

Visitor

C O L U M B I A U N I O N

June 1, 1999 Volume 104, Number 11



Born to be mild—

Adventist pastors use "Harleys" in ministry

Adventist Review follows page 8

Principled or responsible dissent

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Number 11

When leaders in the Church are concerned for the future, they foster a reasonable degree of diversity and dissent. Dissent is a confusing and, at times, a highly emotive word, especially for those people who are irrevocably wedded to the status quo or who fear any form of change whatsoever. The reality is, however, that there can be no constructive change at all—even in the Church—unless there is some form of dissent.

By dissent, I mean simply the proposing of alternatives. A system that is not continuously examining alternatives is not likely to evolve creatively. Open organizations encourage people who propose alternative ways of doing things because they know that organizations (and cultures) age and produce “dead wood.”

New ideas and ways of doing things help guarantee that life and vitality will continue. The are the seedlings out of which the future is born. However, the seedlings are fragile; they can be smothered long before they have had a chance to develop and become vigorous plants. So also with proposals for alternative approaches.

Organizations—the Church included—are built to administer, maintain and protect that which already exists. In contrast, creative or dissenting people are designed to give birth to that which has never been in existence before. Thus, dissenters threaten the well-oiled machinery of an organization—something to be avoided for the comfort of the predictable, safe and traditional.

Confronted with the possibility of chaos and the anxiety it evokes, people usually act to reaffirm their culture's or organization's traditional identity, structures and boundaries. Groups develop their own set of rewards and punishments intended to keep the members in line. Pressure is placed on individuals to conform. If they do not, the sanctions escalate. It is then that “witch hunts” flourish, as well as high levels of intolerance, bitterness and anger. Dissenters are branded as the cause of the chaos and excluded from any effective involvement in the group.

The duty of dissenters

Dissenters in open societies have rights, but they also have duties. They need to propose and pursue their options for action with respect, patience and tolerance. Jesus was a principled dissenter. With patience, courage and love, He challenged the religious and cultural status quo of His time by proposing and modeling an alternative way of life.

Martin Luther King Jr. was another responsible dissenter. He challenged the nation through non-violent action based on principles of human equality. Eventually, many came to accept what he did, thus changing the nation's way of life. However, there had to be a degree of openness within the American political system to allow King to continue to function as he did.

In the case of Jesus, the political and religious system of Palestine finally could tolerate dissent no longer. Its leaders feared the chaos this would lead to in their community. Their “witch hunt” led to the death of Christ.

Loyal dissent is essential for mission

Where there is no expression of opinion, one is obliged to say that there is a weakness in the life of that group. This applies to our Church. The Church is a living body, an organism, and there would be something missing from her life if there were no public opinion within her. There would be a defect for which pastors, presidents and the faithful would be responsible.

The Church must be solicitous of its dissenters and ceaselessly concerned to understand them better. We must be aware of too hastily attributing perverseness to them. Principled dissenters are a blessing from the Lord because they help to prevent the Church from becoming excessively introverted.

The Church must not only allow the emergence of alternative viewpoints, but also give them opportunity for expression and make it possible for the “loyal opposition” to function for the good of the Church. And it is through dialogue that opposition is to work for the good of the whole Church. “Truth is the power of peace. What should one say of the practice of combat or silencing those who do not share the same views?”

Harold L. Lee is president of the Seventh-day Adventist Church in the eight-state region served by the Columbia Union Conference.



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A healthy church is week of prayer focus

The local congregation is the central focus and driving force of the Adventist Church; therefore, the energies of the conferences and union will be directed toward making it successful as a spiritual, educational and evangelistic center.

The week of February 14-20 was a very inspirational one for the Melrose Avenue church in Roanoke, Virginia. Dr. Rupert Bushner Jr., youth director of the Allegheny West Conference, conducted a week of prayer that encouraged people of all ages to live godly, consistent Christian lives. Bushner told the attendees that despite peer pressure from the world, they can be an example to the Church and the world if they balance and override that pressure by the power of the Holy Spirit working within them.

In his final message on February 20, the congregation was reminded that in the same way Jesus Christ came to reveal and confirm the love of the Father, so the Church's responsibility is to reveal the love of Christ for a fallen world. The Church, in accomplishing this task, is to be able to adjust to the needs of the people. If that is not being done, then it would appear that the Church has lost the reason for its very existence. If the Church does not grow, that is a telltale sign that something is wrong, because growth, whether physical or spiritual, is a sign of vibrant health. When a church finds itself in such a state of ill health, then only Jesus Christ, the Great Physician, can heal that church of all that would distort and mar its mission to the world.

The weekend ended with a recommitment of everyone to the true mission of the Church to lift high the banner of Jesus Christ, our soon-coming Saviour.



Dr. Rupert Bushner Jr. presents a week of prayer message for the Melrose church.

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Write to us!

People who are between the ages of 18 and 30 are becoming more active in the church, church-related activities and church ministries. In what ways is your youth group becoming more involved in church? How are the needs being met for your age group? What types of outreach is your young adult group involved in? Send your stories and photos to Kimberly Luste Maran, Columbia Union Visitor, 5427 Twin Knolls Road, Columbia, Maryland 21045; fax to (410) 997-7420; or E-mail to 104315.2145@compuserve.com.

What does God want to

EDITOR'S NOTE: *The Metro Ministry Long-Range Planning Commission for the northern New Jersey-New York City urban region was appointed by the North American Division officers at the request of the presidents of the Columbia and Atlantic union conferences, as well as the five local conferences. Its mandate is to study the presence and ministries of the Adventist Church in the largest urban area in the country and develop a long-range plan for Adventist visibility and mission there.*

The New York City metropolitan area is a massive urban region covering 7,627 square miles and stretching across three states. It includes 27 counties—14 counties in New Jersey, 12 counties in New York and one county in Connecticut. Nearly 20 million people live in this metropolis.

About one in four of this huge population (23 percent) were born outside the U.S. and have immigrated here. These “first-generation” immigrants make up 28 percent of the population in the central city and 13 percent of the population in the suburbs. A far higher portion are the sons and daughters, grandsons and granddaughters of immigrants—the “second generation.”

The ethos of this metro region is fast-paced. It has a strong commercial, free-market orientation. The people are used to rough-and-tumble competition. There is a high degree of identification with a large number of ethnic and cultural segments, and religion is strongly related to each person's cultural background. People have a highly developed sense of social justice and inter-group competition.

Religion is important in the region, and only one in four (24 percent) of the residents are not members of any denomination or faith. The largest group (40 percent of the population) is affiliated with the Roman Catholic Church. About 16 percent belong to mainstream Protestant denominations, and approximately 15 percent are part of Judaism or one of the other great world religions not part of Christianity. Only four percent are members of conservative, evangelical denominations.

The Adventist Church has had a strong growth rate

in this metropolitan region. It has increased from 138 congregations in 1980 to a current level of 202 congregations. It has grown from a total of 28,048 members in 1980 to 48,243 members in 1990—and to more than 75,000 members in 1998.

But Adventist evangelism has focused almost entirely within the narrow confines of the four or five percent of the population with a conservative, evangelical background. And Adventist church growth has come only among the quarter of the population made up of recent immigrants.

In 1996, Dr. Ron Lawson, an Adventist sociologist at the City University of New York Queens College, conducted an analysis of the Adventist Church membership and found that 47 percent are English-speaking immigrants from the Caribbean, 19 percent are Hispanics, 17 percent are Haitians, and four percent are Asian or other immigrants. About eight percent are African-Americans, and only three percent are Caucasians.¹

Findings to date

Although the commission will not complete its work until after the upcoming METRO '99 evangelism initiative, some preliminary findings have already become clear:

1. Scripture underlines the strategic importance of the cities in achieving Christ's mission on Earth. The Bible begins in a garden but ends in a massive city prepared by God's own hand as the centerpiece of the New Earth once the problem of evil is finally eliminated. (Genesis 2:8-17; Revelation 21:2, 9-27)

2. Our Adventist heritage, as presented in the writings of Ellen White, gives high priority to reaching the large cities. New York City is presented in a special light as a “symbol” of the urban mission

of the Adventist Church. “In the night season, matters have been presented to me in this light: New York will be worked; openings will be found in parts of the city in which there are no churches... City missions must be established ... Bible workers and practical medical missionaries ... reach certain classes, [and] we must also have consecrated evangelists.” (*Testimonies for the Church*, Volume 9, page 42) “A determined effort must



lo in our largest metro area?

be made to unify our churches in New York and the surrounding cities. This can be done, and it must be done if aggressive warfare in New York is to be successfully carried forward." (Letter 154, 1901)

3. The challenge for the Adventist Church is to be found primarily among the "educated and established." The Adventist Church appears to be winning very few new members from among the professional, managerial and middle-income people groups. The Church is not relating to the secular population in general.

4. Not one Adventist congregation in the metropolitan region has a majority of its membership who are native-born Caucasians or African-Americans. The 202 Adventist churches in the metropolitan area are all primarily "first-generation" immigrant congregations. This means that no Adventist church is positioned to reach the majority of the population.

5. These immigrant congregations report that they have a significant "second-generation" problem. Adventist young adults who have grown up in America, attained higher education and have professional, managerial and technical careers do not feel that their needs are met in most of the existing local churches. The vast majority of them have dropped out of the Church and are not actively involved in ministry, although they still believe in the Adventist message and mission.

6. New, transformational models of ministry are needed if the Adventist Church is to grow among these people groups. The concept of "metro ministry" needs to be developed. In the Adventist Church, urban mission is often perceived simply as "inner-city work" and not in a wider area, including many people groups.

7. Ellen White writes: "I have been shown that in our labor for the enlightenment of the people of the large cities, the work has not been as well organized or the methods of labor as efficient as in other churches that have not the great light we regard as so essential." (Letter 34, 1892) Because of this counsel, the commission has studied the work of other Christian ministries in the city and found that other small, conservative denominations have been able to achieve the kind of goals we're seeking. For example, the Redeemer Church was planted in Manhattan in 1989 with 50 members. It has grown to 2,600 attending worship each weekend. It successfully targets the Manhattan professional and has a high attendance from among the "Baby Boomers" and "Generation X." Ten more congregations have been planted from this one church.

8. Exploratory interviews with a number of civic leaders reveal that awareness of the Adventist Church is often nominal to nonexistent. Adventists need to do more in meeting the needs of the community through credible, visible programs.

9. Lay leaders in all ethnic groups see a need for Adventists to work together across the traditional ethnic and conference lines that often divide us. Church structure is important and works well to ensure diversity and representation, but there's another level at which collaboration and cooperation is needed in outreach, church planting, public service, specialized min-

istries and media and civic relations.

10. It's vital that a long-term strategy be put in place to conserve and build upon the results of METRO '99. Otherwise, the high hopes and extensive manpower and funding involved in this effort will not achieve a lasting impact.

Recommendations

Under its terms of reference, the commission is asked to conduct "experimental projects to field test new ideas for more effective ways to reach urban people" and to "encourage cooperation and coordination among the various Adventist organizations in the metropolitan area." The commission has already voted three significant recommendations:

1. An Adventist Metro Federation to foster the planting of churches and church growth among the major unreached people groups in the metropolitan region. Membership is voluntary and open to local churches and pastors who share a passion for church growth, are consistently and sacrificially committed to making mission a critical priority within their congregations and support collaborative efforts to plant new churches and attain growth. The federation will sponsor training events to share effective methods of reaching new generations among the major unreached people groups. It will also conduct a pilot church-planting project and mobilize support for the NAD objectives of church planting and outreach to major unreached people groups in the large cities.

2. That ADRA's Global Village be brought to New York City as perhaps the single most powerful tool for public awareness and media relations currently available.

3. A request that the local conferences each schedule a "town hall meeting" to share the draft of the commission's report and receive members' input and suggestions.

¹Ronald Lawson, "From American Church to Immigrant Church: The Changing Face of Seventh-day Adventism in Metropolitan New York," *Sociology of Religion* 59:4 (1998), pages 359-391.]



The little company with a mission

Tidewater group sows seeds of the Gospel



During a recent "outreach day," the Tidewater congregation women's ministry members, along with husbands and children, offered blood pressure and glucose checks.

Just over a year and a half ago, a handful of believers formed a group to share the good news of Christ's soon return to the ever-increasing Filipino community in the Tidewater area of Virginia.

We were challenged by the fact that the families of personnel from U.S. military bases move into the area, and include many Filipino-Americans. There are also other families of diverse ethnic backgrounds who reside here, including veterans of World War II and the Vietnam and Korean wars. There are also extended families.

Many of the elderly speak languages other than English. Among the Filipinos, most of them speak the major dialects, such as Ilocano, Ilongo, Cebuano, Tagalog, Pangasinan, Pampango, Bicol, Waray and Kinaray-a. Many of the social and religious functions of the Filipinos here in the Hampton area are carried over from the Filipino-Spanish traditions.

Each language group has formed clubs and other organizations. CUFOT, the Council of United Filipino Organizations of Tidewater, is the main organization, and under this umbrella are several other groups.

The Tidewater Adventist group, aware of the diversified Filipino organizations on the peninsula, organized with the thought of expanding God's work to these individuals in various groups. After much planning and prayers, the small company was organized and led by Dr. Perry Miranda and Mauro Quibin.

Sacrifice for a growing group

The group first met in the home of the Quibins. The Lowes soon joined them, so they met later at Roundman's Doughnut Shop. Others who joined are the Goodwins, the Tirols and the de la Cruz family. When the group grew bigger, they rented the "Upper Room."

Pastor Guy Drab, a retired military chaplain, was invited to join them as pastor. Through his leadership, the group continued its regular worship every Friday and Wednesday nights, as well as every Sabbath.

As others learned of the meeting place and became familiar with the mission, the membership increased. Drab was able to work only part time, and the group decided to request a full-time worker because of the increasing membership and demand.

At the time, the conference was unable to fill the position. The congregation, nevertheless, felt the tremendous need for a worker who could daily visit those who were interested and who could lead and assist in the group's quest for spreading the Gospel. We were happy when Pastor Abelardo Laureles took up the burden of helping in the project.

Laureles, ready and of willing spirit, had set aside his steady job in a hospital and prepared for possible opposition from his children. His wife, a registered nurse working in California, respected Laureles' deci-

sion, and that same day, the family opted to move.

The family moved to Virginia Beach from Loma Linda. Currently, Pastor and Mrs. Laureles lead the flock, visit homes, give Bible studies to interested persons and, in addition to weekly Sabbath sermons, both have been endowed with musical and literary talents. They have touched the lives of many—from the youngest baby to the eldest senior. The couples' three children are attending Tidewater Adventist Academy.

Cod answers prayer

One elderly Baptist woman, whose medical doctor had given up on and whose family refused to accept the verdict, had requested an anointing. Laureles and three others from our company responded.

This centenarian had been hospitalized for several days, four times in a row during the previous two months. The last time I visited her at Sentara Bay Side Hospital, she was unresponsive and very swollen. I was informed by the attending nurse that she was sent back to the nursing home the following day. I talked with her son, Dr. Anderson Williams, and his wife, Lois, who were tearful. We were silent for a moment, and the only words I could utter were "I guess we will have to accept the inevitable."

"Yes, Yes!" Mrs. Williams agreed in a trembling voice, "but she is the only one I have."

A few days later, I dropped by the nursing home to visit her again. I was so surprised—the elderly lady was her usual self again! When I shook hands with her, she would not let my hands go. To check her mental faculties, I asked her to quote Bible passages. She recited the 23rd Psalm and the Lord's Prayer without hesitation.

Faithfulness rewarded

The following Sabbath afternoon, the Tidewater congregation presented the first outreach program to this newly opened and dedicated nursing home. To the surprise of the many listeners and participants, this centenarian again recited the 23rd Psalm. The residents showed their pleasure by clapping and learned the motion songs led by Laureles and another congregation member. Some staff, visitors and families also attended the program.

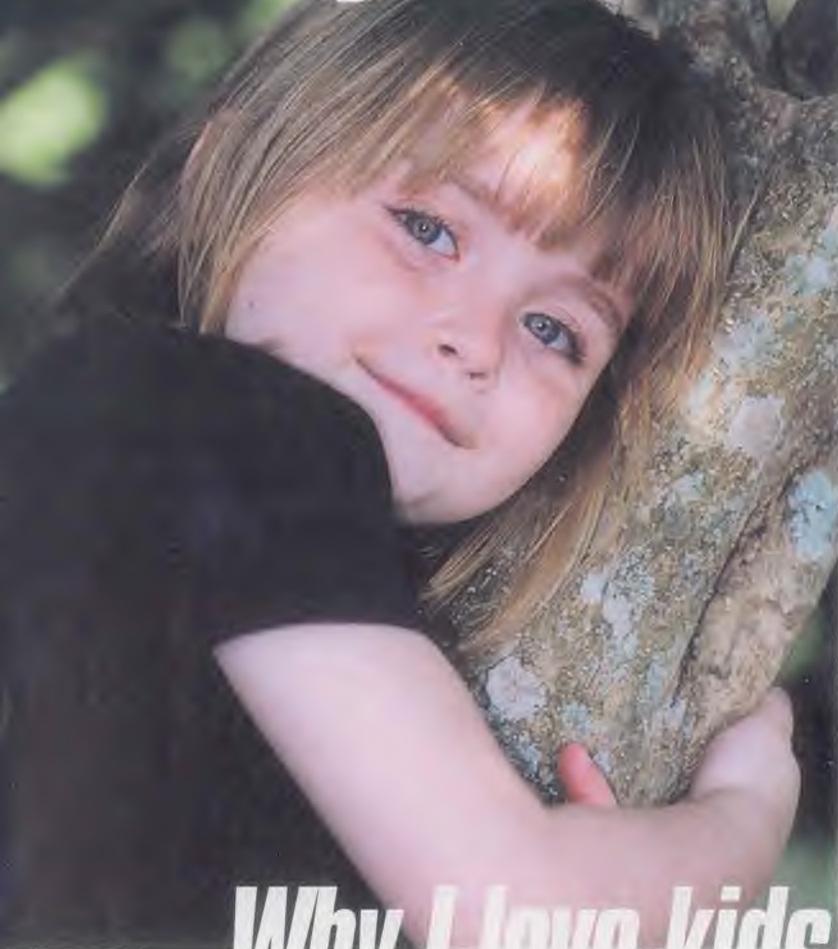
We never know what is in store for us; only God knows. He commands us to sow the seeds of truth and kindness and take the good news of God's love to all and let the Holy Spirit water the planted seeds. We can surely expect results from God's promises. Faithfulness will be rewarded someday.

Esperanza Aquino Mopera is a member of the Tidewater Adventist Company.



The Tidewater company presents its first outreach program at a local nursing home. Residents, staff, visitors and family members attended the program, which was held one Sabbath this past winter.

Why I love kids



1. They always have something to say.

Funny stuff like: "Why don't trees have handles?" "Where do the stars go in the morning?" "Did God make special vege-fish for Jesus to eat?" "I hope you like the pancakes I made for you."

Serious stuff like: "I think God likes tigers bestest." "Can we send my teddy bear to that girl who's crying on TV?"

2. Their smiles shout love.

Point a camera their way, and smiles burst out all over. Share an ice cream cone, and the smile turns sticky. Add a hug, and the smile will light your heart. Give a full day of your time, and the smile will light both your faces—right up until sleep takes over.

When you smile, they smile.

3. Tomorrow is irrelevant.

They feel no fear of the IRS, Y2K, CIA, WJC or the USA. Their worries may include this afternoon and this evening but seldom bridge beyond. They see war on TV and want to care for it immediately. "Daddy, let's fix it right now!"

Immediacy is one of childhood's greatest assets. Their minds claim *today* as their territory, *now* as

home and *here* as where things must happen. What we're doing with them right now is much more important than what we promise for next Tuesday.

4. Yesterday is over, done, finished.

Including the poor grade in math and the soccer loss to the neighborhood J-Hawks. Even the memory of how you came home late and were unable to fulfill your promised trip to the zoo. Tomorrow is over, and you have another chance today.

Sure, wounds remain from the knocks they've taken. They learn when to duck, when to run and when to move in closer. Kids have a unique ability to breathe a deep sigh and "start over." Again and again. And again. *Especially* with us!

5. They have sticky hands.

Peanut butter. Jelly, jam and glue. Hands covered with something brought in from the back yard. "Look, Mom! Spot found this under the steps!"

Sticky shows up as dirty blue jeans that have been worn "on the trail." Sticky always includes honey that won't fit back into the jar. And remnants of Gummi Bears. Sticky feels best when rubbed onto the cheeks of Mom or Dad.

6. They love simple things.

You don't need to buy them Furbys! Candy kisses work just fine. They're fascinated by birds' nests, tiny frogs, rolypolys, big empty boxes and small dollies. Buy expensive toys, but be prepared for them to spend an hour tying the wrapping paper on the dog's tail.

Money doesn't impress them. Attention does. Get down on the floor and let them make you shoes from the wrapping paper. That's a real gift!

7. For kids, forgiveness is a habit to be practiced.

"I'm sorry" comes readily to kids. Especially if those words come naturally to their parents. Forget to make the promised copies of their homework? They'll be sad—but forgiving. Shout when you should have been listening? They'll be sad—but forgiving.

Miss their birthday? That may be unforgivable!

If you're not a good "I'm sorry" person yourself, their forgiving comes much more slowly. You are their best (or worst) model for forgiveness.

8. Kids need us.

They need us to hug them. They need us to stop, kneel down and listen. They need us to hold their hands, teach them to feed old bread to young ducks and share unbaked cookie dough. They need us to show them how to feed the hungry, clothe the homeless and fund the poor.

They need our mistakes to show that life goes on after failure.

9. God fits kids.

Many people believe that God fits only Big People like themselves. They use words like "someday," "when you're old enough to understand" and "not yet" when talking to kids about God.

But God knows better. He knows exactly how to speak with words kids understand. In fact, often He doesn't speak at all. Instead, He smiles, holds their hands, kisses their hurts and listens to their hearts.

That's what I love best about kids. God fits kids. Even old kids.

Dick Duerksen is director of spiritual development for Florida Hospital in Orlando, Florida, and former editor of the Visitor.

ADVENTIST Review

June 1999

NORTH AMERICAN DIVISION EDITION



The Signs of the Times.

PUBLISH... OR THEY PERISH

*Have Adventist publishing ministries
served their purpose?*

LETTERS

"I Love This"

Tonight at church I offered my extra copy of the *Adventist Review* (April



North American Division Edition) to a new Adventist who is not yet a member. She almost grabbed it and said, "Oh, I love this! I'm

going to subscribe to this magazine!"

This issue had Dwight Nelson on the cover (see Nelson's "So How Are You Doing?"), and she and her husband attended the entire NET '98 series. It just did me good to see someone so happy to receive my extra copy. I think I will lend her my weekly *Review* until she gets her own copies.

—Eleanor Hill

ST. AUGUSTINE, FLORIDA

First-time subscribers to the weekly Adventist Review are eligible for a reduced rate. Call 1-800-456-3991.

The Lordship of Jesus

I enjoyed William G. Johnsson's "The Lordship of Jesus" deeply (April NAD Edition). It was well written and quite informative.

The one part I could not agree with was Johnsson's statement "... now we gladly take up His cross and follow as His loving slaves." The term *loving slaves* seems to me to be quite contradictory. A slave has no freedom, yet God gave humankind a free will and

freedom of choice. We can either serve Him or serve Satan. We *do* have a choice. I am not God's loving slave, but His loving servant!

—Joanie Wilson

ALBUQUERQUE, NEW MEXICO

The Power of One

Alfred C. McClure's "The Awesome Power of One" (April NAD Edition) was a very awesome concept. Each member working together to finish God's work. God can use *one* to change the world. Count me in.

—Clay Williams

DURHAM, NORTH CAROLINA

Could another "awesome power of one" be added to the blessing of one dollar, one Bible study, and one Jesus Christ? I propose: one week.

To paraphrase Elder McClure: What would happen if each Adventist husband "cleaves" to "the wife of his youth" one more week? Just one week (and then another and another) of sticking close to his own wife and none other, and of combining his wife's ideas and desires with his? What would happen if each Adventist wife let herself remain close to her own husband and offered her concepts and preferences to be incorporated into his? Can you imagine the eternal consequences?

To put money and matrimony in perspective, Malachi uses slightly more space in English Bibles to speak of the importance to God of males' fidelity in

marriage than to speak of tithes and offering.

—Carol Ann Marlow

IOWA CITY, IOWA

Growing Churches

In "Growing Churches" (April NAD Edition) Al McClure compares a 1990-1996 "net loss of six churches" in the North American Division with the 1996-1998 period when "we planted more than 250 churches." Shouldn't there just be a comparison of "net" gain or "net" loss?

—J. Stanley McCluskey

NACHES, WASHINGTON

The North American Division reports a net gain of 40 churches from the close of 1996 (4,706 churches) to the close of 1998 (4,746 churches).—Editors.

Writing for the Review

Occasionally the *Review* has run invitations to write. Why, oh, why do you never include poetry in these invitations? Why must those of us who write poetry go outside our denomination to be published? I have had my spiritual poetry published in Billy Graham's *Decision* magazine, in the Salvation Army magazine, and many in the Catholic *Family* magazine, but none in the *Review*. Why not? Many of us poetry writers have asked ourselves this question.

—Patricia Andrews

WHITE ROCK, BRITISH COLUMBIA

We sympathize. Typically, the Review has not run much poetry. Reader demand—and space—have been limited. However, we did solicit—and print—lots of poetry in our special issue on our fundamental beliefs (see “Fresh 27,” April 29), and we’ve been printing more and more poetry on our Give & Take page. While we can’t pay much, if anything, for unsolicited poetry, we do invite short submissions. Thanks for communicating with us.—Editors.

I am 19 and enjoy reading the magazine. I have an idea for a section called God at Work. It would be a place for readers to share exceptional testimonies from their church or their personal life. The testimonies would not necessarily need to be incredible miracles—just experiences showing how God is at work in our everyday lives. I think there are many, many testimonies that would bring encouragement to all of us if we could hear them.

I really think the space taken by Adventist Life could be used for better things.

—**Samuel Stapleton**

WASHINGTON, NEW HAMPSHIRE

Your God at Work idea is excellent! And you’ll be glad to know that one of our new features functions much like you describe. In Cutting Edge Meditations (appearing in most of our Cutting Edge Editions—the third issue of each month), Adventists briefly share spiritual stories, insights, even struggles. Send submissions to “Cutting Edge Meditations,” Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904. As for Adventist Life, this feature is also very popular, and we think “a time to laugh” (Eccl. 3:4) is appropriate in the Review.—Editors.

Baptism—It’s Not Magic

I enjoyed Ella Rydzewski’s editorial on being baptized, then cursing (see “Baptism—It’s Not Magic,” Mar. 25). Let me relate my own experience.

I was an Air Force flight instructor in Alabama in 1951 when God spoke

to me and turned my life around. I started going to the First Seventh-day Adventist Church in Birmingham and in a few weeks was baptized. Meanwhile, I had witnessed to those around me as best I could. But the Monday after being baptized I was returning to the base with a retread pilot in the back cockpit who just didn’t seem to be instructor material. Entering downwind with the proper interval from the aircraft ahead, I glanced to the left just in time to avoid another aircraft that deliberately cut me out of the pattern. The words that flowed from my mouth were terrible. Contrition at having jeopardized my witness nearly overwhelmed me, and if I could have kneeled in that cockpit that day, I would have done so. But thank God, He forgives!

Jesus was attacked after His baptism too, and so are we all. Without the armor and protection of God, we’re lost.

—**Gordon Oakley**

HUNTSVILLE, ALABAMA

This was such a timely article for me and my daughter. We are going to join the Adventist Church. We know that baptism is not a gateway to heaven, but it symbolizes going from the old self to the new self by believing in Christ. I’m sure it will be a struggle, for Satan hates righteousness from God. Please pray for us.

—**Michael Warren**

GADSDEN, ALABAMA

Letters Policy

The Review welcomes your letters. Short, specific letters are the most effective and have the best chance at being published. Letters will be edited for space and clarity only. Send correspondence to Letters to the Editor, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Internet: Reviewmag@Adventist.org; CompuServe network: 74617,15.

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ADVENTIST Review

"Behold, I come quickly"

Our mission is to uplift Jesus Christ through stories of His matchless love, news of His present workings, help for knowing Him better, and hope in His soon return.

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John S. Nixon
Senior Pastor
Oakwood College
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ADVENTIST Review

Beware Hobbyhorses

A reader took strong issue with an article we published last March on the gospel, and wrote us a bitter letter giving his own definition of the concept. The gospel, he said, is "the good news." And "the 'good news' has always been and will always be. If you keep the Ten Commandments and are obedient to God, you will have eternal life." The gospel "is what Jesus taught," the lengthy communication went on. "Be perfect (Matt. 5:48), stop sinning (John 5:14; 8:11), and keep the Ten Commandments in order to earn your eternal life (Matt. 19:16, 17).

Only weeks earlier a copy of another letter had reached us—this one from a former Seventh-day Adventist pastor, writing to the members of his (independent) congregation. According to the New Testament, this pastor boldly asserted, "Jesus did *abolish the written code of the old covenant law* (including the seventh-day Sabbath) as a barrier to fellowship with God and as a barrier to fellowship with other Christians." "One can still be a *Christian Sabbatarian . . . out of respect for one's heritage or as a spiritual discipline*," he argued, "but this cannot be imposed on others as a moral 'ought.'"

It occurred to me that the proponents of these polar opposites do, in fact, have one thing in common. And in that connection, my mind went back to a heavily highlighted chapter in my favorite college church history textbook—the chapter on Montanism.

What Are We Talking About?

Recall the fire of the early church. The Holy Spirit had descended, the believers had caught the vision, and the flame spread everywhere. By the middle of the second century, however, hope in the speedy return of Jesus had waned, and "the consciousness of the constant inspiration of the Spirit, characteristic of the Apostolic Churches, had . . . largely faded."¹ A spirit of worldliness swept over the church, and lethargy was the order of the day.

Enter Montanus, a native of Ardabau in Asia Minor. Deeply burdened about the status quo, he yearned for a fresh outpouring of the Spirit to set Christendom ablaze once more. A praiseworthy motivation, to be sure. But there was a problem. Consumed by that single obsession, Montanus descended into a kind of spiritual madness, eventually proclaiming "the dispensation of the

Holy Spirit begun," and himself "the passive instrument through whom the Holy Spirit spoke."²

The situation was to become even more bizarre as two prophets, Prisca and Maximilla, jumped aboard his bandwagon. Declaring themselves "mouthpieces of the Spirit," they predicted that "the end of the world was at hand, and that the heavenly Jerusalem was about to be established in Phrygia."³

The story demonstrates what can happen to anyone who becomes infatuated with any one religious or theo-

logical idea—however important—to the virtual exclusion of all others. It's a malady that can unbalance any of us.

And the subject could be anything at all: a fixation on health; a concern for public policy; religious liberty; "the 1888 message"; "Historic Adventism"; the cleansing of the sanctuary; the nature of Christ; the investigative judgment; perfection; righteousness by faith. You name it. Dwell on any one of these night and day, day and night—to the exclusion of all other themes, and I can guarantee that you will emerge from your cloister unbalanced.

Maybe the psychologists among us should give us their insight on this perennial issue. What is it about us that makes us so susceptible to this kind of folly? What makes every generation so prone to head for the same rocks where so many before them have made shipwreck of their faith?

In regard to the former Adventist pastor, for example, why would a person with such strong Adventist background, to use the words of Samuel Bacchiocchi (see his article beginning on page 20), choose to borrow from "the aging munition dump of dispensational theology"? What's so difficult about distinguishing between obedience as a *means* of salvation and obedience as a *result* of salvation?

But the message is clear: Beware hobbyhorses—and those who ride them. They do bad things to us.

¹ Williston Walker, *A History of the Christian Church* (New York: Charles Scribner's Sons), 1959, p. 55.

² *Ibid.*, p. 56.

³ *Ibid.*

*It's a malady that
can unbalance
any of us.*



Experimenting With Religion

I'm told that Thomas Edison conducted 3,000 experiments in his effort to make a lightbulb. Halfway through the process a reporter challenged Mr. Edison: "You've conducted 1,500 experiments in your effort to make a lightbulb, and every one has been a failure. Don't you think you should give up?" To which Mr. Edison responded, "I have not failed 1,500 times. I have successfully identified 1,500 ways that will not work."

Ellen White spoke often about "experimental religion." She said, for example, that "theological training must not be neglected, but experimental religion must accompany it."¹ Experimental religion is practical and spiritual whereas theology is theoretical and by itself lifeless. No wonder Mrs. White said that "what is generally termed [Christian] experience is not experience at all; because there has never been a fair trial by actual experiment and thorough investigation, with a knowledge of the principle involved in the action."²

What does it mean to experiment with one's religious experience? Among other things, it means that we succeed through learning from our failures. It would be easy to suppose that only the last of Edison's 3,000 experiments was a success. But it would have been impossible for him to jump from experiment number one to experiment number 3,000. Each of those 2,999 experiments was a success, because from each one Mr. Edison was learning how to make a lightbulb.

In the same way, Christians can count every failure to obey a success, provided they are learning from each one. "If you have made mistakes," White wrote, "you certainly gain a victory if you see these mistakes and regard them as beacons of warning."³

Some Christians fear that God cannot accept them, that their relationship with Jesus is broken every time they sin. It's true that rebellious sinners cannot expect to have a relationship with Jesus. But there's a distinct difference between a rebellious sinner and the person who has repented of his or her sins, longs to overcome, and is trying to overcome.

In what has become one of my favorite statements, Ellen White said, "When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition

and effort as man's best service, and He makes up for the deficiency with His own divine merit."⁴

When we *want* to obey and we're *trying* to obey, that's experimental religion. Far from rejecting us because we make mistakes, Jesus accepts our feeble efforts as the best we have to offer; He immediately applies His divine merit to our failure, and our relationship with Him continues unbroken.

"Ah, but didn't Jesus tell the woman caught in adultery to 'go and sin no more'?" someone will ask.

What would you expect Him to say—"Woman, you can sin six more times"? God never lowers the standard to accommodate our weakness. But He says "Neither do I condemn you" when we want to obey and try to obey.

The idea that Christians break their relationship with Jesus every time they sin is actually a subtle form of righteousness by works. It makes obedience, rather than faith, the condition of our acceptance by God.

Several months ago at a family reunion, one of my nieces had a baby who was just learning to walk. Everyone stood around clapping and cheering her on, even when she fell. Can you imagine her father grabbing her by the arm after one of her falls, swatting her on the bottom, and telling her what a bad girl she was?

It's amazing, though, how many Christians think that that's how God treats us each time we stumble.

Real daddies *help* their babies walk. And when we fail to obey, Jesus says, "I'm pleased that you *want* to overcome and you're *trying* to overcome. Now I'm going to *help* you overcome."

Experimental religion means continually testing ways to live the Christian life until we discover what works. And Jesus walks beside us all the way, helping us to learn—even from our failures.

Jesus accepts our efforts as the best we have to offer.

¹ *Signs of the Times*, Jan. 17, 1895.

² *Testimonies for the Church*, vol. 3, p. 69.

³ *Christ's Object Lessons*, p. 332.

⁴ *Selected Messages*, book 1, p. 382.

Marvin Moore is editor of the *Signs of the Times*.



GIVE & TAKE

PINS AND NEEDLES

We laugh and cry,
We sing and sigh,
Not sensing our numbness.
Tragedy and comedy
Are seen but dimly,
Felt but scarcely,
As we stumble stuporous
Through life's great dramas.
Father,
Laugh for us,
For we barely know joy;
Cry for us,
For we hardly know pain;
Forgive us,
For we know not what we do.

—Milt Hammerly, M.D., Parker, Colorado

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ADVENTIST LIFE

While living in Iowa over a period of years we were guests at many churches. At one friendly church, after the morning worship hour, a gracious grandmother wanted to talk with us in the vestibule while several of the folks went to another part of the building to prepare the potluck dinner.

After several minutes her 5-year-old grandchild came by and tugged at her grandmother's coat. "Come on, Grandma," she said earnestly. "I'm hungry. Let's go to tough luck."

—George and Irma Mowry, Hagerstown, Maryland



ADVENTIST QUOTES

"The problem
with the American
dream is that it has
become a reality."

—Pastor Byard Parks, LifeSource Outreach,
Colorado Springs, Colorado

"When we gather to worship without questions, we will leave without answers."

—Gordon Bietz, president of Southern Adventist University, during a worship service

"Dear Jesus, I hope You had a nice day. Amen."

—4-year-old Ellis Richards, Collegedale, Tennessee

HEY, EWE



YEAH, EWE: Kristie, Karen, and Peter Jorgensen display their purebred Rambouillet ewes, a breed of sheep grown for its fine wool. Seventh-generation Adventists (wow!), Kristie, Karen, and Peter live near Salt Lake City, Utah.

DREAM CENTER

In this feature Adventists share church-related dreams.

BATTLING NEGATIVE PRESS: I would love to see a concerted "grassroots" effort by articulate Adventists to counteract the falsely negative press we seem to generate. What if every misleading news article about Adventists were met with a deluge of well-written, positive, uplifting, Christ-centered letters to the editor? What if we had seminars to help potential pen soldiers learn what to say? What if news reporters knew they would need to do *real* investigative work when researching anything to do with Adventists?

—Evelyn Kopitzke, Blountville, Tennessee

Publish ... or They Perish

Why Adventists care about print

BY CLIFFORD GOLDSTEIN

IF RADICAL TREE-HUGGING ENVIRONMENTALISTS ever needed another target, the Seventh-day Adventist Church would surely be one.

Considering the vast extent of the church's publishing enterprise, one can only imagine how many trees have been felled, forests denuded, and spotted owls evicted—all in order to create the paper that Adventists have consumed since the movement hammered out its first printed page in 1847. With 56 publishing houses churning out literature in 245 languages, with 321 periodicals in the mails of almost every nation, and with millions of books printed yearly (20 million have been sold in Russia *alone* since 1991), the Adventist Church must surely be every tree-hugger's nightmare.

What is it about this church that loves the printed page? Adventist history shows that wherever we go, one of the first things we do is set up a press. With few exceptions, where Adventists are, Adventist literature, if not already present, soon follows. Once known (at least to ourselves) as "people

of the Book," we certainly are still people of books, magazines, tracts, pamphlets, booklets, flyers, and just about every other thing that holds ink on paper. Perhaps now, on the 150th anniversary of *The Present Truth*—an eight-page pamphlet first published by a young James White—it's time to ask, Why are Adventists so big into publishing?

Because we have so much to say, that's why. From the earliest days of the Advent movement, our pioneers were convinced that they had been given by the Lord crucial and relevant truth in the three angels' messages of Revelation 14. After 150 years nothing has persuaded us otherwise. Focused on the "everlasting gospel" (Rev. 14:6)—the good news of Christ's death for the sins of the world—and presented in the context of the end-time events that lead to the second coming of Christ, the three angels' messages are as much present truth today as when James and Ellen White began sharing them in the last century. And considering that (1) words are the means in which humans communi-

Milestones in Adventist Publishing (North America)

1849 *The Present Truth*
1849 Adventist publishing begun
1850 *The Advent Review*
1850 *Second Advent Review and Sabbath Herald*
1851 *The Advent Review and Sabbath Herald*
1852 *The Youth's Instructor*

1861 Review and Herald Publishing Association incorporated
1874 *Signs of the Times*
1875 Pacific Press Publishing Association organized
1885 *Pacific Health Journal and Temperance Advocate*
1890 *Our Little Friend*
1891 *These Times*
1896 *Columbia Union Visitor*
1900 *Christian Record*
1901 *Pacific Union Recorder*
1902 *Atlantic Union Gleaner*



cate facts and ideas; that (2) written words are still one of the major (and cheapest) vehicles of communication, and that (3) much of the world still hasn't heard the three angels' messages—it's no wonder the Adventist Church is so into publishing. We couldn't do our "job" without it.

Indeed, though God alone knows the

exact numbers, testimonies abound to the power of the written word in our witness for Christ. Whether from a correspondence course in Europe, from reading an edition of *The Great Controversy* bought from a literature evangelist in Africa, or even from a single flyer invitation to an evangelistic series or a Revelation Seminar in Texas,

millions know the truth regarding "the commandments of God, and the faith of Jesus" (verse 12) because of ink pressed into a thin slice of highly refined tree trunk. (In fact, yours truly had his first *serious* contact with this message when Adventists in a health food store in Florida gave him a copy of *The Great Controversy* just as he was

1902	<i>Southwestern Union Record</i>
1906	<i>North Pacific Union Gleaner</i>
1906	<i>Mid-America Outlook</i>
1906	<i>Liberty</i>
1907	<i>Southern Tidings</i>
1908	<i>Lake Union Herald</i>
1911	<i>Canadian Adventist Messenger</i>
1916	<i>Life and Health</i>
1919	<i>El Centinela</i>
1928	<i>Ministry</i>
1935	<i>Message</i>

1948	<i>Listen</i>
1953	<i>Guide</i>
1957	<i>Primary Treasure</i>
1961	<i>The Advent Review and Sabbath Herald becomes the Review and Herald</i>
1970	<i>Insight</i>
1978	<i>Review and Herald becomes the Adventist Review</i>
1981	<i>Life and Health becomes Your Life and Health</i>
1984	<i>These Times merges with Signs of the Times</i>
1985	<i>Your Life and Health becomes Vibrant Life</i>
1995	<i>Women of Spirit</i>

A Life-changing Anniversary

BY DAVID C. JARNES, ASSOCIATE EDITOR OF *SIGNS OF THE TIMES*

James White had a dream. The work of the Seventh-day Adventist Church in California was in its infancy, and he dreamed of starting a weekly religious periodical and possibly a publishing house there.

A year later—after a lot of work on his part and financial sacrifice by the 550 Adventists in California—White's dream came true. *Signs of the Times* began rolling off a press in Oakland, the first issue bearing the date June 4, 1874. By the fall of that year sufficient money had been raised to build the plant that became the Pacific Press. This year *Signs of the Times* and Pacific Press are celebrating their 125th anniversary.

The first few issues of *Signs* (then a weekly) contained eight pages. A subscription cost \$2 (\$26.59 in today's money!), and the initial circulation was about 3,500. More than a half billion copies of *Signs* have been printed since the first one, and monthly circulation now stands at nearly 200,000.



POWER OF THE PRESS: Pacific Press can produce as many as 30,000 magazines an hour. With its editorial and marketing departments, its bindery and warehouse, it is a fully self-contained publishing house.

walking to a library to start delving into books on the occult and spiritualism.)

A drug-addicted gang member in California, a Communist soldier in the former Soviet Union, a Roman Catholic priest in South America, a young mother in Virginia—these are just some who have found Jesus and His last-day church through the Adventist literature. Our church is filled with those whom the Holy Spirit

touched with the printed page. We are big into printing because even today, in the age of cyberspace, fiber optics, and satellite communication, printed material works. Millions of changed lives testify to it.

Another thing about the printed word: it endures. Conversations fade. A gentle witness on a creaky bus, a quick testimony on a street corner before the fish market opens, a Bible

Like the original journal, *Signs* (now a monthly) still has columns and articles on health and family life. And as was true of that journal, evangelism remains its primary mission. Every issue contains both gospel and prophecy articles. The magazine covers all 27 Fundamental Beliefs of Adventism every year; and it proclaims such foundational doctrines as the Sabbath, the Second Coming, and the state of the dead at least twice each year.

Signs of the Times was the medium the Holy Spirit used to lead many who are now Adventists to Jesus Christ and to convict them regarding the biblical truths Adventism proclaims. Kenneth Cox, the well-known evangelist who now runs crusades for the Voice of Prophecy, traces his spiritual heritage to a hot day on an Oklahoma farm when he was 14 years old. That morning his mother had borrowed a neighbor's Sears, Roebuck catalog. When she got home she found a copy of *Signs* tucked inside. The magazine aroused her interest, so she sat down and started reading it. One of the articles was about the Sabbath, and it so impressed Mrs. Cox that she took the magazine into the field where her husband and son were working. They read the article right there, conviction gripped their hearts, and the whole family began a journey through God's Word that changed them for eternity.

Signs still wins souls to the Lord. In May 1996 Russell Owen picked up a copy from a *Signs* newsbox in front of a grocery store. As he read the magazine, the message sounded familiar, like that of a book he had read recently, *The Great Controversy*. Wondering who published this material, Russell looked at the masthead and found the name Seventh-day Adventist. He visited the Adventist church in Watertown, South Dakota, began Bible studies with Pastor Kent Knight, and was baptized a year later.

The commitment to both mission and excellence that birthed the first *Signs of the Times* magazine still prevails at Pacific Press. It's because of the dedication of its employees to quality and content that the press has flourished for 125 years.



HOT OFF THE PRESS: The June 1999 issue of *Signs of the Times*

study on an airline flight—all have their roles. But once the conversation ends, the spoken word remains only in the fragile, fading, and often forgetful corridors of memory. In contrast, the written word that someone actually possesses—a book, a tract, a magazine article—persists, always there for the person to go back to, retrieving the ideas, teachings, texts, and promises again and again. Unlike memories of a

conversation, which start to dissolve immediately after the exchange ends, the printed page preserves the original words, unaltered and unfiltered by the blurriness of time. Long after the spoken word vanishes, the written word remains.

That's the reason, with presses on every continent, there's probably not a moment in any day (except Sabbath) when an Adventist press isn't producing written material. And that's the reason there surely isn't a moment in any day (especially Sabbath) when, somewhere, someone isn't reading the material produced on these presses.

Considering what we have been given by the Lord to say, it shouldn't be any other way—except tenfold what it is now.

The Commission

None of this, of course, has happened by chance. On the contrary, Adventist publishing began with a clear admonition from the Lord through His servant Ellen G. White.

In 1848 remnants of Adventists and Millerites from the Great Disappointment held Sabbath conferences in the Northeastern states of New York, Maine, Massachusetts, and Connecticut. Though material had been printed after the 1844 disappointment (a Millerite preacher named James White and a blacksmith named Herman Gurney printed 250 copies of a one-page, single-sided tract in April 1846, containing Ellen White's first visions), it was apparent by 1848 that a systematic, centralized, and organized means of printing needed to be established. With no money, however, and only a few hundred Sabbathkeepers who believed as they did, these early Adventists didn't know how to get started.

In November of that same year, at a Sabbath conference in the home of Otis Nichols in Dorchester, Massachusetts, Ellen White had a remarkable vision. Afterward, she told James: "I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you the

means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."¹

James White was all but penniless, and was struggling to survive financially (his wife was pregnant with their second child), much less start a publication that would one day go like "streams of light" around the world. Living in the home of some Sabbathkeepers in Connecticut, James decided that he would find work in order to

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raise the needed funds. Because he had a year earlier earned money mowing hay, he intended to do the same back-breaking labor again. Yet Ellen, in another vision, was shown that he should not pick up the scythe but the pen, and that "he must write, write, write, and walk out by faith."²

James listened. His total library consisting of a three-shilling pocket Bible, *Cruden's Condensed Concordance*, and *Walker's Old Dictionary*, minus one of its covers, he nevertheless began the writing, wife Ellen close to his side. At the same time he needed someone who would not only print an eight-page publication for a stranger but would also wait until prospective readers would send in donations (the paper would be distributed free of charge) before getting paid. On the third floor of a brick building in Middletown, Connecticut, James

found Charles Pelton, who agreed to print four issues of the paper, 1,000 copies each. The total cost would be \$64.50, to be paid as the funds became available.

Thus, in July 1849 *The Present Truth*, "published semi-monthly—by James White," rolled off the press. The opening editorial began with a text—"Wherefore, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in PRESENT TRUTH." 2 Pet. i:12."

The issue was a cram-packed exposition about the continued validity of the Seventh-day Sabbath, beginning with Creation week up through New Testament times. The articles also drew clear distinctions between "the ceremonial law of Moses, and . . . the moral law of God, the ten commandments."³ For the most part White used the same arguments that Adventists continue to use today. After the paper was printed, he borrowed a horse and buggy and brought the fresh sheets home from the printer.

"There a little group of pioneers folded, wrapped, and addressed them, then gathered around and earnestly asked God's benediction on the little pile of papers as they went on their initial mission. White then placed the entire edition in a carpet-bag and walked eight miles to the Middletown post office to send out the product of his faith. When the people read they sent in means with which to print, as he had hoped, so that little by little the circulation expanded. *The Present Truth* gave place in August 1850 to *The Advent Review* and in November of the same year to the *Second Advent Review and Sabbath Herald*, which has generally been known by its short title, the *Review and Herald*."⁴ Today it's called the *Adventist Review*.

The publishing work began slowly. Not until 1852 did Adventists purchase their own press. Hiram Edson supplied the money to purchase a Washington handpress that cost,

The Vision of a Blind Man

BY RONALD W. BOWES, PUBLIC RELATIONS DIRECTOR
FOR CHRISTIAN RECORD SERVICES

Diphtheria struck the Wilson family in the 1880s, leaving two small children with severe aftereffects. Austin lost his sight; his brother, George, was left with a speech impediment.

Could God bring anything good out of this experience? Austin's parents nursed the boys as best they could and later took them to Battle Creek to see if the renowned John Harvey Kellogg could do anything for them.

"While no medical miracle occurred, this tragedy and the trip to Battle Creek combined in a way that would seem miraculous," says Larry Pitcher, president of Christian Record Services (CRS), this year celebrating its centennial.

After graduating from the Nebraska School for the Blind, young Austin attended Battle Creek College. While there he proposed a plan to provide employment for the sight-impaired while sharing Christian literature in braille.

Using a wringer washing machine, Austin placed an embossed copper plate and a sheet of paper between the wringer rollers and turned the crank. After some experimentation, the first 75 copies of the *Christian Record* appeared in braille. Today the *Christian Record* is the oldest continuously published braille religious periodical in North America.

The publication circulates gratis in more than 80 countries and has a circulation of more than 47,000. Today specially designed presses at CRS in Lincoln, Nebraska, turn out thousands of pages of Christian literature with braille cells that skilled fingers can read as fast as a sighted person can read the printed page.

"Funds for this publication and dozens of other services are paid for by Adventists and members of the general public," explains Pitcher. "We don't accept govern-

ment funds, and we are careful to use church funds to develop our denominational resources, such as braille Sabbath school lessons, books by Ellen G. White, and other church materials." The mission of Christian Record is to share Jesus Christ with those who need special resources to develop an awareness of Him.

Christian Record is a publishing house, which prints in braille and large print and records on audiotape. But it has elements of a health ministry and a social service agency as it serves more than 50,000 blind people each year.

The Adventist message is of great importance to those who are blind, Pitcher says. Hope is an important ingredient in success, and Christian Record tells of the blessed hope, when physical limitations will be no more. Through print, braille, and audio materials, a camping program, and health education, Christian Record provides that hope.

National Camps for Blind Children were established 31 years ago as an adjunct to the publication program. Today more than 1,000 youngsters and adults attend Adventist camps for the sight-impaired each summer.

Stories of faith and courage are common at Christian Record. Revvy Brooks attended blind camp from the age of 10 and took his stand for Christ at the Broken Arrow Ranch in Kansas in the summer of 1997. Other family members with vision problems have been influenced by Christian Record as well.

Chris Etheredge, one of the first blind campers at National Camps for Blind Children in Florida, became an Adventist as the result of this contact and today works as a switchboard operator and blindness educator at CRS offices in Lincoln.

Pauline Nolan was searching for God and made a chance call in 1994, looking for a braille book with a "thought for the day" after the death of her 13-year-old daughter, Tara. Soon after receiving the book she was invited to attend NET '96 and met a church member, Loretta Petrosky. Through Christian Record she began receiving braille Sabbath school lessons and was baptized in November 1996.



Austin O. Wilson

including type fonts, \$652.93. Long after it stopped being used, the small press remained in Battle Creek until it was destroyed by a fire in 1902.

Steady Growth

However slow and humble at first, Adventist publishing eventually exploded. Magazines, books, and tracts continually rolled out of the pens and off the presses of Seventh-day Adventists. In 1855 the Review and Herald Publishing House was started in Battle Creek, Michigan. In 1872 the

church's first foreign-language publication, *Advent Tidende*, a Danish monthly, was printed in Battle Creek; in 1876 *Les Signes des Tempes*, published in Basel, Switzerland, became the first overseas Seventh-day Adventist publication; in 1875 a West Coast publishing house was founded in Oakland, California. Its name? Pacific Press.

In 1879 the Norsk Bokforlag publishing house was started in Norway; in 1886 Signs Publishing Company opened in Australia; in 1884 Stanborough Press began printing in

England; the Casa Editora Sudamericana began in Argentina (1897), the Kustannusliike Kirjatoimi opened in Finland (1897), Shi Jo Sa in Korea (1909), African Publishing House in East Africa (1913), the Advent Press in Ghana (1937). The list goes on, including in this decade (reflecting the political upheavals in these areas) the Source of Life Publishing House in Russia (1991), the Slovakian Publishing House in the Slovak Republic (1993), and another Source of Life Publishing House, this

time in the Ukraine (1993).

Adventist presses produce nearly 6 million books a year. Each month more than 3.5 million Seventh-day Adventist magazines and Bible study guides are printed (42 million yearly!). There are 25,269 literature evangelists selling books that result in 50,000 baptisms each year. While the movement's first press (the one Edson helped procure) could produce 100 pages per hour—today its large presses (such as one in Brazil) can print 1 million pages *per hour*. With the Seventh-day Adventist Church as one of the largest publishers among Protestant denominations, Ellen White's vision about "streams of light" has been remarkably fulfilled.

The New Millennium

Yet what role will Adventist publishing have in the twenty-first century, as information technology explodes? Is the printed page becoming obsolete in an online world? What future do bulky books and crinkly magazines have in the age of satellite evangelism, CD-ROMs, and the Internet?

A big one (at least that's my guess). Internet technology, however wonderful, has still touched only a tiny percentage of the world's population. Billions of people have never even used a telephone, much less know anything about URLs, Netscape, and downloading .gif files. Though as a church we are taking advantage of the Internet (we're all over Web), our printed material is still reaching—and will continue for some time to reach—those with little interest in or access to the sophisticated technology of cyberspace. In some ways online technology even helps the printed word (for instance, when I finish writing articles—even books—I simply send them online to the publishers, never having to trust my pampered "masterpieces" with the U.S. Postal Service). Look, meanwhile, at how much printed material was used in NET '98: thanks to satellite technology, untold numbers were given Adventist printed material for the first time in their lives. There's

Is the printed page becoming obsolete in an online world?

also something special about snuggling up with a book and a warm drink on a quiet, cozy evening that just doesn't happen with a word processor.

Pundits have christened ours the Information Age. Not the Knowledge Age, not the Wisdom Age—but the Information Age. It's the age of facts. Facts are everywhere. A few clicks of a computer terminal, and we have facts. A twist of a radio dial, and we have facts. A click of a TV remote, and *voilà!* more facts. People are drowning in facts, wandering lost in mazes of facts, swept away by waves and waves of facts.

But people need more than facts. They need truth. And truth is more than facts. A knowledge of facts can't save; only knowledge of the Truth can. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

With so many facts (and so little truth) being cast across the human consciousness, how crucial that we as Adventists continue to promulgate, not just more facts, but truth, even the present truth that has been revealed to us through the Word of God. This is what we were raised up for; this is what we're called

to do; and this is why we as a church have created a vast publishing enterprise, one that consumes forests and, perhaps, even uproots a few spotted owls.

And though we care deeply about the environment, considering the fruits of our work—souls rescued from eternal death and destruction—even the most radical tree-hugger might admit that, in the end, it will be worth it all. ■

¹ Ellen G. White, *Life Sketches of Ellen G. White* (Mountain View, Calif.: Pacific Press Pub. Assn., 1915), p. 125.

² *Ibid.*, p. 126.

³ *The Present Truth*, July 1849, p. 5.

⁴ *Seventh-day Adventist Encyclopedia* (1976 ed.), p. 1168.

Clifford Goldstein is the author of 13 books about Bible prophecy, interpretation, and current issues. He is also the new editor of the Adult Sabbath School Study Guide.



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The Blind Ministry of the Seventh-day Adventist Church

A Father's

Prayer

His son had so much talent, so much to offer . . .

BY JERIS E. BRAGAN

LIFE DOESN'T GET ANY BETTER THAN THIS, thought Dr. Myron Mills as he walked beside his father, Pastor Merle Mills, home on furlough after many years as a missionary in Africa.

Mostly Myron was excited about his career. He loved the challenge of trauma care in a busy hospital emergency room. Medicine was more than a career for the doctor, then 29 years old; it was a chance to make a difference in the lives of people he treated.

"I wish you'd wait until both lanes clear."

Pastor Mills sighed heavily as Myron ignored the warning, stepped off the curb, and walked briskly across two lanes of traffic before stopping at the double yellow line to wait for a break in the two eastbound lanes.

The older man smiled ruefully. *It's hard to quit parenting*, he thought as he watched his son wrap the nylon leash snugly around his hand several times in order to control the prancing young Doberman at his side. He felt a deep surge of pride in his only son.

It was 8:30 in the evening, and twilight had descended rapidly over Santa Barbara, California, on Sabbath, September 6. Most vehicles had their lights on. But a driver approaching from Myron's left in a convertible sports car noticed neither his speed nor the diminishing visibility.

For Pastor Mills the scene flowed like slow motion: a car roaring past, the dull thud as the left front bumper hit the dog at 45 miles per hour, the dog hurtling through the air, then his son lying facedown, stretched out across the yellow lines.

"Myron! Myron! Are you hurt?" Mills shouted as he knelt beside his motionless son.

Dazed but conscious, Myron slowly pulled his right hand toward his face. The nylon leash had tightened, stretched thin and sharp as razor wire, brutally tearing through flesh and bones. From the web of his thumb and index finger directly across his palm, the hand hung only by a couple tendons and strips of muscle, with the flesh pulled back over the injured fingers like a glove that had been peeled off.

"I'll never be a surgeon now," Myron muttered dully as he stared at the mangled hand.

"I'll Watch It Die"

An ambulance rushed Myron to a Santa Barbara hospital. After cleaning and X-raying the hand, a colleague gave him the verdict: "The only thing we can do is get you a good orthopedist to amputate," he said bluntly.

But Myron thought of another possibility: his professor at Loma Linda University Medical School, Dr. Virchel Wood, a specialist in hand surgery. Silently, Pastor Mills prayed as his daughter-in-law placed a call to Loma Linda. "Lord, let him be in," he prayed. He was.

Within 90 minutes an air ambulance flew Myron 180 miles to Loma Linda, California. Dr. Wood met him in the emergency room. After a thorough examination, however, his verdict was equally grim. "It would've been better if your hand had been severed neatly," Dr. Wood told his former student. "As it is, the tissues, blood vessels, and nerves have been so badly stretched and frayed—I just don't think we can reattach the hand."

Myron shrugged in resignation. "Sew it back on, and I'll watch it die," he muttered in despair.

The technology and surgical protocols for reattaching a severed limb weren't well developed in 1975. "I can't promise anything," Dr. Wood mused thoughtfully, "but we purchased a surgical microscope recently, and another faculty member, Dr. Gary Frykman, just finished a fellowship in hand surgery. Let me see if I can get him to take a look."

Pastor Mills listened as the experts talked about the surgical options. Was it just a coincidence that Dr. Wood was available that night, that the essential surgical microscope had recently been purchased, that Dr. Frykman was ready and willing to try the experimental surgery?

The father prayed as they wheeled his son away: "Lord, You have blessed my son with gifts as a talented doctor. Please save his hand."

Surgery began at midnight—after Dr. Wood and his colleagues prayed together—and lasted for nine hours. The doctors spent hours tediously peering through a microscope as they struggled to reattach tendons, tiny blood vessels, bones, and tissue. Of the five common digital arteries in the hand, they could reconnect only one. If they were successful, the body would produce other arteries in time. Nerve grafts would come later—if at all.

“Now we wait,” Dr. Wood said as he removed the last clamps Sunday morning. Nothing happened. For five tense minutes the surgical team sat praying, waiting, and wondering if blood circulation would start.

Then slowly, gradually, the lifeless-looking hand began to turn pink as blood rushed through the veins.

“That’s all we can do for now,” Wood sighed wearily. “The rest we’ll have to leave to the Lord.”

Sleepless Nights

Myron regained consciousness later that morning in the intensive-care unit. Through bleary eyes he slowly focused on the hand hanging from a pole and wrapped in plaster. It was grotesquely swollen and discolored, and the bruised fingers looked like four fat sausages sticking out from the palm.

He noticed his father standing nearby, his head bowed in prayer. At that moment Myron honestly wasn’t sure what he believed about God’s healing power. Although he was raised in a Christian family, his training as a scientist taught him to be skeptical of anything that couldn’t be tested scientifically.

But he felt relieved as he watched his father. *You’re all the faith I’ve got, so keep praying, Pop*, he thought as he drifted into sleep.

“If the hand remains profused for the next 72 hours, I’d say you have an 80 percent chance it will survive,” Wood told him later. What the hand would be good for was another question.

Myron didn’t sleep for the next 48 hours. Hourly he checked his own capillary refill efficiency by pinching one of his fingers to see how long it would take to pink up again. By the



third night bone-weary fatigue overpowered his anxiety.

A Battle of the Will

“Now the work begins,” Wood told Myron a week later. “You’ve got to exercise that hand and move the fingers once an hour if you ever want to use it again.” But the slightest movement brought excruciating pain. With cold sweat dripping off his forehead, Myron clinched his teeth and manually moved each swollen finger just a fraction of an inch before falling back across the bed exhausted. He kept at it—hour after hour, forcing his will to overpower the pain.

A month later Myron began another round of painful physical therapy: three hours each morning and afternoon, five days a week. It was an agonizing, grinding routine: soaking his swollen hand in hot paraffin and manipulating the hand and fingers to strengthen his grip and increase the range of motion.

At the end of five months he could move the fingers, pick up objects, and write again. But he knew he’d need a lot more function in the hand before he could do surgery again.

God Answers Prayer

It was a routine evening in the emergency room—until Kyle and Linda Baxter* burst through the doors, carrying their 2½-year-old daughter in their arms.

The baby struggled frantically, gasping for air. What had initially seemed like a

bad cold had suddenly turned lethal.

The doctor recognized her problem immediately: epiglottitis, a bacterial infection that causes swelling in the flap valves that cover the windpipe. He had only a couple minutes; with every passing second the baby’s gasps grew more feeble.

Then it happened: the baby’s eyes rolled back in her head, her body went limp, and she stopped breathing.

“Hang in there, little one,” the surgeon whispered softly as he swabbed her neck and whispered a quick, silent prayer. Pressing the blade steadily against her throat, just below the Adam’s apple, he made a small incision to open an airway.

Seconds later the child’s breathing returned to normal as the oxygen rushed into her lungs. Treatment with antibiotics would have her up and active again within days.

Tears of joy and relief streamed down the mother’s face when the surgeon gave her the good news. She didn’t notice the slight wince as she squeezed his hand, nor did she see the clearly defined scar running across the back of his hand.

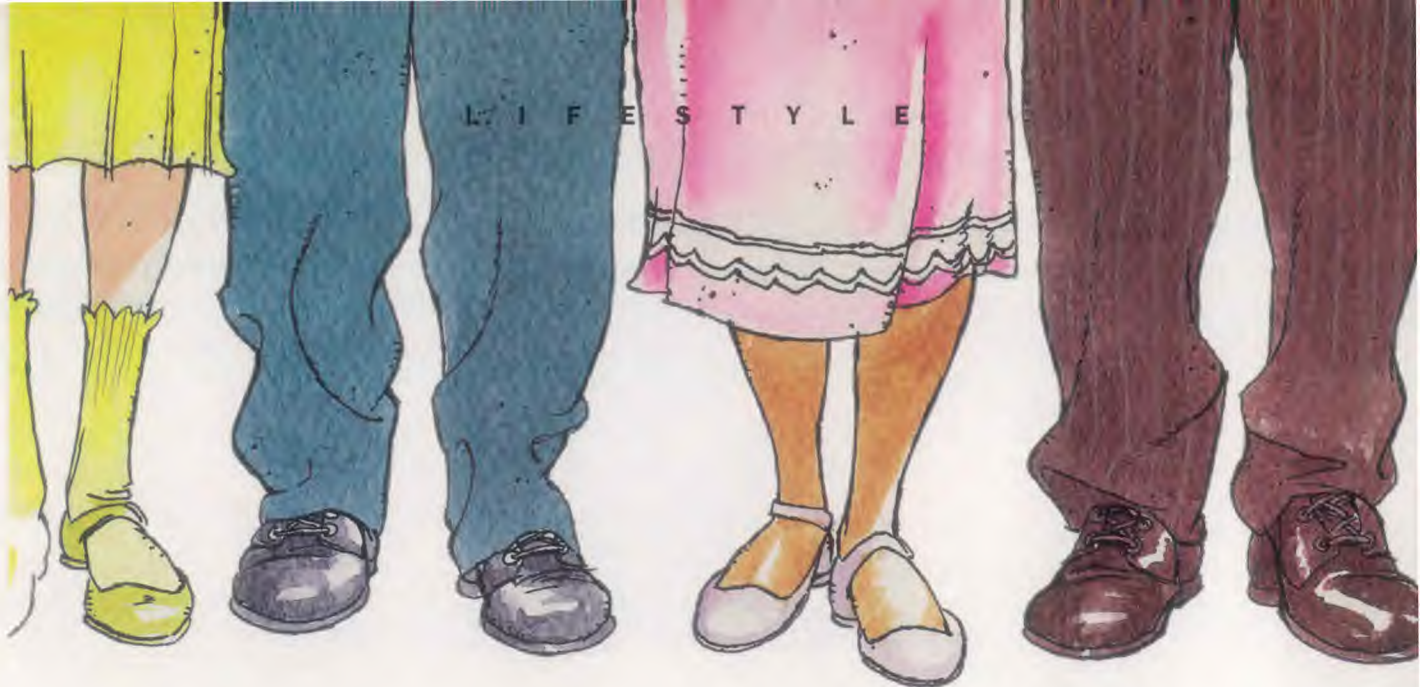
It was the first surgical procedure for Dr. Myron Mills since his hand had nearly been torn off seven months before. “I prayed that God would guide your hand,” the father said in appreciation.

Myron smiled and flexed the fingers on his fully functioning hand. “There’s power in a father’s prayer,” he said. “I know from personal experience.” ■

Epilogue: Today Dr. Myron Mills is a specialist in occupational and environmental medicine. He owns a private consulting practice in Nashville, Tennessee, and is a deeply committed Christian who attends the Madison Campus Seventh-day Adventist Church.

* not their real names

Jeris E. Bragan is a freelance writer who lives in Nashville, Tennessee.



Ronald McDonald

We must value children now if we want

BY NOELENE JOHNSON

I'VE NEVER ACTUALLY MET RONALD McDonald, and I hardly ever eat at his place. It's not that I don't like his french fries; I'm too old for the calories. I'm not too old, however, to see the playland under the golden arches. So taking the grandchildren to the beach last summer, we stopped at McDonald's. And thus began my fascination with the corporation.

In 1997 McDonald's restaurants spent \$580.5 million on advertising, making McDonald's the third biggest spender on advertising in the United States. But it doesn't take a television commercial to sell children on McDonald's. Think of all the things about their restaurants that appeal to kids. Happy meals and free gifts. Food you can eat without forks. Place mats you can write on and crayons to do it. Furniture you can't destroy. Bright, happy colors inside and out. Safe stuff to climb on. And attendants who don't fuss if kids talk loud, run, or make a mess.

The awesome thing about McDonald's is that they know what we need before we do. For instance, they know frazzled families want a quick, inexpensive meal out, where we can come as we are, feel safe, and find something we like to eat. They also know that if kids enjoy the experience, they insist on repeating it. So it is no accident that McDonald's has become so family-friendly.

What would Ronald McDonald do if he came to church? He would probably repaint the children's rooms with primary colors and place huge attractive pictures at a child's eye level. He might install computers in Sabbath school rooms. Or enlarge the mother's room to be a large family room at church so the whole family can be with baby during the worship service. He would put booster seats in the pews, give kids something to do, shorten the services, and give the kids a snack before they start. He might even do a performance appraisal of the worship committee.

McDonald's is said to spend more time teaching their staff to flip hamburgers than some churches spend to train teachers. So we could anticipate a crash training program for church volunteers in which they learn that members are their customers, attendance is voluntary, and Bible study should be enjoyable.

The whole point about Ronald McDonald, by the way, is not whether he is sacred or profane or if he just leads one on a side trip into fantasy. The point is What can we learn from him to make our churches family-friendly?

Why Make Church Family-friendly?

Does a church really want kids at the 11:00 a.m. service? After all, children are noisy and sometimes disruptive. They make it hard for adults to concentrate on the pearls of wisdom from the pulpit. So aside from the fact



Goes to Church

a strong congregation in the future.

that kids make it hard to sleep in church, what else do they contribute? Lots. Consider the following:

1. Children are a living demonstration of trust and innocence, warmth and energy. They humanize and soften our hearts. We can learn a lot from them.

2. When churches tailor parts of the service for children, everyone enjoys the service. As a result, attendance grows at child-friendly churches. Children bring other children and adults. Churches also grow when they hold a monthly children's church and/or an annual children's Sabbath. The week before children's Sabbath, the Avondale Memorial church in Australia gives each child two invitations—one for themselves and the other for a friend. One year a girl photocopied her invitations and invited 30 friends.

3. If we want a strong church in the future, we must value children now. By focusing on the future we could overlook childhood's unique contribution now and unintentionally pave the way

for kids to slip out the back door—and there goes our future!

Making Ministry Home-centered

How can we attract children so they want to stay for church? A new trend within Christianity suggests a simple but basic answer—family-friendly services. To become family-friendly, churches could make some of the changes suggested already. We need not pursue glitzy new programs that cause volunteer burnout. We should go back to the basics—to the home. Churches need to tweak their mission statements and make ministry home-centered.

A home-centered approach is central to the Elijah message “See, I will send you the prophet Elijah before the great and dreadful day of the Lord comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers” (Mal. 4:5, 6, NIV).

Home-centered ministry has other

biblical support. In Deuteronomy 5 Moses describes the giving of the Ten Commandments. The people, awestruck by the “fire, the cloud and the deep darkness” (verse 22, NIV) accompanying the voice of God, beg Moses to talk with God and bring the Word back.

So God dismisses the people to their tents and delivers to Moses additional laws, beginning in chapter 6. There God says: “These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up” (verses 6, 7, NIV). From this mandate we learn some important lessons:

- Parents are to internalize their religion and make the commandments part of their life—of *all* their life. Today's secularism relegates spiritual matters to certain set times and places; God wants us to bring the spiritual into everything.



■ Parents are charged with the primary responsibility for the spiritual development of their children. In the judgment God asks parents, Where is Cassie? Where is Ben? But He also bids the church, "Be shepherds of God's flock that is under your care, serving as overseers . . . as God wants you to be; . . . eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away" (1 Peter 5:2-4, NIV).

■ Parents are responsible to "impress" the commandments on their children. This implies that parents communicate so kids listen, understand, and respond.

■ Parents are to talk about the commandments, about God, about their beliefs every chance they get. Talking about spiritual things should be a natural process, occur frequently, and be drawn from personal experience.

■ Nowhere does Scripture rescind this responsibility, this mandate; clearly, faith formation is still meant to be home-centered today.

Research over the past decade indicates that homes are indeed central to faith development; youth today name their parents as the primary influence

in their lives. A Mayo Clinic study of 90,000 adolescents revealed that parents getting involved in the lives of young people is the best way to protect them from unhealthy or dangerous behavior. After years of research Search Institute reports the four most important factors in faith development:

- Talking about faith with your mother,
- Talking about faith with your father,
- Having family worship, and
- Doing service projects with the family.

Today's family structure could complicate home-centered ministry. A single parent heads many families. In others parents totally abdicate to others their role as spiritual leaders. When a church embarks on a home-centered project, families reach out to include individuals in the congregation who might otherwise be left out, such as singles, seniors, unaccompanied children, and visitors. These groupings, by the grace of God, can function as a spiritual refuge—a home.

A church can state its commitment to families as follows: Our mission as a family-friendly church is to support home-centered ministry.

Home-centered, Church-supported Ministry

The Seventh-day Adventist ValueGenesis study of the early 1990s revealed that only 28 percent of Adventist kids said that their mothers often talked about faith with them; 22 percent said that their fathers often did. Fewer than one third reported having frequent family worship, and even fewer did service projects as a family. Clearly, homes need help and support from their church if they are to be a center for spiritual development. Thus the new trend in ministry needs to be both home-centered and church-supported.

Ben Freudenburg, children's pastor at Concordia Lutheran church in Kirkwood, Missouri, pioneered his church's transition to home-centered church-supported ministry. His recent book *The Family Friendly Church* (Vital Ministry) details his experience and philosophy. The following church-support ideas are adapted from and/or inspired by suggestions Freudenburg shared at an October 1998 family ministry workshop:

■ **Family-friendly services.** Make the weekly church service one that children look forward to. Bring the service to life with sound and visual effects; sing a children's hymn. (A

children's hymn is lively and contemporary—something that kids want to sing.) Have the worship committee plan a family project at least once a quarter. For instance, at Thanksgiving each family chooses a scripture or hymn and writes a prayer or draws a picture for a display in the church foyer. Families read their scripture and prayer in church, where their hymn is also sung. Singles in the church can join in as "family" groups that plan and report together, or each family can invite a single or two to join in their project. Nobody need be left out.

■ Family-friendly celebrations.

Instead of overlooking special occasions, such as Mother's Day, or overloading a volunteer to involve the kids in a special service, give each family a responsibility. Let the parents coach the kids in doing their part. Bring all the families together once for a rehearsal. Then sit back and enjoy a shared celebration. At Christmas you might have a program or a church party. At the party families can help with the food; juniors and earlites can wait tables, seating families together. If necessary, teach them how to pass the food and how to generate table talk. The experience will help enrich the life of both the home and the church.

■ Family-supportive sermons.

Pastors can offer biblical insights on families in sermons on a regular basis. The whole sermon need not be a parenting how-to; the pastor might hand out a "home page" with practical suggestions. Include tips and strategies for families to try right away.

■ Faith-formation training.

Families need specific help in leading children to make a commitment to Jesus. Base a sermon on these steps; explain them in the home page; give out copies of the booklet "Coming to Jesus" (AdventSource), encouraging parents to read it with their kids. Offer discussion starters that will encourage adults to tell kids how they came to choose Jesus and why that commitment is important to them. Churches or church districts might begin a lending library of tapes and other materials that

help parents foster faith in their children.

■ **Intergenerational worship.** Once in a while, maybe on Thirteenth Sabbath, begin Sabbath school with all divisions together. Sing songs that children can enjoy; involve children in the service; refrain from talking over their heads. Then split up into age divisions to study the Bible. Dismiss the adult division 10 minutes early so parents can go to the children's divisions and participate in the closing song and prayer with their kids. Even if the adults congregate outside the children's division doors, Freudenburg suggests, the kids feel good seeing

*We could
unintentionally
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them there. The church service should routinely be planned with children in mind. Explain adult concepts in ways that children can understand. On the weeks when the kids go to children's church, the pastor can indulge himself or herself and preach to Ph.Ds.

Joining Hands Now

My mother used to tell the story of a child lost in a cornfield. Many from the community volunteered to help search for the child. The weather turned cold, hampering efforts. Finally, after a couple days of fruitless searching, someone suggested that everyone join hands and do a complete sweep of the acreage. The child was found, but it was too late. As the parents clasped the lifeless form the father exclaimed in dismay: "Oh, if only we had joined hands sooner."

Parents and members could say the same of home-centered, church-sup-

ported ministry: If only we had joined forces sooner. Fortunately, we still have a chance to redeem ourselves. Let's put forth every effort to adapt our ministry at church so as to give back the responsibility for spiritual formation to the home, supporting the home in church, in church administration, and in the church curriculum and publications.

Suggested Support Materials

Books

Adventurer Club Manual and supporting materials. AdventSource, 1994.

This manual provides all you need to know to start an Adventurer Club. This home- and church-supported program for children in grades 1-4 offers classwork for Busy Bees, Helping Hands, etc.

Freudenburg, Ben. *Through Eyes*. Concordia, 1996. Fifty-two children's lessons for children's time in church.

———, with Rick Lawrence. *The Family Friendly Church*. Vital Ministry (a division of Group), 1998. A book for learning how to be a family-friendly church.

Klein, Karin. *Parent Connection*. Standard Publishing, 1996.

Reproducible send-home newsletters for parents of young children.

Reimer, Kathie. *1001 Ways to Introduce Your Child to God*. Tyndale House Publishers, 1992. Easy everyday things a parent can do to help a preschool child know and love God.

Videos

Kanaga, Sally, and Charity Hamilton.

Tell Me About God. Paraclete Press, 45 minutes. A video for helping children of any age develop a relationship with God through a strong prayer life. ■

Noelene Johnson is director of children's ministries for the North American Division and writes from Silver Spring, Maryland.





Under Fire

A look at recent controversy over the Sabbath

BY SAMUELE BACCHIOCCHI

FEW BIBLE DOCTRINES HAVE EXPERIENCED the constant cross fire of controversy during Christian history as has the Sabbath. In this century alone more than 1,000 major treatises have been published on the Sabbath/Sunday question, besides a countless number of articles. It might truly be said that *the Sabbath has had no rest*.

In recent times the Sabbath/Sunday controversy has been rekindled by three significant developments: 1. Pope John Paul's pastoral letter *Dies Domini*, released May 31, 1998, in which the Roman pontiff makes a passionate plea for a revival of Sunday observance by appealing to the moral imperative of the Sabbath commandment. 2. Numerous doctoral dissertations and articles written by Catholic and Protestant scholars, arguing for the abrogation of the Sabbath in the New Testament and for the apostolic origin of Sunday. 3. The abandonment of the Sabbath by former Sabbatharians such as the leaders of the Worldwide Church of God and a few former Adventist pastors.

This article focuses specifically on the major arguments used by former Sabbatharians to explain away the continuity and validity of the principle and practice of seventh-day Sabbathkeeping.¹

The Protagonists

Early in 1995 the leaders of the Worldwide Church of God declared the Sabbath to be a Mosaic, old covenant institution given to the Jews, fulfilled by Christ, and consequently no longer binding upon new covenant Christians.

Their abandonment of the Sabbath and other doctrines led to a mass exodus of more than 70,000 members, a near meltdown of the church.

In our own Seventh-day Adventist Church the "New Covenant theology" has been popularized especially by Dale Ratzlaff, a former Adventist who once served as Bible teacher at Monterey Bay Academy and as pastor of two churches in southern California. His 345-page book *Sabbath in Crisis* is the most influential presentation of the "New Covenant" and anti-Sabbatarian theology produced and used by former Sabbatharians.

Ratzlaff actively promotes his anti-Sabbatarian views through radio talk shows and advertisements in local papers (in which he offers his book free). KJSL, a St. Louis radio station, invited me to respond to Ratzlaff's anti-Sabbath arguments during a radio program on June 15, 1998. We had an animated discussion, but the one-hour time limit prevented a thorough discussion of the major issues, and so we agreed to continue the discussion in cyberspace. After I posted 21 essays on the Internet refuting Ratzlaff's major arguments against the continuity and validity of the Sabbath for "New Covenant" Christians, more than 5,000 people signed up for the *Sabbath Discussion* list in just a few weeks. The enormous interest convinced me to expand, edit, and publish these essays in my newly released book *The Sabbath Under Crossfire*.²

The influence of the "New Covenant" theology promoted by Ratzlaff has been felt among Sabbatarian churches, including the Adventist Church. One example is the book *New Covenant Christians*, by Clay Peck, a former Adventist minis-

ter who once pastored the Damascus Seventh-day Adventist Church in Maryland with Richard Fredericks.³ In the introduction to his book, Peck acknowledges his indebtedness to Ratzlaff: "While I have read and researched widely for this study, I have been most challenged and instructed by a book entitled *Sabbath in Crisis*, by Dale Ratzlaff. I have leaned heavily on his research, borrowing a number of concepts and diagrams."

Another example of "New Covenant" theology is Richard Fredericks, a former pastor of the Damascus Adventist Church, who recently established the (independent) Damascus Road Community Church (DRCC). On February 4, 1999, Fredericks mailed a newsletter to the members of his congregation that charged that "the overall package that is Adventism is fatally flawed, very often cultic and destructive to building a true biblically functioning community."

At the heart of the debate is Sabbathkeeping, which, for Fredericks, should consist primarily in a daily spiritual experience of salvation rest and not in the physical observance of the seventh day. In his newsletter Fredericks wrote: "At the emotional heart of these discussions for many is the question of the Sabbath. I will attempt to show biblically that our Lord Jesus is the reality of the Sabbath (Col. 2:16, 17), its fulfillment and expansion and the only Source for the true rest of soul that is offered to every genuine Christian (Matt. 11:28-30)."

In view of the fact that the anti-Sabbath arguments presented by Fredericks and Peck are largely drawn from Ratzlaff's book, I will briefly respond to five major anti-Sabbath arguments as presented by Ratzlaff.

1. That the Sabbath Is Not a Creation Ordinance

Ratzlaff attempts to prove that the Sabbath is not a Creation ordinance for humanity, but a Mosaic institution given to the Jews. His major argument to support this thesis is the absence of an explicit command to observe the seventh day in Genesis 2:2, 3. "There

is no command for mankind to rest in the Genesis account."⁴ "Nothing is expressly mentioned regarding man in the seventh-day-creation rest."⁵

This argument ignores five important considerations.

First, Genesis is not a book of commands but of origins. None of the Ten Commandments are ever mentioned in Genesis, yet we know that their principles were known. The book records God saying, for example, "Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:5).^{*} Thus it is evident that Abraham knew God's commandments and laws, though no reference is made to them in the book of Genesis.

Second, the absence of a command to keep the Sabbath in Genesis may be because of the cosmological function of the seventh day in the Creation story. The divine act of resting on the seventh day is designed to tell us how God felt about His creation. It was "very good." And to dramatize this fact, twice we are told that He "rested" (Gen. 2:2, 3)—literally, He "stopped." Why? Simply because there was no need of finishing touches to improve His perfect creation.

Third, the establishment of the Sabbath by a divine example rather than by a divine commandment could well reflect what God wanted the Sabbath to be in a sinless world, namely, a free response to a gracious Creator. By freely choosing to make themselves available for their Creator on the Sabbath, human beings were to experience physical, mental, and spiritual renewal and enrichment. These needs have not been eliminated but heightened by the Fall. Accordingly the moral, universal, and perpetual functions of the Sabbath precept were repeated later in the form of a commandment.

Fourth, the argument that the Sabbath originated at Sinai makes Moses guilty of distorting truth or at least pits him as the victim of gross misunderstanding, since he clearly traced the Sabbath back to Creation. Such a charge, if true, casts serious doubts on the integrity and/or reliability

of anything else Moses or anyone else wrote in the Bible.

Fifth, the clinching proof of the Creation origin of the Sabbath is the testimony of Jesus Himself. In refuting the charge of Sabbathbreaking leveled against His disciples, Jesus referred to the original purpose of the Sabbath: "The sabbath was made for man, not man for the sabbath" (Mark 2:27). Christ's choice of words is significant. The verb "made" (*ginomai*) alludes to the original "making" of the Sabbath, and the word "man" (*anthropos*) suggests its human function. Thus to establish the human and universal value of the Sabbath, Christ reverts to its very origin right after the creation of humanity. Why? Because for the Lord, the law of the beginning stands supreme (see Matt. 19:8).

The consistent witness of the Scriptures is that the Sabbath is a Creation ordinance for the benefit of humanity. We have our roots in the Sabbath from Creation to eternity.

2. That Sabbath Terminated at the Cross

The second major anti-Sabbath argument is taken from the aging munition dump of dispensational literature. The stock weapon of their antiquated arsenal is the allegation that the Sabbath is an Old Covenant institution given to the Jews and terminated at the cross. Their strategy is to make the cross the line of demarcation between the Old and New Covenants, law and grace, the Sabbath and Sunday.

To a large extent Ratzlaff repropounds this theological construct by arguing that there is a radical distinction between the Old Covenant, which was based on a package of laws, and the New Covenant, which is based on principles of love. He argues that the distinction between "law" and "love" is reflected in the covenant signs. "The entrance sign to the Old Covenant was circumcision, and the continuing, repeatable sign Israel was to 'remember' was the Sabbath. . . . The entrance sign of the New Covenant is baptism [and] the remembrance sign [is] the Lord's Supper."⁶

The attempt to reduce the Old and New Covenants to two different sets of laws with their own distinctive signs—the latter being simpler and better than the former—is designed to support the contention that the Ten Commandments in general, and the Sabbath in particular, were the essence of the Old Covenant that terminated at the cross.

The problem with this imaginative interpretation is that it is devoid of biblical support, besides incriminating the moral consistency of God's government. Why would Christ need to alter the moral demands that He has revealed in His law? Paul declares that "the [Old Testament] law is holy, and the commandment is holy and just and good" (Rom. 7:12). He took the validity of God's moral law for granted when he stated unequivocally: "We know that the law is good if one uses it lawfully" (1 Tim. 1:8). Christ came not to change the moral requirements of God's Law, but to atone for our transgression against those moral requirements (Rom. 4:25; 5:8, 9; 8:1-3).

It is evident that by being sacrificed as the Lamb who takes away the sins of the world (John 1:29; 1 Cor. 5:7), Christ fulfilled all the sacrificial services and laws that served in Old Testament times to strengthen the faith and nourish the hope of the Messianic redemption to come. But the New Testament makes a clear distinction between the sacrificial laws that Christ by His coming "set aside" (Heb. 7:18), made "obsolete" (Heb. 8:13), "abolishes" (Heb. 10:9), and Sabbathkeeping, which "remains . . . for the people of God" (Heb. 4:9).

The New Covenant consists not in the replacement of the Ten Commandments with simpler and better laws, but in the internalization of God's law. "This is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God" (Jer. 31:33).

The Decalogue is not merely a list of 10 laws, but primarily 10 principles of love. There is no dichotomy

between law and love, because one cannot exist without the other.

3. That Christ Fulfilled the Sabbath by Becoming Our Salvation "Rest"

Ratzlaff and his supporters contend that Christians no longer need to observe the Sabbath literally by resting physically on the seventh day because the Saviour, to whom the Sabbath rest pointed, has fulfilled its typological function, and offers believers every day the salvation rest typified by the Sabbath. "Thus the new covenant believer is to rejoice in God's rest continually. He does not have to wait until the end of the week."⁷

To defend this thesis, Ratzlaff devotes four chapters (6 to 9) to the Sabbath material of the Gospels. His conclusion is that Christ's provocative method of Sabbathkeeping was designed to show "how Old Covenant law, including Sabbath law, points to Him," and not to clarify "appropriate Sabbath behavior or a correct interpretation of Old Covenant Sabbath law."⁸ "Jesus broke the Sinaitic Sabbath, but in doing so He brought in the 'true rest.'"⁹

There are four major problems with this popular view defended by Ratzlaff.

First, it misinterprets the meaning of the Sabbath in the Gospels. An objective reading of Christ's provocative manner of Sabbathkeeping reveals that His intent was *not to nullify* but *to clarify* the meaning of the fourth commandment. Repeatedly in the Gospels Christ acts as the supreme interpreter of the law by attacking external obedience and human traditions that often obscured the spirit and intent of God's commandments (see Matt. 5:21, 22, 27, 28; 9:13; 12:7; 23:1-39).

It is noteworthy that in all instances in which Christ or His disciples were accused of Sabbathbreaking, He defended their conduct, often by appealing to the Scriptures ("Have you not read . . ." [Matt. 12:3, 5])—thus showing that their actions were in harmony with the divine intent of the Sabbath. Christ declares the Sabbath to be a day "to do good" (Matt. 12:12), "to save life" (Mark 3:4), to show "mercy" rather than religiosity (Matt.

12:7), and to loose men and women from physical and spiritual bonds (Luke 13:16). Clearly His intent was to clarify and not to nullify the Sabbath.

Second, to contend that the weekly experience of the Sabbath rest and liberation from work was intended only for the Jews to aid them in commemorating Creation and in experiencing the future Messianic redemption to come makes us blind to the fact that Christians need such an aid just as much as the Jews. The difference between the two is simply that while for the Jews the Sabbath rest pointed forward to the redemption rest of the Messiah to come, for the Christians the Sabbath rest points backward to the redemption rest of the Saviour who has come and forward to the final restoration rest that still awaits for the people of God (Heb. 4:9).

Third, to maintain that "New Covenant" Christians observe the Sabbath spiritually as a daily experience of salvation-rest, and not literally as the observance of the seventh day, is to fail to recognize that the spiritual salvation-rest does not negate, but rather presupposes, the physical Sabbath rest. God invites us to cease from our physical work on the Sabbath so that we may enter more fully and freely into His spiritual rest (verse 10). Physical elements, such as the water in baptism, the bread and wine in the Lord's Supper, and the physical rest on the Sabbath, are not superfluous. They are designed to help us conceptualize and internalize the spiritual realities they represent.

Fourth, Fredericks' contention (in his newsletter) that literal seventh-day Sabbathkeeping reflects "a cultic, sectarian," and legalistic mentality that "distorts the gospel of Christ and the authority of Scripture" ignores the fact that a correct biblical understanding and experience of the Sabbath can be a most powerful antidote against legalism and sectarianism. Why? Because the Sabbath teaches us *not to work* for our salvation (legalism), but to *cease* from all our works, in order, as Calvin so well expresses it, "to allow God to work in us."¹⁰

To rest on the Sabbath is to give priority to God in our thinking and living. We allow the omnipotent grace of God to work more fully and freely in our lives. Indeed, properly understood and observed, the Sabbath epitomizes the gospel, the good news of God's invitation to cease from our works in order to enter into His rest (verse 10).

In the light of the cross, the Sabbath memorializes not only God's creative accomplishments but also His redemptive accomplishments for humankind. And through the physical act of resting on the Sabbath we conceptualize, internalize, and appropriate the reality of salvation rest. We celebrate God's creative and redemptive love.

4. That Paul Teaches the Abrogation of the Law

Ratzlaff and Sundaykeeping Christians in general allege that Paul teaches the abrogation of the Old Testament law in general and of the Sabbath in particular. Throughout his book *Sabbath in Crisis* Ratzlaff repeatedly makes categorical affirmations regarding Paul's alleged abrogation of the law.

These categorical statements reflect the prevailing gross misunderstanding of Paul's teachings regarding the place of the law in the Christian life. Fortunately, an increasing number of scholars are recognizing this problem and addressing it. For example, in his article "St. Paul and the Law," published in the *Scottish Journal of Theology*, C.E.B. Cranfield writes as follows: "The need exists today for a thorough re-examination of the place and significance of Law in the Bible."¹¹ He goes on to note that "recent writings reflect a serious degree of muddled thinking and unexamined assumptions with regard to the attitudes of Jesus and St. Paul to the Law."¹²

I share Cranfield's conviction that shoddy biblical scholarship has contributed to the prevailing misconception that Christians are released from the observance of the law. This prevailing misconception is negated by a great number of Pauline passages that uphold the law as a standard for Christian con-

duct. When the apostle Paul poses the question "Do we then overthrow the law?" (Rom. 3:31), his answer is unequivocal: "By no means! On the contrary, we uphold the law" (verse 31). This and similar statements should warn us that, as Walter C. Kaiser, a respected evangelical scholar, puts it, "any solution that quickly runs the law out of town certainly cannot look to the Scripture for any kind of comfort or support."¹³

The function of Christ's redemptive mission was not to abrogate the law, as many Christians mistakenly believe,

*The argument
that the Sabbath
originated at Sinai
makes Moses
guilty of
distorting truth.*

but to enable believers to live out the principles of God's law in their lives. Paul affirms that in Christ, God has done what the law by itself could not do, namely, He empowers believers to live according to the "just requirements of the law" (Rom. 8:3, 4).

An understanding of the different circumstances that occasioned Paul's discussion of the law is essential for resolving the apparent contradiction between the positive and negative statements he makes about the law. For example, in Ephesians 2:15 Paul speaks of the law as having been abolished by Christ, while in Romans 3:31 he explains that justification by faith in Jesus Christ does not overthrow the law, but establishes it. In Romans 7:6 he states that "now we are discharged from the law," while a few verses later he writes that "the law is holy, and the commandment is holy and just and good" (verse 12). In Romans 3:28 he maintains that "a man is justified by

faith apart from works of law," yet in 1 Corinthians 7:19 he states that "neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God."

How can Paul view the law as both abolished (Eph. 2:15) and established (Rom. 3:31), unnecessary (Rom. 3:28) and necessary (1 Cor. 7:19; Eph. 6:2, 3; 1 Tim. 1:8-10)? The resolution to this apparent contradiction is to be found in the different contexts in which Paul speaks of the law. When he speaks of the law in the context of salvation (justification, right standing before God), especially in his polemic with Judaizers, he clearly affirms that law-keeping is of no avail (Rom. 3:20). On the other hand, when Paul speaks of the law in the context of Christian conduct (sanctification, right living before God), especially in dealing with antinomians, then he upholds the value and validity of God's law (Rom. 7:12; 13:8-10; 1 Cor. 7:19).

In summation, Paul does not criticize the moral value of the law—that is, the law as a guide to Christian conduct. But he does criticize the soteriological understanding of the law—that is, the law as an instrument of salvation. Failure to make this distinction has led many to conclude fallaciously that Paul rejects the value and validity of the law as a whole.

5. That Paul Teaches the Abrogation of the Sabbath

The fifth and most popular weapon used to attack the Sabbath is the following three Pauline texts: Colossians 2:14-17, Galatians 4:8-11, and Romans 14:4, 5. On the basis of these texts Ratzlaff and many other Christians conclude that Paul regarded the Sabbath as part of the Old Covenant that was nailed to the cross. Ratzlaff goes so far as to say that, according to Paul, "the observance of the Sabbath by Christians seriously undermines the finished work of Christ."¹⁴ "In every instance in the epistles [of Paul] where there is teaching about the Sabbath, that teaching suggests that the Sabbath either undermines the

Christian's standing in Christ, or is nonessential."¹⁵ Ratzlaff holds that "the continued observance of the Sabbath by Christians runs from unimportant—probably for the believing Jew—to a dangerous undermining of one's standing in Christ—for the believing Gentile."¹⁶

Did Paul really find Sabbathkeeping so dangerous? One wonders in what way the act of stopping our work on the Sabbath to allow our Saviour to work in our lives more fully and freely could "seriously undermine the finished work of Christ." There are three fundamental problems with Ratzlaff's interpretation of these three texts (Col. 2:14-16; Rom. 14:5; Gal. 4:10).

First, his failure to recognize that none of these passages deal with the validity or invalidity of the Sabbath commandment per se. Instead they deal with ascetic and cultic practices that undermined (especially in Colossians and Galatians) the vital principle of justification by faith in Jesus Christ.

Second, in the crucial passage of Colossians 2:16, Paul is warning the Colossians against those who judged them on "questions of food and drink or with regard to a festival or a new moon or a Sabbath." This warning is not a condemnation of the five mentioned practices as such, but of the authority of false teachers to legislate on the manner of their observance.

Third, Paul's tolerance with respect to diet and days (Rom. 14:3-6) indicates that he would not have promoted the abandonment of the Sabbath and the adoption of Sunday observance instead. Had he done so, he would have encountered endless disputes with some of the Jerusalem leaders, as he had with regard to circumcision. The absence of any echo of such controversy is perhaps the most telling evidence of Paul's respect for

Remember the Sabbath day, to keep it holy. Six days shall you labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.

the institution of the Sabbath.

In the final analysis, Paul's attitude toward the Sabbath must be determined not on the basis of his denunciation of heretical and superstitious observances that may have influenced Sabbathkeeping, but rather on the basis of his overall attitude toward the law.

Conclusion

The Sabbath has been under the constant cross fire of controversy throughout Christian history, undoubtedly because it summons people to offer to God not just lip service, but the service of their total being by consecrating the 24 hours of the seventh day to God. It's not surprising that the Sabbath has come under renewed attacks today, when most people want holidays to seek for pleasure and profit, but not a holy day to seek for the presence of the peace of God in their lives.

The renewed attacks against the Sabbath coming from different quarters, including former Sabbatarians, are victimizing not the day itself, but people for whom the day was made. The Sabbath is not in crisis, because it is a divine institution, and God is never in crisis. What is in crisis is our tension-filled, restless society, which needs more than ever before the physical, mental, and spiritual renewal the Sabbath is designed to provide.

The Sabbath provides the basis for a faith that embraces and unites creation,

redemption, and final restoration; the past, the present, and the future; humanity, nature, and God; this world and the world to come. It is a faith that recognizes God's dominion over the whole creation and human life by consecrating to Him the seventh day; a faith that fulfills the believer's true destiny in time and eternity; a faith that allows the Saviour to enrich our lives with a larger measure of His presence, peace, and rest. ■

* Unless noted otherwise, Bible texts are from the Revised Standard Version of the Bible, copyright © 1946, 1952, 1971, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.

¹ An in-depth analysis of these arguments is found in my newly released book: *The Sabbath Under Crossfire: A Biblical Analysis of Recent Sabbath/Sunday Developments*. (Book published by the author.—Editors.)

² See note 1.

³ Currently Peck serves as senior pastor of the newly established (non-Seventh-day Adventist) Grace Place Congregation in Berthoud, Colorado.

⁴ Dale Ratzlaff, *Sabbath in Crisis. Transfer/Modification? Reformation/Continuation? Fulfillment/Transformation?* (Applegate, Calif.: 1990), p. 25.

⁵ *Ibid.*, p. 26.

⁶ *Ibid.*, pp. 182, 183, 185.

⁷ *Ibid.*, p. 247.

⁸ *Ibid.*, p. 110.

⁹ *Ibid.*, p. 141.

¹⁰ John Calvin, *Institutes of the Christian Religion* (Grand Rapids: 1972), Vol. II, p. 339.

¹¹ C.E.B. Cranfield, "St. Paul and the Law," *Scottish Journal of Theology* 17 (March 1964): 43, 44.

¹² *Ibid.*, p. 44.

¹³ Walter C. Kaiser, "The Law as God's Gracious Guidance for the Promotion of Holiness," in *Law, the Gospel, and the Modern Christian* (Grand Rapids: 1993), p. 178.

¹⁴ Ratzlaff, p. 174.

¹⁵ *Ibid.*, p. 173.

¹⁶ *Ibid.*, pp. 173, 174.

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CELEBRATING 15 YEARS OF LIFE



ADRAWORKS

SPECIAL ISSUE

15

JUNE
1999



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Anniversaries are milestones when people reminisce about the past, celebrate triumphs, and renew commitments for the future. For ADRA, on the anniversary of its 15th year of service, no celebration would be complete without us remembering the people who helped make each achievement possible...

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JOBLESS IS WHERE I'D RATHER BE

"I think that God's Hand guided me in my decision to learn how to make special cakes and pastries. God gave me the skills I need to apply what I learned. And He guides people to my kiosk to buy my goods," Lantomalala Rahantsoa (Lanto, for short) told an ADRA worker in Madagascar, Africa.

To Lanto, it's simple. God chose the path for her life, and He walks every step of the way with her. All she had to do was to recognize that. Rising at three o'clock each morning in a tiny space at the back of the kiosk where she sells her food, Lanto used the knowledge she learned in an ADRA culinary arts class.

Baking and decorating cakes and selling them to people who want a special treat is profitable for Lanto. Her children are healthier because they get enough food, and they now go to school. "God sent ADRA into my life," Lanto said, smiling. To her, God has provided the richest of lives - through ADRA.

Lanto is right. At the very heart of ADRA's mission is the belief that its workers "reflect the character of God through humanitarian and developmental activities." In more than 150 countries worldwide, without regard to race, gender, political or religious affiliation, ADRA reflects the love of God to millions. ADRA is equally welcome in Hindu, Moslem, Buddhist, and Christian nations, to name but a few.

You see, we call ourselves the "Gospel in Work Boots." That doesn't mean our workers tote stethoscopes or shovels in one-hand and Bible tracts in the other. It simply means that by respecting the countries where it operates, ADRA has the opportunity to empower the needy. All the while, our developmental activities and our unconditional presence are evidence of a caring Savior.

Simply put: Our actions speak volumes! And they have for the last 15 years. Make no mistake about it;

ADRA is well respected globally for its comprehensive development programs which are recognized to improve the quality of lives. And when it comes to delivering relief aid in the aftermath of a disaster ADRA is on the scene immediately with concrete help.

I've spent nearly 15 years with ADRA, and I'm honored to serve as president of ADRA International as we recount fifteen years of progress and growth. So why do I feel a sense of uneasiness? Perhaps it's because ADRA's success is the dark side of the cloud with a silver lining. You see, today, more than ever before, we live in an age where global unrest has created "market demand" for agencies such as ADRA.

And I truly wish that wasn't so. I'd rather be jobless than see earthly suffering continue. But the reality is that the "poor" will be with us always. Scripture says that in Mark 14:7. But it doesn't end there. It goes on to ask us to do good for the poor whenever we can. That's why, together with our supporters, ADRA will continue to work on behalf of humankind, striving to restore dignity and hope in the lives of millions.

For we believe, just as Lanto believes, that though we can't see Him face-to-face, He is with us every step of the way. As we set our course for the next 15 years (should earthly time permit) remember to pray for ADRA. I believe that prayer, along with the sacrifices of our workers and supporters, brought us this far—changing the world, one life at a time.



By Pastor Ralph S. Watts, Jr.
President, ADRA International



a LIGHT OF THEIR OWN

by Wendy Erd

"I will lead the blind by
ways they have not known,
along unfamiliar paths I
will guide them; I will turn
the darkness into light
before them." *ISAIAH 42:16*

photography by Tereza Byrne / ADRA International

It is March, Mua Xuan, the season of pure brightness. Through the narrow window and the open door, warmth pours across the concrete floor of the small, dim classroom almost reaching two young teachers in their traditional white ao dais and dark glasses. Their fingertips glide across rows of raised dots, rehearsing their speeches. When they turn to face the audience of students, proud parents, Hoai Duc District officials and ADRA representatives, their hands are beautiful and quick in finding praise for their graduating class of 13 young students. In three winter months their students have learned to read and write Braille, have found friendships, shared songs with each other and practiced navigating the world outside.

"Before we had only darkness, today we have become whole," said An, one of the 13 students at the Hoai Duc District Blind Association. He is helped back to his chair in the crowded classroom and a smile brightens beneath his sunglasses. A few students laugh as they feel him shift in place beside them.

This seems like a different group of students from the one I watched on the opening day ceremonies in January as a guest of ADRA in Vietnam. In January these same students were quiet, nervous and separate. One shy boy hid his eyes behind his hands and refused to smile even when Nguyen Kim Mai, ADRA Vietnam associate director, put her arm around his shoulders and encouraged him. He told her that he thought he was bad luck, that he usually stayed home inside his parent's home.

Today the room volleys with laughter.

This room, just 25 square meters, was transformed each day from a young women's dorm to a cafeteria to a classroom and back again each night, by shifting chairs, tables and cots. Without flash, without gloss, each dollar was stretched to its maximum; each square meter put to use. With a total cost of just \$1,300, ADRA funded a program that supplied food and lodging, teachers, school supplies, medicines and a graduation

"Before we had
only darkness,
today we have
become whole."

trip to Hung Temple.

Before opening day, I rode behind Kim Mai on her motorbike in Hanoi as she bargained her way down Luong Van Can Street. She sought the cheapest, best quality paper for Braille. We walked into five shops before she was satisfied. Each project purchase was scruti-



Ly Trong Duy learns how to read Braille at ADRA's program. He says, "I've always dreamed of attending school so that I can work when I grow up."



ADRA teaches sight-impaired people vocational skills so that they can become self-sufficient. Do Thi Xua, above, now takes care of herself.



Ly Van Cung worried about taking care of his family. Today, he makes brooms and can afford to educate his three small children.

nized, from the nylon sleeping cots to the cooking utensils, tables, mats and mosquito nets. Kim Mai made sure every dollar hit its intended mark.

One could easily drive past the District Blind Association in Hoai Duc. The center for the Braille Training School squeezes between small shops on a village street. The tan building is humble and plain. Up a body's width flight of stairs, the well-worn handrail ends at the chairperson's office where a red banner with Ho Chi Minh's quotation, "Handicapped But Still Useful," is tacked on a wall above shelves of faded Braille books. Beyond is the tiny covered porch where the young male students sleep. In one corner are model brooms from an earlier ADRA-funded vocational project.

After a round of speeches, songs, awards and small gifts for the students and teachers, Kim Mai asks everyone to stand and push the plastic chairs aside to play games. One blind student is given a red candle with a brightly burning flame. Another student is taken to the far end of the room. Their task is to find each other, and then blow out the flame. Among the cheers and laughter of classmates and parents, they find each other, feel the warmth, blow out the light.

The next couple of students must find and feed each other a banana. Nothing stops them. These students have been taught to open new doors of possibility. Their departure today is bittersweet. They take with them new confidence, new skills and pride, but they are also leaving the newfound closeness of their friends.

Families help their sons and daughters onto the backs of bicycles and motorbikes. Some will return to craft brooms. All the students are eligible to receive 1,200,000 Vietnamese Dong (approximately \$86) from the ADRA revolving loan fund to help them raise an animal or to start a new business. They are encouraged to return and access the Braille library upstairs where they can read the monthly news magazines, or borrow a Braille translation of the classic novel "Truyen Kieu."

Outside the front door, An, the previously shy student, leans against his friend's shoulder and holds his hand. He tells Kim Mai he isn't ready to go home yet. He has learned how to access a wide world, one that stretches far beyond his family's doorstep. His dark glasses capture the brightness of the sun while An quietly ponders his future. A future filled with potential.

Wendy Erd, from Homer, Alaska, is a volunteer English teacher for CEMA, a government institution working with ethnic minority groups in Vietnam.



by Jan Paulsen

RESTORATION

"...we see the
theology of the
kingdom of God as
one which wholis-
tically transforms
the body, soul and
community."



ADRA is the official humanitarian development and relief agency of the Seventh-day Adventist Church. The basis for its existence, its reason for being, is to follow Christ's example by living for, helping and working with those in need. This task is at the heart of what it means to live in obedience to God. The prophet Isaiah issued many injunctions regarding this duty:

"Cease to do evil and learn to do right, pursue justice and champion the oppressed; give the orphan his rights, plead the widow's cause." (Isa. 1:17)

"Is not this what I require of you...to loose the fetters of injustice, to untie the knots of the yoke, to snap every yoke and set free those who have been crushed? Is it not sharing your food with the hungry, taking the homeless poor into your house, clothing the naked when you meet them...?" (Isa. 58: 6-7)

"Shame on you!...depriving the poor of justice, robbing the weakest of their rights, despoiling the widow and plundering the orphan." (Isa. 10:1-2)

Christ showed the continued relevance of Isaiah by quoting the prophet in support of His own ministry. "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight to the blind, to release the oppressed, to proclaim the year of the Lord's favor?" (Luke 4:18-19)

Indeed, the most striking Biblical example of caring ministry is portrayed in Christ's own life on earth. Matthew summarizes Christ's ministry as follows, "Jesus went through Galilee, teaching in their synagogues, preaching the Good News of the kingdom, healing every disease and sickness among the people." (Matthew 4:23) As He went from village to village doing good and healing, involving Himself in the troubles and cares of the world, Christ displayed for eternity the example of how Christianity expresses itself.

In His work on earth, we see the theology of the kingdom of God as one which wholistically transforms the body, soul and community. In this context, development and relief are necessary components of the larger organic model of Christian ministry, which recognizes the need for physical, psychological, social and spiritual ministries for individuals and communities.

Just as the early Church bore out Christ's tradition of assisting and caring for those in need (Acts 4:34-35), so the Seventh-day Adventist Church has found an expres-

sion for this work in ADRA.

This is expressed in part in one of our Church's 27 fundamental beliefs. The sixteenth of these, which is a fairly lengthy paragraph, includes the following: "According to the scriptures, these gifts...(that is the gifts of the Holy Spirit) include such ministries (the list is long and I have only selected one sentence) 'Compassion and self-sacrificing service and charity for the help of people.'"

It is Christian, it is Adventist ministry, to cause light to shine on people in darkness, to cause the yoke of enslavement to be broken; to cause the bloodstained boots and coats of murderers, in the words of Isaiah, to be thrown into the bonfire of peace; to cause the groans of suffering to become shouts of jubilation; to cause people even now to taste the kingdom of Shalom.

In this way, ADRA works to bring about the temporal salvation from suffering and oppression. This earthly ministry points with hope and confidence to the day when the Kingdom of God will be fully restored, when eternal salvation, peace, justice, health and life will reign. Achieving this goal requires an active partnership between ADRA and the church as a whole, in which members are empowered and encouraged to participate in the ADRA's ministry.

The theology of the Kingdom of God reminds us that we may start with relief, but we must work towards development where people learn to build their own lives, and that these are necessary steps in achieving the necessary transformation of the human condition. If the experience of ancient Israel teaches us anything, it is that creating new opportunities without a corresponding change in people is doomed to failure. It is equally important to recognize that our goal is not just relief or development, but the full restoration of humankind in the image of Christ. This is the work of redemption.

We want people to follow Christ. And we also want people to live whole lives. We must ensure that people see signs of the Kingdom in what we do.

If the experience of ancient Israel teaches us anything, it is that creating new opportunities without a corresponding change in people is doomed to failure.





CHANGES

1984: SAWS, known as Seventh-day Adventist World Service, Inc., from 1956 to 1983, was renamed the Adventist Development and Relief Agency (ADRA). Formerly organized to bring assistance and relief to disaster victims, the new name was chosen to reflect the addition of development activities worldwide. Today, ADRA provides both development and disaster relief to more than 150 countries. In 1998 alone, ADRA assisted more than 18 million people with aid valued at more than \$133 million.

1987: This year marks the beginning of ADRA's volunteer program. Since the first volunteer group to the Philippines in July and August of 1987, more than 175 group projects, involving more than 5,500 volunteers, have been completed. The largest group of volunteers to travel at one time was in 1993 when 102 students went to Tanzania to build a health clinic. Most recently, almost 100 volunteers returned from Honduras where they built homes for victims of Hurricane Mitch.

1988: ADRA became the first agency to work in Khokana, a leper village in Nepal. More than 1,600 people resided here, separated from society because of their disease. Over the years, ADRA has helped build homes for lepers and their families, and has taught hygiene and education to the children. Hygiene virtually inoculates children who haven't contracted the disease, and education prepares to integrate them into normal society. As a result of ADRA's efforts, leprosy has been eradicated in upper Khokana.

1992: In October, ADRA attracted more than 24,000 visitors to La Sierra University in California for its first display of ADRA's *Global Village* (AGV), the one-of-a-kind traveling, educational exhibit. Since then, AGV has been to Rome, Italy; Utrecht, Netherlands; Denver, Colorado; Dayton, Ohio; and Washington, D.C. In 2000, AGV will take place in Surrey, British Columbia, Canada. Approximately 160,000 people "journeyed around the world" during the two-week long Washington, D.C. exhibit, making it the most visited AGV to date.

1994: ADRA was the only humanitarian organization to remain in Rwanda during the massacres and mass exodus of 1.5 million Rwandans into Zaire. ADRA medical staff at the Magunga Field Hospital, in a refugee camp with 400,000 people, treated more than 1,000 patients a day. ADRA opened one of the largest field hospitals in the Goma region, providing care for as many as 1,700 patients a day, with an in-patient capacity of 120 beds. In addition, ADRA launched three mobile clinics on the roads between Goma and the surrounding refugee camps, distributed drinking water and high-protein biscuits to 400,000 people, and cared for thousands of orphaned children in Magunga and Goma.

1996: The ADRA Professional Leadership Institute (APLI) was established to provide continuing professional education to ADRA staff around the world. One of the first initiatives of APLI was to collaborate with Andrews University to present a field based curriculum in International Development at sites in Africa, Asia and Central and South America. To date, five sessions of the APLI program have provided more than

1,250 students (53 nationalities) with planning/evaluation, management, and development education skills. By June 2000, it is expected that 197 students will graduate with an international development degree.

1997: In September, ADRA was granted General Consultative Status by the United Nations Economic and Social Council (ECOSOC). ECOSOC grants such status at the recommendation of its committee on non-governmental organizations (NGOs), an intergovernmental body composed of 19 member states. NGOs with consultative status may sit as observers at public meetings of ECOSOC and its subsidiary bodies, and submit items for inclusion on the agenda of ECOSOC. They may also consult with the UN's Secretariat on matters of mutual concern. Of 1,600 NGOs with consultative status, only 110 NGOs have general consultative status.

1998: ADRA is responding to Hurricane Mitch, the greatest disaster in the eastern hemisphere in 200 years. ADRA, to date, has coordinated the distribution of more than \$8 million in food, water, medicine, clothing and shelter to assist the victims of Hurricane Mitch. ADRA has demonstrated its ability to collaborate with other organizations to relieve people's suffering by working with various local governments, the United States Agency for International Development (USAID), the World Food Programme (WFP), the European

Community Humanitarian Organization (ECHO), Save the Children, Interchurch Medical Assistance (IMA), COMSAT Mobile Communications, and local businesses and organizations.

1999: On April 4, ADRA signed an agreement with the World Food Programme (WFP) to become a lead agency in the distribution of food throughout Albania. Under the agreement, ADRA is responsible for the distribution of relief materials for up to 100,000 Kosovar refugees inside of Albania's borders. Additionally, through the coordinated efforts of its international network, ADRA continues to provide thousands of refugees in both Albania and Macedonia with food, water, clothing, medicine, and shelter.



Kosovar Refugees gather around relief workers to receive a bottle of clean drinking water. *Photograph courtesy of Associated Press.*

ADRA IN 1984

Operating in 75 countries

Total Aid = \$24.7 million

33.3 percent of activities are Disaster Response

Less than 600 staff worldwide

ADRA IN 1999

Operating in more than 150 countries

Total Aid = \$133 Million

More than 95% of activities are development

More than 4,000 staff worldwide





ADRA BELIEVES . . .

...through humanitarian acts we make known the merciful and loving character of God.

...to work with those in need is an expression of our love for God.

...the compassionate ministry of Jesus is its own abundant motive and reward.

...it is an agency of change, and an instrument of grace and providence.

...a true and equitable partnership with those in need will result in a practical and dynamic relationship and in sustainable change.

...age, gender, race, and culture enrich our communities and our endeavors, and are assets to be nurtured and developed.

...in participatory development which is gender inclusive and provides equal opportunity to individuals of differing ethnic, religious and cultural backgrounds.

...all persons have equal rights to health, education, self-realization and fulfillment of socio-economic potential.

...the complete utilization of women's capabilities is a vital component of the development process, and of a successful society.

...every child should have a future filled with opportunity, and the freedom to choose his or her future.

...information and participatory training free individuals to fulfill their potential.

...families and communities are the building blocks of personal character and society.

...its constituencies are defined through its primary relationships including the church, the donors, the communities and other development partners.

...each society must care for and faithfully manage the natural resources of the world.

...all resources, opportunities, and advantages are gifts which must be responsibly managed and shared.

...integrity at every level is an appropriate expectation due all partners in the development process.



FOOD SECURITY

by *Oystein S. LaBianca*

Among the hundreds of non-governmental organizations (NGOs) working internationally to fight hunger, malnutrition and starvation among the world's more than two billion "food insecure" peoples, ADRA has in recent years attained a reputation as a leader.

In Ghana, for example, ADRA has become famous in government circles and beyond for its success in mobilizing thousands of village-based women's groups to inter-plant millions of fruit trees among their yam and plaintain crops so as to simultaneously fight desertification and increase availability of fruits and nuts in local diet.

In Peru, ADRA has pioneered a "micro-finance project" which is helping village women to get on their feet on the ground financially so they can afford to buy food to feed their families.

In Nicaragua, ADRA has been appointed by the US government to be a major partner for helping storm-ravaged villagers to regain their health, put their personal

lives and their devastated farm operations back together after the hurricane Mitch disaster.

And in recent weeks, ADRA has been asked by the World Food Programme (a United Nations agency) to serve as its partner in the distribution of food among the hundreds of thousands of Kosovar refugees in camps and villages all over Albania.

Given the success of ADRA's food projects on the front lines of development and disaster response, it should come as no surprise that a great deal of trust and responsibility has been bestowed on ADRA by many of the world's major donor country governments. For example, in the United States, ADRA, along with CARE and Catholic Relief Services, represent the US governments' three largest partners when it comes to food and dollars transmitted through NGOs. The governments of Canada, Denmark, Holland and Sweden also look to ADRA as a lead NGO partner for their international development initiatives.

According to the Food and Agriculture Organization (FAO) of the United Nations, the goal of all such assistance must ultimately be to provide "sustained and assured access by all social groups and individuals to food adequate in quantity and quality to meet nutritional needs."

What this means "on the ground" in countries where NGOs such as ADRA work can be many different things. It can mean helping people to increase "availability" of food through introduction of improved methods of food production, as in the case of Ghana, mentioned earlier. It can mean helping to improve "access" to food through providing families with a source of income with which to buy food, as in Peru. Or, as in the case of Nicaragua, it can mean helping to improve "utilization" of food through projects which

food aid involves
a lot more than a
simple transfer
of sacks of grain

fight practices and conditions which diminish the bodies ability to make optimal use of the food consumed. Such conditions invariably occur in the wake of floods and other natural disasters where water becomes contaminated and where social conditions lead to rapid spread of debilitating parasitic infections.

As can thus be seen, food aid involves a lot more than a simple transfer of sacks of grain from one government to another. Because of NGOs experience in working with people "at the grass-roots level" through projects in education and primary health care which go back many decades, they have the understanding of local conditions which is crucial to designing and implementing food aid programs that will truly make a difference.

But there are many challenges ahead for ADRA as it continues to work on the front lines of the fight against hunger and starvation around the world. Not the least is how to implement food projects which are sustainable over the long-term where local political conditions are chronically unstable—where feuding parties deliberately burn agricultural fields, contaminate drinking water, and cut off access to food supplies in order to "punish" an enemy.

Another challenge hits closer to home for those of us who live in the world's rich countries. And that is how to stem the "hunger for profits" which is forcing poor farmers off the land and into chronic poverty and hunger so that modern "factory farms" can move in and grow cash crops for tables of the rich. In their wake, they not only destroy the rural lives of millions of farm families, they also destroy the land!

A related concern is how to stop the flow of cardiovascular poison being sold in rapidly increasing quantities as food to the young in developing countries by American fast food franchises. Not only is this trend bad for people's health, it also is bad for the environment as the demand for meat rises in areas where traditional diets were much less reliant on it.

These are the "big food security concerns" facing the entire world community in the decades ahead: How

to prevent wars so people can have the peace and freedom to work and take care of themselves; how to keep small farmers from being swallowed up by agribusiness; and how to prevent the spread of environmentally and cardiovascularly destructive fast foods.

These concerns go far beyond the work of ADRA. They are our common concern and our common work as followers of Christ. Are we up to the challenge?





by Neil C. Wilson

The philosophy of Christian benevolence is a concept that has a solid Biblical foundation. It is synonymous with the practice of one's faith. Seventh-day Adventists have always been encouraged to personally participate in Christian benevolence and welfare activi-

ties. The life of Jesus Christ has been our inspiration and model: "And Jesus went about all Galilee teaching... preaching...and healing..." Matthew 4:23. We have been challenged to follow the example and commission of Jesus Christ when He said to His 12 Disciples "And as you go, preach...heal the sick...freely you have received, freely give." Matthew 10:7,8

Francis of Assisi is quoted as having said "Preach without ceasing, and sometimes use words." Certainly the most telling sermon is often what we do rather than what we say. It is undebatable that actions speak louder than words! In the story of the Good Samaritan, Jesus made it clear that all should show mercy. Our "neighbor" is anyone who needs help. Anyone who is physically wounded or emotionally bruised regardless of ethnic background, language, religious beliefs, color, or age.

The Seventh-day Adventist Church developed an early welfare ministry which was largely carried out by deacons and deaconesses. This soon changed, however, and Dorcas Societies were organized, beginning in North America. In her public messages and writings, Ellen White pointed out "He who truly loves God and his fellow man is he who shows mercy to the destitute, the suffering, the wounded, those who are ready to die...We can love our neighbor as ourselves only as we love God supremely." *Welfare Ministry*, p. 49

It was not long until Dorcas Societies grew into the Seventh-day Adventist Welfare Service (SAWS) which in turn evolved into the Seventh-day Adventist World Service. In spite of this admirable program, some of us, including myself, felt we could do even better. Just after the mid '70s, we became convinced that we needed to totally reevaluate our humanitarian outreach to the world. I was not alone in this conviction, but tradition was strong and there were many who failed to see wisdom in this suggestion.

Words in the little book, *Welfare Ministry*, sparked a vision of something much grander. "As you work, devise and plan, new methods will continually present themselves to your mind"... "Men are needed who pray to God for wisdom, and who, under the guidance of God, can put new life into the old methods of labor and can invent new plans and new methods of awakening the interest of church members and reaching the men and women of the world." *Welfare Ministry*, p. 96 In other words, it was felt we should go beyond soup



kitchens, disaster victims, food distribution, and cooking schools. This meant we must go international and find greater financial support from sources outside of the church. It was finally agreed that we seriously explore the possibilities of expanding and enlarging our vision to encompass a truly global concept.

About 1977 we began an intense review and started to project a new day in our humanitarian and relief work. Others feared that such an approach might demand a somewhat semi-independent organization in order to achieve our stated objectives. This spawned a rather deep concern that we were entering into a worldly operation and it might be politically driven rather than being a spiritual outreach. Some considered the broader aspects to be an entanglement between church and State. Study was given to the matter and it was researched to determine whether we were in harmony with Biblical and Spirit of Prophecy authority. We were encouraged and comforted by the following statement, "But we need not sacrifice one principle of truth while taking advantage of every opportunity to advance the cause of God." *Welfare Ministry*, p.278

Philanthropic and humanitarian involvements have always been an integral part of the Seventh-day Adventist history. But, in the late 70s, a new element was introduced which was the word "development." It was at this point in our proceedings that the possible change of name to Adventist Development and Relief Agency International (ADRA) was born. This approach would require that we seek cooperation with other denominations, philanthropic organizations, government agencies, and development banks. It also meant that we would need to establish policies so as to eliminate ethnic origin, race, sex, creed, or politics from the criteria used for the granting of aid. We would not only try to meet emergency situations, but also seek to put in place programs which provide for long-term solutions to human need and in a manner that would encourage self-reliance and self-determination.

Since the emergence of ADRA, development has become a dominant focus of the agency's work. Projects are now initiated to benefit mothers and children, stress growth monitoring, immunization, breast feeding, parent education and nutrition, hygiene, child spacing, child care, and supplementary food aid for pregnant

women and pre-school children. In addition, the development of deep water wells, water reservoirs, irrigation systems, sewage and storm drainage projects and potable water have become very much a part of ADRA's efforts. Farmers are taught new farming methods intended to increase crop production as well as to improve the soil. ADRA has brought relief to victims of natural and human-made disasters in many countries of the world.

Most recently is the outstanding service that has been rendered by ADRA in connection with the devastating results of the war in Kosovo, and Hurricane Mitch in Honduras, Nicaragua, Guatemala, and El Salvador. Damages exceeding four billion dollars in Honduras and one billion dollars in Nicaragua resulted in leaving one million people homeless. Depending on the source of funding, all of this requires that ADRA's financial records and accounting with supporting documentation need to be subject to external audit conducted either by the General Conference Auditors, public accounting firms, or governmental auditing services. It is critical that records be kept so carefully that would welcome any type of review and scrutiny.

ADRA is universally recognized as a part of the outreach of the church. It is also recognized that while the activities are spiritually motivated, they are not necessarily a religious function. In other words, Seventh-day Adventists as religious people, are sharing with the people of the world a variety of humanitarian blessings.

It is necessary to explain to you and governments around the world that the Board of Directors of this non-profit organization manage and control the affairs of the organization in harmony with the highest ethical and moral standards. It is a matter of personal and, I believe, public satisfaction that the image and reputation of ADRA has steadily grown. In the eyes of the United Nations and international non-government organizations, ADRA is considered as one of the leading development and relief agencies in the world. It is among the most active of such agencies and is lauded and appreciated worldwide by religious, political, and civic leaders. ADRA has given favorable visibility to the church, and it has helped to open hitherto closed doors and has been successful in breaking down prejudice in many nations. Anyone can safely and justifiably be proud to support the work of ADRA.





WHY I CHOOSE TO WORK FOR ADRA

by *Nola Pal*

As a child, I watched with great pride as my mother work in community-based programs for Dorcas Society on the main island in Fiji. This was my initial contact with humanitarian work. Even with a large family, she always had time to distribute clothing and attend to the needs of poor families in nearby villages. The villagers always respected her for what she did for them. Very often we would also share the produce of our gardens with those that did not have food. Sharing and helping became part of our family culture, even though we had very little ourselves.

As my experience and interest in humanitarian work grew, it later motivated me to accept memberships on ADRA Canada's various committees, namely the project review committee, finance and audit review committee, and subsequently as a member of the ADRA Canada board. I served these volunteer positions while also working as the associate treasurer of the Ontario Conference.

As I visited a number of countries to inspect the different ADRA field projects, my interest continued to heighten. It was fascinating to observe the different cultures in these places. And it was refreshing to see changes take place in people's lives, and the expressions on their faces as a result of obtaining certain basic necessities and training, which we take for granted. My feelings about ADRA as the humanitarian arm of the Seventh-day Adventist Church was consolidated. I saw the love of Jesus expressed in real life situations. Christ's method was to heal, teach and preach, and I was convinced that ADRA was an integral part of that mission.

Years later, I was offered the opportunity to work for ADRA Canada as the associate director of finance. My responsibilities included project evalua-

tions, audits and training in the field, and fiscal financial management. It suddenly dawned on me that the Lord had been preparing me for this position, the same position I hold today. It has been such a delight to partner with ADRA workers in the field and to share in their excitement and their positive attitude to development. Whether it be Sri Lanka or Colombia, Thailand or Rwanda, to me, ADRA is a family, and I am proud to be part of it.

In the last 20 months alone, ADRA Canada staff have responded to nearly 20 disasters. You can imagine the impact that our responses have made on the lives of individuals and nations. I am delighted when I see a mother showing off her healthy children. I get excited when I see men proudly display their improved agricultural products. I praise the Lord when I see a whole village using the water supply that they have installed with ADRA's assistance, and the reduced incidence of diarrhea and skin diseases because of new access to clean water. This is what ADRA is all about. This is what Christ's ministry is about. This is why I choose to work for ADRA. And I feel privileged to be part of its team.

Nola Pal is the associate director of finance for ADRA Canada.

Pictured below: Nola visits a family in Bangladesh and receives thanks for ADRA's help. Photograph by Tereza Byrne / ADRA International



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HOLD THE DOG!

ADRA TURNS THE HEAT UP IN MONGOLIA

by *Michelle L. Oetman*

Dusk was dawning as the sun, appearing only momentarily in the winter sky, dropped behind the crumbling apartment complexes. It was a mid-September evening and, despite his heavy clothing, the wind was numbing. Frost clung to bare tree limbs, ice coated the sidewalk, and snow dusted the vacant city square. Scott, bundled tightly in his thick coat, pushed his cowboy hat further over his ears. The crisp air hung heavy with smoke. He quickened his pace, thinking only of getting home, and getting warm.

But the thought of warmth was bittersweet. Although his home was usually well-heated, his heart was heavy as he contemplated the many Mongolian families for whom warmth was an evasive dream. His mind drifted to the family he'd visited that morning...

After the jolting trip across frozen, dirt roads, Scott's old jeep halted abruptly at the Ger entrance. A Ger is a traditional, white, circular tent made of felt and larch poles. Once at the door, he bellowed, "Hold the dog," to be heard over the roar of the winter wind. This traditional Mongolian announcement of arrival was still unusual to the westerner who'd grown up with the convenience of doorbells. The door opened, then shut quickly behind him to preserve their heat. With concern, Scott noted the room temperature of barely 40 degrees. The heat produced in their small, tin stove escaped almost entirely

through the small light and ventilation source in the center of the vaulted roof. Left behind was the thick, choking smell of smoke. Scott's mind shifted to a recent research study



in which Mongolians were asked, "To you, what is the most important thing to have in a home?" Almost unanimously the answer was "warmth." Shivering at the edge of the Ger, he understood.

ADRA sees a need...

Mongolia, a country with grassy, picturesque mountain ranges, is bordered by the Gobi Desert, China, and central Siberia. Its 2.3 million citizens come from a tradition of military conquests and pastoral life. The median income is \$60 per month per family, roads are crudely constructed, electricity is unreliable, and telecommunications are poorly developed.

Mongolia was once part of the Soviet Union's economy. However, since their break from the Soviets in 1990, they have known little security. The collapse of communism and their attempts to move from socialism to democracy left many jobless and in poverty.

Almost half of the population live in Gers or wooden shacks. A Ger, poorly insulated and often over-crowded, is usually less than 200 square feet. Gers are highly desired by nomads, as they are easily transported and can be amply heated with dung. However, for most, a Ger was built as temporary housing while people waited on apartment lists. But after generations of waiting, most have disappointedly accepted it as their permanent home.

Ulaan Baatar, Mongolia, the coldest capital city in the world, averages 28 degrees year around with wind chills as low as -112 degrees. Ger-dwellers, desperate for warmth, spend up to 70% of their meager income on coal, depleting resources needed for food, medicine, clothing, and education. During these eight winter months, hopelessness is especially pervasive. Many are jobless, poor, and very cold.

The solution...

In the fall of 1994, Scott Christiansen arrived (with his wife and three children) to serve as the ADRA Mongolia country director. Upon identifying the cost of



A traditional Mongolian Ger.

photography by Tereza Byrne / ADRA International



heating as a primary factor of poverty, Scott focused ADRA's efforts on habitat-centered development.

In response, the first straw-bale, single-family, low-cost, super-insulated housing prototype, funded by ADRA Canada, was built in 1997 at a cost of \$1,100. However, with extended family cooperation, labor expenses can be eliminated, bringing the cost down to \$650. Although first built in North America a century ago, ADRA is the first non-governmental organization to use the straw-bale technique in a development context.

A perfect match...

"Straw-bale housing is an excellent match to the needs of Mongolians for many reasons," states Christiansen. It's true. The results are impressive:

- The agricultural sector was strengthened by using straw—a readily available, inexpensive and renewable resource.
- Each building can last 100 years if the roof, plaster, and paint is maintained.
- Construction costs are about half that of conventional buildings.
- Fuel costs are reduced, increasing income available to meet basic needs (e.g. food, medicine, education).
- They provide a superb insulation value of about R55 which results in a heat/fuel use reduction of 60-90%.
- Annually, each house reduces the amount of coal burned by about five tons, mitigating output of up to eight tons of CO₂ and other greenhouse gases and particulates.
- Straw-bale houses maintain a humidity level of more than 35%. The humidity levels of Gers—usually 10-15%—exacerbate upper-respiratory disease, the prime cause of morbidity in Mongolia.
- Once the straw is covered with plaster and the stucco work is done according to international design, they are less of a fire hazard than a wooden structure, and they are much warmer than brick homes.
- By introducing new technology, ADRA facilitated the training of workers in a marketable skill.

Future plans...

In addition to the straw-bale prototypes that ADRA

Working
as God's
tangible
presence
on earth

Mongolia designed, blue-printed and built, ADRA has also developed Mongolian language technical materials and documentation and plans to continue providing technical support in building straw-bale schools and clinics. ADRA is also introducing straw-bale techniques to China and Argentina, and contemplating projects in other Asian countries.

Changing the World, One Life at a Time...

ADRA is now the recognized technical and management leader for straw-bale construction in Mongolia. Currently, as many as 200 Mongolians live in straw-bale housing. In addition to private homes, ADRA has built eleven clinics, one dormitory for nomadic children, one community center, and four kindergartens using straw-bales.

By partnering with Mongolians to articulate their needs, and identify and implement a strategy to address them, ADRA's community development initiatives bring promise of a better life.

Working as God's tangible presence on earth, ADRA Mongolia became the arms that wrapped families in warmth, the feet that brought opportunities to reclaim their inherent dignity, and the hands that grasps their hands to fight poverty.

Families that once shivered in hopelessness and hunger now warmly embrace their future. It's all about sharing the gospel in work boots, and for ADRA, it's all in a day's work.



"When we told our community we were building a straw-bale kindergarten they laughed," said the Bagh district governor. "Now they are awed by its beauty, but mostly by its warmth. It's a dream come true for us!"
Autor is pictured with children in front of their new school.

Michelle Oetman is an assistant for marketing and development at ADRA headquarters.

TEACHING THE WORLD TO FISH

That's what we do. Teach the world to fish. After fifteen years in the business of improving lives we believe in the adage "Give a man a fish and you feed him for a day. Teach a man to fish, and you feed him for a lifetime." As a result of this philosophy, the majority of our resources are dedicated to programs that promote long term developmental goals. Our complete scope of work is summarized in five "core" portfolios.

1



FOOD SECURITY

ADRA strives to reduce starvation and hunger—not only by meeting immediate needs; but by developing programs to reduce the problem and prevent the need from arising again. Using a model of sustainable agriculture, ADRA promotes agricultural methods that are environmentally nondegrading, technically appropriate, economically viable, socially just, and culturally appropriate.

2



ECONOMIC DEVELOPMENT

To stimulate economic growth, ADRA's Micro-enterprise Development (MED) initiatives provide loans to groups or individuals at affordable rates, employs social guarantees or formal collateral, encourages savings, and creates autonomous community institutions. ADRA's economic development portfolio includes financial services in credit and savings; in-kind credit such as grain, animals and other goods; and non-financial services such as technical assistance; business training; technology transfer and resource materials development. ADRA promotes gender equality and often targets MED programs to women responsible for supporting their families.

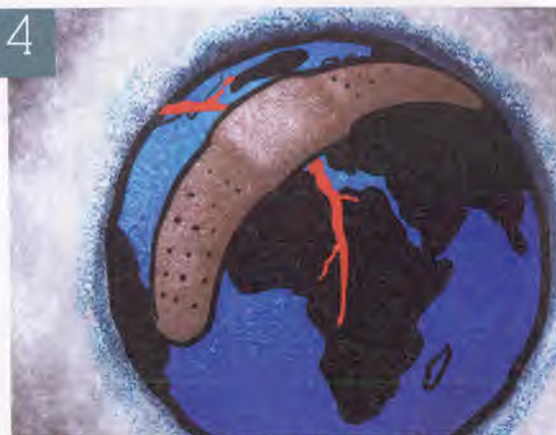
3



PRIMARY HEALTH

ADRA works to provide prevention education and raise community awareness of local health problems such as excess fertility, AIDS, and maternal mortality. Through ADRA's Child Survival and Mother/Child Health programs, it aims to protect infants and mothers from death and disease, which enables children to achieve optimum physical, mental, emotional and social development. In addition, ADRA operates street children programs and classes for mothers to learn the importance of family planning, breastfeeding, immunizations, oral rehydration therapy, and nutrition.

4



DISASTER RESPONSE AND PREPAREDNESS

Whether the disaster is natural or human-made, in the U.S. and around the globe, ADRA is there with food, medical care, water and emergency supplies. Even after the media frenzy has dissipated, ADRA remains to assist in the task of rebuilding lives and hope through rehabilitation and development.

5



BASIC EDUCATION

Education is key to breaking the poverty cycle. However, worldwide, many children are denied an education. ADRA responds by building primary schools and initiating adult literacy and numeracy programs as well as agriculture and vocational training. This education teaches marketable skills which increase employment opportunities and personal economic independence.

ADRA'S MISSION

REFLECT the character of God through humanitarian and developmental activities.

ACTIVELY SUPPORT communities in need through a portfolio of development activities which are planned and implemented cooperatively.

PROVIDE assistance in situations of crisis or chronic distress, and work toward the development of long-term solutions with those affected.

WORK through equitable partnerships with those in need to achieve positive and sustainable change in communities.

BUILD networks that develop indigenous capacity, appropriate technology, and skills at all levels.

DEVELOP and maintain relationships with our partners, which provide effective channels for mutual growth and action.

PROMOTE and expand the equitable and participatory involvement of women in the development process.

ADVOCATE for and assist in the increased use of communities capacities to care for and responsibly manage the natural resources of their environment.

FACILITATE the right and ability of all children to attain their full potential, and to assist in assuring the child's survival to achieve that potential.

FINANCIAL SUMMARY

SOURCES OF FUNDING

Public Support

37.61%

Other

1.43%



US Government Support

60.96%

ALLOCATION OF FUNDING

Direct Humanitarian Services

90.35%



Humanitarian

Supporting Services

9.65%

Afghanistan
Argentina
Armenia
Austral Union
Azerbaijan
Bangladesh
Bhutan
Bolivia
Bosnia
Brazil
Chile
China
Columbia
Congo
Costa Rica
Dominican Republic
Ecuador
El Salvador
Ethiopia
Georgia
Ghana
Guatemala
Guyana
Haiti
Honduras
India
Indonesia
Kenya
Kyrgystan
Latvia
Liberia
Madagascar
Malawi
Mali
Mexico
Moldovia
Mongolia
Mozambique
Myanmar
Nepal
New Guinea
Nicaragua
North Korea
Peru
Philippines
Romania
Sierra Leone
Solomon Island
Somalia
South Africa
South Sudan
Sudan
Tanzania
Thailand
Vietnam
Yemen
Yugoslavia
Zambia
Zimbabwe

MIRACLES IN ABKHAZIA

by *Karoline Malyan*

"Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give." (Matthew 109:8, NIV)

The small Republic of Abkhazia, in the country of Georgia, is located on the shore of the Black Sea. Mountain landscapes and mild climates create a tranquil setting. The peacefulness seemed endless, but on a bright and sunny day in August 1992 it disappeared. Bombs dropped. Explosions rocked out tranquility. Georgia was at war.

Our minds could not comprehend, and words are not adequate to describe the nightmare that took place in our beautiful homeland. Armored tanks roared in, destroying everything in their paths. Citizens were forced to leave their homes.

When the war ended a year later, villages, towns, and cities lay in ruins. Agreements reached in 1994 kept Abkhazia in the country of Georgia. We had peace, but

no work. Food supplies ran low and elderly people rummaged through piles of garbage and in dumpsters in search of something to eat. Little children stood by private kiosks, hungrily asking their parents to buy them something. But how could the parents explain they had no money? There was no money for toys, for food, or even for a single piece of chewing gum.

After a while the little ones fell silent, not insisting. They began to understand the implications that war has on everyone -- their own hunger, the cold apartment of the "babushka" (grandmother) next door, and the weak, thin puppies wandering the roadsides.

In time, trucks bearing the ADRA logo came to the borders of Abkhazia, bringing food, clothing, and medicines. Children's eye lit up with joy. Help had arrived!

In July 1996, ADRA began serving hot meals, five days a week, to impoverished pensioners and other needy people at our school in Sukhumi, capital of Abkhazia.

For many, the only food they have to eat is what they receive at ADRA's feeding program. A special suggestion and complaints book hangs on the wall of the canteen. However, it contains only good comments about the service and food that ADRA provides, helping one life at a time.

Karoline Malyan is a local school principal in Abkhazia.

PEACE OF MIND

"Peace of Mind." "Security." These are the two most used adjectives to describe the feeling people have after establishing a *Charitable Gift Annuity* with the Adventist Development and Relief Agency (ADRA).

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me – if you want to
establish an annuity or
receive free information."*

-Carl Koester





SHEPHERDING THOSE IN NEED

by *Tereza Byrne*

Searing hot grains of desert sand swirled violently as strong winds swept across ADRA's remote watering hole in the Bule Burte district in Somalia. Camels barely reacted to the sudden climate change, instead taking on a stoic regal air. In contrast, young shepherd girls flailed their rods to control herds of goats that hustled and bustled to escape the burning sand.

Once a week, ADRA's watering hole comes to life as thousands of people from miles around travel there to collect clean water for drinking and cooking, and supplies for their livestock. ADRA's faucets and animal troughs are at the center of this hive of activity. It's a simple life. But a life fraught with the lifethreatening danger of drought.

All around me, men dressed in long, white robes nervously discussed the effects of Somalia's drought on their livestock and food supplies. Shy women, heads and faces covered in honor of their religious beliefs, toted heavy containers of water. Small children hung on to their mothers' robes, many scared of the towering camels. Each one of their children, they believe, is a gift from God. Yet, today, each one is a candidate for death by dehydration.

You can see two of them in the photograph opposite. I've named the young shepherd girl, Amina. As desert winds soared, Amina masterfully controlled her family's large herd of goats with her rod, all the while whispering words of comfort to the babe in her arms. Her skill both delighted and amazed me.

Amina was the only girl who looked directly into my camera with her face uncovered. If she hadn't granted me that unspoken permission, I wouldn't have taken the photograph. ADRA honors the God-given dignity and rights of each individual whom we serve. After all, Amina is just as much His child as I am.

Amina lives in troubled times. Political order collapsed in Somalia in 1991. There is no government, little infrastructure, no schools, no hospitals, and very little water. Severe drought is crippling the nation, causing widespread loss of human life. Animals, their liveli-

hood, are dying in droves. Nomadic families, like Amina's, roam parched, barren land where green trees once flourished and rivers flowed.

Knowing how tremendously the odds are stacked against Amina, I felt a sense of sorrow. To ease the pain that I felt for her, I focused on the hope in front of my own eyes - clean water! ADRA's impact on the lives of at least 100,000 families who will sustain life through its water projects is that hope. Made possible in part by the generous support of donors here in the US and worldwide, these water sources are keeping people alive. Amina and her baby brother are just two of them.

Just about twelve years old, she's a woman in a child's body. She's never known the joys of childhood as



we know them. Toys are unknown to Amina. She never felt the “butterflies” of a child’s first day at school, because she’s never been to school. Amina’s “chores” are her work – taking care of her siblings and shepherding her family’s goats.

But to me, Amina is just a child. During our brief encounter, I saw the depths of childlike curiosity in her eyes as she marveled at my interest in her life. As I often do when faced with such glaring inequities in the origin of human lives, I wondered what Amina would have become if she had been born in the US. At the same time, I tried to imagine what it must be like to live just one day in her shoes. As this thought went through my mind, I noticed that Amina’s feet were bare.

Jesus’ words in Matthew 6:27 echoed in my mind, “Which of you by taking thought can add one cubit unto his stature?” What’s the point of thinking how different Amina’s life could be if she had taken her first breath in another part of our world? That profits nothing.

In contrast, telling people how Amina’s life, and the lives of others, can be changed through the joint ministry of ADRA and its supporters, will reap much reward.

In a way, ADRA workers are shepherds in their own right. The only difference is, they shepherd those of His children who need a helping hand.

Tereza Byrne is the Bureau Chief for Marketing and Development at ADRA headquarters, and editor of *ADRA Works*.



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Should It Take a Massacre to Move Us?

BY JAMES N. COFFIN

WHEN 12 HIGH SCHOOL STUDENTS and one teacher are massacred by two other students in a seemingly trouble-free "Mainstreet U.S.A." school, it captures the nation's attention.

When the initial shock wears off, we ask the obvious:

What could have been done to prevent it? We next ask: What can be done to prevent a recurrence?

Undoubtedly, stiffer laws will be enacted. More school security guards will be hired. Students may have to arrive a half hour early simply to get through the security check before class.

Human tragedies of the magnitude seen in Colorado invariably galvanize the public and lawmakers into action. But often the response, though well intended, is unwittingly hypocritical. Too often we clamor for action only when the action doesn't inconvenience the bulk of the population. Let me illustrate.

■ Throughout the United States there are nearly as many youth killed in traffic accidents on an average day as were murdered in Littleton. In reality, traffic fatalities could all but be eradicated if we were willing to put up with the inconvenience.

We could, in theory, reduce speed limits to 20 mph in cities and 40 mph on the open road. If enforced, vehicular death would all but cease to exist—particularly if all motor vehicle occupants wore helmets.

But in our rat-race, freedom-loving society, we choose to sacrifice lives daily for the sake of convenience. Who wants to take "forever" to get to one's destination, and who wants to wear a helmet in a car?

Yet each year thousands of people end up in the morgue as a result of our hurry and unwillingness to don protective gear.

■ Similar to the preceding is America's continued unwillingness to limit the availability of deadly weapons.

We have our constitutional rights to protect, we argue.

And if the United States Constitution guarantees the right to bear arms, we won't relinquish that right under any circumstances—not even if the ready availability of weaponry is contributing to an increase of violent crime. And not even if today's rationale for personal arms possession is no longer what the Constitution's framers had in mind.

Limiting access to guns is simply asking too much of too many people. It's inconvenient.

■ Finally, we too easily fall into the trap of expecting teachers or school administrators or legislators to remedy everything.

They can't.

At its most fundamental level, the problem in Littleton was a moral-values issue that cannot be addressed through administrative or legislative decree.

Moral education is the responsibility of parents, of youth leaders, of pastors, of congregations, of all providers of spiritual instruction.

It involves role models who demonstrate what it means to respect God, self, and others. It involves you and me. Which means that we may have to alter the way

we live, we may have to give up something, if we are to effect change. And that is far more inconvenient than just passing new school security laws.

A lot of youth are dying every day for a variety of reasons. We could do more to prevent it than we do. Or is it just too inconvenient? ■

This article originally appeared in the Orlando Sentinel, April 22, 1999. It has been adapted and appears by permission of the publishers.

James N. Coffin is pastor of the Markham Woods Seventh-day Adventist Church in Longwood, Florida.



The problem in Littleton was a moral-values issue that no legislature can adequately address.



A Living, Breathing Monument

The church that shares a birthday with the Adventist Review

BY BRIAN STRAYER

During the next five years the oldest Seventh-day Adventist congregations in North America will celebrate their 150th anniversaries. Each has a special story to tell, one that adds to our collective understanding of the providence of God in raising up this movement. As space permits, the *Adventist Review* will share some of these stories, convinced that in the memories of worshiping and witnessing congregations there is value offered nowhere else.

But remembering is not nostalgia, or even the enjoyment we derive from riding in a horse-drawn carriage and sewing a gingham bonnet. It is a conscious covenant to learn the lessons of the past—sometimes pleasant, often painful—so that the future will be different.

We share the story of the founding of the Jackson, Michigan, church for obvious reasons. In August 1849, as the first edition of the magazine that would become the *Adventist Review* was arriving in the homes of Sabbathkeeping Adventists in the Northeast, the Holy Spirit was also stirring up the hearts of honest-hearted men and women in the Midwest.—Editors.

CENTRAL MICHIGAN IN THE MIDDLE OF the nineteenth century was not the prosperous swath of farms and businesses one sees today along Interstate 94. Virgin forests still covered much of the landscape, intersected frequently

by swamps, where bears and wolverines, deer and pheasants roamed freely. The soil was dark and fertile, but so were the mosquitoes, and fevers haunted the region's human settlers.

Roads were few and hardly worthy of the name, often simply corduroy tracks that crossed the swamps inches above the black water. Made of split logs placed flat side to the earth, they provided bone-rattling transportation for travelers in wagons and stagecoaches. Along just such a jolting road the message of the three angels of Revelation 14 first made its way to the 3,000 citizens of Jackson.

Miles removed from fellow believers, 20 Millerite Adventists met every Sunday to discuss why Jesus had not come on October 22, 1844, and to pray for new light.¹ And God answered their prayers in a miraculous way. Retired sea captain Joseph Bates, 57, a former Millerite and by 1845 a firm Sabbathkeeping Adventist, was holding preaching services 150 miles away in South Bend, Indiana, in the summer of 1849. God gave him an impressive dream one night in which he seemed to be going northeast by stagecoach to a town whose name he didn't know.

When he awoke, Bates felt strongly impressed to find the town at once. Catching the next eastbound stage, Bates paid the fare only as far as the next town. Upon arrival, he dismounted, walked up and down several streets, but failing to recognize any as those he had seen in his dream, he paid the

fare to the next town. There he repeated his hasty search and once again paid the fare to the next town. Passersby and the coach driver undoubtedly thought him a bit mad, but so long as Bates paid his fare, on he rode.

Finally the stagecoach reached Jackson, and Bates recognized at once the town he had seen in his dream. Collecting his luggage, he found a boardinghouse and asked, "Are there any Adventists living in this town?" The proprietor told him that 20 former Millerite Adventists met each Sunday at the home of blacksmith Dan Palmer.

Checking his bags, Bates strode off down East Main Street and stopped near Van Dorn Street at the blacksmith's shop. Introducing himself, he hung up his prophetic chart on a convenient nail. While 32-year-old Dan Palmer continued to hammer away at his anvil, Father Bates began hammering gospel truth into him. He covered the second coming of Christ, already a familiar doctrine to Palmer, and then launched into a discourse on the sanctuary truth, the very key to the disappointment of 1844. At the close of the study on the Sabbath, Palmer dropped his hammer, extended his hand, and said: "Brother—what did you say your name was?—Bates, you have the truth!"² He invited the preacher to board at his home, and together they walked to Palmer's home for supper.

During the next week Palmer took Bates all over Jackson County to visit the 20 Advent believers. The following Sunday, as usual, they gathered in the Palmer parlor, but this time to hear Joseph Bates present new light on the Sabbath, the sanctuary, and the three angels' messages. Those listening included the Palmers, J. C. Bowles, C. P. Russell, Preston Dickinson, and old "Father Whitmore." Because farmer Cyrenius Smith couldn't make it into town that day, Palmer took Bates to see him on Monday. Smith accepted the truth and later became the first deacon of the Sabbathkeeping band.

Bates left Jackson Monday after-

noon, but the Advent band studied, discussed, and prayed about what they had heard all that week. By the next Saturday 15 persons met at the Palmer home to keep their first Sabbath. Three weeks later all 20 Adventists observed the seventh-day Sabbath.³

The promise of Joel 2 (and Acts 2)—"Your old men shall dream dreams"—found fulfillment when an aging sea captain's dream helped raise up the first Sabbathkeeping band of Adventists west of the Appalachians.

It would still be 11 years before the name "Seventh-day Adventist" would be applied to the company at Jackson. In 1860 consensus grew to use the double-barreled name, but not until 1862 did the Michigan Conference of Seventh-day Adventists organize. The General Conference of the same name waited until 1863.

In fact, before the 1860s few believers even had a church building in which to worship. They usually met in private homes, such as Dan Palmer's parlor. Early Sabbath services in Jackson didn't include preaching, for no pastors hovered over any one church; only when Adventist evangelists traveled through the region did believers hear sermons. On Sabbaths Jackson members sang hymns accompanied by a pump organ, read Scripture together, prayed conversational prayers as Bates had taught them, read aloud the entire *Review* and discussed its articles, and held a "social meeting," what we today call a testimony meeting. They collected no offerings, for anyone desiring to give a monetary gift sent it straight to *Review* and Herald headquarters in Rochester, New York (before 1855), or Battle Creek, Michigan (after 1855).

Following the Sabbath service, at least through the 1850s, some Adventists ate pork and a few enjoyed an after-dinner pipe. Ellen White's 1863 health vision had not yet come. As the church began organizing in the early 1860s and some proposed erecting meetinghouses, others, so accustomed to informal home meetings, feared that Adventists might become like other formal churches, a real "Babylon."⁴

Joseph Bates didn't erect a church building in Jackson, but he did light a torch for truth that spread like wildfire. Little did he dream how strong and significant a church Jackson would become. In an August 18, 1849, letter to James White, J. C. Bowles of Jackson wrote: "The little band here have received the truth on the Sabbath, without exception. . . . And we thank the Lord for ever inclining Bro. Bates mind to come to Jackson. O, sound the alarm, and let the message fly!"

Bowles also sent \$10 (worth an equivalent purchasing power of \$200 today) to spread the message, and urged James White to "give our love to Sister White, and Brother Bates. Tell him we are all strong in the Lord, rejoicing in the truth."

The early Advent band in Jackson blazed trails for the Lord. During the summer of 1850 evangelist Samuel W. Rhodes and Jackson lay preacher J. C. Bowles rode and hiked all over Michigan, Indiana, Illinois, and Wisconsin spreading the three angels' messages.

At North Plains, Michigan, they converted H. S. Case, who exclaimed: "This truth ravishes my soul. . . . Glory to God! . . . I feel the truth in my soul, like fire shut up in my bones." Case had been a Millerite Advent preacher in 1844, but since the October disappointment had "fallen into the 'ditch,'" as he put it. But now he resolved to "go into the field once more" and preach. Soon he too began traveling with Rhodes, an experience that greatly strengthened him in present truth and for a while, at least, made him a powerful evangelist. He converted Leander Kellogg of Saline, Michigan, who immediately began subscribing to the *Review*, because, as he wrote in August 1851, "it brings to us the truth as it is in Jesus."⁵

By 1852 the wildfire swept through the heart of John Preston Kellogg, a farmer in nearby Tyrone. J. P. Kellogg took the opportunity to hear Joseph Bates preach when he next visited Jackson, and accepted the Sabbath quickly. Kellogg had 16 children, so with the conversion of his family, the Jackson congregation really grew! His sons John Harvey and Will Keith

would go on to make the health work of Adventists and the city of nearby Battle Creek world-famous.

In the annals of early Seventh-day Adventism, the Jackson church held a prominent place because of the zeal of its early members and the impact they made on the worldwide development of the denomination. Today the 300-member Jackson congregation vigorously maintains that assertive missionary mind-set sponsoring evangelistic seminars, distributing Christian literature, investing in creative family enrichment resources, preaching the everlasting Word.

While some things aged a century and a half are now polished antiques or museum pieces only, this church remains a living, breathing monument to the providence of God, a place to raise another Ebenezer, for "hitherto the Lord has helped us" (1 Sam. 7:12, RSV). ■

A Special Celebration

The Jackson Seventh-day Adventist Church will celebrate its 150th anniversary during a weekend of special events on Friday and Sabbath, July 9 and 10, 1999. The congregation is the second oldest continuously meeting Adventist congregation in the world: only the Washington, New Hampshire, church predates it.

Special features of the celebration will include a reenactment of the famous encounter between Joseph Bates and Daniel Palmer (on Friday evening), worship service on Sabbath morning with Elder Don Schneider, president of the Lake Union Conference, and a presentation by the Honorable Marty Griffin, mayor of Jackson.

For more information about the 150th anniversary celebration, contact the Jackson church at (517) 784-2957 or Pastor Pat Milligan at (517) 787-6202.



The Spirit of the Pioneers

Oldest Seventh-day Adventist Church in the Lake Union

¹ Arthur Spalding, *Footprints of the Pioneers* (Washington, D.C.: Review and Herald Pub. Assn., 1947), pp. 140, 141.

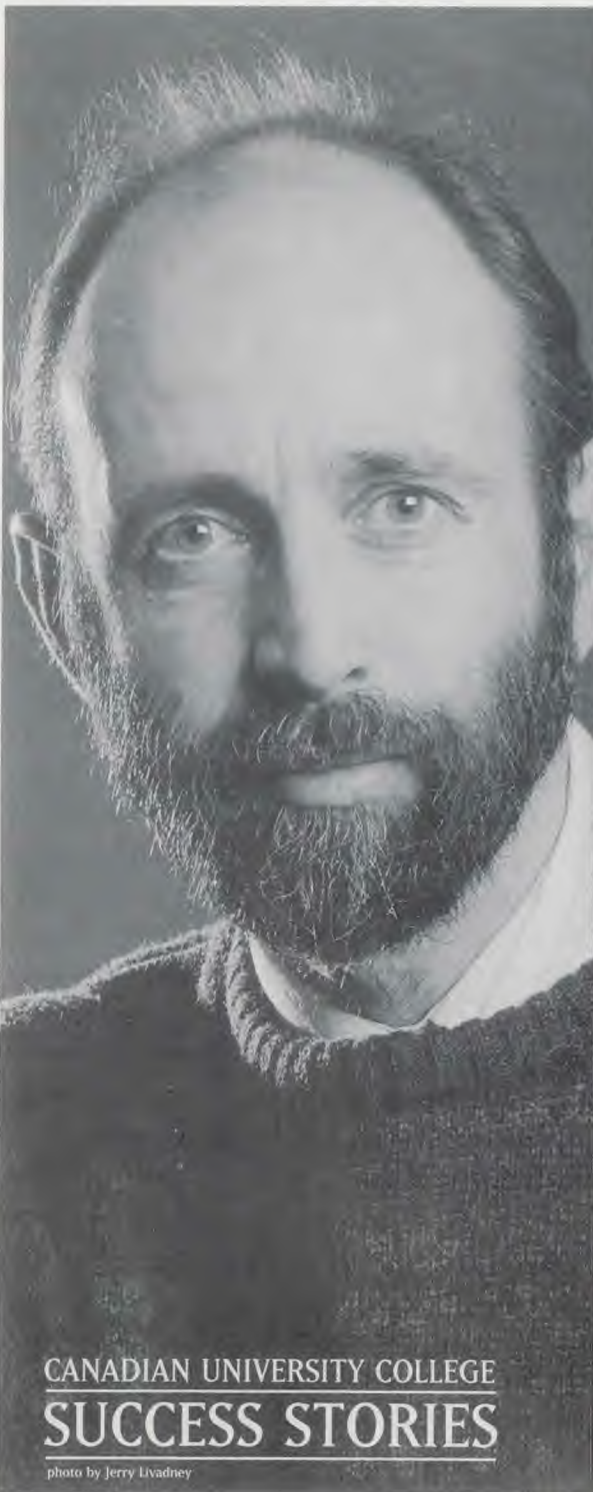
² Virgil E. Robinson, *Cabin Boy to Advent Crusader* (Nashville: Southern Pub. Assn., 1960), pp. 148-151.

³ *Seventh-day Adventist Encyclopedia* (1996), vol. 11, p. 62.

⁴ C. Mervyn Maxwell, *Tell It to the World* (Mountain View, Calif.: Pacific Press Pub. Assn., 1976), pp. 115, 116.

⁵ *Advent Review and Sabbath Herald*, Aug. 19, 1851.

Brian Strayer is a professor of history at Andrews University in Berrien Springs, Michigan. For more than 20 years he has researched and written about the story of the Jackson Seventh-day Adventist Church.



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Family Matters

SANDRA DORAN

I am concerned about my 8-year-old son, who is in one of our schools. The teacher is continually phoning me and berating my child because he will not stay in his seat. My instincts tell me to pull him out before his self-esteem is damaged, but my husband is a pastor, and we are expected to set an example for the congregation by having our child in church school. What should I do?

As the wife of a pastor, I can certainly relate to your dilemma. There are times when you feel pulled between your obligations to your children and the expectations that are placed upon you by the church.

In such cases I have always placed my children first. Whether it be forgoing prayer meeting to ensure that a child is put to bed on time or skipping a constituency meeting in favor of a band concert, I make no apologies for making my children my first priority.

In the case of schooling, I feel even more strongly about the issue. Children spend six hours a day, 30 hours a week, 1,100 hours a year in the classroom. If the situation is less than positive, a child can lose emotional, social, or intellectual ground that cannot be easily recovered.

I think as Adventists we often limit our thinking to prescribed channels, as if there were only one route to take, and it is difficult for us to think beyond the expected path. There is certainly nothing wrong with considering options, weighing possibilities, becoming acquainted with all available alternatives. It is only as you investigate the various learning environments open to your son that you can determine where he might best learn.

In terms of the reaction of others because of your husband's position, I would hope that those on both the administrative and lay levels might be open enough to realize that the needs of your son, as an individual, are worthy of consideration. Often we hear of the church being compared to a family. With such an analogy in mind, it is interesting to consider the attributes that cluster within different kinds of families. Psychologists divide families into four types, ranging from healthy to adequate and midrange to dysfunctional, with the defining feature being "boundaries." In a healthy

family, clear boundaries are evident. Members are seen not only as part of a group, but as distinct persons, individuals with rights to differing views and ideas. The healthy family is a fluid system. Members are permitted and encouraged to touch base with the outside world.

In less healthy families, boundaries become blurred. The concept of space and individuality loses value. In the midrange family, the goal is control rather than intimacy. The family is pressured to think according to family dictates. Rules and authority take priority over

autonomy and choices. Individual thinking is not rewarded.

On the extreme end of the continuum, in the dysfunctional family members are undifferentiated, with the assumption that all must think and feel exactly alike on every issue. The family is rigid and inflexible, with individual choices totally ignored.

If the church is indeed a family, one would hope that the analogy would apply to a healthy family, with individual choices valued and diversity of thinking welcomed. Whether a family includes a member of the clergy or not, its members deserve to be looked upon as unique individuals with distinct needs, feelings, and rights.

In the case of your son's schooling, I would admonish you to have the courage to follow your mother's heart. I cannot perceive how anyone might offer you less than respect for investigating options that might offer your son an edifying educational experience. Perhaps those options will lead you to seek solutions within your son's current setting; maybe you will find yourself considering home-schooling; perhaps another private or public school is the answer. You will not know until you embark on an aggressive journey toward understanding what is available. You cannot rule something out until you have at least considered it. With such an uneasy feeling about your son's current situation, you can do no less.

*Have the courage
to follow your
mother's heart.*

Sandra Doran serves as part-time principal at a Seventh-day Adventist school and supervises student teachers in public elementary schools.



A Litany for the City

In the hustle and bustle of metal and muscle
and the noise and strife of everyday life.
When empty faces shop in crowded places
with empty pockets
filled with over-the-limit plastic—
And bank profits soar
as traders roar their applause . . .
The Master still calls:
"Hush, My child, and listen to My voice."

Whose voice do you hear?
Whose words test you and bless you?
make you or break you?
warm you or chill you?
challenge or console you?
Whose words?
At the mall. In the stall.
In the car. At the bar.
Do this. Don't do that.
Turn here. Look out. Where U going!
Whose words hold your tongue?
Guide your feet? Move your hand?
Over here, sir.
Fine lingerie, madam.
Hey, babe, you're so fine.
Buy me this, Daddy.
Hey, sugar daddy!
Buy this, Daddy.

So many voices, so many choices.
Too many vices, too many curses
and stolen purses, complexities, emergencies,
all manner of diseases and disguises.
How do you cope with no hope in your brain
and dope in your veins?
Not enough fixes to please the junkies.
And where is Moses to smite our pharaohs,
whose empires feed on human souls,
while all the leaders of the land
refuse to stretch a helping hand?
And so the hot tears . . . run . . . red
from vacant eyes and empty heads
unseen, unfelt, unheard, unread;
silent testament of the dead—

Homeless . . . with houses all around—
Refugees . . . in a land of plenty—
Modern slaves, the new Negro:
"stuck on an island of poverty
in a vast ocean of prosperity."

Whose voice do *they* hear?
Yours? Pleading, praying, protesting?
Or the filthy rich preaching about the de-fi-cit
as they line their pockets with obscene profits
compliments of the go-vern-ment.

Whose voice do *we* hear?
Humanity's hush (hush money, bribes)! Or God's?
"My peace I leave with you;
My peace I give to you.
Not as the world giveth, give I to you.
Let not your heart be troubled,
neither let it be afraid."

"I will come again," He's promised.
Then He'll remove the chaos from the cosmos.
Sleeping above the subway grate?
Hush—Our Father has many mansions.
Sick and dying?
Hush—There's healing in His wings.
Wracked with a sin-sick soul?
Hush—He makes body and soul whole.
You who are tired . . . He gives perfect rest.
Just hush, and put Him to the test.
Hush—Somebody's calling your name.
Hush—Get away from that video game.
Hush—Turn from your pleasure and your sin.
Hush—Turn to Him; you'll get peace within.
Hush—Listen to the Saviour's voice.
Hush—Listen, there is a real choice.
Hush—The Balm in Gilead is healing.
Hush—The Saviour of the world is coming!
Hushhhh!

Royson James is a columnist for the Toronto Star.





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Mark Kellner is a free-lance writer for *Christianity Today* and *The Washington Times*.

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Global Vision Evangelism Reaches Around the World

BY STEVEN VISTAUNET, ASSISTANT TO THE PRESIDENT FOR COMMUNICATION AT THE NORTH PACIFIC UNION CONFERENCE

Although some may say the excitement of mission work is past, the rapidly blossoming work of Northwest Global Vision teams testifies that the best is yet to come.

By the time the General Conference session is held in Toronto next year, nearly 300 evangelistic and medical projects in more than 40 countries will have been conducted in this joint initiative between the North Pacific Union Conference (NPUC) and the Quiet Hour radio ministry.

NPUC president Jere Patzer conducted the very first such meetings in March of 1998 in Bulawayo, Zimbabwe. Crowds swelling to nearly 50,000 packed an outdoor stadium for nightly presentations including colorful graphic illustrations on a large screen. More than 1,200 were baptized as a result of that series, with many more in ongoing Bible classes.

Global Reach

Since then projects have targeted countries in South America, Europe, Africa, and beyond. Pastors from the Washington Conference have focused on India, while those in Montana are



WELCOME, WELCOME, WELCOME: North Pacific Union president Jere Patzer (right) and two local pastors welcome the crowd at the final meeting.

heading to Poland.

During December, while families across North America celebrated Christmas, a team from Walla Walla College, including college president W. G. Nelson, traveled to the Philippines to conduct Global Vision meetings. They joined a local group of Mountain View College students, pastors, and lay members in meetings that resulted in more than 1,200 baptisms.

This high experience has affected each one who went. "I learned that lit-

tle individuals like me can play a big role in bringing people to Christ," said Rachel Ingersoll, a WWC student.

Church planting director Ron Gladden took on the challenge of heading a team that went to the small town of Primorsko Akhtarsk, Russia, in February. "The whole infrastructure of the region was falling apart," said Gladden. "Unemployment was rampant. Facilities were in horrible shape. The people were eager for hope."

Family Affair

Even though local political operatives tried to disrupt the meetings, in a town that previously contained only two Adventists, the Gladden team baptized 28, and nearly 30 more continued studies. "We've all been touched and forever changed in witnessing God at work in such a difficult area," said Gladden.

NPUC *Gleaner* editor Ed Schwisow, his family, and his parents joined with others in a return to their mission roots. Decades ago the Schwisow family were missionaries in the area of Chulumani, Bolivia. They returned to conduct meetings and were greeted by a crowd of more than 500 townspeople.



AS FAR AS THE EYE CAN SEE: Thousands of people attended the closing meetings.



WORTH A THOUSAND WORDS: Through Picture Rolls, volunteers Heidi Corder (left) and Elana Sample tell Bible stories.

The crowd cheered the family's arrival with such adoration that Schwisow began to worry they might have an experience similar to that of Paul and Silas in Lystra.

Missionary work sometimes juxtaposes the gospel commission with the urgency of the times. John and Karen Wesslen, a pastoral team from Oregon, were in Romania as tensions in adjacent Serbia grew. Long black cars drove past the meetings on their way to diplomatic talks. In spite of increasing worries that they were on the doorstep of disaster, the local citizens came, unfazed, to the Wesslens' series.

NPUC's ministerial director, Duane McKey, had far-reaching concerns in mind when he first conceptualized the Global Vision initiative. He observed the apathy in many churches. He watched pastors and church members who went on overseas projects come back with rekindled enthusiasm for local evangelism. *If all our pastors could experience this, he thought, we would notice a dramatic growth in our own local outreach here in the Northwest.*

Coordinated by McKey and the Quiet Hour's Jim Zachary, most Global Vision efforts combine a five-month evangelistic and/or church planting project with a two-week evangelistic series.

Typically, each project involves three main phases:

SEEK—A local Global Mission Pioneer team conducts door-to-door surveys, conducts health and other seminars to meet community needs,

creates fellowship groups, and begins Bible lessons to prepare interested people for baptism.

REAP—A Global Vision team conducts two-week evangelistic meetings, health lectures, medical clinics, and home visitation.

KEEP—The local Global Mission Pioneer team follows up with extended Bible studies with interested people and those recently bap-

tized, leading to the planting of churches.

Coupled with these efforts are other programs, such as the African Video Safaris project, which has trained and equipped 200 Global Mission pioneers throughout Africa to use prepared scripts and video graphics to present the Adventist message. Each pioneer team is provided with a video projector, generator, and necessary equipment to take these powerful presentations into outlying villages. The Bikes for Africa project is another boost, providing bicycles to extend the outreach of the pioneers. As one local evangelist enthused, "Now I can go much farther and reach many more villages!"

Unique Vacation

Young people play a distinct role in these Global Vision trips. During spring vacation in March more than 40 groups were in various parts of the globe, conducting evangelistic meetings. Many of those groups included students from Northwestern academies.

Patzer, having led out in the first Global Vision crusade last year, headed out again in March—this time to Goroka in the highlands of Papua New Guinea. Nearly 20 academy students were included in his crusade team. "This is a great chance," said Patzer, "to introduce a

whole new generation of Adventists to the joy of evangelistic outreach. We pray they will never lose the sense of enthusiasm they gain from this experience."

Enthusiasm was evident in e-mail notes many volunteers sent home while in New Guinea: "I was surprised at how many airstrips I saw—all on ridges, no flat fields. One took five years to prepare by hand."

"I really like the people. One little girl waits for me every night after the meeting. She always gives me a gift of passion fruit."

"Yesterday was the first day I got to eat all the papaya I ever wanted. And today I'm going to eat more!"

"I enjoyed the small village we went to. We had to take a mission plane to get there and I got sick on it, so I sat down on the grass by myself to get some air. Within a few minutes I was surrounded by children."

"Yesterday I got to fly out in the mission plane to the villages. The people are



OPEN WIDE: Volunteers also conducted several medical examinations.

dressed in rags there, but they are very neat, and around their homes they have beautiful flowers. It was a great experience, and I think I may have to stay!"

"Hi, everyone. I love the weather and the food. I'm not coming home—you can come visit me!"

Youth and adults who have experienced the joy of evangelism overseas are seldom content merely to occupy a pew upon their return. They are changed people. Some of the students have chosen to be baptized during these overseas

meetings. In giving their time and talents, they are ultimately convicted to give their hearts.

"It's wonderful to go over and build a church or school," says McKey. "But we have seen that when our lay members and students are involved in an evangelistic effort as well, they grow spiritually as never before."

Simple Priorities

Because many Americans are not used to a life without conveniences, they are struck by the simple priorities of the people who attend such meetings. One evening, as Patzer preached in New Guinea, rain began to fall. When it didn't let up, Patzer asked the crowd, some who had walked many kilometers to come, if he should stop so they could go home. The response was deafening—"No," they cried. They would stay. One team member reflected on how many Americans would have



ON THE GROUND FLOOR: Heidi Corder conducts a Vacation Bible School at Mafufu.

flipped on the weather channel, seen the likelihood of rain, and opted to stay

home. In Goroka, rain or shine, the gospel was paramount.

Not all Global Vision projects involve the overwhelming numbers of Zimbabwe, the Philippines, or New Guinea. Like the team in Primorsko Akhtarsk, Russia, many groups travel to difficult areas, sleep in tents, and eat simple diets of rice and beans. But they are all part of a worldwide movement that vibrates with the urgent pulse of the Advent message.

In doing so, they reap what Patzer calls the reflex influence. "After our experience, we will never be the same," he said. "We've seen the great controversy close at hand, and our faith in God has been strengthened. We went to give, but we came back with so much more."

Those desiring more information about future Global Vision campaigns may call the Quiet Hour or the North Pacific Union Conference (503-255-7300).

NEWS BREAK

Adventist Community Services Teams Help Tornado Victims

In the aftermath of the deadly tornadoes that touched down in Oklahoma, Adventist Community Services (ACS) is playing a major role in disaster relief efforts in the region.

The Federal Emergency Management Association has designated ACS as manager for the central warehouse for all donated relief supplies. ACS is the official distributor for these supplies.

On May 4 a team of Adventist Community Services personnel, led by Stanley Buckmaster, surveyed the region in crisis, set up five emergency distribution centers, and drove through areas hardest hit to distribute donated goods to victims in need. "It looked like somebody took a giant lawn mower through a 20-mile strip about a mile wide," Buckmaster reported.

"It's tremendous to see Oklahomans coming together and working together to help people in need," said Birdie StremLOW, ACS director for the Southern Hills Seventh-day Adventist Church. "Many agencies, corporations, and residents are helping in any way they can."

Jean Thomas, Southwestern Union communication director, says one of the 71 tornadoes in the region was

headed straight for the Adventist-owned Summit Ridge Retirement Center in Harrah. Officials gathered the patients in a sheltered area and began praying. The tornado veered to the left, went around the center, and turned back to its original path.

Thomas also reported that Jeff Deming, an Adventist pastor who recently moved to Oklahoma, was able to house 15 neighbors in his storm shelter.

ACS officials are seeking donations of cash, nonperishable food items, and cleaning supplies. Call (800) 381-7171 for more information.

Pastor Survives Plane Crash

A Seventh-day Adventist pastor was among five persons who survived a plane crash off the coast of Vanuatu in the South Pacific on May 8.

According to a Reuters report, Neil Watts, Western Pacific Union Mission president, and four other survivors swam for six hours in darkness and heavy rains before reaching land. Before the group began their swim, Watts prayed for several passengers at the site of the accident.

At presstime it is believed that 15 others, including the pilot, may not have survived. The aircraft, a Twin Otter, was flying from Espiritu to the island of Éfaté. The cause of the crash remains unclear, the Reuters report stated.

A Little Subversive

BY GARY KRAUSE, GLOBAL MISSION COMMUNICATION DIRECTOR

We're law-abiding, sincere, family-minded, caring, upright—and we keep tidy lawns. We're certainly not anti-authority. But a recent *Washington Post* article stated that at one time the vegetarian, teetotaling, anti-smoking Adventist Church was “considered a little subversive.”

Today we're as subversive as marines on parade, but historically we were always undermining the status quo. Apart from health reform, we refused to bear arms, promoted wholistic education, and fought alongside atheists for the separation of church and state. We've even taught radical things like a seventh-day Sabbath and the falseness of an eternal hell.

But these days few accuse us of being subversive. We're good, safe neighbors who don't rock the boat on anything. It's politically correct not to smoke, vegetarian restaurants are sprouting everywhere, and non-Adventist students flock to our schools. Even the Sabbath has come in from the cold—without much help from us. In just the past year secular

companies have been flooding mainstream bookstores with books such as *Sabbath: Restoring the Sacred Rhythm of Rest* and *A Day of Rest: Creating a Spiritual Space in Your Week*. None are written by Adventists.

Are we losing our edge? A few years ago savvy alcohol executives saw what was happening to the cigarette industry and started promoting “responsible,” moderate drinking (like healthy smoking). They hijacked the debate and effectively blocked out our view on abstinence. The new Sabbath books promote the spiritual benefits of keeping a sabbath, but few, if any, recommend the seventh-day Sabbath.

Given what we've known for more than 150 years, why weren't we writing bridge-building books for secular bookstores? Why haven't we spent more energy tackling the myth-spinning beer barons? We once set the pace in so many areas. What are we doing now? Have we forgotten how to be “subversive”?

NEWS COMMENTARY

NEWS BREAK

U.S. Navy Appoints Second Adventist to Admiral Rank

Two of the United States Navy's three highest ranking chaplaincy positions will soon be occupied by Seventh-day Adventists, reports Richard Stenbakken, director of Adventist Chaplaincy Ministries.

The announcement comes after Darold Bigger, a theology and social work professor at Walla Walla College, was selected by the Naval Reserve to become the next deputy chief of chaplains for total force. In a ceremony scheduled for September 3 in Illinois, Bigger becomes the senior chaplain of the Naval Reserve. A promotion to rear admiral will follow sometime later.

Bigger, an ordained Adventist minister, will retain his reserve status and continue to teach full-time at Walla Walla College in College Place, Washington.

In his position Bigger will work with the chief and deputy chief of Navy chaplains to integrate more than 600 reserve chaplains and enlisted support personnel with full-time Navy personnel. The job also assigns him as chaplain of the Naval Reserve Force and director of reli-

gious ministries for the Naval Reserve.

Through reserve chaplains and enlisted support personnel, he will be responsible for overseeing spiritual ministry to and providing for the free expression of religion by more than 100,000 active Navy, Marine Corps, and Coast Guard reservists.

A native of Oregon, Bigger was commissioned in November 1974 and has pastored in California, Oregon, and Washington.

In 1997 Barry Black, deputy chief of Navy chaplains, was the first Adventist chaplain to be promoted to flag rank. Black was the first Adventist to reach such a position in all of the armed forces.

“It's a remarkable recognition of the quality of Adventist chaplains that two of the three admiral-level chaplains in the United States Navy are Seventh-day Adventists,” Stenbakken says. “This is a first for the church.”



Darold Bigger

News Note

The Rocky Mountain Conference offers Sabbath worship services for vacationers at Yellowstone National Park 10:00 a.m. each Sabbath from May 29 to September 4 at

AWR Letter Box

Dear friends at AWR: "Your broadcasts are helping the relationship between parents and children, polishing the relationship between friends. This station also provides one with the ability to have confidence in oneself. These are some of the reasons I have genuine pleasure in becoming a faithful listener."—*Name not available*



"I am truly enlightened by the programs you deliver. I hope you add more programs and extend your broadcast hours."—**Romeo, Philippines**

"AWR continues to be a great help, and I listen to it every day. I include you in all my prayers now as well."—**Karen, Scotland**

"Your programs help me to understand God. You have given hope to people around the world. Thank you, and God bless you!"—**Nik, Russia**

For more information about Adventist World Radio, write to: 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600; or call toll-free: 1-800-337-4297; e-mail: awrinfo@awr.org; website: www.awr.org.

For Your Good Health

Know Your Heart's Odds

Researchers at the National Heart, Lung, and Blood Institute have estimated that one out of every two men and one in every three women under age 40 will develop coronary heart disease. And even at age 70, one in three men and one in four women will develop heart disease in their remaining years. The study demonstrates why it's so important for adults of all ages to take steps to prevent heart disease. Even young adults should know their cholesterol and blood pressure numbers, eat in a heart-healthy way, be physically active, and watch their weight.—*National Institutes of Health*.

Trouble From the Left

Drivers over age 65 have a significantly higher number of auto accidents while making left turns. A new study shows that these accidents occur because of a general tendency of older drivers to drive slower, exposing themselves to an intersection's lines of traffic for a longer period of time. Once a decision is reached to initiate a left-hand turn, drivers should attempt to complete the turn as quickly as safely possible.—*Journal of the American Geriatric Society*.

"For Your Good Health" is compiled by Larry Becker, editor of Vibrant Life, the church's health outreach journal. To subscribe, call 1-800-765-6955.

NEWS BREAK

the Old Faithful Lodge Recreation Center.

Corrections: The Michigan Conference Lower Peninsula camp meeting at Cedar Lake will convene June 25-27, and the Central States Conference camp meeting at Kansas City, Kansas, will be held June 11-12 and 18-19, not the dates reported in the May North American Division Review.

The **Amazing Facts** television ministry is offering its spring/summer 1999 *Radio & TV Guide*, featuring NET NY '99 speaker Doug Batchelor. The guides are available without charge (\$3 handling for order of more than 15). Send orders to Amazing Facts, P.O. Box 1058, Roseville, CA 95678, or call (916) 434-3880.

What's Upcoming

- | | |
|---------|----------------------------------|
| June 1 | Monthly Focus—Stewardship |
| June 12 | Women's Ministry emphasis |
| June 12 | Multilingual Ministries Offering |

- | | |
|---------|--|
| June 26 | Thirteenth Sabbath Offering for the Southern Asia Division |
| July 10 | Home Study International |

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The Red Suspenders

Brace yourself for a story about pride.

BY ERVIN K. THOMSEN

Six years ago Brother Bill became a Christian. In his newfound fervor to please the Lord, he asked the advice of other more experienced Christians. They gave him much good Bible-based counsel.

In the church Bill joined, the men had all quit wearing red suspenders. It was OK to wear suspenders to keep one's pants from falling down, but to wear red suspenders was a sign of pride (red being a loud, ostentatious color that draws attention to itself).

Bill wanted to follow the example of the other men in the church, but it was hard, because for years he had worn red suspenders, and he wasn't sure he could part with them.

After a long struggle, coupled with a lot of pressure from more seasoned members of the church, Bill relinquished his red suspenders, and, he hoped, his pride as well. Unfortunately, Bill still thought a lot about his red suspenders. It had been painful to part with them. But he consoled himself with the thought: *God must be pleased and impressed with the sacrifice I've made for Him.*

Bill wanted to witness for the Lord, and when other men asked, "What must I do to be saved?" he replied, "Believe on the Lord Jesus, and stop wearing red suspenders."

In fact, Bill hadn't noticed that he'd become far more interested in getting people to give up their red suspenders than in persuading them to believe in Jesus Christ. For Bill and his friends, red suspenders had become a test of fellowship, and woe to those who didn't conform.

Ironically, Bill, who originally stopped wearing red suspenders to control his pride, is now proud of the fact that he no longer wears them.

One day Fred joined the church. He surrendered his life to Jesus and accepted His salvation. Fred was convicted that he should do something about his green suspenders, as they are reminders of his former life as a drummer in the rock group The Atomic Frogs. Not wanting to experience the enticement and pull of his old lifestyle, Fred quit wearing his green suspenders. He still had to keep his pants from slipping, of course, so he began wearing suspenders of all different colors—yellow, purple, and, you guessed it, red.

When Bill, still mourning the loss of his red suspenders, noticed Fred, he wondered, *How can we possibly welcome Fred into church membership when he's still wearing red suspenders? It isn't fair.*

Bill was quite perturbed that someone who "sinned" differently than he did could be saved. His faith started slipping. When he thought about it (which was often), his face glowed red with anger and green with envy toward his new brother in Christ.

Isn't it amazing how quickly a "test of fellowship" can effectively destroy it?

Ervin K. Thomsen is senior pastor of the Seventh-day Adventist church in Sonora, California.



What If We Had Known . . . How Much We Didn't Know!

BY NELDA STEVENS

What if we had known . . .
that passion is a feeling, but love is a choice,
that what you think you see is not always
what you get,
that the person we thought would fill all of our needs
had needs of their own.

What if we had known . . .
how much love and commitment, wisdom and patience,
understanding and energy it takes to have a healthy,
happy, well-adjusted child . . . or marriage?

What if we had known . . .
that the silver would tarnish, the dishes would break,
the water heater would leak, and so would the roof;
the cars would break down and the fence would blow down;
that the dog would growl at our friends but run to greet
strange skunks?

What if we had known . . .
that illness and age and death
would come to those we held most dear,
and with them a sense of our own
helplessness and mortality?

What if we had known . . .
that love could wither in the heat or freeze in the cold
or starve within reach of a feast;
that the longest distance in the world
can be between two people in one bed?

What if we hadn't learned . . .
that passion may be fickle but love is flexible and strong;
that sometimes what you get is so much deeper,
more complex, and more meaningful than what you saw;
that learning to meet someone else's needs can be
even more fulfilling than having your own met?

What if we hadn't learned . . .
the unequalled joy and glowing pride of watching our sons
grow to manhood and exhibit in their characters love
and commitment,

wisdom and patience, understanding and energy?
(Some things they learned more quickly than we did.)

What if we hadn't learned . . .
that silver can be polished, dishes can be mended
(or discarded and replaced with something you like
better anyway);
that water heaters and roofs and cars and fences can be
made new, or at least made do;
that for growling, stinking dogs, some white vinegar and
tomato juice will work wonders (or at least improve
matters)!

What if we hadn't learned . . .
that illness and age and death are also a part of life,
that they have their own lessons and graces and meanings-
And most important, that we don't have to face them
alone?

What if we hadn't learned . . .
that love is more resilient than we knew,
that it can be watered and fed and warmed again
when our spirits are willing to be filled by a better Spirit;
that the shortest distance in the world can be between
two people
who have learned the difference between passion and
love,
who have learned acceptance and forgiveness, humility
and hope?
about how to begin to know Jesus as friend and fortress,
comforter and confidant, peace and power source?

What if we hadn't learned . . .
all that we didn't know? ■

Happy twenty-fifth! I love you!

*Written by Nelda Stevens to her husband, Dennis,
on their twenty-fifth wedding anniversary, October
3, 1996. Nelda and Dennis live in Stoneham,
Massachusetts.*



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The Loveliness of Jesus

BY ELLEN G. WHITE

LET US LOOK AT AND STUDY THE sixth chapter of Isaiah: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

This was a revelation of the glory of Christ's divinity. Note the humility of the seraphim before Him. With their wings they veiled their faces and their feet. They were in the presence of Jesus. They saw the glory of God—the King in His beauty—and they covered themselves. And what effect did this view of the Lord's glory have upon the mind of the prophet? "Then said I, Woe is me! for I am undone; because

I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

Beholding the glory of the Son of God caused the prophet himself to appear very insignificant. He felt nothing but contempt for himself. "I abhor myself! Woe is me, for I am undone." The more closely we view the Lord Jesus in His purity and loveliness, the less will we esteem self, the less will we strive for the mastery, or even for recognition. When the light of Jesus reveals the deformity of our souls, there will be no desire to lift up ourselves unto vanity. The appearance of self is most unpleasing. The more continuously the sinful man looks upon Jesus, the less he sees in himself to admire, and his soul is prostrated before God in contrition.

Understanding Our Blindness

So many have this self-satisfied feeling, and manifest this inclination to uplift self unto vanity, thus giving evidence that they are clothed with the filthy rags of their own self-righteousness. If they do not seek most diligently for the heavenly anointing, they will not, cannot, see Jesus. Neither can they see their own poverty. Their spiritual defects are hidden from their eyes. They have a name to live, but give not the

slightest evidence that their life proceeds from God. The true spiritual life is a reflection of the life of Christ. The meekness and lowliness of our Saviour are apparent in the daily lives of His true disciples. The gentleness of Christ is revealed. Such a life is constantly speaking of His love, and telling of the power of His grace. In beholding Christ, there is a continual change wrought in the human agent; his conversation is made fragrant with divine grace.

What a Saviour we have! It was He that revealed Himself to John on the Isle of Patmos, and proclaimed, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." None but just such an ever-living, mighty God, could pay the ransom to save sinners from going down into the pit of death.

Bear in mind that the highest qualification of the mind will not, cannot, supply the place of true simplicity, of genuine piety. The Bible may be studied as a branch of human science would be; but its beauty, the evidence of its power to save souls that believe, is a lesson that is never thus learned. If the practice of the Word is not brought into the life, then the sword of the Spirit has not wounded the natural heart. It has been shielded in the poetic fancy. Sentimentalism has so wrapped it about that the heart has not sufficiently felt the keenness of its edge, piercing and cutting away the sinful shrines where self is worshiped. "For the word of God is quick, and powerful, and sharper than any twoedged sword,

piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

Many believe Jesus to be the world's Redeemer; but is He *your*

that His holy law should be placed in such form that it would never be lost to man, but ever kept prominently before the world. The life of Christ must be revealed in our life. Isaiah saw the glory of the lowly, self-denying life of Christ.

His far-reaching, prophetic eye, like a living light, radiated the entire experience of Christ; and history is in perfect accord with the revelations of prophetic vision. Every act, every step of the way, was portrayed in living characters. Christ was revealed in and through humanity.

The Invitation

Jesus invites, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Jesus Christ has here presented this matter in a most beautiful light. He veiled His own divine personage in the garb of

humanity, and humbled Himself as a man. O never was humility like Thy humility, Thou Lamb of God, which taketh away the sin of the world! Looking unto Jesus will subdue hated self, which is ever striving for the supremacy. Let this prayer ascend to God: "Impress Thine own image upon my soul." And the spiritual eye can behold the glory of the character of Christ.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . And of his fulness have all we received, and grace for grace." This is the vital current that is to flow from the heart of Christ as living



Redeemer? Is He your personal Saviour? Until the truth is brought into the soul-sanctuary, exploring, searching out the defiling things which spoil the life and character, that soul will never see the kingdom of God. For "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The law was given to man by his Creator to be the rule of his life. Adam transgressed that law, and fell from his high and holy state. Afterward, the law was proclaimed from Sinai, and God wrote it upon tables of stone with His own finger; for it was highly essential

water into the human vessel, from whence it again flows in rich currents, revealing Jesus, the fountainhead. This is experimental Christianity.

The apostle Paul makes supplication to God: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." But the mind must first be made adaptable to the nature of the truth to be investigated. The eyes of the understanding must be enlightened, and heart and mind brought into harmony with God, who is truth. He who beholds Jesus with the eye of faith sees no glory in himself; for the glory of the Redeemer is reflected into the mind and heart. The atonement of His blood is realized, and the taking away of sin stirs his heart with gratitude. Being justified by Christ, the receiver of truth is constrained to make an entire surrender to God, and is admitted into the school of Christ, that he may learn of Him who is meek and lowly of heart. A knowledge of the love of God is shed abroad in his heart. He exclaims, O, what love! What condescension! Grasping the rich promises of faith, he becomes a partaker of the divine nature. His heart being emptied of self, the waters of life flow in, and the glory of the Lord shines forth. Perpetually looking unto Jesus, the human is assimilated by the divine. The believer is changed into His likeness.

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory [from character to character], even as by the Spirit of the Lord." The human character is changed into the divine. It is the spiritual eye that discerns this glory. It is veiled, shrouded in mystery, until the Holy Spirit imparts this discernment to the soul. The reason of the natural

man may seek to discern it, his intellect may think to comprehend it, but neither can behold it. Those who possess the greatest amount of knowledge are still ignorant of it, until God communicates light to the soul.

The Lord expects more of His children than we render to Him. He says "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." ■

This article first appeared in the February 18, 1896, edition of the *Advent Review* and *Sabbath Herald* (now the *Adventist Review*).

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Everyone Should Have a Father Like That

BY RUTH HEIDE

IT HAD BEEN A SOMEWHAT LONELY YEAR FOR me.

I was a sophomore in college, a long way from home. My older sister, who attended the same college, was away on her student teaching assignment.

My roommate and I got along, but she was a senior accounting major, and I was a sophomore theology/journalism major. We had no mutual friends and few mutual interests, aside from both liking chocolate.

I had some tough subjects that year, including Greek.

And then Daddy came to visit me.

He came on the pretense of attending a workshop held at the college I attended. But he spent time with me. He encouraged me. His visit in the spring of that year gave me the support I needed to make it through the year.

Everyone ought to have a father like that.

• • • • •

A few weeks ago my father came to visit me again, at a time I really needed him.

The minute he stepped in the house he started fixing things.

He brought a used washer and a used dryer he had found on the Western Slope, and that was gift enough.

Then he totally refinished all the windowsills in the house. He painted. He scraped old paint. He brought in manure from the mushroom farm and spread it on my front yard. He laid hundreds of feet of sod. He fixed

things that rattled, squeaked, or stuck.

He made things better just by being here, as he always does.



Everyone ought to have a father like that.

• • • • •

A nation had fallen to its knees. It was scattered. The people once chosen to show God to the world could hardly see Him themselves. God reached down and touched them—wherever they were. He told them He would never stop loving them even if they never loved Him again.

And to prove His word, He came.

• • • • •

The man had never seen in his life. He came to the Healer, who touched his eyes, and as a result, he had the best view in the universe—his eyes first focused on God.

Viewed by the government as a traitor, by His compatriots as a rebel, and by His followers as a coward, the Galilean teacher was executed for His crimes.

And ours.

All the time, few saw the Saviour for what He was.

Everyone ought to have a Father like that.

Everyone does. ■

Ruth Heide is county editor of the Valley Courier in Alamosa, Colorado.



Some Global Mission Good News . . .

Global Mission was established in 1990 to help the Seventh-day Adventist Church share the good news of Jesus with those who have never heard it.



Cambodia: Cambodia has a tragic history of war and suffering, and millions need to hear about Jesus.
In 1990: 0 churches or church members in Cambodia
Today: more than 3,000 church members and 65 congregations.

Bangladesh: Global Mission pioneers are the frontline workers in reaching the unreached with hope.
In 1990: After 70 years of work there were fewer than 7,000 members.
Today: There are more than 12,000 members, and Global Mission is one year into a five-year plan that will double the number of church members.



Burkina Faso: Many are still waiting to hear the good news of God's love.
In 1990: This Muslim country had 250 Adventists after more than 18 years of Adventist presence.
Today: The number of Adventists has nearly quadrupled, and there are three churches and 18 congregations.



Haryana, India: Hundreds of new believers have been baptized since Global Mission began work in Haryana, which has 17 million people, and scarcely a Christian among them.

In 1990: 11 church members and one church in the state of Haryana, north India

Today: more than 400 church members, and more than 5,000 who regularly attend worship services in 106 congregations

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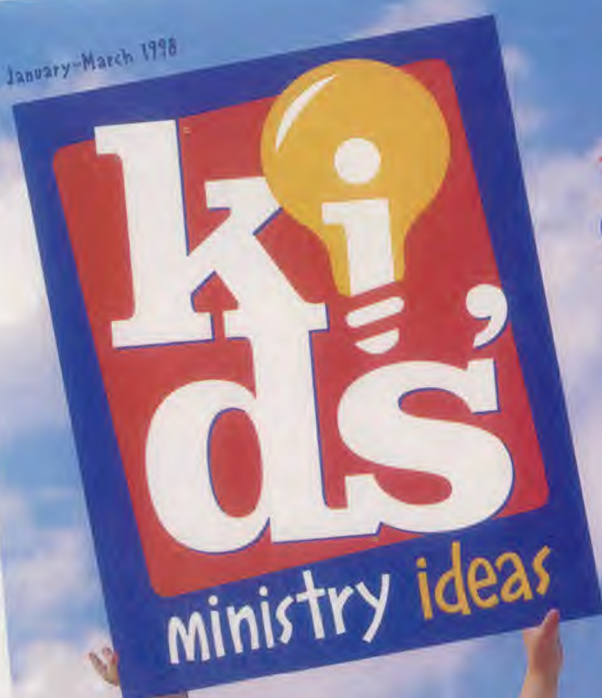
Global Mission is audited annually, and the reports are available for anyone to see. The operations of Global Mission are funded by an endowment from the sale of Loma Linda Foods, so 100 percent of donations go to the projects designated.

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One of Us

BY BARBARA H. SUDDARTH

Caitlin was struggling with some tough issues: a demanding graduate program, the breakdown of her parents' marriage, and the loss of a child who had contracted AIDS from a blood transfusion. It was a lot for anyone to cope with, but for Caitlin, an incest survivor and recovering alcoholic, it was nearly unbearable. A self-described "Catholic turned agnostic," she often shared her longing for comfort and vented her rage toward a God she couldn't see or feel.

In darker moments she talked of suicide as inevitable. Through months of psychotherapy I tried to help her make meaning of her experience and find a reason to live. Predictably, we'd make progress, then fall back. There were late-night phone calls and emergency sessions. Still, we kept working.

It wasn't until a summer afternoon nearly a year later that she showed the glimpse of hope that I had prayed for. Brushing back her long dark curls, she looked at me tentatively and said, "Barbara, I think I may be starting to believe in God again." She paused, and a look of calm came over her face. As she went on, I learned that her spark of rekindled faith had come not from a fiery sermon or stained-glass epiphany, but from a popular song.

Caitlin had been reflecting on the words and images of an MTV video that asked if God could be "one of us"—someone who could know loneliness and sadness and disappointments as we do. For Caitlin, the possibility of a God with a human face and familiar feelings brought an understanding and empathy she'd never experienced before. The God of her Sunday school catechism had seemed too remote, too powerful, and too perfect to know anything of real-life humanity.

Though I felt relieved over Caitlin's breakthrough, I became a bit bewildered as I began reflecting on the image of God forged by my own faith. The white-robed, gentle-faced Jesus so beautifully portrayed in Harry Anderson's paintings is an icon of every Adventist childhood. But somehow this familiar image didn't create the sense of emotional synchrony that Caitlin was describing. The more I puzzled over this, the more I too wanted to experience God as "one of us."

Soon I was searching well-known Bible stories for new insights. What emerged were images of a God who embodied a fuller range of human emotions than I had realized.



While His healing and teaching blazed with divinity, Christ also evidenced humanity in some refreshing and startling ways. He related good-naturedly with His disciples, yet showed understandable impatience when they were slow to grasp His mission. He bantered with the Pharisees, sometimes showing annoyance and often brandishing a tongue that rebuked their hypocrisy. He pushed His parents' limits as a preteen and boldly challenged cherished traditions of the day. He welcomed the com-

pany of children and liked to get away and relax with friends. In both His work and relationships He experienced loss, fear, uncertainty, and disappointment. He found it stressful to cope with a demanding public role, and as the shadow of the cross drew nearer, He questioned His ability to face pain and death.

As I reflected on these images, the words of Hebrews 4:15 rang true in a new way: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

At different times in His ministry Jesus freely expressed feelings of joy, rage, isolation, and despair. His 33 extraordinary years of life on earth seem to provide ample evidence that He knew what it was to be human. He also modeled a broad repertoire of feelings and behaviors, showing us, perhaps, what the well-lived Christian life requires. His example blesses us with the rich emotional legacy of a God who can relate to the struggles of our daily lives: fully human, fully divine, and yes, "one of us." ■

Barbara H. Suddarth is a licensed psychologist who writes from Silver Spring, Maryland.



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Born to be mild Christ is their message, Harleys their pulpit

Harley Davidson motorcycles and black leather are part of the ministry for two West Virginia Seventh-day Adventist preachers.

Parkersburg, West Virginia, evangelist Mike Sady said he began riding in 1965 when he was 16 years old, long before he entered the ministry. "My first two bikes were Triumphs. Since then, I've had four Harley Davidsons. My first, a 1973 Sportster, was destroyed in a fire. My present Harley is a 1988 Heritage Soft Tail."

Sady said his Harley is "more comfortable than a living room chair," so comfortable that he rode from Parkersburg to California and back this past July.

Green Valley church Pastor Tom Hughes said he recently purchased his first Harley, a 1995 Dyna Wide Glide.



He also started riding motorcycles when he was 16—32 years ago.

"We ride for the Son as members of the Christian Motorcycle Association," Hughes said.

Hughes said motorcycles always have been a part of his ministry. "Riding gives us exposure and makes us more real," Sady said. "A minister on a Harley Davidson is less intimidating and will run into more unique opportunities to witness."

Hughes said he visits congregation members and attends Christian rallies by motorcycle.

"Although I don't drink or participate in worldly things, I have also been known to stop at biker bars," he said.

Just like the Hell's Angels or Pagans, members of the Christian Motorcycle Association have their colors, Hughes said.

"Members of other motorcycle groups know and respect Christian bikers," he said. "One example of this is a recent incident involving four young men who joined the Christian Motorcycle Association. They went around partying and acting non-Christian until some secular bikers beat them up and took their colors, then mailed the colors back to the association."

Hughes said bikers are a hard group to evangelize, but he makes it a point never to force a witness on anybody.

"When preaching, I often refer to motorcycle experiences," he said. "Members of the congregation, especially the men, seem to identify with the fact that I have a motorcycle."

Sady said his first love is the ministry, but he also enjoys the stress-relieving experience of riding a motorcycle. "I ride about 12,000 miles a year in rain and snow," he said.

"One thing about Harley Davidson motorcycles is they appreciate rather than depreciate in value. Motorcycles are about the only thing I've not lost money on in this life," he said.

Hughes said he and Sady are in the midst of a crusade being conducted at the Ramada Inn of Bluefield, West Virginia, each Tuesday, Wednesday, Friday, Saturday and Sunday through November 4. The crusade will continue after November 4 at the Green Valley church for another two weeks.

Sady is preaching on the book of Revelation, and Hughes is conducting the song service. Hughes and his wife, Debbie, currently are producing their third gospel album.

"Revelation theme messages are exciting," Sady said. "Perhaps it's fitting to talk of the Four Horses of the Apocalypse from the seat of an Iron Horse motorcycle."

"This is the first time I've had the opportunity to hold a crusade with a fellow biker," Hughes said.

Hughes said a local chapter of the Christian Motorcyclists Association is being formed. For information about joining the Christian Motorcycle Association, call Hughes at (304) 425-1788.

This article, by Tony Barbary, is reprinted from the October 18, 1998, edition of the Bluefield Daily Telegraph. Photos are by Bluefield Telegraph photographer Eric DiNovo.

Update

At the conclusion of the crusade, 17 individuals joined the Seventh-day Adventist family through baptism and profession of faith.

Pastor Tom Hughes says it was a "fun, rewarding experience to work with a pastor who has a Harley." He attributes a significant number of the 30 baptisms in the past year and a half, for the Valley View church, to this "unusual" ministry.

Pastor Mike Sady is currently riding in the Chesapeake Conference. Sady was the evangelist for the Mountain View Conference prior to becoming an evangelist for Chesapeake.



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ACTS 2000

"Re-igniting the Flame" Soul-winning Workshop

SOUTHERN ADVENTIST
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July 8-11

LA SIERRA
UNIVERSITY

July 29-August 1

SOUTHWESTERN
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August 13-15

"Re-igniting the Flame" is a dynamic soul-winning seminar for pastors and lay people who long for the power of the Holy Spirit to move their churches from the "status quo" to become powerful forces for God in their communities. It is especially designed for churches preparing for the ACTS 2000 satellite evangelistic series from Los Angeles in the spring of 2000.

Mark and Ernestine Finley have conducted soul-winning workshops for the past 25 years throughout North America and countries around the world. They have witnessed explosive church growth in Eastern Europe, South America, the Philippines, Korea, secular Europe and major cities in the United States.



To register, call
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- Develop a powerful intercessory prayer meeting
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It Is Written Television is teaming up with Southern Adventist University, La Sierra University and Southwestern Adventist University to sponsor this powerful, practical soul-winning seminar. Presenters include Mark and Ernestine Finley, Jack Blanco, Ron Clouzet and others.

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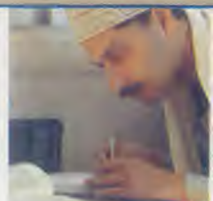
The Voice of Hope

Many groups of 50 or more people in China and North Africa gather round shortwave radios on Sabbath to hear the *Voice of Hope*—AWR is church and pastor.

In Central and South America 41 non-Adventist stations have requested permission to downlink AWR programming and rebroadcast it to their communities.

In one Southeast Asia country 10,000 people in one area have accepted the Three Angels Message and are waiting for baptism.

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ADVENTIST CARE CENTERS, the long-term-care division of the Adventist Health System, is seeking resumes from well-trained, experienced, long-term-care administrators and directors of nursing who are dedicated to the Adventist health-care mission. ACC currently operates long-term-care facilities in Texas, Florida, Tennessee, North Carolina, Kentucky, Indiana and Wisconsin. If you're interested in a rewarding position in long-term care, please forward your resume to: Charlene Barrett, Human Resources Director, Adventist Care Centers, Dept. A, 602 Courtland St., Suite 200, Orlando, FL 32804; or send it by E-mail to charlene@adventistcare.org. (61)

MAD COWS AND MILKGATE: Presenting the book destined to change the course of our diet. Reveals shocking details about beef and dairy products. This new edition has 338 pages. Send \$22 to V. Hulse, M.D., P.O. Box 536, Talent, OR 97540; call (800) 637-8581 or (541) 482-2048; or the book is available at your local ABC. (615)

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Association of Adventist Women presents its 17th Annual Conference

Women of Passion: Celebrating the Past... Creating the Future

October 7-10, 1999 in Orlando, Florida

Featuring: Iris Yob, "Shaping the Faith for the New Millennium" • Clarissa Worley "Leading a Passionate Life" • Karin Lundburg, Pastor in Stockholm, Sweden • Lilya Wagner "Philanthropic Issues for Women" • Karen Spruill "Mentoring: The Past Guiding the Future" • and Brenda Blackmon Wood, Anchor WXIA TV, Atlanta

Also featuring... the annual Women of the Year banquet • a musical presentation by Forest Lake Academy's New Generation Singers • Agape supper coordinated by Florida Hospital Chaplains Joyce Webb and Carolyn Strzykowski • A variety of workshops and break-out sessions • "Women and the Word" Pre-Conference Session by the Women's Resource Center and Kit Watts and much more!

IF YOU ARE CONCERNED ABOUT THE ROLE OF WOMEN IN THE ADVENTIST CHURCH, THIS CONFERENCE IS FOR YOU! To register, contact Sherri Craig at 352-253-9344 or write to AAW, P.O. Box 15, Tavares, FL 32778. Save—Pre-register by August 15, 1999.



Is your church pregnant?

Is it ready to grow by giving birth to new small-group ministries designed to reach new people, new generations and new kinds of people that you aren't reaching now? Come to the first Church Growth Symposium and learn more about the best method for ministry with urban and suburban professionals and young adults—small groups that study the Bible, provide fellowship and create rapid church growth!

Instructor: Dr. John McGhee

Church Growth Consultant for the North American Division of the Seventh-day Adventist Church and a former missionary to Europe.

June 12-13

10 a.m.-5 p.m. Sabbath; 9 a.m.-1 p.m. Sunday
Meadowlands Holiday Inn
300 Plaza Drive, Secaucus, New Jersey

Sponsored by the Adventist Metro Federation

\$40 for meals and materials
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You must pre-register by dialing (800) 438-9600.



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Help us keep the records straight so you can continue to receive the *Columbia Union Visitor*. Just send your new address, along with the mailing label that's attached to the back page of this issue, to your conference office at the address printed in the masthead on the left side of page 2.

Voice of Prophecy

June 7-11

Temporary Fixes

Sunday, June 13

How to Be Ready for the End of the World—2

June 14-18

How Does Dad Feel?

Sunday, June 20

Why the Delay in the Return of Jesus?—1

June 21-25

Praising God for Detours

Sunday, June 27

Why the Delay in the Return of Jesus?—2

To find a radio station that airs these broadcasts in your area, call (800) 732-7587 or go to the Voice of Prophecy's World Wide Web site at www.vop.com.

CAPE COD VACATION: An Adventist family will rent weekly, biweekly, etc., their lovely, fairly new, spacious and semi-contemporary vacation home on beautiful Cape Cod, MA. Three bedrooms, one and one-half baths, jacuzzi tub, washer/dryer, cable TV, dishwasher, microwave and a great room with a cathedral beam ceiling and skylights, an outdoor shower, a large deck and a fenced-in back yard with a small swing set and a sandbox on one-half acre just 900 feet from a great beach. Call (301) 596-9311. (91)

ADVENTIST AUTHORS AND WRITERS: Call for your free publishing and marketing guide. Complete printing, typesetting, design, warehousing and distribution of your book. Competitive prices and high quality. Call (800) 367-1844 Eastern Time. (121)

MARYLAND SDA PODIATRISTS: Dr. Scott Nutter and Dr. Michael Graham—both highly trained, experienced, board-certified and qualified—are available in several locations to help your foot/ankle problems, including arthritis, heel pain, spurs, diabetes, callouses, ingrown nails, sprains, fractures, warts, bunions, etc. Surgery, if it's needed, at Adventist hospitals. Laurel, MD: (301) 317-6800; Greenbelt, MD: (301) 345-5200; or Columbia, MD: (410) 531-6350. (1215)

BOOKS WANTED FOR CASH PURCHASE: Used Adventist books, hymnals, post cards, church directories and most Protestant Reformation books. Call (518) 358-3494 or visit our Internet site at WWW.LNFBBOOKS.COM. (31)

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ACN EVENTS

The Adventist Communication Network will broadcast the following programs live via satellite:

Sabbath, June 12

11:00 a.m.-12:00 noon

Adventist Worship Hour
Telstar 5, Channel 24

Sabbath, June 19

11:00 a.m.-12:00 noon

Adventist Worship Hour
Telstar 5, Channel 24

Sabbath, June 26

11:00 a.m.-12:00 noon

Adventist Worship Hour
Telstar 5, Channel 24

Sabbath, July 3

**9:30 a.m.-1:30 p.m.;
3:30-5:30 p.m.**

Northeastern Conference
Camp Meeting
Telstar 5, Channel 17; 24

The Adventist Communication Network is a service provided by the North American Division of Seventh-day Adventists. For further information, call (800) ACN-1119.

FREE COLLEGE SCHOLARSHIPS: Private-sector funds are available for undergraduate/graduate students at accredited colleges/universities in the USA regardless of GPA, finances or age. Database of more than 300,000 scholarships. No repayment. **GUARANTEED.** Apply early. A member of the Better Business Bureau. For more information, send \$2 to: Scholarship Service, 29435 Dorsey St., Sun City, CA 92586; or visit us online at www.sdamall.com/fundcollege. (61)

THINKING OF MOVING TO THE MOUNTAINS? Consider Pisgah Estates, a retirement community located near Asheville in a beautiful region framed by the Blue Ridge and Great Smoky mountains of western North Carolina. Homes are on ground level; no stairs to climb. Within walking distance of Mt. Pisgah Academy and church. For further details, call (828) 667-5508. (615)

FINISH YOUR DEGREE ANYTIME, anywhere through the Columbia Union College External Degree program. Bachelor's degrees are offered in business, psychology, theology, general studies and respiratory care. For further information, call (800) 782-4769, send E-mail to 74617.74@compuserve.com or visit our website at www.hsi.edu. Ask for the CUC External Degree Bulletin. (Managed by Home Study International.) (1215)

ANNOUNCEMENT

All announcements and/or advertisements must be received by the Visitor office four weeks before the issue date.

Walnutport slates dedication, mortgage-burning ceremony

The Walnutport, PA, church will be dedicated, and the members will burn its mortgage on Sabbath, June 26. The church was formerly known as the Slatington congregation. Special services will be held during the morning and afternoon, and participants will include Pastor Don Reynolds and Pennsylvania Conference officers Michael Cauley and Rudolph Pelley. All friends and former members of the congregation are invited to attend this celebration. The new church is located on Route 145 between Allentown and Walnutport north of the Treichlers bridge.

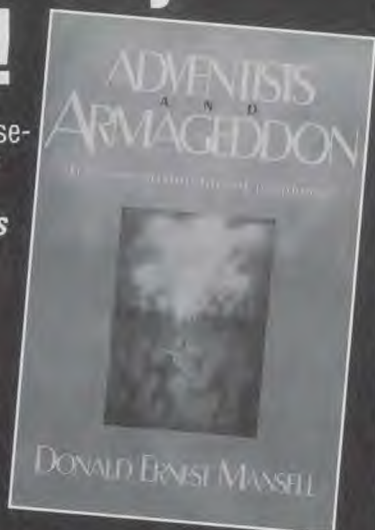
SUNSET CALENDAR

Daylight Saving Time

	June 11	June 18	June 25
Baltimore	8:33	8:35	8:37
Cincinnati	9:04	9:07	9:08
Cleveland	9:00	9:03	9:04
Columbus	9:00	9:03	9:04
Jersey City	8:27	8:30	8:31
Norfolk	8:24	8:27	8:28
Parkersburg	8:53	8:55	8:57
Philadelphia	8:29	8:32	8:33
Pittsburgh	8:50	8:53	8:54
Reading	8:34	8:36	8:38
Richmond	8:30	8:33	8:34
Roanoke	8:40	8:43	8:44
Toledo	9:09	9:12	9:13
Trenton	8:28	8:31	8:33
Washington, DC	8:33	8:36	8:37

Prophecy Alert!

Do we play too loosely with contemporary events and Bible prophecy? **Adventists & Armageddon**, by Donald E. Mansell, gives a compelling look at earth's final battle, and a warning for Bible students to tread lightly when it comes to unfulfilled prophecy.



0-8163-1684-8. Paperback. US\$10.99, Can\$16.49.
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Reporter's Notebook

Monte Sahlin



Do I hear you correctly?

I have had a number of conversations about our large metropolitan areas. In our eight-state region, it is the most important mission that faces the Adventist Church.

I have tried to listen. Now, you tell me if I am hearing correctly. Here are five things that I've heard many pastors and lay leaders say about their hopes and dreams for metropolitan ministry. Do these ring true for you?

1. They want more visibility for the Adventist Church. With the possible exception of Dayton, Ohio, and the Washington, D.C., metro area, the Church is lost amid the large institutions in the cities. It is not invited to the table when the mayor wants to mobilize efforts to stop teen smoking or help the homeless. Cab drivers cannot find an Adventist church. The majority of residents have either never heard of the Seventh-day Adventist Church or don't even know what the name means. That has to change. We need to be "on the radar screen."

2. They want more public service activities sponsored by the Adventist Church. Is the Church really making a contribution to basic human needs in these cities, or is it only talking to itself? Preaching, publishing and broadcasting alone simply will not get the Gospel out in these large metro areas. People must also see us "walk" our "talk." Do we demonstrate the compassion of Christ in creative, significant ways?

3. They want opportunities to collaborate across conference lines and outside Church "turf." We are a diverse community in the Columbia Union Conference, but we tend to worship in our own congregations and avoid that diversity. In the major metropolitan areas, we have the opportunity for three, five or 20 congregations to cooperate on larger, more important goals. In fact, most members know that this is the only way we will ever mobilize sufficient resources to accomplish anything.

4. They want structures that facilitate working together with other Adventists who have similar interests. We have traditionally put all of our emphasis on a set of departments in each local church, and those structures still work for some, but for more and more church members—especially in the large metropolitan areas—the traditional departments are no longer effective. They would prefer to find the persons in five or 10 other congregations who share their passion for a particular project or ministry and work with them. New structures, such as "networks," "taskforces," "mission groups" and "steering committees," are needed alongside the traditional departments.

5. They want a ministry that is more substantial and significant than what we are doing now. They believe God has promised more than "business as usual" to the Adventist Church, and they are tired of structures that seem to be geared to "more of the same." It is time for innovative, "break-through" thinking in our major metro areas!

Do these themes resonate with you? Please respond by voice mail at (800) 438-9600; by E-mail to msahlin@compuserve.com; or by regular mail to the address printed on page 2.



ABOUT THE COVER:

Eric DiNovo, photographer for the *Daily Telegraph* newspaper in Bluefield, West Virginia, took this "reflective" picture of pastors Tom Hughes and Mike Sady, who find that their Harley Davidson motorcycles provide a unique opportunity for ministry. See the complete story on page 9.

ABC Monthly Special June

Price—\$9.99



Adventist Potluck Cookbook

Sale ends

June 30, 1999

Author Debby Wade has collected favorite vegetarian recipes from fellowship halls across the country. This cookbook includes \$5.00 worth of Worthington coupons! Price: \$9.99.

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Allegheny East—June 24-July 4
Allegheny West—June 23-27
Chesapeake—June 15-19
Mountain View—June 18-26
New Jersey—June 18-27
New Jersey Spanish—evenings, June 27 - July 3
Ohio—June 13-20
Pennsylvania—June 11-20
Potomac—June 22-26
Potomac Spanish—June 30 - July 4

Check your conference camp meeting ABC for special auditorium sales and dates

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