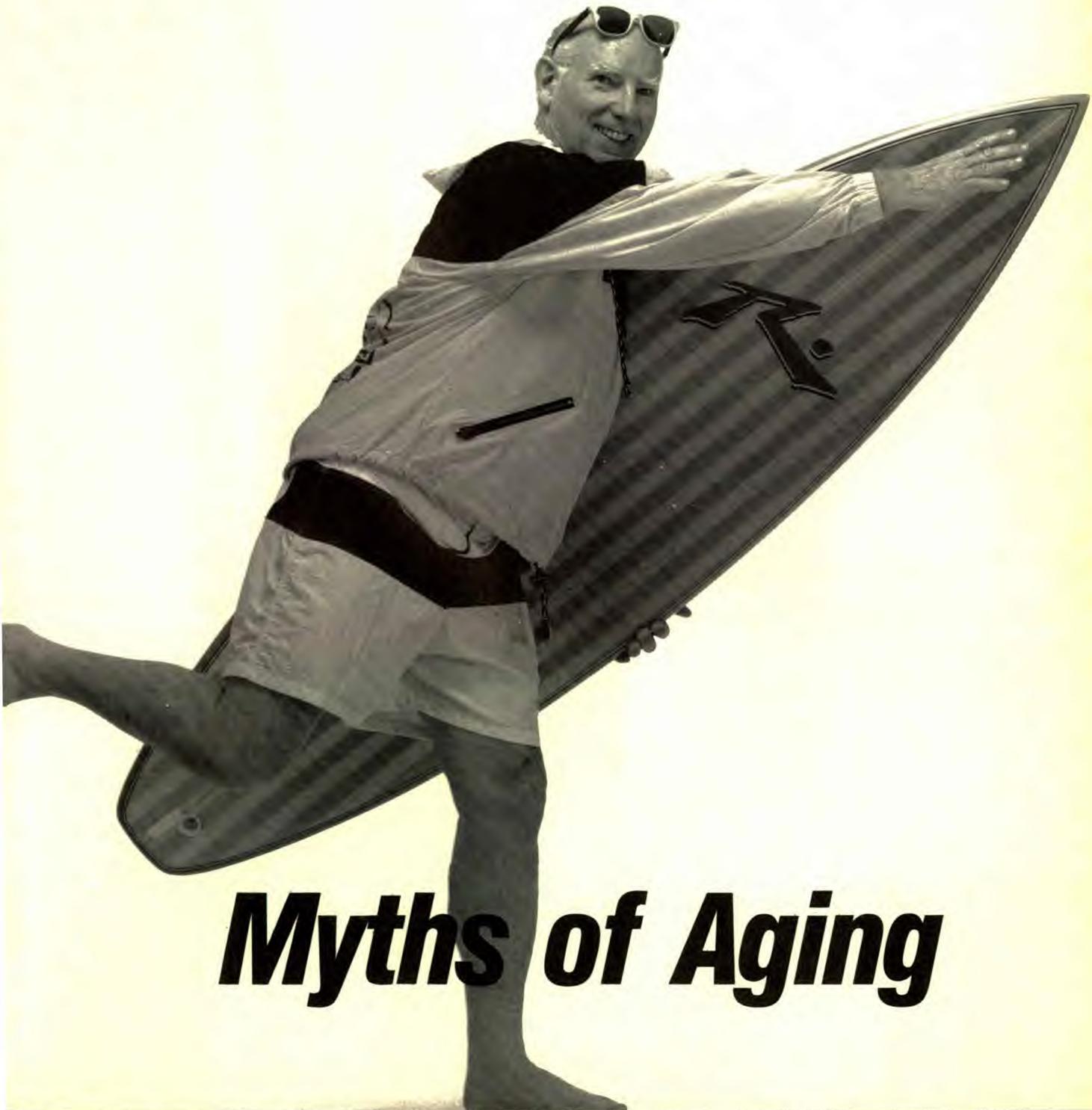


# **ADVENTIST REVIEW**

Weekly News and Inspiration for Seventh-day Adventists

September 14, 1989



## ***Myths of Aging***

Jesus' global strategy, 12

A common drug, 18

## Wrathful

Dr. LaRondelle writes: "The need for atonement is based on the reality of the wrath of God against sin" ("The Final Warning," July 6). He quotes G. E. Ladd: "Atonement is necessary because men stand under the wrath and judgment of God." But Colossians 1:20 says the atonement was necessary also for heavenly beings (see also *The Desire of Ages*, p. 758ff.). The author's definition of the wrath of God doesn't include these bigger reasons: Would we say angels were also "under the wrath and judgment of God"?

A better explanation of the wrath of God pictures God with characteristics more in harmony with Christ's qualities. Romans 1:18, 24, 26, 28 describes God's wrath as giving people up to reap the natural consequences of their own rebellious choices. What concerns me most about the given explanation is it presents God in a cold manner, not with the sympathy and compassion that Christ showed for the lost. We become like the God we worship and admire.

TIM MULDER  
Shafter, California

I find my concept of God to be different from that of "The Final Warning." Although I will be very happy to see sin and its instruments eradicated from the earth and universe, I do not find any reason to rejoice in the sinners' destruction.

I prefer Christ's attitude ("Father, forgive them; for they know not what they do") and Stephen's ("Lord, lay not this sin to their charge").

DOUGLAS A. BREADAHL  
North Fork, California

## Questionable

Re "Intentions of the Legislature" (July 6).

Because the Missouri statute was promoted by members of a pro-life religious organization seems not to be a valid reason to invoke the no-establishment clause of the Constitution in seeking to have the United

States Supreme Court strike down the statute.

Using the logic as found in the brief prepared by Adventist attorneys, it would be a questionable tactic for the Seventh-day Adventist Church to lobby for legislation controlling smoking in a commercial aircraft, for example, because the Adventist position is strongly anti-tobacco. However, I am sure that such an effort to influence legislation would not be declared an unconstitutional interference in that process.

PAUL E. HAMEL  
Berrien Springs, Michigan

## Fiscal

From time to time I read letters in the *Review* or hear comments that emphasize that retained tithe is insufficient and suggest the North American Division take steps to reduce the percentage of tithe the conferences pass on to the higher organizations. After a lifetime of service to God's cause, mostly in financial areas including overseas fields at almost all levels, I have never found it anything but difficult and many times heartrending to balance budgets with limited funds. But with careful and prayerful study and God's help it is always possible to accomplish.

Perhaps certain percentages and allocations should be looked at, but the real solution to the problem may rest in a different approach. I believe more study and support should be given toward increasing our tithe income in every part of the world field. Many of our faithful members do not understand and have not heard much if anything about an "honest tithe." It seems to be a subject that most ministers avoid for some reason or other.

MARTIN E. KEMMERER  
Retired Undertreasurer,  
General Conference  
Loma Linda, California

## Careful

Having read articles and letters regarding missing members and the caring church, I feel moved to share

my personal experience. Surely it is not an isolated case.

Last year my husband resigned from his church school position to start his own business. When our business loan didn't materialize, our business dreams vanished with it. Church and public school teaching positions in our area were already filled. My husband found some work as a substitute teacher, but it was sporadic. In a few months our savings were gone.

How did we maintain our faith in God under the circumstances? God and His caring church buoyed us up throughout our financial crisis. We never asked for help, yet different families helped us in every imaginable way: a no-interest loan; donations of cash, food, baby furniture, and clothing (all in excellent condition); and small jobs for which we were paid well. At Christmastime we couldn't afford a tree, but our living room easy chair was loaded with gifts for our little boys. Members from four different SDA churches we've attended over the years have sent help. All of this was done in such a way as not to embarrass or humiliate us. We have gone without life's little amenities, but to date, all our bills are paid.

My husband now has a full-time teaching position for the fall, and we look forward to that first regular paycheck with eager anticipation; but we learned some extremely valuable lessons in the meantime:

1. God can be trusted in any situation.
2. We have greater compassion for the poor, the homeless, the unemployed.
3. We are now aware of ways we can help others financially.
4. We have a church filled with caring individuals that saw us through some tough times with loving support.

AUDIE SILBER  
Yuba City, California

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

# ADVENTIST REVIEW

September 14, 1989

General paper of the  
Seventh-day Adventist Church

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## COMING NEXT WEEK

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■ **"Teaching Children to Value Church,"** by Noelene Johnsson. How can we communicate the value of worship to those at the back door of the church?

■ **"The Welcome Mat,"** by Tom Kohls. A car out of gas and a man out of money led to a summer full of memories about how God works.

■ **"Journey to Truth,"** by Robert G. Wearer. How God brought two families together, led them to His church, and used them in His service.



# THE LORD'S SUPPER—1

In 1968, during the height of the ecumenical movement, a statement in *Our Sunday Visitor* (a Roman Catholic weekly publication) caught my attention. The author, Father John Hotchkin, at that time assistant director of the U.S. Bishop's Committee for Ecumenical and Interreligious Affairs, wrote:

"While the Vatican council was still in progress, Cardinal Meyer commented privately that he was convinced the cause of Christian unity rested almost entirely on the Eucharist [the Lord's Supper]. No other issue, whether it be the theology of faith and justification, the papacy, church orders, ecclesiastical polity, or any other, held an equal importance for the Christian family. Agreements or disagreements among Christians in their understanding of the sacrament of the altar will always be both fundamental and decisive."<sup>1</sup>

What seemed to Hotchkin and others at the time a "bold oversimplification" has since then been validated by ecumenical developments in the U.S. By 1968 Hotchkin was able to confirm that "the deepest ecumenical concern to surface and occupy the center of our attention is indeed the Eucharist."<sup>2</sup>

## Immense Significance

The Christian church has always seen this rite as one of immense theological significance. At the same time, however, the interpretation of its meaning has been far from uniform within Christianity, heated debates and even hostility arising among the faithful over the issue. After 1900 years we are no closer to anything approaching a unified in-

terpretation. One thing is sure, however: interest in the ceremony has not waned in theological circles with the passage of time.

How about the level of interest within our own church? I find it alarming that on Communion day, a considerable number of members choose one of the following options: stay home, visit another church where the ceremony is not being held, leave during the break for the foot washing, or join the "spectators' gallery." This could be one of the most troubling indicators of the spiritual state of the church. Perhaps some of our members do not fully understand the theological significance of the ceremony.

## Meaning of the Ceremony

For some 1500 years the Jewish nation celebrated the great feast of Passover, which looked back to the mighty act of deliverance from Egyptian serfdom. In the upper room that Thursday evening of the Passion Week, Jesus, the one who had instituted the Passover memorial in the first place, supplanted the ancient observance with a new ordinance to symbolize an infinitely greater deliverance—the cosmic emancipation of the cross. It was not so much a negating of the historic observance as much as a recognition that the old has been eclipsed and completely swallowed up by the new.

The story of the institution of this new commemorative is carried, in all its simplicity and power, in the Gospels and, as if to further emphasize its universal application, the writings of that great apostle to the Gentiles. As Paul received it from

the lips of Christ Himself, "the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, 'Take, eat; this is My body which is broken for you; do this in remembrance of Me.' In the same manner He also took the cup after supper, saying, 'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me'" (1 Cor. 11:23-25, NKJV).

## A Master of Symbols

Our God is a master of symbols. And at every important juncture of our lives He confronts us with one. When, as men and women, we think that we can simply drift into relationships, shacking up together with impunity, He confronts us with *marriage*. When, impressed by the gospel, we feel like sliding, without notice, into the church, He confronts us with *baptism*. And when, as members of His church—the society of the initiated—we envision a clear coast ahead of us with no outward symbols remaining, He confronts us with the *Lord's Supper*. As in faith we join with others in this continuing celebration, ever fresh and ever new, we look back to a distant cross, sublime with glory; and we look forward to the glorious consummation, resplendent with hope. "For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes" (verse 26, NKJV).

It is unfortunate ("tragic," as one theologian expressed it) "that the central rite of Christianity remains a matter of dispute in Christendom." And it is equally tragic that on the part of too many in our church this important function does not receive the respect and attention it should. In my next editorial (Sept. 28) I explore some possible reasons that so many turn away at Communion time.

## REFERENCES

<sup>1</sup> *Our Sunday Visitor*, Jan. 21, 1968.

<sup>2</sup> *Ibid.*

ROY ADAMS



# HOME, SWEET HOME

The most popular town name in the United States is Fairview, according to a July 12 article in *USA Today*. There are 66 of them, although not all live up to their name. The next most common names, ranging in number from 52 to 34, are Midway, Oak Grove, Franklin, Riverside, Centerville, Mount Pleasant, Georgetown, Salem, and Greenwood.

Many places have adopted the name of a U.S. president. Surprisingly, neither Washington nor Lincoln heads this list, although they are tied for second with 27, while Jefferson has one more. Monroe, Jackson, Madison, and Cleveland follow in popularity.

Unusual names hold the greatest fascination, and there are plenty of these. Body parts are represented by Bald Head, Maine; Big Foot, Illinois; Bow Legs, Oklahoma; Left Hand, West Virginia; and Snapfinger, Georgia. Other towns celebrate the animal kingdom: Birdnest, Virginia; Black Gnat, Kentucky; Fly, Ohio; and Worms, Nebraska, among many.

If you enjoy eating, you might like to live in Lollipop, Texas; Picnic, Florida; Pie Town, New Mexico; Sandwich, Illinois; or Strawberry, Arizona.

Who wouldn't want to live in Dreamworld, Florida; Fairyland, Tennessee; Happyland, Connecticut; Live Easy, Pennsylvania; or Romance, Arkansas? But who would want to live in Boring, Maryland; Crummies, Kentucky; Last Chance, Colorado; Little Hope, Tennessee; Looneyville, West Virginia; Roachtown, Illinois; Tightwad, Missouri; Muck City, Alabama; Panic, Pennsylvania; or Hell, Michigan?

And wouldn't you like to know how some places got their names? How about Hi Hat, Kentucky; Cut and Shoot, Texas; Toad Suck, Arkansas; Worstville, Ohio; and Zap, North Dakota? Sunshine, Louisiana, was renamed a century ago by residents who got tired of its original name: Forlorn Hope. Hurricane, West Virginia, has probably never had a hurricane, says *USA Today*, but was so named by George Washington's land surveyors, who thought one had blown through when they discovered it in the 1700s. Snowflake, Arizona, doesn't get much snow; it was named by Mr. Snow and Mr. Flake.

## Being Choosy

Very few of us get to choose the name of the place where we live. We manage to adapt to that name, whether we like it or not. More important than our address is the fact that the Lord says, "I know where you live" (Rev. 2:13).<sup>\*</sup> He understands our situation and circumstances, and takes these into account in the judgment (Ps. 87:6).

While we can't always choose where to live *geographically*, we can choose where to live *spiritually*. Here are some "towns" the Lord would like you to live in. (In this land we may dwell in many places at once.) According to Psalm 133:1, He wants brothers to live together in Unity. This desire was the burden of the true Lord's Prayer in John 17. Not many people live in this town, so there's room for all of us. If we live here, we will also dwell in Safety (Ps. 4:8), where we can "lie down and sleep in peace" under the Lord's protection. This town also

goes by the name of The Shelter of the Most High (Ps. 91:1).

Whatever location we call our earthly home, God invites us to live in His Presence (Ps. 140:13). Jesus explained this as living in Me (John 6:56), a place where the inhabitants eat His flesh and drink His blood. No famine has ever been known in that place. It lies close by the twin towns of Love and God (1 John 4:16), where we are offered citizenship. You cannot live in one without living in the other.

The oldest town would appear to be Lord, which David said had "been our dwelling place throughout all generations" (Ps. 90:1).

## Undesirable Locations

Sometimes we are not where the Lord wants us. Moses felt content to dwell in Midian (Ex. 2:21) when the Lord would have liked for him to work elsewhere. David, on the other hand, refused to dwell in The Tents of Wickedness (Ps. 84:10), even though his enemy made him live in Darkness (Ps. 143:3) against his wishes. Yet the Lord was with him even there, since he did not choose the place (Ps. 139:11, 12).

Some people have no fixed address. Abraham wandered the earth with only a grave site to call his own. When two disciples asked Jesus, "Where are you staying?" (John 1:38), He could show them only His temporary quarters. Paul, the itinerant evangelist, following His example, exclaimed, "We are homeless" (1 Cor. 4:11).

David, who spent years as a fugitive, wrote the most in the Bible about dwelling places. He longed for a town called Your Holy Hill, the place of God's sanctuary, and declared his intention to dwell in The House of the Lord forever (Ps. 15:1; 23:6). Wandering Abraham looked forward to living in a city built by God (Heb. 11:10). Will you be their neighbor?

<sup>\*</sup>Texts in this article are from the New International Version.

EUGENE F. DURAND

## Two-Campus Structure Voted by LLU Board

**D**uring a special three-day session held August 27-29 the Loma Linda University board of trustees adopted a two-campus organizational structure that would allow greater governance flexibility at its Loma Linda and La Sierra campuses.

By a 33-3 vote, with one abstention, the board approved a two-campus management concept that would include chancellors for each campus; separate budgets, management teams, operating boards; and independent accreditations.

"The two operating boards will function under the president and a central board of trustees," says W. Augustus Cheatham, LLU vice president for public affairs.

The plan, which takes effect January 1, 1990, will be detailed for board members at their October 4 meeting. The new structure comes six months after the Western Association of Schools and Colleges (WASC) placed the university on a two-year probation. Board members felt it was necessary to develop a new governance structure for the university in order to address the concerns cited by WASC.

### **NORTH AMERICA**

**Washington Prepares for Revelation 90.** The Washington Conference is gearing up for a conference-wide evangelistic thrust that includes 900 Bible study groups.

The Revelation 90 campaign will feature one-to-one and small-group Bible studies starting January 14, 1990, and continuing through February 25, reports Dennis Carlson, conference secretary and communication director. The campaign will climax with more than 40 simultaneous evangelistic crusades beginning March 2.

**Arkansas Member Turns 104.** On Sabbath, July



29, the Harrison (Arkansas) Adventist Church honored Mabel Afton, who turned 104 years of age on that day. A native of Montana, Afton became an Adventist in 1898 at the age of 13. She has been a vegetarian and has not eaten between meals for 90 years, says Fred Schlehuder, a retired missionary and Afton's son.

**Diet Reduces Pancreatic Cancer, Study Shows.**

According to newly released findings from the Adventist Health Study, Seventh-day Adventists who consume significant amounts of legumes and certain fruits are five to ten times less likely to contract cancer of the pancreas.

The study, conducted at Loma Linda University, mea-

sured the diets for 34,000 Adventists between 1976 and 1982. The data showed a significant decrease in risk for this type of cancer among those who ate beans, lentils, peas, raisins, dates, and dried fruits more than twice a week, reports Gary E. Fraser, chairman of the Department of Epidemiology at LLU's School of Public Health.

**North Carolina Church Helps Defeat Blue Law.**

With help from a public education effort organized by the Lincolnton (North Carolina) Adventist Church, a proposed city ordinance that would have prohibited commercial business from midnight Saturday to noon Sunday was defeated by the Lincolnton City Council on July 13.

Church members distributed 5,000 leaflets and held public meetings on the issue, reports Mary Quick, Carolina Conference spokesperson. In opposing the measure, Pastor David Koot noted that the bill promoted one religion over another.

**To New Position. E. Richard Bacchus,** formerly church ministries director of the Seventh-day Adventist Church in Canada (Canadian Union Conference), was recently elected president of Ontario Conference.

Bacchus, who was born in the Caribbean island of St. Vincent, replaces Orville Parchment, who became union executive secretary.

**Kai Arasola,** formerly Bible instructor at Finland Junior College, recently was elected East Finland Conference president. Arasola replaces Matti Markkanen, who became conference evangelist.

**STEP/UP Program Boosts Development Careers.** Ten Adventist young people now work in development or development-related jobs as a direct result of the Student Training and Experience Program Underscoring Philanthropy (STEP/UP) internship program, reports LuAnn Wolfe, assistant director for education at Philanthropic Service for Institutions at the General Conference.

Since 1986, nearly 120 college students and graduates have participated in summer internships, school-year internships, or year-long positions. The six-year program will cost \$539,000 when completed. Funding was provided by private Adventist donors, the Adventist Health System, and the General Conference.

**Adventist Medical Student Wins Glaxo Award.**

Ronald F. Burton, a fourth-year student at the George Washington University School of Medicine and a member of the Capitol Hill Adventist Church in Washington, D.C., is one of 11 recipients of the 1989 Glaxo, Inc., AIDS Research fellowships awarded. He will study at the Harvard AIDS Institute.

The Glaxo fellowships recognize outstanding minority students as future leaders in AIDS-related research, education, and health policy.



PHOTO SUPPLIED BY EAD

**Eye-Care Center Opens in Zambia.** A 36-bed eye-care center (above) recently opened at Mwami Adventist Hospital in Zambia, reports Saleem Farag, Eastern Africa Division health and temperance director.

Attending the opening ceremonies were officials of the Zambian government, who expressed appreciation to the Adventist Church for its contribution to the country. Directing the eye-care center is Dr. Boateng Wiafe, the first African national with specialty training in ophthalmology, Farag says. The center was built with funding from the Christoffel Blinden Mission of West Germany and Operation Eyesight Universal of Canada.

**Prison Crusade Baptisms in Honduras.** A new company with 157 members recently was established at the Central Penitentiary in Tegucigalpa, Honduras, as a result of a crusade conducted by Antonio Alvarez, reports Eugenio Vallejos, Honduras Mission communication director.

**Maranatha Volunteers Build Finnish Church.** A team of 50 volunteers from Maranatha Volunteers International worked side by side with local Adventists in Suolahti, Finland, to construct a new church, reports Raimo Lehtinen, Finland Union communication director.

**Correction.** The new administration building at Solusi College in Zimbabwe took 39 months to build. August 10 Newsbreak indicated a construction time of three months.

**FOR YOUR INTEREST**

**Indiana Governor Endorses *Listen* Magazine.** Indiana governor Evan Bayh recently endorsed *Listen* magazine as a resource in the state's public schools, reports John Bernet, Indiana Conference publishing director.

In a letter to Allen F. Graef, a *Listen* promoter in Indiana, Bayh expressed appreciation for *Listen's* emphasis on teaching young people to avoid smoking and drug abuse. Indiana's chief executive also enjoyed *Listen's* slant toward healthful living and straight thinking.

**Accrediting Body Presses Southeastern.** Beleaguered Southeastern Baptist Theological Seminary, already suffering severe enrollment declines in the wake of a bitter battle between conservatives and moderates, received a new challenge from the Association of Theological Schools.

In a letter to president Lewis A. Drummond, ATS asked seminary officials to "show cause . . . why it should not be placed on probation," reports Religious News Service. In its letter ATS demanded evidence: that the board is confining itself to a policymaking role, that steps have been taken to make the faculty feel less alienated from the governance of the seminary.

**Presbyterians Drop Battle Hymns.** The first official hymnal of the new Presbyterian Church (United States) will not include "Onward, Christian Soldiers" and "Battle Hymn of the Republic," reports Religious News Service.

The two traditional favorites were left out because of their rousing military imagery.

**Paulists Hit the Big Screen With *Romero*.** *Romero*, the cinematic chronicle of the last days of El Salvador's archbishop Oscar Romero, represents a major gamble for its producers, Paulists Pictures, reports Religious News Service. The archbishop was assassinated by a Salvadoran death squad in March 1980.

The Catholic production company's \$3.4 million film opened in 30 cities September 8. Starring Raul Julia (wearing glasses), *Romero* is the first major commercial film produced by the Paulists Pictures, a ministry of the Missionary Society of St. Paul the Apostle.



RNS PHOTO

**CHURCH CALENDAR**

- Sept. 23** Family Togetherness Week begins
- Oct. 3** Annual Council begins at General Conference headquarters in Silver Spring, Maryland
- Oct. 7** Health Emphasis Week begins
- Oct. 14** Voice of Prophecy Offering
- Oct. 14** Sabbath School Community Guest Day

# CHINA

—PART II  
What Adventists  
can do to help

BY SAMUEL C. YOUNG



Without any kind of overall Adventist Church organization

since the early 1950s, the preaching of the gospel in China must be carried out primarily by our Chinese believers themselves.

We respect the three self principles (self-support, self-administration, and self-propagation), because a church using these principles is more successful and prosperous.

Yet such a situation does not rule out help from Adventists *outside* China. In fact, each new year brings fresh opportunities to serve the people and share our Adventist faith *inside* China, opportunities that we would have thought impossible only a few years ago. God surely is opening the doors to more than 1 billion of His children through Adventist radio programs, volunteer teachers, health professionals, businesspeople, and yes, even tourists.

One of the best ways of sharing the gospel is through shortwave radio. And that is what Adventist World Radio-Asia station KSDA on the island of Guam is doing. On the air for a little more than two years, KSDA utilizes its two transmitters to broadcast 117 hours per week in Chinese—52 percent of its entire weekly programming.

All Chinese programs are produced by the Eastern Asia Committee of the General Conference—the Hong Kong-based committee responsible for coordinating Adventist services for China. Programming includes science, family, health, English conversation, programs for the elderly, stories for the children, a time for singers and materials for those who like to learn the meaning of life. The 38 hours of programs produced each week in a magazine format also include Bible studies, lay ministry, and a gospel message. KSDA then broadcasts these programs.

Right now the Eastern Asia Committee is searching for a way to produce dialect programs for the more than 60 million minority people. For instance, we need a program for the 6 million Tibetans scattered from Tibet to Mongolia.

So far, good reports are coming in from lis-

teners around the world—even as far away as Finland and Zimbabwe. More than 16,000 letters have been received from listeners per year, and a recent letter from the high plateau of Tibet completed the listeners' list from all provinces and major cities of China. The letters tell of small groups and congregations forming here and there to listen to the broadcasts.

## A Layperson's Work

Since the sharing of the three angels' messages must be done primarily by Adventist laypersons inside and even outside China, what the General Conference and the organized church can do for China is limited. This by no means downplays what the radio programs are doing or the other avenues the General Conference is encouraging, but it recognizes that communication is done most effectually one-to-one, that to communicate an idea, one must come in contact with the recipient.

This is where Adventist laypeople can really help—even as tourists. While preaching to groups is considered illegal in China, one-to-one contact is allowed. And if one is able to stay in China for an extended period of months or years, the contacts can become very rewarding.

While visiting China individually, in small groups, or on commercial tours, many Adventists have reported wonderful experiences of one-to-one witnessing. One young man sent by a major U.S. company to a large city for three months used the opportunity to tell others of Jesus. Others have dedicated up to a year of their time to teach in Chinese universities. Through their contacts, they make friends with many and introduce them to Christ.

As you can imagine, estimating the number of foreign Adventists working in China is difficult,

but I believe the number would be no less than 30. In addition, we cannot forget the Adventist tourists who enter by the hundreds.

By God's grace the door is now wide open, and the needs are increasing for volunteers to teach English for one year or more. Host institutions usually provide housing, stipends for basic necessities, and sometimes a one-way airfare.

Chinese university students are meticulously selected and highly motivated. It is a joy to teach them a foreign language that they feel is useful, and to teach students so eager to learn. Although teachers are not allowed to teach Christianity in the classrooms, the English language is full of idioms tracing their origins to the Bible. And of course, the lifestyle of the teachers arouses curiosity in the minds of the students, leading them to ask questions on the meaning of life. The Bible then becomes more than a book of history or literature or wisdom; it becomes a book of life.

Seventh-day Adventist organizations such as Adventist Development and Relief Agency International (ADRA), Christian Record Services, Pacific Union College, and other Adventist-run ministries, including Eden Valley Institute and Weimar Institute, have started various kinds of services in China. They include English language teaching, social services, and small-scale health work. Much more can be done in the future. The only limiting factors now are the availability of qualified volunteers and a few more months of waiting until the effects of the students' struggle for democracy settle down. As I said in part 1, I do not believe that the struggle will affect the progressive long-range reforms under way in China.

By far the most valuable services we as a church group are rendering to China are in the health areas. In cooperation with the Chinese Adventist Physicians Association (CAPA), Loma Linda University Medical Center and White Memorial Medical Center have trained no less than 150 doctors from China. And all of these finished with their training have returned home to serve with greater efficiency. Other hospitals, such as Kettering Medical Center and Washington Adventist Hospital, have rendered similar services.

The Loma Linda University Medical Center heart team has toured China six times performing open-heart surgeries and training local doctors. Recently, nurses, technicians, and administrators of a Shanghai hospital went to Hongkong Adventist Hospital for additional training. And a group of Adventist professors and hospital administrators recently conducted seminars in Shanghai and Beijing to help hundreds of medical directors and hospi-

tal administrators learn the Western way of hospital administration. In fact, requests have come to us from hospitals in Xi'an, Wuhan, Beijing, Shanghai, Lanzhou, Tianjin, Fujian, Guangzhou, and other places requesting cooperation or technical help. Unfortunately, we are limited in our financial as well as personnel resources, so we are unable to meet these requests.

### A Great Need—Health Education

One of the greatest needs of China is for health education, an area in which Adventists hold a unique position to offer professional assistance, especially in the much-needed area of smoking cessation. Some experts estimate that between 250 and 300 million persons in China smoke. If the trend continues, in 20 years at least 2 million people will die every year from lung cancer attributed to tobacco smoking, and all hospital beds will be taken by these lung cancer patients.

And with the changing lifestyles as prosperity returns, obesity, especially among spoiled children of single-child families, has again become a problem.

On the other hand, in remote areas the infant mortality rate is still too high. The needs of clean water, sanitation, and some simple measures of hygiene are still felt by many in both the rural and even urban areas. At this moment the government's attention is concentrated in building up the area of cure, but more and more have voiced the need of preventive medicine. Very soon this need will be more keenly felt, and Adventists will have a good chance of rendering their services to these good people.

The most exciting project so far has been the proposed Hangzhou Hospital, a project first envisioned by Hong Kong philanthropist Sir Run Run Shaw, who decided to donate approximately \$9 million to help build a modern hospital.

The General Conference and Loma Linda University have accepted the challenge, and when a contract is signed, Loma Linda University will be delegated full authority by the Shaw Foundation and the Zhejiang Medical University to plan, construct, equip, and operate this hospital for five years from the date of opening. The health administrators in Zhejiang Province are eager to see how a hospital operated in a modern Western style can be comparatively more efficient. Hospital administrators in China have found it difficult to reform certain areas. They would like to see how Adventists would overcome these obstacles.

During the negotiations conducted last year, difficult areas—such as the selection of departmental leadership, the choice of medical drugs, language barriers, finances, training, governance, and the exact role each party should play—were resolved in an amiable atmosphere. Naturally, more problems will be encountered, including different concepts of fiscal needs, equipment selections, ways to perform various kinds of procedures, and even the basic functions of doctors and nurses.

For example, Chinese hospitals normally have an equal number of doctors and nurses. To a Westerner this may mean that the doctors are taking over some of the nurses' functions. Yet from another angle, the nurses need more training so they can perform some of the functions the doctors are now carrying, duties normally belonging to nurses in the West. In these areas, the 25 to 30 Adventist expatriate doctors, nurses, and technicians would have to work patiently with their Chinese counterparts to arrive at the best solutions.

### To Share Our Christian Love

The basic reason that the General Conference accepted this invitation is simply to share our medical skills and our Christian love and lifestyle with the people in Zhejiang. It is also our desire to see many good Chinese doctors, nurses, and technicians trained so that when the contract is up they would be capable of operating this hospital at a level of efficiency that is found in an urban hospital in the West.

We are hopeful that through this hospital the concept of wholistic health—the total care of the whole person—will be made known to the people there, not only to the people in that vicinity but to the whole country. It will take more than merely a group of highly skillful medical practitioners and technicians to make this project a success. The medical personnel must be Christians with tender hearts, caring attitudes, and humble spirits, willing to learn as well as to share. Ellen White told us long ago that if conducted properly, the medical work is the best way to break down prejudice, to establish friendship, and to introduce people to the Great Physician. It is with such a love motive that we face the challenges before us.

Besides educational, medical, and social services, China welcomes investment in just about every line of business. At present, quite a few Adventists are investing in China, mostly in industries. At least two Sabbathkeeping factories now exist—a ceramic factory owned by indigenous Chinese believers, and an aluminum factory operated by an Adventist from Hong Kong. And a businessman with a factory in the United States is considering having a branch established in China.

With less-expensive raw materials and labor, a food factory in China, with its products exporting to the Asia Pacific markets, could be a successful venture. Other lines of business, such as garment making, electronics, machinery, chemical products, and trading, can also be explored. It is hoped that our Adventist businesspeople, with their God-given business acumen, will find China a challenge. In addition to bringing Sabbath-free jobs to our believers, they can succeed in running good businesses and sharing their faith.

### In summary, what can Adventists outside China do?

1. Pray for China.
2. Send in a sacrificial offering to support the medical venture—the Hangzhou Hospital project. Our personnel will be receiving a meager salary just for living costs. They need your support. Money is also needed for more books and radio programs for the Chinese.
3. If you are going to China as a tourist, please contact our office in Hong Kong: Eastern Asia Administrative Committee, No 1A, Level 2, Greenview Court, Tsuen Wan, N.T., Hong Kong. Telephone: 0-4944233. We will give you a few books to take with you to pass on to interested people. Their appreciation will reward you more than your efforts.
4. If you can dedicate one or two years of your time to serve in China, you are urged to pray about it first. If God impresses you that you should go, send in your résumé to the Secretary, Eastern Asia Committee, General Conference. You must be holding at least a bachelor's degree with certain special skills, such as teaching English or some medical skills, before you will have a chance to be accepted by a host institution in China.

5. If you are a medical doctor with a board certified specialty and are willing to donate 2-4 weeks to conduct a seminar or demonstration in a teaching hospital, send your résumé to the Eastern Asia Committee, General Conference.

6. If you have good ideas that can be used by the radio station KSDA, please send your materials to the Hong Kong-based Eastern Asia Administrative Committee at the address given in No. 3.

7. If you care to donate a partial or full scholarship to sponsor a student from China for further education, with the goal of returning him/her to China, you may send the donation earmarked for this purpose to Eastern Asia Committee at the General Conference.

8. You may promote this work by telling others and encouraging them to do one of the things listed here.

It is the hope of the Eastern Asia Committee leadership that by God's grace when we go to heaven we will find that at least 20 percent of the redeemed there are Chinese, the same percentage of Chinese among the world's population on earth. □



*Samuel C. Young, a Chinese, is an associate secretary of the General Conference and secretary of the Eastern Asia Committee—the committee responsible for coordinating Adventist services for China.*

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Kenneth R. Wade

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# THE HEAVENLY MANDATE

## Global strategy in the light of the divine commission

BY JOHANNES MAGER

*This article was first presented as a devotional talk during the meeting of the Global Strategy Committee at the Cohutta Springs Adventist Center in Crandall, Georgia, July 10, 1989.*

**J**ust what is global strategy? How does God's Word define it? And how do we prevent the expression from becoming a catchword that we fill with our own ideas?

First, we need to define the expression. *Global* is equivalent to *worldwide, universal*. *Strategy* refers to planning tactics. A military word, it means leading troops in such a way that they are sure to win.

Second, our approach to global strategy must be in harmony with the divine plan. In His gospel commission, Jesus explains what He means by global strategy: "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you all the days, even to the end of the age" (Matt. 28:18-20, NASB, margin).

Four times Jesus uses the little word *all*—as if to set forth the four dimensions of His strategy:

1. *All authority*, or power, is given Me.
2. Make disciples of *all nations*.
3. Teach them to observe *all things* I commanded you.
4. I am with you *all the days*.

Let us examine these four dimensions.

### 1. All Authority

Jesus' first word is not the command to go into all the world, but rather an introduction of Himself. Before sending His disciples among the ever-

changing nations, He calls their attention to that which remains firm to the end of the world. All *exousia*—all authority, all power—has been given to Him. In other words, His authority is universal. Everything in heaven and on earth is under His control.

Jesus received this authority from the Father on the merits of His sacrifice. On the cross He fought the decisive battle. There He gained the victory over sin and the powers of darkness.

Before Jesus tells us what to do, He tells us what He did. He does not call attention to the importance of the task, but rather to His importance; not to our possibilities, but to His possibilities through us. We are not to go out to conquer the world for Christ—this has already been done through His life and death. Ours is not to win the victory over the world, for Christ has already done so. In worldly strategy, victory comes at the end of the battle. But in the divine strategy, victory comes at the very start. We do not lay plans to win; rather, we plan that Christ's victory may be made known in all the world.

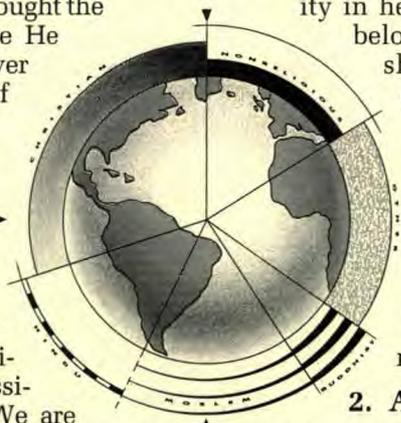
To whom did Jesus say "All authority has been given to me"? To His disciples, to men who for fear had shut themselves up, to men who, while professing a willingness to follow Him in death, fled in fear when He was arrested. Yet what did these men do when they met Jesus on the mount? They worshiped Him.

**B**oth tendencies dwell in us: worship today, doubt tomorrow; own up today, disown tomorrow; like

Elijah, do great things for God today, and give up tomorrow under a juniper tree; preach with enthusiasm today, and give up tomorrow. To us who are fickle, inconsistent, and slow to believe, Jesus says, "All authority has been given to Me."

So again, before Jesus sends us, He tells us who He is and His awesome standing in the scheme of things. All strategy must proceed from this assurance. To forget it is to attempt to build God's kingdom with human means and methods, the end of which is failure.

We need to understand that at the forefront of the divine global strategy stands the awesome power and possibilities of our Lord: all authority in heaven and on earth belongs to Him. And He shares the fullness of His power with us. This is the vertical dimension of the divine commission. Our planning and operation should correspond to the fullness of His power.



### 2. All Nations

After the vertical, Jesus shows the horizontal dimension of the divine global strategy: "Go . . . and make disciples of all the nations." What does this mean?

The first angel's message has an explanation (Rev. 14:6). It refers to four categories: nations, kindreds, tongues, and peoples. This fourfold designation seems to correspond to the use of *four* as a symbol of universality in the book of Revelation—for example, four winds, four corners of the earth. Thus, Revelation 14:6 envisions a worldwide proclamation.

But nations, kindreds, tongues, and peoples suggest more than the idea of totality. The concept of plurality is also inherently present—cultural differences, particular ways of thinking, differences in knowledge and lifestyle, and so on. This diversity among nations, more-

over, is subject to constant change. Developments that in past generations took centuries take only decades at the present time.

Yet a third concept emerges from the expression nations, kindreds, tongues, and peoples—the concept of a deeply torn humanity. It speaks of linguistic, political, and cultural barriers, barriers built by men themselves—racial boundaries, ideological walls, social ditches, national egotism. Our world is woefully torn.

Into this pluralistic and torn up world Jesus sends His church. The power of Jesus' blood reaches all kindreds, tongues, peoples, and nations. No matter how high the walls men build, however wide the differences in feelings, thinking, and dealings, the power of Jesus' blood brings healing for the nations.

In Revelation 7:9, people from all nations, tribes, peoples, and languages come together in Jesus. Because they followed the Lamb while on earth, they now stand together before Him in heaven. Because they dared to obey the claims of the gospel—in spite of walls, boundaries, obstacles, and ever-changing conditions—they now stand before the Lamb.

That is how it ends. But we are not there yet. The global commission is still before us: "Go . . . and make disciples of all the nations." This strategy must involve every church, every institution, administration on all levels. Sent into a divided world, we must be willing to adapt to circumstances. We must find ways and means to reach the torn world with the love of Jesus.

### 3. All Things

Jesus adds a third dimension to the vertical and horizontal one: Teach them to keep all I commanded you.

This is the practical dimension of the divine commission. It has to do with Jesus and His Word. It implies a total gospel, an unabridged message—Christ in His plenitude.

The Greek verb *tērō* has an all-inclusive experiential significance. It means to safeguard, protect, keep

firm, devote oneself to a cause, assimilate it and practice it. In other words, keep and do. At the close of the third angel's message we read about those who keep, and never give up—who cling to the commandments and the faith of Jesus (Rev. 14:12). We must reflect on this again and again, and on what it means to us as disciples: Keep all that He has commanded. Just what does this command mean for us preachers or administrators in our relations with coworkers and church members?

Safeguarding God's Word and

## We do not lay plans to win—but to announce Jesus' victory.

will is especially urgent today. We live in a time when the biblical message is being sacrificed to the spirit of the world and to man's thinking; when decisive biblical truths are being emptied of their substance and filled with strange contents; when people in their folly believe that with new thinking they will do away with catastrophes and bring about a new era by mere human power; when all ethics, values, and rules are emasculated, and everyone decides what is right or wrong in his or her own eyes.

However, the church must not only keep all that Jesus has commanded but must also teach them all. Teaching something means passing it on. Do not keep for yourselves that which I have taught you, Jesus was saying, but pass it on—and not half-truths, but all that I have commanded you.

The order "Make disciples of all nations" calls our attention to the multitude of nations and peoples.

Baptize them—the more, the better. God will have all to be saved (1 Tim. 2:4). This surely means that quantity is required. But alongside this statement we read: Teach them to keep all that I have commanded you. That is, quality is expected as well. We must take hold of the full Christ, experience complete salvation, and be disciples as long as we live. This statement by Jesus in the divine commission helps us to maintain the balance between quality and quantity.

### 4. All the Days

To the vertical, horizontal, and experiential dimensions Jesus adds a fourth—the time element. He says: I am with you "all the days"—until the end of the world.

At the very moment when Jesus leaves our earthly time, He firmly binds Himself to our time. I shall be with you not only at the end of time but every day. I am and will remain with you. My presence will make of each day a favorable opportunity to pass on My Word to dying souls.

Since Jesus is with us all the days, His commission is for every one of these days. All 365 days of the year we are to carry the stamp of His promise and His commission.

How long does this promise last? Until the end of the world. The Greek word used here for *end* (*sunteleia*) signifies "completion" or "goal." Jesus has a goal for His church and a goal for this world. The church issues from Jesus' victory and marches toward her final triumph, her plans and goals merging ever closer with His. And thus she advances with all power to all nations, teaching all He commanded, experiencing His presence all the days—until the glorious consummation. □



*Johannes Mager is ministerial director of the Euro-Africa Division in Bern, Switzerland.*

# Myths of Aging

**O**lder adults are poor, sick, somewhat crazy, and dependent on their children. Many of us would be embarrassed to admit we believe some of these ideas. But the way society treats older adults shows how much bias younger generations have against the elderly. Even elderly persons themselves may believe some of these generalizations. The truth is that most seniors in North America are living active, fulfilled lives.

One college student decided to study society's attitude toward the elderly by dressing for one week as an 80-year-old might. Each day she went shopping and then sat in New York's Central Park.

When she reported on her class project, she described how salespeople had often ignored

How old you  
are has little to  
do with how  
well you live.

By Laurie Denski-Snyman

her questions for assistance. Teens flip-pantly called her derogatory names or made snide remarks about her slowness. Busy people rarely assisted her in any way by opening doors or picking up books that had fallen on the ground. But she was approached in markets by other elderly persons who, assuming she was poor, suggested bargains she might be overlooking.

Myths about aging are alive and well in our culture. With older adults comprising more than 11 percent of our population, it's time to correct our views with facts instead of fiction. Let's examine the myths one by one.

## Old people are losing their minds.

Most people feel that losing mental alertness is an inevitable result of aging, but they are wrong.

Although we have few statistics on the disease senile dementia, only 3 to 8 percent of the aging population suffers from Alzheimer's disease. That means that at least 90 percent of the elderly never acquire this affliction.

When people believe this myth, they sometimes fail to seek evaluation or treatment. They never get the chance to have their condition



improved or even completely turned around.

Confusion or seeming loss of memory may be the result of taking certain medications or from various medical problems such as low hemoglobin, an underactive thyroid, infections, or endocrine problems. When these medical problems are diagnosed and treated, the elderly may soon revert to normal behavior.

Overwhelming stresses such as the loss of a mate, moving, illness, or chronic loneliness can also affect one's memory. Learning more effective ways to handle these stressors by seeking professional help often restores a person to proper functioning.

Losing one's mind should not be accepted as the natural state of aging.

**Old people are sick all of the time.**

Old people get sick *some* of the time just as young people do. More and more seniors take care of their health and their bodies by exercising, getting fresh air and sunshine, and eating balanced, nutritional meals.

The problem often comes when young people take their poor health habits into old age with them. After years of abuse, disease and illness finally catch up with them.

**Old people are stubborn and argumentative.**

"Elderly people get used to routines and may be upset at having to adjust to different schedules," according to psychiatric nurse Kathy Wagner. "Of course," she points out, "babies and we who are single adults can get too set in our ways also." Adjustments and changes are difficult for many people—whatever their age.

**Old people are poor and depend on their children for money.**

Some of the elderly are poor and do live in less than desirable circumstances. But most millionaires are over 55. Most of the tourists to



the Sunbelt areas in the winter are the elderly. Often the elderly have their major expenses behind them—they have bought their homes and educated their children.

Despite depressed incomes for many of the elderly, it seems that rather than borrowing from their children, they find their children are borrowing from them!

**Old people can't learn new things.**

Today many of the elderly are working, earning college credits, picking up new skills. Sometimes they may be a little slower in certain jobs, but according to Dr. K. Choski, a psychiatrist, "what older people lack in quickness and energy, they make up for in their wealth of experience." Some fast food restaurants are now seeking to attract seniors as employees.

**Old people like to be only with people their own age.**

Sadie, age 91, was asked if she liked living with the elderly. She laughed and said, "I hate living in a home for the aged. Them old fogies don't have nothin' new to say." Ask her about her grandson in college and she'll bend your ear for hours.

A 74-year-old man responded very little to treatment for depression while he was in the hospital. Then one of the nurses reported excitedly, "You should have seen him last night when his baby granddaughter came to visit him. He actually smiled and even bounced her on his knee for a few minutes. It was his best day yet."

Being involved with younger people can revitalize older people.

**Old people are not interested in sex anymore.**

Psychologist Charlie Glatt suggests that "if you believe you shouldn't be interested in sex at an older age, you won't be." Glatt adds:

PHOTOS BY JOEL D. SPRINGER

"People are good at talking themselves into acting the way they believe they are supposed to act, whether the belief is false or true. Many people enjoy active sex lives beyond the age of 65. People who are active, sensitive, and have enjoyed a lifetime of good sex don't have to give up such joys because of the year on the calendar."

Good relationships can continue into old age.

☐ **Old people end up in nursing homes.**

Only 5 percent of Americans ever get to a nursing home. If you stop to

## Don't Waste Another Day

If an elderly person you know is experiencing mind or health problems, don't waste another day. Explore every type of help, testing, evaluation, or rehabilitation before giving up on a loved one. By seeking the advice of a medical doctor or a psychiatrist who specializes in working with the elderly, you may markedly improve the quality of an elderly person's life.

Your county or state may have agencies to assist you. Check your telephone directory or inquire at a public library near you.

The National Council of Senior Citizens, Area Agencies on Aging, Gerontological Society, National Council on the Aging, Alzheimer's Disease and Related Disorders Association, and many other associations are valuable sources of information.



think about the elderly people you know, you will realize that most live independently in their own homes.

The dictionary defines *myth* as a falsehood, lie, or illusion. It's time to relinquish the falsehoods of old age, to destroy the lies we believe about growing old, and to quit maintaining illusions of hopelessness in treating the elderly. Not only you but some-

one you love may benefit from a new attitude toward the elderly. ☐



Laurie Denski-Snyman is a clinical social worker at Lakeview Hospital in Paw Paw, Michigan.

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# THE BURNING OF OLD GLORY

BY GARY M. ROSS

The Fourth of July came and went. We Americans unfurled the flag, displayed it, and boxed it up again. We held daytime cookouts, watched twilight spectacles, and indulged perennial thoughts about America's beneficence. Yet things were different. This year, sadly, patriotism became a game—a thing tossed about by partisans wishing to score.

About this regrettable afterglow several comments come to mind.

First, *an action may be wrong but not illegal*. In 1984 a protester burned a U.S. flag during the Republican National Convention in Dallas. That deed was wrong in the sense of being disrespectful, tactless, irreverent, and repugnant. But desecrating our symbol of freedom manifested the genuineness of that freedom. True, a judge convicted the malcontent of a crime. But the United States Supreme Court, acting uncharacteristically libertarian, threw out the conviction on the grounds that a law prohibiting flag burning violates the freedom of nonverbal speech.

The Court probably acted wisely: the rights that encompass freedom should take precedence over the objects that symbolize freedom. The next time you entertain a thought that to someone else seems unorthodox, radical, or contemptible, remember this: only the freedom that protects you in offensive modes is robust. Anything else is flabby.

And ponder this remarkable testimony of a former prisoner of war that appeared recently in the *Washington Post*: "Because the mere sight of the flag meant so much to me when I saw it for the first time

after five and one-half years, it hurts me to see other Americans willfully desecrate it. But I have been in a . . . prison where I looked into the pit of hell. I cannot compromise on freedom. It hurts to see the flag burned, but I part company with those who want to punish the flag burners. . . . Pericles contrasted democratic Athens with totalitarian Sparta. Unlike the Spartans, he said, the Athenians did not fear freedom. Rather, they viewed freedom as the very source of their strength. As it was for Athens, so it is for America—our freedom is not to be feared, for our freedom is our strength."

## Criminal Offense

But President George Bush seized the moment. With congressional concurrence and popular support, he pledged to seek a constitutional amendment rendering flag burning criminal once again. *This extreme remedy seems unwise.*

Opposing such an amendment may appear unpatriotic, and organizations choosing to do so (such as People for the American Way) should expect image-tarnishing heat. But the case is solid for accepting and not reversing the Supreme Court's declaration. If, as already suggested, the Court found correctly, then the proposed amendment puts "an asterisk on the First Amendment," possibly starting the treacherous process of presuming to identify those "freedoms" the Bill of Rights does not protect. Would this upset the delicate balance between the free exercise and establishment of religion?

But beyond the merits of a particular constitutional amendment lies

the amending act itself. Of this the framers were skeptical. Use it frugally, they admonished—mainly to define institutional relationships such as those of federalism and the separation of powers, and only rarely to cure a social ill. And, they might have added, if a social ill must be drastically addressed, be sure it is not rare, isolated, and eccentric like the incident prompting the present controversy.

Finally, the debate over patriotism requires the observation that *symbolism bereft of substance rings hollow*. In the weeks before the flag-burning decision the Supreme Court seriously eroded a framework that had protected women, racial minorities, and the handicapped in the workplace. For example, the Court made it harder for such people to prove discrimination. It reduced the damages receivable in the event of a successful case, thereby lessening the likelihood that lawyers would defend aggrieved workers in the first place. It said that an 1866 civil rights law covers the hiring process but not postemployment conditions on the job.

Toward this civil rights rollback, if such a term is not too strong, the silence has been deafening except for screams from the Leadership Conference on Civil Rights. To the press Bush said that those Court decisions addressed "technical subjects" not warranting remedial legislation.

I personally could never burn Old Glory. On rocky Korean terrain my own brother was shot defending it, and from resulting complications eventually died. But when someone desecrates the flag, "the sum total of the damage is a burned flag." Hardly diminished thereby, liberty and justice may even be vindicated—especially if people view these verities widely enough to include the place of work that largely defines us as individuals.

---

*Gary M. Ross serves as an associate director of the Department of Public Affairs and Religious Liberty and Congressional liaison for the General Conference.*



J. EDDIE THORNTON III

# BAD TO THE LAST DROP

News you can use about the world's most common drug.

BY GAYLE R. WILSON

**W**hile nations spend millions combating drug abuse, the most common drug in the world goes unnoticed.

Caffeine, a methylxanthine found in coffee, tea, and many soft drinks, as well as in over-the-counter medications, is consumed worldwide. It appears in more than 60 different species of plants, which are prepared and utilized culturally in various ways.

Only four years after the great disappointment of 1844, the Lord, speaking through Ellen White, asked His people to abstain from caffeine's two most common forms: tea and coffee.<sup>1</sup> Again in 1875 He warned, "The only safe course is to touch not, taste not, handle not, tea [and] coffee."<sup>2</sup> Why did God pay so much attention to this drug?

In America, 90 percent of the caffeine intake comes from coffee.<sup>3</sup> This complex beverage contains more

than 300 compounds, with caffeine the most studied and likely the most active. An estimated 80 percent of the United States population regularly consumes coffee,<sup>4</sup> to the tune of 33 million gallons a day.<sup>5</sup>

Cups per capita have decreased slightly in the past few years, yet the strength of the brew has increased. Ingested caffeine is 99 percent absorbed, with peak blood levels occurring in 15 to 45 minutes. The liver clears half of this peak level in two and one-half to 10 hours.<sup>6</sup> Caffeine increases blood plasma epinephrine levels, which forms the basis for much of caffeine's effect on the heart and blood vessel system. Solomon's encouragement to "above all else, guard your heart, for it is the wellspring of life" (Prov. 4:23, NIV) appears to have a physical as well as spiritual application. Caffeine increases the heart rate while blood flow to the liver decreases. Irregular heartbeats occur with greater frequency.<sup>7</sup>

## Cholesterol by the Cup

Even more significant is the flood of recent research revealing coffee's ability to increase the blood level of the deposit factor in atherosclerosis—cholesterol. Atherosclerosis is the number one cause of death in Western society, being the primary contributor to heart disease and stroke, and cholesterol is the main culprit in this drama.

In both males and females, cholesterol increases with each cup of coffee consumed. A 9,043-person study reported in 1988 a 0.5 milligram per deciliter cholesterol increase per cup per day. This is equivalent to a 1 percent increase in the risk of heart attack.<sup>8</sup> A John's Hopkins Medical School study reported a 2.49-fold increase in atherosclerotic heart disease in men drinking five or more cups of coffee a day, in comparison to those who drank none.<sup>9</sup>

In a 1988 study, after allowance for major cardiac risk factors, the relative risk of heart attacks owing to consumption of caffeine-containing coffee increased in pro-

portion to daily intake: from a 1.4 relative risk of nonfatal heart attacks with 1 to 2 cups per day, to 1.6 for 3 to 4 cups, to 1.8 for 5 to 9 cups, and to 2.9 for greater than 10 cups per day, when compared to consumption of no coffee. Decaffeinated coffee drinkers also showed an increased heart attack rate.<sup>10</sup> These effects are more readily observed now with the stronger brews consumed.

Coffee also induces iron-deficiency anemia. Its tannins decrease iron absorption from an accompanying meal by 39 percent. This inhibitory effect on iron is dose related and doubles when one drinks milk at the same meal. Tea inhibits iron absorption by 64 percent.<sup>11</sup>

Blood pressure elevation with coffee intake occurs in both casual and chronic coffee consumers.<sup>12</sup> Its regular ingestion raises diastolic blood pressure by 15 percent.<sup>13</sup> This cannot be blocked by the calcium channel blockers commonly used for reducing hypertension.<sup>14</sup>

## Brewing Cancer

Coffee's contribution to America's second most common killer, cancer, was shown by L. D. Marriott. In his 1987 study he revealed a significant risk for cancer of the bladder in men drinking more than seven cups of coffee per week.<sup>15</sup> The 24,000-member Adventist Health Study showed two cups per day doubled the risk of fatal bladder cancer.<sup>16</sup>

Caffeine has also been shown to react with a wide variety of unrelated compounds, causing them to become mutagenic, or likely causes of cancer. More than two cups of coffee per day are linked to a 2.5-times greater risk of colon cancer than for those who drink less.<sup>17</sup> Caffeine induces a body loss of 1 milligram of calcium via the urine for every 10 milligrams of caffeine consumed.<sup>18</sup> This implicates long-term caffeine intake as a contributor to osteoporosis.

Caffeine decreases blood flow to the brain for up to 90 minutes and

alters the brain's electrical activity.<sup>19</sup> This changed brain activity by itself would bring into question caffeine's use by a serious Christian wanting ideal communication with his God, which is accomplished only through the mind.

These changed electrochemical responses also cause "caffeinism": anxiety, hypochondriasis, sleeplessness, headache, withdrawal symptoms, depression and/or rambling flow of thought and speech. This American Psychiatric Association-recognized cluster begins in the range of 250 milligrams (two-plus cups) of coffee consumed a day. Thirty percent of adult Americans consume 500-600 milligrams a day, and half of all psychiatric patients do. Such symptoms appear in addition to restlessness, tremulousness, hyperactivity, irritability, dry mouth, crawling sensations, ringing in the ears, irregular eye movements, visual spots, and the muscle aches commonly seen at lower doses.<sup>20</sup> These result in part because of caffeine's interaction with gamma-aminobutyric acid and another compound of coffee that is an opiate receptor blocker, which together reduce the effects of the body's natural anxiety-relieving mechanisms.

Coffee ingestion causes a consistent drop in lower esophageal sphincter pressure, thus allowing reflux of acid into the lower esophagus, a common cause of heartburn.

Some have touted caffeine as an ergogenic aid to endurance athletes through increased blood-free fatty acids. But recent studies have brought this idea into question.

## Infant Coffee

For mothers-to-be, coffee decreases blood flow to the placenta by 25 percent, thus reducing fetal oxygen supply. One cup of strong coffee a day, or three cups of weak coffee, can nearly double a pregnant woman's chance of spontaneous abortion.

Women who consume an amount of caffeine equivalent to more than three cups of coffee per day increase

by fourfold their risk of bearing a low-weight infant (less than 5.5 pounds), compared with abstainers. Birth weight declined by 6 grams in infants of women who consumed the equivalent one cup of coffee per day, 31 grams (1 ounce) when two or three cups were consumed, and 105 grams (3.7 ounces) when three or more cups were consumed per day.<sup>21</sup>

Post delivery, caffeine is preferentially secreted into breast milk, with the milk having 50 percent greater levels than the mother's serum. The half life of caffeine extends in infants to 80 hours.<sup>22</sup>

## 1848 Counsel

In 1848, desiring to prepare a people as effective witnesses, God warned that coffee and tea are detrimental. We would do well, both mentally and physically, to refrain from this chemical, for sound scientific evidence confirms the divine wisdom in regard to caffeine. □

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# Sergeant Brings Honor to God and Country

*SDA overcomes mix-ups, handicaps to witness.*

**S**ergeant Terry L. Johnson, an honor guard in the United States Air Force, has been an Adventist since childhood. He joined the Air Force expecting to be a chapel guide.

"On arrival at Lackland Air Force Base, we had to dump all of our belongings on the bunk for inspection by the trainer," Terry remembers. "When he saw my Bible and other books, he said, 'Oh, no, another religious guy.'"

For two weeks the sergeant did everything possible to make life miserable for the recruit. When he saw he couldn't break Johnson's resolve, he called him into his office and apologized for his treatment.

"I did things I shouldn't have in trying to get rid of you," he told Johnson. "I'm going to give you a special assignment." During the rest of basic training Johnson functioned as chapel guide. Out of the 50 recruits in basic training, Terry soon had 42 attending services.

## Mixed-up Assignment

At the end of basic training, Johnson was shunted to security police training instead of the chaplain's division that he desired. After the first week he contacted his superiors and was told, "Do the best you can, and we will get you out in a week."

By the seventh week of the eight weeks of training he discovered that the Air Force had his paperwork mixed up and he was in the security

police to stay. For someone who didn't want to carry a gun, this was distressing. Terry prayed that things would work out.

About this time a special detail arrived to interview the 450 men in the Air Force squadron and pick seven for the presidential honor guard.

"I was called before the board to execute different commands," Johnson recalls. "I was so nervous that I completely fell apart. I dropped my salute and walked out saying, 'I'm sorry.'"

A few days later, to Terry's amazement, his

name appeared on a posted list to be a presidential honor guard. He found that he was the first Seventh-day Adventist ever in this Air Force unit. Terry has helped 15 other guards become Seventh-day Adventists.

The usual stint in the honor guard is 18 months. Terry's term

was extended three times so that he has served all his time since basic training in the honor guard.

## Fruitful Witness

Johnson has made his presence felt in the barracks. Every Friday evening he leads in a chapel service that began with him and his roommate. Now there are about 40 in attendance. He has given away more than 175 Bible study sets and has been instrumental in the baptism of 24 people in the Washington, D.C., area.

As a member of the honor guard, Johnson is involved in state dinners and diplomatic functions at the White House. He also takes part in funerals for high-ranking military personnel who are buried at Arlington National Cemetery. He recently received a plaque for being present at more than 2,000 ceremonies last year.

Terry has a speech impediment and dyslexia. This has not stopped him from being named narrator for the honor guard and a tour guide for the Pentagon. Being dyslexic, Terry has had to work hard to read and memorize countless facts about the Pentagon. He is known as "Mr. Trivia" among his fellow honor guards.

## Unusual Promotion

Terry went to the bank one day, and after he left he noticed that the teller had given him \$100 too much. The next day he returned the money. The teller grabbed him and shouted for joy. The bank manager had given her till noon to



**Terry L. Johnson**



**Sergeant Johnson receives one of many citations.**

*By Rachel J. Child, executive editor, For God and Country. Adapted with permission.*

"replace" the money. It was then 11:00. The money would have come out of her salary. She is a single mother who desperately needed it.

The bank manager was so impressed that he wrote to Terry's commander. During an assembly of the honor guards, Terry was called forward. The commander told this story and announced that he was giving Terry a promotion to sergeant.

In the four years Terry has been in the honor guard, he has never had a Sabbath conflict. He says it is important to let your supervisor know that in exchange for having Sabbath off you are willing to work overtime.

## Buenos Aires Stadium Filled for Radio Celebration

Adventists in Buenos Aires, Argentina, celebrated the twenty-fifth anniversary of their radio program, *Una Luz en el Camino* ("A Light on the Road"), at a ceremony held March 18 at the Luna Park sports stadium.

The celebration, enlivened by musical presentations, marked the beginning of Holy Week evangelism in all SDA churches and other locations in Greater Buenos Aires. Attendance at the stadium reached 15,000, the largest in Austral Union history. Radio listeners, Bible correspondence school students, and others invited by church members made up more than half the attendance. District pastors chartered more than 200 vans to transport the people.

Enrique Chaij presented the theme, "Christ Risen and Alive." He

When reenlistment time approached, the supervising sergeant asked if he would enlist again. He would guarantee him the next four years in the honor guard. Terry considered it, but decided the Lord wanted him to continue his education and become a minister.

Terry was concerned about what he would do after being discharged. Wanting to attend Oakwood College in the fall, he had a couple months free. The day after he refused to reenlist, the chaplain at Adventist Hadley Memorial Hospital in Washington, D.C., asked him to help prepare for a Real Truth Crusade in June.

thanked the 150 stations that presently broadcast his radio program, and recalled the steps taken in going on television with the program *Encuentro con la Vida* ("Life Encoun-

ter"). When he mentioned Thomas Zirkle and Santiago Schmidt of California, whose generosity made possible the television program, the viewers broke into prolonged applause.



Large crowds gather outside the stadium before the meeting.

Chaij referred to the two times that the program won the Santa Clara de Asis Award, and urged "the strengthening of family ties."

Nearly 4,000 people at the meeting gave their addresses and requested Bible courses. That night the pastors classified the addresses in order to make visits the next day, using the Maranatha groups and inviting the interested ones to meetings to be held in the various districts.

Among those present at the meeting were Joao Wolff, president of the South American Division, and Robert J. Kloosterhuis, vice president of the General Conference. Ruben Pereyra, Austral Union president, presented the work of the Adventist Church by means of a huge rotating globe illuminated by hundreds of colored lights, each color representing a different aspect of the activity of the world church.

The ceremony ended with the presentation of Pastor Chaij's family and the singing of the "Hallelujah Chorus" by a 100-voice choir.

Information supplied by La Nacion and Pablo Rodriguez, Austral Union radio and TV director.



Some 15,000 people filled Luna Park auditorium for the evangelistic service.

# Church Projects Move Ahead in U.S.S.R.

*Educational, medical, and literature work show progress.*

**R**eports from the Soviet Union regarding Seventh-day Adventist Church-sponsored projects indicate encouraging progress in several areas.

The first full-time class of boarding students began their studies at the Seventh-day Adventist theological seminary in June, having occupied their new dormitory rooms on the third and fourth floors of the recently renovated building in Zaoski, Russia. Twelve additional staff apartments are under construction on the seminary campus this summer.

In August two new unions were established. Adventist conferences in Moldavia formed the Moldavian Union, while Estonia, Latvia, and Lithuania formed the Baltic Union.

These moves helped prepare the way for the church in the Soviet Union to become a division of the world church.

## Seminary Truck Garden

Dr. and Mrs. Jacob Mittleider have come from the United States to live with the students while he develops a large garden on the seminary grounds. Twenty agricultural students—2 young women and 18 men—are enrolled in Dr. Mittleider's agricultural program. They



L. to R.: Dr. Jacob Mittleider, Elder Harold Otis, Jr., Elder Mikhail Kulakov.

participate in both classroom and hands-on experience with the Mittleider method of gardening. When the class ends in September, these students will return to their various republics to share what they have learned.

The Soviet government gave approximately 50 acres of land adja-

cent to the seminary for this purpose. A greenhouse has been erected to provide fresh vegetables for the seminary cafeteria throughout the winter months.

A great deal of interest in this program has been shown by agricultural specialists in the Soviet Union. Quite a number of these men and women, along with members of the media, have come periodically to observe the progress of the garden.

Eleven new vegetables have been introduced. Mittleider's wife, Mildred, teaches English classes for both seminary staff members and interested persons from the local community. "This project has won more friends for the church in the U.S.S.R. than any other single project to date," commented Harold Otis, assistant to the General Conference president for Soviet affairs.

## Hearts Across the Sea

Dr. Joan Coggin, associate dean for international programs at Loma Linda Medical Center (LLMC), spent two weeks in the Soviet Union during June making plans to bring the LLMC heart team to Leningrad, where Dr. Leonard Bailey, internationally known Loma Linda

*By Rose Otis, Soviet projects assistant, General Conference.*

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(dī'nə sôr):  
"terrible lizard."

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officials have offered to build a fully equipped hospital if Adventists will administer and staff the facility. The building would be clearly identified as the Seventh-day Adventist Hospital of Leningrad.

Negotiations to further explore this generous offer were held while Harold and Rose Otis visited the Soviet Union during August.

With the permission of the government's Council of Religious Affairs, the church has shipped 30,000 Bibles in the Russian, Ukrainian, Moldavian, Armenian, and Latvian languages to Adventist believers. Ten thousand children's Bibles were to be delivered by September 1.

Negotiations continue on the Adventist publishing house venture. No agreement had been signed at the time this article was written. However, encouraging events in Soviet society make church officials hopeful that such a venture will be possible.

## Books Sold Twice Seek Readers

In 1945 a literature evangelist sold a two-volume set of *The Desire of Ages*, published by the Signs of the Times Publishing Company in Warburton, Australia, to someone who thought the books, in a green binding with lots of pictures, would look attractive in the bookcase. The owner put the set on the shelf and then forgot about it.

After many years the original owner died, leaving *The Desire of Ages* set to be disposed of along with other property. The heirs did not appreciate its value and sold it to an antique dealer, who displayed the books for sale in a flea market stall in Wellington, New Zealand.

About that time two American Adventists, George and Fay Mills, from Memphis, Tennessee, went to Wellington to visit their daughter Carolyn. The last day of their visit, Carolyn took them to the flea market. The Millses had been staying with a Wellington family, the Mil-

lens, in a bed-and-breakfast arrangement for three weeks, and had become quite fond of the family. They were looking for a gift to give their host and hostess, but had been unable to find just the right thing.

When Fay saw the books, she said, "Oh, here are two *Desire of Ages*." As she examined them more closely, she added, "Why, it's a divided two-volume set." She had never seen one before and was not aware that it had been a common practice overseas to print the book that way.

George said, "I have been praying to find a spiritual gift to give the Millens." So for about US\$2, the Millses bought the set.

They took the volumes to the Millens, who are good Catholics and love Jesus, and presented them to their new friends. Tears came to Mr. Millen's eyes; Mrs. Millen gave the Millses a big hug. They said, "We will surely read these books."

# BEYOND COMPETITION

**M**y husband and I were hiking in a state forest one early-spring day when I suddenly became aware of a hognose snake camouflaged in the dry leaves of the previous winter. We soon discovered why it was intently preoccupied: it was about to swallow a live frog. We decided to rescue the frightened frog and let the disappointed snake slither away hungry.

The plant and animal world is full of competition. Living things depend on oxygen, water, sunlight, and nutrients to survive. In fact, many creatures are themselves the necessary food for another creature. This is surely the result of sin infecting this planet.

## Race for the Parking Space

Competition is also evident, in a more subtle way, among human beings. We compete for recognition in sports, academics, business, and politics. As our planet becomes ever more crowded, we compete for housing, parking spaces, jobs, and food. Even in the family, mates and siblings may compete for attention from one another.

Some people view competition as a positive force. It may result in the survival of the fittest. In the plant and animal world the weakest die, leaving the strongest to reproduce. Competition also helps to maintain balance in the ecosystem. Without it we would end up with too many animals or too many plants all of one kind.

Others see competition as de-

structive for persons when it results in losing self-esteem, adequate housing, and food. Competition means that only some can win; the remainder must lose.

I look forward to the time when our planet will be restored to its original state and competition will no longer be a way of life. Meanwhile, I believe there is a haven from competition even now.

Access to the Saviour, our Great Shepherd, is not dependent on get-

**Even in the family we compete for each other's attention.**

ting His attention before someone else does. We do not need to think of creative ways to gain His guidance and care. We need not figure out what is the best time of day to contact Him, for He is never too busy to listen or to answer when we communicate with Him. Our coming to Him in no way prevents another person from receiving the individualized help he or she needs.

Ellen White comments: "Every soul is as fully known to Jesus as if he were the only one for whom the

Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. . . . He cares for each one as if there were not another on the face of the earth."<sup>1</sup>

## Each One Important

It comforts me to know that each of us is important. The parable of the lost sheep illustrates that even when the shepherd had 99 in the fold, the one that was missing caused him great concern. Our Great Shepherd has enough love and enough time to meet the needs of each of us.

David verbalized God's love in this way: "The Lord is righteous in all his ways and loving toward all he has made. The Lord is near to all who call on him, to all who call on him in truth."<sup>2</sup>

Jesus has made it possible for each of us to be winners even as we live on this planet marred by sin. When the earth is made new both the frog and the snake will be winners; there will be no losers. □

<sup>1</sup> *The Desire of Ages*, p. 480.

<sup>2</sup> Ps. 145:17, 18, NIV.



*Margaret G. Dudley writes from Berrien Springs, Michigan.*

BY MARGARET G. DUDLEY