

A surrealist painting in a dark, moody style. A foot wearing a black leather boot is stepping onto an open book. The book's pages are depicted with abstract, swirling patterns in shades of green and grey. The background is dark and textured.

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

SEPTEMBER 12, 1991

**“I Am
an Alcoholic”**

A young Adventist tells his story

LETTERS

Just for Youth (cont.)

I must take exception to your answer to Florence L. Aman's question "Why is there not a regular, full-time magazine for youth and young adults?" (Letters, Aug. 1).

Saying that *College People* died for a lack of subscribers is to examine symptoms while ignoring the cancer. I was on the Collegiate Publications board (publisher of *College People*) before and through the demise of the publication. Regretfully, there is a darker reason for the death of *College People* than a simple lack of subscribers.

I pose this question: Is the *Review* supported by subscriptions alone? Is *Listen* supported by a "sufficient subscriber base"? Is *Message* magazine? For that matter, is *Dialogue* (the magazine reportedly for young adults)? I don't think so. All these publications are sponsored in part by the General Conference, some by almost 100 percent, I would guess. Why is this so? Because the General Conference perceives a need that these publications meet. Young adults can rightly ask, "If the General Conference prints all these publications, why isn't there one for us?"

The answer is simple: The General Conference cannot tolerate literary freedom (an essential ingredient for a young-adult publication). It was for this reason that *College People* died.

Evert McDowell
Burtonsville, Maryland

We have not experienced problems with editorial freedom as described by the writer. As for sponsorship, the General Conference covers less than 10 percent of Adventist Review costs. The weekly Review is subscriber-based; the NAD edition is sponsored by the North American Division, union conferences, and conferences. Listen and Message receive no General Conference funding. Dialogue, intended for students on non-Adventist campuses, is funded from donations and appropriations.—Editors.

I suggest that the *Review* be enlarged

some and sent biweekly instead of weekly. In alternate weeks have a special youth issue. People can choose the one they want to read, or even both if they desire. Those who have no youth in the family could pass the youth paper on to someone—missionary work!

Harold Tucker
Berrien Springs, Michigan

Meditation

I especially appreciated "Being With God" (July 25). Diane Forsyth has reminded all of us that meditation is just as important as prayer.

My special place of prayer and meditation is a chosen spot in my backyard where I can look at the many evidences of God's power, love, and care. I have discovered that after retirement it is just as important to have a set time and place for prayer and meditation as when I was fully employed.

Even though a special time and special place are helpful, we should remember that the Bible tells us to "pray without ceasing" (1 Thess. 5:17), and that the "blessed" person meditates on the law of the Lord "day and night" (Ps. 1:1, 2).

William C. Hatch
Retired conference president
Phoenix, Arizona

Unfortunately, the article does not clearly describe in practical terms exactly what is, and what is not, authentic Christian meditation. The article vaguely talks about waiting on God, silence, attention, receptiveness, listening. These terms could suggest that we may sit in a chair in deep introspective silence, and with sufficient waiting and receptivity eventually hear an inner voice from God speaking in our minds. Such a perspective on meditation is fraught with much danger, as it then purports to be a formula for direct communication with God, a privilege granted only to the prophets and apostles.

During the past several years there has been an invasion into Christian circles of New Age meditation techniques dressed up in Christian-sounding vocabulary. Claiming to teach "the lost

art of Christian meditation," these techniques are supposed to enable people to directly "listen to the voice of God." In reality, these Eastern methods are promoting spirit communication (spiritualism), and they are very dangerous.

Wil Baron
Downey, California

Prayer is a time to be with God. Nothing is closer to a Christian child than his heavenly Father. God the Father wants to hear our prayers. A baby cries, selfish as it may seem, and God understands exactly what it wants and needs. We have the Holy Spirit to take our trembling prayers to the throne of God.

Ron Bolduc
Decatur, Illinois

Blind Pastor

Contrary to "Handicapped . . . and Adventist" (June 27), Bob Wilson is not the only ordained blind Adventist minister.

The Eastern Africa Division has a blind pastor serving the lepers in the Extended Care Facility church at Mwami Adventist Hospital in Zambia. While on a Sustentation Overseas Service at Mwami from 1984 to 1987, I became well acquainted with Pastor Ezra Banda. He was blinded at age 3 when a witch doctor tried to cure an eye infection by inserting ground glass in his eyes. Although his vision was entirely gone, the Lord blessed Pastor Banda with keen spiritual eyesight and a marvelous memory. If you name any song in the *Advent Hymnal* used there, he will tell you the exact number, and even beautifully sing every verse. He has memorized many chapters of the Bible, and can read his braille Bible as fast as any sighted person can read his Bible.

Pastor Banda has a unique sense of direction. He can travel without help to any home in the nearby jungle as well as to all the houses on the Mwami campus. Every year he goes out to a village nearby, has a grass enclosure made, and holds an evangelistic effort, winning many to Christ. M. S. Fisher, pastor
British Columbia, Canada

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Vol. 168, No. 37



Biblical Wimps, or Giants?

If we accept as valid the findings from a recent survey of Sabbath-school-attending adults in North America, the desire for spiritual growth, through a study of God's Word, appears to be the preeminent reason for members' attendance.¹

In fact, 69 percent would like to see the usual half-hour study time extended to 45 minutes or more, with less time allotted to the introductory "program."²

I would contend, however, that if we only extend the time allotted for classes to meet and do not improve the *quality* of the present Bible studies conducted, the Adventist Church is in danger of breeding biblical wimps, not giants.

Too often I find that what passes for Bible study in many Sabbath school classes is little more than a rehash of familiar sayings, personal opinion, and Ellen White quotations. It isn't Bible study, but simply comments *about* the Bible. No wonder we sometimes bewilder visitors about whether or not we're Christians.

And when we add the element of poor Sabbath school attendance (40 percent) in North America, the picture of meaningful corporate Bible teaching and study in the Adventist Church gets worse, not even considering the fact that only about a third of those who do attend study the lesson ahead of classtime.

Adventism's Core Threatened

If we have not already threatened the very essence of Adventism—its beliefs, its mission, its lifestyle—by our lack of direct Bible study, we are on the verge of doing so.

At a recent Sabbath school class I visited while on a business trip, the teacher held the lesson quarterly the entire time, never once opening his Bible (which I didn't see with him anyway) or asking the class members to open their Bibles and read. We talked about the Bible but never read it, except for a few verses printed in the lesson quarterly.

A friend of mine recently asked his college-age daughter why she wasn't bringing her Bible to Sabbath school (and church) anymore. She responded, "Well, we never use it anyway."

I wish I could say these were isolated incidents, but they're not. In fact, they might be more the norm. Our "lesson study" has the guise of Bible study, but it isn't. It is more a study of the Sabbath school lesson quarterly than the Bible.

What a pity for our church—which historically has held supreme the importance of the Word of God and the discovery of its great truths through study, comparing verse with verse—when we do not understand its message.

What often passes for Bible study isn't much more than comments about the Bible.

So let's study the Bible. Let's open its pages. Let's discover for ourselves the rich truths that God has placed therein. Truths about Jesus and Him crucified, risen, and standing at the right hand of God ever to make intercession for us (1 Cor. 2:2; Acts 7:56; Heb. 7:25).

The apostle Paul, in writing to his "beloved child" Timothy (2 Tim. 1:2, RSV), urged him, in the face of coming apostasy, to study God's Word: "Continue in what you have learned and have firmly believed, knowing . . . how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus" (2 Tim. 3:14, 15, RSV).

Then follows Paul's preeminent verdict on the reliability and profitability of

God's Word: "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (verses 16, 17, RSV).

Even in 1884 Ellen White appealed to the members through the pages of the *Review and Herald* for direct, personal study of the Bible: "We have the truth brought out in publications, but it is not enough to rely upon other men's thoughts. We must examine for ourselves, and learn the reasons of our faith by comparing scripture with scripture. Take the Bible, and on your knees plead with God to enlighten your mind."³

Sabbath Morning Impact

How should all this impact our Sabbath morning Bible study during Sabbath school (note my conscious choice to avoid saying the *lesson* study time)?

I would love to see Sabbath school teachers holding their Bibles and leading the study directly from it, reading major portions of the passages under study.

In this context, the lesson quarterly becomes simply reference material, for if the teacher has prepared well, he or she should be able to lead the Bible study *without* the lesson quarterly present.

This view in no way underplays the important function of the Sabbath school quarterly, but in fact fulfills its intended purpose—to lead us into the study of the Word.

The Bible and the Bible alone must be our foundation. But it can't be unless we study it and become biblical giants.

Part II, September 26: "The Role of Sabbath School Teachers."

¹ *The Adult Sabbath School: A Needs Assessment*, produced by the Church Ministries Department of the North American Division and reported on in the May 2, 1991, issue of the *Adventist Review*.

² *Ibid.*

³ *Review and Herald*, Mar. 4, 1884.



Guidelines for Music—2

In my editorial last week I noted that while the Bible presents a few general guidelines, it gives little specific direction regarding what kind of music to use today. Does this leave us at sea?

Fortunately, no. Not only do we still have the Holy Spirit; we have sanctified common sense and the latter-day gift of prophecy. The Ellen G. White Estate at the General Conference has prepared a document titled "Music—Its Role, Qualities, and Influence," available upon request, which presents principles from the writings of Ellen White for choosing music.

These guidelines indicate that our music should be sweet and pure, using clear, soft tones. While loudness will not be an object, singing ought to combine beauty, pathos, and power. Noise must give way to subdued, melodious singing. Funeral tones will be replaced by melodies that are cheerful yet solemn. Jargon and discord must yield to singing that is correct and harmonious. Frivolous dance music, used by those who find sacred music unpalatable, makes the angels weep. Everything used in our worship, including the singing, ought to be dignified and impressive.

Sanctified Common Sense

Adventist and other musicians who have studied the subject furnish further guidelines based on what they believe is sanctified common sense.

In his book *Ellen White and Music* (Review and Herald, 1976), Adventist musician Paul Hamel points out to those who find in biblical king David's dancing a rationale for sacred dance music that the king's dance bore no resemblance to modern dancing. He notes that since Adventists do not frequent discos, taverns, or nightclubs, our music should not be of the type found in these places. "Church leaders should avoid bringing

into the worship service the sounds of popular music" (p. 84).

SDA music professor Harold Hannum, in his *Let the People Sing* (Review and Herald, 1981), observes: "A most important principle to apply is that of association. Music that by association reminds one of questionable pleasures will not be appropriate for church" (p. 17). As an example he notes that "some religious music imitates the sentimental love songs of the world" (*ibid.*).

Hannum presents some questions to ask about music: "Does it sound more like unsanctified secular music or like music that inspired religious thoughts? Is the music primarily entertaining and pleasing to me, or does it lead me to contemplate spiritual themes? Does the music seem appropriate to the atmosphere of the church and does it promote the worship mood?" (*ibid.*, p. 18).

Autumn Council Action

The 1972 Autumn Council of the General Conference Committee voted a document entitled "Guidelines Toward a Seventh-day Adventist Philosophy of Music." These have been printed in leaflet form and are available from the GC Department of Education.

This document states that "those . . . who select music for . . . this church must exercise a high degree of discrimination in its choice and in its use." Our music should "enoble, uplift, and purify the Christian's thoughts." It must "reveal a compatibility between the message conveyed by the words and the music, avoiding a mixture of the sacred and the profane. Shun theatricality and prideful display. Give precedence to the message of the text, which should not be overpowered by accompanying musical elements. Maintain a judicious balance of the emotional, intellectual, and spiritual elements. Never compromise high prin-

ciples of dignity and excellence in efforts to reach people just where they are."

It asks that "worldly values in music . . . be avoided," adding that "certain musical forms, such as jazz, rock, and their related hybrid forms, are considered by the church as incompatible with these principles." Our music must "maintain a balanced appeal to the emotion and intellect and not just charm the senses." Secular music that might be appropriate for Christians "may be inappropriate for bearing the Saviour's name." "The raucous style common to rock, the suggestive, sentimental, breathy, crooning style of the nightclub performer," must be avoided.

Why No Rock?

Why avoid rock-style music? In his book *Satan's Music Exposed* (AMG Publishers, 1981), Lowell Hart observes that because a rock beat bypasses the mind to work directly on the body, it cannot be used to communicate a spiritual message. He believes we cannot take music used to worship the devil in one part of the world and use it to worship God in another.

Devoting one chapter to a common argument, Hart concludes: "Did Luther and Wesley really use pop music for their hymns? The evidence says no" (p. 177). He provides six guidelines: "Are the words doctrinally correct? Is the message clear? Does the music fit the words? Is it people-oriented or God-oriented? Does it draw attention to the performance (or performer) or to the message? In what way will it edify?" (p. 142).

Having heard from the modern gift of prophecy and used some common sense, let us allow that other source of guidance, the Holy Spirit, to show us how to apply these principles to our music.

EUGENE F. DURAND

NORTH AMERICA

Congressional Bill Poses No Threat. Some Adventist

Church members believe that a bill pending before the U.S. House of Representatives, HR 68, represents a possible vehicle for Sunday law legislation, says Gary M. Ross, an associate director of the General Conference Public Affairs and Religious Liberty Department.

The bill in question, on which no action is likely in the subcommittee to which it was referred, establishes a commission to screen the multitude of bills that propose particular days, weeks, months, or years for recognition through presidential proclamation.

At issue are annual, once-a-year commemoratives, not ongoing activities such as weekly worship. Ross says that letter-writing campaigns against the bill would be ill-advised and potentially embarrassing to the church.

California Revival Brings 61 Baptisms. The Open Bible Revival sponsored by Compton Community church, an Adventist church in Compton, California, ended July 20 with 61 baptisms.

The meetings featured health seminars, drug counseling, food distribution, and children's ministries, says Larry Becker, managing editor of the *Pacific Union Recorder*.

During the revival a children's outreach program, Good News Club, attracted more than 70 children to its meetings.

Hulda Crooks Honored With Her Own Mountain. Of all her mountaintop memories, this

NAD Survey Shows Increase in Female Participation

A study released by the North American Division Office of Women's Ministries indicates that the number of women participating in union executive committees in North America increased by 37 percent in this quinquennium.

"Before the 1991 elections, 57 women served on union committees. Now there are 78," reports Elizabeth Sterndale, NAD's women's ministries director. "With a total of 380 persons elected to these committees, women now make up 20 percent of union committee members."

The most dramatic increases came in the Southern Union, which added seven women to the five already serving, and the Atlantic Union, which added four women to the five it had. Union executive committees vary in size, from 33 in Mid-America to 52 in the Southern Union.

"It's a step in the right direction," Sterndale says. Women comprise about 60 percent of the church's total membership in North America. The same study shows that five of the nine union conferences have elected women to departmental posts at the union offices.

one was Hulda Crooks' best.

The 95-year-old California Adventist, who has climbed the highest mountain peak in the United States' 48 contiguous states 24 times, got the biggest surprise of her life August 21 when she took a helicopter ride up Mount Whitney.

When the helicopter landed 2,000 feet below Whitney's peak, she found Congressman Jerry Lewis (R-Calif.), some relatives, and other hiking-

friends. Lewis took this occasion to announce that the U.S. Congress has designated the second peak south of Mount Whitney as Crooks' Peak, according to the *Los Angeles Times*.

The congressional action, which took five years to vote, was passed in 1990 as part of a Department of the Interior funding bill. However, Lewis didn't publicize it until now.

Connecticut Update. Even though strong winds and rain blew down the main tent at an Adventist evangelistic series in Hartford, Connecticut, the series, conducted by Northeastern Conference evangelist Raymond Saunders, ended with 156 baptisms.

The heavy rainstorm uprooted many tent poles, says Ted Jones, Atlantic Union communication director. However, after the storm commu-

nity residents helped Saunders and host pastor Reginal Washington pitch the tent.

South Dakota Church Marks 100-Year Witness. Church members of the Leola, South Dakota, Seventh-day Adventist Church marked the church's 100-year history with a commemoration service June 21-22.

The church was first organized with 15 members as the Long Lake church, says Roger Morton, Mid-America Union communication director. Since then the church has been rebuilt, renamed, and relocated. The current membership at Leola is 17.

LLU Giving Doubles. Philanthropic support for Loma Linda University totaled \$22.2 million for the 12 months ending June 30, 1991, a 98 percent increase from the \$11.2 million given in the same period last year.

The 1991 total reflects gifts only to the Loma Linda campus, says Don Prior, vice president for advancement. The previous year's total included gifts to the Loma Linda and La Sierra campuses.

WORLD CHURCH

Civil Unrest Stops Church Work in Croatia. Civil unrest in Croatia, a region in Yugoslavia, has made it impossible for many Adventist churches to hold services.

West Yugoslavian Conference president Zdenko Hlisc says Croatian church ministers are not able to visit their congregations.

Hlisc explains, "Many church members were forced



out of their homes because of Serbian insurgents."

There are no reports of injured members.

College Students Conduct Evangelism Seminars. Seven theology students from Fulton College, Fiji, conducted a Revelation Seminar in Nausori that resulted in 50 people joining the Adventist Church on July 13.

The seven students came from Fiji, Samoa, and the Cook Islands, says Central Pacific Union Mission Ministerial Association secretary Bill Sleight.

Romania Holds Historic Youth Congress. More than 6,000 youth attended the first Adventist youth congress held in Romania for more than 50 years.

The program convened August 23-25 in the National Ice Skating Hall in Bucharest. More than 357 young people made decisions for baptism, says John Graz, Euro-Africa Division communication director.

New Press Rolls at Brazil Publishing House. About 250 people recently gathered at the Brazil Publishing House in Tatui, São Paulo, to dedicate the new Harris Graphics five-color rotary press. The press prints 800,000 pages per hour, reports *Revista Adventista*.

The publishing house also has a new cafeteria with seating for 250 persons, and a VIP banquet room for 40 more guests.

YMCA Honors Venezuela Member. Luis Aponte, an Adventist Church member who has played professional baseball in



Ministerial Graduation Held in Polynesia

Adventist ministers (above) in French Polynesia celebrated the culmination of five annual summer ministerial schools held at the College Adventiste du Pic Vert, Tahiti.

The July 27 commencement ceremony was the first of its kind in the South Pacific Division. The summer schools were initiated as part of the division's continuing education program for ministers. The schools were staffed with faculty from the Adventist seminary at Collonges, France, says Arthur J. Ferch, SPD field secretary.

Over the past five years ministers from the French Polynesia and New Caledonia missions took part in the schools. Their ranks were swelled by 15 church members who used vacation time to take the courses.

the United States and Venezuela, was recently honored as the Young Men's Christian Association Good Sportsman of Venezuela, says Ivan Omana, Venezuela-Antilles Union president.

Aponte, an active church member, conducted two evangelistic efforts in Tigre and Maracaibo, where 54 persons were baptized.

ALSO IN THE NEWS

Soviet Soldiers Receive New Testaments. While Soviet troops were stationed in downtown Moscow at the height of the coup crisis on August 20, the staff of the Soviet Bible Society joined with volunteers in giving out New Testaments to the soldiers.

The American Bible Society reports that the mayor of Moscow dressed in clerical robes as he took a group of Christians in a minibus containing 4,500 New Testaments to the troops who had sealed off Red Square.

Christian College Goes Behind Bars. It's not unusual for prison inmates to take college classes by mail, but at the Indiana State Prison the professors come to teach in person—

from Grace College in Winona Lake.

For the past five years faculty teams have taught 22 inmates. The courses are designed to lead to an associate degree in biblical studies, and the first graduates are expected in 1992, says Religious News Service.

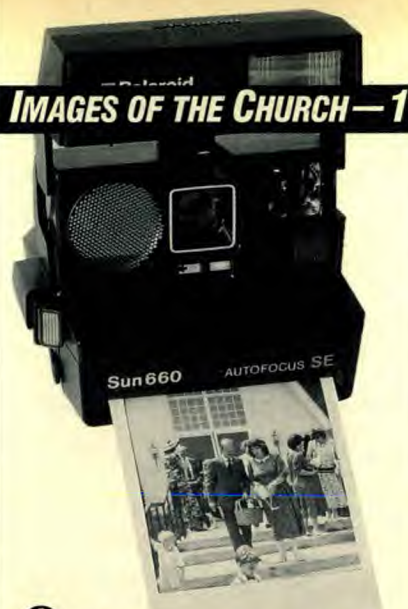
Meeting Needs of Inner Cities. "The Street," a Southern Baptist-produced TV documentary about Christian efforts to help people in the inner cities of America, will air on ABC-TV September 22.

Actor Paul Winfield (center), seen with producers, will host the hourlong program. "The documentary is not designed to show an overview of inner-city problems, but rather to focus on a few outreach efforts involving Christians," says Bob Thornton, production executive for the project, who was interviewed by Religious News Service.



CHURCH CALENDAR

- Sept. 14** Missions Extension Offering
- Sept. 14** *Adventist Review, Insight, Guide, Primary Treasure, Our Little Friend* Emphasis begins.
- Sept. 21** Family Togetherness Week begins
- Sept. 21** Youth Spiritual Commitment Day (Southern Hemisphere)



ORGANIZED RELIGION

DO WE NEED IT?

*The need for,
and dangers of,
the church as
an institution*

BY GORDON BIETZ

What do you think of when you think of church? I know what some think. The Gallup organization and the Princeton Religious Research Center did a study of the unchurched and found that many people want religion but not church. Some typical attitudes:

"I don't need a building to be near God. I can be near God anywhere, whenever I open my heart. After a walk in the woods or on a mountaintop, I feel closer to God than when sitting in church or hearing them drum up contributions for the building fund."

"I don't believe in organized religion anymore. I believe in the golden rule and in love."

"I certainly don't believe you need to go to church to be religious. I feel I'm religious. I try to be honest and loving and considerate—all week. I'm a good person."¹

These are not exactly new thoughts. John Heywood, who lived in the sixteenth century, said, "The nearer to the church, the further from God." Why do so many people feel no need for, and in fact feel antipathy toward, "organized religion"? Some blame their early religious experiences.

"I went to parochial school for 12 years when I was growing up in Iowa, until I rebelled. It's a tight little world of closed people for whom the outside world doesn't exist. All I remember is being rapped on the knuckles with a ruler and being told you can't do this or that."

"We were taken to church as children. But I never got anything out of it. Church to me is some guy rambling on about something—I never knew what he was talking about and I never cared. I quit going as soon as I could."²

Some say they have outgrown the church.

"Church is kind of like Santa Claus and the Easter bunny. When you're small, it's great. But then you grow up and burst all your bubbles. I don't need it anymore."³

Some object to the materialism in the church.

"Contribution has overtaken religion. When I go to church I feel like I'm part of a big business."⁴

Others see hypocrisy.

"Half the people who go to church are hypocrites. They go because it's the thing to do, not because they believe. It's a status thing. They think, *I went to church today, so I'm a good person.* I can pray and believe in my own way."

Many find church irrelevant.

"I want to hear something that has practical application to the times we live in and to my life. We have so many problems today as a society and as individuals. If religion can't deal with that, it's not worth much."

Burned Adventists

The founders of the Advent movement were not very enthusiastic about formal

churches either, for many of them had been burned, having been expelled from their congregations without an opportunity to give a Bible answer for their belief in the soon return of Jesus. All that had left a bad taste in their mouths for "organized religion."

"George Storrs wrote before the Disappointment, and his words were echoed afterward: 'Take care that you do not seek to manufacture another church. No church can be organized by man's invention but what it becomes Babylon the moment it is organized.'"⁵

Concerns about organized religion are echoed in society today. "Churches are like corporations. They're not concerned with the spiritual growth of the individual, just their own financial growth."⁶ The early Millerite attitudes about churches would find acceptance in our society today.

Even though the founders of our church opposed organizing, as "the Lord delayed His coming," it became clear that the work needed some coherence. "As our numbers increased, it was evident that without some form of organization, there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable."⁷

The founders of our church discovered the same need for organization that the apostles had sensed some 1,800 years before: "In those days when the number of disciples was increasing, the Grecian Jews among them complained against those of the Aramaic-speaking community because their widows were being overlooked in the daily distribution of food. So the Twelve gathered all the disciples together and said, 'It would not be right for us to neglect the ministry of the word of God in order to wait on

**We do have individual
responsibility
before God, but
that responsibility
is expressed in
community.**

tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.' This proposal pleased the whole group. . . . They presented these men to the apostles, who prayed and laid their hands on them. So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith'' (Acts 6:1-7, NIV). We can simply do more together in cooperation than we can alone. All the biblical images of the church presume some organization.

Some would use the priesthood of all believers as a reason to support an individualistic faith. "We don't need the institution," they say, "for we believe in the priesthood of all believers. Everyone has direct access to God, everyone is his own priest, so the church and its priests and preachers aren't needed!" But the priesthood of all believers is not an excuse for individualism. Instead, it fosters community.

No Biblical Hermits

The tendency to be individualistic in our faith does not come from the Bible. We cannot live the biblical image of the church as hermits, separate from each other. You can be a priest only in a community. Your priesthood is not just between yourself and God, a kind of exclusive private contract. We do have individual responsibility before God, but that responsibility is expressed in community. When church becomes private and the people of God are only individuals relating to Him in their own personal way, then we no longer have the kingdom of God or the family of God, and we no longer represent Bible faith.

The religious individualist, no matter how pious, cannot become a part of the people of God. "How could an atomized crowd of pious individuals be home for the homeless?"⁸ A detached crowd of

saints will not provide a home for the isolated person of today. Secluded, sequestered saints who seek to be holy unto themselves do not represent God's kingdom. We must be the *people of God*, not the *individuals of God*. We can't live the biblical image of the church in isolation booths.

Unfortunately the trend toward individualism in religion has sometimes been stimulated by the mistakes of the church, and the criticisms leveled at the organized church are too often accurate. We have been materialistic, isolated, hypocritical, and legalistic. Often we have been more concerned about image than individuals, more interested in our righteousness than in sharing the gospel. The church organization, like any group of people, can become more concerned with self-perpetuation than ministry.

We have strayed far from representing the forgiving love of our Father God. Any of us could name more than one person or family who has sensed in us only sanctimonious self-protectionism. The concern of our founding fathers that organization would stifle the spirit, that institution would replace mission, was justified. The larger the organization and the further it finds itself from the vision and enthusiasm of its founders, the more it drifts into a Laodicean malaise.

The early Seventh-day Adventist Church and the early apostolic church were held together, not by organization, financial commitments, or constitutions, but by vision and a brotherhood of common convictions. Their need for organization grew out of a desire to advance their brotherhood, communicate their message, and announce the three angels' messages.


Organization Without Mission

The danger that threatens today is that we have the organization that they created for that task without a vision of the mission. We have the mechanism without the mechanic, the invention without the inventor's passion. To have the organization without the mission is like having a marriage license without a husband or wife. It is merely a piece of worthless paper.

You may remember the story of Jessica, the little girl who fell down a well. We saw the images on TV of men working 24 hours a day, drilling, digging, lowering microphones and TV cameras down the well.

That crew had *passion and organization*. Can you imagine an interviewer asking someone there "Why this passionate concern? Why is this organization necessary? I think an organized rescue is a waste of time." Such an opinion makes about as much sense as saying "I'm not interested in organized religion."

Anyone should be able to see immediately the purpose of our organization, the passion of our concern, and the goal of our service. There are Jessicas out there trapped in suicidal secularism, and they don't even know it.

May the mission of the church of service be restored. May our organization be used, not for self-perpetuation, but to advance the glorious task of bringing Jesus and His love to the world. 

¹ A Summary of Qualitative Research of the Un-churched, p. 7.

² Ibid., pp. 8, 9.

³ Ibid., p. 10.

⁴ Ibid., p. 14.

⁵ Arthur Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 291.

⁶ A Summary of Quantitative Research of the Un-churched, p. 14.

⁷ Ellen G. White in Emmett Vande Vere, *Windows*, p. 78.

⁸ Hans Kung, *The Church*, p. 128.



Gordon Bietz pastors the Collegedale SDA Church in Tennessee.

"I Am an Alcoholic"



A young
Adventist tells
his story

I love it!" At age 13 when attending a Seventh-day Adventist school, I began to sneak drinks on the qt (in secret) with my friends. It gave me a feeling of belonging. I became relaxed. My boredom disappeared.

Two years later I went off to boarding school for the tenth grade. There I'd hang out with older kids in the school, along with some from the village. We'd sneak out from the dorm perhaps a couple of times a week to drink.

I didn't stay with alcohol only. I tried drugs. Marijuana was quite easily obtained in that area. The school faculty had me under suspicion but administered no discipline until they found alcohol. They asked me to withdraw from school.

My junior year I went to a stricter school where alcohol and drugs were less of a problem. I continued drinking, but mostly by myself. Then gradually I got into a network of others who were

doing the same as I was. I got my drugs while on home leave, with connections I had developed in my own community.

Eventually I was asked to leave school, because of behavior other than my drinking. I went to work on a landscaping job. Fellow workers introduced me to other drugs, including amphetamines and barbiturates. I even tried smoking opium.

My dad was boss of the landscaping crews, but I was able to do my thing without his direct knowledge. He himself was an alcoholic but had quit drinking several years earlier. My mother was never involved with drinking. They were loving parents and warned me of the consequences of drinking and using drugs. I was beginning to feel guilty and ashamed of myself. I knew my problems were of my own making.

On the other hand, I did not yet feel dependent on my drugs. While using them I felt good and free, and more comfortable with my friends.

On Probation

For my senior year I was admitted back on probation to the boarding school I attended first, but I continued my old life. Of course, I was doing it on a lower profile, being forced to do it more by myself. I was more sneaky.

All this time I was aware of God's love for me, but I was totally indifferent. I attended church. In fact, at times I would get high and then head off to church. I well knew it was not right to drink, but it was fun to me.

Finally I graduated. School had provided certain restraints on my behavior, but when I was back at home for the summer, my life went downhill. Usually by 11:00 in the morning I'd be drunk, and stoned on pot all day. I had skirmishes with the police. When caught red-handed, I'd promise never to do it again. I became proficient at lying and making empty resolves. Meanwhile I sank deeper into guilt feelings. I kept going to church on Sabbath, all the while building up my drug habit and telling myself I had no problem.

While attending a community college nearby, I hung out with ex-convicts. *My problem isn't too bad, I told myself. They've got the problem. I'm better than they.* They led me into using virtually

BY JIM G. AS TOLD TO
FRANCIS A. SOPER

the whole gamut of drugs. All this time I knew the real menace of drugs. I could see what was happening to some of my friends. Obviously God was protecting me through all this. He saw to it that some of my "big deals" fell through. Somehow I couldn't go quite as far as I intended.

My parents, becoming more aware of my problems, were increasingly concerned. I kept promising never to do what I was doing again. In fact, I was realizing my own drug dependency more and more. I was working, earning good money, enough to support my habit. For me money was never the big problem. I always got the cheaper liquor and beer. Actually I never enjoyed the taste of alcohol. But I loved what it did to me. Neither did I enjoy smoking, but I did it to be cool. To me, image was most important.

At a New Year's party I found myself with junkies who were shooting drugs. I watched them stick needles into their arms, and thought, *That's plain insanity. I'm much better than that. I don't stoop to such things.* But I wondered, *What am I doing here?*

Something was missing in my life, but I expected drugs and alcohol to fill that void.

Confrontation

Finally my parents confronted me. I had to do something about my problems. They knew that I had developed a disease condition for which competent outside intervention was necessary. They entered me into a rehab program.

Preparing for this, I didn't do drugs that week before the admitting interview. At the rehab center I lied about everything, admitting only that I had used drugs "once in a while." My parents wisely told me, "You stay there, or you're on your own."

I agreed to stay for a while, but had no intention of coming clean. I told myself, *I don't have a problem.* After two weeks I requested to leave, but under pressure stayed another two weeks. I listened to the testimonials of others in rehab, but when it came my turn I told anything but the truth. I really wanted to run, to get high again, but the Holy Spirit kept telling me, "This is for you." I kept lying to myself about how much I enjoyed the old life. I hardly had any conscience any-

more. I was approaching bottom.

Finally the moment arrived: I admitted in group meeting that I *was* an alcoholic, that I'd done drugs. I admitted I needed help. Suddenly life started over for me. I began to feel clean. It was refreshing to

Where to Find Help

If someone near to you or of close acquaintance is in trouble with alcohol or drugs, you should have some idea of where to get information or qualified help. Here are some suggestions.

SEVENTH-DAY ADVENTIST

- Institute of Alcoholism and Drug Dependency, Andrews University, Berrien Springs, MI 49104; 616-471-3558.
- SDA rehabilitation centers, such as The Bridge, 1650 Pleasant Grove Road, Bowling Green, KY 42101; 502-777-1094.
- Association of Adventist Parents, sponsor of Celebration of Recovery (two to be held yet this year).

September 20-22, 1991

Glendale Adventist
Medical Center
Chevy Chase Auditorium
Glendale, CA
Call June Silva at
818-546-8460

October 25-27, 1991

Potomac Conference
Branch Office
Takoma Park, MD
Call Beverly Gilmore at
301-840-9032

An Adventist hospital in your area may have drug and alcohol rehabilitation programs.

COMMUNITY AGENCIES

Check your telephone yellow pages for local information on treatment facilities, Alcoholics Anonymous chapters, Narcotics Anonymous, Al-Anon, Alateen, etc.

be honest. For some eight months I continued in treatment, and then stayed on to help by counseling newcomers.

When I went back to community college I ran with a different crowd. I avoided old friends and chummed with my "rehab" friends. This was one of the best years of my life. I felt free. I was back with my family, and held down a good job. Still, something was lacking.

God had a plan for me, though it took time—a long time—for me to wake up to that fact. God never turned away from me. When I began to read the Bible for myself, I found it new and exciting.

In rehab I still did things I knew the Adventist Church didn't approve of. I hadn't quit smoking yet, but I was trying to clean up my act to be acceptable to God. I thought I had to work my own way to God. I hadn't fathomed the idea that salvation is a free gift, that I had to come to God *just as I was* and let Him do the work of changing my life. God had the power, but I hadn't yet showed the willingness.

On finishing my stint in rehab, I came home to my wonderful family. Not that they didn't have problems themselves. For years my father had been a practicing alcoholic, as his father before him was. Then my grandfather had died an alcoholic death. My mother had to confront my father with an ultimatum: get help or their marriage was in jeopardy. With the help of God and 12-step programs, Dad began to recover. Today my father is active in his church and has just celebrated 16 years of sobriety. My sister had also become involved in alcohol but recently celebrated one year of sobriety.

Loved Back to Church

On returning from rehab, I began going to the Seventh-day Adventist Church again. I felt awkward and conspicuous, feeling the church people knew all about me. But this feeling didn't last. I was literally loved into the church. They put their arms around me and openly accepted me as a person, one of them. I know this isn't always the case in all our churches, but I hope and pray that we will accept each other as equal under God in our need of His acceptance.

To my amazement, my pastor encouraged me to help young people who need the same kind of solution to their problems that I needed. Today as youth leader

in my local church, I'm trying to help kids prevent such problems from developing in the first place.

When I first came back to church, I felt a hunger for the gospel, a deep heart hunger. I had long before accepted religion on an intellectual level, but not for me personally. My pastor didn't condemn or find fault. He told me how to make Jesus the center of my life, and regardless of what was in the past, to turn over the direction of my life to Him. My pastor took time for me.

In a 12-step program I met Maria, another recovering alcoholic. Gradually we became better acquainted with each other, recognizing the common aspects of our backgrounds and mutual problems in our lives. We talked of how the Lord had obviously led us to each other. Maria's growing interest in spiritual things and her questions about Bible teachings sparked my own interest. As we studied together with pastoral guidance, we decided to be baptized

into the Seventh-day Adventist Church.

At our marriage, seven of the ten members of the wedding party were recovering addicts—not only our family

*At times I would get high
and then head off to
church.*

members but friends we had made during our own recovery process. Six of the seven are now members of our church, and the seventh is studying.

Today we have a framed picture at home, drawn by a friend who attended our wedding. The picture has three portraits—the head of Christ between ours, signifying that He drew us together and keeps us together.

We both have a growing relationship with Christ. This isn't like a school course we take. It's a deeper and deeper *experience*—a whole new life with God. We still struggle at times, but we approach our problems in a new way. A fellow recovering alcoholic summarized the 12 steps into these three: I can't; God can; I'm going to let Him.

In our former life we pushed our family, our church, and our God away from us. But now we have experienced the forgiveness of all three. We have learned that by ourselves we are powerless, but with God we're able to live life as it should be.



Francis A. Soper, former editor of Listen magazine and president of the Association of Adventist Parents, writes from Stanley, Virginia.

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By Loni Yost

God's Class of People

When I was growing up, there were two classes of people in the world: Adventists and sinners. I was taught that people who didn't go to church on Sabbath, wore jewelry or tattoos, ate pork, drank alcohol, or smoked cigarettes were lost. My sympathetic heart hoped that I could win these souls to Christ—away from their bad habits—and save them from sin. I cried sorrowful tears, hating for anyone to miss an eternal life of love and happiness. These feelings led me to reach out to people in the neighborhood and warmly invite them to my church; for I felt that if they only stepped inside the sanctuary on Sabbath, God could reach out and change their lives forever.

Often I thanked God for the blessing of having been *born* into the one true church. I wondered what would have happened to me if I had been born into another church or no church at all. I might have grown up believing the wrong things and surely would have perished, I thought. But being an Adventist made me a better person and certainly provided an inside lane to heaven.

After growing up and entering college, I had the opportunity to work through temporary services for several professional offices. There I learned that Adventists aren't so different after all. The businesspeople I worked with were very much like us. They felt love and responsibility for their families, they had standards of right and wrong, they were honest and diligent in their work, and they longed for peace and happiness just as we do. Many even loved God and wore jewelry at the same time.

I worked with one woman, decorated with bright-pink lipstick and dangling earrings, who found out that I had a handicapped sister living near her neighborhood. "Oh," she said, "I'd like to meet your sister. Would she like visi-

tors?" I assured her that Lisa would love to make a new friend, all the while amazed that a woman so busy as she would be willing to run over and spend time with a crippled stranger. That day I discovered that Adventists do not have a corner on godliness.

Seeing this new light, I began to re-evaluate my patterns for classifying people. While valuing Adventist standards, I thought of how accepting Jesus is. The Bible doesn't speak about Jesus rejecting those who wear earrings or who drink wine and eat meat. I don't remember that while He was on earth He checked on whether people had been to church lately. In fact, Jesus wasn't an integral part of the organized church, and even broke a few of its rules now and then; yet He lived a perfect life.

Cues From Above

Jesus got involved, but knowing He was doing His Father's will, He didn't worry about the church fathers rejecting His lifestyle; He took His cues from above. Jesus involved himself with all kinds of people: fishermen, soldiers, servants, tax collectors, prostitutes, rulers, the insane, the sick, children, Jews, Gentiles—everyone. He didn't wait for them to achieve His level of faith or godliness. He reached out and accepted them right where they stood: in sin.

Whether in or out of the church, I've concluded that we are all sinners. People in the Adventist Church suffer from broken hearts and make mistakes as often as those in the world. How can the church be relevant to an assortment of sinners?

A former church member described for me the purpose of the church: "It is a vehicle in which we reach God and heaven." But when he assessed his recent visits to Adventist congregations, the church having the greatest impact on

him was one that radiated an attitude of warmth and praise. "They bent over backward to make me feel I belonged there," he said.

People may come to church just to feel the warmth of a hand and see a smile meant especially for them. Others may need the church for instruction and support. A college student might enjoy church for the change of pace it provides from a harrowing week, wishing to immerse himself in beautiful music. Yet a professional may come to hear God's Word spoken in a way that challenges him to think new thoughts. A church that follows the Saviour who wrote in the sand, lifted a child to His knee, took the hand of a leper, and enthralled His audience with stories should reach out for people who are weary, who arrive with superficial interests, who wear jewelry, drink alcohol, eat meat, or smoke cigarettes. The gospel net is not exclusive.

Though I feel the need for us to be accepting, I do not wish for our church to set aside its standards. Instead of serving as scales for measuring a person's sainthood, they should be presented as tools by which discriminating choices are made. On the brink of adulthood, I know there are more than two kinds of people in the world. Now I leave the classifying up to God.

Loni Yost is a graduate student at Loma Linda University.

Opinions in this column do not necessarily reflect those of the editors. My Church is a column written by young adults for young adults. Submissions for this column should be approximately 850 words and should be sent to: My Church, Adventist Review, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600.

China: Lessons for the World Church

Why the church collapsed; why it is growing

Last week David Lin, secretary of the China Division at the time of the Communist takeover, told of his 20 years in prison and his recent exoneration. The interview continues with his thoughts on the collapse of the Adventist Church in China and its current health.

I've heard that many Adventists did not remain faithful following the Communist takeover in 1949. What lessons might we learn from the experience of our people at that time?

We were engrossed with material things—the construction of the mission.

The actual buildings?

And also the organization. The missionaries were anxious to organize a division. They organized from the top down; whereas in America it was from the bottom up.

Our missionaries wanted a China division?

As soon as there was a division, there would be union missions and after that the local missions—from the top down. It was a top-heavy structure; all the organization, but without a firm base—the constituency was weak.

A paper structure?

In fact, you would almost laugh if it was not so sad. Some of our preachers, when it came time for the mission secretary to go down and gather statistics on membership, would invite friends and relatives to have supper. After the feast they would say, "Now I would like to invite you all to sign up to be baptized, to be members of our church." And out of friendship and obligation, to please the host, they would all sign up.

When the missionaries came back to China in 1946, after the war, they wanted to build a big press. The buildings were there, but no workers, so we had to recruit

workers. The members in Shanghai were mostly old women, housewives. Our pastors had friends and relatives who were looking for work, and they would come and ask the pastor to recommend them. The mission took them on, and they became our workers.

So many of these persons were not Adventists?

No—not committed workers. As soon as they could be baptized they became members.

Was this fairly widespread, what you're describing?

Yes, even in our hospitals. It was something almost inevitable. When Dr. Harry Miller went to look after the bigwigs, people under the generalissimo Chiang Kai-shek, he was given money to build hospitals. We had no medical school and very few medical missionaries from America, so most of the doctors and nurses had to be recruited from the general masses. The result was a very weak base spiritually, and when the Communists came, it collapsed. For instance, when our Shanghai Sanitarium was taken over by the government, they had a party, and our doctors and nurses took up the cup and drank to everybody's health like everyone else.

This happened in just a short time?

Yes. When the press was taken, the government official stated, "We will respect your religious convictions." That meant that anybody who wanted to keep the Sabbath had to appeal for this privilege. Out of the whole staff of Signs Press, including the editors (about 80 people, not counting their families), only one illiterate bindery worker asked that he be allowed to keep the Sabbath.

This is a very sad picture you're describing. Was the church dependent on foreign leadership? Was it not rooted in the soil of China but attached to foreign culture?

Yes. For about 100 years China had come under colonial influence, especially from the British. They leased large tracts of land and brought Sikh police over from India. The British merchants came with their big companies, and anybody who wanted to get rich could be hired. We called them the comprador class; they catered to the colonialists, the imperialists.

WILLIAM G. JOHNSON
interviews **DAVID LIN**,
former secretary of
the China Division.



But the Chinese masses resented it, especially when the foreign imperialists forced certain treaties on China because we had lost the Opium wars and other wars. These treaties provided for extra-territorial rights, rights of consular jurisdiction, and so forth. Foreigners committing crimes could not be judged by the Chinese courts—they were turned over to their respective consuls. All this made the Chinese feel that these were foreign aggressors, and they couldn't tell the difference between a missionary and a colonial agent.

What about Adventists? Were our Chinese converts uprooted from their culture?

Well, there was a certain influence that was hard to describe and hard to distinguish, just like the compradors of the British settlers. Many young people looking for a good job or a career would offer their services to the missionaries, and they would become a special class in themselves and be identified with the missionaries.

You described the failure of many of our people to stand firm when the test came. How did Adventists compare with other Christians?

It depended on the individual experience. If any convert, be he Adventist or Methodist, was truly born again, he would have a true Christian experience regardless of these hindrances. And there were such converts, who grasped the gospel and had a vibrant Christian experience, both in our church and in other churches. But they were in the minority.

Then in terms of organization, all the churches collapsed?

Yes.

What about our church today in China?

According to my observation, the main difference is that a larger number, a larger percentage of true converts, is evident. This can be attributed to the dissemination of the writings of Ellen G. White. With other denominations in the past, all had Bibles, and the Baptists remained Baptists, and Methodists, Methodists. Different denominations proliferated because people interpreted the Bible differently. But our people had, in addition to the Bible, the Spirit of Prophecy, which I like to compare to an applicator, or a dispenser of eye medicine.

What it dispenses is the Word of God. It is scripture, only it applies it at the right place, at the right time. So that makes us distinct.

Is our church growing in China?

Yes, definitely. Of course, it is having its growing pains, too. There's bound to be a difference in emphasis, despite the presence of the Spirit of Prophecy writings. We have in one province a group that emphasizes grace above the law, and another group is more legalistic—something like we find in America.

What suggestions or counsel would you give to the Adventist Church in general?

The chief lesson I have learned is that

*Only one illiterate worker
asked for permission to
keep the Sabbath.*

the distinctive trait of the Adventist Church, aside from the Sabbath, is the gift of prophecy. When we give this due emphasis, it contributes toward a healthy situation in the church. It helps to unify the church. Since China has been without a training school and a press, what hope have we that the church will continue to grow and will be supplied with competent workers? I feel that the only thing we can depend on at the present, in the absence of training schools and printing presses, is the Spirit of Prophecy writings in mimeographed form.

Do we have Adventist ministers in China?

The ordained ministers are dying off, and we have been ordaining only a few. But the Lord is raising up young people here and there who are strong workers, and all the training they are getting is from those books. We have no other textbooks.

And yourself—following your release from prison, were you able to start preaching again?

Yes.

And you still do some preaching?

Yes. I'm pastor of the Shanghai

church now. We have four pastors there, but one is sick.

How many members do we have in Shanghai?

On the books we have about 800, but the attendance is about 400.

How are the pastors supported?

We have quite an amount of tithe from these members in Shanghai. This pays the ministers' salaries.

If we were to take a Chinese Seventh-day Adventist and an American or Australian Seventh-day Adventist, would we see quite a difference today, or would they be similar, knowing that the Chinese have not had the benefit of Adventist elementary schools or academies, or perhaps even a pastor?

Again I come to the Spirit of Prophecy. If they have been reading these books, they can't be far from the truth. Especially *The Great Controversy*; if they read that through a couple of times, they know most of the doctrines.

How many churches would we find in China today?

In the whole of China there are more than 6,000 churches of various denominations open for worship and about 10,000 meeting places that are not church buildings. Then there are many home churches that continue to function and are permitted by the government.

Do most of our Adventists meet in home churches or in church buildings?

Over the whole country, more meet in the homes than in the churches. Most of our members live in the country.

What could the world Adventist Church learn from our experience in China?

Give the Spirit of Prophecy the place that God intended that it should occupy in the church. It has a stabilizing and a unifying influence; it makes sound, practicing Adventists. We found that to be true in China. All we need to do is to give our people *The Great Controversy*, and it makes them knowledgeable, intelligent Adventists.



William G. Johnsson
is editor of the Adventist Review.

The Healthy Church

*Adventist
promotion of
wholesome
living began
formally 125
years ago.*

A 1986 Gallup poll of public awareness and attitudes toward the church revealed that the public associates Seventh-day Adventists with health. "Adventists' concerns are seen as this-worldly in emphasis . . . , not with the end of life on the planet but with its improvement."¹ Events of 125 years ago may help to explain how this perception developed.

By 1866 Adventists had become aware that God expected them to care for their bodies in ways quite different from those followed by the majority of their fellow Americans. Through the example of Joseph Bates and counsel from visions received by Ellen White, these early members first reformed their drinking habits. Tea, coffee, and all types of alcoholic beverages were abandoned. By the early 1850s they had banned the use of tobacco, as well.

Mrs. White also saw that believers should exhibit a higher standard of cleanliness than nonbelievers. Their diet was to be simple. Coarse foods, free from grease, should replace rich foods designed to pander solely to appetite. More-detailed instruction was delayed while the scattered believers sought to absorb counsels already given.

Some Adventists must have been impressed enough by what Ellen White wrote to investigate nonconventional health-care approaches promoted by reformers such as Drs. J. C. Jackson, R. T. Trall, and L. B. Coles. When early in 1863

two of the Whites' sons were stricken with diphtheria, someone showed James White an article by Dr. Jackson advocating the treatment of diphtheria without the traditional use of drugs. Instead, Jackson prescribed a combination of hot baths, cold packs, a liquid diet, and plenty of fresh air and water. The Whites decided to follow this method—with excellent results.

This personal experience undoubtedly prepared the Whites for a comprehensive vision Ellen received on June 5, 1863. She was instructed that "it was a sacred duty to attend to our health, and arouse others to their duty."² Health is best preserved by temperance, not only in abstaining from alcohol but in work, eating, and the use of medications. The best remedies, Ellen was shown, are pure water, fresh air, moderate exercise, a simple meatless diet, sunshine, proper dress, and a firm reliance on divine aid.

While the vision spelled out the main principles of healthful living, it was left with individual believers as to how to put these into effect. As a principal founder of the new church, James White took the lead in reading books and journals prepared by earlier health reformers. He also began to promote some of their ideas in the *Review and Herald* and to offer their publications to interested readers.

His wife held back from reading these works until she had written out the basic ideas received in vision.

**BY RICHARD W.
SCHWARZ**



Gaining Helpful Insights

Once Ellen White finished her initial writing on the subject, she and James decided to visit Dr. Jackson's health institution in Dansville, New York. During a three-week stay at Our Home on the Hillside in 1864, the Whites gained many helpful insights.

But not everything they saw pleased them. The emphasis on card-playing, theatricals, and an extreme reform dress for women particularly disturbed Ellen. When her fellow believers visited reform institutions such as the one at Dansville, Mrs. White recommended that they "carry along with them at all times the gospel sieve and sift everything they hear, that they may choose the good and refuse the bad."³

At the General Conference session in the spring of 1865, James White accepted the presidency of the church. Added to the many responsibilities he already carried, this led him to overwork, which contributed to the paralytic stroke he suffered in the late summer.

In spite of her reservations concerning Dr. Jackson's methods, Ellen turned to him for help when the simple treatments she was able to give brought James little improvement. Back at Dansville, the Whites followed the dietary and treatment program Jackson outlined. Yet improvement was slight, and when Jackson insisted that James be kept from prayer and religious services, Ellen's "gospel sieve" objected.

Ellen White recommended that her fellow believers

"carry along with them at all times the gospel sieve

and sift everything they hear, that they may choose

the good and refuse the bad."

By December Mrs. White decided to remove her husband to the home of friends in nearby Rochester, New York. There on Christmas Day 1865 she had another vision on healthful living—a kind of Christmas present to the young church. Ellen was shown that SDAs had not paid enough attention to sound health principles. She and James were directed to practice more temperance in their labors by not feeling called upon to honor all the requests made by their brethren and sisters.

In this vision Mrs. White was also shown that it was time for Adventists to open their own health institution. This seemed a daring prospect because James, the church's principal fund-raiser and organizer, was still a semi-invalid. Nevertheless, at the General Conference session in the spring of 1866, church leaders decided to raise funds for the "Western Health Reform Institute." Michigan Conference president J. N. Loughborough approached Battle Creek merchant and broommaker J. P. Kellogg for a contribution. Kellogg subscribed \$500

as seed money. Mrs. White soon matched this pledge.

Within weeks funds received in Michigan and New York allowed the purchase of property in Battle Creek. Two Adventist doctors who had served on Jackson's staff at Dansville, H. S. Lay and Phoebe Lamson, were recruited to manage the new venture. Lay also began a new periodical that summer, the first issue of the *Health Reformer* coming out in August 1866. In another month the Western Health Reform Institute was ready for business. On September 5 its first patient was admitted.

Both the new journal and the institute enjoyed considerable initial success among Adventists and non-Adventists

more positive *Good Health*. By 1876 Kellogg was ready to take over direction of the Western Health Reform Institute. He soon renamed it the Battle Creek Sanitarium. One of his goals was to make the word *sanitarium* mean a place where people came to learn to stay well.

Sanitariums Multiply

Within the next several decades Kellogg helped to start additional sanitariums in Colorado, California, Massachusetts, and elsewhere. *Good Health* was read by increasing numbers of non-Adventists, many of them thought leaders, such as I. K. Funk, editor of Funk and Wagnalls dictionary.

A major purpose of both the Western Health Reform Institute and the *Health Reformer* was to help Adventists develop a more healthful lifestyle. Church leaders also believed that their insights on health should be shared with those who were not church members. This would have a broad evangelistic effect. "The great object of receiving unbelievers into the institution [the sanitarium] is to lead them to embrace the truth," Ellen White wrote.⁴

As Adventist sanitariums developed around the world during the years following 1866, it was found necessary to adjust to many changes in medical practices. Almost imperceptibly they were transformed into acute-care hospitals—and top-notch ones—rather than lifestyle reform agencies. Yet through them, and through Adventist health journals and books, hundreds of thousands have been exposed to the secrets of better living so graciously given by God to His church 125 years ago.

If our hospitals have not reached the full potential envisioned by our pioneers, perhaps there is still time to regain the vision of informing a world interested in health of the truth of the soon-coming Saviour.

alike. Then a period of decline followed, attributable largely to the lack of substantive medical training among Adventist reform physicians.

Lay also demonstrated questionable financial and editorial skills. In an effort to win subscribers to the *Health Reformer*, Lay solicited material from fiery reformer R. T. Trall, who was inclined to extremes such as the complete banning of salt in the diet. This alienated many readers.

James White, now largely recovered in health, took over editorship of the *Reformer* himself. He and Ellen felt convinced that they must recruit talented Adventist youth and see that they received the best medical education available. Their star recruit was John Harvey Kellogg, who went off to study at the University of Michigan and Bellevue Hospital Medical College in New York.

Young Dr. Kellogg first served as James White's assistant editor on the *Health Reformer*. Later he became editor and soon changed the journal's title to the

¹ Malcolm Bull and Keith Lockhart, *Seeking a Sanctuary: Seventh-day Adventism and the American Dream* (San Francisco: Harper and Row, 1989), p. 9.

² Quoted in D. E. Robinson, *The Story of Our Health Message*, p. 77.

³ *Testimonies*, vol. 1, p. 490.

⁴ *Ibid.*, p. 560.



Richard W. Schwarz, now retired, was professor of history at Andrews University, Berrien Springs, Michigan.



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The Palestine Diet



*Should you eat
like an ancient
Israelite?*

The Bible describes the Promised Land as a place of "wheat and barley, vines and fig trees, pomegranates, olive oil and honey" (Deut. 8:8, NIV). The availability of such food enabled the inhabitants of ancient Palestine to consume a near-vegetarian diet, and so remain free of the chronic diseases that plague Western society today. What can we learn from the diet of peasants in biblical Palestine?

Bread made from barley formed the mainstay of their diet. Barley had a shorter growing season than wheat and was more tolerant of drought. Wheat, with a more desirable flavor but more expensive, was used by the wealthier class. Honey or fruit often flavored barley breads and pastries.

The consumption of barley is associated with a very flat glucose response similar to that seen with legumes. Its use results in decreased insulin needs and reduced blood lipid levels.¹ Total cholesterol (including LDL cholesterol) and triglyceride levels are lowered in hyperlipidemics, and glucose control is improved in diabetics.² The cholesterol-lowering property of barley results from its soluble viscous fiber (beta-glucans), similar to that found in oat bran.³ Furthermore, because barley is mucilaginous, it has been used as a demulcent for stomach and intestinal irritation.⁴

While green olives pickled in brine were eaten with bread, the olive was grown mainly for its oil. A good olive tree could produce 10 to 15 gallons of oil each year. Olive oil was used in the baking of

bread and cakes. The use of this vegetable oil in the Mediterranean region has been associated with a decreased risk of heart disease, cancer, and hypertension, owing to its low saturated fat, high monounsaturated fat, and high natural antioxidants.⁵

The broad bean and lentils provided the major legumes. These were often ground and mixed with flour for bread or used in stews. Both are low in fat and high in carbohydrate and soluble fiber. Their use is associated with lower blood glucose and insulin responses, and with reduced levels of total cholesterol, LDL cholesterol, and triglycerides.⁶ This translates into a reduced risk of heart disease and diabetes.

The ripe pods of the carob tree were enjoyed for their sweet honey-like syrup. The carob (or locust) bean is rich in soluble fiber and has found use in the treatment of elevated blood lipids.⁷ The locust bean also goes by the name Saint John's bread because it is believed that John the Baptist ate locust beans while in the wilderness.

Because of the hot, arid climate of Palestine, succulent cucumbers were popular. The people flavored stews with leeks, onions, and garlic. Other seasonings included coriander, mint, dill, cummin, cassia, and saffron.⁸

Ancient civilizations valued onions and garlic not only for flavoring but as medicinal herbs. Onion extracts have proved successful in the treatment of asthma and bronchitis. They contain substances that decrease bronchial spasms and

BY WINSTON CRAIG

inhibit the release of bronchial constrictors.⁹ Onions also possess antibiotic properties, tumor inhibitors,¹⁰ and anti-clotting agents.¹¹ The presence of an antihyperglycemic agent may explain their use in traditional medicine for the treatment of diabetes.¹²

Near Eastern peoples commonly used garlic in cooking, making it the most widely used spice apart from salt. Recent research has established the value of garlic for protecting against heart attacks and strokes, since it lowers blood pressure and blood lipid levels (including LDL cholesterol and triglycerides, but not HDL cholesterol), and inhibits the formation of blood clots.¹³ Its essential oil contains methylallylsulfide and ajoene, both of which are potent antithrombotic substances.

Garlic has a broad-spectrum antibiotic activity that inhibits a variety of microorganisms—bacteria, molds, yeasts, viruses, and parasites. The powerful antimicrobial activity of garlic comes from allicin, the sulfur compound that gives garlic its strong characteristic odor.¹⁴

Various studies show that when used regularly, garlic has antitumor properties associated with reduced risk of bladder, skin, stomach, and colon cancer. In areas of China where people rarely eat garlic, the death rate from stomach cancer is reported to be 13 times higher than where garlic is regularly eaten (20 grams per day).¹⁵

Nuts for Health

The three major nuts used in Palestine were almonds, walnuts, and pistachios. These provided flavor in cooking and a source of oil. Almonds with dates and honey served as a confection.

A study of the dietary habits and death rates of more than 34,000 Californians revealed that the consumption of nuts conveyed substantial protection against both fatal and nonfatal heart disease. Risk of heart disease for those eating nuts three or more times a week was 31 percent lower than for those eating nuts less than once a week.¹⁶

Analysis of the consumption of the nuts used in Palestine reveals that they have an ideal fatty acid profile. Walnut composition is similar to that of soybeans (high in polyunsaturated fat), while pistachios and almonds are similar to olive oil (high in monounsaturated fat), and all three nuts are very low in saturated fat. Furthermore,

the walnut also contains a significant amount of omega-3 fatty acids that lower blood triglycerides, inhibit formation of blood clots, and decrease blood pressure.

Figs and grapes were the most popular fruits in Palestine, though dates, melons, and pomegranates also found wide use. Dates, figs, and raisins are all low-fat, carbohydrate-rich foods that provide good sources of iron and calcium. The shortage of water in ancient Palestine made fruit a precious commodity. Grapes and pomegranates could be eaten fresh or made into a sweet, refreshing drink. Fresh fruits provided an ample supply of potassium, which helps to maintain low blood pressure, and vitamin C and fiber, both of which reduce the risk of cancer.

Calcium Source

Milk and its by-products formed a vital part of the Hebrew diet, providing a valuable supply of calcium as well as vitamins A, B₂, and B₁₂. Goats furnished the principal source of milk, since goats could survive under fairly dry conditions. A good nanny goat could provide up to six pints of milk a day. Because fresh milk is difficult to preserve in a hot climate, the Israelites processed it into curds and cheese. The low-fat whey that remained after removing the curds served to quench thirst. Compressed curds could keep indefinitely, making them useful on journeys.

While sheep, goats, and oxen provided most of the flesh food, the amount of meat actually eaten was minimal. Animals were too valuable to eat because they provided wool, hair, and milk, carried loads, and plowed fields. Meat was usually reserved for weddings, holidays, and other important occasions. In addition, the restrictions on consumption of blood and fat greatly reduced the risk of disease.

Fish came from the Jordan River, the Sea of Galilee, and the Mediterranean. Strict forbiddance of certain seafoods reduced the possibility of ingestion of marine toxins. Fish contain polyunsaturated fat, which is fairly rich in the omega-3 fatty acids.

Up-to-date

Today we would classify the diet consumed in ancient Palestine as a prudent one, conducive to good health and consistent with the latest recommendations of the "National Academy of Sciences Report on Diet and Health," which suggests reduc-

ing saturated fat and cholesterol (by eating less fatty meats, eggs, and high-fat dairy products) and choosing more vegetables, fruits, legumes, and whole-grain breads and cereals high in starches and fiber.¹⁷ With such an abundance and variety of plant foods available to most of us, the use of meat and fish is unnecessary to maintain good nutrition.

Typically the inhabitants of Palestine grew grain and tended orchards and vineyards. In their daily work they engaged in regular outdoor exercise. Research shows that exercise improves the immune system and lowers blood pressure and blood lipid levels. This enhances the value of the prudent diet consumed by the Israelites in Bible times. Following this lifestyle today will still tend toward good health. ☞

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² D.J.A. Jenkins, T.M.S. Wolever, and A. L. Jenkins, "Starchy Foods and Glycemic Index," *Diabetes Care* 11, No. 2 (1988): 149-159.

³ P. Aman and H. Graham, "Analysis of Total and Insoluble Mixed-Linked Beta-D-Glucans in Barley and Oats," *J. Agric. Food Chem.* 35 (1987): 704-709.

⁴ D. G. Spoerke, *Herbal Medications* (Santa Barbara, Calif.: Woodbridge Press Pub. Co., 1980), p. 29.

⁵ W. J. Craig, "Olive Oil: A Health Choice," *Adventist Review*, Nov. 8, 1990, pp. 14, 15.

⁶ D.J.A. Jenkins, G. S. Wong, R. Patten, J. Bird, et al., "Leguminous Seeds in the Dietary Management of Hyperlipidemia," *Am. J. Clin. Nutr.* 38 (1983): 567-573.

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⁸ W. A. Elwell, ed., *Baker Encyclopedia of the Bible* (Grand Rapids: Baker Book House, 1988), see under Food and Food Preparation, vol. 1, pp. 804, 805.

⁹ W. Dorsch, H. Wagner, et al., "Antithrombotic Effects of Onions," *Biochem. Pharm.* 37 (1988): 4479-4486.

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¹³ A. D. Marderosian and L. Liberti, *Natural Product Medicine: A Scientific Guide to Foods, Drugs, and Cosmetics* (Philadelphia: George F. Stickley Co., 1988), pp. 304-306. B.H.S. Lau, M. A. Adetumbi, and A. Sanchez, "Allium Sativum (Garlic) and Atherosclerosis: A Review,"

¹⁴ Marderosian and Liberti.

¹⁵ X. Mei, M. L. Wang, et al., "Garlic and Gastric Cancer," *Acta Nutr. Sinica* 4 (1982): 53-58.

¹⁶ J. Sabate, G. Fraser, and D. Kissinger, "Diet and Fatal Coronary Heart Disease Events Among Californian Seventh-day Adventists" (presentation at Second International Conference on Preventive Cardiology, Washington, D.C., June 1989).

¹⁷ "National Academy of Sciences Report on Diet and Health," *Nutr. Rev.* 17, No. 5 (1989): 142-149.



Winston Craig is professor of nutrition at Andrews University. This article is provided by the General Conference Health and Temperance Department.

TRANS-EUROPEAN DIVISION

Offering to Help Provide Witnessing Centers

Copenhagen and Thessalonica will receive September 28 gift.

In one of his fairy tales, Hans Christian Andersen, who made Denmark famous, described how an ugly duckling turned into a beautiful swan. Henrik Jorgensen, associate director of church ministries in the East Denmark Conference, says, "We hope that our ugly duckling, the downward trend in our membership, will turn into a beautiful swan through the activities in our new evangelistic center in Copenhagen."

Ebenezer, one of the city's two churches, was dedicated in 1895. In times past it housed the conference office, the Voice of Prophecy, a bookshop, a school, and a welfare center. Its inner walls are dangerously cracked, and its outer walls leaning precariously.

The situation is repeated in Thessalonica, Greece. In the region of Macedonia we have 50 members in Thessalonica and another 70 in smaller cities such as Nigríta, Keterini, and Véroia. These 120 members are calling this quarter, "Come over to Macedonia and help us." When they all meet in the Thessalonian church, there isn't room to hold them.

Space, however, presents the lesser of two problems. The more urgent reason for a new sanctuary in Thessalonica is that the 120 members are in danger of falling through the floor into the parsonage below! Although the structure looks neat and inviting, its inner walls are cracked, and its outer walls are leaning. Both situations are worsening, since the building is very old. Purchased more than 60 years ago, it was old even then.

The Adventist Church in Denmark and Greece faces the same large problem: smallness. In Denmark, although 95 per-



The Adventist congregation in Thessalonica, Greece.

cent of the people claim to be Christian, less than 5 percent attend church regularly. Apathy appears everywhere. One hears about God only in jokes or in some strange, unreal New Age terminology.

Denmark usually hits the headlines in world news with some sensational story about how liberal the Danish people are, as in the late 1960s, when Denmark became the first country to allow pornog-

raphy, and in the 1980s, when Danes legalized homosexual partnerships.

Greece too has its problems. The state religion, claimed by more than 95 percent of its inhabitants, prohibits overt proselytizing.

Both Copenhagen and Thessalonica need a nontraditional approach to appeal to their populations. As much effort is expended to convert one new person as is expended to win a thousand in certain other parts of the world.

The Trans-European Division officers believe that replacing the two churches with worshipping and witnessing centers will furnish the answer. Each evangelism center will house not only a church but also a meeting room for seminars to meet felt needs in

the community, as well as room for evangelism, Bible studies, counseling, and education. Based on recent efforts, these approaches appear promising.

Trans-European Division members look to the rest of the Adventist world family for help in turning the ugly duckling into a beautiful swan when the Thirteenth Sabbath Offering is received on September 28.

The Largest Offering

Thank you, Sabbath school members, for the largest Thirteenth Sabbath Offering in history, received the fourth quarter of 1990 for the Far Eastern Division Global Mission projects.

The total offering came to \$1.84 million, with the division's portion (25 percent) amounting to \$459,971, the most received since the fourth quarter of 1988, when the total offering reached \$1.71 million. The remaining 75 percent of this offering funds the World Mission Budget, as does your offering the other 12 Sabbaths of the quarter.

Fourth quarter offerings are consistently larger. Please contemplate why this is so as you pray for guidance regarding your third quarter offering on September 28.

By Janet Leigh Kangas, editor, Mission.

■ GUINEA-CONAKRY

Refugee Pastor Establishes Church in New Land

The tragic civil war in Liberia caused thousands of people to flee to neighboring countries to escape starvation and death. Among these unfortunates was Adventist pastor Aloysius Woniyouwu and his family, who chose to flee to Guinea-Conakry, a country with no established SDA work and an estimated 75 percent Muslim population.

Trying circumstances did not quench the pastor's active witness. His own outreach and that of fellow Adventist refugees have produced three important firsts for SDA missions since last October:

1. Two baptismal services, providing more than 100 people to found the first Adventist church in this recently entered country.
2. A baptism of former adherents to Islam, who are now witnessing to their Muslim families and neighbors.
3. A groundbreaking ceremony for a church building and a school.

God's servants have tried without success for years by various legal means to enter this resistant area. But the Lord of the harvest has used a tragedy in one country to further His work in another.

Grass-Roots Beginning

This new beginning did not come through official church channels contacting government authorities. It started at the "grass roots" level, where Adventist refugees began preaching their faith in God and hope in Christ, unaware of the official ban on Christian witnessing. The resulting presence of more than 100 Bible-reading, hymn-singing, Sabbath-keeping Christians became a powerful argument for the government to allow the church to be established there.

The counsel and support of Adventist Development and Relief Agency (ADRA) workers engaged in a major relief operation for refugees in that country proved essential to the success of the outreach, in an example of social concern serving the gospel.

■ DOMINICAN REPUBLIC

University Opens Agriculture Laboratory

The Canadian embassy and the Dominican Adventist University recently inaugurated the Agriculture Ma-

chinery Laboratory. This Adventist Development and Relief Agency (ADRA) project was financed by the Canadian International Development Agency (CIDA) through ADRA Canada, with director John Howard and Inter-American Division ADRA director Sidney Cole.

The project had a value of \$40,000, which was used to construct a 1,600-square-foot cement block building with parking area and purchase welding equipment and tools. The project will provide a modern facility and equipment to teach agronomy students of the university and sponsor community seminars on the maintenance, repair, and setting of agricultural equipment. It will also give the farm enterprise of the school an up-to-date building in which to maintain and repair their equipment, in place of the tin-roofed open-pole shed that had been used for years.

Government Leaders Participate

Russell W. Stubbart, consul of the Canadian embassy for the Dominican Republic, cut the ribbon to inaugurate the laboratory. Also participating were Felix Rios, president of the Antillan Union; Luis Sanchez, president of the university; and Ralph C. Wood, dean of the Department of Agronomy and project director. Other dignitaries on hand included the governor, senator, military commander, and police chief of the province; the mayor of Bonao; school board members; agronomy students; and professors of the university.

This ADRA-sponsored project is the second agricultural program supported by CIDA in as many years. The first was a poultry project costing \$45,000, which provides fresh eggs for the school and a teaching laboratory for the agronomy students in poultry production.

By Ralph C. Wood, project director and dean of the Department of Agronomy, Dominican Adventist University.

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Really, Really, Really?

When as young children my brothers and my cousins and I wanted to be assured that something was definitely true, we asked, "Really, really, *really*?" Grown-ups were pestered time and again for reassurances—usually about things that didn't seem to matter, such as "Are we really, really, *really* going to Rock Springs this Sunday?"

Repeated assurance is often required when children have experienced disappointments. In a moment of softheartedness parents may offer to do something sometime off in the safely distant future. But as the realities of life press in, the promise is forgotten. Sometimes the grown-up is even less culpable in the disappointment. The promise is not forgotten, but circumstances change so crucially that the promise has to be explained away.

As children grow older they become less certain about the future. I suspect that this loss of certainty contributes to the way 12-year-old boys become hypnotized by facts. In the Scottish school where I teach, the lads are almost religious in their devotion to such books as *The Guinness Book of Records*. They much prefer ephemeral books of facts to literature that has "lived" for hundreds or thousands of years.

In very old age some people focus almost exclusively on the past. As death looms closer, the future—what is beyond death—can take on a pronounced lack of importance. The present may be unimportant too, since many an elderly person's faculties have become impaired. Just the necessities—getting meals, getting the kind of sleep desired—become all-important. Any activity of the mind beyond these basic necessities often harks back to times when existence was not so limited—to the past.

Unbroken Promises

The Bible tells us that God does not break His promises. When God speaks, it will be so. Eons may pass, but the promise will be fully filled. The fulfillment can just as easily be expressed in the past tense: "It was so." The future tense and the past tense aren't really strong enough, though, are they? In some overwhelming sense, when God



*When God
speaks, it will
be so. Eons
may pass, but
the promise will
be fulfilled.*

makes a promise, the fulfillment is immediate, no matter how long in time it takes to reach that fulfillment: it *is* so. Really, really, *really*.

Now the reason for this absolute, fundamental truth is that God is different from everyone else and everything else. God is the Creator. "I AM THAT I AM." It was God who created promises. God is more real than everyone else and everything else. Can anything be more real than real? In a sense it can. The word processor I type on is real. However, just five years ago it did not exist; some time in the future it will not exist. But there never was a time when God did not exist, and there never will be a time when God stops existing. "Even from everlasting to everlasting, thou art God" (Ps. 90:2).

When God Speaks

Remember the King James Version's phrase that says Adam and Eve "heard the voice of the Lord God walking in the garden" (Gen. 3:8)? It's a quaint mistake of history that causes us to read it phrased that way, but there is still a truth in it. Even God's voice is more real than other voices. It is so real that it can walk with us. But God's voice does not just walk—its footsteps sound across the ages. When God speaks, things happen. "By the word of the Lord were the heavens made" (Ps. 33:6). When God speaks, it is so. Really, really, *really*. "For he spake, and it was done; he commanded, and it stood fast" (verse 9).

Situations change. Times change. Indeed, time itself will pass away. But God never changes. Here is a promise you can make to yourself and to your children that will never fail: God is "the same yesterday, and to day, and for ever" (Heb. 13:8).



Phillip Whidden is an English teacher and free-lance writer living in Edinburgh, Scotland.

BY PHILLIP WHIDDEN

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