

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

SEPTEMBER 27, 1990



Depression

- What to look for
- Why it is dangerous
- How to help

Celebrating

Re "Between Fire and Ice" (Aug. 9).

Months before the General Conference session in Indianapolis, lots of people began praying that the Holy Spirit would be felt at the session. The *Adventist Review* ran some great articles on the subject. We were told that the Holy Spirit would uphold Jesus and draw the church together. And it happened. Our prayers were dramatically answered.

I was not the only person who experienced the renewed vision of Jesus as head of the church, the wonder and pride in the diversity of the church, and the elation of seeing God so dramatically work His will in us. Above all, I cherish the memory of how that glimpse of Jesus and His mission lifted us above petty differences and brought us through the pain of denied rights for women.

And now, just as we are poised for the greatest mission thrust ever, are we to see the ranks decimated again by bitter controversy? And for what reason? So that we all may worship in bland conformity?

John 10:10 tells us that thieves come to destroy the flock. A true shepherd keeps it together. It's time for Seventh-day Adventists to recognize that some would-be shepherds profit from splitting the flock, from scaring the saints. Please, dear Lord, don't let it happen again.

Margaret Jordan
Silver Spring, Maryland

An August 9 editorial stated that it was only a rumor that the *Review* had endorsed "celebration" churches. But your editorial of March 22, 1990, mentioned the Colton, California, church and the Milwaukie, Oregon, church as attracting great numbers of people. You apparently were much impressed by this, as was quite obvious in your editorial.

My family has friends who have been to the Colton church and have witnessed firsthand the services that take place there. They were horrified at what they saw. This is not rumor but fact.

Videotapes don't lie, and we have seen several videos with parts of the services from both the Colton and the Milwaukie churches. How could any true

Christian in his right mind believe that God could put His blessing on this type of service? You insulted our Black churches by comparing them to celebration churches.

Alice Frasier
Centerville, Tennessee

There are souls about us who are hungering for love and acceptance—the grief-stricken, those with marital problems, the guilt-laden, the lonely, the chemically dependent, children of a legalistic society, and more. We need to open our church doors to welcome back these hurting and wounded of our brothers and sisters. It is time that we understand that disciplining—judging—or ignoring these members will not heal or reach them. When people are down, they need help.

In church we should celebrate God's love, acceptance, and forgiveness. Church should be a spiritually healing community whose goal is to reveal the accepting, loving, and redeeming character of God.

This is what the Seventh-day Adventist Celebration Center of Colton, California, is achieving. It is their stated mission. It is a church in which I feel free to reach out and touch the hand of Jesus, where praise, worship, and prayer have reached new heights of expression in my experience. It is a church in which one member in 10 is a lay pastor, all working together to discover and develop each member's spiritual gifts, and then sharing them in their work for the church as a healing community.

Cliff Ludington, M.D.
Loma Linda, California

I have never been to an Adventist church in which the term *celebration* could be even remotely applied, and I've been in churches all over this country.

I and others are starving for real food in church. I wish we could have a little celebration. But I'm afraid most of us don't have anything or any reason to celebrate. I don't know what's going on in these "celebration" churches, but one thing I do know: the church in Acts was definitely a celebration (though a persecuted) church.

I pray that the Word of God and the Holy Spirit alone will be your guide as you report on these churches. Let us not be found to quench the Spirit for the sake of tradition.

Don McCall
Winston-Salem, North Carolina

Sugercoating

I am somewhat concerned with "Country and City Living" (Aug. 9). Nowhere in *Country Living*, the compilation of Ellen White's remarks on this subject, in word or in spirit does she advance the "take it or leave it" attitude put forth in this article. To the contrary, again and again she advocates rural relocation as a prayerful goal for all Seventh-day Adventists.

Ritchie Way states that Mrs. White "envisioned that gospel workers could live outside the city and commute to their mission post there." Yet he continues in the following sentences to point out why this is an impractical and outmoded notion in today's world of the megalopolis.

I truly don't understand how we can send missionaries to spread the truth in the darkest, most foreboding corners of the globe, how we can dot the planet with the finest medical and educational institutions of the day, and yet we cannot conceive of a way for a gospel worker to live in the country and witness in the city.

Bryan Musson
Altadena, California

Bizarre

"Angels Encourage Lone Convert" (Aug. 9) contains a couple bizarre quotes supposedly attributed to a missionary, Miss Lucy in Papua New Guinea. I am surprised they made it past the editors.

In one Miss Lucy is quoted as saying that out of nearly 700 Protestant churches the Adventist Church is the only one that keeps the Sabbath. Obviously this is not so. In the other she says that non-Sabbathkeeping Christians will go "to another planet" instead of heaven. Where did this weird idea come from?

Brian M. Riggs
Auburn, Washington
"Miss Lucy" was a high school religion teacher and not a Seventh-day Adventist.
—Editors.

ADVENTIST REVIEW

SEPTEMBER 27, 1990

DEPARTMENTS

- 2 Letters
- 6 Newsbreak
- 11 Poetry
- 15 Children's Corner
- 18 My Church
- 19 World Report
- 23 Reflections

EDITORIALS

- 4 Are We Controlled by Fate?
- 5 Truth or Consequences

NEXT WEEK

"An Interview With Robert Folkenberg"
The *Review* editor talks with the new GC president.

"Iraq and the Middle East" What the Scriptures *don't* say about them.

Cover photo by Joel D. Springer

ARTICLES

HEALTH

8 Preventing Suicide

Suicide prevention is not the complicated social problem we have thought, but a matter of recognizing the underlying depression.

by George P. Nichols

BIBLICAL STUDIES

12 The Proliferation of Bible Versions

Since living languages change, later revisions of the Bible cannot merely repeat the familiar words or phrases of earlier translations, but must speak the idiom of the day.

by Arthur J. Ferch

DEVOTIONAL

14 Tragic Treadmill or Joy Unspeakable?

Are we so into a performance-oriented religion that we are forever picking over our track record instead of making a total surrender to Christ?

by David Marshall

HISTORY

16 David Livingstone: Visionary Missionary

What significance can the 150th anniversary of Livingstone's going to Africa have for the Adventist Church?

by Russell Staples



11 Friday Night



16 Visionary Missionary

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How to Subscribe Subscription prices: US\$33.97 for 40 issues. US\$44.47 for 52 issues.
To place your order, send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, MD 21741. Single copy, US\$1.75. Prices subject to change without notice.
To Writers We welcome unsolicited manuscripts. Notification of acceptance or rejection may be expected only if accompanied by a stamped, self-addressed en-

velope. Address all editorial correspondence to 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.
The *Adventist Review* (ISSN 0161-1119) is published 40 times a year, each Thursday except the first Thursday of each month, plus 5 extra issues during the second week of July 1990—total 45 issues. Copyright © 1990 Review and Herald® Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Second-class postage paid at Hagerstown, Maryland 21740. **Postmaster:** send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740. Editorial office fax number: (301) 680-6638.

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Vol. 167, No. 44



Are We Controlled by Fate?

I remember reading the story somewhere. The date was Friday, May 25, 1979, and a certain woman had an urgent appointment in California that could not wait. Arriving at the American Airlines ticket counter at O'Hare International Airport in Chicago, she discovered to her dismay that all seats had been sold. After a frantic search, airlines officials managed to find one kind soul willing to give up his place so she could fly. As she settled down in the plane, fastening her seat belt, she must have said, "Thank God!"

But less than 15 minutes later, she was dead. Flight 191 had crashed moments after takeoff.

It Had to Happen?

What do we have here—an inexorable date with fate? And how about that person who gave up his seat—was it providence or luck? Can we say that that kind passenger's "time" had not yet come? Is there, indeed, a time—a set, unalterable time—for each of us? Many conversations with numerous people over the years have convinced me that far more people than we sometimes imagine are fatalists.

Who is a fatalist? A fatalist is one who believes that all events are programmed, or determined, to happen the way they do, no matter what we do to try to avoid or prevent them.¹ In other words, to quote the lyrics of a popular song: "Que será será" ("Whatever will be will be").

Anyone who has ever debated a fatalist knows how difficult it is to disabuse him of that belief by the use of cases in point. You would think, for example, that if a person chain-smokes, comes down with lung cancer, and then dies of that disease, it would be logical to argue that had he not smoked, he would therefore not have contracted cancer, and, therefore, would not have died from that

disease at that particular time. But the fatalist would respond that it *had to happen* that way.

If lightning strikes me down during a rainstorm on a beach in Hawaii, it had to happen that way—in Hawaii, and not in the Bahamas. If I am fated to die in a parachute jump—even if I happen to know it in advance and wish to avoid it—you can be sure that I who (I am ashamed to confess) have never even touched a real parachute (unless it was in some museum somewhere) will find myself hanging on to one in midair someday, hurtling to my death, in spite of all efforts on my part to avoid the contraption.

For many today, the stars and planets control our destiny. And astrology, that universally popular pseudoscience, capitalizes on this deep-seated fatalism in our psyche.

What can we say to people with this outlook?

Biblical Insight

For those who believe in the Bible, the story of Nineveh can help. "Yet forty days, and Nineveh shall be overthrown!" (Jonah 3:4)² was no divine bluff. It was to be. But the people repented, and the doom was lifted (verse 10).

Another Old Testament story, found in 1 Samuel 23, brings the point home just as well. A fugitive from Saul, David had taken up temporary residence in the Judean town of Keilah, which he had just delivered from the plundering Philistines. He felt safe here—after all, the Keilahans owed him a favor.

But that's just where Saul wanted him—caged up within town walls, instead of being in the wild open country. Mustering his forces, Saul made ready to set out for Keilah. When David got wind of the impending attack, he inquired of God

through Abiathar, the priest. David's questions to the Lord were specific: "Will Saul come down, as thy servant has heard?" "Will the men of Keilah surrender me into his hand?" (verse 11). God's response was equally as specific: "He will come down" (verse 11). "They will surrender you" (verse 12).

With this intelligence, David and his men hurried up and left Keilah. And "when Saul was told that David had escaped from Keilah, he gave up the expedition" (verse 13).

This outcome strikes a blow to the fatalist's credo, for the element of contingency in this whole episode is too obvious to deny. The passage makes it clear that Saul would certainly have come down, with all the predicted consequences, had David not fled. No ironclad fatalism here. Both Saul and David acted as free moral agents, with genuine options and alternatives before them. God has given each of us freedom to think and freedom to act.

To be sure, there are many complexities and imponderables that I have not touched here. God's foreknowledge, for instance, and His sovereign control. We can be sure, however, that His sovereign control is not inconsistent with human freedom (witness our intransigence and rebellion, for instance), and that His foreknowledge is *predictive*, not *prescriptive*. That is, He knows our destiny but does not will it.

Ours is not a fatalistic universe. We can believe that we have genuine options before us, with freedom to choose. And it brings a sense of solemnity to know that destiny hangs on the choice we make.

¹ See Peter A. Angeles, "Fatalism," *Dictionary of Philosophy*.

² All Scripture quotations in this editorial are from the Revised Standard Version.



Truth or Consequences

A while back a game show called *Truth or Consequences* aired on TV. The show host would ask a trick question to a contestant who was expected to respond within an allotted amount of time. If the contestant failed to answer the question correctly, he or she had to suffer the consequences for not knowing the answer. The consequences ranged from running through an obstacle course wearing eight tires while facing north to whistling "Jingle Bells" while performing somersaults in a swimming pool full of Jell-O—or something equally as intelligent. (They were quite imaginative in their punishments!)

Invariably the contestant would end up suffering the consequences (obviously, or there wouldn't have been a game show) and winning a prize afterward for attempting what at times appeared to be near-death maneuvers. Of course, as kids, my sisters and I always hoped the contestant would fumble the answer so we could be entertained by the consequences the game show host would inflict on him or her.

But more important than any 30-minute game show aired on TV is a covert game show, if you please, that appears to be airing within our church—a game show of truth and error.

Not long ago I received a phone call from a lady asking me about a book she had been given. She tried describing it over the phone as one printed by an unknown publisher but containing Ellen White quotations. "Is it safe to read?" she asked, wanting me to sanction or forbid her new reading material. I explained that unknown publishers weren't always bad, but that neither were Ellen White quotes always used for the good. Rather, I encouraged her to determine her own beliefs so she could assess what it is *she* believes—not what someone else tells her. Until then, she may be discarding a lot of useful ma-

terial put out by supporting ministries, or accepting only so-so denominational material just for its quotes.

The fact is, our knowledge of Seventh-day Adventists or the denomination isn't going to save us. Salvation is dependent on our relationship with Christ, not on our exegetical achievements. But it just so happens that by developing our relationship with Christ, we can't help developing a better understanding of what we know to be true. "I am the way, the truth, and the life," He says (John 14:6).

The confusion over whether some-

*For years Adventists have
chided Catholics on
their traditionalism;
are we now falling victim
to the same trap?*

thing is truth or error seems to surface rapidly in all the talk of "celebration" churches, for example. Lately the church in North America has been astir about this new worship service format. Although many of our church services could stand a complete reformation, the change doesn't appear to be sweeping the country, as some seem to think.

However, the talk of it has scared out of the woodwork a whole new segment of church members who are struggling with what they believe. Instead of focusing on Christ, the Bible, and the Spirit of Prophecy, they seem to be dealing

with questions of whether it is right to project music on an overhead screen in church, or whether to expel words like "celebrate" and "renew" from their vocabularies. (By the way, "celebrate" and "renew" are used quite freely in the Bible.) And some people have even quit using a Sabbath school helps guide published by the Review and Herald Publishing Association merely because of its name: *Celebration!*

What have we created! We seem to have become so suspicious of our church (questioning, yes, but suspicious?) that we can't even appreciate the good when we see it. Ellen White refers to the practice of advancing confusing speculations as bringing on the time of trouble before its time (*Selected Messages*, book 2, pp. 13, 14).

For years Adventists have chided Catholics on their traditionalism; are we now falling victim to the same trap? I myself still prefer a traditional, more conservative form of worship. But surely we as a church can allow room for innovation without throwing out the church manual, or without sitting in judgment of those who respond to more expressive forms of worship.

The bigger question is: Do we as church members even *know* what we believe so that we can defend it when put to the test? When truth and error are placed side by side, can we detect the truth? The right from the almost right?

Unfortunately, in the showdown of truth or consequences of the universe, there will be many who suffer the consequences because they have failed to know the truth. My prayer is that we as individuals will test what we know to be true and hold fast to what we believe to be right before it is too late.

JACKIE ORDELHEIDE

NORTH AMERICA

Carolina Crusade Brings 50 Baptisms. Ron Halverson, Southern Union Church Growth Institute director, ended his Revelation Now crusade in Asheville, North Carolina, with 50 baptisms on August 25.

During the crusade, theology students from Southern College took part in a field school that provided hands-on training in evangelism, reports Martin Butler, Southern Union spokesperson.

Three Southern Conferences Eye \$1 Million LE Sales. The Carolina, Florida, and Georgia-Cumberland conferences are setting a pace in literature evangelist sales that will take them over the \$1 million mark by year's end, says Bill Beckworth, Southern Union publishing director.

The year-to-date sales as of September 11 are \$730,227 for Carolina, \$817,148 for Florida, and \$736,995 for Georgia-Cumberland—representing increases of 21 percent, 1 percent, and 11 percent, respectively, over the same period last year.

If each conference reaches its \$1 million goal, it will be the first time that three conferences in the union have reached the milestone. Beckworth said the increases were made without price increases. He cited the Five Percent plan, which allows customers to pay 5 percent down and 5 percent a month on large purchases, as a major

Four Adventists Die in Alaskan Plane Crash

Four Adventist members and the pilot of the small plane they were traveling in from Kotzebue south to Anchorage, Alaska, died when they crashed near midnight on the side of a mountain near Talkeetna, Alaska, in bad weather on September 2.

James Arrabito, 36, of Angwin, California, and his two sons had been videotaping for a series on the history of the Sabbath, and Beth Wainwright, 22, of New Zealand, had just completed a Vacation Bible School in Kotzebue with self-supporting volunteers Roger and Diane Merrill. The pilot was flying the Merrills' plane, says Ron Watts, Alaska Conference president. The cause of the accident is still under investigation.

reason for the increases.

Soviet Researcher Addresses AU students. On September 12, Valentine Y. Pilipovski, the senior researcher in the U.S.S.R. Academy of Pedagogical Sciences in Moscow, addressed Andrews University faculty and students on the political, social, and economic changes in the Soviet Union.

Pilipovski is responsible for keeping the Soviet education leadership aware of developments and reforms in American education.

"Because of his interest in American education, Pilipovski is eager to meet Andrews teachers, administrators, and students," says Michele Jacobsen, college spokesperson.

Pilipovski's appearance was organized through a joint effort of the Andrews University School of Education, the area chapter of Phi Delta Kappa, and the Berrien County Inter-

mediate School District.

To New Position. Barbara Jackson-Hall, editor of *Cornerstone Connections* magazine, was appointed *Vibrant Life* editor and equal employment opportunity officer by the Review and Herald Publishing Association (R&H) board of trustees on September 6.

As *Vibrant Life* editor, Jackson-Hall, below, replaces Ray Woolsey, who will now spend full time as editorial vice president.

In the newly created position of equal employment opportunity officer, Jackson-Hall will establish an office that addresses a



variety of human relations issues. The new office was established through the efforts of the R&H presidential commission on Black Affairs.

Florida Academy Gives Away \$100 Bills. To start off the new school year, the principal of Forest Lake Academy in Apopka, Florida, gave \$100 to each student that earned a straight-A (4.0) grade point average (GPA) during the last semester of the 1989-1990 school year. Students earning a GPA between 3.76 and 3.99 received \$50, and those with a GPA from 3.5 to 3.75 received \$25. In all, 87 students received \$3,620.

The money was given as part of an academic incentives program that gives recognition to students with superior grades and encourages others to follow their example, says Edwin Johnson, academy spokesperson.

WORLD CHURCH

Brazil Mayor Donates Desks to SDA School. Dauri Alves Mariano, mayor of Pontes-e-Lacerda, Mato Grosso, Brazil, recently donated 150 school desks to a new Adventist school in the town, reports *Revista Adventista*. Mariano donated them because he was impressed with the church's educational ideals.

As a token of appreciation, the local teacher gave Mariano a copy of the book *Nistro Cremos*, the Portuguese edition of *Seventh-day Adventists Believe*.

SAD Leaders Hold Philanthropic Workshops. More than 80 South American church leaders attended

two first-time workshops on philanthropy in Brazil and Argentina August 28-September 5.

According to South American Division president Joao Wolff, the workshops were designed to help church leaders establish a philanthropic thrust similar to Philanthropic Service for Institutions at the General Conference.

During the same time, Adventist business executives met to establish organizations comparable to Adventist-Laymen's Services and Industries.

Puerto Rico Radio Station Begins Broadcast. Radio WZOL de Justica, an Adventist radio station acquired by the East Puerto Rico Conference, began its first transmission on September 5, reports Leslie V. McMillan, Inter-American Division communication director.

Broadcasting daily from 6:00 a.m. to 11:00 p.m., the station hopefully will be instrumental in implementing the Adventist Church's Global Strategy goals.

FOR YOUR INTEREST

NY Church to Hold Centennial Commemoration. The Seventh-day Adventist church in Salamanca, New York, is holding a centennial commemoration of Ellen G. White's Salamanca vision November 2-4, 1890.

In the Salamanca vision of November 3, White was

Three Adventist Publications Win Awards. Three Adventist publications in the United States and Australia



won design and journalism awards in separate competitions.

Insight magazine designer Ron J. Pride received a gold Ozzie Award from *Magazine Design and Production* for the May 20, 1989, cover (left), reports Beverly Hessel, public relations director of the Review and Herald Publishing Association. The cita-

tion was given for the best cover design of consumer magazines with a circulation under 100,000.

Signs and *Good Health* magazines, produced by Signs Publishing Company in Melbourne, Australia, received awards from the Australian Religious Press Association convention September 7-9. The two journals were recognized for best feature by a new or non-professional writer and articles showing most originality, respectively.

shown that the Seventh-day Adventist Church should not form alliances with those not of the church, especially in the publishing work.

Featured speakers include George E. Rice, associate secretary of the Ellen G. White Estate at the General Conference.

International Insurance Company to Meet. The annual meeting of the International Insurance Company (IIC) of Takoma Park, Maryland, will be held at 9:00 a.m. Sunday, October 7, 1990, in Silver Spring, Maryland, in connection with the Annual Council meeting of the General Conference of Seventh-day Adventists.

The purpose of the meeting is the transaction of the general business of the company and the election of

directors, says Stanton Parker, IIC president.

CRS Constituency to Meet.

Notice is hereby given that the Christian Record Services (CRS) will convene on Sunday, October 7, 1990, at 10:00 a.m. at the General Conference headquarters, 12501 Old Columbia Pike, Silver Spring, Maryland.

The meeting is called for the purpose of the election of CRS officers, for consideration of revi-

sions in the constitution and bylaws, and for the transaction of any other business that may come before this constituency, says Vernon L. Bretsch, president.

ALSO IN THE NEWS

Anglicans Ask for Help With Cathedrals. The Salisbury Cathedral, seen here in better days, is among 44 Anglican cathedrals in England that are falling short in efforts to raise private funds for repairs and upkeep. The Archbishop of Canterbury Robert Runcie has asked the government for public funds, but opposition to the request exists, reports Religious News Service.



CHURCH CALENDAR

- Oct. 2** Annual Council begins in Silver Spring, Maryland
- Oct. 6** Health Emphasis Week begins
- Oct. 6** Church Ministries Day
- Oct. 10** North American Division Year-end meetings begin in Silver Spring, Maryland
- Oct. 13** Voice of Prophecy Offering
- Oct. 13** Sabbath School Community Guest Day
- Oct. 20** Spirit of Prophecy Day

Preventing Suicide

*How to
recognize and
deal with fatal
depression*

BY GEORGE P. NICHOLS

We didn't used to talk much about suicide, at least not in public. Even today when someone takes his own life, people say he made the wrong decision or he chose a permanent solution to a temporary problem. We heap shame on the person: he shouldn't have done it, it wasn't worth dying for, he wasn't strong enough, or he didn't have enough religion or enough faith. And there is shame on the family; the family has failed too.

These old attitudes and opinions about suicide reflect a strong sense that we are each responsible for our own lives and our own behavior, for our own success or failure. Certain things, however,

are outside our control, as, for example, natural disasters. Misperceptions about suicide cause harm by keeping us from the action needed to prevent such tragedies.

Most of us are unaware that 95 percent of all suicides suffer from a treatable mental illness. This sickness is so common that it affects one out of every four or five of us at some time during our life. Yet the general public has little understanding of it. According to recent surveys, many people still think that mental illness results from choices and can be willed away, that it comes from emotional weakness and bad parenting.

Misperceptions like these must be replaced by better information. For example, suicide involves much more than a wrong choice. Such a decision is not a normal choice by a normal brain, but a desperate decision by a poor sick brain that cannot function normally, that is not under normal self-control, and therefore cannot handle life's daily challenges. The sick person may suffer great anguish over his lack of understanding or the apparent hopelessness of his situation. He turns to death to relieve the awful emotional distress, not knowing or believing that a cure is possible.

Prevention Not Complicated

Preventing suicide is not the complicated social problem we have thought. Preventing it depends largely on recognizing and treating the underlying mental illness. For this, public help and understanding are essential. Laypersons are not asked to identify mental illnesses such as schizophrenia and personality disorders, but to help in recognizing "depressive illness," the one that causes most suicides.

Social stresses such as failure, loss, and isolation often appear to bring on a depressive illness, but depression itself produces social misery. And sometimes depression pops up when people are not having any problems.

Depression is not primarily a social or a counseling matter. It is an illness that seems to be caused by a mixture of factors. Genes and body chemistry make some persons and some families exceptionally prone to depression. For reasons that are not clear, depressive illness ap-



pears in many alcoholics and drug abusers. These people often have a rather dismal future, but their outlook improves considerably when we recognize the associated depressive illness and treat it.

Depression is not the same as the blues, which we all have from time to time. It's not merely being unhappy. Depression is a highly curable medical illness that ends

fatally for about 10 to 15 percent of the people who do not get treatment for it. It is about as common as high blood pressure and most other destructive illnesses in the United States today.

It is also one of the least recognized. While high blood pressure may kill someone in 20 years, depression can kill immediately. Recognizing and treating it correctly not only saves lives but pre-

vents much needless suffering in the depressed, as well as in their families and friends, who also suffer.

Some depressions are mild, some severe. Some last for months, others for years, and some last a lifetime. Some come and go or have ups and downs (manic-depressive illness). At times we confuse depression with schizophrenia and other mental illness.

Questions That Save Lives

Preventing suicide requires that we learn to recognize depression.

Keep this list handy, read it often, and ask these questions.

Signs of Depression

Questions That Bring Out the Signs

- | | |
|--|--|
| <p>1. Depressed mood.
A very down mood, a pessimistic outlook.</p> <p>Gloomy themes and remarks such as "I just don't care anymore."</p> <p>You feel gloomy talking with someone depressed.</p> <p>Gloom can hide behind a smile, and depression often underlies misbehavior or alcohol and drug abuse.</p> <p>Sometimes one seems more irritable and anxious than sad and down.</p> <p>Some deny any mood change and instead worry about body symptoms, such as headache, stomachache, constipation, or chronic pain.</p> | <p>"John, you sound kind of down. How are you?"
"Have you been feeling this way long?"</p> <p>"Have you felt like crying?"</p> <p>"Are you bored much of the time?"</p> <p>"Does it matter if you get hurt from driving fast or other risky activities, or from alcohol or drugs?"</p> <p>"Do you get upset more easily than you used to?"</p> <p>"Are you afraid your symptoms are caused by some bad disease?"
"What does your doctor say?" "What do you think?"</p> |
| <p>2. Loss of pleasure and interest in things previously enjoyed (gardening, sex, everything). A very important sign!</p> | <p>"Do you still like crafts?" "Still follow baseball?" etc. "Has anything been fun for you lately?"</p> |
| <p>3. Withdrawn or isolated.</p> | <p>"How is your old friend Jim?" "Are you doing less socially?"</p> |
| <p>4. Low self-esteem. Feelings of worthlessness and excessive guilt. Poor self-care—usually looking normal but sometimes a sloppy appearance.</p> | <p>"Do you feel disappointed with yourself?" "Feel like a failure?"
"Blame yourself?"</p> |
| <p>5. Sluggish and slowed down—or may be agitated.</p> | <p>"You seem to be moving and speaking slowly. Is that the way you feel?" Or "Do you feel nervous and restless?"</p> |
| <p>6. Fatigue or loss of energy.</p> | <p>"Do you tire more easily?" "Have trouble getting started?"</p> |
| <p>7. Trouble thinking, concentrating, deciding.</p> | <p>"Have trouble thinking, remembering, deciding?"</p> |
| <p>8. Change in weight or sleep pattern.</p> | <p>"Have trouble sleeping, or notice any change in your weight?"</p> |
| <p>9. Recurrent thoughts of death.</p> | <p>"Have you ever thought of hurting or killing yourself?"</p> |

Even more Serious Signs: Increasing distance and withdrawal from family and friends. Absence of hope. Hearing voices. Talking of suicide. Previous suicide attempts. Giving away possessions. Putting affairs in order. Sudden improvement.

Ask family and friends about changing moods, behavior, job, school, family, stress, alcohol, and drugs. Have any relatives suffered from depression, suicide, or substance abuse?

We have found no reliable laboratory tests for depressive illness. We recognize it instead by its symptoms and signs, and by asking questions. A person with depressive illness usually shows several of these signs together over a period of two weeks or longer. Here are the basic signs psychiatrists use to spot depression:

Signs of Depression

1. A very down mood. You may feel gloomy yourself just talking with a person who is depressed. The down mood may show up in conversational themes and revealing remarks. Sometimes you must look behind the smile, the behavior, the alcohol, and the drugs.

2. Loss of interest in everything.
3. Feelings of hopelessness, loss, guilt.
4. Low energy.
5. Difficulty thinking or remembering.

6. Change in appetite, weight, or sleep habits.

7. Thoughts of death and suicide.

People who are depressed, especially youth, seldom talk directly about their painful feelings. In fact, they may deny them or feel ashamed of them. Therefore they can't come to you; you must see their problem and go to them.

Whenever your suspicions are aroused that someone is depressed, you must ask a few questions to bring out basic signs. These questions are very important, but ask them softly, gently, one-to-one, and in a caring way.

"John, you sound kind of down. How are you?"

"Are you worried about something?"

"What are you doing that you enjoy these days?"

"Do you have trouble getting started doing things?"

"Are you having trouble thinking, concentrating, or deciding?"

"Have you had any trouble sleeping? Has your weight changed?"

"Are you disappointed in yourself? Do you blame yourself?"

"Have you thought of suicide?"

You may not feel qualified to ask these questions, but you can do no harm. The stakes are high, and you may be the only one this person will ever see who has guessed what's wrong and who knows what to do.

Suicide has increased among youth. A recent study showed that about one in five boys and nearly four out of ten girls in the seventh and eighth grades had thought about suicide. In high school the figures rose to 38 to 46 percent for boys and 42 to 54 percent for girls.* But the thought continues to be most common among older adults. The underlying depressive illness seems to be the same at all ages, even when it occurs in very young children.

Just as we all look different on the outside, so we also have differences on the inside. For this reason the same depressive illness may show itself differently in different people. Instead of a quiet sadness, we sometimes see depression as:

1. A heavy personal problem.
2. Medical symptoms persisting without apparent cause (stomachache, headache, etc.).
3. Unusual anxiety, nervousness, or

*Depression is not primarily
a counseling matter. It is a
highly curable illness.*

irritability.

4. Trouble with alcohol, drugs, or behavior.

Depression commonly manifests itself as a heavy personal problem. You may think, *If I had those troubles, I might feel that way too.* Or you may decide the person simply has a bad attitude toward life's problems. But whenever you find someone complaining, perhaps too much, about either a medical symptom or a difficult personal problem, stop and consider, *Is this a problem, or is this depression?* Then ask the suggested questions.

Problems need counseling, but depression needs medical care. Do everything you can to get a depressed person to seek professional medical help.

Sometimes you can tell more about a person's mood by noticing the things he watches, hears, reads, or draws. Themes of gloom, sadness, and death present

very serious signs. We must also pay attention to those revealing little remarks that we sometimes hear and ignore, such as "I just don't care anymore." Check it out. Ask those questions.

No Need for Shame

Many people look to their religious faith for help when they feel depressed, not realizing that such feelings may result from a curable sickness. Prayer is important in all things, but it is no more important for someone with a depressive illness than for someone with pneumonia, diabetes, or Alzheimer's disease.

A minister observed, "People feel tremendous shame about being depressed. Actually they should feel no more remorse about depression than about breaking a leg."

Young people are action-oriented, and the signs that warn of suicide in their case often show up as a change in behavior: high-risk activities, multiple accidents, truancy, stealing, lying, violence, poor judgment, or impulsiveness. Loss of a boyfriend or girlfriend, conflict with peers, family stress, or a suicide in the community should cause added concern.

If you suspect depression or are concerned about the possibility of suicide, don't decide to watch and wait. Don't let that person's brain get used to sick thinking. And don't let an outdated stigma against psychiatric care kill your child or friend. Step right in and take that person to a doctor or a psychiatrist who can verify your amateur diagnosis and prescribe the treatment and medications so often needed.

Remember: grief needs sympathy, problems need counseling, and depression needs medical care.

*Search Institute, *Source*, June 1990.



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F r i d a y N i g h t



MEYLAN G. THORESEN

When I was 10,
Friday night was potato soup;
and steaming cornbread
with comb honey melting
in deep runnels down the sides;
and Joan Stafford's "Whispering Hope";
and me listening as though
I'd never heard it before;
and Dad reading *Clever Queen*
or *Little Tyke* or *Jungle Thorn*
until we nearly fell asleep
before the drowsing fireplace:
the kind of sleep
that Joshua must have slept
the first night in the Promised Land.

By Gary Swanson, editor of *Listen* magazine.

What is the
position of
Ellen G. White
and the church?

The Proliferation of Bible Versions

BY ARTHUR J. FERCH

In the last segment the author showed how a knowledge of the history of the New Testament text can prevent dogmatism with regard to the evaluation

of modern versions. In this final segment, he elaborates on that theme by documenting the position of Ellen G. White and the church.—Editors.

Did Ellen G. White make use of any version of the Bible other than the King James? Has the Seventh-day Adventist Church ever taken a position on the question of modern translations?

The first major revision of the Bible, following the organization of the Adventist Church, was the English Revised Version, published between 1881 and 1885.

It is significant that during the 1880s as that version was being introduced to the public, the *Review and Herald* issued several articles designed to acquaint its readers with the progress, reception, and value of the English Revised Version, as well as its relationship to the King James Version. Generally the articles were reprints from other journals. However, they also contained favorable reactions by prominent Adventist writers to this new revision of the Bible. Adventists, one would assume, were generally comfortable with this version, the underlying Greek text of which was substantially that prepared by Westcott and Hort.

After the American Revised Version was published in 1901, however, lively debate arose over the benefits or otherwise of this new revision. Finally, on March 20, 1930, the General Conference Committee took an action relative to the merits of both the King James Version of 1611 and the American Revised Version of 1901. The decision of 1930 was confirmed by another



General Conference Committee action of June 1, 1931. It implored the constituency to avoid controversy over the use of versions. The committee action included the following advice:

“The reasonableness and soundness of the General Conference Committee’s action (of March 20, 1930) to the effect that these two versions (the 1611 King James and the 1901 American Revised) shall serve us without discrimination are amply seen in the situation which has developed from this controversy within our ranks. . . .

“We further record our conviction that all our workers, ministers, teachers, authors, editors, and leaders should rigidly refrain from further participation in this controversy, leaving all

free to use the version of their choice.

“We also appeal for the sincere cooperation of all our workers in endeavoring to preserve the unity of our people.”

New Concerns Spark Deeper Study¹

Following the publication of the Revised Standard Version from 1946 to 1952, concerns were expressed in the Adventist Church particularly about the rendition of certain passages that, it was feared, could potentially affect Adventist doctrine and Adventist prophetic interpretation. In response, the General Conference appointed a committee, known as the Committee on Problems in Bible Translation, to study the scriptural passages concerned.

This group submitted its report to the General Conference Committee in January 1954 and received authority to publish its findings. Subsequently, another decision was made to expand the report to include additional material dealing with subjects such as the biblical manuscripts, versions, problems of translation, and the principles and problems of biblical interpretation. Finally, *Problems in Bible Translation* was issued by the Review and Herald Publishing Association in 1954.

Problems in Bible Translation recognizes that Bible translations stand in need of revisions for a variety of reasons. These include recent discoveries that im-



pact on our understanding of the biblical world as well as the need to speak the ever-changing language of the people.

For example, findings in archaeology after 1870 enriched our understanding of Bible lands and times beyond anything known previously. The discovery of numerous portions of Scripture as well as of official papers and letters of ordinary people dating from Bible times significantly improved our knowledge of the biblical languages. To this should be added the fact that since the nineteenth century, scholars were given access to previously unknown ancient and almost complete manuscripts of the Bible.

These and other factors necessitated revisions of certain points in the Bible translations. The resulting revisions contributed to more accurate renderings in English and elimination of words, phrases, or verses that had once been taken for granted as Scripture but were not found in the ancient manuscripts that had recently become available.

Moreover, since living languages change, later revisions cannot merely repeat the familiar, but sometimes archaic, words or phrases of earlier translations. Revisions are obliged to speak the idiom of the day if they are to be relevant to a changing society. With this in mind, the committee concluded that we should not expect a final or last-word revision that might exclude other translations.

In the light of the position taken by the church previously, the Committee on Problems in Bible Translation saw no need to comment on the merits or demerits of the Revised Standard Version. The committee recognized it as another version, having as much value as other Bible translations.

Ellen G. White's Position

This position on the use of Bible translations by the Adventist Church comes as no surprise when one reads the writings of Ellen G. White. She was acquainted with the process of text transmission, and did not hesitate to use modern language translations. She knew that changes in wording had been introduced by copyists and translators over the centuries. To

those among her readers who were overly concerned about possible mistakes in the copies or translations of the Scriptures she responded:

"This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purpose of God."² Her own practice was: "I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible."³

It is significant that Ellen G. White quoted from the English Revised Version soon after its publication and later also from the American Revised Version when it became available. She cited from both the text and marginal readings of the versions and, according to her son, W. C. White, instructed her literary assistants to quote from these translations whenever their renderings were preferable.

Apart from the English Revised Version and the American Revised Version she also used the wording of several other less known translations. In the publication of *The Ministry of Healing* in 1905, Mrs. White employed 10 texts from the English Revised Version, more than 50 from the American Revised Version, two from Leeser, four from Noyes, and more than 10 marginal renderings.

By comparison to her use of the King James Version, her quotations from the other versions were sparing. Concerned for the older members who were unaccustomed to any but the King James Version and therefore might be perplexed to hear a different wording, she advised her son, W. C. White, that it would be better not to use the Revised Version from the pulpit. She feared that such a practice might introduce questions into the minds of the hearers as to why the revisers had changed the biblical text and why these alterations were being used by the speaker.

It is evident, then, that Ellen G. White did not hesitate to use versions other than the King James Version. At the same time she revealed a pastoral concern for those who all their lives had heard or read only the King James Version and knew

nothing about the transmission of the New Testament. She did not condemn the revisions, nor did she make the use of the King James Version a criterion of orthodoxy.

Acquainted with the history of the New Testament text and following the example of Ellen White, the historic position of the Seventh-day Adventist Church has been to recognize value in the various translations and to leave its members free to use the version of their choice.

While we may be grateful for these translations designed to meet a variety of needs, the profusion of versions has also caused some bewilderment. In years gone by, the use of one version aided memorization and reading of Scripture by the whole church, whereas the present multiplicity of translations has limited such practices. One solution to this problem might be for individual churches to agree on a particular version to employ for public use. Copies of the designated version could be made available by the churches for their communal use without inhibiting the use of other translations.

As long as our understanding of the biblical world changes, and as long as language continues to be dynamic, we cannot expect a final or exclusive translation of the Scriptures. The King James Version is one among many translations of God's Word through which the Lord unfolds His love and purpose for a lost world. The English versions stand alongside hundreds of translations of the Bible into other languages through which God shares His message with humanity. Ultimately, the desire to hear God speak to us is far more important than debates about which particular English version of the Bible we should use.

¹ For this section I am indebted to the publication of the Committee on Problems in Bible Translation, *Problems in Bible Translation* (Washington, D.C.: Review and Herald, 1954).

² *Selected Messages*, book I, p. 16.

³ *Ibid.*, p. 17.



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Tragic Treadmill or Joy Unspeakable?

What it means
to accept the
forgiveness of
Christ

Part of Charles Spurgeon's job was to teach preachers how to preach. One of his pet themes was that a preacher must make his facial expression harmonize with what he was saying. "When you speak of heaven," C. H. Spurgeon would say, "let your face light up, let it be irradiated with a heavenly gleam, let your eyes shine with reflected glory. But when you speak of hell—well, then your ordinary face will do!"

Evangelist Billy Sunday said something similar: "The trouble with many men is that they have got just enough religion to make them miserable. If there is no joy, you have a leak in your religion."

Ellen White said: "Those who abide in Jesus will be happy, cheerful, and joyful to God" (*Testimonies*, vol. 4, p. 626).

Do you "abide in Jesus"? Or do you have "a leak in your religion"?

There's a fair amount of leaky religion these days. Recently a pastor pulled me aside in the vestry and expressed his concern that I—as a visiting speaker—should be aware that some members of his congregation were adherents of a legalistic offshoot movement from the church. "How will I pick them out?" I asked. "You'll have no problem with that," he answered, smiling. "That's why I thought it wise to warn you."

He was right. I could have picked them out at a hundred paces. Their faces were as long as rainy fortnights. Their expressions looked like a mix of doubt, misery, guilt—and fear, *real fear*.

If they had problems, they were not like the apostle Paul, who was "joyful in all our tribulation" (2 Cor. 7:4). If they were Christians, they were not *fruitful* Christians, for "the fruit of the Spirit is love, joy, peace . . ." (Gal. 5:22). They were not *commandment-keeping* legalists, either, for said Jesus: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things I have spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:10, 11).

God wants us to be "joyful in my house of prayer" (Isa. 56:7). But the worship of these offshoots was a dour and—if looks were signif-

icant—even alien experience. One thing was beyond dispute: they were not rejoicing "with joy unspeakable and full of glory" (1 Peter 1:8).

When I was an 11-year-old, my religious instruction teacher asked me, "What do you get out of worship?" "It makes me want to live a better life," I replied (I was too nervous to think of anything better). "That's *moral*," my teacher barked back. "I'm talking *spiritual*. What do you get out of worship? Are you uplifted, or are you depressed? Are you made joyful, or are you made miserable?"

Fair questions.

Mindful of them, I decided, over a fellowship lunch, to put similar questions to some of the long-faced members of my congregation.

Pushed, one young man admitted he found that his legalistic religion made him nervous, depressed, and performance-obsessed. "That's because you're looking at your sins instead of looking at Jesus," I told him. "You become like what you look at." He smiled a little, and I caught a glimpse of the joyful, fulfilled young Christian he had once been. "You will never make a full-blown legalist," I said. "Cheerfulness will keep breaking through. Accept Jesus as your atonement instead of trying to make your own, and you'll find you can be cheerful all the time."

Others I interviewed were harder to handle. Their legalism was mixed up with alienation from church leadership, or with the belief that they had been "passed over" while in church employment, or with their own messed-up lives (marriages, in one or two cases), or with simply a feeling that the gospel were too good to be true. A pharisee lurks in all too many of us.

Given time, one group were prepared to discuss their experiences. In an amazing number of cases there was someone in the past they could not forgive. A significant number felt that God was never satisfied with them; they felt they were forever striving, never achieving. "Joy?" one sister said. "This is a grin-and-bear-it religion!" Every last brother and sister among them was trapped in a tragic treadmill: performing, striving—knowing no peace. My question "Do you know joy in your experience?" seemed foolish to many, and after a time, to me, also.

BY DAVID MARSHALL

A significant number felt that God was never satisfied with them; they felt they were forever striving, never achieving.

But there it was in my Bible: "For the kingdom of God is not meat or drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). "Now the God of hope fill you with all joy and peace in believing, that ye may bound in hope, through the power of the Holy Ghost" (Rom. 15:13). A joyless religion is a religion devoid of the Holy Spirit and divorced from the gospel.

When an individual's spiritual experience goes awry (and he/she begins to feel alienated from the body of Christ, His church), there are likely to be two causes:

1. The failure to understand, receive,

and live God's forgiveness and grace.


2. The failure to give out that forgiveness in relationships with others.

If we don't accept God's forgiveness and grace—for whatever reason—we've failed to cooperate with a miracle. We're like Christian in *Pilgrim's Progress*—forever burdened with guilt, lacking all sense of forgiveness. But unlike Christian, never reaching the hill called Calvary where the burden of guilt is rolled away.

If we do not forgive others—and we cannot forgive others if we do not think God has forgiven us—we lock ourselves in a prison of unforgiveness. Our unfor-

giveness becomes bitterness. Our bitterness becomes repressed anger. Our repressed anger then becomes either emotional or physical illness, or both.

We hear about, talk about, and sing about grace and forgiveness. But how much of this is only at head level? Are we so into a performance-oriented religion that we are forever picking over our track record—instead of making a total surrender to Christ?

The gospel is that Christ died in our place. Died so that we might be justified, declared righteous; freed to live love-powered, Spirit-driven lives. No more tragic treadmills and long faces. 



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The Meany Bird

BY ALLISE GRENBERG

"Mommy, Mommy!" Roger dashed from the living room toward the kitchen, where his mother was busy working. "Mommy, there's a meany bird!"

"What kind of bird?" Mother asked.

"A meany bird!" Roger repeated loudly.

"I've never heard of such a bird before," Mother said. She and Roger walked toward the living room. Dad had placed a large bird feeder on a low post right on the deck. Roger had been watching through the big sliding-glass door as the birds came to eat.

"I don't see any birds now," Mother said. "What did it look like?"

"Well," Roger began, "I guess I scared them all away when I jumped up. But he was mean! He would not let any other bird come onto the feeder to eat. He

would fly right toward them and flap his wings."

They sat quietly, and soon a few birds flew in to eat. They were peaceful, but soon a gray bird came. He rushed toward the others, and they flew away. "See, see?" Roger wanted to jump up and chase him away. "He's a meany, a real meany!"

"Yes, he is," Mother agreed, "but let's see what some others do."

Soon the meany bird flew away, and several little goldfinches came in and enjoyed the food together. Then Mother spied a different kind of bird.

"Look, Roger. See the bird on the fence? The one with the little black cap? Just watch him and see what he does."

Roger watched. The little chickadee soon flew just to the edge where the goldfinches were feeding. He reached out his little beak, picked up a seed,

and flew right back to the fence.

"Oh," said Roger. "He's not the meany bird—he's a good bird. I like him."

Mother smiled. "Remember when you had some friends over last week and I brought a tray of cookies for all of you to share?"

Roger nodded.

Mother went on. "What did you do when you saw the tray of cookies?"

"I—I—I took the first one." Roger hung his head.

"And which cookie was that?" Mother asked.

"It was . . . the biggest one." Now Roger looked at Mother. "I guess I was a meany bird, wasn't I?"

"Yes," Mother agreed, "but from now on what kind of bird will you be?"

"A goody bird!" Roger said.

David Livingstone: Visionary Missionary

*His life
continues to
inspire 150
years after he
left for Africa.*

BY RUSSELL STAPLES

In December 1840 young David Livingstone left England to take up missionary service in Africa. Little in his leaving attracted attention; certainly nothing presaged the significance of what he would achieve.

Africa appeared as a great blank space on maps of the time, with almost nothing known of its central area. But interest in and knowledge of the equatorial forests, peoples, rivers, lakes, and highlands of Africa exploded during the next 40 years, with Livingstone leading the way. In the late 1850s he became probably the most celebrated person in England after Queen Victoria. And the fact that he was a missionary greatly strengthened the cause of missions.

Livingstone was sent out by the London Missionary Society to serve at Kuruman under Robert Moffat, who eventually became his father-in-law. It seemed to Livingstone, however, that too many missionaries had concentrated in the south, that they should press toward the peoples in the north.

In preparation for this, he spent a lot of time among the Africans, isolated from any European influence, to learn their ways and language. He made several expeditions through Bechuanaland

into the Kalahari. In these journeys he "discovered" Lake Ngami and heard reports of a great river with many people on its banks. In that dry and sparsely populated country it attracted him like a magnet.

In 1851 he stood on the banks of the Zambezi and conceived the grand idea of a coast-to-coast expedition, in the hope that this great river would become "God's highway into the interior." In preparation, he sent his family back to Britain. They had suffered terribly from illness, including the "African fever" (malaria), and deprivation on previous, shorter expeditions. He wrote farewell letters, including one to Moffat, in which he declared, "I shall open a path to the interior or perish."

On November 11, 1853, with 27 Makololo volunteers from Linyanti, and equipped with chronometers, a sextant, and logarithm tables, and two tins containing medicines and a few books, he set out for the west coast. The first stage of the journey, by canoe, was relatively easy, but subsequently they encountered incredible difficulties. They had to cross flooded marshlands at the height of the rainy season and hack their way through dense woodlands. Hostile tribesmen linked to the slave trade demanded either a gun or a man as toll for their passage. Livingstone refused. He would rather be shot than surrender one of his men to slavery. Constantly ill with malaria and dysentery, Livingstone was all but dead when the party arrived at Luanda in Angola.

Three British cruisers on an antislavery mission arrived there about the same time, and the naval surgeon managed to nurse Livingstone back to health. He was pressed to accept free passage back to England. Greatly tempted, he nevertheless declined. The hostile tribes had so menaced them that Livingstone felt his Makololo men would not reach home without him.

A year later, after a trip fraught with severe illnesses and injuries, Livingstone and all 27 of his men arrived back at Linyanti, a tribute to his doctoring and resolute courage.

About three months later, with 114 Makololo volunteers, Livingstone set out down the Zambezi River on a 900-mile trip to the east coast. After two weeks they saw the "great falls,"



which so impressed Livingstone with their majesty that he named them after his queen, Victoria Falls.

They had to abandon their canoes, but the march was much easier than to the west coast. Livingstone arrived at the east coast believing the Zambezi provided a navigable highway that could open up the fertile plateau of central Africa to missionary work and commerce, and put an end to the slave trade. But in his haste he had unknowingly missed a bend in the river containing the impassable Kebrabassa Rapids.

Back in England in 1856—16 years after he had left—he found himself a national hero. Honors were showered upon him from all sides. From his journals he prepared a 600-page volume, *Missionary Travels and Researches in South Africa*, that rapidly went through seven reprints.

In a speech at Cambridge he stated: "We should not hesitate to give up the small luxuries of life in order to carry knowledge and truth to them that are in darkness. . . . If you know the satisfaction of performing such a duty, as well as the gratitude to God which the missionary must always feel, in being chosen for so noble, so sacred a calling, you would have no hesitation in embracing it. . . . I have never ceased to rejoice that God has appointed me to such an office."

An Open Path

He concluded: "I beg to direct your attention to Africa—I know that in a few years I shall be cut off in that country, which is now open; do not let it be shut again! I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work which I have begun? *I leave it with you!*"

His work led to the establishment of the Universities Mission to Central Africa and renewed enthusiasm for missions, with a strengthening of support for mission societies.

Livingstone returned to Africa on an expedition to open up the interior for missions, commerce, and suppression of the slave trade. This time, discovery of the Kebrabassa Rapids ended any hope of river transportation up the Zambezi to the central plateau. But the expedition found an overland route and eventually explored Lake Nyasa and the surround-

ing highlands, which blazed the way for establishment of several missions in Nyasaland (Malawi).

During these expeditions Livingstone repeatedly witnessed the horrors of the slave trade. He became convinced that the only way to abolish it was to replace it with other forms of commerce and Christian communities.

Stirred Consciences

In 1866 Livingstone returned to Africa from a second visit to England and sought a way into the interior. In spite of losing his medicine chest containing quinine and other remedies, he continued across Tanganyika (Tanzania) and Nyasaland (Malawi) to Lake Tanganyika and on into the Congo in search of the headwaters of the Nile. On this trip he witnessed the massacre of 300 to 400 slaves. His account of this tragedy stirred the world's conscience regarding the evils of slavery as nothing had done before.

H. M. Stanley found Livingstone utterly worn and ill at Ujiji in 1871, but could not persuade him to retreat from Africa while "the open sore" of the slave trade remained. The great missionary disappeared once again into the region of lakes Mweru and Bangweulu.

He wrote in his journal on his next-to-last birthday, "My Jesus, my king, my life, my all; I again dedicate my whole self to Thee. Accept me, and grant, oh, gracious Father, that ere this year is gone I may finish my task."

On May 1, 1873, he was found dead, kneeling in prayer at his bedside, at Chitambo's village. His African friends buried his heart among the people to whom he had given his life. They then carried his body across some of the most difficult terrain on earth to the coast, to be returned to England. On April 18, 1874, the English buried him with great honors in Westminster Abbey.

Livingstone has had many biographers. Some marvel at the intricacy and accuracy of his maps and observations, regarding him primarily as an explorer and geographer. Historians have seen him as the Victorian who most changed the history of central Africa, opening the way for colonial development. And much has been written about Livingstone's influence on the antislavery movement.

But the constant in all of this is Liv-

ingstone the missionary. Whether in learning the language and uncovering the bonds that unite all people, or in the mutual trust generated through his relationship with the Africans—as shown by his decision to take the Makololo home from Luanda, a fearsome undertaking that he knew he might not survive—Livingstone the missionary, the child of God, underlies all. Like the apostle Paul, Livingstone the missionary felt constrained to preach where Christ was not named, regardless of the dangers. The missionary spirit of his university addresses of 1857 remains impressive.

Significance for Adventists

What significance can the anniversary of Livingstone's going out as a missionary have for the Adventist Church?

Perhaps the greatest message of Livingstone's life is that he was always going out—pressing on to regions beyond. The church cannot rest content to possess the ground it has already occupied; always it must press on to proclaim the gospel to those who have not heard. We face different frontiers than did Livingstone, frontiers of political and religious exclusion, some of which seem so formidable that we are tempted to give up trying. The great missionary to Africa reminds us that people of the gospel can never cease trying.

Livingstone was driven by a great vision. The question that comes to us is whether we are driven by a vision of the same intensity. Do we pursue, individually and corporately, our vision of God's kingdom and of His purposes for humankind with a fidelity comparable to that of Livingstone?

At the time of this anniversary we should pause to consider whether, like Livingstone, we are doing all we can to proclaim the gospel where it is not known and to embody it in every action of our lives. The success of our Global Strategy, launched 150 years after this Livingstone began his work, would provide a fitting fulfillment of his vision.



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Working for the Church or for God?



By Bonita J. Shields

Recently during a conversation, one of my friends made a comment that I've heard many times. "While working for the church during my college years," she said, "I decided I would never work for the church again. I'd rather go to church happy than go knowing the leaders are doing things they shouldn't be doing!" Her motto, I gather, was: ignorance is bliss!

Until last year, I worked for the church. As administrative assistant for the academic dean at Columbia Union College, I was exposed to confidential information about students, as well as faculty and administration—both verbal and written, good and not so good. Many of these same people I occupy a pew with each Sabbath.

But the fact is that one day, sooner or later, all of us will learn that our colleagues, church leaders, or Christian friends are not perfect.

We can then choose to react in one of two ways. We can:

1. Focus our attention on the mistakes of leaders and become angry, choosing to abandon the entire church system and work "outside," self-righteously knowing that "at least I won't have to work with a bunch of hypocrites!"

2. Focus our attention on Jesus Christ and our relationship with Him.

I personally don't advocate option number 1, because the question remains, What if I make a mistake? Won't other people have the right to leave church work because of hypocrites like me?

Pastor Mark in the church office is always calling for more money for the church budget on Sabbath, yet you know that he just spent money redecorating his office. In your opinion it was a selfish and, quite frankly, a stupid decision. (He could have lived with that ugly carpet!) However, you hold in your thoughts and place them on your mental blackboard.

But after talking with others and reinforcing your opinion, your bitterness swells, until one small, minute incident happens, and you decide to leave because you think the whole system is wacko!

A scriptural principle states, "You reap what you sow." Or in everyday language: "What goes around comes around." We can see this vividly in the story of Jacob (Gen. 27-35).

The Big Deception

Initially Jacob deceived his father, Isaac, for the birthright. Then he fled to his uncle Laban's house and worked seven years to marry Rebekah. Then what happened? Laban deceived Jacob by giving him Leah, instead of Rebekah.

All through Jacob's life he was deceived—again by Laban, by his sons, and so on. Even though Jacob "wrestled with God" and finally won the spiritual battle over self, he still paid the consequences for his lifelong spirit of deception. However, God used these lessons to mature his faith and nurture new strengths of character. So by gossiping and judging others, will we not reap the consequences?

The second option, of focusing our attention on Jesus Christ, sounds vague and theological, but let me explain.

Not all decisions made by church leaders are perfect—our leaders are fallible. In fact, I have not understood quite a few decisions church leaders have made. But if we were in their shoes, we would probably make some of the same decisions they made—you know, the ones that we thought were stupid! Usually when I think a decision is stupid, it's because I am unaware of some of the information that helped to form that decision.

So by focusing our attention on Jesus Christ, we realize that we are working

not for the church, but for the Lord. "Slaves [employees], obey your earthly masters [employers] in everything; and do it, not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord. Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is *the Lord Christ* you are serving. Anyone who does wrong will be repaid for his wrong, and there is no favoritism (Col. 3:22-25, NIV).

What a blessing to know that it's not our job to judge others—even Christian leaders. The Lord will repay no matter who they are. If someone has led others astray spiritually or misappropriated funds, he or she will be held accountable to God. This doesn't mean that we don't speak up if we see an injustice. It means we work for the Lord, no matter who our boss is. And if the outcome to the injustice is not to our liking, then we leave it to God to handle. "It is mine to avenge, I will repay," says the Lord (Deut. 32:35, NIV).

Would I go back to working for the church? Yes, if the need arose. Not because I've found perfection, but because no matter where I work, it's not my duty to second-guess all decisions being made. However, it is my duty to work with all my might as unto the Lord.

Bonita J. Shields lives in Takoma Park, Maryland, where she and her husband, Roy, operate their own home decorating business.

Submissions for this column should be approximately 850 words and should be sent to: My Church, Adventist Review, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600.

■ Massachusetts

Boston Van Ministry Results in Korean Baptism

War veterans reunited after more than 30 years.

The Boston blood pressure van ministry, started in 1986, has been the catalyst and guiding force in starting two other van ministries, as well as satellite screening programs throughout the Southern New England Conference. In four years the Boston van has received 28,000 visitors; given out 112,000 pamphlets and books, plus 2,000 Bibles; enrolled 1,000 people in its own Bible course; used more than 300 volunteers; and brought about at least nine baptisms.

In January 1989, van ministry director Rita Vital contacted the marketing director of Searstown Mall in Leominster for permission to do blood pressure screening on a regular basis. The mall director had tried running a health fair the previous year, but it proved unsuccessful owing to a lack of volunteers to man the health booths.

Told that Adventist churches have Community Services workers willing to help in such activities, and that we would run her Children's Health and Safety Week in May, she gladly agreed after seeing pictures of other SDA health education fairs in competitive malls.

Poland Spring Water company supplied the water and cups for the water display, encircled with colorful balloons representing "air." The Massachusetts Nutrition Department supplied a three-dimensional exhibit on nutrition that we augmented with the "something better"

alternative. Radio Shack lent a TV and VCR to play anti-drug tapes supplied by the conference temperance department.

The Adventist Book Center had a large display of educational books, games, health material, and cookbooks for sale.

Two blood pressure screening tables provided ample free literature. Members from eight area churches volunteered, as did students from Atlantic Union College.

Little did the helpers doing blood pressure screening at the Health Fair realize that there would be a baptism the following May

(1990) as a result of their efforts.

As Rita Vital checked the blood pressure of a Korean gentleman who registered 222/120, his story unfolded. Mr. Ahn had served as a colonel in the Korean Army during the Korean War, when he met Adventist Koreans who would not bear arms or violate the Sabbath. This brought him in contact also with Young Mook Cho, an Adventist Korean Union worker in the Medical Cadet and Religious Liberty departments. Colonel Ahn worked with Cho to gain the release of two thirds of the imprisoned Korean young people. After the war, their paths separated.

As part of the blood pressure follow-up, Mr. Ahn's name was referred to the Korean pastor, who immediately began visitation and Bible studies. Korean Adventists in the area called on the Ahns and through the Korean Adventist grapevine, Mr. Cho was told that Mr. Ahn would be baptized at the New England Memorial church on May 19. Cho, a lay pastor who has raised up 10 Korean churches in the United States while holding a full-time position, flew to Boston to assist in the baptism of Mr. Ahn, who had to be lowered by wheelchair into the baptistry as a result of suffering a stroke the previous August.

Tears and shouts of joy were heard as Mr. Ahn with great effort stood up from his wheelchair after the baptism and threw his arms around Mr. Cho, whom he had not seen for more than 30 years—since those days during the Korean war.

When Mr. Ahn thanked Mrs. Vital for being at the mall with the blood pressure screening, he added that he wished his father could know of this day. "You see, my father was the first Adventist elementary school teacher in Korea and prayed for me a long time. He died a few years ago."

Pastor Leigh is preparing Mrs. Ahn and daughter Mimi for future baptism.



The blood pressure screening van, in action at the Boston Common, offers health education, information, food, and clothing as needed.



Seated: Former Col. Joong Ahn. Left to right, standing: Mrs. Bok-Lai Oh, who was instrumental in getting the Korean church started in the Greater Boston area; Young Mook Cho and his wife; Rita Vital, director of Boston van ministry; Mrs. Ahn and daughter Mimi; and Pastor Jung Keun Leigh, who conducted the studies and baptisms.

By J. Rita Vital, director, Boston van ministry.



The visitors enjoyed many features at the retreat, including a women's chorus that performed Sabbath morning.

■ Arizona

First Hispanic Women's Retreat Draws 120

The first Seventh-day Adventist Hispanic Women's Retreat in the North American Division was held April 20-23 at Camp Yavapines in Prescott, Arizona.

The retreat, highlighting the theme

Mujer a la Imagen de Dios (Women in the Image of God), was conceived and coordinated by businesswoman María Denny. After attending the Arizona women's retreat this past fall, Denny

began investigating the possibility of a retreat for the Spanish-speaking women of the conference.

Fifty percent of the 120 attending came from places other than Arizona, from as far away as Mexico, California, and even Alabama.

Ruth Collins served as retreat counselor. She works with her husband in interdenominational counseling toward family reconciliation. She ministered to many women through her free counseling services at the retreat.

Miriam Alonso, a public health instructor who specializes in subjects concerning the home, gave several presentations on topics such as our children and sex, discipline in the home, and nutrition and exercise.

Rosalie Flores, a wife and a mother who has been active for 30 years in teaching, presented three topics on the retreat theme.

Ramona Perez Greek, chair coordinator for the North American Division Women's Commission, presented the goals of the commission and how they could benefit Hispanic women.

The retreat featured a variety of music, including solos, a trio, and a women's chorus. Music coordinator Giomar Rojas led a singspiration at each meeting. After the banquet on Saturday evening, the women were treated to a humorous fashion show. Group games following the fashion show contributed toward bonding the group into sisterhood through fellowship.

A teary-eyed group bade farewell with hugs and promises to return to grow even closer to God at another Hispanic women's retreat at Camp Yavapines, April 26-28, 1991.

By Maria Denny and Ramona Perez Greek.



Retreat coordinators Yolanda Leal (seated) and Ramona Perez Greek welcomed the nearly 120 visitors and guests to Camp Yavapines.

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■ Romania

Union Meets in Freedom After 50 Years of Oppression

250 delegates gather in Bucharest, representing 60,000 members.

For the first time in 50 years a Romanian Union constituency session took place in Bucharest in June with free elections and under the leadership of the Euro-Africa Division. This was a historic moment for the country with the division's highest membership, approximately 60,000. Two hundred fifty delegates attended from five local conferences.

Union president Dumitru Popa reported that the Advent message entered Romania 120 years ago. The Romanian Union was established in 1920 with four local conferences and 1,985 members. The years since have been marked by both freedom and persecution, but also by growth and development.

From 1920 to 1941 the church in Romania grew very rapidly, until between 1941 and 1944 there came times of persecution and imprisonment. The following years, 1944-1947, again saw a period of liberty. Public evangelism became possible, those imprisoned were set free, and pastors carried on as evangelists. Even literature evangelism flourished.

Progress Amid Conflict

During the 41 years that followed, 1947-1989, at first the church was officially recognized. But shortly afterward our publishing house was confiscated, and literature evangelism had to cease. Our seminary in Brasov closed down at the government's command and our buildings were expropriated. Pastors were imprisoned and church

By Erich Amelung, treasurer, Euro-Africa Division.



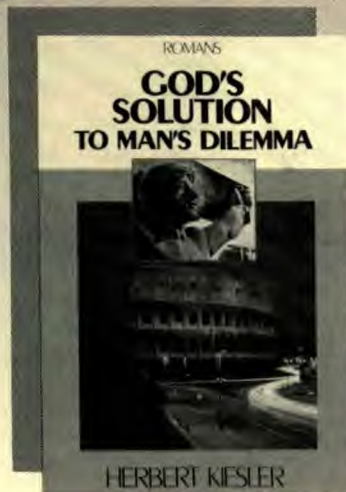
■ Finland

Camps Climax With Baptisms

Thirty-eight persons joined the Adventist family by baptism in Perunka Lake or by profession of faith this summer in three Bible camps at the Killionemi campground in Finland. Others who attended these five-day outings, arranged by the Bible correspondence school, are preparing for baptism in local churches. Most of these new members took Bible correspondence courses, while others attended Revelation seminars or Mark Finley's evangelistic campaign in Helsinki. Some who were baptized came to the camps as friends of church members.

By Auvo Helminen, director, Bible Correspondence School.

Lesson Helps on Romans.



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members passed through many conflicts. But unity in doctrine and organization continued, although some churches had to shut down and conferences were broken up.

During the last years of this period, however, much was achieved. Ellen White books were printed, 116 church buildings and apartments for pastors were acquired, and hundreds of chapels were constructed or repaired. Even new churches were established, although unofficially. We also established a local conference in Brasov.

When December 22, 1989, brought new freedom, Romanian Adventists immediately used the opportunity to launch nationwide evangelism. As large halls were rented, thousands of people came to hear the Advent message. One daily newspaper front page carried the headline "Adventists Overflow Congress Halls."

On Sabbath, May 26, 2,550 people were baptized throughout Romania.

Since December 287 churches have been officially established, although some were already functioning unofficially. Approximately 500,000 new books and periodicals have been printed in the past six months. Even radio stations now broadcast Adventist programs.

Dumitru Popa, president of the Romanian Union for 16 years, was replaced by Nelu Dumitrescu, union secretary. Adrian Bocaneanu became secretary and Viorel Dima, treasurer, along with new departmental directors.

Thousands Pack Hall

From Friday evening until Sunday, worship services took place in the largest congress hall in Romania. On Sabbath morning all 8,500 seats were occupied

and many people had to stand. About 1,000 children met in smaller rooms. The church service featured the ordination of five pastors. Choir and orchestra music included a small choir from Bulgaria. The theme of the meeting was "United for Service."

Sunday evening the newly elected executive committee met for the first time and voted an act of gratitude for the relief aid given by many churches and ADRA during the past few months. The total value exceeds \$700,000.

The Euro-Africa Division will face many new challenges in supporting the needs of Romania in the future. Literature, especially Bibles, is very much needed. An order for 60,000 Romanian Bibles has been placed by the Euro-Africa Division.

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Zaire

Textbook Leads to 7,000 Baptisms

Pastor Bodi Mabudi was a professor of church history at the Presbyterian Seminary. As an ordained minister, he also served as secretary to the mission and pastor of a large church.

In his history class textbook he found an interesting chapter about the history of Seventh-day Adventists, including information about James and Ellen White. The Sabbath truth in this chapter made a deep impression on him. He searched the Scriptures for himself and concluded that the Seventh-day Adventists are correct.

In 1974 Mabudi was baptized as a Seventh-day Adventist. His wife followed a year later. The Presbyterian mission president, shocked, demanded an explanation.

Responded Mabudi, "I joined them because Sunday is not the Sabbath. You folks taught me something that is not true. Saturday is the Sabbath, not Sunday."

Several weeks after he was dropped from the mission staff, Pastor Mabudi went to an American Presbyterian missionary, his former seminary teacher, who calmly said, "Yes, it is true. Saturday is the Sabbath. In America there

are many Seventh-day Adventists who worship on Saturday."

A few weeks later the Presbyterian Mission president said he did not object to Mabudi preaching farewell sermons in all the mission churches where the pastor would permit him to preach. So Mabudi started with his own congregation. He spoke about why he had become a Seventh-day Adventist. From among his former congregation, 550 Presbyterians accepted the Adventist message and were eventually baptized. Only 150 stayed in the Presbyterian Church.

About half the pastors permitted him to preach in their churches. The sequel to the story is that 7,000 Presbyterians eventually accepted the third angel's message and joined the Seventh-day Adventist Church through baptism. Among them were 10 pastors.

Currently Bodi Mabudi serves as secretary of the Central Zaire Field.

By Gilbert J. Bertochini, former associate director, Church Ministries Department, General Conference.

Trust



The trousers were pressed and sharply creased. The knit shirt was finely woven. His golf clubs bore the imprint of a famous maker. All appearances suggested upper middle class.

"But when his eyes met mine," observed the pastor of the local Congregational church, "his face blanched and he simply disappeared. I've never seen anyone beat such a hasty retreat."

The pastor, too, had reason to be startled, for the man had often darkened his door pleading poverty and seeking assistance for his starving family. The church had responded generously.

The golfing rendezvous, however, sparked an investigation that brought to light a carefully orchestrated double life: a wretched hovel that the man called home when he asked for help, and a much nicer dwelling across the valley where he enjoyed the fruits of his ill-gotten gain.

Real Dilemma

At the time, I was a young pastor, meeting with a group of local clergy who were tussling with the problem of documenting real need in the steady stream of people who came to local churches for help. Even the word *document* seems to freeze the soul out of compassion. If compassion cannot be spontaneous, is it still compassion? Yet we are responsible for using our limited resources wisely. The dilemma is real.

A more fundamental issue, however, is that of trust. Trust is like pure water and fresh air—we want to take it for granted, and we do, until it turns bad or disappears. Then we find ourselves reluctantly using those symbols that mark the loss of trust in our world: locks, fences, and guard dogs; signs that say "No checks," "ID required," "Prepay after dark."

In the lobby of a metropolitan hotel a young man accosted me just as I was completing a phone call. Seemingly a paying guest there, he volunteered a story about lost keys and a billfold locked in a rented car. All he needed was \$3 for bus fare to get himself across town. The hotel would not help because he had no ID. The story was smooth and suspiciously convincing.

I gave him the money. It was an act of the will, not a spontaneous act of generosity: I had decided

*When he asked
for money, I
decided that the
hardening effect
of suspicion
was more
damaging to me
than losing a
few dollars.*

that the hardening effect of suspicion was more damaging to me than the possibility of losing a few dollars.

He asked for my card and assured me that he would return the money to the hotel desk. I wanted to tell him that I was more concerned about trust than I was about money. For his sake, for mine, for the sake of our uneasy world, he should return the money. I wanted to tell him all that, but didn't. It seemed as though such a lecture neutralized the very sense of trust I wished to promote. In any event, I have not heard from him.

For a while I can choose to trust, even in the face of evidence to the contrary. But it is a precarious act. I vividly remember a telephone call from the college library one morning: "We found page 4 of your Scientific Biblical Interpretation test in the copy machine. Do you want it?"

Thirty minutes later I stood in front of 25 students, knowing that one of them had stolen a test from my office. But which one? I told the class what I knew. I also told them how important it was for me to be able to trust them. If I had to choose, I would rather be naive than hardened. At least that time. I wanted to continue to trust, but it would now require an act of the will.

Although innocence once lost can never be fully regained, the influence of trustworthy people can help revive our shattered trust. I am grateful for the presence of the trustworthy people in my community who have made it possible for me to trust, for all of us to trust.

Crucial

In a church, trust is crucial. We will often fall short of God's great ideal. But by His grace we can still choose to trust each other. And I hope we will. The body of Christ is too easily wounded by locks, fences, and guard dogs—and by signs that say "ID required."



Alden Thompson is professor of biblical studies at Walla Walla College, College Place, Washington.

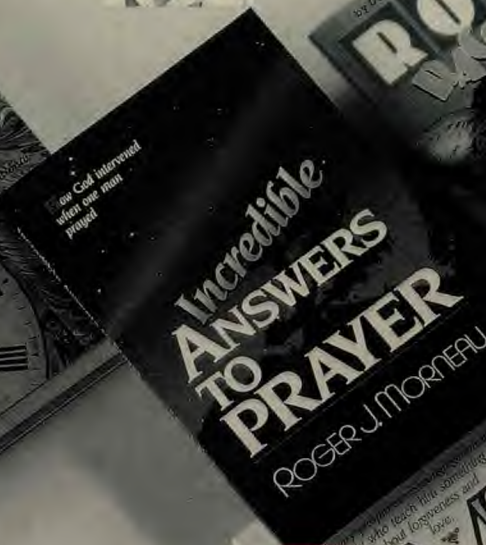
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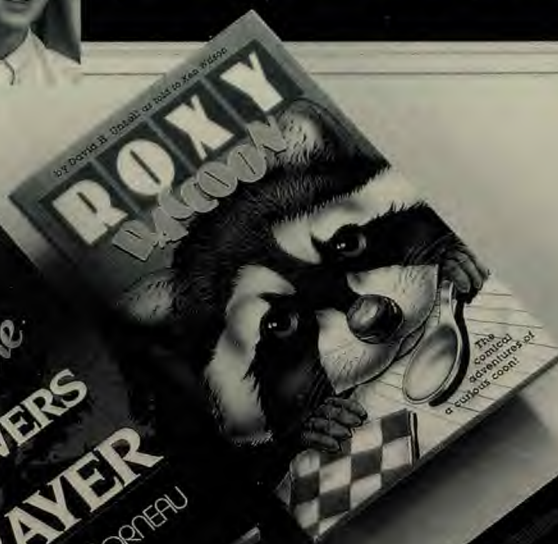
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