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ADVENTIST REVIEW

NAD EDITION

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JUNE 1, 1992



Prophet
Prophet
Prophet

A Prophet for Our Time

Voices of Concern

I can quite agree with Francis Green ("Poison in the Mail," Mar. 12) that there are a lot of publications out there that tend to destroy spirituality. Sometimes, it would appear, the purveyors of such material want to see the worst in the church. In other cases they only half understand what they write about.

But there are other, more credible voices in the church raised in concern about conditions among us. Words of reassurance that come from leadership from time to time are frequently offset by what people see and hear in the churches. And many people who are not caught up with the criticizers are still left wavering, waiting for a clear trumpet call from their leaders.

Thomas A. Davis
British Columbia, Canada

Time to Awake

With all my heart I say amen to "Entrepreneurial Fever" (Mar. 26). Our churches, pastors, institutions, and laypeople need to awaken and know why we are a special people. All the preaching of sermons, activities, and entertaining socially, without selfless service in our daily lives, means little or nothing.

Come, let us reason together and go out into the highways and byways, compelling others to come and see what God has in store for us all!

Marguerite V. Knauff
Mead, Washington

Dichotomy

While I tend to agree with many of Martin Weber's concepts on the pre-Advent judgment ("Heaven on Our Side," Mar. 26), I find the article presents a dichotomy. Weber's experience as a child was the same as I can visualize almost 50 years ago. And based on my discussions with others, our experiences can be duplicated by anyone who had contact with most SDA preachers, teachers, and evangelists during those years.

The dichotomy comes in the position that Weber takes by using such phrases as "new understanding," "wonderful concept," "first understood," "time we got that straight," and "high time we flushed away all that legalism." Those

terms ring with the sound of a changed position or teaching on one of our AnchorPoints!

Are we really being honest to pretend that there hasn't been a change of focus by many? Does anyone have the courage to admit it candidly and officially, or will this bring too much trauma? Some of us think we are now hearing something different than we heard years ago. Will others gloss over the change by saying that we were young and didn't really understand? I believe the evidence is too clear and competent to take that position.

Frank McMillan
Attorney and Counselor at Law
Orlando, Florida

Time for Kudos

The special issue on Adventist women (Apr. 2) arrived on Sabbath. I sat down and read it in one sitting Sabbath afternoon. I found it informative, inspirational, and especially helpful. In fact, I should say that I tore out two or three articles to have copied for our conference committee.

You might be interested to know that hardly any conference meeting goes by that I don't have at least one article copied from the *Review*. Even though our people read the *Review* quite regularly, it still provides a point of emphasis. Keep up your fine work.

Lenard D. Jaecks
President
Washington Conference

This comes to congratulate you and your women editors, past and present, and for the wonderful "Adventist Women Today" issue. It is fast-paced, varied in content, and packed with information about lots of Adventist women and their activities, and with all that, it is also beautiful. I am impressed! Thank you all so much for making such a project a reality.

Nancy Marter
Silver Spring, Maryland

Thanks for the "Adventist Women Today" issue. It really looks good. It is amazing how you condensed everything into 39 pages. The copy was excellent.

My favorite is the article "The Power of Words," by Dr. Arlene Taylor, about cross-gender communication. Overall, I thought it was a superb issue.

I trust that the *Adventist Review* now sees a need for this and will in some way incorporate a monthly or a quarterly issue dealing with women's ministry. Keep up the good work.

Paula L. Webber
Silver Spring, Maryland

I was thrilled as I read about these women of faith and courage who are working diligently in different capacities to ease the pain and point the way to salvation. This inspiring issue certainly calls for an encore!

Shahin Ilter
Berrien Springs, Michigan

The *Adventist Review* arrived at our home recently, and it was partly shock and partly pleasure to find that the issue was largely devoted to women. As a former Bible worker and longtime church member, thank you for this gesture—I sincerely hope that you do it again!

We are so accustomed to seeing men recognized by the church, and it was very nice to have the contributions of some of the women recognized also.

Myrna Melling
Sausalito, California

A friend of mine is typing this letter to you for me, because at the age of nearly 90 I do not write well anymore. This is just to say thank you for the issue about women. This is a "first" as far as I can recall—and I have been a church member for a long, long time. You are to be commended. I am glad I am still alive to see it, and I believe that God will be pleased.

Jean Fabiani
Napa, California

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.

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Unlikely Heroes

They said he shouldn't go.

They said he stuttered so badly no one would listen to him.

They said he was too old and the journey was too long.

They said he didn't have enough money.

But Philipp Reiswig wouldn't be stopped. He went anyway—becoming the first Adventist missionary to Russia, in 1883.¹

He hadn't planned on volunteering, but no one else among his fellow German-Russian immigrants in the United States was willing to go. For several years they had been sending literature to their relatives left behind in Russia. Now they wanted to send a person.

That's when Philipp Reiswig surprised everyone and volunteered. And in a few months he was on his way, never asking for or getting even a penny from the church. They didn't think *he* was fit to go.

He headed straight for the Crimean territory, but his money ran out by the time he reached Odessa. There he sold his good boots and used an old pair, giving him enough money to complete his journey.

And despite his dual handicaps of a speech defect and poor eyesight, he witnessed effectively. How? He asked people in village after village to read his papers to him. In spite of Russia's strict laws against missionary work, few villagers would refuse the request of such an old man.

Within three years, more than 30 people had begun to keep the Sabbath, laying the groundwork for other Adventist missionaries and the first Seventh-day Adventist church in Russia (with 19 members) in July of 1886.

Philipp Reiswig sensed a need and filled it—with God's help.

■ So did Karen Kotoske of Palo Alto, California.² Newly reconverted in 1975, she asked God what a young dental hygienist married to a Catholic lawyer

could do for Him. Five years later, on a trip to the rugged, isolated Huichol Indian territory in northern Mexico, she found her answer.

Face-to-face with starving children and adults whose crops had failed under a withering sun, Karen dedicated her life to making a difference for them. And she has.

With some friends, Karen formed the Amistad (meaning "friendship" in Spanish) Foundation, which has been providing sorely needed medical and dental services and funding community development projects among the Huichol Indian villages and a few neighboring Mexican communities. In addition, Amistad employs pastors, maintains primary-care clinics and an alcoholism unit, and provides seeds for gardening.

Through Karen's dedication and Amistad's supporters, lives have been saved, and the quality of life has been vastly improved for thousands of people living in isolated villages.

Karen Kotoske sensed a need and filled it—with God's help.

■ So did Eunice Diaz. As assistant clinical professor of family medicine at the University of Southern California School of Medicine, Eunice has consistently championed the cause of AIDS education. In 1989 she became a member of the United States National AIDS Commission and served as vice chair of the Los Angeles County AIDS Commission.

Eunice Diaz sensed a need and has been filling it—with God's help.

■ So did Jose Fuentes. When he pastored a church of Spanish-speaking members in southern California, he was overwhelmed and saddened by the inadequate health care his Hispanic members were receiving, and the discrimination shown to them in the process. Jose stepped in and helped, defending the rights of these migrant workers.

He sensed a need and filled it—with God's help.

■ So did Duff Stoltz and Jim Nix. When Ellen White's Battle Creek house went up for sale in 1980, Duff Stoltz of Battle Creek, Michigan, heard of it and called Jim Nix of the Heritage Room at Loma Linda University in California. Duff asked what could be done to preserve this part of the Adventist Church's heritage.

From that short conversation grew a nonprofit organization, under the blessing of the North American Division, that began buying up Adventist historic landmark properties, to help us remember our past. Adventist Historic Properties now owns the Ellen White house and other properties, including William Miller's house and Hiram Edson's farm.

Duff Stoltz and Jim Nix sensed a need and filled it—with God's help.

■ So did Carl Parker of Portland, Oregon. A counselor for a community college, he also heads Citizens Involved in Teaching Youth (CITY), a program that offers tutoring for inner-city youth. Now Carl is working on his dream of opening up a needed Christian school for inner-city youth.

Carl Parker sensed a need and is filling it—with God's help.

How about you? Is there a need—big or small—in your local church or community, or someplace else, that *you* can fill for the glory of God? Jesus once said, "The Son of man came not to be served but to serve, and to give his life as a ransom for many" (Matt. 20:28, RSV). That should be the Christian difference—helping others out of our love for God.

¹ See Alf Lohne, *Adventists in Russia* (Hagerstown, Md.: Review and Herald Pub. Assn., 1987), pp. 52-54.

² See Kit Watts, "Capturing Waterfalls," *Adventist Review*, Mar. 19, 1992.



The Cure for Lostness

It is not easy for technicians to deal with hyperbole. We have been so schooled in the technical process that we are prone to give literal/technical meaning to everything. In this literalistic setting—this proof-text way of life—the vigor of apocalyptic expression is often difficult to grasp.

Look at the description of worship in Revelation 4. Flashes of lightning. Peals of thunder. Seven lamps blazing. Four living creatures covered with eyes, resembling a lion, an ox, a man, and an eagle. They never stop saying “Holy, holy, holy.” And whenever the living creatures cry out, 24 elders fall down before the throne.

This picture, to a literalistic mind, is one of creatures who never stop calling out “Holy, holy, holy,” and elders who, in their response to the comments of the creatures, are constantly rising and falling before the throne. It’s not a very workable situation, is it? How does anything ever get done in such a setting? And wouldn’t God get a little weary of such activity going on 24 hours a day, endlessly into eternity?

How to Describe Heaven

No, the literalistic approach is not a very satisfying tool in analyzing the apocalyptic descriptions of heavenly scenes of worship. But then, what would we expect of John? Glimpses of heaven with all its perfect beauty are a bit hard to portray for one who lived in virtual sensory deprivation on the stark and isolated island of Patmos, used primarily as a penal colony. How would you describe the grandeur of heavenly choral and orchestral music, live in high-fidelity stereo, when the most you have heard before are rudimentary musical instruments and limited choral groups?

John did the best he could to portray vision and concepts beyond the scope of

his experience or descriptive ability, or the experience or ability of his readers as well (including us, by the way). Who, after all, has experienced a worship event in heaven? We who live in the digital-stereo age, who view the entertainment extravaganzas of electronic and laser-light technology with jaundiced boredom, would probably be no better in expressive powers were the task assigned to us.

To read Revelation with the eye of either the literalist or the cynic is at best to miss the point. Or even worse, to destroy its meaning. John invites us into the heavenly worship event, not as an analyst or an interpreter, but as a *participant*. Indeed, that is the point of worship. It is not a spectator sport; it is a participation event.

John seeks, in his hyperbole, not to make a scientific analysis of what he presents. Science is probably a discipline that is not particularly comfortable in the setting of a first-century fisherman anyway. Rather, what he does is to invite his readers—us included—to participate in a worship event that will locate us in time and space and give us an identity in a confusing world.

I recently drove through what is ordinarily a familiar part of town to me. My thoughts were, as we say, “a million miles away.” I don’t even remember what I was thinking about at the time, but I remember what happened. I was so engrossed in my thoughts that I forgot where I was. I knew I wanted to go home—that’s where I was headed. But having no idea where I was, I didn’t know how to get there.

What do you do in a situation like that? It would have been of no value to pull over and look at a map. I didn’t know where I was. What good would a map do? I wouldn’t know where to begin. I tried to read a few street signs, but for a block or two I didn’t recognize any. Fi-

nally some familiar sights reminded me where I was, and the lostness was over.

If people do not know their point of origin, they will not know how to reach their destination. All the maps and road signs they look at will only frustrate, since the information contained is not usable without an origination point. The spiritual implication is obvious. We are called to worship our Father, the Creator-God. If this worship had been maintained as established at Creation and reiterated in the Ten Commandments, the world would not be in the confusion it is in today.

Not for Ego Satisfaction

Creation and redemption—in reality, re-creation—are the justifications given by John for the heavenly worship scene. But we need not wait till some distant day in heaven’s sanctuary for the orientation that worship provides. Worship is not enjoined upon us because God needs the ego satisfaction. Rather, we find our true identity in the worship experience. And then the lostness is over.

It is in the weekly Sabbath experience that memorializes Creation that we learn who we are. We are made in the image of God. “In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost” (*The Great Controversy*, pp. 644, 645).

To be reminded of this twofold identity definition—Creation and redemption—in a regular program of worship is the ultimate personal assurance. That is why God loves worship. In it He establishes again and again who we are—His children.

GARY B. PATTERSON

*Assistant to the President
North American Division*

Adventists Help LA Riot Victims

When the Los Angeles violence erupted in the aftermath of the Rodney King verdict, Seventh-day Adventist churches and institutions throughout the area brought relief to hundreds of victims within hours.

Adventists of all ages and ethnic groups opened their hearts and wallets to help those affected by the rioting. Among them was a child who sent four bags of groceries and this letter to the Southern California Conference office:

"My name is Felisa Meier, I'm a second grader at Antelope Valley Adventist School. I bought some groceries with my own money to help feed the people of south central Los Angeles."

A woman from Loma Linda called and offered help to Dan Robles, conference vice president who is coordinating the disaster response. "I lost my son in a tragic accident a year ago," she said. "I was going to buy memorial flowers for church this week, but I felt impressed to send the money for riot relief. I hope that from my grief and loss, the \$50 can do some good."

Seven Adventist churches opened food distribution centers and other Adventist institutions made significant contributions.

■ Pastor John McCoy of the Maranatha SDA Church in Inglewood went on television and invited people in need to come to the church for food and clothing. On May 3, Maranatha members served 200 families and made 40 food deliveries to senior citizens.

■ The Maranatha SDA Church Community Services Center received donations of food and clothing from as far away as Pacific Palisades, Pasadena, and Glendale.

■ The Ephesus SDA Church in south central Los Angeles provided food for 300 persons on May 2, and had another food distribution on May 6. Local elder William Dawson joined conference vice president Don Sullivan in going door-to-door offering milk to those in need.

■ Tony Brandon of Loma Linda University brought graduate students into Los Angeles to provide counseling for persons emotionally scarred by the riots.

By Marilyn Thomsen, Southern California Conference communication director.

■ Pathfinders from the Central Spanish SDA Church went out in uniform to direct traffic in areas where traffic lights were no longer operating.

■ The Simi Valley SDA Church members provided more than 1,000 sandwiches for distribution.

Many churches from surrounding areas sent large numbers of volunteers to help with relief efforts. Robles says, "Hundreds of volunteers helped out. Adventist church members packed clothes, prepared and distributed food, directed traffic, and assisted in the cleanup."

They cooperated closely with congregations in the riot-affected areas.

William Hyter (right), Maranatha church head elder, and other volunteers maintained the church's Community Services center.



■ For example, the Northridge SDA Church supplied the Normandie Avenue SDA Church with nonperishable food.

■ Azure Hills members provided 172 gallons of milk, 150 boxes of powdered milk, and 100 loaves of bread.

■ The Glendale Vallejo Drive members donated 12,000 pounds of food.

■ Conference employees provided food, clothing, blankets, and mattresses for many of the 35 families residing in a damaged apartment building.

■ Sixty-five seventh graders from Glendale Adventist Elementary School walked four blocks to the conference office carrying food they donated. Four students—Caucasian, Black, Asian, and Hispanic—took the food to a distribution center set up by the Korean Adventist churches in Koreatown.

■ Employees of Glendale Adventist Medical Center donated food, clothing, and pots and pans for distribution by Adventist churches. The hospital's Community Services center also received a call from Disney Studios offering construction materials for the rebuilding effort.

Robles says church leaders have decided to invest church resources to help rebuild the ravaged areas. With a \$40,000 grant from the conference, Adventist Development and Relief Agency, and the North American Division, church leaders will be initiating several job-training and educational programs to help improve the quality of life in south central Los Angeles.

Regarding church members and their property affected by the riots, at least five Adventist families lost their homes and another seven lost their businesses in what has been termed



Volunteers from the Maranatha church sorted donated clothing and prepared it for distribution.

the worst riot in modern United States history. Except for a few broken windows at the University church, Adventist churches and schools in Los Angeles miraculously suffered no damage.

WORLD CHURCH

European Youth Meeting Brings Media Coverage.

When more than 1,200 Adventist young people converged on the streets of Caen, France, to sing and witness, the radio and television media sat up and took notice, says John Graz, Euro-Africa Division communication director.

The musical rally was part of the Franco-Belgian Union Youth Congress held April 17-20. After the baptismal service on Saturday night, 60 other young people made their decisions to be baptized. The congress also included testimonies, religious skits, preaching, Bible study, and evangelistic activities.

Pakistan Reports Evangelistic Results. Two major evangelistic series in Pakistan have resulted in 230 baptisms, according to the Trans-European Division.

Mehbub Khan, a former Pakistani pastor who now resides in California, conducted a three-week series in Lahore that resulted in 151 baptisms. John McGhee, a former missionary to Pakistan, assisted Khan and gave health lectures.

In Hafizabad, many students and staff members from the Pakistan Adventist

Skodsborg Sanitarium to Be Sold

The board of directors at Skodsborg Sanitarium recently voted an action that clears the way for sale and/or closure of Skodsborg Sanitarium, a well-known and well-respected Adventist health institution established in 1898 near Copenhagen, Denmark.

At press time, Adventist Church leaders in Denmark are negotiating with possible buyers for the institution but no resolution has been reached yet.

The May 14 action became necessary in part because of the termination in 1991 of a contract with the city of Copenhagen for 130 of the sanitarium's 260 beds. This deprived the institution of its largest and most stable income, says Ray Dabrowski, Trans-European Division communication director. With current monthly operating losses exceeding \$150,000, the board felt that it had no other option.

The closure and loss of the church's Nutana health food business in Denmark and Norway earlier this year also contributed to Skodsborg's demise. Nutana and Skodsborg Sanitarium were both part of the Nordic Philanthropic Association. Loans to cover operational losses and capital investments of Nutana were underwritten by Skodsborg. Thus, with the collapse of Nutana, Skodsborg became an involuntary victim of Nutana's financial problems.

Seminary participated in a series that resulted in 79 baptisms.

NORTH AMERICA

Miami Area-wide Evangelism Update. Adventists in Miami, Florida, are rejoicing over the results of their city-wide evangelistic series that started February 28, says Ralph Ringer, Miami Temple pastor who coordinated the event.

The evangelistic thrust included meetings at 28 separate churches. Programs were held in English, French, Portuguese, Romanian, and Spanish.

Ringer reported about 500 persons joining the Adventist Church. Members are following up another 500 who

expressed interest in the Adventist message.

"Some exciting things happened at my church," Ringer says. "We had three different meetings in three different languages running simultaneously. We had baptisms from all the groups."

New York Youth Meeting Brings 20 Baptisms. A youth Week of Prayer meeting at the Haverstraw Adventist Spanish Church in New York resulted in 20 young persons

becoming Adventists. The church's membership was 74 prior to the baptism on March 28.

The meetings were conducted by Adly Campos, assistant editor and translator for the Spanish edition of the *Literature Evangelist*.

ALSO IN THE NEWS

Ministry to Truckers. The Mobile Chapel, an 18-wheel tractor-trailer truck that serves as a chapel, offers a unique ministry to drivers who are on the road.

"They [chapel visitors] want to talk about things of the Lord rather than listen to things of the world on the CB radio," says Howard Jones (below), who serves as chaplain.

Transport for Christ operates 11 such ministries in the



United States and a similar endeavor operates out of Atlanta, all for the 3 million truck drivers in the United States, says Religious News Services.

CHURCH CALENDAR

- | | |
|----------------|--|
| June 6 | Church Growth and Evangelism Month begins |
| June 6 | Bible Correspondence School Emphasis |
| June 13 | Servicemen's Fund Offering |
| June 27 | Thirteenth Sabbath Offering for the Southern Asia Division |

A Prophet for Our Time

Sizing Up Ellen G. White

BY ROY ADAMS



In countless sermons and talks over the years, Adventists have recounted the historical drama of Luther's appearance before the Diet of Worms. Facing the assembled dignitaries of church and state, the embattled cleric refused to surrender his allegiance to the Bible. "My conscience is held captive to the Word of God," he insisted in the face of overwhelming pressure to back down. "I cannot, and I will not, recant. Here I stand."

With all Protestants, we have admired this ringing affirmation of the fundamental authority of Scripture. But do we merely pay lip service to "the Bible and the Bible only," falling back on the authority of an extrabiblical source to defend our beliefs and doctrines? Do we proclaim *sola scriptura*¹ out one side of the mouth and from the other superimpose on Scripture the authority of Ellen G. White? What justification do we have for this "peculiar" approach to the concept of *sola scriptura*?

Such questions are not new, of course. But new people are coming into the church all the time. And our own children, moreover, must struggle with this apparent inconsistency as soon as they are old enough to catch on. I write for them in particular—but also to strengthen the conviction of those already established in the faith.

Can We Have It Both Ways?

Do Adventists want to have their cake and eat it too? Are we inconsistent?

No. Every description of spiritual gifts in the New Testament lists the gift of prophecy as one of the *charismata*² to exist in the church until the end of time.

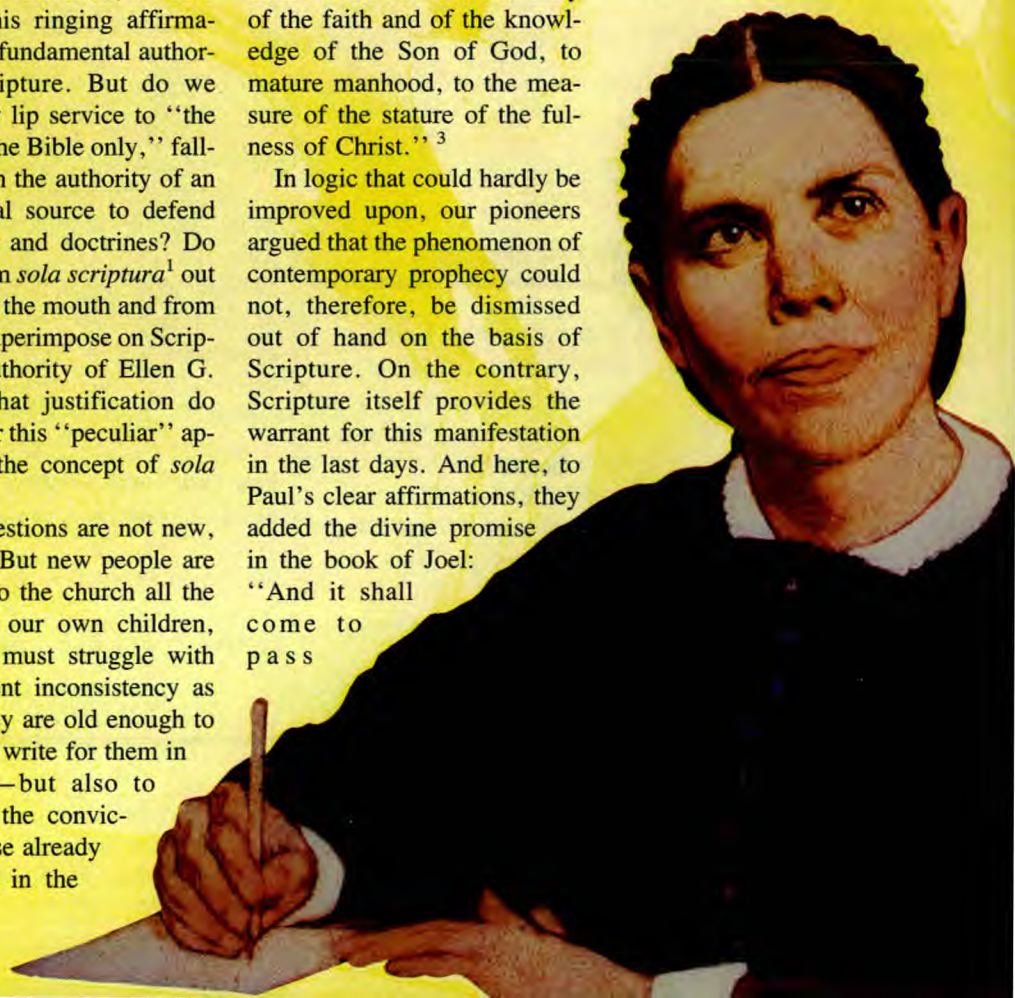
One of the clearest statements is Ephesians 4:8-16.* "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers . . . until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ."³

In logic that could hardly be improved upon, our pioneers argued that the phenomenon of contemporary prophecy could not, therefore, be dismissed out of hand on the basis of Scripture. On the contrary, Scripture itself provides the warrant for this manifestation in the last days. And here, to Paul's clear affirmations, they added the divine promise in the book of Joel:

"And it shall come to pass

afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions" (Joel 2:28, 29).

What all this means, at bottom, is that our acceptance of the phenomenon of the contemporary prophet springs from the more fundamental acceptance of the authority of Scripture. Had Scripture ruled out any possibility of such re-



NATHAN GREENE

currence after the close of the canon, then there could have been no place in Christian teaching for it. Our openness to the phenomenon, therefore, springs from the openness of Scripture itself to it.

Thus, there is no logical discrepancy between our acceptance of the prophetic office of Ellen G. White and our adherence to the concept of *sola scriptura*.

It's Not Up to Us

But why do we need another prophet when we have the Bible?

The question is a valid one. However, *we* do not decide when *we* need a prophet. God, in His inscrutable wisdom, makes that determination. Therefore, the more important question is not why we need another prophet, but whether, indeed, God has sent one.

My considered judgment is that He has—and for good reason. With many others, I have come to believe that without the unifying presence among us of this gift, manifested through the ministry of Ellen G. White, the Seventh-day Adventist Church, as such, would long since have disintegrated. One can identify many crucial points in our history when the church would almost certainly have floundered, except for the steadying hand of God through the contemporary prophetic gift.

The aftermath of 1844, for example; or, the difficult days surrounding the organization of this movement in 1863; or, the 1888 Minneapolis debate over righteousness by faith; or, the holy flesh/pantheistic crisis at the turn of the century.

The 1888 Minneapolis debate over righteousness by faith pitted the youthful A. T. Jones and E. J. Waggoner against such powerful

church leaders as G. I. Butler (the iron-willed president of the General Conference) and Uriah Smith (secretary of the General Conference and editor of the *Review and Herald*).

Tell me, if you were in Ellen G. White's position—unguided by a divine source—which, likely, would have appeared to you as the more comfortable and convenient side to choose? But as it turned out, Mrs. White sided with Jones and Waggoner—mere upstarts in comparison with the seasoned veterans arrayed against them. And a century later, Adventist theologians look back with a huge sigh of relief over the position Mrs. White took.

None of the other crisis points was any less dangerous. Each one contained its own peculiar "land mines." But in every case she steered a course between them, choosing each time the side that looked less attractive—from the standpoint of conservative Adventism. Unschooled in formal theology, she was, nevertheless, able to see through the deceptive theological camouflages that threatened the church.

These are matters of history, and in terms of validating the prophetic role of Mrs. White, I find them enormously persuasive and convincing.

Weathering the Storm

The sustained opposition to the role and message of Mrs. White in the Adventist Church should hardly surprise us. After all, this has been the lot of prophets down through history. Did not Miriam and Aaron—no less—question the special status of Moses as spokesman (prophet) for God (Num. 12:1, 2)? Was not Elijah rejected (1 Kings 18:17)? and Jeremiah (Jer. 20:1, 2; 38:1-6)? and John the Baptist (John 3:25-30)? And did not Jesus weep over a nation that killed His prophets and

stoned His messengers (Matt. 23:29-31, 37)?

Every species of objection has been put forward over the years against the validity of Mrs. White's prophetic calling. See, for example, the ones addressed by F. D. Nichol in his book *Ellen G. White and Her Critics*.⁴ But while some objections die with time—like the one based on gender (how silly that sounds now)—others renew themselves with every generation.

Still others seem to have a touch of novelty about them—like the one that claims to accept the writings of Mrs. White in a "pastoral," but not in a "canonical," sense. In other words, hers is to give pastoral exhortation only—to tell us how we should live, how we should pray, and what kind of Christians we ought to be. But when it comes to questions of doctrine and theology, then she must take a back seat to scholars and theologians.

I find this approach theologically illogical and unacceptable. For if we believe that God spoke through her, then obviously God can say anything He wishes through her—whether those things relate to pastoral concerns or to doctrinal or theological questions. The distinction here between "canonical" and "pastoral" is artificial and contrived, and represents an arbitrary dichotomy, designed mischievously to divert attention from the main issue: whether God spoke through Mrs. White or not. It would leave each person free to set aside her views whenever they prove inconvenient or embarrassing.

The Gift of Prophecy

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Heb. 1:1-3; Rev. 12:17; 19:10.)—Fundamental Beliefs of Seventh-day Adventists, No. 17.



And did she borrow from other writers? That's another question people ask. The underlying assumption here is that the inspired writer receives the message from the Lord word for word, and that every idea expressed by the prophet must be original, never having been expressed before.

These are false assumptions, and those who hold to them must eventually repudiate not only the writings of Ellen G. White, but the Bible itself. Unlike many fundamentalist Christians, Adventists do not

believe in verbal inspiration. We do not believe that the Holy Spirit dictated the actual words the prophet was to use. The thoughts, the ideas, the visions, come from the Spirit. But the words used in expressing those thoughts are the prophet's own. Ellen White herself made this crystal clear in many places.⁵

Although it's received more widespread attention in recent years, the fact that Ellen G. White borrowed has been public information for more than 100 years. As early as 1888 the introduction to *The Great Controversy* carried a statement to this effect.⁶

As many readers well know, the use of previously existing sources is a phenomenon of Scripture itself. The writer of the Chronicles testifies that a whole catalog of canonical and noncanonical reference materials was available to him, and again and again refers his readers to them.⁷ And Luke indicates clearly that in writing his Gospel he made use of sources (Luke 1:1-4).

When I attended seminary in the late sixties, the debate raged as to which of the Synoptic Gospels borrowed from which. The common view suggested that Luke borrowed from both Matthew and Mark; that Matthew borrowed from Mark; and that Mark borrowed from a source identified by scholars as "Q."

And many doubted that the Gospels were, in fact, authentic portrayals of the life of Christ, seeing them rather as theological concoctions of the early church. The entire New Testament was subjected to the most thoroughgoing scrutiny, and all kinds of parallels between it and noncanonical sources were "discovered."

Today the bankruptcy of that kind of scholarship has been exposed—whether in reference to the New Testament or the writings of Mrs. White.

Ellen White was apparently not God's first choice—Hazen

Foss, for example, decidedly refused the prophetic call. Perhaps others were more talented or better suited for the work than she. She was, after all, only 17 years of age, sickly, with only a third-grade education. But in spite of these limitations, God chose her—"the weakest of the weak," as she sometimes described herself—and demonstrated His power through her.

In her eagerness for spiritual things, she read widely—her personal library contained some 700 volumes at peak (an unusual accomplishment for her time). It was God who led her and gave her strength to apply herself. God gave her visions and dreams, bringing numerous scenes in the history of the great controversy before her mind.

These often came in the form of flashes, impressions, pictures. The actual words were not supplied. Like all the ancient prophets, she had to find the words to describe what she had seen. Thus, selectively, she'd sometimes utilize the words and descriptions of others, where appropriate.

But if anyone imagines he or she could simply borrow from a few authors and produce a *Desire of Ages*, for example, let them try it. There is a depth and power there that cannot be explained. Which reminds me of the Sermon on the Mount. Some have noted, perhaps with a touch of exaggeration, that every major utterance of the Sermon on the Mount had already been given by someone else. Nevertheless, the power of that sermon has continued unabated after 2,000 years.

I read somewhere that during the First World War the Society of Friends printed the Sermon on the Mount as a separate pamphlet, without comment, for distribution among the allied forces. Both the British and French governments banned it and forbade its circulation among their troops

Four Gems That Shaped Me

BY ROY ADAMS

As a young Adventist, I had the good fortune to be exposed to Adventist pastors and teachers who emphasized the positive in the writings of Ellen G. White. They brought to my attention choice gems from her pen that have shaped my entire life. Here are four of them:

1. "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."¹ *I drew from this a sense of mission and the thought of being wanted.*

2. "Higher than the highest human thought can reach is God's ideal for His children."² *Here I took away the challenge to do and be the best for God.*

3. "Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, un-Christlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul."³ *The camp meeting preacher who introduced me to these significant lines gave me something to keep forever. To be invited to throw my whole weight on Christ—what assurance!*

4. Mrs. White was nearing the end. It would be the last General Conference session she'd attend, and W. A. Spicer recalled what happened: "Mrs. White spoke a few words of good cheer and farewell, and then turned to the pulpit, where lay a Bible. She opened the Book, and held it out with hands that trembled with age. And she said:

"Brethren and sisters, I commend unto you this Book."

"Without another word, she closed the book, and walked from the platform."⁴

This seals it up for me. She was for real!

¹ *Christ's Object Lessons*, p. 327.

² *Education*, p. 18.

³ *Christ's Object Lessons*, p. 159.

⁴ W. A. Spicer, *The Spirit of Prophecy in the Advent Movement*, p. 30.

on grounds that it was subversive of national policy.⁸ What power—after 20 long centuries! How can we explain it? In the light of such living power, the charge of borrowing stands out as infantile, picayune.

Not Gullible—Thankful!

As our past history makes abundantly clear to anyone who takes the time to study it, Adventists have not been gullible. We accepted the messages of Ellen White as valid only after the most excruciating and painstaking process any prophetic candidate would care to undergo. But eventually we embraced them, and the church has been the better for it.

If God in His mercy has seen

fit, pursuant to our own salvation, to give us this precious gift, let us be grateful for it. Whenever I see Adventists mindlessly casting aspersions on this endowment, I am reminded of those powerful words of Shakespeare, put into the mouth of King Lear after two of his daughters, to whom he had bequeathed all his fortune, abandoned him to the cold and tempest. "How sharper than a serpent's tooth it is," he said, "to have a thankless child."⁹

Let's not insult the Lord by our ingratitude for this precious gift. Let us, rather, heed the words of Jehoshaphat in 2 Chronicles 20:20: "Believe in the Lord your God, and you will

be established; believe his prophets, and you will succeed."



* All scriptural references in this article are from the Revised Standard Version.

¹ The expression simply means "Scripture only."

² The word means "gifts."

³ See also 1 Cor. 12:7-11; 14:1-4; Rom. 12:6-8.

⁴ Published by the Review and Herald, 1951.

⁵ See, for example, *Selected Messages*, book 1, pp. 20, 21.

⁶ *The Great Controversy*, pp. xi, xii.

⁷ You will find a good summary in *The SDA Bible Commentary*, vol. 3, p. 116.

⁸ *The Pulpit Digest*, December 1967.

⁹ *King Lear*, Act I, scene 4, line 310.



Roy Adams is an associate editor of the Adventist Review.

VOICES OF ADVENTIST FAITH

With each AnchorPoint we will run a cross section of Adventist voices responding to the topic presented or one related to it. Here, respondents share their reflections on Ellen White's writings.

Question: How do Ellen White's writings nurture your spiritual life?



Lydie Erdmann, 80
Retired Secretary
Berne, Switzerland

My New Year's resolve a few years back was to read the Testimonies from cover to cover. I found the messages fascinating. It took me a little more than nine months to read the 5,000 pages. I can truthfully say that that particular year was one of the very best in my Christian experience—if not the best.



Jodi McKellip, 25
Secretary for ADRA
International

Although I grew up as an Adventist and have been familiar with Ellen White's writings all my life, it wasn't until I experienced personal conversion and began my own Bible study that the Spirit of Prophecy became precious to me. The writings enhance my spiritual life by clarifying the truth and beauty of the Bible—the foundation of my belief.



Leila Gilhousen, 78
Retired
Ashland, Oregon

Mrs. White's Early Writings nurtured me as a teenager in a family without church affiliation. I read fairy tales in those days but sensed, by the Holy Spirit, that Early Writings was for real. Later, in 1948, I was privileged to proof-read the Testimonies at Pacific Press. Now that I'm old, these writings comfort me. I need have no fear for the future.



Clarence Hodges, Jr., 32
Medic, U.S. Navy
Pocatello, Idaho

I have grown stronger since a teenager as a result of Ellen White's life and teachings. By God's grace I've been able to share her philosophy with non-Adventists. As a Navy serviceman, sharing her vegetarian ideas has given me influence wherever I have been stationed.



Ted Herr, 75
Retired pastor
Sequim, Washington

Mrs. White? No! Having just become an Adventist at age 18, all I wanted was the Bible. Without arguing, someone gave me Steps to Christ. Ellen White's devotion to the Bible, her exaltation of Christ, her beautiful portrayal of His love—making simple the plan of salvation—along with her supreme loyalty to God, inspired me to joyful obedience to Jesus.

Fasten Your Seat Belt— Global Mission Takes Off!



Robert S. Folkenberg

Warning! Sit back! Relax! Fasten your seat belt! The story you are about to read is almost unbelievable in parts. But it's true. It happened just last year. And it will thrill your Seventh-day Adventist heart because it shows how some of our brothers and sisters are responding to Christ's mandate to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

"You won't believe what I am going to tell you," began Aristides Gonzalez, president of the Central American Union, as we chatted in Spanish during my recent visit there. "But we've just completed Mega-Guatemala, our year-long crusade to raise up 12 new churches in Guatemala City, the country's capital. The Lord blessed the efforts of our evangelists, our pastors, and our laypeople, and we ended up with more than 1,530 new members—and 14 new congregations!"

The story of Mega-Guatemala is almost breathtaking in parts. The goal seemed quite traditional—to raise up 12 new churches, each with its own meeting place, between November 1990 and November 1991. But some of the *means* used to achieve the goal were unique, to say the least:

- Every pastor in the entire Guatemala Mission (48,000 members and 386 congregations) left his district for *one year* to go to the capital city to work in evangelism. Local elders, trained during 1990, took over the work of the pastors in their churches.

- During 1990 workers constructed shells (floors, walls, and roofs) of 12 new churches located strategically in unentered areas of Guatemala City, and then during 1991 the ministers held four evangelistic crusades in each new building to bring in the new members who would then complete the building.

- Every officer and departmental director in the union office, along with every mission or conference president, held a crusade. The plan called for a cycle of six weeks of meetings followed by a month of rest. This cycle was repeated four times during the year.

Beyond Expectations

The results are exciting! Pastors baptized more than 1,530 women and men. The new members meet in 14 new church buildings. Our members were so motivated by the success of Mega-Guatemala that they established two churches more than originally planned.

And did all those pastorless churches outside the capital city fall into disarray and die without their pastors? Did members withhold their tithe in anger?

No, they too prospered. Baptisms in those churches totaled 5,163, an *increase* of 30 percent more than the previous year and 15 percent more than their baptismal goal for the year! And at the end of 1991, tithe in the mission was 40 percent over budget!

When I hear such reports, all I can say is "Praise the Lord! Praise the Lord for His people who take *mission* seriously."

The spirit of mission is obviously alive and well in Guatemala. And our Global Mission program has captured the minds of our members and is harnessing the energies of the church to establish vibrant, Christ-centered communities in the 2,313 population groups of 1 million or more persons where there is no Seventh-day Adventist presence.

Since the General Conference session in 1990 in Indianapolis, we have raised up more than 2,000 new congregations around the circle of the globe. We have established official church work in three of the 31 countries where our church had been unknown. But huge challenges re-

main: in Eastern Europe, where the walls have come tumbling down; in China, where more than 1 *billion* exist without *one* Seventh-day Adventist; in India, which soon will be the most populous nation on earth; in the Islamic world, with its 900 million people; in the high-tech, materialistic democracies of the West, where people often think God is irrelevant.

But I am not discouraged. I am encouraged—because I know mission burns brightly in the hearts of Seventh-day Adventists everywhere.

I sincerely hope the spirit of mission outreach warms your heart. I urge you to join Christ in completing His commission to take the gospel "to every nation, tribe, language and people" (Rev. 14:6, NIV).

Join Me in Prayer

I hope you will join me in praying for those 2,313 unentered groups of more than 1 million people, that the Holy Spirit will touch the hearts of millions and cause them to respond as we reach out to them through radio and television, through the printed page and mass evangelism, and on a one-to-one basis.

But most important, keep close to your Saviour. Know Him as a personal friend. Believe and trust in Him completely. And let Him use you as a unique and essential part of Global Mission—in your home, in your neighborhood, at your job.

Global Mission involves every one of us as we reach out to others with the everlasting gospel.

Robert S. Folkenberg is president of the General Conference of Seventh-day Adventists.

The Pope and the Re-Christianization of Europe

Should Protestant and Orthodox churches be concerned?

BY RAOUL DEDEREN

Pope John Paul II's vision of Europe is of a Christian continent that would fulfill its worldwide mission of civilization.

It was at Santiago de Compostela, in northern Spain, in 1982 that he proclaimed his desire with utmost clarity. He urged Europe to renewal, to purge itself from its secular humanism, so it could become a luminous beacon of civilization for the whole world. This is where his pontificate has been tending all along, ever since his first trip to Poland, in June 1979, when he urged "the spiritual unity" of Europe. Since then he has repeatedly exhorted Roman Catholics to reevangelize the continent.

What seemed a mere pipe dream in 1979, one year after his election, has taken a new turn in recent years. Once physically divided into two opposing camps—split by rival ideologies, barbed wire, and the Berlin Wall—Europe has since seen the sudden collapse of Communism. The eclipse of Communist regimes throughout Eastern Europe and the emergence of a new Europe in 1992 have intensified the urgency of the pope's dream. He is seeing the collapse of the old order as a new opportunity for the Roman Catholic Church to begin a campaign of rebirth of European Christianity, from the Atlantic coast to the Ural Mountains.

Convening a Synod

In this context, John Paul II called a gathering on December 1-14, 1991, of some 140 prelates from Eastern and Western Europe to focus their attention on the future of a united Europe, as well as the Catholic Church's challenge to cope not only with the revived religious freedom in the East but also with the hedonism and godlessness of the West. The two-week synod met in Rome, with John Paul II presiding.

Since the reevangelization of Europe was regarded as the common task of all Christians, the pope invited 15 Protestant and Eastern Orthodox churches in Europe to send "fraternal delegates." To many this was reminiscent of their participation in the Second Vatican Council (1962-1965).

Protestants as "Separated Brethren"

Though skepticism persists in some circles about John Paul II and ecumenism, no pope, even Paul VI, has met with so many other religious leaders and stated his ecumenical commitment in so many wide-ranging addresses.

As one reads and studies his many ecumenical statements, one sees continued development of his thought, decisions being made step by step. His repeated prayer is that the coming millennium will bring the dawn of a new

"refound unity" among Christians.

Parallel to this pope's ecumenical dream, a sizable number of churches and confessional families within the past 25 years—more particularly the Anglican, Lutheran, Methodist, and Reformed churches—have established national and international commissions to dialogue with Rome. Vatican Council II, by extending its hand to non-Catholic churches, had created the proper climate.

For the first time since the Reformation, a Roman Catholic ecumenical council has accepted Protestants "with respect and affection as brothers" ("Decree on Ecumenism" 3:1).¹ No longer are they labeled heretics. Though differences exist in varying degrees between them and the Roman Catholic Church, they are described as having a "right to be honored by the title of Christian" (3:1).

A study of the successive drafts of this major document shows the development from a mere sociological description of Protestantism to an acknowledgement of its "ecclesial" reality (19:1). Still, those "separated brethren" (3:5) have not yet acquired "the fullest of life in Christ" (22:2), nor do they enjoy that unity that Jesus Christ wished to bestow on all Christian believers, since it is "through Christ's Catholic Church alone, which is the all-embracing means of salvation, that the fullness of the means of salvation can be obtained" (3:5).

Catholic faithful, therefore, are exhorted to "participate skillfully in the work of ecumenism," the eventual result of which will be a "perfect ecclesiastical communion" in which "all Christians will be gathered in a common celebration of the Eucharist into the unity of the one and only church. . . ." (4:1, 3).

The Special Position of Eastern Orthodoxy

In this Roman Catholic ecumenical quest, Eastern Orthodoxy holds a unique position. While the "Western churches and communities" separated themselves from Rome in the sixteenth century, Eastern Orthodox Christianity historically developed in the Eastern and Greek-speaking part of the Roman Empire, where the Christian church was born. Eastern Orthodoxy consists of 14 self-governing, or autocephalous, churches,² with some 140 million believers forming a loose federation of

churches that accord primacy of honor to the patriarch of Constantinople (Istanbul).

Latin Catholicism and Greek Orthodoxy are "sister churches" that grew together, side by side, for centuries, accepting the authority of the same ecumenical councils. From the ninth century onward, however, an increasing estrangement marked the relationship between the two leading sees, of Rome and Constantinople, leading eventually to a final break in A.D. 1054.

Though the distinction may not seem

Complaints of Russian Orthodox

In the new ecumenical climate, inviting Orthodox patriarchs to send fraternal delegates to the European Synod of Catholic Bishops was seen as a natural gesture on the part of John Paul II. From the outset, however, the refusal of Aleksii II, the Russian Orthodox patriarch of Moscow and all Russia, to send a representative cast a shadow over the august gathering.

Aleksii declined to join the assembly on the grounds that the Roman Catholic Church was attempting to encroach on

and discipline—they practice, for instance, baptism by immersion, and their priests are allowed to marry—Ukrainian Catholics have rejected the authority of the local Orthodox patriarchs and submitted themselves to that of the Roman pope.

They were fiercely persecuted under Stalinism. In 1946 their church was banned, and its properties, including churches and seminaries, were taken over by the Soviet state or given to the Orthodox Church. With the collapse of Communism and after Mikhail Gorbachev's 1989 meeting with John Paul II, Eastern rite Catholics have found their legality anew and have been taking back their property and buildings, at times by force.

In recent years, as a result of the strife, Eastern Orthodoxy has been declaring bluntly that as long as this problem is not resolved, all efforts by Eastern Orthodoxy and Roman Catholics to achieve an ecumenical goal will be useless.

Then came a domino effect. Following Aleksii II's example, the patriarchs of the Bulgarian, Romanian, Greek, and Serbian Orthodox churches likewise refused to send delegates to the synod. The Serbian Orthodox Church added another charge, expressing concern over the pope's frequent statement of support of Croatian Catholics in their conflict with predominantly Orthodox Serbs in Yugoslavia.

In a speech to the synod on December 2, Metropolitan Spyridon Papagheorghiu, representative of the ecumenical patriarch of Constantinople and one of the few Orthodox delegates attending the meeting, spoke of "strong tensions" between Catholics and Orthodoxy in Eastern Europe, and warned that relations between the two sister churches were seriously threatened.

Hard Questions Regarding Values

John Paul II's vision of a "sacred Europe" faced another difficulty at the Euro-synod. During the months that preceded the meeting, hard questions were asked regarding the roots and values that should contribute to the creation of the European unity the synod would consider. A position paper prepared by Rome and sent to the participating bishops shortly before the opening of the synod approached this very matter, underscoring the pope's concerns and pressing home the procedure he did indeed favor. Here are some of these concerns:



Orthodox churches around the world met in Istanbul, Turkey, March 13-15 in an unusual summit to talk about ecumenical relations. In a final statement, the primates criticized what they consider anti-Orthodox activities by "certain circles" in Roman Catholicism and mission activities "in Orthodox countries" by "certain Protestant fundamentalists." Seated (L-R) John of Karelia, Wasyli of Warsaw, Maxim of Sofia, Paul of Belgrade, Diodoros of Jerusalem, Parthenios of Alexandria, Bartholomew of Constantinople, Ignatius of Antioch, and Alexey of Moscow.

particularly important to some, one should keep in mind that, over against Protestants, traditionally described as "heretics" (dissenters from established dogmas), Eastern Orthodox churches are merely "schismatic" (i.e., separated from the church of Rome, causing division within the larger body). No stigma of doctrinal heresy is attached to this designation. The difference is quite significant in the eyes of Roman Catholics.

One can understand, therefore, why from the start of his pontificate, greater unity with the Eastern Orthodox Church received uppermost attention from the current pope. In an oft-quoted figure of speech, John Paul II has said that the church must "again learn to breathe with two lungs"—the Eastern and the Western.

the traditional Orthodox constituency of the Russian Republic. The refusal was a protest against the creation of new ecclesiastical structures where none existed in the past, specifically in Moscow, Novosibirsk, and Karaganda. Eastern Orthodox leaders see this as an attempt by Rome to gain Orthodox converts in a part of the world where the Orthodox Church—a sister church—has strong historical roots.

Aleksii expressed another major complaint, related this time to events in the Ukraine, where Catholics are engaged in a bitter battle over the sharing of church properties. Ukrainian Catholics, often referred to as Uniates,³ a name they loathe—have long been considered as traitors by Eastern Orthodox. Though adhering to Eastern rites

To build the unity of a whole continent solely on the convergence of material interests would be counterproductive. Using a material yardstick would divide more than unite, setting Europe (as a whole) as a rich continent against many other world areas dominated by disease, poverty, and exploitation.

Eastern Europe, with its newly found freedom, needs more to satisfy its aspirations than merely importing Western political and economic systems. The latter have unquestionably been successful in Western European nations, but can they be regarded as examples of progress as far as morality is concerned?

It seems to be the pope's conviction that while Western Europe succeeded economically and politically, the nations of Eastern Europe survived numerous decades of Communist suppression thanks to the firmness of their faith and the strength of their Christian roots.

Now that these countries have turned their backs on Marxism, they would be ill-advised to put too much trust in Western liberal models. From John Paul II's perspective, the restoration of democracy in Eastern Europe rests on its transcending the Western European system by recognizing the church's unique role in civil society and faithfully adhering to the values of Christian culture that the Catholic Church proclaims.

Time and again the pope has denounced the neopagan culture that, he perceives, characterizes Christian Western Europe. He sees it sunk in materialism, secularism, and consumerism, a civilization giving way to hedonism and godlessness.

Missed Ecumenical Opportunities?

The Eurosynod did little to heal rifts. Rightly or wrongly, some Orthodox leaders feel that Rome has retreated from the Vatican II Council and that their church is not treated as a sister church, though after listening to Metropolitan Papagheorghiu's complaint, Cardinal Edward Cassidy, president of the Pontifical Council for Promoting Christian Unity, affirmed that "we are ready to reach out the hand of friendship in a spirit of Christian love, even when necessary, many times."

The present dispute leaves little prospect for the pope to fulfill in the near future his longstanding ambition to visit

Moscow. Relations need to be better between Roman Catholics and Eastern Orthodoxy before such a visit takes place, not to mention the reassurance that Rome is not launching an aggressive campaign to "convert" Eastern Orthodox Russia. The current state of Catholic-Orthodox relations is so fraught with obstructions that many Orthodox think that talk of sisterhood is little more than a sad joke.

Observers from other churches who attended the synod expressed a similar unease and suspicion. While impressed

*Many Orthodox think that
talk of sisterhood is little
more than a sad joke.*

by the fact that non-Catholics had been permitted for the first time to speak—however briefly—at a Roman Catholic synod, Karl-Christoph Epting, a German Lutheran,⁴ observed that he had little hope that non-Roman Catholics had actually been heard. He bluntly added that in his view, the presence of "fraternal delegates" was "merely cosmetic."

The Anglican fraternal delegate, Bishop Mark Santer, of Birmingham, England, who as cochairman of ARCIC (Anglican Roman Catholic International Commission) feels nothing but goodwill toward the Roman Catholic Church, observed that unless Rome takes some action soon, the synod may not only have been a missed ecumenical opportunity but an ecumenical setback.

Difficult to Fulfill?

How much of John Paul II's vision of a re-Christianized Europe that Rome will be able to fulfill is difficult to tell. Some will say that it cannot be done. Others keep reminding us that the pope has shown how patient and adamant he can be in the pursuit of his goals. It will unquestionably tax all the resources of his diplomatic and oratorical skills. Yet time seems to be on his side.

Boris Yeltsin's quick but significant visit to Rome and the Vatican just before

Christmas last year is evidence of the recent acceleration in relationship between the Vatican and the ex-Soviet Union. Nor should one lose sight of the fact that while Eastern Orthodox doctrinally object to the papal claims of infallibility and universal jurisdiction, they have for more than 10 centuries regarded the Roman pope as Christendom's chief bishop. When a papal visit to Moscow happens, as it inevitably will, it will mean the recognition that the Roman Catholic Church and Orthodoxy in Eastern Europe are the best allies against the false values of secularism and the invasion of sects, which both deplore.

Students of biblical prophecy should never forget that the unity of the Christian churches may well come about as abruptly as did the crumbling of the Berlin Wall and the disintegration of Communism. Stranger things have happened. Peter Hebblethwaite reminds us that John Paul II, in his final speech to the Eurosynod, used a new metaphor to describe the relationship existing between different Christian traditions. In the past he has frequently talked about "two lungs," representing East and West, which raised the question as to where to fit in Protestants. This time, describing how the gospel, rooted in the same Christ, spread around Europe, he set it forth as "developing its two great branches of East and West." Long repudiated for doctrinal reasons, the branch theory comes to the forefront and offers an ecumenical way forward. And who has heard of a tree with only two branches?⁵

¹ See Walter M. Abbot, S. J., ed., *Documents of Vatican II* (New York: Guild Press, 1966), p. 345. Figures in parentheses in this article refer to articles and paragraphs within the decree.

² Eastern Orthodoxy consists of the four ancient patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem, along with five patriarchates of more recent origin—Russia, Serbia, Romania, Bulgaria, and Georgia—and the Orthodox churches of Cyprus, Greece, Czechoslovakia, Poland, and Albania.

³ There are some 8 million Uniates, including 4 million in the Ukraine and 2 million in Romania.

⁴ Epting attended the synod as a representative of KEK, the Council of European Churches, grouping some 120 Protestant and Orthodox communities.

⁵ Peter Hebblethwaite, "New Freedoms in Russia Put Catholics on the Map," *National Catholic Reporter*, Jan. 17, 1992, p. 9.



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A Call to Discovery

For young or old, single or married, aloneness offers a treasure trove of growth experiences.

● ● BY KIT WATTS

Sooner or later, single or married, all of us will discover we are completely alone.

A mother may realize it the September morning she packs a tiny lunch pail and puts it in the hand of a 6-year-old. With a damp kiss still upon her cheek and the echo of little footsteps fading in her ear, she feels the child's excitement, anxiety, and wonder. Then she returns to an empty house. An era

has ended; things will never be exactly the same again. She knows what it is to be alone.

A father may sense it on the muggy June evening he stands at the back of a church filled with friends and flowers. His daughter, dressed in her bridal gown, leans upon his arm. There has been a parade of boy-friends, some too serious, some too casual. Now Dad walks her down the aisle toward the man who is going to be her husband. Fathers too can feel alone.

Children can experience it. When I was 11, Mom and Dad said we were going to the mission field. We the family, but not the family dog. Dogs don't become missionaries. So my brother and I said goodbye to our school and the children on our block. We hugged Grandma in Minneap-

olis and waved goodbye to our cousins. But we clung to Bouncy. When the car finally pulled away, leaving Bouncy behind, we flung ourselves onto the back seat and wept and wept.

Loneliness comes in all sizes and shapes, sometimes

unexpectedly, sometimes inevitably.

As we grow older, another kind of aloneness comes upon us. We buy thicker glasses, then bifocals, then trifocals. Arthritis may grip the shoulder or elbow that used to play expert tennis. Our bodies begin to desert us. We shuffle when we used to skip, ride when we used to run. That is loneliness.

Aloneness can strike suddenly—an accident or heart attack, tornado or earthquake. We have instant devastation. Instant grief. Instant singleness.

Or aloneness can creep into our lives like a silent fog. A friendship loses its sparkle. A marriage falters for lack of time and affection. We find ourselves strangers, living separate, unhappy lives.

Aloneness is a component of change, too. We take a new job in a distant place. The opportunity is attractive. But we miss the apple tree that bloomed by our old house, and the barber who had our head and haircut memorized.

Aloneness also comes with conviction. Like most people, we would like to buy a new car. But we decide that Christian education will come first. Or we tell the truth as we see it and discover that the cost is high: coworkers keep their dis-



tance, powerful people bide their time, and we're passed over for job opportunities. Sticking by convictions can mean standing alone.

Sometimes "aloneness" can spell r-e-l-i-e-f. Have you ever had houseguests for three weeks? No matter how much you love them and how much fun you had, when it's over there can be something good about just being alone.

Aloneness also restores. Perhaps it's at 6:00 a.m. when you switch on the light beside your bed and take up your Bible while the house is quiet. Perhaps it's the hour that the children take a nap, or the evening your wife does china painting.

Maybe it's the weekend

you swing a backpack over your shoulders and head up a mountain trail. For when you pick a violet, watch a robin build her nest, or listen to a wind chime catch the music of a breeze, you taste sweet moments of reverie. Such aloneness is full, not empty.

We can never leave loneliness. It is the human condition. "It is at the center of the restlessness of the human heart."¹ Still, I believe aloneness is a call to discovery.

In his book *Living Alone: The Spiritual Dimension*, Martin Israel states that "to enjoy oneself ought to mean enjoying *being* oneself, as a unique creation of God unlike any other person."²

Most of us think that enjoying ourselves means going somewhere else, doing something else, or being with somebody else. We need to come to terms with aloneness. It will always be our companion. Instead of fearing it and trying to avoid it, we are wise to make this "enemy" our friend.

Here are some gifts I think aloneness bestows on us:

■ Invitation to solitude.

Welcome silence rather than shattering it. David confides that "he that *dwell*eth in the secret place of the most High shall abide under the shadow of the Almighty" (Ps. 91:1). We cannot truly "dwell" with God in five-minute devotionals, helpful as these are in our busy lives.

We need unhurried time to read and reread, to pray and to wait. Only as we unravel our feelings and questions, and reveal our inmost thoughts to God, can we come to dwell, to rest, and to abide.

I once attended a retreat where we spent 24 hours in silence. Some of my friends thought I was crazy. Pay money to hear nothing and say nothing? Some people attending the retreat wondered if they'd made a mis-

take. It's not easy to live *in* yourself, to listen instead of talk, to think instead of chat. But at the end of 24 hours—after we had read and written, slept and kept still—something changed inside us. When the leader invited us to share our thoughts, nobody wanted to speak!

We had discovered something valuable in our communal quietness. Like Elijah, we had stood waiting for God. God was not in the wind, the earthquake, or the fire, but in the quiet. That still small voice began to be audible to us in the silence.


■ Time to evaluate our priorities.

Moses did not see any necessity for reflection. His priority was clear: save his people. But suddenly Moses found himself on the run, a fugitive rather than a commander. In exile, aloneness was his unwanted companion. He was cut off from his people, and the mission seemed doomed. And God seemed in no hurry to reassure him; Moses spent the next 40 years sorting out his life. I imagine that those years did not seem like a gift. But they were.

By contrast, Jesus seemed ready and willing to go into the wilderness alone for 40 days. We understand He spent those days wrestling with spiritual priorities, with the temptations that could easily have destroyed Him. But Christ reaped the promise of Psalm 91:9, 10. "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee."

■ Opportunity for self-acceptance.

Most of us don't like ourselves—our size or shape, the color of our eyes, the way we're losing hair or going gray. We



wish we were more beautiful, more talented, more popular.

So we go shopping. We look for friends or a spouse with the same checklist we use for clothes. Who will make us look better or help hide our blemishes or deficiencies?

When we are alone we are all we have. We are it. God's gift to us is *us*. We need to claim and explore that gift. We need to discover what resources God has placed in *us*. We need to get to know and accept ourselves.

■ Growth in compassion.

If we have never suffered, we may have little patience for the crippled, the slow, the ill, or the disadvantaged. But, as it happens, aloneness often arrives hand-in-hand with pain, tragedy, or cruelty. If we will, this aloneness can open our eyes and soften our hearts.

Step by step we learn to cope, locate solutions, identify options, and trust the Lord as we never have before. All of this makes us more valuable to others.

Hebrews 4:15 explains that "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are." Jesus has suffered what we suffer; Jesus has walked where we walk. Doesn't that give us confidence that God is sympathetic to human tragedy, that God is approachable? By the same token, whatever aloneness we experience can change our point of view and make us more sensitive to others.

If you have suffered, don't be surprised if you may also be able to help others heal.

■ Time to dream new dreams.

How long has it been since you spent an hour dreaming about something you'd like to do, a place you'd like to explore, or the person you'd like to become? Take advantage of your aloneness to dream. From dreams come plans. From plans come actions. From actions come accomplishments.

Aloneness is most often associated with loss. Let some of your aloneness be filled with possibilities. Dreams can transform you.

At age 19 Terry Fox lost a leg to cancer. With it he lost many of the dreams a young man has for his future. But while still lying in the hospital Terry conceived of the Marathon of Hope. Out of the hospital and fitted with an artificial leg, Terry began a run across the country, raising money for the Canadian Cancer Society and raising the hopes of other young people who were suffering from cancer.

Film clips of this incredible journey show that his artificial limb often bruised and blistered the stump of his leg. Terry carried on his dream in a great deal of pain. But people everywhere rallied to the Marathon of Hope.

In September 1980, Terry Fox collapsed at Thunder Bay. The cancer had

spread to his lungs and would soon take his life. Although he was short of his across-the-country goal, Terry did not feel he'd been defeated. He had taken the broken pieces of his life and dreamed a dream that touched thousands of lives. A newspaper reporter who followed him summed it up this way:

A man—alive
A life—lived
Not that it was short
But that it was full
He had a purpose.³

Sometimes aloneness can strip us down to the bare bones. We feel that we will die. But it also smiles on us, offering us the chance to shuck off bad habits, old ideas, and prejudices, and to discover our true values.

We come to see that it is not our personality, our talent, or our excellence that will save us. We find that true

strength is in our relationship to God. We become more open to strangers in need. We become more accepting of ourselves, more sure of our direction, more compassionate toward others.

When we are alone we must seize our new freedom to dream, experiment, and expand our horizons. For aloneness can lead us to the ultimate discovery—wholeness.

¹ Paula Ripple, *Walking With Loneliness* (Notre Dame, Ind.: Ave Maria Press, 1982), p. 19.

² New York: Crossroad Pub. Co., 1983, p. 16.

³ In Ripple, pp. 55-57.



Kit Watts is an assistant editor of the *Adventist Review*.



When the Angel Walked Sue Home

BY LAURIE DENSKI-SNYMAN

When Sue discovered the raccoon up in the tree, she was sure it was her pet raccoon and she squealed with delight, "Taka, where have you been?"

When Taka had escaped from her cage earlier that summer, Mother had said, "It just shows that Taka is ready to live on her own now . . . It's really best that way." Sue looked lovingly at her long-lost friend. *I know you are supposed to be happier living in the wild*, she thought. *But how I wish I could just hold you for a little while again.*

Mother had explained to Sue, "Taka is no longer an orphan needing to be hand-fed. She is old enough to fend for herself." Then Mother had looked Sue in the eye and said, "So you must love Taka enough to allow her to roam free."

Sue lingered by the tree. "I'm going to take her home," she abruptly decided. She climbed up the tree to the branch where the

raccoon was resting. She pried its paws off the branch. With one arm she held the animal tightly against her chest as she climbed down the tree, branch by branch. Holding her captured raccoon snugly next



to her neck, she crossed through a large field and strolled silently into her backyard. Opening the shed door, she placed the raccoon inside.

Sue ran into the house and found her older sister, Margie, and excitedly explained how she had discovered Taka. "Come see Taka," she begged. Margie went out to the shed. When she opened the shed

door, she heard a loud, scary hissing noise. There in the corner of the shed was a very angry raccoon with foam dripping from the sides of its mouth. It was clear to Margie that this was definitely not Taka. This was a strange raccoon, infected with rabies. Rabies is a disease that makes an animal likely to bite. When it bites people or other animals, it infects them with a virus that brings on a terrible illness and eventual death. And the only cure is treatment with a series of shots, which is very unpleasant for young people and old alike.

Angels shut the lions' mouths to protect Daniel long ago. Sue's family is sure an angel closed the mouth of that sick raccoon. An angel must have walked Sue home that day as she carried the raccoon from the tree to her house. What a relief to know that angels are still protecting God's children today.

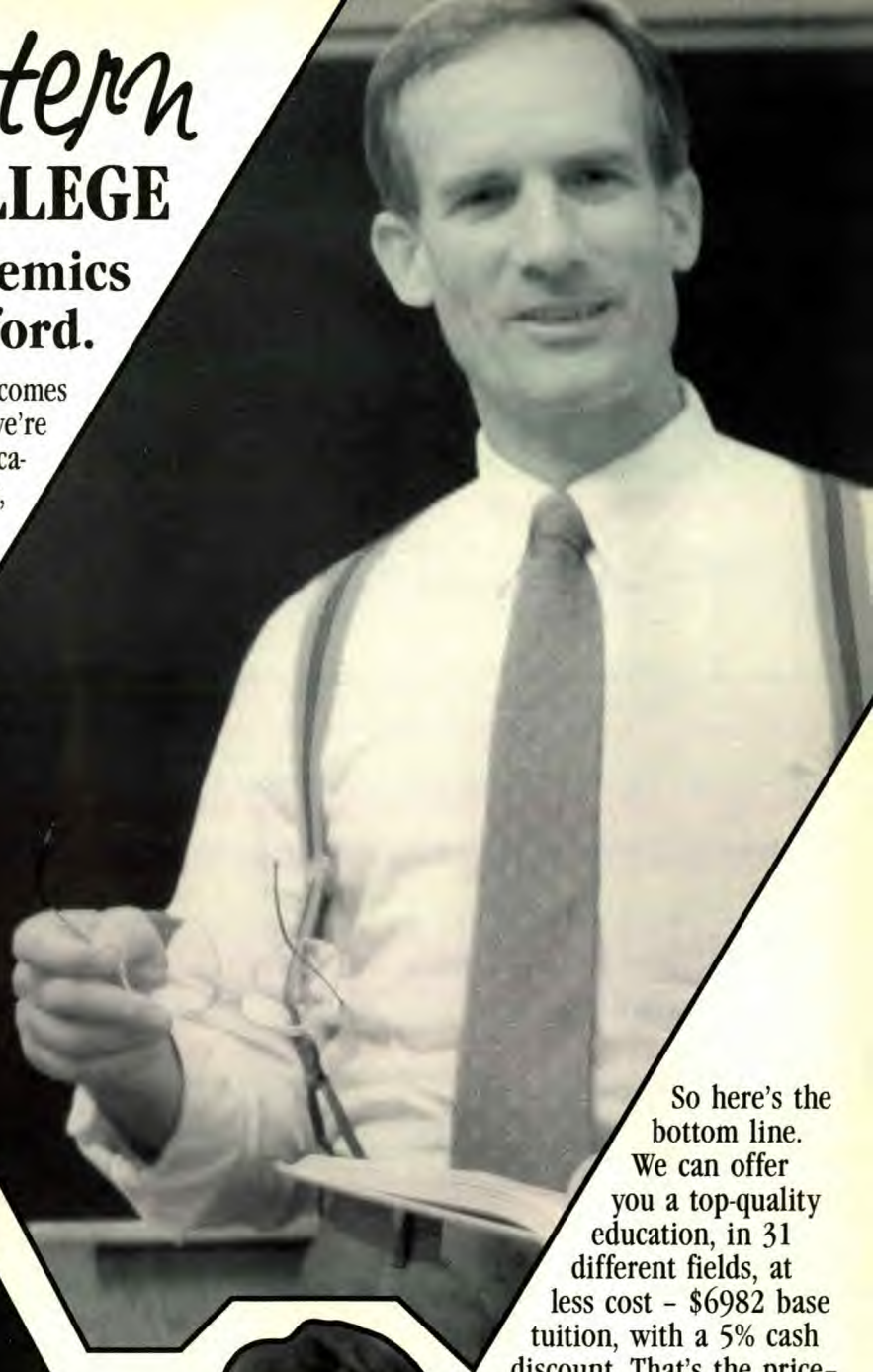
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"Think of the thousands who have not yet heard the message of salvation. Do you not desire to do something to advance the work of God among them? His [Christ] life was one of unselfish service and it is to be our lesson book"

E. G. White, The Southern Missionary 1/1/03

	Received as of April 27	Goal	Still Needed
%	0 20 40 60 80 100		
MAURITANIA/GUINEA #901: <i>Better Living Center</i>		\$100,000	\$87,135
NIGER #902: <i>Stop-smoking plan and Better Living Center</i>		\$64,000	\$51,379
KOREA #701: <i>Dental lab</i>		\$60,000	\$49,566
INDONESIA #702: <i>Women's Ministries for local churches</i>		\$71,000	\$58,315
MIDDLE EAST #606: <i>Adventist World Radio needs equipment to establish a studio</i>		\$100,000	\$91,078
INDIA #502: <i>New congregations</i>	raised \$160,756	\$2,500 per church	
Romania #406: <i>Church buildings</i>		\$35,000	\$23,557
CHINA #203: <i>Medical work</i>		\$250,000	\$241,921
RUSSIA #104: <i>E.G.W. books printed at Russian publishing house</i>		\$60,000	\$35,716

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Giving 92 in '92

During the 1991 year-end meetings of the North American Division executive committee, hundreds of church leaders signed cards indicating that they would dedicate 92 hours to outreach during 1992. At the December 1991 evangelism congress held in Daytona Beach, Florida, hundreds of evangelists and pastors also signed cards indicating that they too would dedicate 92 hours to witnessing.

Since the beginning of 1992, members throughout the division have been accumulating hours of service for God and

the church in many ways. In this issue of the *Adventist Review*, we highlight what some members are doing to share their faith.

We hope that their experiences may help you choose a way and encourage you to give 92 hours of service during 1992. As you become involved, you will help the church in North America to quickly fulfill its mission.

—Owen Troy

communication director
North American Division

■ CALIFORNIA

Mega-LA Focuses on Soul Winning

More than 100 churches aim to baptize a total of 5,000.

What happens when more than 100 churches in the vast Los Angeles metropolitan area commit themselves to the common cause of winning souls? What power is unleashed when more than 2,000 members receive training in personal evangelism, and when their work and that of their pastors is supported by concerts of prayer?

The Southern California Conference is discovering the answers to these questions as Mega-LA, the largest soul-winning effort it has undertaken in more than a decade, nears its midpoint this spring.

The goal of the 17-month endeavor is to baptize 5,000 new members by December 31 of this year. Two major baptismal Sabbaths are planned: June 27 and October 31.

"There are many worthwhile goals in the church," says Jim Zackrison, conference director of church growth ministries and general manager of the program. "But the most important one is to grow. That's the essence of the Great Commission: 'Go ye therefore, and make disciples' [Matt. 28:19, RV].

We're taking that very seriously."

Mega-LA was born through the cooperative efforts and ideas of a number of people. They felt that concentrating all the outreach resources in one central location was not the most effective method, so the "mega" approach was developed, with churches joining voluntarily.

To date, 110 churches in the conference have joined.

Given a Choice

While participation in Mega-LA means a commitment to soul winning, the exact form that it takes is left up to the individual church or group of churches. Hispanic churches chose to hold five-week evangelistic campaigns simultaneously during April and May, with meetings held nightly during Easter week. All the Korean churches have

decided to hold Revelation seminars. Black and Anglo churches are using such methods as public evangelism and Revelation and health seminars.

"There are some advantages to churches holding similar events at the same time," says Dan Robles, conference vice president for special ministries and general administrative counsel for Mega-LA. "We've been able to print publicity materials in large quantities, get advertising on television, and even to put posters announcing Mega-LA in 100 city buses serving downtown Los Angeles. Materials were also developed for children's meetings, presenting the same truths their parents are learning, but in a way children can understand."

"Morale is another important plus,"



Evangelist Carlos Salome (left); Central Spanish church senior pastor Raul Rojas (center); and Dan Robles, Southern California Conference vice president for special ministries and one of the leaders of Mega-LA, discuss plans.



A boy from the Central Spanish church brings a gift for Mega-LA to Carlos Salome (left) and Dan Robles. Members gave \$14,000 on Sabbath, April 18, to help the ministry of their church.

Robles adds. "When many churches plan to hold individual soul-winning events simultaneously, they can encourage one another and hold cooperative lay-training programs."

Lay training has furnished an important foundation for Mega-LA. Two weekend lay congresses have been held, one in English and one in Spanish, with a major focus on Mega-LA. As of April, more than 2,000 members had already received instruction in personal soul winning. Members also participated in a field school of evangelism conducted by Joe Espinosa at the Spanish-American church in Los Angeles.

A Key to Success

"Prayer is another key to the success of Mega-LA," says Robles. English- and Spanish-language women's seminars have focused on intercessory prayer and have been instrumental in initiating intercessory prayer ministries in many churches.

Janet Lui, an active laywoman in the Rolling Hills church, organized the Mega-LA Intercessory Prayer Task Force. This group has conducted concerts of prayer and praise throughout the conference since January 4, bringing together people of many languages and cultures. Gatherings for inspiration and prayer were held monthly this winter for the pastors in the conference.

"Prayer is something that grows," says Mrs. Lui. "Intercessory prayer has a cumulative effect. It's important for

Mega-LA because it is vital to have the right environment in our churches as we do outreach. God won't call people to a lower spiritual experience."

"One of the beauties of Mega-LA," says conference president G. Charles Dart, "is that it can be ongoing, since it

concentrates on the local congregation as the soul-winning center. We're already laying plans for Mega '93."

By Marilyn Thomsen, assistant to the president for communication, Southern California Conference.

■ NORTH AMERICA

Collegiate Better Living Group Celebrates Twentieth Anniversary

Multiple activities promote drug-free life on 12 SDA campuses.

Collegiate Adventists for Better Living (CABL) turns 20 this year. In April 1972 a group of Adventist young people gathered at Southwestern Adventist College to create a forum for promoting a healthful Christian lifestyle on Adventist college campuses and in their surrounding communities. Two decades later, enthusiasm for the project remains high.

Currently 12 of the 13 Seventh-day Adventist colleges and universities in North America provide CABL programs. At a recent campus ministries conference at Pine Springs Ranch in California, CABL leaders shared programming ideas and future plans. DeWitt Williams, director of the North American Division Health and Temperance

Department, encouraged CABL directors to create more unity among the CABL programs and to promote CABL's twenty-first birthday by focusing on the age at which young people become legally eligible to drink.

After considering such programs as oratory, jingle, and essay contests, CABL directors adopted a plan for each school to conduct a logo contest in commemoration of CABL's twenty-first birthday. Williams will select the winning logo, which will then appear on T-shirts. The theme of the contest is "Twenty-one Years Old and Alcohol-Free."

Other unifying activities will include at least one CABL Café on each Adventist campus during the 1992-1993 school



New CABL directors for the 1992-1993 school year met at Pine Springs Ranch in California. NAD health and temperance director Dewitt Williams is on the right. Photo by A. Allan Martin.

year, and participation in Red Ribbon Week. The CABL Café is a mix-and-mingle activity for Friday or Saturday nights, with free refreshments. The cafés provide an atmosphere in which students can relax, chat, sing, or listen to music in a drug-free atmosphere. During Red Ribbon Week, an international awareness event against alcohol and other drugs, directors on each campus find new and unusual ways to make students aware of the harmful effects of alcohol and other harmful drugs.

Student-directed

Usually sponsored by the campus ministries office, CABL is student-directed. Originally students volunteered time for CABL work. In the 1980s interest in CABL waned, however, and many campuses were not active at all, so sponsors adopted a scholarship program underwritten by the North American Division Health and Temperance Department. Students willing to work as CABL directors receive an annual stipend of \$1,000 and travel expenses to national campus ministries conferences.

Each campus offers a variety of CABL activities. CABL at Andrews University sponsors a snowball fight to get students active in the fresh air, to relieve stress. On "Flower Power" day (Valentine's Day banquet), Canadian Union College's CABL sells "roses for those wishing to express themselves through nature," reports Steven Gray, the current CABL director. This helps raise funds for future projects. Union College includes a "Hug and Kiss a Friend" day in their "Stress Awareness" week.

At Loma Linda University, "nutrition students get together to share healthful recipes and a meal," says Bev Whitaker. Other social meals include the agape feast at Atlantic Union College and the multicultural banquet at Columbia Union College.

CABL clubs also witness to church members, the community, and other youth of college and academy age. Walla Walla College uses puppet shows to reach people with their message.

Diet, Stress, and Sleep

In addition to educating people on the effects of chemicals, CABL informs students about the effects of diet, stress, and sleep deprivation. The Daniel Diet receives a week of attention at Union College as students follow the diet Daniel followed in Babylon. To help deal with stress, a workshop on giving massages was held at Loma Linda University. Andrews University uses posters and brochures to promote healthful sleep habits.

Most people have heard about the effects of exercise in lowering blood pressure, enhancing clarity of thought, and increasing longevity. CABL's objective is to remind people of these things and inspire them to active, individual fitness programs.

Not only does CABL *remind* people about exercise but it *plans* and *provides* physical activities. Oakwood College gets the day started with morning stretches. Southern College has a rock-climbing club. Many schools conduct student-led aerobic programs and 5K or 10K runs. AUC sponsors hikes, while several schools sponsor triathlons.

CABL doesn't merely promote a healthful lifestyle—it promotes a healthful *Christian* lifestyle. Campuses need drug-free CABL Cafés to give students a place to fellowship with Adventist peers. Stu-

dents learn that they need to keep their minds clear, not only so they can function well but so they can communicate with the Lord. They find that staying fit is a way to show respect to God, by taking good care of the temples He gave them.

While CABL is interested in students on Adventist campuses, it is interested in the community and the planet, as well. Several schools hold blood drives that involve the neighborhood. Free blood pressure checks provide another avenue for CABL outreach. Canadian Union College adds to that service an evaluation of a person's health age. After an individual fills out a questionnaire on lifestyle, blood pressure, and weight, a computer processes the information and prints out his or her health age as well as lifestyle recommendations for reaching a potential health age. On many campuses CABL has also become involved in recycling.

CABL wants to make a difference—on the campus, in the community, on the planet. "CABL is for the youth," says DeWitt Williams, "and the youth make it work. Through Christian values and healthful living, the young leadership of CABL can make a difference."

By Michael Lawrence, CABL director, Union College.

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■ CANADA

Coronary Health Program Attracts 200 Visitors

*Ottawa church makes friends
through seminars and workshops.*

More than 200 non-Adventists have attended the 394-member Ottawa Adventist Church since the Coronary Health Improvement Program (CHIP) began. With help from the Ontario Conference and the Canadian Union, Ottawa Church members are conducting a number of health-training activities and providing a series of follow-up programs.

Hundreds of people have attended 40 hours of seminars, nutrition workshops, and heart screening. CHIP covers four weeks and has produced significant changes in the participants' levels of cholesterol, blood sugar, and hypertension.

More than 950 people registered for the first two CHIP programs, only 50 of whom were Adventists. Among those in attendance were four physicians, two psychiatrists, and two dentists.

More than 100 volunteers, chosen from the membership of the church, were trained to fulfill a wide array of duties inherent in such a program. The church invested \$70,000, plus countless member hours of work involving varied talents and spiritual gifts.

Of the 950 people who registered, more than 90 percent participated faithfully in all aspects of the program.

CHIP provided the best public relations program the Ottawa church has ever had, by earning the gratitude and friendship of close to 1,000 people. The church now seeks to translate all this goodwill into conversions, with a multifaceted follow-up program.

Every person who graduates from CHIP is encouraged to enroll in the CHIP Alumni Club, designed to provide a social support system. Monthly programs help the participants hold on to their new Adventist lifestyle.

Bonding With Volunteers

Total Health Institute (THI), the name for the health and temperance department of the local church, puts together monthly seminars for specific needs. So far, there has been an average of 50 people attending each of the cooking schools, stress control clinics, and Breathe-Free programs conducted in the church. This makes it possible for people to become used to visiting the church building and promotes further bonding with the church volunteers.

Once a month, church members invite friends to a banquet that is followed by a nondoctrinal talk given by the pastor. Each banquet features food from a different country. The talks cover such topics as abortion, why so much suffering if God is love, concepts of death, and the family. About 150 CHIP participants have accepted an invitation to these monthly gatherings.

Many participants have asked for vegetarian cooking classes in their own homes. A church team handles these requests. Numerous guests also have invited the pastor to visit them, and six have asked for Bible studies.

By Eddy Johnson, pastor, Ottawa SDA Church.

SINGLES' GETAWAY

National Single Adult Camp



Escape to a forest wilderness with miles of hiking trails. Glide across a lake in a sailboat, or ride a horse. From August 31 to September 7, Camp MiVoden in Idaho is reserved exclusively for single adults (300 came last year). Let the staff serve you great food, then choose from an immense list of activities, including handicrafts, waterskiing, and photography. It'll be a week of spiritual and physical refreshment. Write or call for a brochure.

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THE LOMA LINDA REPORT

LLUMC, LLU School of Nursing collaborate in research projects

The collaborative research efforts between Loma Linda University Medical Center and Loma Linda University School of Nursing were emphasized during Nurse Recognition Week last month.

In order to facilitate this collaborative research process, a campus-wide nursing research council has been formed with representation from both clinical and academic entities.

Scientific methods of nursing research are similar to those in other disciplines. However, nursing research is distinctive in that it focuses on how people *respond* to health and illness, while medical research focuses primarily on the *disease* process.

Nursing research also focuses on improving patient *care* while medical research emphasizes patient *cure*.

The significance of research in the nursing arena has been recognized by the United States government through the establishment of the National Center for Nursing Research in 1986.

Recognizing the nursing research efforts in the School of Nursing and at Loma Linda University Medical Center is Sigma Theta Tau, International, the nursing honor society. Headed by Patricia Foster, PhD, RN, former professor of nursing, president; and Linda C. Johnson, PhD, RN, director of the parent/child nursing department of LLUMC's nursing division, the local chapter of Sigma Theta Tau encourages local nurse researchers with small grants and awards.

"More and more nurses and their patients are looking for scientific answers to the

information for this section supplied by the Loma Linda University Medical Center office of public affairs.



Lois Van Cleve, PhD, RN, professor of nursing, and Linda C. Johnson, PhD, RN, director of the parent/child nursing department at LLUMC, collect data from a pediatric patient.

myriad of clinical questions that arise every day," Dr. Johnson says. "Nursing with the 'this is how we have always done it' method no longer applies. The scientific method is the most desirable approach. Validated facts and findings provide the most reliable answers."

The Medical Center, through the nursing research council, promotes, coordinates, and approves nursing research conducted within the Medical Center. The council actively encourages the utilization and application of current nursing research. Research activities are directed to assist the nursing staff to fulfill the mission of the Medical Center's nursing division which is to provide competent, wholistic, cost-effective nursing care based on patient/family needs.

School of Nursing dean Helen E. King,

PhD, RN, concurs with this philosophy.

"As our faculty pursue research projects in cooperation with the Medical Center and other institutions of higher education, the information we provide our students remains on the cutting edge of nursing science," she says.

Following are two examples of the ongoing postdoctoral research being conducted by nursing faculty.

...

How children feel pain

It is 8:30 p.m. and three-year-old Tiffany on the pediatric unit is scheduled to have an IV started. The nurse comes in and Tiffany, seeing the needle, stiffens and bursts into tears.

There is much to be learned about how individuals perceive and feel pain. Interest

Please turn to next page

"FULFILLING THE VISION"

"FULFILLING THE VISION"

in this area has led Lois Van Cleve, RN, PhD, professor of nursing, to head a research project entitled "Pain Responses of Hospitalized Infants and Children to the Procedures of Venipuncture and Intravenous Cannulation."

In this study, data were collected from 120 infants and children ranging in age from birth to 12 years, who were scheduled to receive venipuncture and intravenous cannulation (starting of an IV).

Baseline physiological data were collected just prior to the procedure, behavioral responses during the procedure were noted, and both behavioral and physiological data were again measured three to five minutes following the procedure.

Children from 7 to 12 years old were asked to complete additional testing, including the "Adolescent Pediatric Pain Tool" (APPT), in which the respondent answers questions and uses a red pen to mark where he or she feels pain within outlines of a body drawn on a piece of paper.

"For instance, a child in the hospital might make a red mark on the sketch showing that she has pain in her stomach, while also marking a spot on her arm showing where she has just received an IV," Dr. Van Cleve says.

Words children might use to describe the pain they feel include "like a pinch," "like a sharp knife," "like a sting," or "burning." These words are included in the APPT test given to children in the study.

The nurses who collected the data attended training sessions on the procedure before data collection began to ensure the highest possible levels of inter-rater reliability.

Dr. Van Cleve feels that there is much to be done in the area of pain research. "It has been discovered that many previously held beliefs about pain are being disproven. For instance, it is a myth that infants do not sense or remember pain," she says. "Our long-term goal is to develop strategies aimed at decreasing the effects of pain in infants and children, along with contributing to the growing body of knowledge in nursing research on pain."

Co-investigator in this study is Dr. Johnson, director of the LLUMC parent/child nursing department. Team members include representatives from LLU and LLUMC.



Michael Galbraith, PhD, RN, (second from left) discusses his research project with Colleagues: Colleen Bock-Laudenslager, RN, a nursing administrator, emergency room physician John Jones MD, and emergency room head nurse Angela Lorenz, RN.

Tension in the emergency room

It is 1:20 a.m. in LLUMC's emergency department. The department has been quiet for the past half hour.

Suddenly, a mother carries in a sobbing, screaming child and two ambulances arrive bearing patients with multiple injuries—one received in an automobile accident, and the other from gunshot wounds.

The emergency department staff springs into action in what one person has called "jumping from first to fourth gear with no intermediate steps."

Michael Galbraith, PhD, RN, is leading a team studying how the emergency room staff, including physicians, nurses, and secretaries, cope with tension and stress at work.

"Scientific research opens to the mind vast fields of thought and information, enabling us to see God in His created works."

— Ellen G. White

Some situations which are stressful to those working in emergency departments involve not knowing when patients will arrive, feeling that there is no one to turn to while at work, and the death of a patient.

These possible sources of stress were listed in a questionnaire which was given to the Medical Center's emergency department employees.

After identifying what causes stress among the employees, methods to help deal with work-related stress will be recommended. Suggestions might include peer support, counseling, and personal enrichment (which includes attending workshops on such topics as communication, nutrition, and exercise).

Possible coping strategies can then be initiated by the research team which will then discover whether or not each strategy is helpful.

"It is our goal to discover what things emergency departments can do to support their workers and to help relieve work-related stress," Dr. Galbraith says. "This may, in turn, lead to better employee satisfaction and retention."



Ten thousand a day filled the Kremlin Congressional Hall (in two sessions) to hear Mark Finley.

■ EURO-ASIA DIVISION

Thousands Turn From Communism to Christ

Eleven campaigns increase division membership by nearly one third.

Tears ran down my face as I stood on the huge stage of the Kremlin Congressional Hall in Moscow. This hall, which seats 6,000, has been used for secular and political events, but not for religious meetings. Yet the Adventist Church was able to rent this auditorium twice a day for 11 days. This providence caused some religious and secular leaders to become angry, so the auditorium may never again be rented to a religious group.

When the Communist old guard attempted to rally 100,000 demonstrators in favor of turning back the clock, a front-page article in *Izvestia* stated, "It was announced on March 9 during the session of the Supreme Soviet of the Russian Federation that the former Peoples' Deputies of the U.S.S.R. are planning to conduct their session in the usual place for them, the Kremlin Congressional Hall. . . . In the schedule of the palace there is planned for March 14-25 another activity titled Biblical Way to a New Life. It will be conducted by American Seventh-day Adventists." Newspapers, radio, and television spread this story all across the former U.S.S.R.

As I watched 6,000 people eagerly listening to the Word of God, my mind went back to the several visits my wife, Marie, and I made to this country prior to glasnost and perestroika. In those days we were not able to rent a hall for any type of religious meeting. We were limited to preaching inside the walls of our own few small churches tucked into out-of-the-way places.

But now we were in the center of Moscow preaching the three angels' messages inside the most notable political building in



Brooks Bentzinger uses souvenir money to buy shoes for a pastor's son.

the entire nation! How could I help shedding tears of joy? "Look among the nations! Observe! Be astonished! Wonder! Because I am doing something in your days—you would not believe if you were told" (Hab. 1:5, NASB).

The Greatest in History

The Euro-Asia (formerly Soviet) Division of our world church, with a population of nearly 300 million, had only 37,000 Adventist members at the beginning of 1991. As a result of our evangelistic advance during 1991, nearly 12,000 new believers were baptized, an increase in membership of nearly 30 percent. Percentagewise, this constitutes the greatest influx of members in any division in the history of our church.

During 1991 our plan called for 11 field schools of evangelism in what was then the Soviet Division, with classes for the pastors each morning and evangelistic meetings for the public each evening. On weekends classes in soul winning were taught to the lay members.

The major purpose of these field schools was to train our pastors to conduct evangelistic meetings on their own. We knew the quickest way to build the membership base in that division was through public meetings, since people are so eager to hear the Word of God. Previously our members shared the gospel without the benefit of many church buildings and despite a total lack of schools, hospitals, clinics, publishing houses, and office buildings.

During a short meeting in Kiev, a city nearly the size of Chicago, I spoke about the great controversy between Christ and Satan. Following an altar call and counseling session with people who needed help, I left the hall. One of our ministers asked if I would talk with a lady standing behind our car, clutching her tiny baby. I saw in the moonlight a face glistening with tears. She timidly said, "Pastor, from what you said tonight, I know I have been worshiping Satan, but I want to start serving Jesus. Do you believe that He will still have me as His child?" I talked and prayed with her, assuring her of Christ's acceptance.

Hundreds of similar stories have re-

sulted from this evangelism advance. An attorney told evangelist Royce Williams, "Once I was like Saul. I persecuted this church. But now I know the truth. Thank you for what you have done for me!"

A Pastor Is Born

Victor, a 20-year-old first-year law student, bright, articulate, and fluent in English, came to Oregon Conference president Don Jacobsen's meetings in Novosibirsk to learn better English. One evening while talking with Victor, Jacobsen sensed the Lord might be calling the young man to become an Adventist pastor. With an atheistic background, he had a long way to go, but he surrendered his heart to Christ and was baptized. Later Jacobsen received this note: "I am a student at Zaokski Seminary. I passed my entrance examination with excellent marks. Thank you! Your brother, Victor."

A Soviet fighter pilot baptized in Riga,

Latvia, told evangelist Jac Colon, who was at one time a U.S. Air Force captain flying missions over North Vietnam, "We were once mortal enemies who would have shot each other out of the sky, but now we are brothers in Christ." Then they hugged each other and wept with emotion.

A well-dressed lady, with tears running down her cheeks, told evangelist John Carter, "Before I came to these meetings I was an atheist, but now I am a brand-new person. I have accepted Jesus. You opened my eyes."

Winfried Vogel, one of eight evangelists from Germany, continued his meetings during the week of the coup. A university professor publicly asked, "Mr. Vogel, can you help me? I am teaching Marxism-Leninism, but my students do not listen to me anymore. What shall I do?" This professor became a regular attendant at the meetings and invited many of her Muslim students. At the close of the series she and some of them were baptized.

Sixty-two Campaigns

Following field schools and public meetings by Cyril Miller and Jim Gilley, local Adventist pastors in the Ukraine conducted 62 evangelistic campaigns. More than 40,000 people heard the Lord's call, and more than 6,000 finished The Bible Says lessons. Almost 1,300 joined the church.

During 1992, 187 evangelistic campaigns are planned by the pastors of this division. In addition to these, nearly 60 campaigns will be held by evangelists from Germany, Australia, England, and the United States.

All of these campaigns are financed from



Pastors who were trained in a field school of evangelism conducted the Azerbaijan meetings.

the special Evangelism Advance Fund at the General Conference, which is contributed to by many Adventists interested in fostering evangelism in the former Soviet Union.

Our largest campaign to date began with two meetings each day in the Kremlin Congressional Hall in Moscow and continued with seven meetings a day in three other halls. About 10,000 persons attended daily. Mark Finley, director-speaker elect for the *It Is Written* television program, served as evangelist, along with Don Gray and Dan Bentzinger. Walter Thompson and Al Heitzmann, plus a large group of ministers from the Russian Union, were also involved in these meetings.

Brooks Bentzinger, a student missionary, paid his own way and operated the projectors each evening. He wrote of his experience, "I visited the tomb of Lenin,



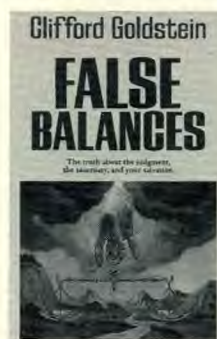
Gloria Bentzinger, vocalist, stands with son Brooks and Russian soldiers at the Kremlin gate, where 10,000 poured through nightly to hear the Advent message.

It's time we knew the truth!

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Twelve hundred crowded the auditorium in the Muslim city of Baku, Azerbaijan.

where I viewed his body. The lord of socialism is dead, but my Lord is alive and working miracles in the hearts of people."

By J. R. Spangler, General Conference evangelism consultant for the Euro-Asia Division.

INDIA

Southern Asia to Receive Offering Again

India benefited from the first Thirteenth Sabbath gift 80 years ago.

India, recipient of the first official Thirteenth Sabbath Offering the first quarter of 1912, will coincidentally receive it again this quarter—80 years later and as the adult *Mission* quarterly celebrates its eightieth anniversary.

Following the General Conference action of November 22, 1911, making "Dollar Day" official, an additional quarter was required to launch the first *Mission* edition, which appeared in time to promote the second official offering, to Africa.

That first official mission offering produced \$7,674 for the cities of India. Compare that figure to the \$424,350 (25 percent of the total Thirteenth Sabbath Offering) received by the Southern Asia Division the fourth quarter of 1989. Sab-

bath schools this quarter are challenged to raise a half million dollars (remember that only 25% of the Sabbath offering goes for the recipient division).

With 80 percent of its population (projected to reach 1 billion by the year 2000) following the Hindu religion and 11 percent Muslims, India is second only to China in territories without an Adventist presence.

Considering this, what have the division administrators regarded as the most crucial need to be met by the special offering June 27? They have chosen three projects, all designed to strengthen the educational facilities that will produce workers to penetrate northern India, where the challenge is the greatest. The recipients are Spicer Memorial College, which needs married students' housing, and the Adventist Training School in Assam and Lowry Memorial School near Bangalore, both slated for new dormitories.

Occasionally church members express their wish to support "pioneer work," "frontier work," or "Global Mission," in lieu of improving existing institutions. The cry is "Put the money where we can finish the work!" In other words, push the workers into unentered areas.

But from where do these workers come? Are they not taught through Adventist education? How does a division keep the work force strong without learning centers? Euro-Asia, our newest division, which began with no institutions to produce workers, has rejoiced to get its first school—a seminary.

The church must have learning centers to produce the workers who will continue to push into new frontiers. And while Southern Asia Division students are studying the truths that will present hope to their unreached masses, where shall they live?

120-Degree Ovens

I saw the one-room metal structures in which Spicer's married students dwell, with the sun beating relentlessly on the tin roofs, creating a 120-degree oven inside without ventilation. They barely have room for a bed and table, much less a closet, cupboard, or shelf. I saw the dormitories with leaking roofs, rat-infested,

and with bricks placed over holes in the floor to keep out the snakes. "Is this," I mused, "the best we can do for our future workers? Would we live like this?"

Most surprising of all is that the students who appear in the doorways of these hovels greet you with smiles—radiant smiles—under sleek black hair falling on their beautiful saris. Indian people, through all their poverty and problems, retain a bouyant spirit that defies oppression.

India is a land that's been conquered time and again. Now it needs to be conquered once more, to have a new Master—Jesus Christ.

This sentiment was beautifully expressed when I attended a lay congress, 2,000 strong, in the South India Union.



Inadequate dwellings like this for married students at Spicer College will be replaced with the help of this quarter's special offering.

Ronald Watts, a former president of that union, pointed out, "Only in an Adventist gathering can you see Indians from the different castes and from enemy states worshipping, fellowshiping, and eating together. The church is able to unify when the country cannot. You see this nowhere else in India."

The Sabbath school's support of its mission program makes possible a scene observed in India by a late president of the Southern Asia Division, G. G. Lowry: "There is a scene where spirits blend, where friend holds fellowship with friend; though sundered far, by faith they meet around one common mercy seat."

This quarter, the eightieth celebration of *Mission*, remember India.

By Janet Kangas, editor, Mission.

Camp Meeting Changes

Atlantic Union: Greater New York English	June 26-July 4	Portland North Coast South Coast	July 10, 11 July 17, 18 August 21, 22
North Pacific Union: Montana	June 17-20	Pacific Union: Nevada-Utah Lake Tahoe Springville	August 10-15 June 23-27
Oregon Conference South East Central	June 12, 13 June 19, 20 June 26, 27	Northern California Redwood	July 23-August 1

help

verb: a cry for assistance or support; an expression of need; as people reach out when they or someone they love needs *help*.



Asking for help is sometimes difficult. Not because help is far away—but because we're often embarrassed to admit that assistance is needed. Sometimes we just don't know what we need, but we know that we need something.

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Literature Requests

India

Mrs. M. Nathaniel, Children's Ministries Director, Southern Asia Division of SDA, Post Box 2, HCF, Hosur, T N 635 110, India: **visual aids, felt sets and flannel board, stickers/seals of stars, animals, birds, flowers, butterflies, etc., used Christmas/birthday/anniversary/get well cards.**

Myanmar

Pastor Thang Pu, Secretary, SDA Mission, 9-A Old Court House Road, Mawlamyine, Mon State, Myanmar: **Adventist Review, Signs, Message, Liberty, Echoes, church hymnals, Bibles, flannel board, evangelistic sermons, material for Bible studies and evangelistic campaigns.**

Nigeria

Esther Nwobilor, c/o John David Nwobilor, Aba Textile Mills PLC, P.M.B. 7125, Aba, Nigeria, West Africa: **Bibles, books, Signs, Vibrant Life, Message, tracts.**

Atolagbe Abiodun O, President, Nigeria Association of Adventist Students, P.O. Box 4640, Ilorin, Kwara State, Nigeria: **Bibles, Spirit of Prophecy books, devotional books.**

Mr. John Uwaoma, P.O. Box 38, Abiriba, Ohafia L.G.A., Abia State, Nigeria: **Bibles, books, Adventist Review, Signs, Vibrant Life, Message, tracts.**

Philippines

Merlynda A. Ando, 1207 USM Avenue, Kabacan 9407 Catabato, Philippines: **Bibles, hymnals, visual aids for children, Spirit of Prophecy books, The Bible Story, The SDA Bible Commentary, devotional books, magazines, tapes.**

Rolando Aquino, Jr., District Pastor, c/o West Visayan Mission of SDA, P.O. Box 241, 5000 Iloilo City, Philippines: **used Sabbath school materials for children; Vacation Bible School materials, children's books and magazines, Bibles, books, hymnals, Picture Rolls, old Christmas cards.**

Regino Ensomo, Sr., Seventh-day Adventist Church, Zibungco, Davao City 8000, Philippines: **Bible study helps, visual aids, Your Bible and You, Picture Rolls, Vacation Bible School helps.**

Russia

Platonova Alina, S. Petersburg M. Torez, 35/1 Apt. 46, 194223, Russia: **Bibles in versions other than KJV for translation (NIV, RSV, NASB, etc.); English dictionaries, concordances, books by Ellen White, periodicals; encyclopedias, books related to English language.**

Deaths

CARTER, Ralph Thompson—b. Dec. 25, 1911, Winnsboro, Tex.; d. June 5, 1991, Scottsville, Ky. He served for 32 years as educator, principal, and pastor in New Mexico, Texas, Minnesota, Michigan, Nebraska, Idaho, and California. Survivors include his wife, Marguerite; a son, Lee; and three grandchildren.

DOERING, Harold Owen—b. Mar. 20, 1920, Takoma Park, Md.; d. Jan. 10, 1992, Loma Linda, Calif. He taught organ, piano, and music theory for 30 years and spent 15 years in electronics and repair of computers. He worked in these various capacities at the Review and Herald Publishing Association, Columbia Union College, Southwestern College, Indiana Academy, Andrews University, and Loma Linda University. Survivors include his wife, Irma Faye; a son, Herman William; a daughter, Ned-Louise Mosteller; a brother, Willis Paul; and five grandchildren.

A Father's Heart

Recently I was in a discussion in which some shared the opinion that God doesn't deal with us intimately or specifically but rather by conveying guidance to us for the "big picture."

Is God a majestic manager, a royal registrar, a kind of East Coast dad generally loving his West Coast children? Why would Christ use so many examples of *relationships* to explain God's love—e.g., marriage, mother/child, kind parent, passionate bridegroom, etc.—if God is merely a cosmic administrator?

I've thought about Jesus crying out in Gethsemane for His Abba, Daddy, to help Him, and an angel coming to *hold* the agonizing Son. Or think of the image of God we get by picturing a gardener who must gently *touch* the vines. How about God, the baker, who must *feel* the texture of the bread? And then there's the shepherd, whose sheep trust him enough to follow, and who must have spent daily *time* with them.

Nearly 37 years ago, at three days of age, I was adopted into my family, where I had a generic childhood in a loving home.

Twelve years ago I first met my birth mother. It has been an amazing and enriching experience for us. But the discussion group that spoke of God being distant made me think of my birth father. I first met him 11 years ago.

He's Out There, Somewhere

I knew that somewhere in the world I had a birth father. When we met at last, it was warm and genial and we became casual friends. We talked casually several times a year. But we spoke in generalities mostly, about job, family, grandchildren, issues of the day.

Over time I wanted more. I needed to *know* my father, not just know *about* him.

Two years ago he came to visit in my home for the first time, and our lives changed. As we talked, he opened his great heart. We no longer spoke in generalities. Now I could hear a heartbeat familiar to my own. Now I learned something of the man himself—how he felt, his sadness and joy, his weaknesses and strengths.

This was incredibly and wonderfully different from just recognizing that he existed somewhere



*When I first met
my birth father,
he was warm
but casual.*

out there! And it was much more meaningful than the previous nine years of casual, though warm, conversation.

I could have left things as they were, and imagined him as part of the big picture—out there somewhere. (But he was waiting for me—knew I'd come to find him one day.) I could have chosen to stay in a casual mode. It was safe, anyway.

Yet I wanted to really know my father. I wanted to wander the rooms of his heart's home and listen to its music. I wanted to see the family portraits painted there and to feel the family bond.

It is astounding to me to think that we can find our own portraits on the family walls of heaven, that God says, "I will be a father to you, and you shall be my sons and daughters" (2 Cor. 6:18, RSV).

From my birth father I have learned fresh and precious lessons about God's Father-love for me: accepting, abundant, without end! "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3).

Does God care about me personally and intimately, or do I simply relate to a majestic Manager who cares only about the big picture?

I believe it is up to me. Have I sought God personally? Have I opened up my life—heart and soul—to divine guidance? Or am I content to leave God at a safe, casual, arm's length distance and just discuss generalities?

Today I have gifts in my home from my father that give me a sense of his caring and his presence in my life. But these are not the reasons I sought him out. The same is true for God. The relationship with my heavenly Father is not about what He can do for me—He has already emptied heaven for me.

What matters most is *knowing* God, whose love for me is beyond my wildest imagination! This is the God who "chose us" and "destined us in love to be his sons [and daughters] through Jesus Christ" (Eph. 1:4, 5, RSV).



Penny Stepper writes from Portland, Oregon.

BY PENNY STEPPER

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