

DIALOGUE

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Helping Hands

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Can Science Explain It All?

.....
"I Cannot Bury My Talent"

.....
Old Testament God vs.
New Testament Jesus

.....
Global Mission
with a Smile



Published in
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Preview

Dialogue has been aptly described as "an international journal of faith, thought, and action." We know that as our readers you want to deepen your Christian experience and be well informed about the interface of Adventism and contemporary culture. But not only this. You also want to actively change the world through personal involvement.

This issue includes four articles reporting the outreach activities of students and young professionals. The articles outline specific ways in which you can take part in similar projects on a global scale. "Helping Hands" describes several volunteer programs sponsored by the Adventist Development and Relief Agency in countries such as Nepal and Nicaragua (page 5). "Action Report" focuses on some of the activities carried out by the 11,000 Adventist university students living in the Far Eastern Division territory (page 26). "Global Mission with a Smile" reports on the spearheading role played by Adventist dentists as they work in previously unentered areas of the world, prepared to share dental care and the gospel (page 32). Finally, in "More than American Literature," an English teacher recounts her unforgettable experience in China and encourages readers to apply for similar teaching assignments in that country (page 33).

In addition to an interview with James McClelland, we are happy to share with you a color supplement with samples of his wildlife art. *Dialogue* would like to express its appreciation to this gifted Adventist artist

and teacher for having granted us permission to reproduce six of his striking works.

We regularly receive reports of new associations of Adventist university students being organized around the world, some of which are AMiCUS chapters. We invite those of you who are leaders of student associations to send us your names and addresses, so that we may list you in our journal and facilitate the exchange of ideas and projects (see page 29).

Music lovers will be especially interested in the article on Mozart's bicentennial, "I Cannot Bury My Talent," which brings new insights into the life of this talented composer (page 11). If you like to sing, we think you'll really enjoy "Jesus Is Coming Again," a song composed by a young Brazilian woman (page 35). The score includes piano and guitar notations, as well as lyrics in the four languages in which *Dialogue* is published. This will give you a chance to sing a brand-new Adventist song in English, French, Portuguese, and Spanish!

With this issue we must say goodbye to Gérard Latchman, editorial assistant of *Dialogue* since its inception. He has played an important role in the development of our journal. Gérard, who has recently completed his doctoral studies in Ancient History at Canada's Université Laval, will join ADRA as a contract project manager. We wish him success in his new assignment, under God's blessing.

The Editors

LETTERS

Dialogue with Our Readers

Projects a Professional Image

Dialogue magazine greatly assists me in projecting a professional image for our church among the university students in South Africa. We hold regular meetings with Adventist students on five university campuses. During their vacations, many of these students are involved in volunteer programs in adjoining countries. Plans are underway to conduct evangelism in these campuses.

The chief examinations officer at Stellenbosch University has for many years accommodated our students with regard to Sabbath examinations. However, there is nothing in the constitution or in the policies of the university that guarantees any religious rights in this area. So our situation is precarious. But we hope to be able to change that.

Ian Hartley, Campus Ministries
Transvaal Conference, SOUTH AFRICA

Support for Ministry

On behalf of Adventist students attending four public universities in Kenya, let me express our heartfelt appreciation for *Dialogue* and for the support it brings to our ministry. We would like to receive many copies of *Steps to Christ* to distribute among the 40,000 students enrolled in public universities in this country. Our address: East African Union; Box 42276; Nairobi; Kenya. Thank you.

Job Gathema, Assistant University Chaplain
Nairobi, KENYA

What About North America?

My comments are based on two copies rescued from the "give-away" old magazines that some brought to my church. There is quite a lot to be desired in dissemination of information right here in the metropolitan area of Washington D.C. Sometimes, I feel as if I am living in Europe. All I hear in the news and read in the church papers is about Europe. What of North America? I would like to read about the U.S. campuses and students in North America.

While Christ is the center of our lives, is it possible that a publication could be produced for the Adventist university students who are on non-Adventist campuses that they will appreciate? I believe the time has come for you to circulate a publication that is written by Christian students to be read by other students. Your copy can be of a high intellectual caliber, non-religious, clean and attractive. Perhaps ten pages, with some color photographs of North American places, schools, people and scenery would be appropriate. I look forward to a change in format in *Dialogue*.

Anesther O. Henry-Shaw, Howard University
Silver Spring, Maryland, U.S.A.

A Word from Crock

A recent cartoon of the comic strip "Crock" humorously makes the same point that Curt Dewees presented in "Merchants of Death" (*Dialogue* 1-1991). We reprint it below, for the benefit and enjoyment of our readers, with special permission from North America Syndicate, Inc. — The Editors.

A Thought-Provoking Introduction

I have received *Dialogue* since it was first published and have enjoyed it immensely. This fall, as we begin classes at the University of

Michigan, our church youth group plans to set up a booth to pique the interest of other students, and to distribute copies of *Dialogue*. We believe this journal will provide a thought-provoking introduction to Adventism and may encourage inactive Adventists to check out the Ann Arbor church.

Karrin E. Kober, University of Michigan
Ann Arbor, Michigan, U.S.A.

Valuable Material

As an active member of the Adventist University Student Center in Montevideo, I wish to thank you for *Dialogue*. I would also like to encourage you to continue publishing in it valuable material geared to the intellectual and spiritual needs of university students.

Ana Elena López Martirena
Montevideo, URUGUAY

Plans in the South Pacific

On behalf of every member of the Adventist Students' Association of Australia and New Zealand (ASA) I would like to express gratitude for the work you are doing with *Dialogue*. We are encouraged to learn that there is support both from the General Conference and the South Pacific Division for an Adventist ministry in the public university campus.

We have a lot planned for the 1991-92 year, including a Theological Symposium (which will be a first for this Division), a follow-up Leadership Seminar and, of course, our annual Convention, besides smaller regional meetings and camps.

Each month our work as ASA co-presidents seems to get bigger as we discover new groups of students, and as we reassess methods of ministry to them. We are expanding our team to spread the responsibilities and to ensure vital areas are not overlooked. The position of Publicity Officer, for example, was recently created to focus on the development of a church-wide awareness of both the needs and the talents of students.

Elissa Milne, Adventist Students' Association
Cherrybrook, AUSTRALIA

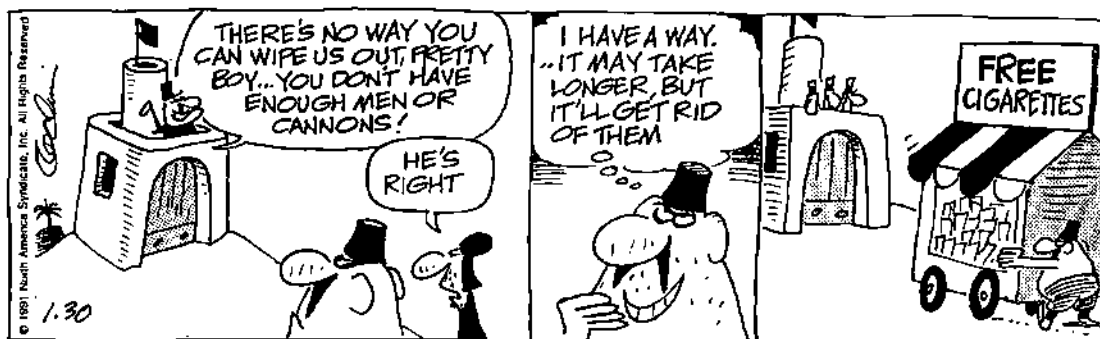
It Brings Us Together

For quite a long time I was of the opinion that intellectuals of the church were so separated that they would never come together, and also that campus life in a non-Adventist university was spiritually difficult, typical of ours alone. I never imagined that we share the same problems, obstacles, and destiny as other Adventist students worldwide. At our campus, unfortunately, many students come as Christians and come out non-Christians. We have a big duty therefore to proclaim the soon coming of our Lord. Thanks for publishing *Dialogue*; it brings us together.

James M. Moyo, S.D.A. Students Club
University of Malawi, Zomba, MALAWI

Letters

Dialogue welcomes letters from its readers. Please limit your comments to 200 words and address them to: *Dialogue Letters*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A. If selected for this section, your letter may be edited for purposes of clarity or space.



Helping Hands

Students Reach Out to the World

Nina Martínez

They all had different reasons for going. Some went for adventure. Some went to have fun. But no matter what reason they gave, they always included another reason, too. They went to help others.

Following four weeks in the jungles of Sabah, an eastern state of Malaysia, 12 students from Pacific Union College (PUC) accomplished what they set out to do—help people. Sponsored by the Adventist Development and Relief Agency (ADRA), the students worked with local villagers to install a water system to bring clean, pure water to two villages.

Students rose at the crack of dawn each day and made their way to the work site, a 45-minute drive on mountain "roads." It took a four-wheel drive vehicle to get them over the steep, bumpy paths to the villages where they worked.

In two jungle areas they installed water gravitation systems. The systems work by directing water from a high mountain source to villages in the valley below.

Working conditions were not pleasant. Jungle temperatures reached 90° F every day with 100 percent humidity. The students were drenched with sweat minutes after beginning work each morning. No one did much to look

nice during the day. The standard dress was old jeans and a T-shirt.

"This was a great trip, but it was no vacation," said Ken Miller, an elementary education major. "Anyone who thought we were going to relax on a beach was in for a big surprise."

The first step the students took was to dam up the water source on the mountain. Then they hauled an 800-gallon storage tank up a steep hill to an area above the villages. "This was our most difficult task" said Alex Fox, a public relations major. "Some of us pulled, some pushed, and we took frequent water breaks until we got the tank up the hill." The water from the dam fills up the storage tank each night so the villagers have water during the day.

The students then laid pipes through the jungle from the dam to the storage tank. Villagers had

earlier cleared the jungle brush so it would be possible to lay the pipe.

"From the storage tank we laid pipe to the villages and installed water fixtures in the village homes," said Sheri Ballard, a music education major. "We were all thrilled when we saw clean water, with good pressure, flowing from the faucets. All our sweat and hard work paid off."

"Clean water will mean healthier lives for the people. They will be able to drink and not get sick. That makes us feel great," Fox said.

The students ate, slept, and socialized at the local Adventist mission. Five women shared two rooms, and the men bunked in together in another room. Nightly activities included playing table games, talking, reading, and pillow fights.

"Though we had fun, what I remember most about this trip is the help we gave the people here," said Judy Dale, an elementary education major. "Even though it seemed small to us, it meant the world to them."

"I think if we could take all the PUC students there, they would return with a different perspective," said Lary Taylor, the faculty sponsor. "I'd like to see ADRA sponsor more projects



Students worked in Malaysia to provide safe drinking water for villagers.

like this. Students come back different people. They view the world differently; they appreciate what they have, and after seeing people with so much less, they see what they have as shareable with others. It's a great experience."

"I can't really explain what a trip like this is like," said Dale. "You just gotta go!"

An International Program

The student group from PUC was only one of several volunteer groups that traveled and worked during the summer of 1990. And 1991 promises to be another busy year for ADRA volunteers. These will include students from both denominational and public colleges and universities. Young professionals will also serve for longer periods. (See box.)

The Trans-European Division will send volunteers to Nicaragua for the second time to help build a vocational school near Managua. In 1990, 30 young people from Denmark and Norway spent a month at the school working on a drainage system.

"It was hard work," said Arvild Anderson, ADRA's project leader in Nicaragua. "We worked long

hours and didn't have the best tools available, but we managed. The Nicaraguan people are friendly—they made our experience in their country one we will never forget." The second group of volunteers will go to Nicaragua in December 1991 to help complete the vocational school.

About 400 people from the South Pacific Division volunteered in places as diverse as the Caribbean, Botswana, Hong Kong, Nicaragua, Kenya, Guyana, Korea, and Nepal. They taught, built, nursed, repaired, drilled for water, and enriched the lives of thousands of people living in developing countries.

Thirty young people from Japan went to Nepal in the spring of 1991 to build homes for people suffering from leprosy. The lepers have lived in Khokana, an isolated leper colony, under wretched conditions. "It was hard work, but the young people enjoyed it and were happy to help others," said Kiyoshi Fujita, ADRA's director in Japan. In October, 30 young people from Germany will go to Nepal to help the lepers in Khokana.

Canada had two volunteer groups going out in the summer of

1991. Fifteen students from Parkview Adventist Academy travelled to the Caribbean island of Dominica to work on a latrine project on the Carib Indian Reserve. Students from Canadian Union College went to Thailand to work on water projects that will bring safe water to villages in the northern region of the country.

Students from five Adventist colleges in the United States went to help people in some of the poorest parts of the world this past summer.

Andrews University sent volunteers to Sabah, Malaysia. Students from Union College went to Sarawak, Malaysia, to work on water projects. Because of their work access to clean water will improve the health of people in developing countries and reduces the number of children who die from waterborne diseases.

Pacific Union College sent volunteers to Irian Jaya, Indonesia, to build a swinging bridge so that people living in isolated villages could have access to the outside world. La Sierra University students travelled to Peru to build a school on the floating islands of Lake Titicaca. Walla Walla College sponsored students to Malawi. They built a primary school and teachers housing, and worked on a water project.

ADRA Projects

Working in more than 65 countries worldwide and able to provide immediate disaster relief to more than 190 countries, ADRA reaches out to help those in need in nearly every corner of the world. ADRA focuses its resources on seven specific areas:

Helping Disaster Victims.

Responding to the needs of those who are victims of natural and man-made disasters is ADRA's oldest area of help. Following a cry for help, ADRA quickly organizes shipments of food, medicines, clothing, tents, blankets, and other emergency



Volunteers and villagers usually become fast friends.

supplies needed in the disaster area. Volunteers distribute these supplies to the most needy victims. However, ADRA's response goes far beyond relief. ADRA stays in the affected community to rebuild homes and lives.

Improving the Health of Mothers and Children.

Children in developing countries are the most vulnerable victims of poverty. Each year 14 to 15 million die from diseases associated with poverty and malnutrition. Most of these deaths could be prevented.

More than half of ADRA's projects are designed to benefit and improve the health of mothers and children. ADRA holds clinics to immunize children against the major childhood diseases and teaches mothers about nutrition and simple health remedies. Supplemental food is given to pregnant women, nursing mothers, and preschool children. A combination of these activities increases the chance of survival for the most vulnerable children.

Improving Family and Community Health Techniques.

Recognizing that many of the world's poor are subsistence farmers, ADRA teaches the poor better methods of farming to double or triple their usual yield. More food results in better health and additional income for people who market their products.

Developing Clean and More Abundant Water Resources.

Developing clean water resources is a key element in ADRA's fight against poverty, hunger, and disease. Safe drinking water means less disease and better health. Last year four million children died from diarrhea, as a direct result of drinking contaminated water. Most of these deaths could have been prevented if clean water had been available. Abundant water for farmers means increased crop production and the difference between hunger and a full stomach.

Training People in Vocational Skills.

ADRA sponsors education and training in subjects ranging from tree planting to nutrition. ADRA also provides technical assistance for doctors, nurses, and community health workers. Giving people the opportunity to learn new skills enables them to find new jobs and become self-reliant.

Distributing Food in Areas Where Hunger is a Long-term Problem.

ADRA feeds hungry people in areas where there is no other alternative. Children are given supplemental meals at school, mothers receive milk for their babies, and men and women get their wages in food for projects they are working on that benefit the community. Roads, schools, and community centers are built in these food-for-work projects.

Building and Supplying Clinics, Hospitals and Schools.

ADRA builds and supplies clinics, dispensaries, hospitals, primary schools, colleges, and medical river launches. Many of these clinics and schools are in areas of the world where such facilities are inadequate or nonexistent.

Through hundreds of projects like these, ADRA brings hope to thousands of people who struggle each day for survival. This is one way to show God's love to the poorest of His children.

Nina Martínez is ADRA's assistant director for news and information. Nina served for one year as a volunteer in Italy, where she produced programs in English for Adventist World Radio.

ADRA Volunteers

Students

In summer ADRA works with Adventist colleges and universities in several countries to send students on six-week volunteer projects. No special skills are required, except a willingness to learn and to work. Students have served in some of the poorest areas of the world digging water wells or building schools or homes for the disadvantaged. Volunteers pay their own transportation, and ADRA provides room, board, and project costs. Some colleges and universities give scholarships ranging from U.S.\$500 to U.S.\$1000 for this service. Adventist students attending public colleges and universities are also involved in these volunteer projects.

Professionals

Adventist professionals willing to volunteer six months to a year are needed. Individuals pay transportation costs, and ADRA provides room and board. Language skills are not always required, but are valuable. At present, professionals in these areas are especially in demand: biomedical technicians, computer programmers, physicians, engineers, experienced construction workers, mechanics, nurses, persons trained in agriculture, persons with training in finance and management, and technical writers, for proposal research and writing.

In times of disasters ADRA needs medical professionals on an immediate, short-term volunteer basis. In those cases ADRA usually pays all expenses.

Contact

Dialogue readers interested in serving as volunteers should contact: ADRA Volunteer Coordinator; 12501 Old Columbia Pike; Silver Spring, MD 20904-6600; U.S.A.

Can Science Explain It All?

Benjamin L. Clausen

Science and technology affect almost every aspect of our lives. Our food has been grown using fertilizers and pesticides, it is prepared with additives and preservatives, and is packaged in plastic. Our communication via telephone, radio, television, fax, electronic mail, and photocopy machines is fast and efficient. Our transportation is rapid. Computers do much of our bookkeeping and word processing. Our entertainment comes from CD players, VCRs, and high-tech amusement parks. Even our health and the length of our lives have been dramatically improved by medical science discoveries such as penicillin and the polio vaccine. And then there are simple things like ballpoint pens and drip-dry clothes.

Because the scientific method works, both government and private industry are willing to invest millions of dollars into scientific research. Much of scientific study displays the elegance, logic, and self-consistency of the natural world. The lure of probing the secrets of nature and developing them for the benefit of humanity surmounts political barriers and provides a brotherhood of science. No wonder some feel that the scientific method can be used to solve all of our problems. But no matter how impressive scientific achievements are, science has limitations.

A Christian, of course, believes that there is more to reality than science can address. The miracles recorded in the Bible, especially the incarnation and the resurrection of Jesus Christ, which constitute the heart of Christianity, cannot be studied by the scientific method. These supernatural events are not presently occurring and thus are not observable, repeatable, falsifiable events that

science can control. In addition to "miraculous" events, science provides no absolute standard for answering moral and ethical questions. Perhaps most importantly, science has difficulty in providing purpose and meaning to life since it cannot conquer death.

Even if the limitations of science were to be ignored, the inductive nature of science presents intrinsic limitations. These are best illustrated by studying the history of a scientific model, for example, the model of light in physics.¹

The Wave Model of Light

All the simpler properties of light had been observed by the end of the 17th century. Light travels in *straight lines* at a *finite speed*. Light is *reflected* as from a mirror. It is *refracted* or bent as it passes from one medium to another, such as from air into water or glass. This property accounts for rainbows and is now used in eyeglasses and telescopes. Light is *diffracted*, or spread, as it passes through a small opening, just as water waves can spread around a turn in a river. This same property of sound allows one to hear noise around a corner. Light demonstrates *interference* phenomena in the same way as the two sets of waves created by two rocks dropped in a pond will interfere with each other, but will continue to travel independently. A piano tuner uses the interference of sound waves, or the beat frequency, to tune a piano. The interfering property of light accounts for the colors seen in oil slicks, soap bubbles, and peacock wings, and is the physical basis for holograms. Light can be *polarized* or forced to vibrate in a single plane, just as a guitar string can be forced to vibrate in only a horizontal direc-

tion. This property is used to reduce glare in polaroid sunglasses.

These properties of light have been explained at various times both in terms of discrete, bullet-like particle models as well as continuous, water-like wave models. In the late 17th century, Isaac Newton developed a particle model for light that became the accepted model during the 18th century. Living at the same time as Newton, Christian Huygens felt that light was better described as a wave, such as a water or sound wave. This wave model of light gained favor in the early 19th century, and was the only accepted model by the end of that century.

The late 19th-century wave model was comprehensive enough to explain most observations of physics at the time. One simple wave property is the relationship: $velocity = frequency \times wavelength$. Imagine water waves coming in to the beach. The frequency is the number of waves hitting the beach each minute. The wavelength is the distance from one wave to the next. Multiplying these two quantities together gives the velocity of the waves. Similarly, the sound waves from a piano come from vibrations in the strings and travel to the ear at a constant velocity. Shorter strings in the piano give a sound with a small wavelength, resulting in a larger or higher frequency. Longer strings give a sound with a larger wavelength and lower frequency. The approximate frequency of "middle C" on the piano is 262 vibrations per second or Hertz, and its wavelength in air is about 1.3 meters. Its velocity then is about 340 meters per second. (Most people can hear from about 20 Hz to 15,000 Hz, while dogs and bats can hear much higher frequencies.)

The concept of wave frequency can be generalized to light. Red light has the lowest frequency of light visible to humans, violet has the highest. And just as there are sound frequencies higher than those found on the piano, sunburn-causing ultraviolet light is at a higher frequency than violet light. X-rays used for medical diagnosis and gamma rays from radioactivity have even higher frequencies. In the other direction of the spectrum frequencies lower than red, begin with infrared rays which we sense as heat, then the microwaves used in cooking, and then radio waves. Notice that multiplying a common AM radio frequency, such as 1000 kHz (or one million cycles per second) by its wavelength of 300 meters (or about 1000 feet) gives the velocity of light at 300 million meters per second.

Light is produced from changing electric and magnetic fields, so the wave model of light includes electricity and magnetism as well. Radio waves are produced by the electricity in a radio station transmitter antenna, and visible light comes from electricity in a light bulb or in lightning. Electricity is produced by moving magnets in a steam or hydroelectric generator. The light waves from gamma rays, to visible light, to radio waves are all part of the electromagnetic spectrum.

Almost all of the observed phenomena of light, electricity, and magnetism were described 100 years ago by James Clerk Maxwell using a set of four equations. His wave model of electro-magnetic radiation was comprehensive, unifying, elegant, and logical. Considering all the phenomena that the wave model of light could explain, it obviously seemed much better than the obsolete particle model

of light suggested by Newton. In the late 19th century, scientists felt comfortable with their understanding of light; they believed there was little new to learn about it. The wave model appeared to be complete and in need of little more than minor modifications.²

A Revolution in Light Models

Several pieces of data, however, had not yet been explained. Attempts to deal with these remaining problems led to two major revolutions.³

Relativity. The first difficulty had to do with the medium in which light travels. Water waves travel in water and sound waves travel in air. But light waves travel through space on their way from the sun to the earth where there doesn't seem to be any medium. An all-pervading substance called aether was postulated to provide a medium. Many experiments were performed in an attempt to detect it, but no evidence for it was found. The extrapolation from water waves to light waves resulted in an approximate model that worked well in explaining many phenomena, but not in predicting a medium for light. Near 1905, Albert Einstein solved the problem by simply assuming that light waves could not be modeled exactly after other waves. In his special theory of relativity, he postulated that light waves travel inde-

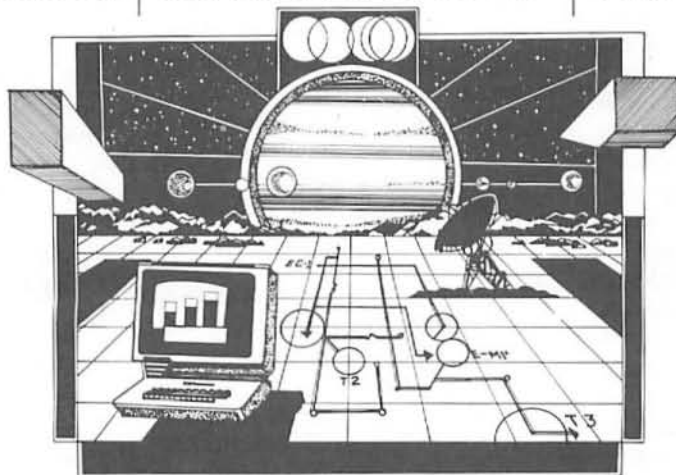
pendently of any medium (or reference frame).⁴

The special theory of relativity made the extremely non intuitive prediction that while observing an object moving at high speeds close to that of light, the mass of the object would appear to increase, its length would shorten, and its time would move more slowly. This prediction has been experimentally confirmed, and the equations of special relativity are now routinely used to describe experiments in particle accelerators. Observations at "every day" speeds do not explain what happens at the extremely high speeds at which light travels.

Quantum Mechanics. The second difficulty was the question of whether light is actually a wave. Newton's particle model had long since been superseded by the wave model, but there were some observations, such as the ultraviolet catastrophe, that could not be explained if light was considered to be a wave. Sound waves with high frequencies can be produced from a single vibrating piano string on a poorly constructed sounding board that allows the transmission of energy to all the strings. However, light waves from a red hot iron include very little high frequency ultraviolet waves. The explanation for this discrepancy (the "ultraviolet catastrophe") came in 1900 when Max Planck modeled light in terms of particles of energy, with

higher frequency light having more energy per particle. High frequency ultraviolet light would require too much energy per particle to be readily produced.

The model of light as a particle or quantum of energy was part of the development of quantum mechanics⁵ that also made some very non intuitive predictions about the small-scale



physical world. For example, quantum mechanics predicted that particles such as electrons should sometimes be treated as waves, thus making their exact location impossible to identify, and electrons in an atom could orbit only in certain discrete shells. These predictions have since been verified. Now quantum mechanics is used to understand chemical bonding, the electron microscope, the laser, the transistor, nuclear power, and radioactivity. But in so doing, it has incorporated some of Newton's particle model of 200 years before. Today, we find that light is treated as a wave under certain conditions and as a particle under others, since a simple understanding of water waves cannot be extrapolated to the extremely small scale.

Analysis of These Revolutions

Even if the possibility of supernatural intervention is ignored, several limitations of science become apparent in the light of these two revolutions.

Even in the natural world, much data is unavailable. One hundred years ago, there had been no observation of particles traveling close to the speed of light or of the small particles in the atom or nucleus. Since science is inductive, a model can be correct (in that it explains all present observations) without being complete (in that it is unable to explain all future observations or past unobserved occurrences).

Even for some of the available data, explanations are lacking. Light arriving from the sun cannot be explained without a medium for light. The ultraviolet catastrophe cannot be explained in terms of a wave model for light.

Even for good explanations, simplified approximations (models) are used. The wave model of light was only an approximation. As science progressed to the unusual and extreme conditions of high speeds and energies and

small sizes, different laws became important. Intuition and reasoning from everyday events were no longer sufficient. Extrapolation from the known and understandable to the unknown and extreme was useful, but only approximate.



Even though one model is used, other models are possible. The wave model for light worked well a century ago, but now we know that a particle model must be used to explain some observations.

Although revolutions in scientific interpretations have occurred in the past, it is always tempting to feel that present interpretations are so much superior that they won't need to be revised. However, even recently, several revolutions have unarguably changed the perspectives of science in major ways. A new branch of science sometimes labeled "chaos" is studying scientists' observation that infinitesimal changes in initial conditions can completely change the final results, and that some deeper order can be found in phenomena previously thought too complex to model.⁶ Geology has recently been including unusual and extreme processes, such as plate tectonics to explain mountain building and mid-oceanic ridges, and extraterrestrial impact to explain the extinc-

tion of the dinosaurs.⁷

The scientific method of using experiments to study cause and effect relationships is useful and beneficial, as is obvious from the advantages of our technological society. But even so, we must not forget that science is limited because it is a human endeavor. It is not exhaustive because it is inductive. It doesn't include all possible models, complete models, complete explanations, all obtainable data, and it leaves no room for the supernatural.

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NOTES

1. See George Gamov, *The Great Physicists From Galileo to Einstein* (New York: Dover, 1988); see also Edmund T. Whittaker, *A History of the Theories of Aether and Electricity* (New York: Dover, 1989).

2. See Nathan Spielberg and Byron D. Anderson, *Seven Ideas That Shook the Universe* (New York: Wiley, 1987).

3. See Bernard I. Cohen, *Revolution in Science* (Cambridge, Mass.: Harvard University Press, 1985); see also Richard Morris, *Dismantling the Universe* (Simon and Schuster, 1984); Thomas S. Kuhn, *The Structure of Scientific Revolutions*, 2nd ed. (Chicago: University of Chicago Press, 1970).

4. See Clement V. Durell, *Readable Relativity* (New York: Harper and Row, 1960).

5. See George Gamov, *Thirty Years That Shook Physics* (New York: Dover, 1966); see also Richard P. Feynman, *QED: The Strange Theory of Light and Matter* (Princeton, N.J.: Princeton University Press, 1985).

6. See James Gleick, *Chaos: Making a New Science* (New York: Penguin, 1987); see also Kevin C. de Berg, "A Random Universe? Order and Chance in Nature and Scripture," *Dialogue* 2:3 (1990), pp. 10-12.

7. See A. Hallam, *Great Geological Controversies* (New York: Oxford, 1989).

"I Cannot Bury My Talent"

A Look at Mozart on His Bicentennial

René M. Ramos

Shortly after midnight on the fifth of December, 1791, weakened by a long attack of rheumatic fever and excessive bloodletting, the young composer's exhausted heart failed him. That winter night, Europe lost one of the greatest musical geniuses it had ever known. The works of the young man, christened Joannes Chrysostomus Wolfgangus Theophilus, "unsurpassed in lyric beauty, rhythmic gaiety and effortless melodic invention,"¹ constitute an artistic legacy with few parallels in the history of music.

Today, two centuries after his death, Wolfgang Amadeus Mozart's music has lost none of its power to express the complete range of human emotions from terror and rage to blissful joy. In recognition of his achievement, numerous commemorative performances have been held during this anniversary year, and a complete set of his works, including those left unfinished (a total of 179 compact discs), is being issued—the first set of this kind in the history of recorded music.

An Unusual Talent

Wolfgang Amadeus Mozart entered the world on January 27, 1756, in the midst of a highly musical family. His father, Leopold, who played a central role in his life, was a well-known violinist, composer, Salzburg court conductor, and author of a celebrated theoretical treatise; his older sister Maria Anna, or "Nannerl," was to become an accomplished pianist. Little Wolfgang revealed his talent at a very early age. Before his fifth birthday he had learned pieces from his sister's keyboard music book and soon after composed his first music, much to his father's

amazement.

Realizing that his son possessed an incredible gift, Leopold resolved to foster the boy's talent. Although often criticized for exploitation and commercialization of his son's gifts, Leopold believed it was his God-given duty to train his gifted children and to share their abilities with the world. From the time Mozart was six until the age of 19, his father took him, at first together with his sister and then alone, on a series of performance tours to the most important musical centers of Europe. These journeys kept Mozart away from home for months and years at a time.

When Mozart was seven, the entire family embarked on a three-and-a-half year concert tour visiting Germany, Belgium, Holland, France, England, and Switzerland. Mozart and his sister played in royal palaces and noble residences, giving public concerts



whenever the opportunity presented itself. A few years later father and son began another major tour, which took them to Italy, at that time the most progressive land in Europe musically speaking. They stayed there more than a year visiting musical centers where Mozart studied counterpoint and absorbed the country's specialty, opera. In Rome, the Mozarts had an audience with the pope, who made the 14-year-old boy a Knight of the Order of the Golden Spur, a signal honor bestowed on only two other contemporary composers.

Numerous anecdotes refer to Mozart's feats as a child prodigy. Contemporary reports tell us that he amazed his audiences by playing in an adult manner, improvising in various styles, accompanying on sight, playing with a cloth covering the keyboard, and adding accompaniment to a melody unknown to him. On one occasion he wrote the music for a double choir after having heard the music performed only once.

Mozart did not receive formal schooling, most likely because he spent much of his childhood and youth traveling. Likewise, there is no evidence that he had formal musical instruction, except for occasional comments from his father. His musical training was mostly indirect, aided by a prodigious capacity to absorb different styles and influences and to synthesize from these a wholly personal musical language. Writing to his son years later, Leopold provides this description of the boy's childhood:

As a child and a boy you were serious rather than childish and when you sat at the clavier or were otherwise intent on music, no one dared to

have the slightest jest with you. Why, even your expression was so solemn that, observing the early efflorescence of your talent and your ever grave and thoughtful little face, many discerning people of different countries sadly doubted whether your life would be a long one.²

With more than 50 works to his credit, Mozart's first official position came at the age of 13, shortly before his Italian tour, when he was appointed *Konzertmeister* at the court of the Prince-Archbishop of Salzburg. Mozart remained associated with the court for about 11 years, but he found his duties unrewarding and his opportunities limited. Again and again he sought a post at one of the more important Austrian or German courts, but his efforts were unsuccessful. In the autumn of 1777, Mozart set out—this time accompanied by his mother—to search for employment throughout Germany and in Paris. In Mannheim, the 21-year-old fell in love with Aloyisa Weber, the daughter of a prompter and copyist. Aloyisa had an excellent coloratura soprano voice, and the young man dreamed of going with her to Italy, but her father strongly opposed it. The mother and disap-

pointed son continued their journey to Paris, where Mozart's playing and compositions were generally admired but failed to secure him a position commensurate with his abilities. Apparently, he lacked the kind of diplomacy that would have ingratiated him with possible patrons. Further misfortune struck him when after a sudden brief illness his mother died in Paris. Greatly saddened, Mozart returned to Salzburg and reluctantly resumed his obligations.

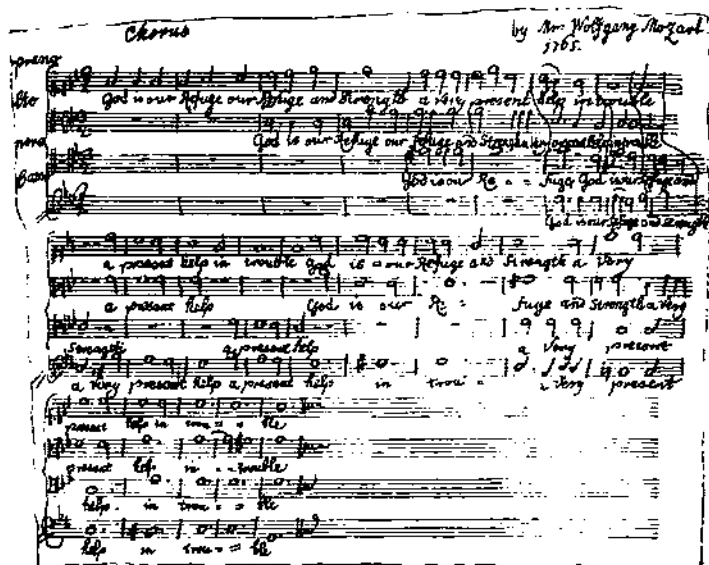
In Vienna on His Own

The year 1781 marked a turning point in Mozart's career. Well aware of his own worth as a composer, he had found the Salzburg court increasingly intolerable. Although popular, he was not allowed to play in other houses, and was forced to eat with the servants of the house. Mozart requested to be released from the archbishop's service. At first his petition was denied, but then he was dismissed in a shameful scene in which the Prince-Archbishop insulted the composer, addressing him in street language. Mozart later wrote of the Archbishop's high steward dismissing him "with a kick on my behind."³

Thus, at a time when musicians depended on courts or churches for their livelihood, Mozart became self-employed, relying on his abilities as a performer, composer, and teacher. Settling in Vienna, Mozart fell in love with Constanze Weber, Aloyisa's younger sister, whom he married the following year. The couple led a happy life; his many letters to her reveal that he was an affectionate husband. Six children were born to them, but only two reached adulthood.

In the early Viennese years, Mozart enjoyed a good deal of success. A popular piano teacher, he was widely admired as a performer in frequent private and public concerts, and his works were well received. Later, however, his reputation diminished, and he found it harder to support his enlarged family. Toward the end of his life, he was forced to depend on the generosity of some of his friends. This situation was the result as much of his declining popularity in Vienna as of the fact that he was incapable of managing his own financial affairs.

In 1787, Mozart at last received an official appointment as *Kammernmusicus* (chamber composer) of the imperial court, but his salary was modest. Like most com-



In April 1764 Leopold Mozart took his children Wolfgang (age 8) and Maria Anna (age 13) to London on a concert tour. Before leaving England in July 1765, the three visited the British Museum, which had opened just six years earlier, in 1759. In response to a request, young Wolfgang left a manuscript of one of his compositions (left). It was his first effort in choral writing and the only one composed on an English text.

Illustrations: The Bettmann Archive

posers at that time, Mozart wrote his works to fulfill commissions or to provide new material for his own concerts and those of his pupils. In Salzburg he had been generally expected to provide sacred music for the court chapel. In Vienna, however, his main interests were instrumental music and especially opera. He had the good fortune of associating with the court poet Lorenzo da Ponte, who provided him with excellent librettos; from this artistic collaboration were born his three finest Italian comedies, *Le Nozze di Figaro* (The Marriage of Figaro), *Don Giovanni*, and *Così fan Tutte*. No less important are his two German operas, especially *Die Zauberflöte* (The Magic Flute).

A significant influence on Mozart's creative work during these years stemmed from his association with freemasonry, in which he was an active member from 1784 until his death. He composed a number of pieces for specific Masonic events. Even works not directly associated with lodge ceremonies show the influence of Masonic thought, the most notable example being *Die Zauberflöte*, which presents Masonic-based trials that a prince and a princess must undergo to achieve wisdom and virtue.

New doors seemed to open during the last year of Mozart's life; he received several important commissions and his financial situation was less pressing. He composed two operas and began the composition of a requiem Mass commissioned in rather unusual circumstances. A stranger asked him to compose a requiem for a patron who wished to remain anonymous and who would pay him a handsome fee; the only condition was that Mozart must not reveal that he was the author of the work. (After Mozart's death, it was discovered that the requiem had been commissioned by a count who had the habit of requesting original works, which he would then pass off as his own.

The requiem was to be in memory of the count's young wife, who had recently died.)

Mozart worked on the requiem intermittently for several months. However, it remained unfinished because in November, he became seriously ill, rapidly growing worse despite the attentions of two leading Viennese doctors. On the evening of December 4, Mozart seemed to regain his strength and a few friends gathered to sing parts of the still-incomplete requiem at his bedside. He soon took a turn for the worse, however, and a few hours later was dead. The cause of death, according to the available evidence, was an acute attack of rheumatic fever.⁴ According to Viennese custom, two days later he was buried in a mass grave, the gravedigger the only witness to his interment.

An Assessment

Mozart's ideas about music, art, and life in general are not evident to the casual observer. Although fascinating, his letters reveal little except for certain technical aspects about his music. Nothing is mentioned of his thoughts on the upheaval caused by the French Revolution, its political repercussions on the Austrian Empire, or other socio-political events of his day. His music appears to be largely unaffected by external forces.

Despite periods of financial and physical distress, he produced works imbued with unbounded exuberance and optimism. Unlike many other composers, Mozart the composer appears detached from Mozart the individual. His music is not a reflection of his own state of mind but a transcending distillation of every human emotion.

This is not to say that Mozart was inattentive to his audiences. He shared the contemporary view that music must be a reflection of nature and that its main purpose is to elicit the listener's pleasure. On the other hand, he was not willing to bow indiscriminately to the public's changing tastes in order to secure an audience, although that decision resulted in a decrease in the acceptance of his music. As a modern writer puts it:

perhaps the most remarkable facet of Mozart's character was his confidence in his own creativity. One searches in vain through his correspondence or the recollections of contemporaries for any hint of doubt about the value and quality of his compositions. Even during periods of acute poverty, loneliness or illness, Mozart's exultation in the creative process and delight in his work seem to have endured.⁵

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Mozart's friends singing the unfinished requiem at his deathbed.

Old Testament God vs. New Testament Jesus

Alden Thompson

Many Christians avoid the Old Testament. God seems so violent there, so heavy-handed compared with the gentle Jesus.

Others idealize it, putting a pretty face on events you would never let your children watch on video.

A few idolize it, claiming our lawless age needs a God who can split the heavens and rattle mountains!

In this article we will explore a fourth option—looking at the Old Testament as it *really* is. Admittedly the task is an impossible one, for we can never be sure whether we are idealizing or idolizing. Furthermore, one person's realism is another's idealism.

Nevertheless, taking the Old Testament seriously is worth a try. After all, it was the Bible of Jesus and the apostles. Even more, Jesus himself not only claimed the God of the Old Testament as his God and Father, he claimed to be the incarnation of that God: "Before Abraham was, I am," he said (John 8:59).¹ That testimony Christians accept.

If the two Testaments are inseparable, how far can we press the differences between them and still retain a sense of unity? Or is it even appropriate for Christians to address perceived "differences" between the God of the Old Testament and the God of the New? Echoes of Malachi 3:6 ring in our ears: "I am the Lord, I change not" (KJV).

Both the Sermon on the Mount and the book of Hebrews are clear enough in this respect. In Matthew 5 Jesus repeatedly contrasts the old with the new: "You have heard it said, but I say ..." Yet Jesus is contrasting, not negating.

Similarly, the Epistle to the Hebrews claims Jesus is the "better" revelation. It's the point of the entire book, beginning with the first verse: "Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son" (Hebrews 1:1,2). Again, the "better" of Hebrews is a good/better comparison, not a worse/better contrast, an important difference.

In spite of lip service to the differences between the Testaments, the tendency to idealize troublesome elements in both is still a powerful one. Two anecdotes, both of which I mention in my book, *Who's Afraid of the Old Testament God?* illustrate the point.²

With reference to the New Testament, I remember a well-known Old Testament professor muttering that he was going to write a book entitled "The Unchristian Sayings of the New Testament." He was tired, he said good-naturedly, of hearing New Testament colleagues claim theirs as the Testament of kindness and love when it, too, reveals God's heavy hand. Jesus spoke of drowning a person in the sea with a millstone around the neck (Matthew 18:6); sudden judgment fell on Ananias and Sapphira (Acts 5:1-11); Paul suggested handing a brother over to Satan for the

destruction of the flesh (1 Corinthians 5:5). Those are strong words.

The other incident, focusing on the Old Testament, happened in a college-level Hebrew class, which included several graduating theology majors. One of the exercises in our grammar book (when properly translated) read: "Samuel cut off the head of the king." Because the exercises were based on biblical passages, the students subconsciously heard the Bible as they worked. In this case, several brought in curiously mutilated translations. After we worked it through, one of them sheepishly admitted, "We thought that's what it said but didn't think Samuel would do such a thing."

We opened our English Bibles to 1 Samuel 15:33 and read in our mother tongue: "Samuel hewed Agag in pieces before the LORD." The picture of innocent little Samuel in the temple, well scrubbed and obedient, had buried Samuel's bloody sword.

In short, our challenge is this: What kind of framework allows us to integrate into a coherent whole the contrasting pictures of God: The Gentle God holding little children on his lap and The Violent One wielding a bloody sword? The contrast between the Testaments is a valid one, I believe, even though God's heavy hand still appears in the New. But regardless of whether we are dealing with the tension between the Testaments or with the contrast between God's gentle and heavy hand elsewhere, the same basic explanation applies, one that is closely bound up with the cosmic struggle between good and evil.

The Cosmic Struggle

Evangelical Christians hope for a better and perfect world. But we are not there yet. The classic questions of theodicy arise when believers confess that God is good and all-powerful, but is master of a world such as ours. Are there limits to his power or to his goodness? That is the dilemma.

A free-will theodicy, known among Adventists in terms of "the great controversy between good and evil," is the one I find most compelling. It argues that free and uncoerced love is the ultimate good. Rebellion without threat of immediate extinction must be an option. Thus God temporarily *chooses* to limit the exercise of his power in order to ensure the ultimate good.

Such a theodicy argues the need for demonstrating to intelligent beings that goodness freely chosen is superior to enforced goodness. Indeed enforced goodness would be the ultimate evil, the antithesis of goodness, since it would require the arbitrary use of power by one being over another. The "great controversy," then, is the dramatic battle between good (reciprocal love, freely given and chosen) and evil (selfishness, a "goodness" enforced on another by the arbitrary use of power).

The book of Job is the classic biblical model for such a theodicy. A malevolent (selfish?) Satan confronts the benevolent (loving?) Deity with this question: Does Job really love God and the good for goodness' sake? God allows Satan limited access to Job. By enduring the test, Job vindicates both God and the good. God then exercises his power to bring Job's tribulations to an end, a judgment now *seen* to be just since both love and selfishness have had their day in court.

In this struggle, the role of authority is the key for understanding the tension between the gentle God and the violent one. What is the essence of authority:

power or goodness?

Because of sin, created beings view authority in terms of power, not goodness. Commands are issued, not invitations. Fear is the natural corollary and primary motivating force. By contrast, authority in a perfect world is defined in terms of goodness, not power. Joy is its natural corollary and primary motivating force. Invitations are issued, rather than commands. The response is natural and freely chosen, not because the authority can force compliance, but because it is *seen* to be good.

In Scripture, that ideal is described in the new covenant promise of Jeremiah 31. Because the law is written on the heart, commands become unnecessary. "No longer shall they teach one another, or say to each other, 'Know the LORD,' for they shall all know me, from the least of them to the greatest" (Jeremiah 31:34). Ellen White's description of heaven before Lucifer's rebellion reflects that ideal: "When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of."³

In the presence of sin, God is prepared to use authority as power. He will appeal to fear in an *emergency*. Sinai was a violent revelation because he could reach the people in no other way. Israel's slavemasters had exercised authority as power. It would take a long time before they could see it in terms of goodness. Jesus, the incarnation of God's law, illustrated authority as "goodness." But Israel at Sinai was not ready for such a revelation.

God still resorts to power and still motivates by fear. In a sinful world emergencies require it. But his ultimate goal is a kingdom where love reigns, freely and by choice. Scripture records the history of his efforts to that end.

Within this setting of the great struggle between good and evil, two pictorial models are helpful in organizing the biblical material. The "Toboggan" provides a historical perspective, the "Pyramid" a systematic one.

The Toboggan

Though their implications have not always been grasped, the early chapters of Genesis vividly describe a world in the grasp of selfishness. As in the case of Job, God allows selfishness its day in court. The result is successive disasters: Eve's sin and Adam's, Cain's murder of Abel, Lamech's boast of greater violence than Cain's, the Flood, Noah's drunkenness, Babel. Joshua 24:2 notes that Abraham's own family "served other gods." Genesis reveals the shocking fact that child sacrifice and polygamy were "acceptable" within the family of faith.

Devout believers often overlook this "toboggan" slide into depravity, subconsciously putting a positive construction on the actions of God and his people. This "high road" approach to the Bible stresses the continuity of God's truth. Hebrews 11 is the classic example, transforming Old Testament sinners into New Testament saints. If you want to hear Sarah laugh cynically, go to Genesis. You won't hear it in Hebrews 11.

The Old Testament narratives themselves, however, suggest a "low road" approach, one that recognizes the effect of sin on God's perfect world. The "low road" shows how far creation fell from God and how patient God has been in drawing it back. He will be violent in order to reach violent people. But He patiently

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PROFILE

Jacqueline Vongai Pratt

Dialogue with an Adventist Chief Law Officer from Zimbabwe



Jacqueline Vongai Pratt is chief law officer of customary law in the Ministry of Justice of Zimbabwe. A passion for justice and peace born of deep

Christian convictions has led her to support the rights of women in society. She is also committed to opening more opportunities for the education of her people, and has served for several years as member of the University Council of Zimbabwe.

Born in a peasant home in Masvingo (formerly Fort Victoria), Mrs. Pratt received her elementary and secondary education in Adventist schools and later graduated from our Solusi College. While serving as a teacher and raising her family, she completed the admission requirements for the University of Rhodesia (now the University of Zimbabwe), where she obtained a law degree.

Mrs. Pratt's career includes service as assistant town clerk in the capital of Zimbabwe, Harare; assistant secretary

in charge of legal affairs in the Ministry of Local Government, and senior law officer in charge of legal aid. In her current position as chief law officer, she supervises all 67 community courts and several primary courts in her country.

Mrs. Pratt's husband is a financial director of a commercial firm in Harare. They have four children ranging from 22 to 12 years of age.

* * *

We spoke with Mrs. Pratt during her recent visit to the United States. She had come to Washington to take part in the annual meeting of the Cabinet of Counselors. This advisory group is composed of experienced Adventist lawyers representing all world divisions.

Please tell us about your family background.

I was born and raised in a rural Seventh-day Adventist home. My father was not an educated person, and my mother can't read or write, but both of them encouraged me and my two brothers and four sisters to live a good Christian life and to make the most of every opportunity. My oldest brother is in charge of the small commercial farm that used to belong to my father. My second brother and my youngest sister are teachers. My two other sisters hold civil service positions—one in the Ministry of Local Government and the other in the Ministry of Tourism.

Were there some people that influenced you when you were young?

I remember two missionaries who were very important to me. They were like parents to me and later as my brother and sister. In my early teens, when I was attending one of our schools, I worked in

the house of Miss Dora Greive, an American missionary. She took a strong interest in me. She never treated me as a servant, but as a person. She encouraged my involvement as a speaker in our temperance society and as a singer in church. I believe that a lot of my caring attitude and my determination come from her.

Another person who influenced me was Dr. Kacelenga, an English professor at Solusi College. He understood young people well. Although I was a very difficult person, he was both firm and caring. If you made a mistake, you'd get the punishment; but then he considered that the matter was over—he didn't punish you for what you had done yesterday. I think that was a fair treatment.

What specifically attracted you to the legal profession?

I suppose it was the plight of African women. Before Zimbabwe became independent in 1980 we didn't have a voice. We couldn't defend our own rights.

No woman then would have held the position I now hold unless she were foreign-born. I wasn't happy with that and looked for a way women could have their say in areas of life that affected them directly.

Do you see a connection between your Christian convictions and your work?

Yes, in some ways. For example, as a chief law officer you have the opportunity to counsel people who are bringing family matters before the court. If they are husband and wife, for example, you can make the issues clear and help them find a fair solution. Sometimes you can help people that are quarreling to reach a just settlement and even become friends. When children were involved I have had the satisfaction of counseling parents regarding their legal duty and the Christian duty towards them.

What are your current responsibilities as chief law officer of customary law?

I am in charge and responsible for the supervision of courts throughout Zimbabwe that deal with customary law, involving family disputes, divorce, deceased estates, seduction, and similar issues. I inspect the operation of these courts to ensure that the cases are handled correctly by the judicial officers. If a particular case raises a complaint, sometimes it is solved in my office. At other times it is referred for review by provincial magistrates. Sometimes this requires extensive research to determine the correct application of the law. My duties are therefore both legal and administrative.

Are there advantages in having a woman in the position you now occupy?

Some men in my country may argue that it is a disadvantage because under a new customary law in Zimbabwe, African women are now entitled to receive maintenance [alimony] in divorce cases. They may think that as a woman I would be partial to women involved in family disputes. But they would be wrong. I believe that as a woman lawyer and as a mother I can be not only fair, but also more understanding when it comes to custody of children.

When you were studying law at the University of Zimbabwe, did you have to face difficulties as an Adventist?

No. In Zimbabwe we have been very lucky. Both before and after independence we have been free to worship according to our own beliefs. However, when I served as a prosecutor, I struggled to combine my role as a person expected to request the judge for the application of the law in all its force and my own Christian inclination to be merciful toward those who commit crimes.

What can you tell us about the Seventh-day Adventist Church in Zimbabwe? Which are our main activities and challenges?

There are 150,000 members in a country of a little over 10 million

inhabitants. Our Adventist Development and Relief Agency (ADRA) carries a few projects. However, we are weak in the health area. Most of our activities center on education. We provide a practical program, but mostly at the lower levels of schooling. This means that we don't offer A-levels, which would prepare students for admission to the university.

At present, I am involved in the development of a document to be submitted to the government authorities requesting that Solusi College (founded in 1894) be chartered to operate as a university. The recently approved Higher Education Act allows for the establishment of private universities in our country. I dream of additional course offerings at Solusi so that students can receive a thorough professional education to benefit both our church and our country. We need to find ways to providing more educational opportunities for our young people. Our country needs more educated people with solid Christian characters.

Have any of the graduates from our schools reached positions of responsibility in Zimbabwe?

Yes, several who have gone on to complete advanced degrees are active in the church and now occupy important positions in government entities. For example, the registrar at the University of Zimbabwe is R. Zinyemba, a Seventh-day Adventist. There are also a few Adventist lecturers there in economics, education, and pharmacology. The current minister of labor, John Nkomo, is from a family that was among the first in Zimbabwean Adventists. He studied at Solusi College. Dr. Simon Andifasi is a health officer. The governor of Midlands, Herbert Mahlaba, is also an Adventist. Norman Maposa occupies an important position with an international labor organization based in Harare. There are also several others that I could mention.

What are your children doing

now?

There are all studying, according to their own inclinations. Our oldest son is doing a mechanics course. Our oldest daughter, head girl at her school, is preparing to enter the university and intends to become a teacher in one of our schools. She is a strong leader of the Christian Youth. The other two children are still at lower levels in school.

Are you involved in activities related to the church?

Yes. A congregation meets in our home. We provide a home for the church pastor in our district. I share my religious convictions with other people whenever I can. As I said earlier, I am also assisting Solusi College in obtaining its university charter. Above all, I try to relate to other people on the basis of the Christian principles I learned at home and during my studies in Adventist schools.

Humberto M. Rasi

Benefactors

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PROFILE

James D. McClelland

Dialogue with a Wildlife Artist



When sketching pictures as one of 11 students in a rural Michigan school house, he was destined to make his mark—on his own easel as well as on

hundreds of students and art lovers.

Today, James D. McClelland is professor of art at Union College in Lincoln, Nebraska, and a nationally distinguished wildlife artist. He holds degrees in art, English, and counseling from Andrews University, Michigan State University, and Western Michigan University.

Frequently exhibited in various shows and galleries, his paintings of birds have won awards in regional and national competitions. He has also designed stamps and stationery for the National Wildlife Federation.

His bird paintings have become broadly known to nature lovers with the publication of three books authored by ornithologist Paul Johnsgard, which included this Adventist

artist's illustrations. His interest in birds comes to life in his home studio, where four prized Australian parrots keep him company.

A 17-year veteran of the Union College faculty, McClelland thrives on helping others discover their creative potential. His appreciation of beauty finds other outlets, too. Singing with his musically talented family and cultivating the 100-plus varieties of roses that adorn his yard, for example, provide inspiration for many.

For this interview, we find him relaxing to the quiet strains of classical music in his home on a mild summer day. As we visit, "DC" (Daddy's Cat), sits on the artist's knee to listen in.

Mr. McClelland, do you remember your first drawing?

No, but I remember an early one that my aunt saved. It was a drawing of a peach tree with all the pits showing. I guess even at that age I was quite analytical and I wanted to expose all those pits. Maybe that was kind of a hallmark of everything I do.

As far back as I can remember drawing was a passion for me. I drew on everything, from the borders of my mother's cookbook to every scrap of paper I could find.

And when did you become interested in wildlife and nature?

Nature was also a passion for me and continues to be. Birds have always been my specialty. Relatives would say, "If you want to see every bird and every little creature along the way, take a walk with Jim."

Were there people who motivated you early on to develop these interests?

Yes; I was especially encouraged by teachers and classmates who recognized my abilities.

Teachers would often write on my report cards: "Daydreams . . . excels in art."

Do you think artistic ability is naturally inherited, or is it learned?

I believe anybody can learn to draw, just as you can teach anyone to play the piano, although not everyone will become a concert pianist. I've never discouraged a student from continuing with art studies. In fact, I think I perform best as a teacher with those who think they just can't do it, by teaching them to see and to put what they see on paper or canvass.

Tell us about your Adventist background. Have you always been a member of the church?

No, I was not born into a Christian home. My father, an alcoholic, did not choose the Adventist life, or I would have been a fifth-generation church member. When I was in the fourth grade, however, we moved to the town where my grandmother lived. Through her influence, I began attending church and camp meet-

ings and received my foundation in Adventism. My first Adventist schooling then came at Andrews University.

After your undergraduate work, what kind of experience did you have as an Adventist attending the public university?

Most of the time it was not a problem. One exception to that occurred when, as a teaching assistant, I was expected to proctor examinations on Sabbath. The department chairman was not sympathetic and tried to make me feel very small, but he reluctantly called another teacher to proctor the exams when he saw my convictions were firm. Out of that grew a very positive friendship with the other teacher. She happened to belong to a church which ran a youth ministries center where my wife and I were serving. She thought so highly of the stand I had taken that she started giving us her symphony concert tickets when she wasn't using them. It genuinely pleased her to see us there, influencing the young



Snow Fire The Cardinal is quite common in Lincoln, Nebraska, where I live. This painting was inspired by my observation of a beautiful male perched in a small tree heavily laden with newly fallen snow, just outside the kitchen window. His brilliant red form, silhouetted against the white, prompted me to call this painting, "Snow Fire."



Winter Covey The Eastern Quail, named the Bobwhite after its characteristic call, forages in country areas, near thickets, streams, and farmlands. It survives by remaining in a group, called the covey. The covey forms a tight circle at night, each bird facing outward with tails converging at the center. When disturbed, they explode, flying in every direction, later calling to one another and regrouping.



Red-tailed Hawk When the widespread and common Red-tailed Hawk has captured its prey, it "mantles" it by spreading its wings over the mouse, rabbit or other small creature unlucky enough to find itself ensnared in the hawk's sharp talons. The bird often screams, warding off would-be robbers. It is that scene that I have tried to capture in this painting.



Winter Foraging When snow cover is heavy, the Chinese Ring-necked Pheasant is challenged in its search for food. It ventures out alone, in pairs, or in flocks to forage. It has always surprised me that so gaudy a bird can so easily conceal himself in the browns, golds, and grays of nature.



The Territory In Michigan, where I grew up, one of the greatest pleasures of my youth was to roam the woods and country lanes. Often my excitement was stirred by flushing up the Ruffed Grouse. In early spring, the male establishes territory and courts the hen by perching on a hollow log and drumming the air with quick beats of its wings.



Secluded Watch The Great Horned Owl is the bird people often associate with owls. It is a fierce and magnificent bird of prey. In this painting I have tried to picture the bird deeply concealed in a pine tree, but ever watchful for danger or opportunity. Its keen eyesight and soft, long feathers enable it to drop quickly and silently on its prey. This bird is important in keeping rodent populations under control.

people.

Broadening out from your university experience, what difference does your faith make to you as an artist?

My philosophy of art stems from the very first words of Scripture: "In the beginning, God created." While I can't speak and create matter as God did, I believe we go through a similar thinking and emotional process in our creative work. We are not complete unless we are in some way creative. Of course, we poorly reflect God in His creative capacity, but when we create we do experience something of what it means to be created in the image of God.

When I paint birds, I have to see beyond what is on the surface to paint convincingly. I see something of the Creator's handiwork, and I'm inevitably filled with awe when I see the subtle patterns of how feathers change in color and pattern.

Do you think being a Christian influences *how* as well as *what* you paint?

Yes, because I think God created everything to be both beautiful and functional. And as I create, I try to combine those two. I want to paint a bird in its environment. When I look at a pine cone or milkweed pod and see all those scales overlap and then open up, releasing the seeds, I am impressed with its beauty and its functional quality. So much in nature makes sense. So when I paint, I paint both intellectually and emotionally.

Let's go back to the classroom. Can you discuss further how you share some of these values and ideas with your students?

I view teaching as an excuse to get close to students and help them on their way to the kingdom of heaven. That's uppermost. I tell my students right up front what I believe about being created in the image of God and try to get them excited about exploring what that means.

You undoubtedly have had

some very rewarding student responses, haven't you?

Almost every student will tell me, "I now see things that I never saw before." Many unlock capabilities they never knew they had, and that's always very exciting. Countless students have come to me and said, "I can't draw a straight line." Yet some of those students have become so excited about art that they have gone on to teach others or sell their works.

The best part of teaching, though, is the relational aspect. Just last week I spent several days with a student I had 15 years ago. We've met at every opportunity we can as friends, and I could name any number of students like that. Hardly a Sabbath goes by that we don't have 8 or 10 current students around our dinner table.

How do you find the time to keep up with your own professional development and spend the long hours with students that you do?

Most of my energy is going into teaching. To make more time for art, which I think is essential to my teaching, requires a balancing act. I sometimes have to force myself to work when I don't feel like it. I learned from one of my teachers that you don't wait for the spirit.

Can you be creative when you don't feel like it?

I think creativity comes as you become involved in the process. A blank canvas or piece of paper will scare you to death until you start making marks on it. As you do that, more things will occur to you and the process will become exciting.

Have you had to turn down opportunities for professional projects and showings because of your commitment to education?

Education and the Sabbath. Many exhibits include Sabbath hours. But my commitment to my mission as a teacher is foremost. No matter how much recognition I get, painting, for me, is simply an extension of my work as a teacher—my credentials to teach. When I accepted my first teaching

job at Battle Creek Academy in Michigan, a commercial firm offered me a job. "You can't afford to teach," they told me. "Name your price and your hours, and we'll hire you."

I've had several opportunities like that, and they have not tempted me. It wouldn't matter if I suddenly became a millionaire tomorrow: I would continue to teach.

Is there any advice you'd like to leave for students interested in an art career or perhaps just dabbling in it on the side?

If God has truly given you that talent and that is your gift, then you have a responsibility to use it. Do what you love to do. Follow the gift you think God has given you, and He will provide the way for you to use it.

Gregory Rumsey

Greg Rumsey is associate professor of communication at Union College in Lincoln, Nebraska. He and his wife, Shirley, have two children.

* * *

Dialogue readers interested in contacting the artist, may write to: Prof. James D. McClelland; Union College; 3800 48th Street; Lincoln, NE 68506; U.S.A.

Adventist Student Associations

In a future issue of *Dialogue* we will begin listing the Adventist student associations that are active on or near non-Adventist college and university campuses. This will facilitate the international exchange of ideas and projects among the various student groups.

Please send us the name and mailing address of your association, the name and address of your sponsor, and the approximate number of members.

Mail your information to: *Dialogue* - Student Associations; 12501 Old Columbia Pike; Silver Spring, MD 20904-6600; U.S.A.

LOGOS

Turnaround

Janet Kangas

Billy Graham contrasted two basic types of adult conversion when he said, "Conversion can be like the falling meteor or like a sunrise." The "meteor flash" is perhaps the more publicized type of conversion, but in other cases conversion is like a sunrise because it's difficult to say exactly when the day has dawned. However, even in the most gradual sunrise there is a moment when we are sure that night is truly gone. And even in the most gradual conversion there comes a time when it is clear that death is gone and new life has come.

Upon first examination, the two men who approached Jesus were similar: both were fiery fishermen who became fishermen on fire for the Lord. As Peter and John expressed their desire to follow him, Jesus could see that both shared severe character deficits including over-ambition and excessive self-confidence.

But Jesus could also see that both had the potential for great love. Peter was big-hearted, while John was an earnest young man of deep affection. Both had leadership potential. Peter and John were the only disciples to follow Jesus to his trial; they were the only ones to follow up on the women's report on resurrection Sunday and to witness the empty tomb.

Because they seem to start out so much alike, it becomes all the more interesting to see how different their conversions were. Etymologically, the word *conversion* means "a turning" or "a turnaround." The chorus that says, "I have decided to follow Jesus. No turning back, no turning back," is theologically correct, because in true conversion the turnaround is a definite experience.

In *The Desire of Ages* Ellen White tells how John's turnaround began. The young man was first impressed when Jesus tenderly held a youngster in his arms, telling the adults around him, "The Kingdom of God belongs to men who have hearts as trusting as these little children's. And anyone who doesn't have their kind of faith will never get within the Kingdom's gates" (Luke 18:16, 17, LB).

"I wonder if that means I can forget this competition thing," John must have thought. Could it be that he, John, could just be himself and still be truly loved by God? If this were true, who or what else could matter? "I want to learn more!" decided John, and he got as close to Jesus as he could. Day by day, week by week, John watched Jesus' tender patience contrast with his own violent, son-of-thunder temperament.

Soon John opened his heart completely to the Saviour's life-changing influence. With his self hidden in Christ, John grew to depend on him more each day and to care less and less about what anyone else thought. His close friendship with Jesus was recognized, and he became known as "the one Jesus loved." The disciple's most intense desire was to be a reflection of his beloved Teacher, and through John, the Saviour was to communicate his deepest spiritual teachings to the world.

When John entered the judgment hall during the hours before

Jesus' death, he found an unnoticed corner as near to his suffering Master as possible. On the same night, Peter's desire to be near the warm fire got him into trouble (Matthew 26:69-75). He rushed away from the scene of his denial crying bitterly.

Running blindly into the night, Peter found himself again in the garden, in the very spot where Jesus had poured out his soul in agony to his Father. Falling to the ground, Peter wished he could die. He knew Jesus still loved him—what else could the tender and pitying look have meant? But why hadn't he defended Jesus instead of using his big mouth to hurt him?

Peter felt the ground beneath him was damp, not from his own convulsive weeping, but from Jesus' own anguish just a few hours before. "And where was I then?" Peter asked himself angrily. "Asleep!" With renewed remorse Peter realized he had let Jesus down even before the judgment hall scene.

The Saviour was not there to comfort Peter. The others were gone, Peter didn't know where. Only John was still around; how Peter wished the loving, empathetic disciple was here to keep him company. But he had seen John in the judgment hall. "Thank God he's still with the Master!" thought Peter. "He's the only one still there, and Jesus needs him more than I do."

John had always stayed nearest Jesus, and now, with no glorious kingdom in sight, only humiliation, John still cherished the same spot—beside his Master. "Maybe John really deserved to be on Jesus' right hand in the kingdom after all," thought Peter as he sat alone in the night.

"John won't tell the others what a fool I've made of myself," thought Peter. "But others will tell, and word will get around. How can I face anyone again?" He shook his head in an effort to clear his thoughts. "What are you thinking, you oaf! Jesus is the one in trouble, not you!" And instead of helping, he had added to his beloved Teacher's pain. Peter shivered in the cold. "If only I could die instead of Jesus. If anyone deserves death it's me!"

How long Peter suffered in Gethsemane we don't know, but we do know that when he finally rose from the ground, he rose a converted man. Gone was the excessive self-confidence, the carelessness of spirit, the unsanctified temper. The turnaround was complete. Finally he was ready to be used by Christ.

On the Sunday morning after the Crucifixion, an angel waiting at the empty tomb asked the women to "tell his disciples and Peter" of Jesus' resurrection. In his care to relieve Peter's anxiety, Jesus had left special instructions regarding him. Because of Peter's actions, the disciples thought he would never be allowed to resume his former position among them, and Peter also considered it forfeited. But after the resurrection, Jesus sought out Peter alone. We're not told what was said in this meeting, but it certainly left Peter a comforted man. I can imagine him shouting in the words of the song: "He's alive! He's alive and I'm forgiven! Heaven's gates are open wide! He's alive!"

Soon a small black cloud will appear in the east, a cloud that will grow brighter than the noon-day sun. Jesus, the resurrected and glorified Lord, will return in all his glory to take his friends home—the "Peters" who turned around after tearful crisis conversions, and the "Johns" who slowly grew to reflect Christ's character in all things.

Janet Kangas (Ph.D., Andrews University) is editor of Mission.



JORDAN MANAGEMENT CONSULTANTS

Jerusalem

To: Jesus, Son of Joseph
Woodcrafters Carpenter Shop
Nazareth

From: Assessment Division

Dear Sir:

Thank you for submitting the résumés for the 12 men you have picked for management positions in your new organization. All of them have now taken our battery of tests, and we have not only run the tests through our computer, but also arranged personal interviews for each of them with our psychologist and vocational aptitude consultants. The profiles of all tests are included, and you'll want to study each of them carefully.

It is the staff's professional opinion that most of your nominees are lacking in background, education, and vocational aptitudes for the type of enterprise you are undertaking. They do not have the team concept. We would recommend that you continue your search for persons of experience in managerial ability and proven capabilities.

Specifically:

- Simon Peter is emotionally unstable and given to fits of temper.
- Andrew has absolutely no leadership qualities.
- The two brothers—James and John—the sons of Zebedee, place personal interests above company loyalty.
- Thomas demonstrates a questioning attitude that would tend to undermine morale.
- Matthew has been blacklisted by the Greater Jerusalem Better Business Bureau.
- James and Thaddaeus have definite radical leanings, and both registered a high score on the manic-depressive scale.

One of the candidates, however, shows great potential. He's a man of ability and resourcefulness, meets people well, has a keen business mind, and has contacts in high places. He is highly motivated, ambitious, and responsible. We recommend Judas Iscariot as your comptroller and right-hand man.

All of the other profiles are self-explanatory.

**God does not always call the qualified,
but is faithful to qualify the called.**

CAMPUS LIFE

The Reflective Path

How to Share Christianity With a Buddhist Friend

Jon Dybdahl

Mr. Nakamura's visit taught me two key things about Buddhism. I won't forget them, for they form the very basis for Christian sharing with Buddhists.

Mr. Nakamura lived next door to a professor colleague of mine and taught at a prestigious college, not far from the Adventist college where I lectured. He regularly invited his students to Buddhist tea ceremonies at his house. When I met Mr. Nakamura, the truth dawned that a Buddhist missionary lived in my small, out-of-the-way northeastern United States town and actually conducted "evangelistic meetings" there.

Just a generation ago, few Westerners personally knew Buddhists unless they were missionaries, businessmen, or diplomats who lived in Asia. The presence of Asian students at universities worldwide, the dispersion of southeast Asian refugees, and the interest in and conversion to Buddhism in some Western circles have combined with the new missionary zeal of Buddhism to make Buddhism a global phenomenon. You can't share with people unless you recognize their presence. You probably live near a Buddhist or go to school with some of them.

After Mr. Nakamura lectured to my World Religions class, I took him on a walking tour of our campus. That stroll taught me more about the essence of Buddhism than my textbook ever did. I could not keep from getting ahead of Mr. Nakamura. No matter how hard I tried, I walked too fast. I slowed down repeatedly, but as soon as I started talking habit took over and I always ended up five to six paces in front of him. The tour of the campus took at least twice as long as it normally did. Mr.

Nakamura probably noticed three times as much as the average visitor.

A Reflective Approach

Unhurried, thoughtful, reflective, are all good words to describe Buddhism. Anything rushed, hurried, impatient, does not fit. Most Buddha faces or images mirror serenity, quiet, and peace. Meditation, which is quiet in itself, plays a key role in Buddhism. Mr. Nakamura taught me that in order to communicate with him I needed to slow down and become more deliberate. I needed to be awake and sensitive to him and to all that was going on around us. Only then could he begin to hear me.

For this reason I begin all my specific suggestions of faith sharing with Buddhists with the word *reflect*. It is an appeal to be thoughtful, sensitive, and peaceful so that we may become like a Buddhist to the Buddhists, following the apostle Paul's wise counsel.

I now suggest the following reflective steps in reaching Buddhists:

1. Reflect on the type of Buddhist you are dealing with. Although Buddhists come in endless varieties, most fit into two major categories. The first group are those whose cultural and social background is Buddhist. Most of these are Asians whose country or family espouse the religion. Some of these people know the history and beliefs of their faith well, but for many religion is simply part of their cultural identity. Buddhism is an element of being Thai, Lao, or Japanese. Their reasons for remaining Buddhists have to do

with family, friends, and self-identity, rather than philosophy or evidence for belief.

The second major group are those who as adults became convinced Buddhists through study. Most Buddhists from Europe and America fit into this category.

The cultural Buddhists need love and acceptance and practical reasons for faith rather than intellectual discussion. The second group may enjoy and need social acceptance and support as well, but will also demand sound evidence and a philosophical basis for whatever is shared about Christianity.

The Life of Gautama

2. Reflect on the history of Buddhism. To reach Buddhists we must know something about their faith. The facts concerning the life of Siddharta Gautama, the founder of Buddhism, were written down hundreds of years after his death and are in dispute, but most accept the following basics:

Siddharta (personal name) Gautama (family name) was born about 560 B.C. into the rich family of a clan chief who lived near the Nepalese-Indian border area. "Buddha" is not his name but a title meaning "enlightened" or "mentally aware." This title was used by people long before Siddharta's birth. The situation parallels that of Jesus in that the title "Christ" or "Messiah" (anointed one) was known long before it was applied to Jesus (personal name) of Nazareth.

Many miracle stories surround Gautama's birth. Some claim he was born of a virgin. Gautama's mother died seven days after the birth and he was raised by his

mother's sister. Gautama's father planned a political career for his son and tried to keep him from seeing the miseries of life. At the age of 16 Gautama was married to the only daughter of a nearby area ruler. A son was born into the family. To all appearances Gautama was headed toward a career in government and a life of luxury.

Then came a major turning point. Siddharta saw four visions. Whether the visions were like spiritual experiences or dreams or were the result of a sneak visit to villages nearby is not certain, but the experiences changed Gautama's life. He saw an old man bent over and weakened by age. He saw a sick person overcome by a horrible disease. He saw a funeral procession and viewed the corpse. He saw a recluse, or monk, with a calm, serene face. The rich, pampered prince saw in these four visions a whole, new, different reality. He saw the transitory nature of life and the power of religion. Leaving his wife and his newborn son, Gautama renounced his throne and decided to enter the monastic life. He was 29 years old.

The four visions not only affected Gautama's life but also shaped his doctrine. He saw that suffering was basic to all life and that religion must provide a way to escape that suffering. Reflecting under a bo tree one day, Gautama was enlightened on the true nature of life and became the Buddha, or enlightened one. The Buddha's main insight was that there was a middle path or way. Self-indulgence was wrong, but so was extreme asceticism. His way was the truth, the middle path between these two false extremes.

In summary, Buddha taught that all human beings, in fact all beings, suffered. This suffering came from desire. If one dealt with desire, then suf-

fering was eliminated. Desire could be eliminated by following his eightfold middle path of (1) right understanding, (2) right thought, (3) right speech, (4) right action, (5) right livelihood, (6) right effort, (7) right mindfulness, (8) right concentration. Following this noble eightfold path led to a cessation of desire. That led to an end of suffering and to the continuous recycle of birth, death, rebirth, and death. That escape was *nirvana*, no longer being bound by the suffering of existence and the cycle of rebirth. Buddha's teaching ministry lasted until the age of 80 when he died, supposedly after a meal of pork.

Three Major Groups

From this rather simple background have developed numerous Buddhist sects. These sects differ quite markedly in belief and practice, at least as much, if not more than the various Christian denominations. An excellent question to ask your Buddhist friend is this: What are the specific charac-

teristics of your branch of Buddhism? The various sects are often grouped into three main families, much like Christians are often categorized as Catholics, Protestants or Orthodox. The most traditional Buddhist sects are usually called Hinayana (the small vehicle). Most also call this group Theravada (tradition of the elders), although a few scholars draw a distinction between the two terms. Adherents of these sects try to stay as close as they can to the original teachings of Siddharta Gautama. They are also called Southern or South Asian Buddhists because they are concentrated in Thailand, Sri Lanka, Burma, Laos, and Cambodia.

The second major Buddhist family of sects is called Mahayana (the big vehicle). Some call the family the Northern or North Asian Buddhist family since adherents come mainly from Japan, China, and Korea. This type of Buddhism is more open to change and development than Hinayana and believes in further revelations after the time of Gautama. Most

of the Buddhism popular in the West is of this type. Zen is, in fact, a sect of Mahayana Buddhism.

The third Buddhist family of sects is much smaller than the other two. Some class it as part of the Mahayana group, but it is so different that I, along with others, think it needs a separate category. This family is variously called Vajrayana (the thunderbolt vehicle), Tantric Buddhism, or Tibetan Buddhism. This Buddhism uses Mantras (repeated sacred syllables), Mandalas (symbolic visual figures), and various gestures and occult practices in its quest for enlightenment.

The persons desiring to share the gospel with a Buddhist friend will seek to gain much more specific knowledge about the beliefs of their friend. However,



everyone should know at least this much, so that he or she can begin an intelligent conversation.

Building Bridges

3. Reflect on how to build on common ground. Adventists often feel their religion is different from most others. In some ways this is true, if the "others" are lookalike Christian denominations. Strange as it may seem, Adventism has many areas of common ground with the world religions that other Christians don't have. Wise friends stress these commonalities, rather than launching a direct attack on the religious beliefs of others. Buddhism and Adventism have common areas that can lend themselves to discussion of mutual concerns. I will mention three of those areas.

First, many Buddhists are interested in health, particularly in vegetarianism. Not all Buddhists are vegetarians, but most see it as an ideal, just as Adventism does. One reason is that Buddhists have a general desire to refrain from killing. Some of the best vegetarian food I have eaten has been in Thai and Chinese restaurants operated by Buddhists. Many Buddhists would be delighted to try a vegetarian meal and/or hear a lecture on healthful eating or cooking without meat.

Second, most Buddhists are committed to pacifism. Again, not all live up to it, but even socialized Buddhists are not happy as soldiers. They don't want to kill people. A major problem faced by United States military planners during the war in Vietnam and Southeast Asia was that many bullets were not fired directly at the enemy, but at a safe distance over everyone's head. You can make a Buddhist a soldier, but many work their hardest at not becoming killers. Thai soldiers often become monks for a time when they leave military service as a way to atone for being violent and militant. Buddhists can easily relate to our stand on noncombatancy. One



major historical objection that many Buddhists have raised in connection with Christianity is that it is warlike and Buddhism is peace-loving. We can communicate to our Buddhist friends that not all Christians are warlike and that some have even taken strong stands against killing their fellow human beings.

Third, many Buddhists believe that a great teacher or deliverer is coming. In Thailand he is called *Praarayamaetrai*. Other places and other Buddhist sects have different names, but the belief in a deliverer is widespread. For some groups this coming one is a reincarnation of Gautama, for others simply a new Buddha. For yet others, the figure is a deliverer. Adventists, who also see the need of and expect a coming deliverer, can find this Buddhist hope a means of sharing their dreams and hopes for the future.

4. Reflect on how to share Jesus. Many Buddhists share with other 20th-century people a reservation about institutional religion. The very name of Christianity or Adventism raises questions about history and often brings to the front old problems and prejudices. Jesus is different. He is a person. We must remember to share him, not an institution or a

denomination. This is particularly true for Buddhists who already have an affection for a great religious personage, Siddharta Gautama. Buddhists are drawn by the stories of Jesus of Nazareth who was not only enlightened, but also "The Light." Like Buddha, Jesus had a great renunciation and went on a search, not for peace but for lost and suffering humanity. Simple stories of Jesus speak to Buddhists in a powerful way.

Real forgiveness for sin is lacking in traditional Buddhism. By the law of Karma, all sin and evil must have its result in this life or subsequent reincarnation. For Buddhists the free wiping out of sin does not make sense. The story of a savior, Jesus, who can do this, is a message of hope and good news that changes lives.

Providing Help

5. Reflect on practical ways to help people. To many people Buddhism seems very philosophical and intellectual. In some respects it is, but in others it is very practical. Siddharta Gautama set out to solve a very real, practical problem—the problem of human suffering. Buddhists still respond to people whose religion gives real help to people who suffer.

Through a series of providential events I was able to visit a military officer jailed on capital charges in a Thai prison. He had heard about Adventism through his correspondence with Adventist students and had been studying the material mailed to him in prison. He requested that we visit him and start Adventist meetings in the prison.

Sombat's background, of course, was Buddhist, and I was interested to hear about his spiritual journey. He told me that he had sought peace in Buddhism. His parents had joined a strict Buddhist sect, and he himself had diligently studied various Buddhist meditation practices and found no peace. He had heard about Christianity but thought most Christians were superficial,

illogical, and impractical. Then he began to study Christianity and discovered Jesus. Adventist literature taught him about the dangers of smoking and helped him get over the habit. He learned about exercise, water, and other simple health facts. Excited about these new concepts, he had already brought six fellow inmates to faith. Another Christian group offered him money to pastor as their representative in the prison. He refused. He said to me, "You people not only talk to me about Jesus, but you are the only ones who really help me in a practical way to live a better life here with less suffering now." Many Buddhists will respond to loving Christians who share gladly ways to escape suffering now.

Don't let Buddhists and Buddhism intimidate you. By God's Spirit, a willingness to reflect on and share with them can lead many to find Jesus, the only real, lasting answer to human suffering.

Jon Dybdaht (Ph.D. Fuller Theological Seminary) is a member of the Institute of World Mission, in Berrien Springs, Michigan. He served for nine years as a missionary and a teacher in Thailand and Singapore.

For Further Reading:

Richard H. Drummond, *Gautama the Buddha: An Essay in Religious Understanding*. Grand Rapids, Mich.: Eerdmans, 1974. An in-depth Christian analysis of Buddhism with theological response.

Allie M. Frazier, *Buddhism* (Readings in Eastern Religious Thought, Vol. 2). Philadelphia: Westminster Press, 1969. An inside view of Buddhism with Buddhist scripture sections.

William F. LaFleur, *Buddhism* (PH series on World Religions). New York: Prentice Hall, 1988. A short, clear, textbook explanation of Buddhism.

J. Isamu Yamamoto, *Beyond Buddhism*, Downers Grove, Il.: InterVarsity Press, 1982. A Christian's sympathetic summary of Buddhism with practical Christian response.

Interchange

Readers interested in establishing correspondence with Adventist college/university students and professionals in other parts of the world:

* *Michael Abednego*: 27; male; single; pursuing degree in Special Education; interests: reading, travel, gardening, photography, meeting new people; correspondence in English. Address: Dept. of Special Education; University of Jos; Jos, Plateau State; Nigeria.

* *Ramiro Azevedo*: 30; male; single; teacher of Linguistics, Theory of Literature, and Portuguese; interests: languages, arts, sports, reading, new friendships; correspondence in English, French, German or Portuguese. Address: C. Postal 461; 65.000 Sao Luis; Maranhao; Brazil.

* *Rita Balbi*: 26; female; single; studying toward Elementary Teaching degree; interest: exchanging postcards; correspondence in English, Portuguese or Spanish. Address: Pasteur 493; 3103 Villa Lib. San Martín, Entre Ríos; Argentina.

* *Roberto Braccini*: 24; male; single; studying toward an Engineering degree in Information Systems; interests: sports (basketball), music (guitar), research in Bible topics; correspondence in Spanish. Address: Timoteo Gordillo 15, 9o. F; 1408 Capital Federal; Buenos Aires; Argentina.

* *Dina Bustos*: 21; female; single; studying to become a dental technician; interest: exchanging postcards; correspondence in English, French, Portuguese or Spanish. Address: Einstein 991; 3103 Villa Lib. San Martín, Entre Ríos; Argentina.

* *Nehemiah Ezekiel*: 21; male; single; studying toward Bachelor of Arts degree with emphasis in Sociology, Linguistics, English, and History; interests: swimming, reading, travel, new friendships; correspondence in English. Address: Egerton University, Laikipia Campus; Kapenguria Hall, Room 13; P.O. Box 1137; Naivasha; Kenya.

* *Job Gathemia*: 33; male; holds B.A. degree in Theology and serves as assistant university chaplain; interests: gospel music, reading, mass media communication; correspondence in English. Address: East African Union; P.O. Box 42276; Nairobi; Kenya.

* *Raymond Raul Gena*: 21; male; single; studying toward a B.S. degree in Geology; interests: singing, travel, sports, hiking, jogging; correspondence in English. Address: Univ. of Papua New Guinea; P.O. Box 3570; Boroko, National Capital District; Papua New Guinea.

* *J. M. Hamilton*: 26; female; single; of Caribbean extraction; completing a degree in Systems Analysis; interests: sports, music, travel, reading, walks in the countryside; correspondence in English. Address: 8 Brentwood Place; Sawyers Hall Lane; Brentwood, CM15 9DN Essex; United Kingdom.

* *Christopher Kantoh*: 25; male; single; studying Accounting; interests: reading, evangelism, music, photography; correspondence in English. Address: S.D.A. Students Fellowship; Institute of Professional Studies; P.O. Box 149; Legon; Nigeria.

* *Alejandra León*: 19; female; single; studying toward a B.A. degree in teaching English; interests: music, sports, camping, pencil collecting, new friendships; correspondence in English or Spanish. Address: P.O. Box 2085; Concepción - 8a. Región; Chile.

* *Sam B. Malacad*: 23; male; single; studying toward a graduate degree in Accounting; interests: agriculture, business, reading; correspondence in English, with readers 18-23. Address: Poblacion; 5510 San Jose; Romblon; Philippines.

* *Loida Maldonado Ortiz*: 21; female; single; completing 3rd. year of medical studies; interests: reading, travel, letter exchange; correspondence in Spanish. Address: c/o Asociación Dominicana del Norte; Apartado 751; Santiago; Dominican Republic.

* *Solomon Mensah*: 28; male; single; studying Laboratory Technology; interests: Church History, reading, sports, youth religious activities; correspondence in English. Address: P.O. Box A34; Adisadel, Cape-Coast; Ghana, West Africa.

* *Hermínia Muñoz Contreras*: 19; female; single; studying toward a B.A. degree in English; interests: meeting new people, music, singing, reading; correspondence in English or Spanish. Address: Las Rosas #89, Huertos Familiares; San Pedro, Concepción, 8a. Región; Chile.

* *Jennifer Obode*: 20; female; single; planning to begin postsecondary studies in Pharmacy; interests: listening to good music, travel, reading; correspondence in English. Address: P.O. Box 9175; Benin City, Bendel State; Nigeria.

* *Alozie Augustine Ogbonna*: 24; male; single; studying 3rd. year of Theology; interests: singing, volleyball, drama, swimming, Christian witnessing; correspondence in English. Address: c/o Dr. S. I. Anuligo; Adventist Seminary of West Africa; P.M.B. 21244; Ikeja, Lagos; Nigeria.

* *Irene Thu*: 39; female; single; teacher of English; interests: reading, writing, piano playing, travel; correspondence in English. Address: National College; P.O. Box 14146; 88847 Kota Kinabalu; Sabah; Malaysia.

* *Tinka Vencheva*: 22; female; single; studying Mathematics at Sofia University; interests: reading and letter exchange; correspondence in English. Address: "Krasno selo" 19 b 54; Sofia, Bulgaria.

* *Violeta Vergara Grandón*: 19; female; single; studying toward a B.A. degree in teaching English; interests: meeting new people, music, singing, collecting calendars; correspondence in English or Spanish. Address: Río Diguillín #50, Villa Rualme; Talcahuano, 8a. Región; Chile.

If you wish to be listed here, send your name and postal address, indicating your age, sex, marital status, field of studies or professional degree, hobbies or interests, and language(s) in which you would like to correspond. Address your letter to *Dialogue Interchange*; 1250 Old Columbia Pike; Silver Spring, MD 20904-8600; U.S.A. Please write clearly. The journal can not assume responsibility over the accuracy of the information submitted nor of the content of the correspondence which ensues.

ACTION REPORT

Far Eastern Division

Long before AMiCUS was established at the international level, Adventist student associations sprang up independently throughout the Far Eastern Division. Organized in 1967, ACT (Adventist Collegians with Tidings) in Seoul, Korea, was among the first; IKKGA (the Adventist Dental and Medical Students' Association) in Medan, Indonesia, followed in 1971; and the Movement of Adventist Students (MAS) was born in Manila, the Philippines, in 1975. These pioneer centers have since been joined by groups such as the IMAB (Bandung Adventist Students Association) of Indonesia, begun in 1978, and STAY (Student Taskforce of Adventist Youth) of the Central Philippines organized two years ago.

These associations and their numerous sister groups, whose membership totals approximately 11,000 in our division, serve as AMiCUS chapters. Here, Adventist students meet for Christian fellowship; they learn how to witness for Christ and share stories of victories over Sabbath problems and other difficulties they face each day.

The Far Eastern Division AMiCUS chapters sponsor a wide range of activities. The AMiCUS coordinator for the

Korean Union assists the leaders of ACT in organizing an annual union-wide retreat for Adventist freshman students in non-Adventist colleges and universities. Training in Bible doctrines, the Spirit of Prophecy, and other Bible classes give a firm basis to the students' Christian worldview, strengthening them for the challenges of the secular academic world in which they study and work.

Last year, the South Philippines AMiCUS chapter conducted four

evangelistic campaigns resulting in the baptism of 131 people, four of whom were college professors. The students of the Catanduanes, Bicol AMiCUS chapter, in the North Philippines, directed six evangelistic series and eight branch Sabbath schools; they had the joy of welcoming 48 new members into the Adventist Church.

The AMiCUS West Central Korean Conference held a Bible conference in February 1990, and an all-night prayer meeting in May 1990. The AMiCUS Manado

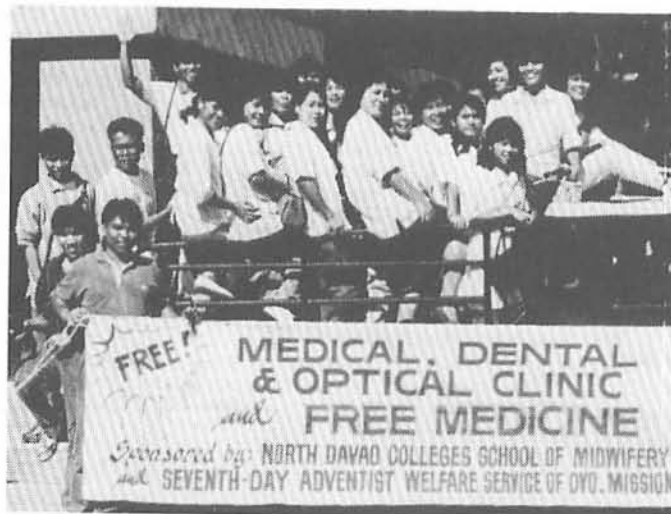
Chapter of East Indonesia holds weekly vespers. The Manila Chapter coordinates a monthly Adventist student meeting.

The Tabilaran City AMiCUS group in the Central Philippines has had a regular attendance of 500 at their health and temperance seminar held in the university hall. The Iloilo AMiCUS chapter, also in the Central Philippines, recently sponsored an anti-drug symposium. Students in the South Philippines, the Southwest Korean Conference, and in Medan, Indonesia, have also focused on anti-smoking and health campaigns. The AMiCUS Bandung chapter in Indonesia is active in community projects, while the AMiCUS Manila chapter is planning to operate a telephone crisis hot line.

Among the most common difficulties faced by these students is Sabbath ob-



Korean Union AMiCUS freshman retreat.



Adventist students on their way to provide free services in Davao del Norte, Philippines.

Strong Convictions

The letters from the ministries of education and religion stated in no uncertain terms that no exemption would be given to Seventh-day Adventist students who did not attend weekly lectures and lab sessions held on Saturday or take oath on graduation, which was always on Saturday. The Adventist medical and dental students of North Sumatra University received this news with shock. For some time, they had been requesting a Sabbath exemption from academic activities. Now they realized that unless God intervened directly, there was no way any of them would graduate.

The Adventist Medical and Dental Students Association—organized in 1971 for mutual support, outreach, and service—gathered with Adventist health professionals and other church members to fast and pray. These students had fulfilled the requirements, but now faced the real possibility that they might not be allowed to practice their professions. Finally, we left everything in God's hands and waited to see what would happen.

Early on the morning of December 26, 1990, the president of the university called Dr. Tandikin, an Adventist faculty of dentistry lecturer, and informed him that

"graduation will be held on Thursday, January 10, 1991. Please inform all the Adventist students to join in the graduation services." Although registration for graduation had already been closed, it was reopened especially for the Adventist students.

Two of them, Robert Tan and Toni Syaiful Bahri, were no strangers to the discipline of patience and "waiting upon the Lord." They had been in the school of medicine 13 years, in a course which normally took between six and seven years. They had waited four years to enter the pediatric department because it would not accept students who would not work on Saturdays. After finishing all the requirements for their internship, they still had to wait two more years to graduate.

On Thursday, January 10, 1991, their faith was rewarded: North Sumatra University awarded seven Adventist doctors their diplomas; four of them were on the honor roll. Praise the Lord for these seven heroes!

Glinawaty Kay Liwidjaja-Lim
Vice President, Medan Adventist Hospital



Ready to heal the world (from left): Robert Tan, M.D.; Toni Syaiful Bahri, M.D.; Nursilvyanti B. P. Situmeang, D.D.S.; Joice Tobing, M.D.; Lillian Mangowal, M.D.; Robert Sitorus, M.D.; and Roy David Sarumpaet, M.D.



Anesthesia for a young dental patient.

servance. Their faithfulness and determination to stand for their convictions has caused many to delay promising careers for months or even years. (See box.) On August 28, 1989, 57 Adventist physicians were invited to a testimonial dinner at the Hyatt-Regency Hotel in Manila, the Philippines. These doctors had had to wait for two years, until the exams were given on weekdays. We praise the Lord for the support given to these students by the AMiCUS chapters and especially thank him for answering our prayers in a glorious way!

Throughout the Far East, AMiCUS chapters are nurturing strong church leaders and faithful members. With the guidance of the Holy Spirit, these educated and dedicated women and men will direct the church tomorrow. But through their work and witness, they are changing the world today.

Jonathan Kuntaraf

I Can Not . . .

Continued from page 13

Although Mozart grew up in a religious environment and retained his Christian beliefs throughout his life, he did not seek commissions to write sacred pieces as he did to compose operas. It is in the latter area that we see the clearest manifestation of his character. At a time when literary productions were subjected to the scrutiny of official censorship, Mozart's mature operas offered an in-depth commentary on contemporary social conflicts. By producing such works he was willing to put his artistic success at risk. His association with freemasonry should be viewed in the same light, since he maintained an allegiance to the lodge despite its increasing reputation for allegedly revolutionary activities. Mozart was not an extremist, but he was attracted by the ideals of social equality, religious tolerance, and charity espoused by freemasons.

One can detect a sense of duty in Mozart's approach to his art. Writing to his father he declared that "I neither can nor ought to bury the talent for composition with which God in his goodness has so richly endowed me."⁶ He left his mark in every musical genre. He was a master of the symphony, the piano concerto, and string quartet. His operas are unsurpassed documents of dramatic characterization and unequalled portrayals of the most varied human emotions. His requiem, even uncompleted, is a testimony to his religious beliefs.

Mozart and Freemasonry

Mozart's connections with freemasonry have intrigued students of the composer's life and music. Originally derived from the guilds of stonemasons and cathedral builders of the Middle Ages, freemasonry refers to the teachings and practices of the Free and Accepted Masons, the largest fraternal secret society in the world. Its members now number several million, with most of them residing in the United States and Great Britain.

In the 17th and 18th centuries freemasonry began to adopt the rituals of the ancient religious orders. Because of this, it has encountered strong opposition from the organized Christian churches. Among its quasi-religious elements are its teachings promoting morality, charity, and obedience to the laws of the land. An applicant for membership in a lodge must be an adult male who believes in the existence of a Supreme Being and in the immortality of the soul. Its members go through an elaborate process to reach ever higher degrees of knowledge and authority within the order.

The greatness of his music is found in its intrinsic qualities. The amateur listener is impressed by its naturalness and directness, while the expert is fascinated by the wealth of melodic and harmonic ideas it possesses and by the inexhaustible imagination revealed in its elaboration.

Joseph Haydn, another great classical composer, acknowledged Mozart's supreme mastery when he declared to Leopold Mozart: "Before God and as an honest man I tell you that your son is the greatest composer known to me either in person or by name. He has taste and, what is more, the most profound knowledge of composition."⁷ When Mozart died at 35 he had produced an enduring corpus of masterpieces; one can only speculate what marvels of musical beauty he would have created had he been granted another 35 years of life.

René M. Ramos teaches history of music, theory, and piano at La Sierra University, Riverside, California. He is completing a doctoral degree in music history at the University of Indiana.

NOTES

1. *Baker's Biographical Dictionary of Musicians*, 6th ed., s. v. "Mozart, Wolfgang Amadeus."

2. Letter dated February 16, 1778, in *The Letters of Mozart and His Family*, ed. by Emily Anderson, 3rd ed. (New York: W. W. Norton, 1985), pp. 483-484.

3. Mozart's letter to his father dated June 9, 1781, in *The Letters of Mozart and His Family*, pp. 740-742.

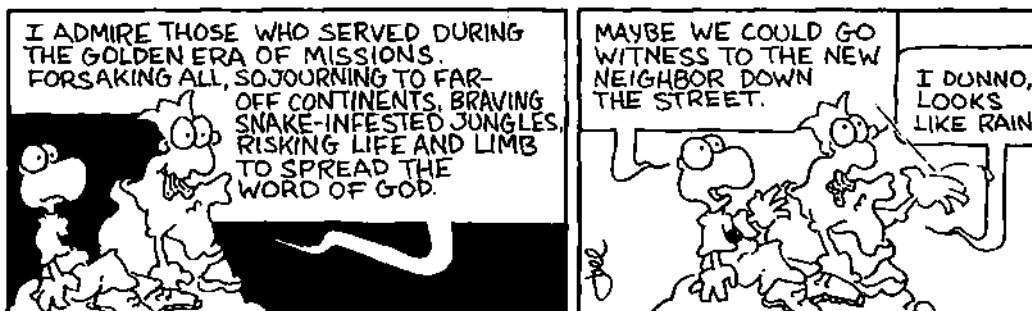
4. The idea that Mozart was poisoned by Antonio Salieri, a notion exploited by Peter Shaffer in his play *Amadeus*, is completely unfounded. Incidentally, this play and the movie derived from it present an image of Mozart totally distorted and devoid of historical accuracy.

5. Andrew Steptoe, "Mozart as an Individual," *The Mozart Compendium: A Guide to Mozart's Life and Music*, ed. by H. C. Robbins Landon (New York: Schirmer Books, 1990), p. 108.

6. Letter of February 7, 1778, in *The Letters of Mozart*, pp. 467-470.

7. Letter of Leopold Mozart to his daughter dated February 16, 1785, in *The Letters of Mozart*, pp. 885-887.

Pontius' Puddle



Old Testament God

Continued from page 15

points toward the goal of a gentle kingdom of love.

The step-by-step loss of the knowledge of God demands a step-by-step growth back. Such a view not only allows, but requires, a means of recognizing different perceptions of truth. The "once-true-always-true" model cannot explain much of what we find in the Old Testament. The knowledge of truth "develops" under God's guidance. This is not natural evolution, but a pilgrimage led by God.

Such an approach also requires that we use "key texts" with greater care, for they are best understood in their historical context. But, if God spoke in time and place, how do we know what applies in our day? That is where the law pyramid provides a crucial organizing principle.

The Pyramid

The tobogganlike effect of sin on human history often raises an unsettling question: Is all of Scripture suddenly on the "slippery slope"? No. The one principle of love, further defined by the two great commands (love to God, love to one another), and by the decalogue, provides a stable pyramid that never moves. Everything else in Scripture is commentary in time and place. The one, two, and ten form a pyramid that is more like a codebook; the rest of Scripture is more like a casebook.

The "toboggan" is unsettling because devout Christians tend to think of Scripture as codebook even while subconsciously treating it as casebook. "Whoever curses father or mother shall be put to death" (Exodus 21:17). That is a command from God. Do we practice it? No. Then let us be honest and bring theory and practice into harmony. We will be stronger for it.

A casebook approach allows us

to integrate revelation, reason, and the work of the Spirit into a harmonious system. Revelation provides the concrete cases that reason evaluates. Prayer invites the Spirit to ensure that reason is guided by love not selfishness. All of Scripture remains normative in the sense that it provides concrete illustrations of God's dealings with people in times past. But the applicability of such illustrations to our day is neither self-evident nor absolute. I develop this approach more fully in *Inspiration: Hard Questions, Honest Answers*, a book targeted to the Adventist audience.⁴

Summary and Conclusion

The cosmic struggle between good and evil provides a framework within which it is possible to understand why a gentle God must sometimes be violent. Given the radical differences between people and cultures, a God of consistent love, i.e. a God who does not change, must adapt that love in radical ways if indeed he is to be perceived by all as a God of love. Just as wise parents adapt to the differences in their children to make their love consistent, so God adapts his love to the understanding of the people he is attempting to reach. A recent article treating the differences between the genders put the matter succinctly: "Treating people the same is not equal treatment if they are not the same."⁵

Jesus allows us to see God in the flesh, a tantalizing and enduring revelation. He also spelled out the organizing principles (the two great commands) more clearly than they appear in the Old Testament. The Old Testament is more authoritarian. The cosmic struggle between good and evil explains why. This is also why codebook thinking is more dominant there, for in an authoritarian system one does not need to think; one obeys!

As we move towards the New Covenant ideal, a reciprocal love

relationship with God becomes increasingly important. That requires a thoughtful response. When the process is complete, God is no longer violent, even in emergencies, for there are no more emergencies.

To make his law of love secure, God wanted us to see the difference between selfishness and love before we make our ultimate choice. The Old Testament is an essential part of the drama. In the light of the New it makes very good sense. But I hope we never lose our sense of horror at what sin has caused. The picture of Samuel and Agag is a ghastly one and always will be. That's why I want to follow Jesus and live in a world where it won't happen any more, for everyone will have seen and made the choice to follow him and his law of love.

NOTES

1. Unless otherwise indicated, biblical citations are from the New Revised Standard Version of the Bible (1989).

2. Alden Thompson, *Who's Afraid of the Old Testament God?* (Exeter, UK: Pater Noster Press, 1988; Grand Rapids, Mich.: Zondervan Publishing House, 1989), pp. 13, 21.

3. Ellen G. White, *Thoughts From the Mount of Blessing* (Mountain View, Calif.: Pacific Press Publishing Assoc., 1956), p. 109.

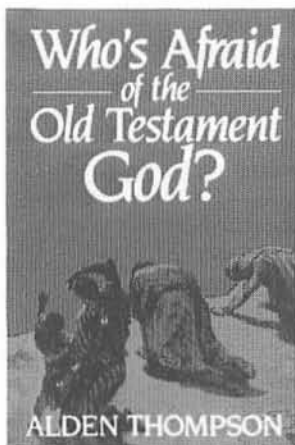
4. Alden Thompson, *Inspiration: Hard Questions, Honest Answers* (Hagerstown, MD: Review and Herald Publishing Assoc., 1991), esp. chapter 7, "God's Word: Casebook or Codebook?" (pp. 98-109); and chapter 8: "God's Law: The One, the Two, the Ten, the Many" (pp. 110-136).

5. Deborah Tannen, "Teachers' Classroom Strategies Should Recognize That Men and Women use Language Differently," *The Chronicle of Higher Education*, June 19, 1991, p. B3.

Alden Thompson (Ph.D., University of Edinburgh) teaches biblical studies at Walla Walla College, in Washington State. He is the author of many articles and several books.

BOOKS

Significant Publications by or about Seventh-day Adventists



Who's Afraid of the Old Testament God?, by Alden Thompson (Grand Rapids, Mich.: Academie Books, Zondervan, 1989; 173 pp., \$8.95, paperback).

Reviewed by David P. Gullón.

In this provocative book, Thompson faces squarely the concern that many Bible-believing Christians have felt for the apparent "un-Christian behavior" of God in the Old Testament. Since the days of Marcion (second century A.D.), who maintained a radical discontinuity between the "vindictive" God of the Old Testament (OT) and the loving God of the New Testament (NT), thoughtful believers have had to deal with the problem of evil and God's response to its consequences in this world.

Thompson approaches his subject as a conservative Christian, writing in a lively style. He takes into consideration traditional Christian positions and modern scholarship, as well as the experience of the believer who seeks to make sense of what he or she reads in the Bible.

In the first of his eight chapters, the author explains why Christians have the impression that the OT is "bad" or "inferior" to the NT. He then describes the "high road" approach, which selectively emphasizes the goodness of God in the OT, and also the "low road" approach, which realistically takes into consideration the failings of biblical characters in their cultural setting. He proposes that the "low road" approach will help us understand the real meaning of the OT stories, while avoiding the dangers of an idealized "high road" approach. When this is done, the author maintains, the tension between theology and ethics "evaporates."

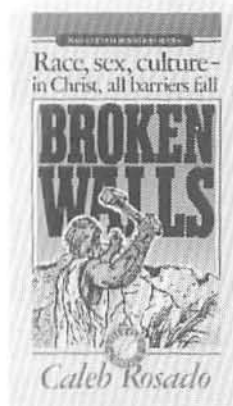
The chapter entitled "Whatever Happened to Satan in the Old Testament?" outlines the "Cosmic Struggle Motif" as the necessary background to understand human behavior and God's response from the beginning of history. This overarching theme helps us see "the Old Testament and the New Testament as part of a consistent revelation of a good God" (page 37).

Thompson deals courageously with specific cases such as the hardening of Pharaoh's heart, David's tragic census, and "the worst story of the Old Testament: Judges 19-21." The final chapter, "What Kind of Prayers You Would Publish if You Were God?" ex-

amines some of the vengeful prayers included in the Psalms, underlining the believer's privilege of being open in his or her relationship with a holy God.

Although some readers will not agree with all of Thompson's explanations, he is to be commended for having approached this difficult theological dilemma from a fresh perspective. He succeeds in his attempt to present a consistent God throughout the Scriptures. We recommend this book to Adventist university students and professionals.

David P. Gullón is completing a doctoral degree in Systematic Theology at Andrews University.



Broken Walls, by Caleb Rosado (Boise, Idaho: Pacific Press, 1990; 160 pp., paperback).

Reviewed by Rosa Taylor Banks.

This book is an insightful analysis of the need to develop a new model for Adventist congregations as they carry their mission in an increasingly multicultural setting. The author bases his approach on his own ex-

perience as pastor of the All Nations church of Berrien Springs, Michigan. The first Adventist congregation in North America to be deliberately established along multicultural lines for experimental purposes, All Nations boasted a membership of some 60 ethnic groups.

Rosado approaches the subject matter of his book from a sociological perspective, suggesting that to understand the mission of the church, we must also understand its society—its human context; for it is here that the church carries out its mission. As our local congregations and our global church become more ethnically diverse, our approach to nurture and outreach must utilize new and different methods than those that prevail in monocultural, monoracial setting.

As pastor of the All Nations church, Rosado was convinced that the prevailing model of ministry (the "homogenous unit" principle) would not be adequate in this multicultural setting. Therefore, to fulfill the needs of his congregation he developed an inclusive model of ministry based on the "heterogenous unit" principle of church growth.

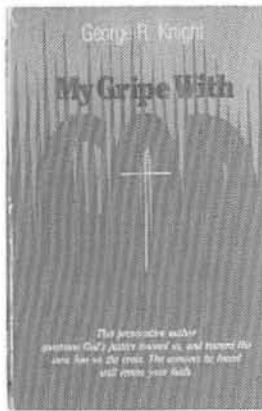
The author defines the "homogenous unit" principle as an exclusive model of ministry that is based on the

belief that people like to become Christians without crossing racial, linguistic, or class barriers. The "heterogeneous unit" principle is an inclusive model of ministry that takes the view that the gospel challenges people to accept Christ across all social barriers and empowers them to move forward in harmony. Rosado shares some solutions that will aid in bringing about unity in diversity, which he draws from Paul's letter to the Ephesians.

Broken Walls will be useful to leaders and members of congregations willing to become more inclusive in their approach. It can also be used as an educational tool for virtually all grades and ages. More "how-tos" for building unity in diversity among teenage and adult church members would strengthen the book's content; however, this omission does not significantly detract from Rosado's important contribution.

Broken Walls—a volume in the North American Division Church Ministries Series—makes clear that the biblical theme of unity in diversity must be given a priority equal to if not greater than that given other fundamentals of our faith.

Rosa Taylor Banks (Ed.D., University of Pittsburgh) is Associate Secretary of the North American Division and Director of its Office of Human Relations.



My Gripe With God, by George R. Knight (Hagerstown, Maryland: Review and Herald Publ. Assn., 1990, 142 pp., \$14.95).

Reviewed by Mario Veloso.

George Knight, a professor of church history at the Seventh-day Adventist Theological Seminary, approaches the subject of Christ's atonement from the perspective of three books—Gustaf Aulén's

Christus Victor, H. Wheeler Robinson's *Redemption and Revelation*, and Ellen G. White's *The Great Controversy*. The latter provides the author with the philosophy of history needed to explain the Atonement in the context of a cosmic conflict.

The Atonement has always been a key topic for all Christians, and particularly for Seventh-day Adventists for several reasons: (1) Without Atonement there is no salvation; (2) discussions on the meaning of the Atonement continue to make this theological subject a veritable battlefield; (3) even trained theologians tend to get lost in the nuances of the debate and to forget the vital essence of this biblical teaching—Christ actually becoming one's personal substitutionary sacrifice and Saviour.

In this book, the author begins with a description of God's justice, then moves on to the consequences of sin, to God's solution to the sin problem, to the role of Christ's life and death in this solution, to God's final judgment, and concludes with the Christian's radical response of faith.

Although Knight does not discuss specifically the various theological theories on the meaning of the Atonement, he alludes to the governmental, satisfaction, victory, and moral influence interpretations of this capital event. These positions include concepts related to this basic biblical doctrine, but do not correctly express it. Knight takes a clear stand on the substitutionary meaning of the Atonement. For him it is "the foundation of the plan of salvation" (p. 92). He especially argues against the liberal moral influence theory, which sees Christ's death only as a demonstration of God's love. This approach makes of Christ simply a moral hero, the perfect example for human beings to follow, responding to God's love with love.

Knight, however, does not provide a critique of another faulty interpretation—the federal theory. According to this view, since Adam was the representative of the entire human race and his sin had to be imputed to each of his descendants—making them all guilty of the so-called original sin—so Christ died as the representative of all humankind. Christ's righteousness is not imputed because he died *instead* of sinners, but because every sinner actually died in Christ's *representative death*, thus making every sinner automatically justified.

According to Paul, however, although justification is the "free gift" of God's grace, it does not come automatically to all human beings. This gift must be *received* by sinners in order for them to have righteousness now and to reign through Christ in the future (Romans 5:17). As for the substitutionary meaning of Christ's death, the gospel asserts it unequivocally by stating that the Son of man came "to give his life a ransom for many" (Mark 10:45, KJV).

Knight develops his theme with clarity, although the reader senses a tension between two opposite styles—the anecdotal and the scholarly. This tension may have been caused by the editor's desire to publish a book with "as much human interest as possible" and by the author's burden to be "factually accurate" in his theological discourse (p. 11). The anecdotal style, to be found mostly at the beginning of the book, arouses interest and, at times, causes astonishment. The scholarly style, with its many quotations, makes the reading informative but less appealing.

Mario Veloso (Th.D., Salvador University) serves as associate secretary in the General Conference. Previously, he was secretary of the South American Division and dean of the Latin American Adventist Theological Seminary.

FOR YOUR INFORMATION

Global Mission with a Smile

Eldon E. Carman

During recent years, Adventist missionary dental clinics around the world have grown to a total of more than 100. Located in metropolitan and rural areas, these clinics are staffed by dedicated dentists serving their fellow citizens and by missionary dentists trained in Argentina, Australia, Brazil, Cuba, England, Holland, and Sweden. Indeed, Adventist dentists have taken to heart the advice to "Put your money where your mouth is."

These professionally trained men and women are at the forefront of Global Mission. In Swaziland, Africa, dentists trail-blaze mission work by driving a mobile clinic to rural schools. As children are checked for cavities, the dental team spreads goodwill among the local people, preparing the way for the evangelists who follow.

Because of the positive reports regarding Adventist dental work in nearby Kenya, the small Moslem country of Djibouti invited us to provide them with dental services. Land for a clinic and a home for the resident dentist have been donated. This dentist will be the first Adventist worker in the country. Djibouti's southern neighbor, Somalia, has followed suit. Thus, dentists have been the first to begin work in the two countries that remained unentered by Adventists in the Eastern Africa Division.

Dentists in Korea take a team approach to outreach. On weekends, dentists and their spouses visit villages near Seoul. While the technical part of the operation sets up an open-air clinic to care for a huge number of aching teeth, the other half of the team sets up flannel boards and tells Bible stories to the children. Evidently, this dual approach produces excellent

results, for usually in a short time, a pastor or Bible worker accompanies the dental team to distribute Bible lessons. These weekend village clinics have been instrumental in establishing several new churches in places where there was no Adventist presence.

One Adventist Indonesian dentist includes plans for an evangelistic series in his annual budget. He conducts these meetings himself, and at the conclusion leaves a church built and a new congregation organized.

Influential people also notice the dedication and quality service of Adventist dentists around the world. Recently, the chief medical officer of the U.S. Department of State and Foreign Service mentioned that he was acquainted with the Adventist work and dentists around the world. He added that he sends all Beijing staff members for treatment at the Hong Kong Adventist Hospital dental clinic. President H. Kamuzu Banda of Malawi is so impressed with the dental care provided to his nation that he has personally made a substantial contribution to construct an Adventist dental facility in the country's new capital, Lilongwe.

Because dental clinics are able to provide a needed service to diplomats, government officials, business executives, and wealthy nationals in the metropolitan areas of the world, these Adventist clinics are soon able to cover their operating expenses. Funds received from affluent clients are used to extend these services to people who could not otherwise afford them. In this way, mobile, bush, and village dental clinics are supported by the work of the metropolitan clinics. No patients were ever denied dental care because they are unable to pay.

Getting dentists into the mission field has become more difficult, however. Recent regulation changes in Hong Kong, Taiwan, and Thailand require that examinations be taken in the national language. This makes it nearly impossible for foreign-born and foreign-trained dentists to work in these countries. Difficulties in the Philippines are also occurring, but with God's help the health mission will continue.

The National Association of Seventh-day Adventist Dentists (NASDAD) has been one of the strongest supporters of the dental missionary program. This North American organization has provided continual financial support to this church program. Over the past few years, NASDAD has donated over \$200,000 to dental projects. At the Fall 1990 NASDAD convention, the organization contributed \$13,500, half of which was designated for the upgrading of dental equipment in South American clinics.

Much progress has occurred since 1947 when the first Adventist dental mission was established in Caracas, Venezuela. Many dental missionaries have followed the lead of Dr. Harry Slough, who established a self-supporting mission in Shanghai, China in 1948. The dental missionary program is only one example of how dedicated Christians can use their professional expertise in the service of the One who sent his followers "to preach the kingdom of God and to heal" (Luke 9:2, RSV).

Interested in learning more about this outreach program? Contact Eldon E. Carman, D.D.S., Health and Temperance Department, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600, U.S.A.

FIRST PERSON

Not Just American Literature

Treva Burgess

I looked out at my new class, a group of promising young law students from all over the nation selected because of their superior communication skills. Though thoroughly familiar with the subject matter, American literature, I knew this class would provide a special challenge, for I had not had a hand in choosing the textbook, and I was in China, teaching a group of curious, bright young Chinese.

One of our first essays was on what may be called "nature had it first." It was a fascinating story of how heat-seeking missiles had been developed based on studies of the heat-seeking ability of snakes, and how humans developed a sophisticated radar system based on the natural radar God gave bats. I asked my students if they had ever heard about God. Only three in my entire section said they had.

Then I asked them if they knew anything about his son, Jesus Christ. This time, they looked even more perplexed. No one in the class had ever heard of him. I then learned that during the Cultural Revolution, and even today, parents are forbidden to share religion with their children until they are 18.

Since they told me they had started to learn about evolution in third grade, I offered to read them the story of how I thought the world was made. The Genesis account fascinated them. They could see God's plan in action around them everywhere.

Our next essay on Alexander the Great gave me the perfect chance to read Neb-

uchadnezzar's dream (Daniel 2) to them. They knew their world history well, and after hearing the story in Daniel, my student Connie said, "We must be in the toes of that great image, right?" I had a perceptive bunch on my hands.

An essay on stealing gave me the chance to read the Ten Commandments. (Law students should be familiar with the foundation of our current judicial system, I reasoned.) And as Christmas came near, I shared the story of Jesus' birth, beginning with Micah's prophecy about Bethlehem and ending with Luke's account of his birth.

The story of Jesus' death on the cross moved them, because they seemed to feel that he had died for them, too. But the good news of the resurrection morning and the promise of his return raised new and exciting questions in their minds.

One day, Tim asked if they could go to church with me at Christmas time. Of course I agreed, but he hastened to remind me, lest I get too excited, "We've never been to church before, so we don't have membership cards." Now it was my turn to be perplexed. Then I realized that

many Chinese Christians and American Christians aren't that different, crowding into the churches twice a year, during Christmas and Easter. To assure members a seat during these special seasons, the Chinese Christian churches had hit upon the reasonable idea of issuing membership cards. "Don't worry about it," I said. "There's plenty of room."

There was one important thing that I had to clear with my students before taking them to church, however. I reminded the class about what had happened on the seventh day of Creation Week, and asked them, "Do you remember what the fourth commandment says?"

I had read it only once, without commenting on it in detail, but my best student, Marvin, responded, "Remember the Sabbath day to keep it holy." "Right!" I replied, "And what day is the seventh day of the week?" No one hesitated, "Saturday!" I knew then that they had been absorbing much more than the literature component of the class, because in the Chinese language and on some calendars, Monday is listed as the first day of the week and Sunday appears as the seventh.

I took my entire class to church. They sang "Silent Night" for the congregation, and both the church members and students were blessed by this very special music. It must have been sweet to God's ears!

Our Christmas party with games, homemade cookies, and punch was a big success, but I reminded them that we needed to review for the



My literature class provides Christmas music in church.

upcoming finals. John spoke up and said, "We promise we'll review on our own, just please tell us some more Bible stories!" How could I refuse?

During the remaining two weeks, I taught them how to pray and shared more Bible stories with them, believing that the Holy Spirit would accompany them in their preparation and final exams. He did! My students earned the highest grades of all four American Literature sections, with scores ranging from 87 to 94%.

As they came to my office for their final grades, they brought me pictures and notes of appreciation. I was touched by all of them. One girl wrote, "Mrs. Burgess, I'll share a secret with you. Now I pray every night before going to bed. I pray for you, for me, for my boyfriend, and for everyone I love. I believe God hears me and can help me because you told me God is interested in everybody, including me."

During that school year, I know God helped me teach much more than just American literature.

Trava Burgess taught English language and literature in China for two years. She is presently an administrative assistant for International Teacher Service.

Language Teachers for China

Opportunities are now open for qualified Adventist teachers to teach foreign languages to university students in China. If you are a native speaker of either English, French, German, Japanese, or Spanish and have completed a college degree, you may be eligible for a one-year assignment. You will be expected to cover the cost of your flight to China (approximately U.S.\$1,000), but you will be provided room, board, a stipend, and the return trip.

If you are interested, contact Dr. M. T. Bascom - International Teacher Service, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A. Phone: (301) 680-6028. Fax: (301) 680-6183.

BULLETIN BOARD

International Mission Conference

GO '91, the first Adventist International Mission Conference, will take place December 27-31, 1991, at Andrews University, sponsored by the Institute of World Mission. Geared especially for young adults, the conference will convene under the theme "Loving the World for Christ."

Featured Speakers: Gottfried Oosterwal, Tom Sinc, Richard Barron, Kelli Wright, Jon Dybdahl, Ted Wilson, and others.

Seminars: Lifestyle Evangelism; Basic Mission Issues; Choosing Your Career; The Christian and Social Problems; Wounded Healers in a Crazy World; Women's Ministry Issues; and more.

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For More Information: GO '91 - Institute of World Mission; Andrews University; Berrien Springs, MI 49104; U.S.A. Phone: (616) 471-2522. Fax: (616) 471-3540.

New Health Science Guide

The *AIMS Health Evangelism Study Guide* is now available in both English and Spanish. Written by specialists, this 328-page guide presents the historical, philosophical, and theological background to the Adventist approach to health care, with a "how-to" section on community health programs and health evangelism.

Chapters. Adventist Mission Today; The Spiritual Significance of Health; Christian Ethics and the Adventist Heritage; Where Are We Going?; Ellen White and the Adventist Health Message; Adventist Therapeutics; Traditional Healing, Fanaticism, and Quackery; Adventist Health Workers; Innovative Approaches in Adventist Health Work; Missionaries: Church-Employed or Self-Supporting?; The Practice of Whole Person Care; Community Health; A Blended Ministry.

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Discounts. Students in the health sciences and group orders may qualify for a special discount. Write to the Health and Temperance Department, at the address listed above, and provide relevant information.

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JESUS IS COMING AGAIN

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F Bb/C F Bb/C F/A Ab° Gm7 C7

Cris - to vi - rá ou - tra vez;
Cris - to muy pron - to ven - drá;
Je - sus is com - ing a - gain;
Jé - sus bien - tôt re - vien - dra;

Cris - to i - rá vol - tar.
Ya vuel - ve con po - der.
He's com - ing back for us.
Son peu - ple le ver - ra.

Gm7 C7 Gm7 C7 Gm7 C7 F C

Pro - me - teu e cum - pri - rá que vol - ta - rá.
Pro - me - tió y cum - pli - rá que vol - ve - rá.
He is faith - ful to His word, He will re - turn.
Sa Pa - ro - le nous le dit, il l'a pro - mis.

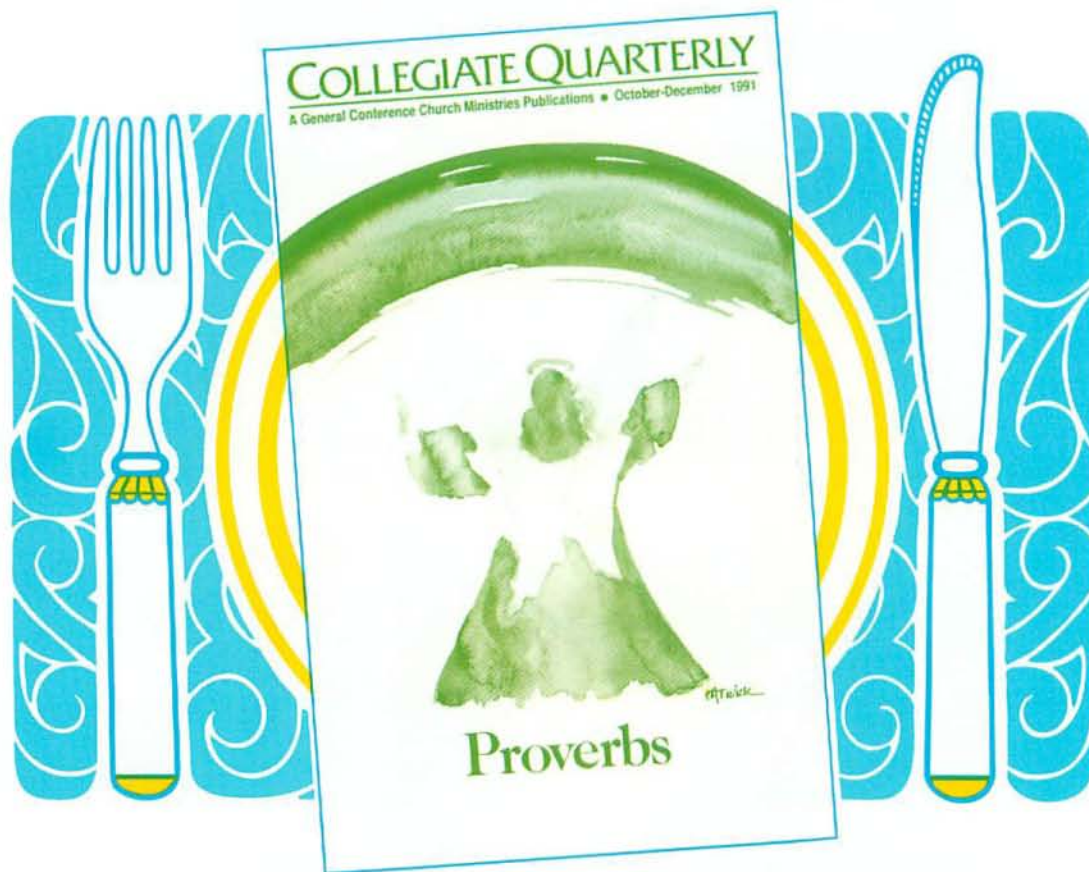
F Bb/C F Bb/C A° D7⁹ Gm7

Que - ro com E - le mo - rar, com Cris - to que - ro es - tar.
Quie - ro con Cris - to mo - rar, por la e - ter - ni - dad.
I want with Je - sus to live now and e - ter - nal - ly.
A - vec lui et pour tou - jours je veux vi - vre au sé - jour

Bb B° F/C D7⁹ Gm7 C7 Gm7/F F

Vou pa - ra sem - pre com E - le vi - ver no mun - do que vai re - nas - cer.
El me pro - me - te en el cie - lo vi - vir pues vi - da a - bun - dan - te hay a - llí.
All the re - deemed will be gath - ered with Him and joy in a - bun - dancy will flow.
où les é - lus ré - pon - dront à sa voix en chants d' allé - gresse et de joie.

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