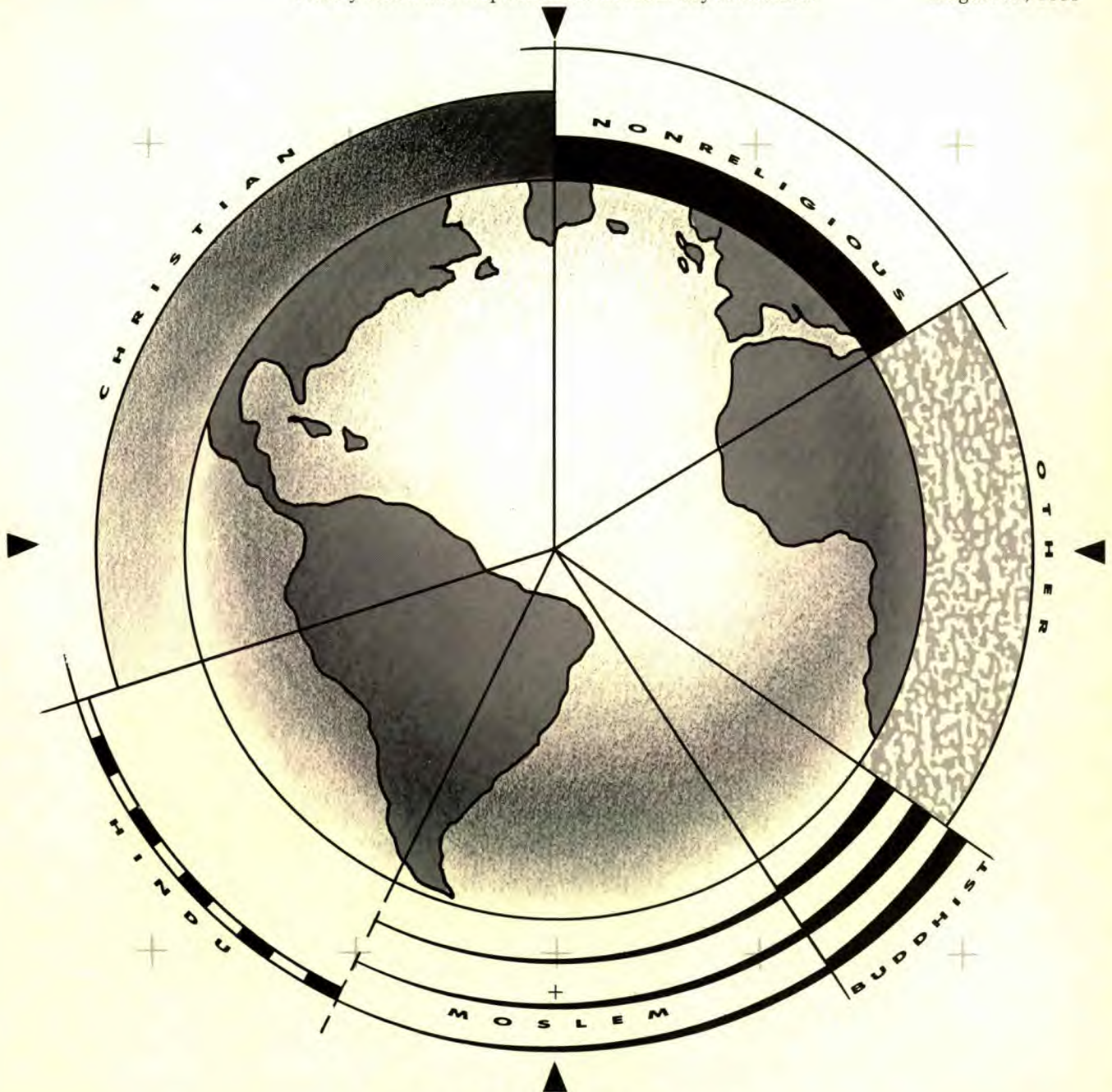


# ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

August 31, 1989



## TOWARD A GLOBAL STRATEGY

The 4,444: A Progress Report, 13

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## Frogs, Toads, and Others

It is impossible to classify all Seventh-day Adventists in just two groups, as does Greg Brothers in "Frogs, Toads, and Church Standards" (July 6). I have known some traditional old Adventists (TOADS, as he labels them) who were as close to being friends of the gospel as any I have met. They were sweet, loveable, intimate, spiritual lovers of Jesus. On the other hand, I have known some so-called friends of the gospel (FROGS) who were meticulous in observing the true standards for Christians.

If all Adventists are to be classified as either FROGS or TOADS, then the remedy for both is the same—daily communion with God through Bible study, prayer, and witnessing. Without this type of relationship, neither croaky TOADS nor colorful (but thin-skinned) FROGS will make it to the kingdom.

JOSEPH ESPINOSA  
Silver Spring, Maryland

Thank you for printing "Frogs, Toads, and Church Standards." This subject needs more attention in the future. My work brings me into contact with people who are starving for the love of Christ. As I think about what happens to people who come to church wearing jewelry or smelling of tobacco or alcohol, I quickly arrive at a startling conclusion: My conscience will not permit me to invite these people to church! We preach a mixed message: "God is eagerly waiting to accept you—just as soon as you clean up your act!" You can call me a FROG.

KAREN PARMLEY  
Claridge College Station, Texas

When we put labels on people, we offend the Creator, who made us in His image. To relegate man by analogy to creatures of lower estate that were used by God Himself to represent affliction and unclean spirits removes dignity from man and God. Yes, we have differences in the way

we relate to the gospel message, but in the final analysis we will be judged either a *saint* or a *sinner* when the "roll is called up yonder."

The Ten Commandments were given with a divine purpose. When adultery was prohibited therein, not only did the commandment become a standard for living but it became part of the law of God. Are we to seek compromise between God's standard and relevance to today's society? In other words, do we help supply condoms to prevent AIDS, or do we courageously encourage moral integrity?

Let us keep ourselves out of the swampy areas of the frogs and retain the dignity God intended for man!

GENEVIEVE C. BOTHE  
Loma Linda, California

When I read excerpts of "Frogs, Toads, and Church Standards" to a friend whose attitudes toward our church haven't been very favorable lately, he picked the issue out of my hand and said, "What's this? *Adventist Review*? Was the editor on vacation when this issue went to press?" He was impressed, favorably. I am impressed and grateful. Thank you, thank you for being willing to print it like it is.

KATIE TONN-OLIVER  
Angwin, California

It is unfortunate that Greg Brothers chose to associate the gospel (friends of the gospel—FROGS) with the destruction of standards. Paul fully preached the gospel and strongly supported standards. Some present-day gospel preachers and enthusiasts are far more standards-oriented than most works preachers and enthusiasts.

Greg decries the suggestion that behavior is the natural result of gospel preaching. I would remind him that as man thinketh, so is he. Mary anointed Jesus because of His love, not because there was a rule. Peter said, "Since you are [because of the gospel] looking forward to this

[heaven], make every effort to be found spotless" (2 Peter 3:14, NIV).

JIM LALONE  
Ooltewah, Tennessee

Certainly the culture has changed since the "Glory Days." Human nature, on the other hand, probably has not changed that much since Battle Creek sisters grappled with how much bustle, ruffle, and lace constituted sin.

I suspect that in 1989 we face at least one of the same issues as our forebears: Where principles laid down by prophetic guidance diverge from culture, what then? Shall we judge the prophet by the culture or the culture by the prophet?

ANN BURKE  
Yucaipa, California

Brothers compared the friends of the gospel (FROGS) with the traditional old Adventists (TOADS). He said some good things about each group, but those were ugly objects by which to represent God's dear saints, at least a segment or two of them. Whatever the people of God are, they deserve better treatment than that.

D. A. DELAFIELD  
Silver Spring, Maryland

In the opinion of this old pastor, academy Bible teacher, academy principal, and university director of admissions and records, "Frogs, Toads, and Church Standards" was well written.

In a Sabbath afternoon get-together of a group of mostly older church members, I found that not everybody agreed with me. Neither will some older people agree that among young people attending our schools today the professing Christians are in some vital aspects better than we who attended a half century ago. They are more open, more candid, and are less inclined to major in minors and minor in majors. Perhaps there are more FROGS among them and fewer TOADS.

DYRE DYRESEN  
Berrien Springs, Michigan



# ADVENTIST REVIEW

August 31, 1989

General paper of the  
Seventh-day Adventist Church

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■ "Things Teenagers Are Dying to Tell Their Parents," by Myrle Carner. When mom and dad ask, "Where did we go wrong?" their children could tell them.

■ "Letters From the Missing,"

by William G. Johnsson. Some who have left the church tell why.

■ "A Tale of Two Trinities," by Ervin K. Thomsen. Satan's imitation of the Trinity—the dragon, the beast, and the false prophet—sells destruction for salvation.





# VOLUNTEERING FOR ADVENTURE, AND WORK

**A**mong Adventists the Greek word *maranatha*—meaning, “Our Lord, come!”—has almost become synonymous with the short-term building projects done entirely by Adventist volunteers—young and old alike.

Through Maranatha Volunteers International (formerly Maranatha Flights International), academy students to 93-year-old Arabella Williams volunteer for adventure, and work—*hard work*—building churches and schools, clinics and summer camp cabins.

In the past year alone, Maranatha volunteers have completed 38 church buildings, six schools, two clinics, two housing projects, youth camp dorms, and row upon row of pews for the churches. These were in areas where our Adventist members often are unable to provide their own church buildings. That’s why the help of volunteers is so valuable.

Maranatha helpers pay their own way to the projects, expecting only a place to sleep and food to eat. They even bring along additional money for the building projects. Last year more than 1,200 adults and 1,100 young people participated in projects from Roorkee, India, to Utila, Honduras. A youth group went out, on average, every eight days. The work produced backaches and smashed fingers, but even more—a sense of what mission work is all about. And they made friends, close friends.

Each year that I attend Maranatha’s national convention—held this year July 6-8 at Pacific Union College, Angwin, California—I come away enthusiastic about

short-term mission work. I’ve been on four Maranatha trips, and I’d love to go again soon. The spirit is catching.

Each year’s convention is a time of sharing. No one comes to sell or promote anything. Everyone comes to join the celebration of what Maranatha members have accomplished with God’s help during the previous year, and to be challenged by the tremendous work yet to be done.

## Too Many Requests

Each year, Maranatha receives far more requests for help with building projects than they could fill in four or five years. Don Noble, executive director of Maranatha, says board members wrestle each year with prioritizing the needs because they are all so deserving.

At the business meeting of this year’s convention, Don passed out five pages of projects that as yet do not have a sponsor. They range from a church to seat 180 in Azteca, Chihuahua, Mexico, to a church in Ushuaia, Argentina, and a school in Kandy, Sri Lanka.

Reading the list of projects leaves me with a feeling that words cannot describe, because of the tremendous needs existing around the world for buildings for our members. In south Mexico a church should be built nearly every week, because of the rapid growth. The story is the same for other countries too. Unfortunately, in many of these areas, after new members are baptized no church building is available for worship. Many then leave to join other churches.

As church membership explodes

during the next 11 years, so will the need for churches, schools, and offices. Don Yost, director of the General Conference Department of Archives and Statistics, projects church membership to more than double by the year 2000, from 5.7 million to more than 12 million. And much of the growth will come in developing countries rich in people but poor in cash.

Maranatha Volunteers International, Mission Church Builders of California, and the Fly’n’Build teams of the South Pacific Division are helping to meet this great need. They are not able to answer all requests, but they are making their mark on both the people where they go to work and on the volunteers who serve.

## A Special Niche

One of the finest aspects of this work is that it gives many blue-collar workers a sense of involvement, a special niche in God’s work. For 15 years a young-adult friend of mine wondered how he could help in the church’s mission. A bricklayer, he thought all the mission jobs in the church required professional degrees. Last year he went on his first Maranatha trip, and came back overjoyed. He has found his place. He has gone on a second volunteer trip, and plans to make one or more every year.

Maranatha has 6,000 members, but, according to Noble, especially needs supervisors for construction projects. Superintendents like Van Vanden Heuvel and Larry Goodhew have directed more than 100 projects; but they need help.

Maranatha Volunteers International is one more example of a lay-sponsored and lay-directed organization working closely with church leadership and contributing immensely to the furtherance of the cause. God’s work doesn’t always need a preacher in a suit. Sometimes it can best be done with tools and hammers. Want to try?

MYRON WIDMER





# MAKING BAPTISM CENTRAL—2

**W**ith our 2-year-old son, my wife and I were to spend a few days at the home of a relative. Wanting to have some of our loved ones present, we arranged for the dedication of our little girl while there, and duly informed the local pastor well ahead of time.

That Sabbath there were 101 things to do during the service, and from all appearances the dedication of our baby rated somewhere around number 95. No baby dedication certificate had been prepared, and the pastor, without ever touching our baby, sleepwalked his way through the mechanical, absentminded ceremony. My wife and I tried to put the best external face on it, but to this day we still reflect on that event with regret, and with a certain degree of sadness.

A baby dedication, though important, does not begin to equal the significance we attach to baptism. And no one should have to look back on the day of his or her baptism the way we look back on our baby's dedication.

## The Welcome

Following the baptism, the candidates should reassemble in the sanctuary for a most important part of the ceremony—what we traditionally call the right hand of fellowship. It is a time to welcome the new believers into the household of faith—a time for handshakes and hugs and kisses. Young or old, these new converts should be treated in such a way that that event becomes a never-to-be-forgotten milepost in their lives. A baptismal dinner for the candidates—with their relatives, friends, and supporters—may

well follow, to cap off the day.

What I am suggesting is that we should make a fuss—a big fuss—about baptism. It is that important. Baptism is like a bar mitzvah, like a wedding, like a funeral, like a resurrection—like all these rolled into one. How often do you see a sloppy wedding, or a funeral in which the undertakers act with anything short of utmost grace and dignity?

A bar mitzvah is the solemn, joyous time when a Jewish boy, at 13, attains the age of religious duty and responsibility. Baptism is like that. It signifies a fundamental break with the evil powers that dominate the human sphere, a spiritual disinvestment in the things of the world. It sends a message that there are no *native* Christians, that discipleship is by choice.

## Separate From the Crowd

This was a burden of the nineteenth-century Danish theologian-philosopher Søren Kierkegaard. In the early days of Christianity, Kierkegaard noted, to be a Christian meant to separate oneself from the crowd—to do what was not easy or popular. It meant rowing against the current. It meant sacrifice. It cost something. Today, he said, one becomes a Christian by the easiest and most natural of processes—simply by being born in the right place. Thus, the idea of *being* or *becoming* a Christian is emptied of its original significance. This he saw as a tragedy.<sup>1</sup>

In a short article, "Attack on Christendom," Kierkegaard highlighted the importance of a personal decision for Christ, and thus, by extension, the importance also of bap-

tism: "As an individual, quite literally as an individual, to relate oneself to God personally is the formula for being a Christian. . . . If once this occurs, then it is an event incomparably more important than a European war and a war which involves all corners of the earth; it is a catastrophic event which moves the universe to its profoundest depths."<sup>2</sup> When we come to regard conversion in this way, then we would give to baptism, the outward sign of it, the place it deserves in our worship services.

## The Call

And at every baptism we should look forward to the next one. Almost never should the service end without a call. While still in the font the officiating minister should extend an invitation to inquirers and others to make a decision for Christ. It is an opportunity we are not wise to miss. Many hearts, especially those of unbaptized relatives and friends, are tender at that moment, and often they are ready to respond. We must not become too sophisticated, or formal, or afraid to ask them to do so. And when they do, someone appointed, an expert in finesse, should secure their names and other particulars for follow-up. In evangelism as in sales, it is a waste of good time to be forever giving the sales pitch without ever calling for the order.

In His Great Commission to the church, Jesus said, "Go ye therefore, and teach all nations, *baptizing* them . . ." (Matt. 28:19). This is our warrant for the placement of the baptismal font—with the pulpit—in the front and center of our churches. Let us also in our practice make the rite of baptism central once again.

<sup>1</sup> See Robert Bretall, ed., *A Kierkegaard Anthology*, p. xxii.

<sup>2</sup> Quoted in J. L. González, *A History of Christian Thought*, vol. 3, p. 334.

ROY ADAMS





Left: The ark provides a backdrop for the camporee program. □ Center: Carl Payne (in wheelchair) and his Pathfinder club. □ Right: Noah (Dick Duerkson) shows Damon Hendrick a model of the ark. Photos by Robbi Pierson and Carlos Medley.

# A Special Time, a Special Place

*More Than 12,000 Pathfinders Gather at Friendship Camporee*

**L**ike any assistant Pathfinder director at the Friendship Camporee, Carl Payne of the Moline, Illinois, club packed trailers, pitched tents, and built displays. And like any assistant Pathfinder director, he helped feed, coordinate activities for, and keep track of lively, active children.

Unlike most assistant Pathfinder directors, Carl Payne, a paraplegic, has spent the past 14 years in a wheelchair.

According to his Pathfinders, Payne may not be able to walk, but in no way is he handicapped. He built an all-terrain go-cart-sized four-wheeler to use at the camporee so he could keep up with his Pathfinders. Before the camporee was over he modified the cart, because the kids couldn't keep up with him!

Payne is just one of the more than 12,000 campers who gathered in the hills of Pennsylvania near Mount Union for the Columbia Union's Friendship Camporee August 7-12.

From Quebec to Texas Pathfinders came. From Michigan and Mississippi. The camporee grew to include Pathfinders from every union in North America as well as some from the Caribbean—and three clubs from Europe.

"I call this the youth evangelistic crusade of the 1990s," said Ron Stretter, church ministries director of the Columbia Union and director of Friendship Camporee. Stretter is leaving the Columbia Union and capped his 20-year career in youth ministry with this camporee.

The youth evangelists of the 1990s may well be laypeople, for more than 3,000 came to minister to Pathfinders. People like Larry Bird from Wellsboro, Pennsylvania, who took vacation time to assist his wife with the Hillcrest club. Still he had to call in at 3:00 p.m. daily and do telephone consulting with his computer company's clients.

"We did it for the kids," he said, "but I enjoyed it myself. I'm still a kid at heart."

*By Robbi Pierson and Kermit Netteburg, who serve as communication directors for the Potomac and Columbia Union conferences, respectively.*

More people attended the camporee than were first projected, but fewer than preregistrations had indicated. In July the Columbia Union had hoped 17,000 might attend.

Even though attendance was 5,000 short of that, the budget had been based on 10,000 campers, and finances seem quite sound. Large-scale Pathfinder camporees almost died after Camp Hale in 1985 lost approximately \$225,000.

Although finances aren't complete for the Friendship Camporee, the loss will be small compared to Camp Hale. The camporee may even make a little money.

Even if it doesn't, Columbia Union president Ron Wisbey said the youth of the church deserve the special camporee. "The Columbia Union stands ready to underwrite this camporee. It was a marvelous, marvelous program."

The centerpiece of the Friendship Camporee was Noah's ark. The full-scale model of Noah's ark—450 feet long, 45 feet wide, and 75 feet high—was used as a stage for evening spiritual meetings. In addition, Noah preached twice each day.

The ark was made in only five days from eight tractor-trailer loads of iron scaffolding with 23,000 square feet of nylon mesh for the sides. But the frame-and-mesh construction was sturdy enough to withstand 40-mile-per-hour winds.

Evening programs in the ark's front door featured skits by characters portraying Joseph and Mary, James and Ellen White, Paul, John, and others. Friday night's program featured the drama *Then Came Sunday*, showing the Passion Week events in Jesus' life.

Programs also featured musicians such as Ritchie Carbajal, Patricia White, Wintley Phipps, Bill Young, and the Heralds. The opening night's program included a fireworks show and the launching of 20,000 balloons. The closing night's program featured a laser show.

All that high-tech, contemporary programming generated some controversy as well, particularly about the music. Nothing illustrated the contemporary nature of the music better than the fact that the camporee theme song, "We Are His

Far left: Some 150 Pathfinders take part in baptism. □ Left center: John the Beloved (Henry Wright) gave the Sabbath message. □ Right center: Thompson Kay of Christian Record Services provided sign language for the hearing-impaired. □ Far right: An obstacle course challenged many campers.







**Left: The Gymnics perform Friday afternoon. □ Center: The Guide dog poses with friends. □ Right: Pennsylvania Pathfinders march to the Sabbath service.**

Colors," was made into a music video.

For adult leaders who don't know what MTV is, an Adventist theme song in video production may be hard to swallow. But for Pathfinders, a music video is normal.

The camporee video portrayed Pathfinders making right decisions—inviting a lonely friend to play, turning down drugs. As the Pathfinders watched the music video on the projection screens nightly, they clapped each time a young person made a right decision.

Jeff Trubey, a teacher at Blue Mountain Academy in Pennsylvania and coordinator of the music for the camporee, said, "The music gives these kids the message that their church is trying to meet their needs at their level."

The Friendship Camporee also marked a change in preaching. Only once did someone preach. Other times people portrayed characters from the Bible and spoke as that character. It was drama more than sermon.

College students walked the grounds portraying Bible characters and giving skits of biblical scenes. Their preaching took the form of impromptu answers to questions raised by their transient audiences.

Still, the messages were effective; 498 said they wanted to join a baptismal class, following an appeal given at the close of the Sabbath sermon by John the Beloved. When the appeal was made, many ran forward, jumping over people in their haste to respond.

### Unique Baptism

A baptism on the closing Sabbath of camporee included 156 people. The baptism was conducted in a pond at the Agape Campground site. Tom Lemon, pastor of the Atholton, Maryland, church, was skeptical about a mass baptism. "I thought they'd have 40 or 50 of us get in the pond, have someone pray for us all, and then have a mass dip," he said.

But it didn't work that way. Lemon and one of his Pathfinders went into the pond together. The minister and candidate talked quietly for a few minutes—50 or more pairs simultaneously sharing together God's love. Then when pastor and candidate were ready, the baptism occurred.

"It was a beautiful service," Lemon said. "Instead of a baptism of 150, it was 150 baptisms at the same time."

Youth evangelism in the 1990s will include plenty of community service, too. More than 70 clubs went into the small towns of the central Pennsylvania hills near Agape Camp-

ground to clean streets and repaint buildings.

One of the more interesting projects was locating the water outlets in Mapleton. The city water department had lost the map giving the locations of the outlets. The Pathfinders also painted the outlets, so they can be spotted more easily.

Others pulled weeds from the sidewalks on Main Street in Mount Union or fixed houses for members of the Assembly of God church in Orbisonia.

Days at the camporee were filled with more than 50 different activity tents and courses to try. Most popular were the obstacle course and the face-painting booth in the fun tent. The line to go through the obstacle course was several hundred feet long, and the face-painting booth had to schedule appointments. By Wednesday afternoon all the available appointment times were taken.

But every game imaginable was available, from archery to ze new games. Frisbee golf. Orienteering. Sign language instruction. Special activities were planned for special friends—the handicapped children who came to Friendship Camporee. The Andrews University Gymnics conducted a "Special Olympics."

Many clubs brought handicapped children with them. Michelle McKay from the North Shore club in Chicago was one. Her sisters Jessica and Sarah came with her, but the entire club helped her.

Throughout the week, voices were heard asking, "Where's Michelle?" And throughout the week, quick responses were heard from a variety of club members, "She's with me."

A handicapped awareness tent helped sensitize Pathfinders to what life is like for physically handicapped people. Pathfinders were blindfolded, then followed someone through a walking course. Christian Record Services personnel provided sign language for hearing-impaired campers.

The activities were so much fun that Amy Hebard from Columbia, Maryland, volunteered to stay on and help others through the walking course. Amy, who is less than five feet tall, took a 6-foot Pathfinder under a table as part of the course.

Because the camporee featured its own "Special Olympics," Payne hopes that new insight will be gained by the youth toward those who are physically and/or mentally impaired.

And it seems to have worked. Amy Cassidy is one of Payne's Pathfinders. "I can talk to him about anything. He tells me what he thinks and also tries to help me see what God would want me to do."

**Left: The Allegheny East drum corps performs Sabbath morning. □ Center: Camp director Ron Stretter invests this Master Guide candidate. □ Right: Junior, the Pathfinder puppet.**







# PROGRESS TOWARD A GLOBAL STRATEGY

BY KIT WATTS

**Church leaders pledge new resources and action to preach Jesus to the world's unreached peoples.**

**F**rom July 6 to 11, nearly 70 individuals sat at tables arranged in a large oval to lay plans for a Seventh-day Adventist global strategy of outreach. They represented 25 different nationalities and came from each of the church's present 10 world divisions. They converged for discussion—these church leaders and a scattering of laypersons—at Cohutta Springs Adventist Center, which nestles on a secluded U-shaped lake in the hills of northern Georgia.

At the end of five intense days the group had hammered out a 10-page document as a consensus of their thinking. The document recognizes that no gospel outreach will be successful unless human plans are linked with divine power. "The Holy Spirit makes people receptive to the gospel and convinces them of sin and of righteousness and of judgment," it states. "He also guides His people where to go, and when, and teaches them how to effectively communicate the gospel." Relying on that promise, the committee

So why all the talk about a *global* strategy? Because billions of people live behind barriers that have rebuffed Christianity for centuries.

Unless we develop dramatically new strategies we will continue to evangelize those people who are the easiest to evangelize—those who live closest to us and think most like we do—and ignore the others. Others like Muslims, Hindus, and Buddhists. Others who live in socialist countries, in the world's huge cities, and in secular societies. Others whose language, geographic location, or station in life makes them unique, who will not respond to the gospel without very special efforts.

According to today's students of Christian mission, there are about 24,000 people groups in the world. At least 12,000 of them remain unreached by the gospel.\*

**P**resident Neal Wilson first called upon the church to develop a global strategy at the 1986 Annual Council in Rio de Janeiro. At regular intervals since then, Wilson and vice chairman Robert Kloosterhuis

worked hard and prayed much in the 33 hours they spent in session together. The document will next be studied by delegates to Annual Council (October 3-10, Washington, D.C.), and the General Conference session (July 5-14, 1990, Indianapolis). If adopted, it will shape the church's mission for years to come.

**S**ince Adventists first sent J. N. Andrews to Europe 115 years ago to preach Jesus and herald the Second Coming, the church has spawned worldwide missions. Of 214 countries recognized by the United Nations, Adventists now work in 184.







**Pastor Dayton Chong and his wife, Yvette, have developed a manual to help Adventists reach out to international students who are looking for friends. For information, write to the Holland SDA Church, 1015 E. 32nd St., Holland, MI 49423.**

have chaired a committee that has brainstormed, collected data, and outlined possible plans in broad brushstrokes.

The Cohutta Springs meeting was important because, in order to succeed, a global strategy must be harnessed to realistic plans. Perceptive, courageous administration is essential. New resources must be found and harnessed. New procedures and policies must be put in place.

And so, in addition to members of the original "think tank" and key General Conference officers, all 10 division presidents and eight of the nine union presidents from North America were on hand for the Cohutta Springs meeting.

Discussion sometimes ran late

into the night. Some key issues that emerged included:

#### ☐ Mapping the target.

Where are the world's unreached people? How many are there? Who are they? And which groups should receive our greatest priority?

Of the world's population of 5 billion, there are 1.5 billion Christians (of which about 5 million are Seventh-day Adventists). But adherents to Islam number 817 million; Hindus count 647 million; and Buddhists, 295 million. Another 805 million are classified as nonreligious. The balance includes atheists, Jews, Sikhs, and many others.

#### ☐ Defining our objectives.

When Jesus called us to preach the gospel "in all the world for a witness unto all nations (Matthew 24:14)," what did He mean? Is a radio program beamed to Libya or China enough? Or do we need an Adventist *presence* there? If so, what kind of presence?

The present document calls for organizing *one congregation* in each population segment of 1 million where we now have no Adventists at all.

The challenge is staggering. According to calculations by Charles Taylor, secretary of the Global Strategy Committee, there are about 1,800 such population segments. At the very least, we need to establish 1,800 new churches! If we wanted to accomplish this by the year 2000, we would have to organize a new church *every other day* for the next 10 years—in such places as China, Russia, Algeria, and Bangladesh.

#### ☐ Finding financial resources.

Currently, about 90 percent of our tithes and offerings sustain the churches, schools, conferences, and hospitals we already have. And most of the money we spend on

**Through study, discussion, and prayer, the 66 men and 3 women attending the Global Strategy Committee came to consensus on recommendations for the 1989 Annual Council.**



## Islamic Center Opens Its Doors

The church took its first concrete step toward global strategy by opening a Center for Islamic Studies on July 1. This center comes under the guidance, and will be reporting to, the Global Strategy Committee. Dr. Borge Schantz has been named director. Originally from Denmark, Schantz has been a missionary in West Africa and the Middle East; he also holds a Ph.D. in intercultural studies from the Fuller School of World Mission. The new center is being housed at Newbold College in England.

Why an Islamic Center? "Adventists are one of the fastest growing Christian denominations in the world, and we praise God for this," says Schantz. "But we have not been successful among people adhering to Islam, Hinduism, Buddhism, Shintoism, and Sikhism." Islam is the second largest religion in the world. "We need to enlarge our vision," Schantz says.

#### **Specifically, the Islamic Center will:**

1. Study appropriate methods of communicating Christ to Muslims.
2. Help coordinate efforts in the six divisions of the Adventist Church that have significant Muslim populations.
3. Train national workers in soul-winning approaches to Muslims.
4. Provide orientation for expatriate workers (missionaries) who will be working with Muslims.
5. Map the Islamic world, identifying various people groups, and those populations that may be most receptive to Christianity.
6. Draw attention to and find ways to reach those pockets of non-Muslim people who live within Islamic countries.
7. Serve as a resource center for the church and its workers who are engaged in Islamic work.



**Dr. Borge Schantz**





**Dr. Charles Taylor, secretary, and Elder Robert Kloosterhuis, vice chairman, have given sustained leadership to the Global Strategy Coordinating Committee since it first began meeting in 1987. The maps show the world's unreached people groups.**

outreach is targeted to those with a Christian background. To reach huge new parts of the world that have been extremely resistant to Christianity will take money. Where will it come from? Must cut-backs be made? Can new money be generated?

One idea discussed was to challenge Adventist congregations to "adopt a people." Once they have met their usual commitment to the World Budget and local needs, additional funds they raise could directly benefit mission work among a chosen unreached people.

### Other Stirring Proposals

The committee also heard several other stirring reports and proposals that relate to the Adventist concept of reaching the whole world with the gospel. Among them:

■ **International Student Outreach.** Dayton and Yvette Chong, from Holland, Michigan, explained to the committee one way that global strategy can be applied in local churches near colleges and universities.

Thousands of international students—many of whom come from Muslim, Hindu, or Buddhist background—are currently studying in the U.S. and want to make American friends. Eighty percent of them return to positions of influence in their countries. The Chongs have prepared a manual to assist families and churches in planning an out-

reach to these students through Christian friendship.

■ **Big-City Evangelism.** By the year 2000, nearly half of the world's population will live in cities. But because many Adventists prefer to live in rural areas, our evangelism has waned in urban centers. Monte Sahlin (North American Church Ministries) and Bruce Moyer (a pastor at Sligo church in Takoma Park, Maryland) urged the church to establish an Institute of Urban Mission that would encourage and develop evangelistic strategies for big cities.

■ **Center for International Relations.** In countries in which Christian missionaries are prohibited, the best entry points may be through businesses, universities, and government service. A Center for International Relations would help place Adventist professionals and technicians in countries seeking this kind of personnel. Adventists who have already accepted these kinds of jobs have discovered many opportunities to share their faith.

### The Final Day

On Tuesday morning, July 11, we convened with expectation. A small editorial committee, chaired by GC secretary Ralph Thompson, had worked into the wee hours of more than one night rewriting the global strategy document to reflect the votes and suggestions made during the Cohutta Springs meeting. They were ready to report.

We had also feasted on the Word. A series of extraordinary devotionals and worship services had been presented by Gary Patterson (North American Division), Rosa Banks (North American Division), Neal Wilson (General Conference), P. D. Chun (Far Eastern Division), and Johannes Mager (Euro-Africa Division).

Now we waited to hear Gottfried Oosterwal, director of the Institute of World Mission at Andrews University, whom platform chairman Max Townend affectionately introduced as "Mr. Adventist Mission." We were not disappointed. Oosterwal brought the devotional series to a climax with a masterful presentation entitled "Jerusalem, Antioch, and Cohutta Springs 1989." (This and several other of the messages will appear in future issues of the *Adventist Review*.)

The revised document pleased the committee. C. E. Bradford, president of the North American Division, moved its acceptance. "It is a dynamic document. We haven't finished it here, but we're moving in the right direction. I can't wait to tell people about it!" he said. Mario Veloso, secretary of the South American Division, offered a second on the motion, with the words "I think it's a new start for the Seventh-day Adventist Church."

The committee endorsed the document by a unanimous vote. And, responding to the suggestion of Melchizedec Ponniah, associate ministerial secretary of the Southern Asia Division, the group broke into song, closing the session with the heartfelt words "Praise God from whom all blessings flow." □

\*David B. Barrett, ed., *World Christian Encyclopedia* (Oxford University Press: Nairobi, 1982), p. 10.



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



# AFFECTED BY OUR PAIN

## Portrait of a hurting God

BY DAVID N. MARSHALL

Jesus was wearing the purple robe and the thorn-crown. His trial was almost over. Pilate had repeatedly announced that he could find no basis for a charge against Him. Now he was questioning Him one last time.

"Where do you come from?"

An unfathomable fear had gripped Pilate's heart as, for the first time, he had heard the phrase "Son of God." There is no reason to doubt the seriousness of his question. But Jesus had answered questions enough.

Panicky now, Pilate snapped: "Do you refuse to speak to me? Don't you realize I have power either to free you or to crucify you?" "You would have no power over me if it were not given to you from above," Jesus replied (John 19:1-11, NIV).

In those significant words I find precious peace. If only I could hold on to them when death stalks my distant vision and pain needles my present; when my motives are misconstrued and my character assassinated in the house of my friends; when trouble strikes like lightning and "Why me?" jumps out of my mouth—again; when evil's outworking comes too close and faith falters!

As it is, I tend to mumble and grumble as if, somewhere in Scripture, there is a copper-bottomed guarantee that because I am a disciple, my life will be problem-free. When death strikes those close to me, when the marriages of friends turn into battlefields, and when slings and arrows home in on me like iron filings converge on a magnet, I say "God, why don't You work miracles for me and my crowd?"

Job was disturbed when problems descended on him—*real* problems, problems that make my own look

fanciful. Why God's ominous silence? How could Job reconcile the God he worshiped with the trials he endured? He was angry; he wanted answers (see Job 16:6-17).

### No Answers

But answers were not forthcoming. Instead God comes to Job at the end of the book and reveals His sovereign glory, His majesty, His love, His power. And Job is satisfied, filled with peace. He realizes that for the problem of suffering there is no rational explanation. Only that behind it all is a God who mitigates and tempers it; and then, to the immense irritation of the devil, makes it work together for good.

"Why doesn't God *do* something?" we whine. God *has* done something—at enormous cost to Himself, in the person of His Son. The heart of the human problem is the problem of the human heart. And God has worked a solution to that problem: hearts are broken and lives changed at Calvary, and the change persists as long as we maintain our day-by-day relationship with the Man of Calvary.

### He Hurts With Us

God was hurting on Calvary. He continues to hurt when we hurt. Because He is the Omniscient One, He suffers far more profoundly than we do. "As the 'whole creation groaneth and travaileth in pain together' (Rom. 8:22), the heart of the infinite Father is pained in sympathy. Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon. [If we could] realize it as it is, the burden would be too terrible. Yet God feels it all" (*Education*, pp. 263, 264).

Even more personally, God feels what we feel, hurts when we hurt—and then some. And as we look in faith to Jesus, we see Him hurting in our hurts. See the Lamb of God—slain in the funeral parlor, slain when motives are misconstrued and characters assassinated, slain in every victim of every natural or man-made catastrophe, slain in every vile deed and ugly word.

We have a Father who is sovereign over all. All evil must pass through the sieve of His love and wisdom before striking us. And He manages all to work together for our good. His love is not some sick sentimentality. Rather, it is the strong love of a Parent who is determined to seek His children's good, even at the price of pain—theirs and His. He seeks with us a relationship of trust in which we can grow and develop.

The main obstacle to this relationship is self—in a thousand ugly manifestations: self-indulgence, self-glorification, self-seeking, self-assertion, self-will, self-pity, self-love. Therefore, would not strong love use whatever means necessary to cut self down to size? Is this not the "chastening" God permits for those He loves? (Rev. 3:19)—part, even, of the *working together for good*?

"You would have no power over me if it were not given to you from above." Is this not a new perspective on suffering? Does it not provide a basis for trust in the midst of crisis? And, knowing this, can we not say in times of difficulty "God will bring good out of this evil thing"—*and mean it*? "Look!" we can now say to the evil power, "you could have no power over me at all except my Father had permitted it for my eternal good!" □



David N. Marshall is editor of the Stanborough Press, Grantham, England.





## WASHING FEET

BY JAMES R. NIX

**W**hen we meet each quarter to take part in the foot-washing service preceding the Lord's Supper, we share in the earliest ordinance practiced by the group who eventually formed the Seventh-day Adventist Church.

Among Adventist pioneers, foot washing began shortly after the great disappointment of October 22, 1844. This was a new practice for them, since the Millerites did not include foot washing with their Communion services. In fact, Adventists adopted foot washing before they discovered the Sabbath doctrine or even before they began to perform marriage ceremonies.

We find evidence that they were following Christ's example of washing feet at least as early as February 1845.<sup>1</sup> Originally, the pioneers coupled with it the holy kiss, which they also defended as biblical.<sup>2</sup>

### Moving Judiciously

In 1854 Ellen White counseled those who were initiating the practice of foot washing: "The washing of feet and partaking of the Lord's Supper should be more frequently practiced. Jesus set us the example, and told us to do as He had done. I saw that His example should be as exactly followed as possible; yet brethren and sisters have not always moved as judiciously as they should in washing feet, and confusion has been caused. It should be introduced into new places with carefulness and wisdom, especially where the people are not informed relative to the example and teachings of our Lord on this point, and where they have prejudice against it."<sup>3</sup>

As she thought back on the prac-

tice of foot washing during the early days of the denomination, Ellen White wrote in 1904: "In the early days of the Advent movement, when our numbers were few, the celebration of the ordinances was made a most profitable occasion. On the Friday before, every church member endeavored to clear away everything that would tend to sep-

arate him from his brethren and from God. Hearts were closely searched; prayers for a divine revelation of hidden sin were earnestly offered; confessions of overreaching in trade, of ill-advised words hastily spoken, of sins cherished, were made. The Lord came near, and we were greatly strengthened and encouraged."<sup>4</sup>

In James White's first hymnal, *Hymns for God's Peculiar People That Keep the Commandments of God and the Faith of Jesus*, published in 1849, he included an anonymously written hymn titled "Washing Feet." Although reprinted in the 1852, 1855, and 1861 hymnals, with somewhat altered words, under the title "Humility," no tune was given.<sup>5</sup>

### Several Tunes

Since our first hymnals contained no music, today we do not know to what tune they sang this particular hymn. However, by repeating the music for each stanza, the hymn can be sung to the following tunes, all known to our pioneers: "Duke Street" (*The Seventh-day Adventist Hymnal*, No. 82, "Before Jehovah's Awful Throne"); "Hamburg" (*The SDA Hymnal*, No. 154, "When I Survey the Wondrous Cross"); "Hursley" (*The SDA Hymnal*, No. 502, "Sun of My Soul"); and "Old Hundredth" (*The SDA Hymnal*, No. 694, "Praise God, From Whom All Blessings Flow"). When the first and last stanzas are sung just before separating for the foot-washing ceremony, this makes an especially nice addition to the Communion service.

#### REFERENCES

- <sup>1</sup> "Trial of Elder I. Dammon Reported for the Piscataguis Farmer," *Spectrum* 17, No. 5, pp. 33, 34.
- <sup>2</sup> *Ibid.*; *SDA Encyclopedia* (1976), p. 470.
- <sup>3</sup> *Early Writings*, pp. 116, 117.
- <sup>4</sup> *Evangelism*, p. 274.
- <sup>5</sup> *Hymns for Second Advent Believers Who Observe the Sabbath of the Lord* (1852), pp. 107, 108; *Hymns for Those Who Keep the Commandments of God and the Faith of Jesus* (1855), p. 345; *Hymns for Those Who Keep the Commandments of God and the Faith of Jesus* (1861), pp. 448, 449.
- <sup>6</sup> *Hymns for God's Peculiar People That Keep the Commandments of God and the Faith of Jesus* (1849), p. 6.

*Sponsored by the Heritage Room, Loma Linda University Libraries.*

### Washing Feet

1. When Jesus Christ was here below,  
He taught His people what to do;  
And if we would His precepts keep,  
We must attend to washing feet.  
For on that night He was betray'd,  
He for us all a pattern laid—  
Soon as His supper He did eat,  
He rose and wash'd His brethren's feet.
2. The Lord who made the earth and sky,  
Arose and laid His garments by;  
And wash'd their feet to show that we,  
Like Christ, should always humble be.  
He wash'd them all, tho' all were clean,  
Save Judas, who was full of sin.  
May none of us, like Judas, sell  
Our Lord for gold, and go to hell.
3. Said Peter, Lord, it shall not be;  
Thou shalt not stoop to washing me:  
Oh! that no Christian now may say,  
I cannot Jesus' word obey.  
Ye call Me Lord and Master too;  
Then do as I have done to you;  
All My commands and sayings keep,  
And show your love by washing feet.
4. Ye shall be happy, if ye know  
And do these things, by faith below;  
For I'll protect you till I come,  
And then I'll take you to your home.  
The Lord of glory stoops to men,  
And an example sets for them:  
If in humility complete,  
Salute the saints and wash their feet.<sup>6</sup>



# More for the 4,444

BY WILLIAM G. JOHNSON

In the July 6 *Adventist Review* we published the first list of volunteers for the 4,444—people who want to boost the *Review* in their local church. The letters keep coming, including some from abroad.

Tom and Hazel Geraty read about the booster plan in Singapore. They wrote immediately, volunteering to boost the *Review* when they returned home to Pacific Union College.

Marion L. Parry wrote from Nunawading, Australia: "It takes about three months for the *Adventist Review* to reach me. For a few copies I have been wondering what this 4,444 was all about. Now I know! The May 25 issue arrived yesterday . . ." Mrs. Parry plans to lead a large tour group from the South Pacific to the General Conference session next year, and will bring them by the *Review* office.

We mail each booster a packet of materials that includes suggestions and a pin. When Pastor Dick Rentfro, booster for the Cle Elum church in Washington State, received his materials, he fired back: "I could hardly wait to get this splendid *Adventist Review* pin on my suit coat! The people will see it not only in my local church every Sabbath, but in the churches they ask me to preach in here in the Upper Columbia Conference! We salute you in the Lord!"

Want to join the 4,444? All it takes is: be a member of the Seventh-day Adventist Church, subscribe to the weekly *Review*, and be willing to boost it in your local church. Simply fill out the blank below, have your pastor sign it, and mail to us at 12501 Old Columbia Pike, Silver Spring, MD 20904-1608.

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## CHILDREN'S CORNER

# THE GOOD SHEPHERD

BY EDNA MAY OLSEN

**M**other sheep stood looking at her newborn baby lying lifeless on the grass. She nudged it with her nose, but it didn't move. She pushed it again, pawed the ground with her foot, and looked around in bewilderment. Then she began to bleat.

"It's not alive, old girl," said the shepherd, patting the unfortunate mother on the head, "but I think I know where there's another baby for you."

With that he tossed the dead lamb into the back of the truck. He pushed mother sheep to the ground so he could tie her back legs with cord and lift her into the truck.

Some distance away he stopped

to see another sheep. She had just given birth to twins, but didn't have enough milk to feed them both. Knowing that a lamb will die if it goes without eating for more than a few hours, the shepherd picked up one of the twins and placed it in the truck beside him. He drove over to some small pens, placed mother sheep in one, and untied her legs. He quickly stripped the skin off the dead lamb and put the newborn twin into it (much like one would put a sweater on a baby). Then he put the lamb into the pen with the sheep.

"Now you'll think it's your own, won't you?" he said happily, and left them to get to know each other.

Mother sheep cautiously approached the little stranger. She sniffed at it uncertainly, drew back a moment, and sniffed again. Then after she was satisfied with the familiar smell, she rubbed the twin with her nose. The twin came to her on its wobbly legs and responded by sucking greedily.

The shepherd left mother sheep and her adopted baby alone for a couple of days. Then he removed the skin and put them both with the rest of the flock. The bond between mother and lamb continued until the lamb was grown.

The shepherd who so tenderly cares for his flock reminds us of the Good Shepherd we read about in Isaiah 40:11: "He tends his flock like a shepherd: he gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young" (NIV).

It's wonderful to realize that Jesus is the good shepherd who tenderly cares for us, His sheep.



# DID ELLEN WHITE SAY . . . ?

BY TIM POIRIER

*This is the third in a series of question-and-answer articles featuring the Ellen White writings that we will publish on an occasional basis.*

**Question:** Did Ellen White predict that the ark of the covenant will be found before the close of probation?

No. Ellen White *did* predict that the tables of stone, on which were written the Ten Commandments, would be brought forth by God from their hiding place. However, she specified the time of their presentation in language that clearly places the event *after* probation closes, at the time "when sentence will be pronounced against every evil, seducing science produced by the father of lies" (*Colporteur Ministry*, p. 126).

Ellen White states that the tables of stone will be produced "in the great judgment-day," "when the judgment shall sit, and the books shall be opened, and every man shall be judged according to the things written in the books" (*The SDA Bible Commentary*, vol. 1, p. 1109).

Ellen White's statements concerning the hidden tables of stone are discussed in "The Ark of the Covenant—Will It Be Found?" available from the Ellen G. White Estate.

**Question:** Why can't I find the following quotation in the E. G. White *Review and Herald* article reprints?

*"Prayer is the answer to every problem in life. It puts us in tune with divine wisdom, which knows how to adjust everything perfectly. So often we do not pray in certain situations, because, from our standpoint, the outlook is hopeless. But nothing is impossible with God. Nothing is so entangled that it cannot be made right by the loving Spirit of God. No mistake is so serious that it cannot be*

*remedied. No human relation is too strained for God to bring about reconciliation and understanding. No habit is so deep rooted that it cannot be overcome. No one is so weak that he cannot be made strong. No one is so ill that he cannot be healed. No mind is so dull that it cannot be made brilliant. Whatever we need or desire, if we trust God, He will supply it. If anything is causing worry and anxiety, let us stop rehearsing the difficulty and trust God for healing, love, and power"* (*Review and Herald*, Oct. 7, 1865).

This quotation, which is *not* from Ellen White, appeared in the *Review and Herald* of October 7, 1965. It was quoted by R. A. Rentfro in an article entitled "My Last Day on Earth," and introduced by the words "Someone has said . . ."—leading some to *assume* the author was Ellen White. To date, we have been unable to determine to whom the proper credit belongs.

**Question:** Are new Ellen White letters ever found? Does the White Estate have everything Ellen White ever wrote?

It is not unusual for the White Estate to receive a letter written by Ellen White that is new to its collection. Ellen White did not always keep copies of her handwritten letters—particularly before the introduction of the typewriter into her office around 1883, and during her two-year stay in Europe. She wrote hundreds of letters in those earlier years, of which we have only a fraction.

Occasionally we receive a new letter from a descendant of the family that originally received it. Since Ellen White preserved all that she considered important for the church, these newly discovered letters do not add to or contradict her basic teachings.

Some readers might remember the discovery in 1973 of 48 previously unknown E. G. White letters written to Lucinda Hall (see *Review and Herald*, Aug. 16, 1973). There has never been another find as extensive as that, but, given the amount of Ellen White's writing, it is not inconceivable that additional letters may still come to light.

**Question:** I've read materials from some suggesting that certain time prophecies will have a second, literal fulfillment in the future. Are there any statements by Ellen White supporting such an interpretation?

While Ellen White many times predicted that history will be repeated as we near the end, her position on future time periods is unequivocal: "Again and again," she wrote to the world church, "I have been warned in regard to time setting. There will never again be a message for the people of God that will be based on time" (*Selected Messages*, book 1, p. 188).

Lest some should misinterpret her warning as applying only to the dating of the Second Advent, Ellen White stated more specifically, "Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to *any other promise* He has made of special significance" (*Testimonies to Ministers*, p. 55; italics supplied).

Throughout her ministry Ellen White's testimony never deviated from the outlook she expressed in a letter to a friend: "Our position has been one of waiting and watching, *with no time proclamation to intervene between the close of the prophetic periods in 1844 and the time of the Lord's coming*" (letter 38, 1888 [manuscript release 1210]; italics supplied).



*Tim Poirier, an assistant secretary of the Ellen G. White Estate, serves as archivist and researcher.*



# The Church's Mission

**J**esus commissioned His followers: "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matt. 28:19, 20, NIV).

But the world is big and the laborers are few. Church leaders continually face requests for new work—preaching, schools, hospitals, publishing—that they cannot meet. Budgets are stretched to the limit as the church seeks to maintain her existing institutions and extend further the kingdom of God.

And all around the church hears the cry of human need—the hungry, the homeless, the destitute, the broken. Now the scourge of AIDS raises the specter of large numbers of men and women, even youth and children, facing a hopeless death.

Beyond these pleas, uttered or silent, the church sees a world in which evil is entrenched in society. Human structures debase and degrade, dragging humanity into poverty and wretchedness, perpetuating injustice.

How should the church fulfill her mission? How *can* the church fulfill it? Since funds already are insufficient, should the church leave social service to others? Should she involve herself in social action?

Jan Paulsen, who earned a doctorate in missiology from the University of Tübingen and currently is president of the Trans-European Division, wrestles with these issues in this week's *AR* Seminar.



RNS



# Is Social Service Our Mission?

BY JAN PAULSEN

**B**efore answering the question Is social service our mission? one must decide exactly what constitutes the mission of the church. One's definition of *mission* can sometimes be so generous as to accommodate an almost unlimited range of activities.

*Mission* as a Christian biblical concept finds its definition in God. Jesus said, "As the Father sent me, so I send you" (John 20:21).<sup>\*</sup> The church must understand itself as an expression of that movement initiated by God at the center of which stands Jesus, sent to the earth to save humanity. To this end the church represents Jesus Christ. It has nothing of itself to offer; it can only articulate Christ's offer.

Mission arises out of the nature of God. The rationale for mission is found in His motive for creating us as well as His response to the situation that arose when Adam fell into sin. When God said, "Let us make man in our image," He wanted a being whom He could relate to and who could relate to Him in ways different from the rest of His creation. Man and woman were made to be special. As they, the ultimate pieces of God's exquisite creation, discovered their Maker, they were to be drawn to Him in wonder and worship as an expression of love and, therefore, free choice.

When disaster struck and humanity embarked on its own way rather than Heaven's, God set in motion steps aimed at bringing us back into the kind of fellowship with God for which we were created—out of the darkness of our waywardness "into his marvellous light" (1 Peter 2:9). The plan of salvation is a plan for restoring the potential with which we were created. The church is an instrument for the accomplishment of this mission. God's will is that all humanity experience



this restoration (1 Tim. 2:3, 4; Eph. 1:9; Isa. 40:5). This wish is rooted in the unmeasurable love God has for every human being (John 3:16; Eph. 2:4, 5). The work of mission is to bring "to light how this hidden purpose was to be put into effect" (Eph. 3:9).

## The Ultimate Solution

The ultimate solution to the predicament in which God's creation finds itself is Jesus Christ, the solution that God Himself provided. He who said "I myself will ask after my sheep and go in search of them" (Eze. 34:11) sent His Son "to seek and save what is lost" (Luke 19:10; cf. Matt. 18:11; John 1:9, 29; 4:42). "Christ Jesus came into the world to save sinners" (1 Tim. 1:15). No other person or means can bring healing and restoration.

Therefore, Jesus Christ must be presented as the *only* foundation in God's mission, the chief cornerstone in God's plan (Matt. 21:42; Mark 12:10; Acts 4:11, 12; 1 Peter 2:6, 7). By accepting or rejecting Him, we accept or reject God's solution to the problem of sin, because the Father has entrusted His saving and restoring mission to Him. Jesus Christ—His person, message, death, resurrection, ascension, and promise of return—is not peripheral to God's mission, nor is He simply a model or symbol. He is *the heart* of the matter; without Him there is no mission. So the church's task is primarily one of presenting Christ to the world—a world that without Him has no future.

Personal acceptance of Jesus Christ as Saviour and trusting Him to secure the future constitute the primary goal of mission. He who came to "save sinners" (1 Tim. 1:15) gave "to those who . . . yielded him their allegiance . . . the right to become children of

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social  
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Jesus Christ  
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**As Jesus went from village to village "doing good and healing," so through the church must God's kingdom find ways of comforting and healing those in need.**

God" (John 1:12). The one who acknowledges Jesus Christ as Saviour receives the assurance that "God dwells in him and he dwells in God" (1 John 4:15). The offer of salvation comes with an appeal for decision: "Repent and be baptized . . . for the forgiveness of your sins" (Acts 2:38; cf. Acts 3:19). The mission communicated by Christ's envoys must articulate the same message: "We come therefore as Christ's ambassadors. It is as if God were appealing to you through us: in Christ's name, we implore you, be reconciled to God!" (2 Cor. 5:20).

This is a personal salvation that affects the *whole* individual and the *total* span of time given to us. It means forgiveness of sins and access to the power of the risen Lord. It means power to will and to resist the forces of evil in one's own life and in the life of one's community.

What happens to the individual or community thus apprehended by Jesus Christ? Are they different from the world only in faith and hope? Clearly not.

### New Ways of Relating

The presence of Christ in the life of an individual or community will mean that they relate to themselves, to their resources and skills, and to their environment in ways different from when they "were not his people" (1 Peter 2:10). They become aware of certain responsibilities, sensitive to issues and needs.

Being sensitive to the needs of deprived and exploited people is not a quality reserved for committed Christians only, but the follower of Christ is sensitive because of his or her *perception of Christ*, of how *He* views and responds to such people and situations. Other ideologies, social disciplines, politics, economics, or worldviews do not determine our course. Jesus Christ does that!

Such individuals and communities will see themselves as *stewards* of assets and talents entrusted to them by God. They discover that the most fruitful way of living is to emulate the Master in living for others (Phil. 2:4). Salvation is not an act of withdrawal from the surrounding world. Rather, it opens a new understanding of our place and role in soci-

ety, as "salt" and "light." Christians discover that love to God is preeminently expressed by love to neighbor. Personal salvation finds inevitable expression in social concerns.

Christ came for "the very purpose of undoing the devil's work" (1 John 3:8). One cannot escape the fact that certain injustices, inequalities, and deprivations in the world are expressions of the devil's work that the church must expose and discredit. Evil, which is alien to God's kingdom, stands under God's judgment. The church must be an instrument to express that judgment.

God's judgment rests on those who exploit their fellow humans. His message to Israel was: "Cease to do evil and learn to do right, pursue justice and champion the oppressed" (Isa. 1:17). "Shame on you! . . . depriving the poor of justice, robbing the weakest of my people of their rights" (Isa. 10:1, 2). "Is not this what I require of you . . . : to loose the fetters of injustice, to untie the knots of the yoke, to snap every yoke and set free those who have been crushed? Is it not sharing your food with the hungry . . . ? Then shall your light break forth like the dawn" (Isa. 58:6-8).

God clearly expects His people "to act justly" (Micah 6:8), and if they are guilty of grinding "the heads of the poor into the earth" (Amos 2:7), He says He will grant them no reprieve. One's *relationship to the Lord* is expressed by one's willingness to "dispense justice to the lowly and poor" (Jer. 22:16). Therefore God commands of His people, "Seek good and not evil. . . . Hate evil and love good; enthrone justice in the courts" (Amos 5:14, 15). The Lord, who "is gracious and compassionate, . . . constant in his love," whose "tender care rests upon all his creatures" (Ps. 145:8, 9), is sensitive to the cries of the poor and expects His people to be the same (Ps. 72; 103; 146).

The "alien" presents another category that God singles out as needing to be dealt kindly with. Denial of basic human rights to the "alien" is severely rebuked by God (Eze. 22:7, 29; Deut. 10:17-19; Ex. 23:5, 9; Lev. 19:33, 34). God told Israel: You are to love the alien because I love "the alien . . . , giving him food and clothing" (Deut. 10:18).

### Live Out Holiness

Israel belonged to God; therefore, they were holy. But He expected them to live out their holiness. God through them wanted to express His relationship to the alien, the lowly, and the poor. Holiness here means remembering that you are part of an umbilical cord through which God gives life.





The New Testament people of God are similarly a "chosen race, . . . a dedicated nation, and a people claimed by God for his own, to proclaim the triumphs of him who called you out of darkness into his marvelous light" (1 Peter 2:9). And to this community the command to fidelity to the covenant, to a life of holiness, is restated: "The One who called you is holy; like him, be holy in your behaviour, because Scripture says, 'You shall be holy, for I am holy'" (1 Peter 1:15, 16). God must be able to express Himself through the church. God's concerns must also be the church's.

"As God's dear children, try to be like him, and live in love as Christ loved you, and gave himself up on your behalf" (Eph. 5:1, 2). This means that as "he did not come to be served, but to serve" (Matt. 20:28), so you as Christians are to "be servants to one another in love" (Gal. 5:13).

God's people are "eager to do good" (Titus 2:14), "for we are God's handiwork, created in Christ Jesus to devote ourselves to the good deeds for which God has designed us" (Eph. 2:10). God gives gifts, through the Holy Spirit, designed to "equip God's people for work in his service" (Eph. 4:12), and part of that service is "helping others in distress" (Rom. 12:8). As Jesus went from village to village "doing good and healing" (Acts 10:38), so through the church must God's kingdom find ways of comforting and healing those in need.

On reading the Gospels, one cannot avoid being struck by how compassionately Jesus acted toward the hungry, the sick, the bereaved, the poor, and the outcasts. In addition to the physical sufferings that plagued such individuals, society made them feel rejected and unworthy before God. Christ wants His church, which He has equipped for work in His service, to move with understanding and compassion toward those who suffer, who are victims of circumstances, who are exploited and offered no more than a morsel of life, who are without recourse, with resources virtually nonexistent. They are powerless. Only God can help them.

The church must see herself as God's instrument. She must be constantly reminded of the words of the Master, "Anything you did for one of my brothers here, however humble, you did for me" (Matt. 25:40).

Ultimately *anything* that the church does must be God's mission. If it is not, why should the church become involved in it? To narrow one's definition of mission to preaching the Word, baptizing, and establishing churches, while placing other activ-

ities for which we have a biblical command *outside* the church's mission, seems unwarranted.

## Expressing Awareness

In her mission the church remains constantly aware of what happened *once* (at the Fall of man as well as the cross of Christ), what is happening *now* (in Christ's ongoing ministry of reconciliation and judgment), and what *will* happen (at the second coming of Christ) when the first things shall vanish and be replaced by "a new heaven and a new earth" (Rev. 21:1ff.). She expresses this by *evangelism* and by *compassionate service*.

The latter covers a wide range of activities, including medical and health work, educational programs, feeding the hungry, and other services to lift the quality of life in the local community (1 John 3:17, 18; Rom. 12:20). These services are partners to evangelism. They are justified, not as "bait on the hook," but by needs and the injunction that "love must not be a matter of words or talk; it must be genuine, and show itself in action" (1 John 3:18).

Neither must this service allow itself to be intimidated by challenging questions about motives. Christ's motives in His ministry will guide His envoys, the church.

Mahatma Gandhi observed that for the poor of the world God appears in the form of a piece of bread. The same principle applies to other forms of weakness and deprivation. God appears to unnumbered millions at the point of their transition from misery, want, disease, and illiteracy to decent conditions of life, moments that give birth to hope and faith. Jesus answered John the Baptist's question "Are you the one who is to come, or are we to expect some other?" by saying "Go and tell John what you hear and see: the blind recover their sight, the lame walk, the lepers are made clean, the deaf hear, the dead are raised to life, the poor are hearing the good news" (Matt. 11:3-6). Jesus' message, "I am the one! You don't have to look for anyone else!" was verified by His compassionate deeds of healing, restoring, and giving hope.

Jesus did not present a choice between satisfying *physical* hunger and *spiritual* hunger, between being healed and being eternally saved, between being lifted up



***Ultimately anything that the church does must be God's mission. If it is not, why should the church become involved in it?***



from deprivation and alienation and being offered eternal life. Neither must the church in its mission be caught between false choices.

There is no doubt that the supreme and ultimate need of all mankind is the eternal salvation that the saving grace of Jesus Christ offers. Clearly this is where hope and life begin. And yet in His ministry Jesus avoided letting eternal and temporal needs come into competition with each other. It is not sufficient merely to relieve human needs through

works of mercy; the causes of suffering must be found and addressed in order to provide long-term solutions. For the rich simply to give away their wealth in answer to poverty indicates not only bad economy, but a failure to achieve long-term transformation. Nor is a world-denying asceticism a responsible way of life.

Yet even temporal help provides a sign of hope. The church, which is both a *serving* and *confessing* community, becomes an instrument that allows Jesus to emerge as the compassionate Light and Saviour.

Should the church, or one of her arms, become merely a philanthropic service or development aid agency and forget that she is *essentially* a confessing community, she will have forgotten her distinct mission and Lord. The church will then have become one of many humanitarian organizations involved in activities and services that, however laudable, are missing the point by not seeing the whole person and the total span of time available to us. She may be an organization with a mission, but not *the* mission. She may have a lot of motion—traveling, negotiating, buying, shipping, building, etc.—but she will have lost sight of that service in which she is an inseparable partner: evangelism.

### Individual Versus Organizational

Are there services with sociopolitical implications that church members *individually* could freely engage in as their Christian duty, but that the church *as an organization* would be best advised not to engage in? There may well be such, as in politics and government, in which individuals have the responsibility of voting to achieve certain ends.

However, activities that individuals engage in as an expression of Christian duty cannot be on a *different order* from those that

the church sees as her mission. The situation is intolerable if individual Christians pursue social, ethical, and political matters that the church considers alien to her mission and nature. Rigid differentiation between Christian duty and the church's mission seems contrived and difficult to sustain.

The apartheid situation in South Africa may serve as one illustration of the point we are trying to make. The church as an organization may well hold that she cannot become engaged in activities to effect changes in the political structures of that country, but may equally hold that her members should use the provisions within the laws of the land to seek to achieve those changes. In this case, however, the church must let her basic view of the situation be clearly known. The system denies human beings their basic, God-given rights. That the church must say. She owes her members that kind of spiritual/ethical "umbrella." Thus they will not be engaging in something of a different order from the legitimate concerns of the church and her mission.

In achieving political, social, and economic changes in a given society, the Christian cannot rest content with simply defining the ultimate goal as "Christian" or in harmony with what he understands as the will of God. Every step toward the goal must be "Christian." Christian/biblical criteria of right and wrong cannot be suspended for reasons of convenience. The end will never justify the means.

The love of God furnishes a catalyst and stimulus in the church's mission of preaching, teaching, and serving. It cannot be bottled up within the church community; it breaks out in compassion for the world and the crying needs of the poor and deprived. "If a man has enough to live on, and yet when he sees his brother in need shuts up his heart against him, how can it be said that the divine love dwells in him?" (1 John 3:17). The church's mission is preeminently one of reconciliation—reconciliation between God and the sinner, and between human beings whom sin has separated by a gulf that seems difficult to bridge. □

\*All texts in this article are quoted from *The New English Bible*.



Jan Paulsen serves as president of the Trans-European Division.



RNS

**Jesus did not  
present a  
choice  
between  
satisfying  
physical  
hunger and  
spiritual  
hunger,  
between being  
healed and  
being  
eternally  
saved.**



# ASI Helps Prisoners Buy Wheelchairs for Girls

*Tennessee inmates raise funds to aid crippled twins.*

**T**he prisoners needed \$1,300 to pay off a \$10,848 bill for two electric wheelchairs. Inmates at the Tennessee State Penitentiary had purchased the chairs in 1987

\$500, about enough for a down payment.

Warden Mike Dutton approved a proposal submitted by the inmates, and the first fund-raiser was held in October 1987. The prisoners put on banquets at the prison, to which the community was invited for a fee. Seventh-day Adventist Church members contributed approximately \$800.

"The money came from all over," explained Edie Bragan, wife of Jeris Bragan, member of the 7th Step Foundation. "I don't know who was more surprised by this extraordinary outpouring of love—the prisoners

ture story on 7th Step's efforts to help the children. As a result, money came in from the community.

"Ten thousand dollars is a lot of money for prisoners to raise, when you remember they make only \$1 to \$3 a day," Bragan admitted.

Conn Arnold, executive secretary and treasurer of Adventist-Laymen's Services and Industries (ASI) at the General Conference, heard of the project and asked ASI members to help. They agreed, and Arnold, who visited the penitentiary regularly when he worked in Tennessee, delivered ASI's check for \$1,300 during a program for the twins at the prison picnic area. This provided the final payment. The twins' mother, Crystall Degges, nearly at a loss for words, said, "I just hope you'll communicate our appreciation to the ASI people."



**Brandi and Randi Degges with an inmate at Tennessee State Penitentiary.**

for Randi and Brandi Degges, 7-year-old twin girls from east Tennessee crippled since birth with cerebral palsy.

The fund-raising project began when inmates, all members of the 7th Step Foundation (sponsored in part by Adventists) at the main prison in Nashville, heard about the girls and their family's financial difficulties. Their father, a railroad employee, was stricken with brain cancer and could no longer work.

The drive to buy the chairs began with collections at two regional prison facilities, which netted

or the Degges family."

## Caring About Total Strangers

"I never realized prisoners were anything like this," marveled the children's grandmother. She looked around the room where the girls were playing with prisoners and added, "It's hard to understand why they'd care so much about total strangers."

Even the chair manufacturers became involved. When they learned of the prisoners' commitment, they released the chairs to the family for immediate use, trusting the inmates to raise the total cost.

The *Tennessean*, Nashville's morning paper, published a fea-



**Brandi and Randi Degges enjoy their new electric wheel chairs, as their parents look on appreciatively.**

*Adapted with permission from ASI News.*





At noontime hundreds of children flock to the hospital for their daily meal.



Church and hospital officials inspect the pipes that connect to a water storage tank.



## Water Revives Nigerian Hospital

*Ile-Ife to become  
child survival center*

**W**hile many countries drill for oil and dig for gold, in Africa one substance is even more valuable, being fundamental to life itself—water.

After many dry years, when huge tanker trucks roaring across the compound of the former Adventist hospital of Ile-Ife, Nigeria, set the patients vibrating in their beds, all has changed. Water in a continuous silver fountain now flows from a newly drilled deep-bore hole. The state government returned Ile-Ife Hospital to the church two years ago, after it had served for 12 years as Ife University's major teaching hospital.

It was not a sight for sore eyes: grounds overgrown,

buildings neglected, paint peeling, windowpanes missing, and above all—no water. The stripped hospital interior matched its neglected campus. Medical equipment, furniture—all gone. It was heartbreaking. No wonder the tears shed by Nigerian Union administrators in September 1987 represented more anguish than joy.

### A More Positive Picture

Today the position is much more positive. Cheerful patient chatter fills the big central building. More than 50 patients are being cared for in what was once the nation's premier health-care unit. No longer are they shaken from their beds by

tanker trucks, thanks to a generous grant by the Canadian government, negotiated by Ad-

ventist Development and Relief Agency-Canada's John Howard.

From the deep-bore-hole site, temporarily screened by tarpaulins, trenches radiate in all directions through the red-brown soil. From the deep-laid big-bore polypropylene pipes, sweet music wafts above the gentle hum of the electric pump, heavenly music from the depths of earth—the sound of many waters.

When I visited Ile-Ife Hospital on May 14 with Nigerian Union president Caleb Adeogun, the flame trees were decked in scarlet splendor, and the huge mango trees were laden with golden fruit. It is a beautiful campus in spite of its recent neglect.

An abundantly watered hospital may yet exceed its former status because of a new Adventist Development and Relief Agency (ADRA) project. Four Adventist health centers have combined to offer training facilities to medical, paramedical, and nursing personnel—at Ile-Ife, at Jengre in north Nigeria, at Aba in the east, and at the Adventist Seminary of West Africa in the south-central

*By Jack Mahon, communication director, Africa-Indian Ocean Division.*





**Thousands of children, like this small patient, will be helped through the child survival project.**

region. Ile-Ife Hospital, however, is the crucial link in a massive combined project called Operation Child Survival.

### Church in Action

While politicians lamented the millions of African infants who perish annually from disease, dehydration, and malnourishment, the Adventist Church, through ADRA, rolled up its sleeves and went to work. A year ago David Syme, Africa-Indian Ocean Division ADRA director, took a group of officials from major funding organizations to Ile-Ife to view this main link in a massive operation designed to impart skills in every discipline bearing on the

health of nursing mothers and growing infants.

Trained to assess essentials, the group liked what they saw. Ile-Ife formerly had accommodations for 100 nurse trainees. The government university added a student hostel, currently still in use by the state but soon to revert to church use. Hidden by fast-growing vegetation, another massive, modern, almost-completed residential unit (presumably not completed because of the failure of the water supply) stands on campus. This extremely costly development is the subject of negotiations between the university and the church. Completed, it will more than double staff and student capacity.

The visitors did not need to be persuaded that with the injection of some capital, plus a thoroughgoing cleanup and refurbishing of the property, Operation Child Survival could have a highly effective center at Ile-Ife.

An ADRA team has just arrived at the Ile-Ife campus, scrutinizing every aspect of progress during the preliminary year of the project. To hundreds of thousands of unborn infants, Operation Child Survival could mean the difference between a healthy future and death.



**The first Romanian Seventh-day Adventist church in the Southern Hemisphere** organized March 1 in Brisbane, south Queensland, Australia. The photo above shows some of the 31 charter members, all of whom were born in Romania, along with some visitors.

The new congregation aims to evangelize the Romanian community in the Brisbane area and eventually throughout Australia, according to Stefan Radu, pastor. As in their home country, which has 57,000 SDAs in 526 churches and four conferences, services are held Friday night, Sabbath morning and afternoon, and Wednesday night.

## Legal Notice

The annual meeting of The International Insurance Company of Takoma Park, Maryland, will be held at 9:30 a.m., Thursday, October 5, 1989, in Silver Spring, Maryland, in connection with the Annual Council meeting of the General Conference of Seventh-day Adventists. The purpose of the meeting is the transaction of the general business of the company and the election of directors for the term of three years.

The International Insurance Company of  
Takoma Park, Maryland  
Stanton Parker, President  
John Trimarchi, Secretary

## Volunteers Needed

Volunteers to teach conversational English and engage in other helpful activity are needed in Asia, Africa, the Middle East, and South America. For more information, call (301) 680-6177, or write Adventist Youth Service Office, 12501 Old Columbia Pike, Silver Spring, MD 20904-1608.

## To New Posts

### Nationals Returning

Francy Duran, to serve as theology teacher, Dominican Adventist University, Santo Domingo, Dominican Republic, Isis Esther (Christian) Duran, and two children left April 6.

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# “IS HE SPIRITUAL?”

All the pastors in the conference had converged to prepare the grounds for camp meeting. The camp superintendent had assigned me to the large-tent crew. Between the thuds and thunks of a sledgehammer, someone mentioned the youth speaker. The person sounded like a good choice to some, but one older minister queried, “Is he spiritual?”

What signifies spirituality? I wondered. Is it an earnest voice calculated to reveal sincerity? Is it a rosary of Bible verses strung together? Is it peppering the sermon with quotations from Ellen White? Preaching in stained-glass tones? Spouting religious clichés?

The prophet Micah had observed firsthand the changing fortunes of Jerusalem under the reigns of Jotham, Ahaz, and Hezekiah. Despite Hezekiah’s reforms, Micah launched into “a covenant lawsuit.” Micah served as the prosecuting attorney. God was the plaintiff, Israel the defendant. And the mountains would act as witnesses.

After the indictment, the people chorused, “With what shall I come before the Lord? . . . Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousand rivers of oil? Shall I offer my firstborn for my transgression, the fruit of my body for the sin of my soul?” (Micah 6:6, 7, NIV).

Surely a sacrifice would prove their sincerity, their spirituality. But Micah responded, “He has showed you, O man, what is good. And what does the Lord require of

you? To act justly and to love mercy and to walk humbly with your God” (verse 8, NIV).

**True spirituality means to do justly.** Micah here used the word *mishpat*, which Old Testament writers used in several related ways. First, it referred to the 70 laws and judgments (Ex. 21:1). Second, it meant the application of those laws from one situation to the next. (The high priest consulted the breastplate of judgment [Ex. 28:15] to determine the fair thing to do.) And it also referred to a final accounting before God (Eccl. 12:14). To do judgment, then, meant to deal fairly and live honestly.

Micah insisted that scrupulous Temple ritual could not counterbalance unscrupulous daily living. If our everyday lives do not model fairness and justice, then exemplary behavior at church means nothing.

**True spirituality means to love mercy.** The word Micah used here described God’s attitude toward His covenant people. Linguists sometimes translate it “steadfast love.” The term denoted a loyal love, regardless of how inconvenient it might be to keep on loving.

We must *do* justly, Micah asserts, but we must also *love* mercy. Micah moved from the external (doing) to the internal (loving). When I say that I love pralines-and-cream ice cream, I mean that I’ll always opt for that particular flavor. When I say that I love a certain young lady, I indicate that I want to be with her all the time. It may be possible to do some things without craving

them, but we must crave mercy.

**True spirituality means to walk humbly with God.** Bible writers used the expression “walking with God” to denote a personal experience with God. Here Micah adds that we should walk *humbly*. He allowed no room for spiritual arrogance. Some people in Judah felt confident because they just knew that God was on their side. They liked to boast, “Is not the Lord among us? No disaster will come upon us” (Micah 3:11, NIV).

Micah challenged them—and us—to lay aside spiritual smugness. We cannot assume that we know it all when it comes to God. Neither should we sit back in complacency merely because He calls us His chosen people.

Clearly the original question, “Is he spiritual?” is worded incorrectly. Instead of trying to assess someone else’s spirituality, I should ask, “Am I spiritual?” The proper question turns inward, not outward. Do I treat others fairly—in harmony with the justice of God’s law? Do I love mercy, crave it, pursue it, extend it to others? Do I walk with God—humbly and with a teachable spirit?

That’s true spirituality! □



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