail gifts to each of these ministries, and then to this vital once-a-year offering as well. It takes both kinds of giving to keep these ministries alive. Thank you for your prayerful support.



Charles Brooks



George Vandeman



Dan Matthews and Maitland DiPinto, ADRA/Far Eastern Division director, cut the ribbon on the first "Christian Lifestyle Magazine"/ADRA well in Malaysia.

By George E. Vandeman, speaker, It Is Written.

■ North American Division

Airplane Baby Becomes Pastor

Meets delivering doctor 35 years later.

When Adventist doctor John Scharffenberg delivered Paul Hoover in a C-46 airplane, he didn't realize what a positive influence he had had on Paul's life. Thirty-five years later at an Oklahoma camp meeting, the two met and pieced together their story.

During the Korean conflict, Paul's father was stationed on Taiwan.

By Keith Dobbs, formerly communication director, Oklahoma Conference, now director of development, Huguley Memorial Medical Center.

When Paul's mother, Mizeria, was ready to give birth, there was no hospital nearby. An ambulance rushed her to a military airplane flying to Taipei, the capital.

Dr. Scharffenberg, an officer in the medical corps, was to accompany Mrs. Hoover to the hospital. As the plane was taxiing out on the runway, Mizeria announced, "It's time." The pilot stopped the plane on the runway so Dr. Scharffenberg could deliver Paul Stephen Hoover, a healthy baby boy.

On the way to the hospital, Dr.

Scharffenberg shared with Mizeria the Seventh-day Adventist message.

Years passed, and the Hoover family had no further contact with Dr. Scharffenberg or the Seventh-day Adventist Church.

When the family moved to Tampa, Florida, because of his love for horses Paul became acquainted with stable owner Chuck Boak, who frequently talked about the Bible. Paul studied the Bible for himself and found the truth. Later he discovered that Chuck was a Seventh-day Adventist.

As Paul studied the Bible, he began

■ Philippines

Union Celebrates 25 Years of Growth

The South Philippine Union Mission in Mindanao celebrated its twenty-fifth year as an organized union on August 23-26, 1989, in Ozamis City, the birthplace of Adventism on this island 70 years ago.

When reorganized in 1964 as the third union in the Philippines, it was the smallest in the country. Now it is the largest in the division in terms of membership, with baptisms during the past four quarters reaching 23,149, for a total membership of more than 200,000. In June the baptismal goal of 65,000 during Harvest 90 was reached a year ahead of schedule.

The Quiet Hour campaign in Southern Mindanao as of August brought in 6,473 new members, 3,027 of whom were baptized on April 22. There 48 former Protestant pastors are now Adventist lay preachers, and four whole Protestant congregations became Seventh-day Adventist. From other local fields, reports include the baptism of a criminal who killed a lay preacher; a pastor who was asked by rebel soldiers to identify himself by singing a number from our *Church*



Church members pose with Far Eastern Division president Ottis C. Edwards (center).

Hymnal; a literature evangelist spared when a gun refused to fire; the baptism of 10 former Muslims, including a judge and his clerk of court; a church member pronounced dead, who got well and built a church in gratitude; and a police officer assigned to keep order in an evangelistic crusade who gave thousands of pesos to the campaign.

The rebel insurgency and poor economy in Mindanao present difficult problems. An

elder was shot dead recently at a church dinner. In another village two church officers were taken from a worship service and shot. At another church two armed men prevented members from holding services.

Members in desperate need of more than 200 new chapels plead for roofing materials so they can do the building.

By Paterno M. Diaz, president, South Philippine Union Mission.

to make changes in his life. He started keeping the Sabbath; stopped eating meat; stopped smoking, drinking, and partying.

Paul shared his discoveries with his mother, brother, and sisters, who began to study with him.

One Friday night the family decided to attend a Seventh-day Adventist church the next day. They enjoyed the service so much that the following Sabbath they attended again.

Six weeks later Paul was baptized as a member of the Southside Tampa, Florida, Seventh-day Adventist Church. The following Sabbath, his mother and two sisters were baptized. As the Hoovers looked back over their life, they were impressed with the positive influence of Dr. Scharffenberg and Chuck Boak.

Shortly after being baptized, Paul felt that he was called to the ministry. To become a pastor would mean he would have to quit his job and go back to school, even though he was up for a promotion.

Paul did go away to Southern College in Collegedale, Tennessee, to prepare for the ministry. After a year he returned to his home church in Florida to serve as a summer youth pastor. There he met Patti Dixon. They dated that summer, then both went back to Southern College in the fall, Patti to study nursing and Paul to complete his ministerial studies.

In 1979 Paul and Patti were married; in 1980 they graduated.

After graduation Paul began an internship with the Kentucky-Tennessee Conference in Memphis. Then he and Patti went to the seminary at Andrews University, where Paul earned a Master of Divinity degree in 1983. Returning to the Kentucky-Tennessee Conference, he pastored there until 1987, when he accepted a call to the Oklahoma City Central church.

As Paul began to hear Dr. Scharffenberg's name mentioned as a camp meeting speaker, he wondered if this might be the same doctor who had delivered him. Dr. Scharffenberg was

now professor of nutrition at Loma Linda University.

During camp meeting, Paul visited with Dr. Scharffenberg, who was pleasantly surprised that the baby born in an airplane had become an Adventist minister. "I can remember Paul's birth because he was the only baby I ever delivered in an airplane," he says.

■ General Conference

Countdown to Indianapolis—5

At last it will be possible for members across the North American Division to view a General Conference session "live" in the comfort of their own church, institution, or home. The upcoming session will be held in the Hoosier Dome in Indianapolis, Indiana, beginning July 5.

The distance from the platform to the back rows in the Hoosier Dome makes it necessary to use large video screens. The equipment used for the screens will send the signal across North America and portions of Inter-America. The Three Angels Broadcasting Network, which broadcasts Seventh-day Adventist programming 24 hours a day by satellite, will provide time on their satellite.

The evening programs—colorful reports from the world divisions—will be telecast for about two and a half hours. Sabbaths will feature a full day of programs.

To receive the signals from the satellite, you will need a downlink, which includes a satellite dish and a receiver. A TV or video projector will also be necessary.

For several years the North American Division has been working to set up its own private interchurch satellite network, the Adventist Satellite Communication Network (ASCN), a non-profit corporation. ASCN has made it possible to obtain a quality downlink system at a reasonable price. The ASCN downlink includes an 8-foot (2.4-meter) nonsteerable dish, a Feed

As pastor of the Oklahoma City Central church, Paul was recognized as Soul Winner of the Year for the Oklahoma Conference in 1988. His mother is head deaconess at the Carol Wood Adventist Church, a suburb of Tampa, Florida. Recently, his brother Daniel called to request that Paul baptize him.

horn, 35-degree LNB, up to 200 feet of cable, receiver (MiaCom-commercial) for \$1,475. This price includes delivery, installation, and a one-year warranty anywhere in the continental United States. For more information concerning downlinks, contact ASCN at 1-800-628-6344.

If your church or school needs a large-screen TV or video projector, ASCN recommends Adventist-owned Sound Stage, 2042 N. Rio Grande Ave., Suite F, Orlando, FL 32804 (call 305-849-9767).

Travel Information

The official airlines for the 1990 General Conference session are Delta (1-800-241-6760, File L0402), Northwest (1-800-328-1111, File 14275), and U.S. Air (1-800-334-8644, Gold File 255502). If you call the airlines directly, it will be necessary to give the listed file numbers in order to receive the negotiated discounts.

The same fares may be obtained by calling MTS Travel: from Eastern and Central time zones, 1-800-233-0157 (outside Pennsylvania) and 1-800-642-8315 (inside Pennsylvania); from Mountain and Pacific time zones, 1-800-854-7979 (outside California) and 1-800-472-4235 (inside California).

To make hotel reservations for the session, contact Travel Lite, 7152 47th Street Sw., Miami, FL 33155, U.S.A.; or call 1-800-327-8338.

NATIONAL ADVENTIST CONFERENCE ON BUILDING THE LOCAL CHURCH THROUGH DYNAMIC SMALL GROUPS

KEYNOTE SPEAKER



Dr. Don Jacobsen
is president of Oregon Conference. Formerly professor of Evangelism and Pastoral Nurture, Andrews University, Pastor with active small group ministry, evangelist, co-author "Window to John's Gospel" study guides.

PLENARY SPEAKERS



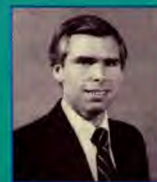
Dr. Clarence Schilt
Associate Pastor Loma Linda University Church, leads a ministry of over 40 small groups. Loma Linda Campus chaplain. Author of "Handbook for Small Groups."



Miguel A. Cerna
Pastor of Norwalk Spanish SDA Church, formerly pastor Van Nuys. Pioneered in both churches a strong small group ministry which resulted in over 1,000 baptisms from lay leaders in the last seven years. Author of "The Power of Small Groups in Evangelism."



Dr. Larry Evans
Certified Church Consultant, Special Assistant to Oregon Conference president. Formerly a pastor with an active small group ministry. Author of "From Cell to Celebration."



Dr. Kurt Johnson
Church Ministries Director Oregon Conference. Formerly successful soulwinning pastor. Now dean of Oregon Conference Institute of Christian Ministries. Author of "Guide to Successful Small Group Evangelism."



Garrie F. Williams
NASGON Chairman. Ministerial Director Oregon Conference, Founder of Homes of Hope, author "Window to Revelation" study guides and "Trinity Power Circle Mega-Ministry." Formerly pastor, evangelist, professor of Practical Theology, Avondale College.

BRING YOUR TEAM

Lay leaders and associate pastors as well as senior and district pastors will catch a new vision of fruitful team ministry at NASGCON.

For motel accommodations as well as special discounts on airfares call the appointed travel agent:

Ellie Gahan Travel

outside Oregon 1-800-635-7666

inside Oregon 1-800-841-1148

THE SECOND OF TWO VIRTUALLY IDENTICAL CONFERENCES PORTLAND, OREGON



**April 18-21, 1990
Gresham, Oregon
SDA Church**

Attendance at this 305-member church in a suburb of Portland was steadily declining when Pastor Don James and his wife, Ruth, began ministry in Gresham

in 1987. A combination of small group Bible studies, Sabbath celebration, and lay pastor training has, with the power of the Holy Spirit, doubled Sabbath attendance in the past 18 months. Members at Gresham have caught the vision of over 30 "Circles of Love" outreach and nurture groups by mid-1990. In a major plenary session Don James will tell the Gresham story and vital principles that will build your local congregation.

The first NASGCON was held at Springfield, Oregon SDA Church October 1989. Pastors, Lay Leaders and Conference Leaders from more than 25 states and countries attended. They said:

"I liked the stress of new methods with the old true message."

"I heard more about the Holy Spirit than in my whole life."

"The sessions given by pastors actually doing small groups were most helpful."

"I can recommend this to others 1000%."

"Extremely informative."

"The prayer times were powerful and most meaningful."

"I appreciate the practical instructions and experiences from successful programs."

"This was a revival!"

"Some beautiful worship and outreach tools."

NEIGHBORHOOD HOME BIBLE STUDY

Homes of Hope

WORKSHOPS - YOUR CHOICE OF FOUR

- How pastor's wives and other professional women can share their joy.
- Critical stages in healthy small group life.
- Growing your prayer meeting through small group principles.
- Building cohesiveness in small groups.
- Successfully advertising and beginning a small group.
- Evangelism through small groups.
- Coordinating preaching with small group ministries.
- Small group principles in church committees.
- Dealing with difficult people and situations in small groups.
- Small groups that meet women's needs.
- Reaping decisions and baptisms in small group ministries.
- Lay pastors speak out on small groups.
- Growing with God through relational/inductive Bible study.
- Reaching former members through caring groups.
- Handling Revelation in a small group.

- How women can disciple women.
- Principles that work for pastors preparing small group exercises.
- Visiting and uniting people of different denominations in active small groups.
- How amazing prayer miracles can happen in your group.
- Accountability that counts—is it possible for lay leaders?
- Following up first-time church visitors.
- "Break Free" support groups for those breaking habits.

Workshop presenters will include the keynote and plenary speakers plus—

- Ruthie Jacobsen—Women's Ministries, Oregon Conference
- Dr. Arnold Kurtz, for 15 years Director of the D.Min. program at Andrews University
- Dr. Robert Heister, Small Group Coordinator, Grants Pass SDA Church
- Frances Thorward, Lay Ministries Coordinator Hazel Dell SDA Church
- Monte Sahlén, N.A.D. Church Ministries

Questions?

—Call Garrie F. Williams, NASGCON Chairman or Carolyn Rawsort, Secretary (503) 652-2225

NATIONAL ADVENTIST SMALL GROUP CONFERENCE (NASGCON) REGISTRATION FORM

Name _____ April 18-21, 1990
ADDRESS _____ Gresham, Oregon
CITY _____ STATE _____ ZIP _____ SDA Church
CHURCH _____ PHONE () _____

- ☐ Enclosed is \$70 Individual Registration
- ☐ Enclosed is \$45 Registration for spouse or individuals in groups of three or more who register together (names attached).
- ☐ Enclosed is \$15 Non-refundable registration deposit for each individual or spouse, or group member (names attached).

Space is limited so please register early to avoid disappointment.

Make checks payable to **NASGCON, Garrie F. Williams, Chairman Oregon Conference of SDA, 13400 SE 97th Ave., Clackamas, OR 97015.**

To New Posts

Adventist Youth Service

Marcia Dianne Campbell (WWC), of Palo Cedro, California, to serve as nurse, Karachi Adventist Hospital, Karachi, Pakistan, left October 2.

Joo Hyun Kim (LLU), of Yardville, New Jersey, to serve as English teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, left October 10.

Kevin E. Laabs, of Salmon, Idaho, to serve as English teacher, Colegio de Samuk, Hong Kong-Macao Conference, Kowloon, Hong Kong, left October 8.

David Andrews Parkhurst, of Auburn, Washington, to serve as English teacher, Colegio de Samuk, Hong Kong-Macao Conference, Kowloon, Hong Kong, left October 9.

Daniel Karl Piekarek, of Tecumseh, Michigan, to serve as conversation teacher, Korea SDA Language Institutes, Seoul, Korea, left October 4.

Lisa Elaine Robertson (WWC), of Brewster, Wash-

ington, to serve as elementary English teacher, Franco-Haitian Adventist Institute, Port-au-Prince, Haiti, left October 4.

Marshawn Mae Sawatzky (SC), of Willits, California, to serve as English teacher, Adventist Educational Complex, Lima, Peru, left October 4.

April Dawn Schneider, of Auburn, Washington, to serve as elementary teacher, Franco-Haitian Institute, Port-au-Prince, Haiti, left October 1.

Michelle Ann Strohauer (SC), of Burlington, Maine, to serve as nurse's aide, Roundelwood Health Centre, Crieff, Scotland, left October 8.

Shauna Marie Walker, of Napa, California, to serve as nurse, Karachi Adventist Hospital, Karachi, Pakistan, left October 2.

please send it to Prayer Requests, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

"It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask" (*The Great Controversy*, p. 525).

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

Prayer Requests

Every Thursday at 8:00 a.m. the *Adventist Review* staff meets together to pray for the corporate and personal needs and concerns in the church. If you have a personal request you wish us to pray for,



The Tenth Leper

BY ALYCE PICKETT

My dad had to leave our home,
and he could never be
with us again, because he had
the dreaded leprosy.

We were so sad all the time,
and in our prayers we'd tell
God to please have Jesus find
our dad and make him well.

And one day Jesus *did* come by.
My dad with courage strong
said, "I'll ask Him to heal me."
Nine others went along.

Well, they all asked, and Jesus saw
they needed help, so He
lovingly healed all the men.
Praise God, they all were free!

Now they could go back to their homes,
and nine hurried away,
but one returned to tell Jesus
how glad he was that day!

My dad said, "Oh, thank You so much.
You are the Lord, I know;
I'll always tell about Your love
wherever I may go."

We were so happy with Dad home;
it was Thanksgiving then.
We sang and danced, and prayed our
thanks
that he was well again.

And when I knelt to pray that night
I thanked Jesus again
for answering our prayers that day,
and then I said to Him:

"I'm sorry, Jesus, that nine men,
thankless, hurried away;
help me remember all Your gifts
and thank You *every day*."

Read Luke 17:11-19.



HARRY ANDERSON

Passing Cooties

When I was 7 years old I passed around Billy's cooties. Billy was a nice enough boy. But he was fat and very quiet, and he sat way back in the classroom next to the door. Nobody liked him. I never called him "Tubby" or "Fatso" like some of the boys did, but I didn't go out of my way to be nice to him.

So when the girl behind me tapped my shoulder with two fingers (our sign for "cooties") and said "Billy's cooties, pass them on," I did what any other red-blooded American second-grader would do. I passed them on.

The cooties continued their rounds until they got to Jane, a girl mildly disliked because she liked to tell on people. True to form, Jane flounced up from her seat and told the teacher.

When the teacher stopped class to ask who had been passing cooties, about 20 of us raised our hands. We all had to say "I'm sorry, Billy" out loud. We were furious. As long as Billy didn't know, passing his cooties was funny. Now it didn't seem funny—just mean.

It has been many years since second grade and cootie-passing. Now I am fat and quiet, and I sit at a desk way in the back of the office building where I work. Nobody calls me "Tubby," but I have had people come up to me and "discreetly" suggest I lose weight. "You would be so pretty if only . . ." they say, not knowing all the years I've spent watching my weight. Adults may not resort to passing cooties around, but they still manage to do major damage to fragile egos. Cooties or gossip, the end result is the same.

"The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" (Prov. 18:8).

"He's Still My Son."

The other day I overheard a conversation between two women. One was in the middle of a tirade against homosexuals.

"You know what I think?" she concluded. "Those perverts ought to be shot!"

Quietly, the second woman said, "My son is gay."

"Well, you know how I feel," said the first



*Words can
build up or
tear down.*

woman. Turning on her heel she left the room.

I tried to comfort the second woman, my friend. Long ago she had confided to me her distress upon learning about her son's lifestyle. And she feared that he would get AIDS.

"What could I say?" she asked. "I desperately wish Gary were not homosexual, but I still love him. He's still my son."

I agreed. "And Gary has many good qualities. He got that college scholarship; he's out on his own earning his living. He's independent and doesn't need financial help. You can be proud of what he's accomplished."

The moment helped me realize that God is Gary's parent. Surely it must also hurt Him to hear such hatred vented against any of His children, no matter who they are.

"And the tongue is a fire, a world of iniquity" (James 3:6).

Ducking Doors and Jokes

The first time I met Bruce, a man who is more than seven feet tall, I made some joking remark about his height. He merely smiled and changed the subject. Later on when I became friends with his wife, I realized that everywhere he went Bruce had to listen to jokes about how tall he was. They weren't funny to him. This man had to spend his life ducking under doorways and buying clothes from a special store. He didn't need me to add to his burden by pointing out his differences.

Words can tear down or lift up. The same tongue that spreads tales and hurt can also encourage and raise people's spirits. When gossip reaches our ears we can stop it cold by refusing to repeat it. Instead of cooties, we can pass kindness along.

"Pleasant words are as honeycomb, sweet to the soul, and health to the bones" (Prov. 16:24).



Gina Lee writes from Burbank, California.

By Gina Lee

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