

NAD  
EDITION

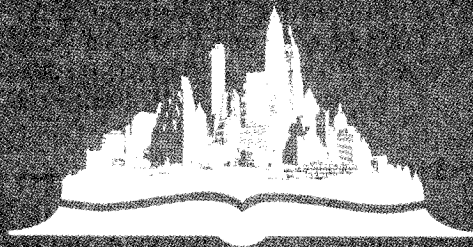
# ADVENTIST REVIEW

## THE ROAD TO EMMAUS:

*Meeting Jesus  
on the road  
less traveled*

## 7 STEPS TO CANCER PREVENTION

*How to decrease  
your risk*



*What is stopping  
Adventists from ministering  
to millions of  
unreached urban people?*

## \$50,000

"What Will \$50,000 Buy?" (Dec. 4) caused me some perplexity. Although I would certainly not advocate forsaking foreign needs, we have real needs at home, particularly in elementary and secondary Christian education. If we fail to get our youth into our schools and keep them there, there may be a declining membership in North America to send money abroad.

As a point of interest I asked my principal what he could do with \$50,000. Here is his response:

1. Make no staff cuts as projected.
  2. Support two staff salaries.
  3. Offer 12 more needed course offerings.
  4. Provide special education and remedial teachers.
  5. Provide scholarships for 16 more students.
  6. Update library.
  7. Provide more economical heating system for two buildings.
  8. Do many needed maintenance and repair projects.
- OLIN J. PEACH  
Spangle, Washington

"What Will \$50,000 Buy?" was most appropriate. What we Americans sometimes may view as a modest "embellishment" or "improvement" might appropriately be judged "hedonistic" by some of our brothers and sisters abroad.

We must not forget, too, that poverty in our midst should not be overlooked even as we "improve" our edifices for our own pleasure and sacramental or ritualistic comfort.

JIM BECRAFT  
Tillamook, Oregon

## Nourishment

Since the REVIEW comes by surface mail, we receive our copy about one month after publication, but we enjoy every bit of it. With our local congregation of only 10 souls, children included, the REVIEW is very important to us in making us feel part of the worldwide Adventist family. We pray that with God's blessing you may continue to pro-

vide this spiritual nourishment and fellowship for all Adventist believers.

MART AND WILLEMEN DE GROOT  
Armagh, Northern Ireland

## Church Membership

Re "Baptisms—Sign of Success?" (Nov. 13).

Anyone with experience in soul winning knows that occupying a pew on Sabbath morning is the least demanding of religious experiences. Many false teachers today could win a Christian Oscar on this one. Jesus Himself had good attendance until He began to speak plainly to His audiences, giving them what He knew they needed, not what they felt they needed.

Baptism is still the bottom line of His Great Commission. If some have been baptized prematurely or in error, is this a reason to deemphasize its importance?

BOB AND JOYCE DEBOSE  
Avon Park, Florida

I wonder what would happen if conference leaders would instruct their ministers, "Inspect your church membership records. Make a special effort to reach all those members who have not contacted the church in any way for some time. Form prayer groups to pray earnestly for these souls. If they can be retrieved for the Lord, do it. But if not, be honest about it and take the names off the church record."

Certainly the statistics would not look so good, but in the long run the surgery might help effect healing of conditions that are causing much pain and weakness in the cause of God.

DEL ANDERSON  
Whitwell, Tennessee

## Jewelry Revisited

What do we do about the many people with whom we have studied the Bible for months and the only reason that they could not be baptized was that they did not believe they should remove their wedding rings?

Do we go looking for them now and tell them that the Bible no longer instructs us that we are not to wear adorning jewelry and that God has changed His mind?

RON MOMB  
Montrose, California

I have always marveled at the overwhelming number of Adventists, including pastors, teachers, and denominational workers, who wear bracelets. The rationale is wonderful. If there were nothing on a plain inexpensive metal band worn on the wrist it would be immediately judged as adornment. But, by placing a timepiece in the center of the same metal band it at once becomes (1) a much more valuable item, (2) no longer jewelry or adornment, and (3) not a bracelet but a "wristwatch"! Voilà!

Would it help if we could somehow put teeny little timepieces on our wedding bands so that they would no longer be looked upon as jewelry?

TOBY LAW  
Bowie, Maryland

Would someone dare describe and define the "simple wedding band"?

WAYNE E. OLSON  
Battle Creek, Michigan

## Fantastic

I find something of interest in each edition of most periodicals I receive. The November 6 REVIEW was fantastic from cover to cover.

I am in the habit of clipping and filing articles that I feel could be of use to me in my responsibilities. It was hard to decide which articles were more important to me to clip and file when an article ran over on the next page!

JAN ELKINS  
Wildwood, Georgia

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

# ADVENTIST REVIEW

February 5, 1987

General paper of the  
Seventh-day Adventist Church

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**How to Subscribe** Subscription prices:  
Twelve monthly issues: US\$8.25 plus US  
\$5.00 international postage; 40 issues of the  
weekly *ADVENTIST REVIEW*, US\$27.95; full  
52 issues (monthly and weekly), US\$36.20.

To place your order, send your name,  
address, and payment to your local Adventist  
Book Center or *Adventist Review* Subscription  
Desk, Box 1119, Hagerstown, Maryland  
21741. Single copy, 90 cents U.S. currency.  
Prices subject to change without notice.

**To Writers** We welcome unsolicited man-  
uscripts. Notification of acceptance or rejection  
may be expected only if accompanied by a  
stamped, self-addressed envelope.  
Address all editorial correspondence to 6840  
Eastern Avenue NW., Washington, D.C.  
20012.

The North American Edition of the *Advent-  
ist Review* (ISSN 0161-1119) is published 12  
times a year on the first Thursday of each  
month. Copyright © 1987 Review and Herald  
Publishing Association, 55 West Oak Ridge  
Drive, Hagerstown, Maryland 21740. Third-  
class postage paid at Hagerstown, Maryland  
21740. **Postmaster:** send address changes  
to *Adventist Review*, 55 West Oak Ridge  
Drive, Hagerstown, MD 21740.

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Cover by Guy Gillette/Photo Researchers

Vol. 164, No. 6

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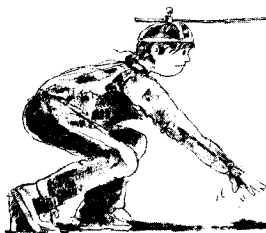
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by Ted Wade. An educator  
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■ "Unreached People Groups  
Within the Cities," by Monte  
Sahlin. Adventists are by no  
means reaching everybody. A  
mammoth challenge lies

before us. Second in the series  
Mission to the City.  
■ "What Marriage and the  
Family Mean to Me," by  
Darold F. Bigger. Family rela-  
tionships bring to life vital  
truths about God. Twenty-sec-  
ond in the series My Faith, My  
Life.



## DEAL GENTLY WITH ABSALOM

**T**he young man has made a terrible mistake. Rebelling, seeking to take his father's position, driving him from home—no way can we excuse his actions. In fact, even now he is mustering his army to fight against his father.

That father, by the way, hasn't been much of a help to his son over the years. But despite his many failings, his heart has been right; and now, although he is struggling for his life and his kingdom, he can somehow muster the grace to tell the commanders of his forces, "Deal gently for my sake with the young man, even with Absalom" (2 Sam. 18:5).

Absalom! Handsome Absalom, with the long, thick hair that he cuts once each year; Absalom, fair of speech, who has won the hearts of David's people and turned them against his father! But before this day is out charismatic Absalom will die, a victim of his own beauty, caught up by his hair in an oak of the forest of Ephraim.

Listen! Absalom still comes out to meet us. Deal gently with Absalom, pleads David. Will we?

### ■ Absalom meets us in church.

Absalom is the young man or young woman searching for identity, with more questions than answers, not too sure how the church fits into the scheme of life. Absalom may not dress just the way we would like, doesn't give conventional responses to our suggestions. We probably find it hard to talk to Absalom.

How will we deal with Absalom? The easy way out will be to ignore

Absalom or give him merely a casual greeting.

The difficult way will be to befriend Absalom, to open ourselves to him before we try to talk about spiritual matters.

Absalom wants to be wanted—although he doesn't show it. Deal gently with him.

### ■ Absalom meets us in the city.

Absalom has completed an Adventist college degree, but now he has gone away to graduate school. He is far from home, far from Adventist acquaintances and influences. He is on his own.

If you meet Absalom in the city, it will most likely be at church. He will show up once, maybe twice. What happens then will determine whether he comes back. His mind is being stretched by the university professors; will he find his people among the Adventists in the nearby church?

The world Absalom is part of—the university with its difficult questions—perhaps threatens you. But Absalom hasn't come to church to argue or to discuss philosophy. He has come to worship, to find fellowship. How will you deal with him?

Absalom, like any other student, enjoys a good Adventist Sabbath dinner! Will someone invite him home?

Around the cities of North America are thousands of Absaloms. Their contact with Adventists now is minimal. Their effective church membership ended with the day they graduated from college.

### ■ Absalom comes to work.

Absalom has started to work full-

time for the church. Or perhaps he is still in school and is working part-time to help with his fees. How will we deal with him?

Will Absalom find bosses who exemplify servant leadership? Will he find a spirit of love for the church, of devotion to see the work completed—or will it seem just like any other job? Beyond required worships and platitudes, what "vibrations" will Absalom pick up about working for the church?

And Absalom will make mistakes on the job. At times he will be overconfident, not be as careful as he should be, come late. Will we deal gently with him?

The Seventh-day Adventist Church, especially in North America, is hemorrhaging. Much of its youthful, most vigorous blood is draining away. We need to ask the Lord to open our eyes so that we may see Absalom and find the grace to deal gently with him.

And on the other hand—think of what might and indeed often does happen. Think of the young men and young women who see the world open to them because they catch a dream, the Adventist vision, from an older person. Think of the life transformed because someone takes an interest in a young person, trusts him, tells him he has confidence in him, gives him responsibility. Think of the men and women who, despite humble backgrounds, go on to become leaders of the church and society because someone somewhere encourages them, "Balanced by religious principle, you may climb to any height you please" (*Messages to Young People*, p. 37).

"Deal gently . . . with the young man, even with Absalom," pleaded the aged David.

But Absalom died in the wood of Ephraim, hanging by his hair, pierced through the heart by Joab's javelins. How will he fare today?

—WILLIAM G. JOHNSON



## REVIEW READERS GIVE THEIR OPINIONS

I am surprised!

Never did I dream such an avalanche of letters would come from our readers in response to my invitation in the December 11 issue to tell us what they like and dislike about the new REVIEW!

More than 225 responses have already come in. And we're getting more every day! They're arriving from readers across the United States, Canada, and around the world.

And let me say, we're listening. Along with editor William Johnson, I spent nearly four hours reading all the comments, from one-sentence responses to single-spaced, typed letters up to four pages worth!

As I suspected, the comments ranged from 100 percent for to 100 percent against the changes this past year in the ADVENTIST REVIEW. Yet some didn't even realize any change had occurred. Another asked, "Are you sure you want our opinions?"

I am thankful for the writer who said, "We are praying for you. I am sure it is a difficult job to be an editor, trying to meet everyone's needs." I agree. Only with God's grace each day can we even attempt to help prepare a people for the soon coming of Jesus Christ.

Gleaning the pros, cons, and ideas from the hundreds of letters has not been easy. I'm sure someone's special comment will be left out. Please remember, though, that the editors are reading *all* the letters and notes. Everyone's opinions and suggestions are being heard.

Let's start with the good news first

(that was the majority of the letters):

### Pro

☐ It's incredible what you have done with the REVIEW in such a short time. For those searching for an open and honest discussion of church matters, you have developed this indescribable magnetism.

☐ I am very pleased with the new REVIEW, especially with the handling of current issues—not only reporting, but in-depth causes and effects and the need of change.

☐ We are now reading it from cover to cover. We love Newsbreak!

☐ When I pick it up, I can hardly lay it down. I like the pictures of the writers with their articles.

☐ You have been bringing the church well into the 1980s and many times into 1986-1987. Perhaps the ultimate measure of success is that I [a physician] frequently save articles and pass photocopies on to non-Adventist and ex-Adventist friends and relatives.

☐ The editorials and articles are spiritually refreshing to my wife and me. Thanks for tackling controversial, contemporary issues as did the REVIEWS of early years.

☐ It is a source of Christian joy. Stories of fellowship from around the world encourage and strengthen my hope.

☐ This past year has been wonderful. Please don't get satisfied with yourselves. Keep changing, growing. Keep contemporary.

### Con

☐ Put the words *Sabbath Herald* back into the name.

☐ Use more color front covers.

☐ The new does not have the deep, mature spiritual nourishment that the former had.

☐ The pictures of the authors detract from the messages.

☐ Why do you waste so much space with large headlines and photos?

☐ Use the wasted space for good mission stories.

☐ Strive for simplicity in writing.

☐ I liked the REVIEW the way it was before.

☐ Slanted too much to children and family.

☐ Why two editorials every week? Give us more inspirational articles.

### Ideas

☐ More verse-by-verse explanation of Scripture.

☐ More articles about the missionary families.

☐ Put something about the Sabbath in every issue.

☐ In the past, president Neal Wilson's articles were featured. How I looked forward to these special messages that were such an inspiration. Could you get him to write more?

☐ Give us articles about our great needs: the Holy Spirit's power, repentance, salvation, genuine commitment, urgency in preparation for these last days, Christ's coming.

☐ Give us articles on how to cope with retiring and on missionary work.

☐ Address the subject of how members should relate to non-member spouses and children.

☐ I would like to see better coverage of the church's decision-making process.

☐ Articles on how to cope out here—by persons out here sending in their experiences. Dealing with crabby bosses, blasphemous coworkers, etc.

### Summary

We're listening.

—MYRON WIDMER



LLU PHOTO

# La Sierra Campus Up for Sale

*LLU Board votes consolidation—with contingencies*

**D**espite considerable opposition from some La Sierra faculty and Riverside community leaders, the Loma Linda University board of trustees voted to consolidate its two campuses and put the La Sierra site up for sale. On January 12, after a daylong discussion, the 45-member board approved the measure by a close vote. The consolidation, if carried out, would end more than 50 years of Adventist higher education in Riverside, California.

University officials say the consolidation would probably take four to six years to complete. During that time up to six new buildings would be built on the Loma Linda campus to handle the additional students. The university expects the construction costs of \$55 million to be totally defrayed by the sale of the LaSierra campus (pictured above).

The board action came at the end of a five-month study on the advantages and disadvantages of consolidation. The study initially began in response to a request by the university administration for approval to construct new buildings costing approximately \$10 million—\$7 million on the La Sierra campus and \$3 million on the Loma Linda campus.

## Conditions for Consolidation

The board stipulated several contingencies to the move, including:

- Development of a master plan that details expenditures and the phases of transferring operations from one campus to the other, including projections for construction funds and timetables for the completion of each new building.

- Successful sale of the La Sierra campus. "Coldwell Bankers [real estate] has appraised the total 485-acre site at \$63 million," says Augustus Cheatham, vice president for public relations and development. "So far we've

had contacts with several real estate agencies and the Bank of America. They want to show the property to their clients."

- Creation of a student endowment fund for students who will be enrolled in programs formerly available only at La Sierra. An initial \$1 million has been put toward the funding of this endowment. Students will receive grants from the endowment beginning in the fall of 1987.

- Avoidance of any major, long-term debt.

Among those opposing the move is Riverside Mayor Ab Brown, who visited board chairman Wallace Coe and Neal C. Wilson, General Conference president, in Washington, D.C., about the consolidation. Brown was undoubtedly concerned about the impact the closing would have on Riverside's economy. Several La Sierra students and faculty members also expressed concerns.

"We sent out 29,000 letters, soliciting input on the consolidation," Cheatham said. "We received only 400 responses. Statistically that is insignificant. We also made telephone surveys of parents of students and found that the move is not a hot issue with them." La Sierra, with 2,173 students, offers 26 liberal arts majors; the Loma Linda campus emphasizes health-related professions. The campuses are 20 miles apart. The university merged with the former La Sierra College in 1967 in order to gain an undergraduate base for accreditation.

Cheatham explained that several factors played a part in the board's decision.

One is the need to bring all entities together in one place to enhance the communication and effectiveness of the academic enterprise. Cheatham believes that the consolidation will help Loma Linda's mission.

"Accreditation teams from the Western Association of Schools and Colleges have written in their reports that the two campuses are not together in spirit," he said. "By bringing the two campuses together the respective

faculties will be able to rub shoulders and cooperate on projects together."

A consolidated campus will mean expanded opportunities for teaching and research that will translate into greater learning opportunities for students.

A single campus can provide advantages in marketing: "There's been a struggle with the budget over the past years because the enrollment has slipped," Cheatham pointed out. La Sierra reported a loss of \$935,000 for 1986.

University officials anticipate a savings of approximately \$1.9 million per year by cutting services that currently are duplicated at both sites.

Scale of operations also plays a part in the decision. "Loma Linda is a small university (with 4,000 to 5,000 students)," Cheatham explained. "No one else that small is trying to run a university on two campuses. When you start talking about multicampuses, you're talking about 20,000, 40,000, and 100,000 students."

## NORTH AMERICA

**Memorial Service Honors GC Officer.** General Conference officers and staff members gathered at the Takoma Park church, Takoma Park, Maryland, on January 21 for a memorial service in tribute to David Henry Baasch, undersecretary of the General Conference, who died in his home from an apparent heart attack on January 15.

Baasch, the second-highest officer in the General Conference Secretariat, was born in 1921 in Puerto Rico. He started his ministry as an intern in the Arizona Conference.

From that position, Baasch became a departmental director in the Puerto Rico Mission, Colombia-Venezuela Union, and the Inter-American Division, before becoming president of the Mexican Union. Later he became secretary for the Inter-American Division and joined the General Conference Secretariat in 1966.

"Elder Baasch was a prince of a gentleman," says Maurice Battle, associate secretary, who has worked with Baasch for 16 years. "Out of all the individuals I have been associated with, he was one of the finest that I've ever met."

"Baasch was the policy man at the General Conference," says Kenneth J. Mittleider, vice president. "He was an authority on church policy. He was a tremendous detail man and an excellent translator. He will be greatly missed on the General Conference Committee."



GENERAL CONFERENCE PHOTO

**Update on Harris Pine Mills.** About 700 employees

are back on their jobs this week as Harris Pine Mills reopened nearly half its plants. However, no plant exceeds 50 percent in staffing, according to Charles Nagel, the court-appointed trustee.

All the Redwood Division facilities have been reactivated to complete their inventory. To reactivate the plants, a \$2 million loan was obtained from U.S. National Bank, Pendleton, Oregon, for salaries and overhead.

The accounting firm Ernst and Whinney has concluded its initial review of findings and is expected to present a 50-page report to the new board on February 9.

**Florida Hospital Gets a \$2.2 Million Gift.** The gift is the largest ever received by Florida Hospital and the second-largest gift ever from an individual to an Adventist institution, says Brooke Sadler, executive vice president.

The gift, which was donated by an Orlando woman, consists of an \$800,000 trust and a 360-acre orange grove valued at \$1.4 million.

**New Vermont Church Opens—Debt-free.** Members of the newly constructed Adventist church in Barre, Vermont, held opening services on January 3. Even though the basement is still unfinished, the church is totally debt-free.

## WORLD CHURCH

**Mexican President Honors ADRA.** Mexican president Miguel de la Madrid recently honored the Adventist Development and Relief Agency for its assistance to needy and distressed people during the country's earthquakes in September 1985, according to Adalgiza Archbold, editor of the Inter-American edition of the ADVENTIST REVIEW.

**Philippine Evangelism Soars.** More than 370 new churches were constructed in unentered territories in 1986, says James H. Zachary, ministerial secretary of the Far Eastern Division. New villages are being entered at a rate of more than one per day, with a baptismal rate of 85 per day.

## CHURCH CALENDAR

- Feb. 14** Adventist Television Ministries Offering
- Feb. 21** Christian Home and Family Altar week starts
- Feb. 28** Listen magazine emphasis starts
- Mar. 14** Adventist World Radio Offering
- Mar. 16** First International Congress on Vegetarian Nutrition starts in Washington, D.C. For information call (714) 824-4598.
- Mar. 21** Adventist Youth Week of Prayer starts
- Mar. 28** Sabbath School Community Guest Day





# GOD LOVES THE



RAPHOTO RESEARCHERS

# CITIES

BY GOTTFRIED OOSTERWAL

**First of a four-part series**

**T**he burden of the needs of our cities has rested so heavily upon me that it has sometimes seemed that I should die," wrote Ellen White in 1910 (*Evangelism*, p. 34). Then only 2 to 3 percent of the world's population lived in cities. In the whole world only 11 cities had a population of 1 million or more.

Today more than 200 cities have more than 1 million inhabitants; more than 20 have at least 5 million. By the year 2000 an estimated 100 cities will have at least 5 million, and 60 to 65 percent of the world's population will live in cities.

As Adventism seeks to take the old, old message to all the world, it faces increasingly a radically new world—the world of the city. Urbanism is a way of life, with attitudes and values that often differ drastically

from those attitudes and values of the bygone rural and agrarian age.

*Mission to the City* will explore in a four-part series dimensions and methods of evangelizing the urban centers of the world. Missiologist and theologian Gottfried Oosterwal opens the series with this study of God's attitude to the city.

The urban mind demands new forms of the everlasting gospel. We must find new ways to communicate it, new ways to live out that message and worship our Creator.

We know enough about the traits of the urban mind. It is pragmatic and relativistic, pluralistic and self-reliant. Urban life is complex and compartmentalized, dynamic and mobile, secular and shifting, impersonal and technological. Now we must reflect

prayerfully on the nature, form, and content of our message and on how to share it with people of the urban mind-set and way of life.

But our traditional anti-city attitude prevents us from doing so and thereby from reaching the largely unreached millions of urban people in the world today.

## **The Anti-City Attitude**

Adventists, especially in North America, have had a negative attitude toward cities. That attitude is rooted partly in our cultural heritage of the nineteenth-century American frontier and partly in our theological understanding of God's revelation in Scripture and in the writings of Ellen White.

This theological understanding clearly condemns the city as evil; as an expression of man's revolt against



# MISSION TO THE CITY

God; as a center of wickedness and immorality, human arrogance and pride; as a demonic threat not only to the church and to believers' salvation but to civilization at large. The only safe way for the believers, therefore, is to avoid the city and to get out of those centers "where the enemy is served in every way, and where God is so often forgotten" (*Life Sketches*, p. 410).

This inspired counsel was reemphasized in a document called "Country Living," which the General Conference adopted at its Annual Council session of 1978. The statement urges believers to leave the cities, to buy land in rural areas, and, as much as possible, to stay away from those centers of wickedness, except for the necessity of making a living and doing missionary work.

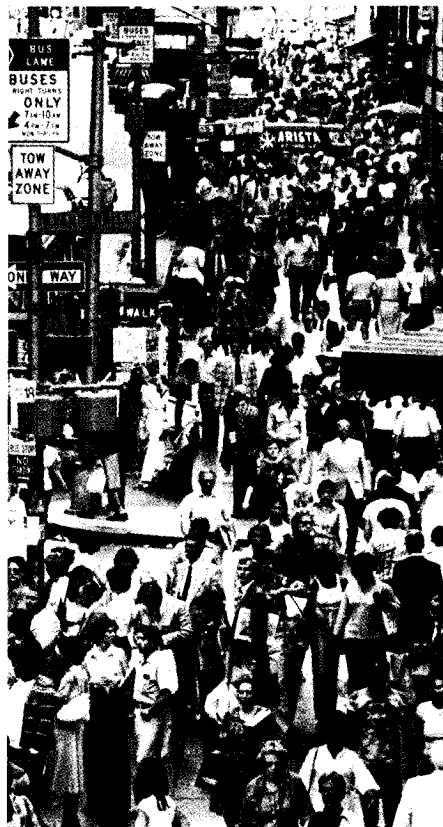
This approach emphasizes evangelism from "outposts": institutions that are away from the cities and their polluting influence; crusade-type programs; distribution of literature through the mail; push-button-type evangelism such as radio and television; and visitation programs of various kinds, from canvassing to health screening to special campaigns.

We also find this anti-city attitude in Scripture.

The first city the Bible mentions is Enoch, built by brother-murderer Cain (Gen. 4:17). It stands as a symbol of human rebellion against God and of man's attempt to construct his own world in defiance of God's will and purpose for humanity.

The development of cities after the Flood confirms this view. Babylon, founded on human arrogance and pride, and in direct defiance of God's will (Gen. 11:4ff.), came to symbolize confusion, pride, and revolt against God. Sodom, a city so wicked that God couldn't find even 10 righteous people in it (Gen. 18:32), became a synonym for depravity and perversity.

The prophets Jeremiah, Ezekiel, Isaiah, and Micah constantly urged the cities to change their evil ways or else expect total destruction. These prophetic utterances against cities in Scripture find their climax in the description of God's judgment over



LUKAS/PHOTO RESEARCHERS

Babylon, the most wicked city of all. No wonder the apostle John urged the people of God to come out of that city and have nothing to do with its spirit and activities (Rev. 18:4).

But Scripture and Ellen White present another view of the city.

## The Pro-City Attitude

The city can be a center of God's presence, power, and peace; an instrument of His mercy and protection; a symbol of man's salvation and redemption. Over against Babylon stands Jerusalem, the city of peace, throughout the Bible the symbol of God's church and His salvation.

God nowhere condemns the city per se as evil. To the contrary! He Himself in Old Testament times commanded His people to build cities and suburbs. Most well known are the cities built for the Levites to live in as part of their sacred heritage (Num. 35:8) and the cities of refuge, where people guilty of manslaughter might flee and be safe until they could get a fair hearing (verses 9-15; Deut. 4:41-43;

Joshua 20). These cities, built for Israelites and foreigners, were so located, upon the specific command of God, that nobody needed to travel more than 30 miles in order to reach them.

Here the city is not a symbol of evil, founded upon human pride, greed, or revolt. It stands as a sign of God's mercy and justice, established by an act of His grace and compassion.

So the prophet urged the believers to pray for the city, even for Babylon, where they were held captive (Jer. 29:7). God gave His people a detailed blueprint for the building of their "great city," symbol of the heritage of God's grace for all people, and named it "The Lord is there" (Eze. 48:35). The psalmist describes the pilgrimage of God's people as that of a hungry wanderer searching in the desert for a city that God provides as a deliverance from distress (Ps. 107:4-8; 122:3-7).

All of these aspects of the city—refuge, redemption, safety, security, peace, and prosperity—find their final fulfillment at the end of time, when the New Jerusalem, that splendid city whose founder and builder is God, will descend from heaven, adorned as a bride. The center of the new earth is not a garden or a new paradise, but a city (Rev. 21:24-26).

Just as the Bible views the city as both a symbol of evil and a symbol of grace, of both confusion and of compassion, so does Ellen White. It is unfortunate that our theological and cultural heritage has often blinded us to the other, more positive attitude to the city in her writings.

Instead of calling the believers to move out of the city and to isolate themselves from its people and activities, she urges "families that are well grounded in the truth" to "be scattered all over the country, in the towns, cities, and villages" (*Testimonies*, vol. 8, pp. 244, 245; italics supplied), to mingle with the people at their daily vocations. She counsels the believers to establish church schools in the cities, to open restaurants, vocational training centers, clinics, and other institutions to reach people with the gospel (see *Child Guidance*, p. 306;

# The anti-city attitude leads to a truncated form of mission.

*Counsels on Stewardship*, pp. 117-119; *Testimonies*, vol. 5, p. 382; vol. 7, pp. 37, 112; vol. 8, p. 34; vol. 9, pp. 25, 101; *Counsels on Health*, pp. 547-556; *The Acts of the Apostles*, pp. 158, 159; *Selected Messages*, book 2, pp. 403, 404; and others). Mrs. White urges the believers not to isolate themselves from the people of the cities, but to live among them and mingle with them, to show interest in their daily affairs. She writes that "the followers of Christ at Antioch should be an inspiration to every believer living in the great cities of the world today" (*The Acts of the Apostles*, p. 158). Their work centered in living out the life of Christ in their daily vocations, their neighborhood, and their social relations and cultural activities.

## Resolving the Contradiction

How can we resolve the apparent contradiction between the counsel given by Ellen White to leave the cities and to approach them by proxy and from the outside with her desire that some families well grounded in the truth settle in the cities and raise up the banner of Christ there?

I suggest two answers:

■ We should not try to solve this tension. We should accept the whole biblical message concerning the city, both in its negative and positive aspects. If we choose only one, we distort the biblical message.

The anti-city attitude leads to an utterly truncated form of mission, leaving the majority of the more than 2 billion people in the cities today without a powerful witness to Christ and to His gospel. The pro-city attitude could place us in danger of losing sight of its evil and demonic threat. The church would lose its prophetic calling; the salt would lose its saltiness.

And God's mission in the cities would not be accomplished either.

Rather than looking upon the biblical ambivalence to the city as an insoluble contradiction, we must learn, with Scripture, to think inclusively, keeping the two sides of the one message together in creative tension.

■ The city isn't just a geographical unit. It is a way of life, a culture, with its own values and ways of thinking and relating and behaving.

Much in that way of life is a threat to the church and to the spirituality of the believer. We must resist and reject its greed, spirit of self-reliance, ambition for power, pride, and licentiousness.

But we must flee those evils, not by moving into the rural areas in splendid isolation. For the "spirit of the city" isn't tied to a particular place! It is found wherever human beings are.

We must "flee the city" by drawing closer to God, by a greater dependence on His Spirit, and by a deeper involvement in working for others so that the city—our city—becomes indeed a better place, a center of justice and peace and redemption. For God in His providence loves the city; each city on earth had—and still has—the potential of becoming a place of refuge and redemption, a center where He is glorified and peace and freedom prevail. Even Babylon and Sodom had that potential.

For that reason God sent Jonah to Nineveh. The city was clearly doomed (Nahum 3:5-7) but remained the object of God's compassion, as does every other metropolitan center of the world.

So God Himself is at work powerfully in the cities of the world. He urges us to follow Him there. In the

cities the great controversy between Christ and Satan is most powerfully displayed: the forces of destruction and unbelief on the one hand, the powers of creativity and progress on the other. In the city, democracy and religious freedom were born; social justice and equality, constitutional government, commerce, science, and industry were developed.

Christianity first developed in a city of the ancient world. The seven churches in Asia, symbols of the church throughout the ages, were all big-city churches! (Rev. 2, 3). For centuries the rural areas remained under the spell of nature worship and rites of magic. The Latin word *paganus* (country dweller) has signified a person who has not heard the gospel or accepted Jesus Christ as Lord and Saviour (pagan; heathen).

The Reformation and the Millerite movement were likewise city movements.

And so is the great Advent movement in many parts of the world. This is because the cities offer greater social and religious freedom, and people are more open to change than in the closed and more static rural areas. God's dynamic openness to change in our time offers the church wide-open doors for an effective work. He wants us to make the sprawling urban centers of the world the focus of His continuing compassion throughout the final harvest. □



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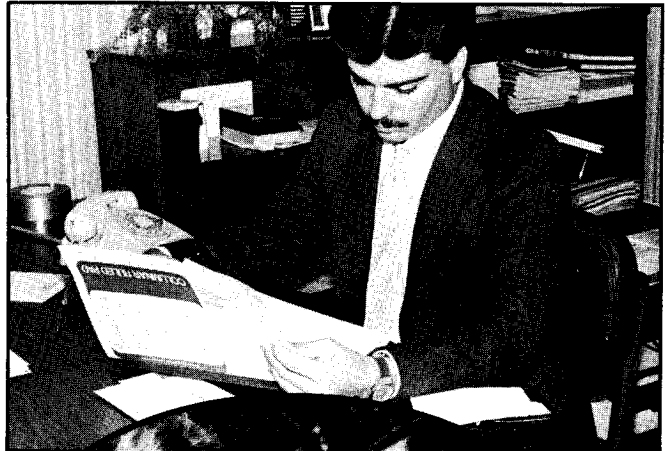
# WORKING TOGETHER TO FINISH THE WORK

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# How To Be Young

**T**wo men applied for a warehouse job. The first man, to all appearances strong, made a point to mention in his application that he could do no lifting because of his "weak back." He also made it clear that he would not accept night work.

Ultimately, he rejected the job and left the warehouse grumbling that he never could get the right job because he had to take care of his health.

A second man applied for the exact same job. "Do you have any disability that should be considered in the work for which you are applying?" asked the application. The man wrote "No."

Noticing that the man's left arm had

**You're only  
as old as you think.**

been amputated just above the elbow, the manager tactfully suggested that he might list this as a disability. "But this is not a disability," responded the man emphatically. "I've been without this arm since I was a little boy. Don't worry, I can do any work." He got the job and kept it.

It is wrong to limit our potential. When we limit ourselves, we limit God's power to work through and in us.

This is true in every activity of life, whether it be the pursuit of literature, music, science, art, or religion. To be successful, the heart must be on fire with a noble purpose; enthusiasm makes all the difference. The person with few talents who loves his or her work will accomplish far more in life than the 10-talent individual who is halfhearted. Coldness and indifference spell death.

So to be young is not necessarily a time of life, but a quality of mind. To

BY VIRCHEL E. WOOD

stay young, a person must keep a vigor in his or her emotions, tilting the scale to courage over fear, maintaining a keen appetite for adventure.

Growing old is not merely living a number of years. Time may wrinkle skin and turn hair gray, but to give up enthusiasm wrinkles the soul and sears the heart. People grow old when they desert their goals.

Every young person of 60 knows what it means to love the unknown. He or she finds sweet amazement at spring and spring-like thoughts, wondering at the challenge of living and rejoicing over the game of life.

People remain as young as their thoughts, as old as their apprehensions; as young as their boldness, as

◀ *"The richer and more creative the life of the spirit, the healthier and more productive our society," says Leonard Bernstein. At 68, the former New York Philharmonic conductor composes prolifically and often guest-conducts. His music pulsates with honesty, energy, imagination, and hope.*

*Georgia O'Keeffe, known for her semiabstractions derived from nature, first flew around the world at 71. From that and other flights came a series of works based on the view of earth from a plane. The year 1987 would have marked the artist's 100th birthday.* ▶

old as their faltering hopes. People stay young in proportion to the measure of their hope.

### Creative Work

Three masons were cutting stone in a great courtyard. "What are you doing?" a man asked the first.

"Working for \$5 a day," the stone mason replied.

"What are you doing?" he asked a second worker.

"Trimming the stone—can't you see?" the second mason answered.

The man walked over to yet a third stone mason. "What are you doing?" he asked.

"I am building a cathedral," he replied.

It's hard to stay enthusiastic about chipping stone or doing any mechanical work. But the person who builds a cathedral—his or her part of it—is a fellow worker with God. And this person stays young, for he or she is a creator.

We may not be able to control our destiny, but we can control ourselves, act by act, moment by moment. Each act is like a single brick in a cathedral; the structure built becomes a person's character. To stay young, we must act, for those who do not act will be acted upon and thereby lose control of themselves.

Acting means we must take risks and chances. We must venture into the unknown and take the chance of losing even ourselves. But the risks and chances are what keep us young.

When, as you examine your work critically, you say, "This is good; this is a part of me," then the task that might have been boring and dull takes on different meaning. The routine

becomes holy; the ordinary becomes rewarding. The right perspective is the secret of a soaring spirit. With it one may create rainbows.

Only when our hearts are covered with the ash of despair, the ire of pessimism, or the mud of indifference do we grow old. And when we become truly old, may God have mercy on our souls.

To stay young, we must live every day of life as though we expect to live forever. □

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AP/WIDE WORLD PHOTOS



# STEPS TO CANCER PREVENTION

**T**he cancer outlook is improving, though scientists and physicians continue to battle this disease. The best news, however, is that through simple prevention you can reduce your risk of developing cancer.

You can do many things to protect yourself from cancer. In fact, some researchers say that 80 percent of all cancers are related to the environment and to things we eat, drink, and breathe.

In simple terms, cancer is a group of diseases in which abnormal cells grow out of control and sometimes spread throughout the body. Cells normally reproduce themselves in an orderly manner, replacing dead cells at an equal rate so that regular body functions continue. Occasionally, certain cells undergo an abnormal change and begin a process of uncontrolled growth. These cells may grow into masses of cells called tumors.

At first, cancer cells usually remain at the original site. Later, however, they may invade neighboring organs or tissues. This is called metastasis. If the cancer is left

## **A healthy lifestyle may be the key to avoiding cancer.**

untreated, it can spread throughout the body, resulting in death. For this reason, early detection is important.

### **Warning Signals**

Aids to early detection include these seven warning signals:

1. Change in bowel or bladder habits.
  2. A sore that does not heal.
  3. Unusual bleeding or discharge.
  4. Thickening or lumps in a breast or elsewhere.
  5. Indigestion or difficulty with swallowing.
  6. Obvious change in a wart or mole.
  7. A nagging cough or hoarseness.
- Regular physical checkups may

also detect cancer early. The American Cancer Society recommends colorectal and pap tests, plus regular breast exams. The digital rectal examination by a physician should be performed every year after the age of 40. A stool blood test is recommended every year for people older than age 50. The proctosigmoidoscopy examination should be carried out every three to five years after the age of 50, if you have had two annual exams with negative results. A pap test is recommended annually until two consecutive tests are negative, then once every three years.

The breasts should be examined monthly as a routine good health habit. Women between the ages of 20 and 40 should have a doctor examine their breasts every three years. For women aged 40 and older this should be done annually. The physician also should conduct periodic mammograms for women over the age of 40.

Cancer will strike about 71 million people—30 percent of Americans today, according to the American Cancer Society. The disease will

**BY DAVID NIEMAN**

affect approximately three out of four families. More than 20 percent of deaths in the United States are caused by cancer. It kills more children aged 3 to 14 than any other disease. And cancer is more likely to strike as people grow older.

### The Good News

The majority of cancers are now thought to be preventable. The National Cancer Institute estimates that diet is responsible for 35 percent of all cancers. Viruses, occupational hazards, alcohol, excess sunshine, environmental pollution, and various medical procedures are responsible for the rest.

In response to mounting evidence of the major role that nutrition plays, the American Cancer Society has submitted diet guidelines to help prevent cancer. These include the following steps:

**1 Stay slim.** Individuals 40 percent or more overweight increase their risk of colon, rectum, breast, prostate, gallbladder, ovary, and uterine cancers. Obese women have a 55 percent greater risk and men have a 33 percent greater risk of cancer than those of normal weight.

**2 Cut down on total fat intake.** A high-fat diet may be a factor in the development of breast, colon, and prostate cancers. By restricting fatty foods, people are better able to control body weight also. Foods high in fat include whole milk, meat, most salad dressings, mayonnaise, cheese, nuts, pastries, and many other baked goods. Use these foods sparingly!

**3 Eat more high-fiber foods.** Studies show that high-fiber diets may help reduce the risk of colon cancer. These foods make healthy substitutes for foods high in fat.

"Fiber" refers to plant components that are not readily digested in our intestinal tract. Fiber can be found in whole-grain cereal products, unskinned fruits and vegetables, legumes, and nuts. Foods from animal sources (meat, cheese, eggs, and milk) have little or no fiber.

## The National Cancer Institute estimates that diet is responsible for 35 percent of all cancers.

Americans now eat only about 10 to 20 grams of fiber a day. However, people who consume twice this amount have a lower rate of cancers of the colon and rectum. The National Cancer Institute recommends that 25 to 35 grams of fiber be consumed daily. Fiber-rich foods are a better source than fiber supplements.

High-fiber diets also help to lower blood glucose and cholesterol levels, contribute to regularity of bowel movements, and decrease the risk of diverticulosis, obesity, and high blood pressure.

**4 Eat foods rich in vitamins A and C daily.** Dark-green and deep-yellow vegetables and fruits are rich in carotene, a form of vitamin A. Some studies have shown that eating such foods may lower the risk of larynx, esophagus, and lung cancers. The Food and Nutrition Board recommends that adults get 5,000 IUs of vitamin A each day.

Vitamin A appears in many foods—daily tablets are unnecessary—and in high amounts it can be harmful because of its toxicity.

Studies show that people with diets rich in vitamin C are less likely to get cancer, especially of the stomach and esophagus. Adults should try to get at least 60 milligrams of vitamin C each day. Vegetarians, who have low-cancer risk, often get more than 200 milligrams a day.

Most people know citrus fruits such as oranges and grapefruit are rich sources of vitamin C. But few realize that broccoli, strawberries, cauliflower, cantaloupe, tomatoes, kale, and sweet potatoes are also rich sources of this vitamin.

**5 Include cruciferous vegetables in your diet.** Cruciferous vegetables belong to the mustard family. Whole plants have flowers with four leaves in the pattern of a cross. These include cabbage, broccoli, brussels sprouts, kohlrabi, and cauliflower. These vegetables may reduce the risk of cancer, particularly of the gastrointestinal and respiratory tracts.

**6 Abstain from the consumption of alcoholic beverages.** Alcohol increases the risk of developing cancer of the oral cavity, larynx, and the esophagus.

**7 Avoid the consumption of salt-cured, smoked, and nitrite-cured foods.** Smoked foods, such as meats, absorb some of the tars that come from incomplete combustion. These tars contain cancer-causing chemicals, similar to those of cigarette smoke. Studies show that salt-cured or pickled foods may increase the risk of stomach and esophageal cancer. Nitrites are used with meats to help protect against botulism, and to improve color and flavor. These chemicals lead to the formation of nitrosamines, which are powerful cancer-causing agents. The meat industry is working to reduce its use of nitrites.

How many of these seven recommendations do you already practice? If you follow all seven and do not smoke, your chance of cancer is greatly reduced. This lifestyle is worth a try. □

David Nieman is an assistant professor of nutrition at the School of Health, Loma Linda University. This article is provided by the General Conference Health and Temperance Department.



JESUS

# CHOOSING THE ROAD TO EMMMAUS

The road less traveled  
was where they met Jesus.



MAUREEN TIERNEY

"Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. They were talking with each other about everything that had happened. As they talked and discussed these things with each other, Jesus himself came up and walked along with them; but they were kept from recognizing him.

"He asked them, 'What are you discussing together as you walk

along?' They stood still, their faces downcast. One of them, named Cleopas, asked him, 'Are you only a visitor to Jerusalem and do not know the things that have happened there in these days?'

"'What things?' he asked.

"'About Jesus of Nazareth,' they replied. 'He was a prophet, powerful in word and deed before God and all the people. The chief priests and our rulers handed him over to be sen-

tenced to death, and they crucified him; but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. In addition, some of our women amazed us. They went to the tomb early this morning but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive. Then some of our companions went to the tomb and found it just as the women

BY DAN FAHRBACH

had said, but him they did not see.'

"He said to them, 'How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?' And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

"As they approached the village to which they were going, Jesus acted as if he were going farther. But they urged him strongly, 'Stay with us, for it is nearly evening; the day is almost over.' So he went in to stay with them.

"When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized him, and he disappeared from their sight. They asked each other, 'Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?'

"They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together and saying, 'It is true! The Lord has risen and has appeared to Simon!' Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread."—Luke 24:13-35, NIV.

**F**irst, they had a choice. The two men from Emmaus must have known which door in that city of closed doors hid the 11 disciples, the women, and their friends. After all, they had heard the rumors and wild stories. And later that night they returned with their own exhilarating story. So they must have known where to find the upper room. It may even be that their journey started there.

And they could have stayed. But they went out into that horrible Sunday afternoon. And that choice is where the story starts. It is where every journey starts.

### On the Road

We usually think of them on the

# **T**heir willingness to go out was why Jesus came to them.

road to Emmaus, walking home on Sunday afternoon, leaving a city rife with rumors: women had seen angels; something was wrong at the garden grave—Peter said the tomb was empty. The men had heard the rumors and stories, and that only muddled their grief. The empty tomb only made hollow their sorrow.

So they were leaving town. We can see them disappearing into the crowds as shadows of the olive trees blacken and spread across their path, and the Temple drops from sight behind the enveloping hills.

We know how Jesus came to them disguised as a stranger who seemed to be from out of town. They wanted answers; He asked them questions. They filled Him in on the weekend's events; He parted the curtains to show them what was happening in all of history. He revealed the story behind all stories until finally they understood and their hearts burned within them.

Then, we know that by lamplight at an ordinary supper table—not in a magnificent temple or accompanied by angel choirs—He broke a loaf of bread and in so doing showed that time itself had been broken apart. Here was something new—life eternal. The Christ who was dead is alive!

We know what happened. Yet there is much we do not know. Both their names, for instance. Or what became of them in later years. And we aren't told why Jesus chose to come to these two men of all His followers. What qualities did they possess that made them trustworthy with what Ellen White called "the greatest message ever given to the world . . . upon which the hopes of the human family for time and for eternity depend"?

The answer lies in their choice. They could have chosen the safer way, but they went out. They overcame that familiar desire to stay with the others,

to do the safer thing, to stay behind closed doors and not risk the journey.

### Much to Fear

That Sunday the two followers of Jesus had much to fear. It took raw courage to ignore the threats of the religious leaders who were willing to join with soldiers who tortured and killed as casually as they rolled dice.

It required no less to face subtler fears: the indifference of the crowds stumbling home after Passover; the inevitable, trivial conversations to be started and restarted; the misplaced urgencies of those to whom nothing terrible had happened.

Then they faced the deepest fear of all: what if they went out into the city streets only to discover life was what it had always been? What if Jesus' life and teaching had not made the slightest difference? Outside, life might prove to be only what it seemed—one day following the last, one step in front of another, a trudging toward Emmaus, a destination so dull and ordinary that one day it was to disappear altogether from the maps just as all cities and graveyards are eventually paved over and lost.

Why go out to face that? At least in the upper room they could comfort and support one another. They could keep the faith alive. They could listen while others repeated and rephrased their beliefs. Even endless discussions and controversy over the details of belief would be better than opening the door and facing an indifferent world beyond.

This is the fear of Christians in a secular time. Does God really make a difference? Does He still walk with men and women? We don't often recognize this as fear. Often it is disguised as the rumble of irreverence in our churches or the whispered timidity of our prayers.

Or it can be expressed as smaller,

relentless fears. Why do money and finances worry us as they do? And unless we fear Jesus' words are not really true, why do we put such faith in weapons? Why is the Good Book so lightly read? We fear that we will seek and not find. It is too risky to believe that we can meet Jesus on the evening commute or at a hurried meal. And so we stay behind closed doors, forgetting that the men from Emmaus met Jesus on a journey.

### Committed to the Journey

What gave them their unusual courage? It is only a guess, but we can imagine as they opened the door, they were thinking of Jesus' stories about the lost sheep, the lost coin, the prodigal son, the salt of the earth, the light on the hill, the master who went to a far country. While their world had crumbled at the foot of the cross, His words still lived. And His stories and metaphors didn't sound good behind locked doors.

When the two men committed themselves to the journey and left Jerusalem, they couldn't have known their choice would lead to even more difficult choices. But their willingness

to go out was why Jesus came to them. Here were two men willing to rethink the whole structure of their beliefs, to listen to new ideas, and, if necessary, to change directions and begin a new journey.

Jesus took an unusual method when He approached the men. Luke says He disguised Himself from them. Ellen White comments that this was necessary. "Had He first made Himself known to them, their hearts would have been satisfied. In the fullness of their joy they would have hungered for nothing more. But it was necessary for them to understand the witness borne to Him by the types and prophecies of the Old Testament. Upon these their faith must be established. Christ performed no miracle to convince them, but it was His first work to explain the Scriptures. . . . Christ desired that the ideas of His disciples might be pure and true in every specification" (*The Desire of Ages*, pp. 796-799).

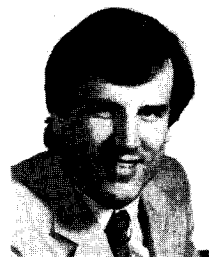
Here is a reminder that personal, emotional faith must be balanced with reasoned understanding. We hear much about the importance of a personal relationship with Christ. We

hear too little of the importance of intellectual understanding and faith. The Christian journey is more than a cordial relationship.

### Another Choice

The story ends as it began, with another choice, another going out. Jesus disappeared from their table, and the two men immediately left their home and began a night journey to the city. This time they probably faced even more dangers, but they thought of them even less. Ellen White says it was a hard trip. They slipped and stumbled on their way back to Jerusalem. They even lost their way.

But they made it. And the last image we have of the two men is their opening the door to that overcrowded, stuffy room and telling the others whom they had met outside. □



Dan Fahrbach, former editor of *Insight*, is an editor and writer from Allentown, Pennsylvania.

## CHILDREN'S CORNER

### ONE STEP AT A TIME

Richie's eyes sparkled as he removed the lid from the box he had just unwrapped. "Wow!" he exclaimed, "a jogging suit just like Dad's." Quickly he lifted the blue-and-white outfit from its container, unfolded it, and held it up.

Dad had promised Richie that it wouldn't be too long before he

would be able to go running with Dad and Bobby, Richie's older brother. They went running together every morning before Dad left for work. And now that Richie had a jogging suit, he knew that he would be able to go too.

Richie hopped out of bed early the next morning and put on the new jogging suit. He could hardly wait to get going. He wished Dad and Bobby would hurry up.

Richie was out in the front yard waiting when Bobby finally came out the front door. "Where do we run?" Richie eagerly inquired.

"See that yellow building way down the road? We go there and back." Bobby replied.

As Richie looked at the yellow building in the distance, some of his earlier enthusiasm began to leave him. "That's an awful long way," he murmured.

"Instead of looking at the building when you run," Bobby said encouragingly, "look at the road a little way in front of you and run to that spot. Then pick out a new spot and run to it. You will be at the building before you know it."

"Dad says running is kind of like waiting for Jesus to return," Bobby continued. "We can keep thinking His coming is a long way off, or we can spend time with Him in prayer each day, and before you know it, He will be here."

—CLARK FLOYD—

# 21 WHAT CHRISTIAN BEHAVIOR MEANS TO ME



**Christian Behavior.** We are called to be a godly people who think, feel, and act in harmony with the principles of heaven. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives.

This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit.

It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently.

Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well.

Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who

desires our wholeness, joy, and goodness. (Rom. 12:1, 2; 1 John 2:6; Eph. 5:1-21; Phil. 4:8; 2 Cor. 10:5; 6:14-7:1; 1 Peter 3:1-4; 1 Cor. 6:19, 20; 10:31; Lev. 11:1-47; 3 John 2.)

**M**ost invitations to dinner are sources of enjoyment. Some, however, cause anxiety. I remember one such invitation when I was in college.

A group of us involved in student government decided to invite student leaders from a nearby college to visit our campus for a tour and some refreshments. It was a gesture of goodwill, intended to overcome some of the perceived isolation of our Adventist school. The result was a pleasant occasion for trading stories about student life.

Soon thereafter our new acquaintances reciprocated with an invitation to dinner at their campus. That's when the anxiety began.

The obvious concern was for the way we might be "wined and dined." We knew, for example, that at this rather prestigious, small college it was still customary for the host at each table to serve the entrée. And we could think of no diplomatic way to explain in advance what seemed like our multitude of dietary restrictions. So we arrived, worrying.

To our surprised relief, our host had

instructed the chef to prepare an "Adventist" meal. The chef had secured some vegetarian "steaks" and had prepared a very tasty main course. The selection of beverages also revealed a sensitivity to Adventist convictions.

It was a gracious act, not to be forgotten. It was also one of countless experiences, big and little, that continually remind Adventists of a basic fact about our chosen faith: to be Adventist is often to be "different."

## A Lengthy List

During the meal a student from the other campus observed that Adventism seemed to affect virtually every aspect of the believer's daily life. She listed some examples of dress, adornment, entertainment, and diet that she had already noticed. With little effort, I could have lengthened her list.

I told her that Adventists are convinced the Christian faith should be practical—it should make a difference in the day-to-day life. This includes the responsibilities we take for our physical well-being, because our bodies are the temples of the Holy Spirit within us (1 Cor. 6:19, 20). We believe that the way we eat and dress, and the way we spend our time and other resources, should reflect our calling as disciples of Jesus. We want to be a people who are preparing for a

BY GERALD WINSLOW

heavenly home, calling others to do the same, and doing all “to the glory of God” (1 Cor. 10:31).

I said words to this effect, and I believed them then. I believe them more firmly now. But I would be far from honest if I suggested that, growing up Adventist, I always found the distinctive aspects of our behavior to be praiseworthy. Being different can have its distresses, as that college dinner showed. And sometimes years must pass before the physical and spiritual benefits of clean living become obvious.

I remember that I did not like to be told that someday I would understand more clearly. (I still don’t.) But I must say that at life’s middle I find myself more and more convinced that among the good reasons for being Adventist is our emphasis on purity of Christian living.

When I see, for example, the devastating effects of tobacco use in the lives of some of my acquaintances, I know that I am graced to have been given a spiritual foundation for avoiding such harm.

To know that our spiritual worship involves the wholeness of human life is to know a message that the world, with its hunger and pollution, needs now more than ever (Rom. 12:1, 2).

### Certain Risks

Yet, for all the benefits, an emphasis on the purity of behavior carries certain risks. One of the most obvious is a fear of social contact with those who do not share the same standards of behavior—the very ones who most need such contact. It is often tempting to dodge the uneasiness that may accompany a social invitation from those who live by other values.

A further risk is legalism, the conviction that strict observance of high standards will earn eternal life. This enticing belief is, in fact, the central teaching of most false religions (*The Desire of Ages*, pp. 35, 36).

Given such risks, it is important to consider how emphasizing high standards of Christian behavior should be related to the gospel of God’s grace. Genuine maturity of Christian character should be the goal

# The highest standard for our behavior is neither a rule nor a principle; it is the life of Jesus.

of every Christian. Such maturity requires careful thought about the source and shape of our standards. To this end, I want to offer three brief observations that I believe are significant and scripturally based.

**1. In order to be truly Christian, behavior must be moved by the power of divine love.** “For the love of Christ controls us” (2 Cor. 5:14, RSV). “We love, because he [God] first loved us” (1 John 4:19, RSV).

As Jesus taught so effectively in the Sermon on the Mount (Matt. 5-7), attention to the external correctness of behavior without the motivation of love is not the way of His kingdom. It is only as we accept the grace and love of God in Jesus Christ that our behavior can be truly Christian. Acceptance of Jesus’ work for our salvation prepares the way for moral behavior that is a worshipful response to the love of God. Overwhelmed with gratitude for the abundance of God’s love, the Christian is prepared to act in love.

However, without God’s grace, an emphasis on high behavioral standards is worse than ineffective; it is usually destructive. It tends to produce either feelings of pride over moral accomplishments or feelings of despair over moral failures. I believe only a recognition of our spiritual poverty and an acceptance of God’s constantly available forgiveness can cure such legalism (Rom. 1-6). Jesus makes this cure available.

**2. Christian maturity involves action based on principled thought.** Ellen White encouraged believers to “make the broad principles of the word of God the foundation of the character” (*Testimonies*, vol. 4, p. 562).

Understanding Scripture’s “broad principles” protects us against moral pettiness. Jesus said to the Pharisees: “You tithe mint and dill and cummin,

and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others” (Matt. 23:23, RSV). The broad principles of the Bible, beginning with the principles of love, establish moral priorities so that relatively minor matters do not displace major moral concerns.

Observing high standards of dress, adornment, diet, and entertainment can and should be a genuine blessing. But such observance becomes a mockery in the lives of people who, for example, cherish racist views or care little about such major moral challenges as hunger, poverty, and violence. To stress health reform without concern for starvation would be an unthinkable moral contradiction. Again and again, Scripture calls God’s children to focus first on that which is truly central.

Understanding central biblical principles requires careful study and thought. When Jesus praised childlike faith, He was calling for a spirit of humility (Matt. 18:1-4), not mindless obedience. A child must be taught to obey before careful reasoning is possible. But this is not the goal of Christian maturity.

Here is a simple illustration from home. Two 9-year-olds live at my house. Both are female. And they are alike in many respects. Both obey me—most of the time. And when they disobey, both sometimes look and act guilty. But my hopes for the two of them are drastically different. One is, I hope, on her way to becoming a morally responsible person. The other never will be. The obvious difference is their differing capacities to understand the reasons for behavior. My 9-year-old daughter asks “Why?” My 9-year-old collie, Chipper, never does.

This is why, I believe, Ellen White

says that "the discipline of a human being who has reached the years of intelligence should differ from the training of a dumb animal" (*Education*, p. 288). If "good behavior" were all that mattered morally, then it would often be easier to succeed in the training of animals than in the education of children. But if true principles are to operate in a mature moral life, God-given reason must be engaged. I believe this should be the goal for every Christian norm.

**3. Christian maturity means applying rules in the service of personal relationships.** When Jesus said that "the sabbath was made for man, not man for the sabbath," (Mark 2:27, RSV), He stated a truth that can be applied to all standards of behavior. Applying behavioral standards in ways that destroy people must be misguided.

This concern that standards of behavior be used in the service of caring relationships includes sensitivity to differences in culture. An obvious example involves dress and adornment. The Bible teaches modesty in dress and appearance (1 Peter 3:1-4; 1 Cor. 11:4-6). This is a broad principle. But what counts as modesty, in any particular application of this principle, is bound to be affected by the cultural practices. For this reason, our Adventist statement of "Fundamental Beliefs" urges believers to dress neatly and simply, "while recognizing cultural differences."

This point is particularly important for our movement with its worldwide membership. As I write these words, I am living in a culture different from that of my native homeland. I am constantly reminded of how easy it is for me to assume that what is customary in my own culture must be right for all others. But the transcultural truth of God's love and grace should transform all such cultural haughtiness. I believe this is part of what Paul meant when he affirmed his willingness to identify with various types of people in order to bring them the gospel (1 Cor. 9:19-23).

Much more could (and should) be said about maturity of Christian behavior. But one summary thought

must now suffice: As a Christian, I believe that the highest standard for my behavior is neither a rule nor a principle; it is the life of the Lord Jesus, to whom all other standards must be subordinate.

Jesus alone gave us "an example, that [we] should follow in his steps. He committed no sin" (1 Peter 2:21, 22, RSV). I believe being true to

Christian standards means, above all, being true to our calling as followers of the living Lord. □



Gerald Winslow is professor of theology at Walla Walla College, College Place, Washington.



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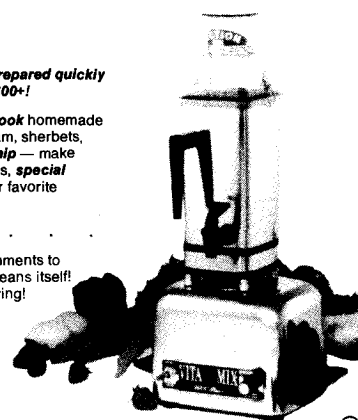
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# Gallup Poll Shows Need for Awareness Activities

*Communication Department offers many ideas*

**A** Gallup poll taken one year ago shows that the Adventist Church is not as well known as many of its members take for granted. At least 30 percent of the population in the United States has never heard of Seventh-day Adventists, and many of the 70 percent that claim to know about the church are mistaking it with another church.

To develop a united thrust in North America, the division has accepted the Caring Church concept. This plan follows the natural process by which people become members of an organization.

The Caring Church concept recommends the following sequence: First, make people aware that there is a Seventh-day Adventist Church; then invite them to attend entry events that become pathways leading to baptism. Following baptism, nurture and train them to become active participants in the church's soul-winning activities.

## **Local Activities**

The North American Division, union, and local conference communication departments are producing programs in the area of awareness activities, which encourage participation in church programs. Members scattered across the division are making special efforts to help their community know about the church.

■ In Thief River Falls, Minnesota, the church's Family Life Council conducted a Nutritional Emphasis Weekend. They invited members of

the community interested in vegetarianism. The guests, including local physicians, enjoyed a Friday evening vegetarian meal. Adventist Health System dietitian Darlene Schmitz answered questions and presented a short video, *Eating for Life*.

According to Marilyne Sayler, church communication director, "those who participated by preparing food, providing child care, hosting, and praying for the event saw how simple and effective was Jesus' example of mingling with people."

■ Idaho evangelist Edwin G. Brown says that he is reluctant to conduct an evangelistic series unless special effort has been made to make people aware of the church.

Three months before each series of meetings he gets members of the church to take a Bible and several Bible lessons to their friends. With this personal touch and interest, he has found that two out of three who eventually come to the meetings are baptized. Making people aware of the church makes the job much easier for the evangelist.

■ In Philadelphia, Pennsylvania, the Southwest church conducted a health fair Sabbath afternoon in the churchyard. Members of the community, including many of the paramedical participants, became favorably acquainted with the church.

■ The soup kitchen conducted by the Fourth Street Center in Washington, D.C., has made such a favorable impression on the community that the Washington Post donated \$20,000 to its program.

■ Three days each week the Bos-

ton van ministry serves the people at Boston Common. Rita Vital, director, says that hundreds are taking the Bible lessons and thousands have become acquainted with the church.

Each Sabbath hundreds of members are visiting prisons. For the first time many inmates are becoming aware of a church that brings hope.

Fair booths, holiday musical programs, community cleanups, Bible displays, adult education programs, and highway signs are other ways to make friends and help your community become aware of your church.

Researchers tell us that a person must have at least 20 impressions of a name or object before becoming interested in it. Therefore, church members must make repeated contacts before a community becomes interested in the Seventh-day Adventist Church.

## **Marketing Program**

For churches that do not understand their communities as well as they would like, the Institute of Church Ministry at Andrews University has developed a marketing program able to provide information about every community in the United States. This includes the number of people, their interests, and suggested ways to make the gospel message attractive to them. For more information, contact Dr. Slimen Saliba, Andrews University, Berrien Springs, Michigan 49104.

For years the General Conference Communication Department has sent to each church communication secretary "Communication Opportunities." This monthly publication, now produced by Shirley Bur-

*By Owen Troy, communication director for the North American Division.*



ton, associate communication director, provides articles that can be adapted by churches for the local newspaper. These articles enable large numbers of readers to become aware of the church.

Quarterly the department produces a series of camera-ready health articles for local newspapers. Covering a variety of topics, these articles acquaint readers with a church concerned about health.

Several times a year the church provides to every radio station in North America short messages that

are identified as originating with the Seventh-day Adventist Church. John Robertson, producer of *Aware* spots for the Voice of Prophecy, reports that these spots have resulted in millions of dollars of free time on radio stations across the country each year.

Thirty- and 60-second television spots that have changed attitudes toward the church are available from Transda, the church's advertising agency. Connie LaJoie and Terri Nigro provide information to help you use these spots efficiently.

Their address is 1100 Rancho Conejo Boulevard, Newbury Park, California 91320.

Although the Communication Department does not sponsor radio and television programs, it encourages them, both nationally and locally. (See below.)

We encourage churches not to wait for the conference, union, or General Conference to develop awareness activities for them. Rather, every church and institution should devise new plans and activities.

## Getting Off the Ground and on the Airwaves

**M**inisters and laypeople in North America are finding that a radio ministry provides an excellent medium to increase a community's awareness of the Adventist Church.

Although most church members are acquainted with national broadcasters, such as the Voice of Prophecy, few know that there are regular radiobroadcasts produced and financed by local churches in nearly every union. Unfortunately, thousands of radio stations in the United States still broadcast no Seventh-day Adventist programs.

Broadcasters in the Columbia Union may not be well known, but some have carried on a radio ministry for several years. *The Watchman* aired for five years in Baltimore, Maryland, and featured Charles Jenkins, an Allegheny East Conference Bible worker. The 30-minute program moved with him to Philadelphia, where it is currently heard on WZZD, 990 AM, on Saturday at 8:00 p.m.

"Our broadcast is funded by faith," said Jenkins. "It is supported by listeners and Adventist churches in the area."

Also in Philadelphia for the past

two years, John Trusty, an Allegheny East pastor, has been the speaker on the *Challenges for Living* daily broadcast, WTMR, 800 AM, at 7:00 a.m., Monday through Friday. Charles Williams is the production manager and announcer.

*Challenges for Living* started as a prelude to an evangelistic crusade. From the crusade came forth the 60-member New Life church with more than two thirds newly baptized members. Charles Jenkins serves as pastor.

This group also operates a question-and-answer hotline and

encourages write-ins by offering a free gift like the book *Happiness Digest*. The requests go directly to the conference office in Pine Forge, Pennsylvania, where they are processed by computer and sent out by Charles Cheatham, inner-cities ministry director, to Delaware Valley pastors.

### Dateline Religion

In the same conference, six area churches are sponsoring the coming *National Pulpit* telecast, broadcasting church worship services.

In Ohio, laypeople carry on radio ministries for their neighborhoods. Vivian Dunson, a layperson, can be heard on two radio stations, WCVO and WCBZ in Columbus. For nearly six years Mrs. Dunson aired *Dateline Religion*, a five-minute religious news program.

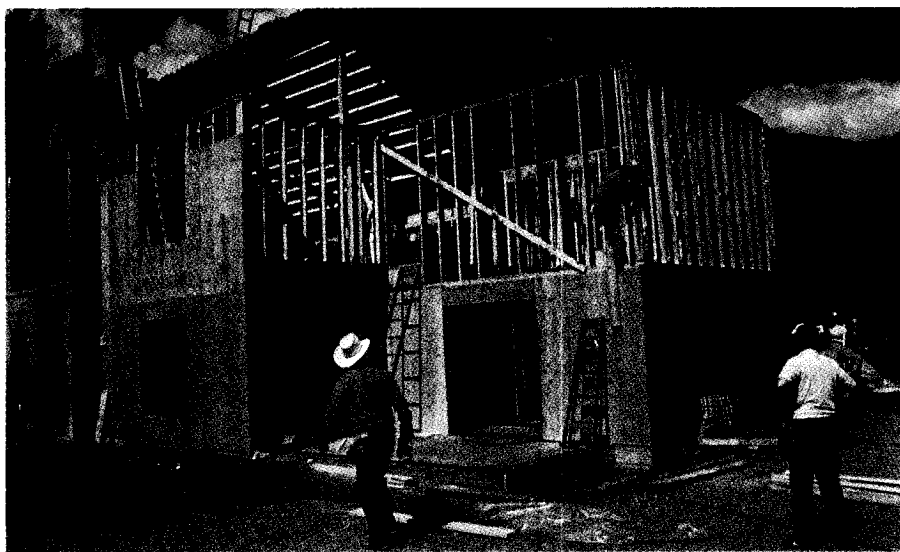
Jerry Fletcher, a layperson from the Hamilton/Middletown district of Ohio, produces *The Midnight Cry*, a 20-minute weekly program on WAKW-FM in Cincinnati. Fletcher uses the taped sermons of the pastor and other Adventist pastors in the Cincinnati area. He offers free literature and plays music recorded by Christian artists.

Radio and television "ministers" tend to agree that one learns as he goes along. All say the first step is to contact radio stations.



**John Trusty, right, reviews production details with Charles Cheatham.**

By Charlotte Pederson Coe, managing editor of the Columbia Union Visitor.



Construction workers take a long look at the fruits of their labors while carpenters busily place the lumber. A crew of Baptists from Texas did the landscaping, and a number of television journalists gave coverage to the community project.

# Community Experiences Rocky Mountain High

## *SDAs Build Nondenominational Church*

**M**ount Sopris casts its shadow over Redstone, Colorado, population 98, a picture-book town nestled in the aspen-dotted Crystal River Valley. This hamlet in the heart of the Rocky Mountains provides a romantic setting for a different kind of love story.

Doug Self is the pastor of The Church at Redstone, a nondenominational Christian congregation that has worshiped in a rented building used over the years as a schoolhouse, blacksmith shop, liquor store, gift shop, and most recently as a Catholic church. When told that the building had been sold, the small congregation laid plans to purchase nearby property and build.

*By Betty Kossick, who writes from Merriam, Kansas.*

Pastor Self heard about John Freeman, former president of Maranatha Flights International, who had a printing business in nearby Carbondale. He went to see Freeman for advice about using volunteer crews for building. Freeman happily answered Self's questions, but that night, as Freeman talked over the visit with his wife and two friends, all felt impressed to help build this non-Adventist church for the Redstone community.

### **Veteran Crew**

Pastor Self remembers, "When I came to see John, I had no idea that he would put together a crew to help us. The thought of these Christians, who didn't know us, coming in from all over the country was overwhelming."

Freeman wanted a veteran crew to

take on this special task. He found some of the most industrious people he could locate—a hearty, healthy lot with an average age of 75, including one 90-year-old.

During the spring of 1986 a work force of 30 converged on Redstone for three weeks of mostly 12-hour days, including praise services with the Redstone parishioners.

### **Community Food**

Community volunteers had laid the foundation before the helpers arrived. With the combined efforts of community and Maranatha workers, about 50 people plied their various crafts to build the church.

With the town's people paying for the food, Clinton Wall, of Adventist Health Services, set up a kitchen to provide vegetarian fare.

Some of the food was prepared by various food services in town, such as the local hotel, which baked potatoes. The bar and grill cooked "Sam's Vegetarian Chicken," and the community store stored refrigerated items. Wall commented, "They told me the community had never before come together on a project like this." He was invited back to conduct nutrition and cooking classes in November in the newly built church.

Reflecting on the project, Self said, "The people worked together with a fervor born of love for the Lord. We built warm, strong relationships with the Maranatha crew while working together and sharing their 'strange' meatless meals. We ate under a huge Army surplus tent.

"We were impressed not only by their building skills, physical endurance, and commitment to Jesus Christ, but by their love in coming many miles to help people they didn't know who weren't from their denomination. Others in the community, people who don't attend church, continue to speak affectionately and admiringly of the Maranatha crew. 'They were so nice.' 'He was 30 years older than I, but I could hardly keep up.' 'This building was built with a lot of love.'"

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# Church Publicity: Easier Than You Think

## *Here's a Practical Strategy for Approaching the Press*

**Y**our local newspaper can be very helpful in publicizing church services, health classes, and evangelistic crusades. A friendly church news editor can be a real asset to your local congregation—if you know and follow the rules. The following guidelines will ease nerves when you approach a local newspaper.

### **Key Ideas**

When submitting weekly listings, bear in mind that only last-minute news is prepared at the last minute. Many features are set well in advance of their publication. The weekly church listings fall into this category. Find out the deadlines of each newspaper your listings will appear in.

Many newspapers use the same listings week after week. If your regular listing has a change, notify the church news editor as soon as you know so he or she can make the change for the next publication date. The editor may hand the copy in two or more days before publication.

■ Mail your changes (and special items) rather than calling them in! You will save the church news editor a great deal of time, and it will also greatly increase the odds of correct information in print.

■ Read the listings in each paper in which they appear every single week. Because the listings remain the same does not rule out any possibility of an error. Be especially careful to check all changes.

■ Most church news editors have listings of many churches, as well as feature items. There is no way they can know what is happening in each

and every local congregation.

■ When you have special news, you should send the full story (with photographs when possible) as soon as you have all the information. Include your telephone number in case the editor needs to check on something and wants more information. Even if the number he needs to call is the church number, do not expect a harassed church news editor to look it up. Give a day and a night number. Editors frequently have to work long hours, and they often find it necessary to call in the evening.

■ The copy must be typed, neat, and clear—free of mistakes. Read and reread your copy before you send it in.

■ Make it clear and to the point. Newspapers always have more news than they can print. If your copy is very long, the editor may simply not have the time to edit it. Make it as short as you can without leaving out any vital information.

■ If your feature is about a minister retiring, changing to another church, or coming to a new church, give a very brief biography of the person, include a clear black-and-white photograph, and don't expect or ask the church news editor to interview him or her unless the person is well known. It isn't that the editor doesn't want to—he simply does not have the time. You can give all the needed information.

■ If your copy is about a special event, stop and evaluate that occurrence. If it's a church supper, for example, it will mainly interest the church members only, so one or two paragraphs are all that is needed. If it concerns a money-making event, consider a small ad. This will catch the readers' attention more quickly than a paragraph somewhere.

■ However, if the event is truly newsworthy, you may wish to invite the church news editor and a photographer. This type of event includes an important anniversary of the church, the visit of a well-known person, the dedication of a new church, or a meeting over a church controversy that also touches the town or city where the church is located. A tragedy may mean calling a news conference. This would include a bad fire, an untimely death, or a major theft.

■ Do not ask the church news editor what church he or she attends. A church news editor must treat all religions the same. You put him in an uncomfortable position when you ask questions about his faith.

■ Witnessing is an important part of being an active Christian. However, you should not intentionally witness to the church news editor of a newspaper. You would be surprised how many well-intentioned people, from pastors to laymen, do this. Don't try to sell your religion to him or her—even if he felt drawn toward your statements, he could not show it. The newspaper pays him to cover the religious scene—all of it. His job and personal faith must remain separate.

### **Appointment**

Don't stop in at the newspaper office with your copy and ask to see the church news editor. He or she may be out, in conference, or very busy. If you have reason to talk to the editor, call for an appointment and be certain it is necessary.

Make sure your church is listed and your special events submitted. A newcomer or someone looking for a church may need you! If your feature isn't printed, don't become angry.

Remember, the church news editor is a professional doing a job. It is not a religious job in the true sense of the word. Work with the editor in a businesslike fashion. He or she cannot give personal views on any religious subject whatsoever.

Send a Christmas card with a "Thank you" written on it.

*By Mary Louise Kitsen, who writes from Plantsville, Connecticut.*



A group of Paharia women display their new baptismal certificates. A teacher has remained to train the people in witnessing and to conduct church services.

## Endangered Tribe Responds to Message

*Nearly a whole jungle village baptized*

**I**n northeastern India lies the jungle village of Bhatbhanga, inhabited by the Paharia, a hardworking people, loyal to each other and to their tribe.

According to census reports, in 1971 the population of Sawariah Paharia was 59,047, whereas in 1981

their numbers stood at only 19,481, a decline of 40,000 in one decade.

The headman at Bhatbhanga had long despaired over the sickness and alcoholism that were killing many of his tribespeople. In 1974 he invited a group of Catholics to come in for a Christmas program. Maybe they could offer something that would help the Paharia to stop drinking and enjoy life more.

But after the program the visitors asked for liquor. The headman was so disappointed and angry that he drove them away and refused to allow Christians into the village for another 10 years.

In 1984 the headman attended a meeting for tribal headmen. There he met Simon Hansdak, headman of a Santal Adventist village, who invited the Paharia headman to his village to see how they lived. The Paharia man enjoyed the Friday night and Sabbath activities so much that he invited a group of Santal Adventist laypeople to Bhatbhanga.

From the first evangelistic series held at Bhatbhanga, 26 villagers were baptized and trained to give Bible studies. For the next evangelistic series, a team from mission headquarters came. At the first meeting, only women and children came out; the men went to protect their crops from wild animals. The evangelists decided to wait for the men.

### First Lesson in Stewardship

When the whole village gathered, Pastor A. P. Tiru explained that if they prayed, God would care for the crops so that the men could attend the evening meetings. It required real faith, but the men took God at His word and attended all the meetings. And God honored that faith—no crops were lost.

A little girl was suffering from typhoid fever. Because the local medicine men asked an exorbitant price for their services, the girl's father appealed to the pastors for help. They had only aspirin to reduce the fever, but they gave it to the girl and prayed for her healing. When the Lord healed the girl, the people were so impressed that they all began attending the meetings regularly.

Forty-eight people requested baptism at the end of that series. Of course, nobody would be baptized who wore rings in their noses and ears and tight bangles on their arms, as was their custom.

On the Sabbath morning of the

By Noelene Johnsson, editor, Mission.

baptism, only a few people came to the meeting. Wondering where they were, the pastors went to the homes and discovered many of the women trying, with the help of their husbands, to remove the bangles, though this caused some to cry out with pain.

Pastor P. D. Kujur baptized 48 candidates. Ninety-two more accepted his appeal to join the next baptismal class.

At the meeting that followed, 20 children of the new members were dedicated to the Lord, and the people were invited to bring their tithes and offerings. Some brought gifts in kind, including a goat; others brought cash.

After a third series of meetings, in March, 1985, 109 people, including the medicine man, were baptized.

### New Names Needed

Because the Paharia people had only a handful of names among them, the pastors could not fill out the baptismal certificates without giving everyone a Christian name. The people liked the idea of a new name to signify a new life.

Early one morning the pastors began giving the new members new names. It took several days to complete the task. They would tell each one, "Your Christian name is . . ." But the people would forget their new names and come back and ask, "What is my name?" The pastors would then try to remember and tell them again.

After using up all the names they could think of, the pastors consulted the Spicer College yearbook. When they had exhausted those names, they turned to the General Conference Yearbook. So there in the Rajmahal Hills, keeping marauding monkeys away from his father's maize, could be a little boy named Neal Wilson or Charles Brooks!

All but three families at Bhatbanga accepted the Adventist message. Many children are measuring their height against the mango trees, trying to convince their elders that they are big enough to be baptized.

Twenty young people have formed a singing group that shares its faith among the unreached villages. A teacher has remained to train the people in witnessing and to help conduct Sabbath meetings.

Several men have gone to the nearest Adventist mission hospital to learn how to dispense simple remedies for dysentery and fever. They will return to help their people with some of the simpler ailments that plague hill tribes.

### Youth to Meet Needs

The immediate goal of the Endangered People Thirteenth Sabbath project for North American Division

youth is to build a permanent clinic, equip it and stock it with supplies, and pay the wages for a nurse to serve there for 10 years, at an estimated cost of about \$25,000.

Union youth leaders, believing that the youth of North America want to do even more for the Paharia, have voted to raise the goal to \$75,000 so that we can also supply a school and pay for teachers.

In addition, leaders would like to set up a scholarship fund for student missionaries from Spicer College to spend a year in the Rajmahal Hills, evangelizing while the people are receptive.



Women, above right, pound grain in the time-honored manner. The heavy wooden beam is raised and allowed to fall, hammering the kernels piled beneath it. A man, above left, gets a new pair of shoes. Below, a typical Paharia house.





## LET'S NOT OVERDO IT

**W**elcome the bicentennial of the federal Constitution and make it a valuable civics lesson during 1987. The Philadelphia Convention from which it came was august, stellar, grand. *Because of certain realities, however, exercise caution even as you celebrate.*

The written nature of the Constitution prompts people to consider it self-interpreting and self-enforcing, which it is not. The Constitution speaks indirectly through the process of *judicial interpretation*. The Supreme Court weighs disputed statutes against the Constitution, and finds them compatible or incompatible. Such rulings furnish the reality by which we understand and experience the Constitution, becoming as normative as the Constitution itself.

Let us focus therefore upon the American tradition of judicial review and its implications for the need for responsible appointments to the bench.

Another easy but dangerous propensity entails going from commending the Constitutional Convention of 1787 to condoning the use of constitutional conventions per se for the purpose of amending the Constitution. Because a lot of good came from the first one, it is said, try a second to rectify some of the budgetary ills of the federal government. Of course, the Constitution itself provides for amendments via conventions.

Furthermore, the product of Philadelphia's convention greatly

improved upon the constitution then in effect—the Articles of Confederation. Just the same, a runaway feature characterized that meeting. The delegates became framers, ignoring the mandate to revise and choosing rather to begin anew. Could such audacity in a twentieth-century convention lead us down undesirable paths? Might our liberties be infringed?

### Flawed

Despite the admitted good that resulted from the Philadelphia Convention, the Constitution was flawed. Voiced most effectively by the antifederalists in the ratification battle of 1788, the *absence of a bill of rights* loomed large. True, some saw the unamended Constitution as itself a bill of rights, and a few elements of the document support such a contention. But because its thrust was otherwise, religious libertarians do not look to the unamended Constitution for the roots of church-state separation. They look to the Virginia Assembly of the

1780s and to the Bill of Rights of 1791.

Finally, intoxicating though it might be to project ourselves into the life and times of the constitutional era, the cliché still holds that *times have changed*, and changed in ways that affect—or should affect—one's understanding of the Constitution. Appeals to the Founding Fathers must not become the chants of an ancient religion.

For example, the enlargement of government to the point of touching nearly every aspect of every individual's life alters things considerably from the way they were in Federalist times. Protecting religious liberty from government has given way to the protection of religious liberty in the midst of government. The enormous expansion of religion into gigantic religious establishments dwarfs the village church and parson of earlier times. The combination of pervasive government and assertive churches invites conflicts for which simple solutions will not be found.

Do not overlook judicial review, the Bill of Rights, or the changing times. And do not say cavalierly that what worked once would surely work again.

To remember the Constitution and also the pitfalls of remembering it—that is the challenge of 1987.

Gary M. Ross serves as congressional liaison for the General Conference.

**W**hile honoring the Constitution, we need to remember that times have changed.



# IN ALL HONESTY!

**H**ave you learned to “never say never”? To be wary of absolute words like *always* or *none*?

Words like *usually* and *seldom* seem not only safer to use but often more courteous. Only God can safely deal in absolutes, for with Him there is no matter of opinion, only truth. In fact, the human quest for God encompasses a search for reality, absolutes, truth. Humans seem to crave truth, not someone’s opinion.

The closer we come to God, the more clearly we will see and understand truth. And the ultimate revelation of truth, God’s Word, is the “control” factor for evaluating all ideas. We understand these inspired messages by means of the Holy Spirit’s impact upon our minds. “When He, the Spirit of truth, comes, He will guide you into all the truth” (John 16:13, NASB). Studying humbly and prayerfully, we can be confident that what God says is.

## Confronting Reality

Revelation of truth is God’s responsibility. Honesty is ours. Honesty is so much more than not telling lies; it is being able to face ourselves and the universe squarely with no need or intention to deceive. It is confronting reality as accurately as we can determine it. It is searching for truth with our arms wide open and our eyes bright with anticipation. It is seeking God with all our being—thoughts, feelings, motives, and actions.

But can a person truly be honest? Are we strong enough? Good enough? Only those who are surrendering to the ministry of Jesus in forgiveness and restoration, who are finding God’s unconditional love and acceptance,

will have the courage to venture far into the ways of integrity.

Honesty appears threatening to us. Only as we bask in the total love of Jesus are we safe. “There is no fear in love; but perfect love casteth out fear” (1 John 4:18). Fear is the underlying factor in our escape and defense mechanisms and all the ugly things that imprison us within ourselves.

Honesty makes us vulnerable. But in Jesus we can say, “Though I hurt, I know You can heal. Though I made a mistake that could cause severe problems, I trust You to protect me from my inadequacies in whatever way You know will be good for me. I meant well, and I’m trying to learn. Though I have certain strengths, my weaknesses could discourage me except that I know You are building my strengths and strengthening my weaknesses. Today I sinned, Lord. I was angry and wanted to hurt someone. I said some mean things. Please forgive me, create a forgiving spirit within me toward him, and heal my own pain.”

In Jesus we find forgiveness and assurance of restoration, the hope and confidence that God really loves, protects, and heals us. Trust in God’s work releases us to face ourselves, others, our world, and God honestly—realizing that the despair we feel about ourselves and the hurt from others are in His hands. We don’t need to run or hide. He is in control.

What would the world be like if we were secure enough in the Lord to face the truth about ourselves without self-defense, excuse, or rationalization? It would be like heaven! Heaven gives us glimpses of what really is and what can be, because God is there. In

our hearts is planted a passion for exploring and knowing and, above all, finding God, the Source, the Fullness, the Infinite, the Truth.

## Not an Option

And in knowing, we find salvation. “This is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent” (John 17:3, NASB). Truth is not an option, a nice thing to have or learn. Many will perish “because they did not receive the love of the truth so as to be saved” (2 Thess. 2:10, NASB). “The truth, received in the love of it, sanctifies the soul of the receiver” (*The Great Controversy*, p. 520; italics supplied). “And no church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure” (*ibid.*, p. 522). Satan knows that “it is impossible for him to hold under his power one soul who honestly desires, at whatever cost, to know the truth” (*ibid.*, p. 528; italics supplied). It’s that important.

Aren’t God’s ideals beautiful? Think of perfect truth, reality, honesty, transparency, and absolute mental health. These are gifts He opens before us, saying, “Come, I will bring you to this beauty if you permit Me. Don’t be intimidated; let Me lead you one step at a time. Just trust Me, for I am able to accomplish it.”



Shirley Schneider Ruckle writes from Covina, California.

BY SHIRLEY SCHNEIDER RUCKLE

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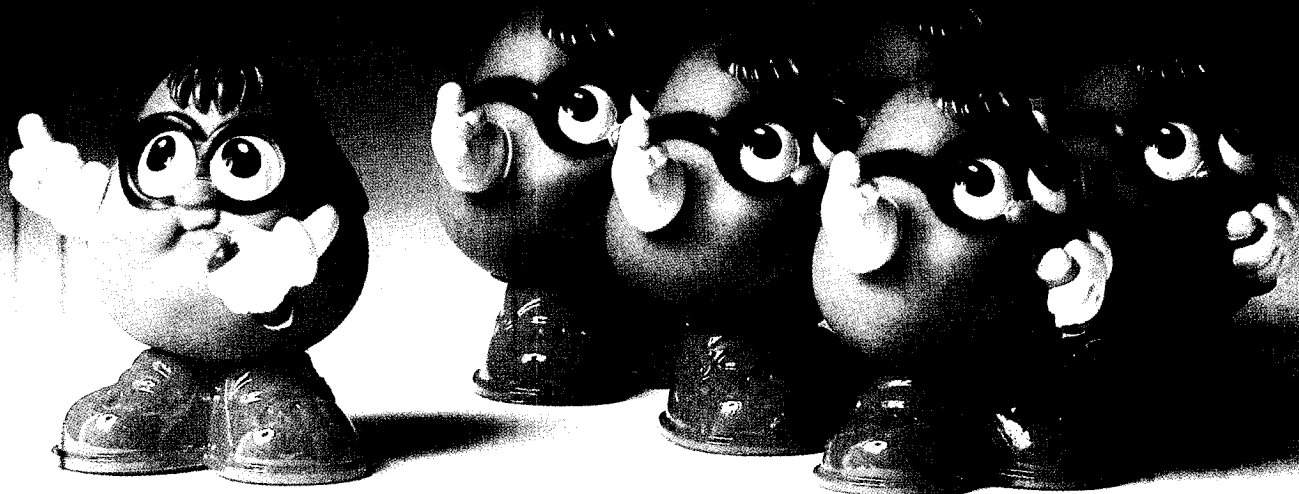
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