

BREAKING BOTTLES

• IT'S THEIR FAULT

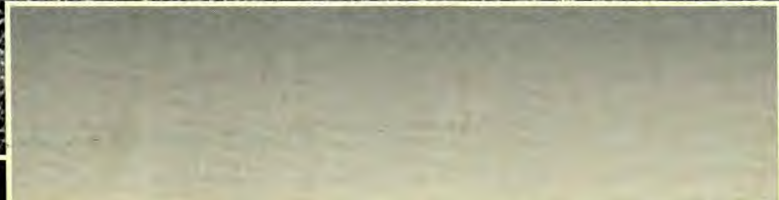
ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

SEPTEMBER 21, 1995



17th Century Sabbatarians



GC Session Reactions

Sincere thanks, for allowing us to be blessed by your "daily miracle" (*Bulletin* 1-10). Bouquets to all who made it possible. The pictorial presentations and descriptions of the venue, plus the editorial coverage of devotionals and business items, helped us absorb the atmosphere. The theme, "United in Christ," came through not only as a session motto, but as the church's worldwide objective.

The rhetoric of the motto was given substance by Elder McClure following the majority vote against North America's request for ordination without regard to gender, a subject he had strongly supported, when he said, with apt pastoral dignity, "We have done our best to present the proposal as we felt was right. We believe that it is something that would be helpful in North America. However, the world church has spoken, and we believe in the unity of the church. We must stay together, and we support the decision of the church." This is the kind of unselfish unity that Jesus upheld when He prayed, "That they all may be one" (John 17:21). It is vital for the world church as it faces the challenges of an unfinished task.

*Ron W. Taylor, Pastor
Queensland, Australia*

Somewhere between the cover and page 15 of *Bulletin* 6 Dina Litovchenko switched fathers—from Daniel Romanovich to Daniel Buz. Relationships do change, but fathers?

*Harold H. Mulder
Escondido, California*

*Daniel Romanovich and Daniel Buz
are the same person.—Editors.*

We wish to thank the *Review*, GCTV, and all other media staff for the extraordinary efforts in providing us with coverage of the GC session in Utrecht. I'm sure there will be those who voice the opinion that the GC session and the extensive coverage are not cost-effective. We wanted to share what the cov-

erage of this session has done for our own family. Our church rebroadcast the Sabbath sermons; we enjoyed many other hours of reports via 3ABN and are now reading the in-depth reports in the *GC Bulletins* (it may take us a while to get through all the material!).

As lifelong Adventists and former missionaries we are thrilled to see the diversity in our world church. It appears to us that the majority of divisions have their own national leaders in office instead of expatriate workers. We know this has not always been the case and are pleased at the progress. Even though we were disappointed that the NAD request regarding ordination was voted down, we realize that this is a sign that our church is indeed a world church and not merely an extension of the church in North America.

But even more important was the impact of the GCTV coverage on our sons, ages 7 and 9. I will always remember the face of my eldest when, during the broadcast of the first Sabbath service, I whispered to him that all those people in the convention hall were also Seventh-day Adventists. His astonished look and response of "Really?" made me realize that he had no idea of the size and distribution of his fellow church members. Both children were interested in following various events and programs of the week, although my younger son did complain that I wasn't playing with him as much during the session. During the Parade of Nations we were able to point out to them our former pastor from Guam who had dedicated them, and their best friends' grandmother, who lives in Hawaii. Now they also realize we are a world church!

*Beverly, Douglas, Brandon,
and Eric Steinman
Sunny Valley, Oregon*

My heart is so full of appreciation, I just had to write and tell you how wonderful it was to get the extra *Reviews* about the General Conference session in the Netherlands.

For those of us who could not go, it was the next-best thing to being there. Our

church showed the satellite scenes also.

For all the extra work you and your staff did, I want to convey a special THANK-YOU!

*Martha Johnsen
Holiday, Florida*

I've read your editorial "The Old, the New, and the Crux" in the July 7 *Review* and agree with the points you make. Over the years I've observed another dimension to discussions such as this one, both within and outside the church, and as I've followed the debate on women's ordination closely, I've seen it here as well.

When all the rhetoric is boiled down to the fundamental positions underlying what is said, you find two philosophies evident. One side is for individual freedom (personal rights, prerogatives, liberties, equality); the other side is for collective social responsibility (the general good). It seems to me that the latter is the side on which Christians ought to stand.

*Gerald R. Reynolds
Fresno, California*

I just finished reading *Bulletin* 10. Your sentiments are mine exactly. This was the only General Conference session I have attended, although I have been an Adventist all my life. Although I was a food service volunteer and able to attend only a few of the meetings, I felt the "sweet, sweet spirit" and knew it was from the Spirit of the Lord.

That spirit was prevalent from the business of food preparation to the long lines in the cafeteria to those waiting to brush teeth and take showers in our makeshift quarters.

There were problems, but they were solved wisely, and complaints were few. And there was the singing in the men's dormitory—so vibrant and fervent. They knew whereof they were singing.

Truly God is preparing a people for His very soon coming. It was wonderful to see the drama of the world church.

*Dorothy Shelton
Canaan, Connecticut*

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Raised by the Hand of God

This is the story of a church. Although most of you will never visit it, you may discover that it's the story of your church also, because the very stones shout out the goodness of God.

Recently I had the great privilege of being part of the fortieth homecoming of the Salem, New Jersey, Seventh-day Adventist Church. People came from all over—from Florida, Ohio, Kentucky, Tennessee—to this church raised by the hand of God. They heard again the stories of hard work, faith, and sacrifice.

Adventism took root in Salem County just about a century ago. The first believers met in a series of small buildings and homes, and eventually in the Jericho chapel, a church in the woods that they bought.

Old-timers remember the spirit of the Jericho church—its strong missionary interest, its zeal for Investment and Ingathering, its support of young people who desired a Christian education. But by the early 1950s the little chapel was overflowing, and members began to think seriously about building a church. Then a new pastor, Joseph F. Jeffreys, arrived, and plans moved into high gear.

The people had plenty of enthusiasm but very little money—about \$3,000 in the building fund. And that was exhausted when they purchased land that seemed to open up providentially on the main highway out of town.

They went to the local conference office. The New Jersey Conference leaders were sympathetic but low on funds themselves. However, they finally agreed to pay for the property.

Buoyed by what seemed a miracle, the building committee drew up plans and decided that the cost should not exceed \$75,000. But how would they ever raise so much money? The

Columbia Union Conference required that 50 percent of the total amount be in hand before they would give permission to start building; they had only \$3,000.

But they had faith, energy, and initiative. Jeffreys and lay leaders appeared before the Columbia Union with what must have seemed a far-out proposal: members pledged \$15,000 in cash, but more than 10,000 hours in donated labor. Figured at \$2.00 per hour for labor, the total "assets" just reached the 50 percent mark!



The union officers deliberated a long while. Then they gave a cautious signal to commence: the union would contribute \$3,000, but construction was to stop when funds ran out. And they added this incentive: 40 percent of Ingathering overflow would return to help the project.

For the next two years the Jericho church led the New Jersey Conference in per capita Ingathering receipts! Since New Jersey led the entire North American Division, the little church probably topped the entire world church! Its \$42.19 per capita figure seems astronomical in terms of monetary value.

And so the building commenced. At every stage the hardworking laborers and the hardworking members with their bake sales saw God work for them. They needed masons: two young

men arrived on the scene. They needed a bricklayer: a retired brick mason showed up. They needed a finish carpenter: one happened by and offered to help for "a couple days." He stayed almost a year!

As the church was abuilding, the motto of pastor and members was "This church is being raised by the hand of God." And so it was. And so it stands.

This little church has nurtured leaders for society and the Seventh-day Adventist Church. Its sons and daughters serve the nation and in the world headquarters of our movement.

I saw plenty of evidence that the spirit of the Jericho chapel still lives.

Susan Finlaw, who must have put in extraordinary hours to organize the homecoming, in a thank-you letter called herself "just a country mouse." God give us more country mice!

And at the sit-down dinner for more than 100 following a long, long church service, every place setting had a little potted plant with this hand-lettered message: "Faith Flowers: I need a home! Please take me with you and help me grow. For each flower I produce I want you to give an offering to the Lord for Investment, Ingathering, missions, or any project you choose. With God's blessing and your good care, I'll become the loveliest plant you've ever had, and you will have lots to give at the end of the year."

Was your church raised by the hand of God? Tell us about it in 250 words or less, and send a picture. Write: Raised by the Hand of God, Adventist Review, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600.

WILLIAM G. JOHNSON



Working Together as One

Are'n't vacations great? They offer us the special time to create cherished memories of fun and relaxation with our families. Ours did just that this year as we hiked Colorado's mountains and water-skied in southern Virginia with our extended families.

But our fun was interrupted at times with serious, physical labor—building an additional room onto my stepsister's mountain cabin, and digging three feet down through solid clay to unclog a backed-up sewer drainage system for my in-laws. And the daytime temperature in both places was in the nineties.

The physical labor and sweat was good for a pencil pusher—or rather a computer-based editor—who works indoors most of the year. And the experiences reinforced for me a critical point that carries over into our church life—many tasks take willing teamwork.

Building a room on stilts clinging to a rocky mountainside took the work of my father's hands and mine. And digging a giant hole to locate, uncover, and help fix a clogged septic system took the willing hands of many vacationing relatives—young and old.

That's the kind of "working together" I wish for my church. The kind in which people truly value others and willingly ask, *and willingly get*, their help in accomplishing specific tasks in God's work. Teamwork. Working as one to help complete God's mission to this world.

In Jesus' last prayer for His disciples, He spoke directly to this issue of guarding against divisiveness and working toward becoming *one* in the Spirit. Listen to Jesus' words: "Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one. . . . I do not pray for these only, but also for those who believe in me through their word, that they may

all be one. . . . So that the world may know that thou hast sent me and hast loved them even as thou hast loved me" (John 17:11-23, RSV).

Oneness, through the Spirit, in life and mission is Christ's overwhelming sign that He is present and that the movement, the direction, the mission reflects *His*

*When are we going
to sense that
we are paying
too much attention to
minor details?*

will. He says that even the world—even unbelievers—will notice the oneness of His believers and declare that a supernatural being, Jesus, must be present. Who else could get such different personalities, races, genders, and nationalities working together as one in spirit and mission?

Yet as I visit with Adventists and attend worship services around the world, I am quickly reminded that many of our congregations have a long way to go toward reaching that oneness of life and mission. Hurt feelings; dominant families; ineffective leaders who won't step aside; good leaders who won't volunteer to help; insensitivities over age, race, gender, education; or strong differences in opinions—including theology—are splitting congregations, curtailing our collective influence for Christ, and curbing our outreach.

Differences in theology and practice certainly are dividing forces, but I would say that many of the dividing issues are often personal differences with fellow members.

I am often amazed when I find out why people transfer to another congregation. They don't like the pastor or other members; they don't like what the new pulpit looks like; the pews aren't the right color; no one greets them when they arrive at church; no announcements are made in church—or too many are made!

Come on, folks! When are we going to sense that we are paying too much attention to minor details? A great battle is raging between Christ and Satan, and we have the privilege of being coworkers with Christ in saving people. We have not been called to major in minor issues.

What is significant and productive—for eternity—we must pursue. But in lesser (often personal) differences, we shouldn't spend our energy. Certainly Satan must delight in the petty differences that divide members and reduce the influence of whole congregations to zilch. Christ declared that a house divided against itself cannot even stand (see Mark 3:25). It's strong language, but oh, so true.

Isn't it time that we put aside *petty* divisive issues and use our full unhindered energy to fulfill Christ's mission? We cannot afford to let any inconsequential issue divide and divert us.

Such issues and opinions divert us from doing our mission and from the oneness that Christ said would give credibility to His movement—evidence that Christ is in our midst.

May our prayer today be: "O Lord, help us decide the real issues to work toward, help us put aside any petty differences, and bring us together as one in Your Spirit to fulfill Your desire and Your mission."

MYRON WIDMER

WORLD CHURCH

Gabon Experiences

Significant Growth. The Adventist Church in Gabon has experienced enormous growth over the past five years, says Max Jose Pierre, president of the Gabon Mission.

When Pierre first went to the small central African country he was the only Adventist worker there. However, with help from literature evangelists from the Adventist Seminary of West Africa, a local radio ministry, and public evangelism, Adventist membership has risen from 205 in 1990 to 1,500, worshipping in 15 congregations.

Today there are a total of seven Adventist workers, including three other pastors. Pierre says his greatest challenge is spreading the Adventist message throughout the small villages in Gabon.

World Ministers Council Convenes in Hungary. More than 850 Adventist pastors participated in a World Ministers Council August 28-September 2 in Budapest, Hungary.

This year marks the first time the council is being held in regional sessions in different parts of the world, reports the Adventist News Network.

With the theme "The Truth as It Is in Jesus," the meetings are focused on supporting pastoral ministry, enhancing skills, and renewing spiritual lives.

"We are a prophetic church in the end of time,"

Pacific Press Reports Increased Sales

At Pacific Press Publishing Association's five-year constituency meeting on August 24, officials reported \$92 million in sales for the years 1990-1995, says General Conference president Robert S. Folkenberg. The total is up \$12 million, or 15 percent, from the previous quinquennium. Folkenberg went on to provide the following information:

During the same period, the Nampa (Idaho) publisher also eliminated its \$7.5 million debt through careful management—including a \$4 million inventory reduction (35 percent) and a staff reduction of nearly 20 percent. The new board of directors reelected president and general counsel Robert Kyte; and vice presidents Ross Lauterbach, David Sherman, Russ Holt, and Robert Gorton.

Following the meeting the newly appointed board of directors approved a wage-and-salary compensation policy for press employees in harmony with the 1993 Annual Council action. The program, approved after several years of study, will pay lower scaled employees at high end community rates and higher scaled employees below community rates.

The new rates also merged all benefits, except retirement, vacation, and medical, into a single rate for each employee. Based on the proposed rates, which will be phased in over three years, PPPA's labor costs will be reduced by \$400,000 to \$500,000 annually.

For specified positions, including all officers, quantifiable goals and objectives are being developed that must be attained in order for the individual to receive full compensation.

The new compensation policy recognizes the need for highly skilled employees and others who bring technical skills and expertise in such areas as the pressroom, electronic publishing, and computer systems.

The action taken by the 1993 Annual Council acknowledged the constraints that the present denominational wage policy places upon institutions that do not receive operating appropriations from the church and that must compete in the marketplace. The new policy enables the publishing house to compete more effectively and efficiently in both quality of products and pricing.

says Bertil Wiklander, Trans-European Division president. "As ministers of the Word of God we need to be well equipped not only with skills and knowledge, but also with the inspiration and power of the Holy Spirit."

New Church Organizes in Egypt. Egypt Field president Claude Lombart organized the first English-speaking Adventist church in Egypt on August 26.

Located in Cairo, the group of 29 believers are primarily from the Sudan. The group has been meeting for nearly three years

under the leadership of a Global Mission volunteer, says Bert R. Smit, Middle East Union communication director.

To New Positions. **Adrian Bocaneanu**, Romanian Union secretary, was recently elected union president. Bocaneanu replaces Nelu Dumitrescu, who has joined the staff of the Romanian Adventist Theological Institute in Bucharest.

Aron Moldovan, ministerial secretary of the Romanian Union, replaces Bocaneanu as union secretary. **Ioan Tatar Campian**, Moldova

Conference treasurer, was elected Romanian Union treasurer. Campian replaces Viorel Dima, who was elected religious liberty and communication director for the union.

NORTH AMERICA

LLU Seeks to Transplant Pig Hearts to Humans.

Physicians at Loma Linda University Medical Center in Loma Linda, California, are studying the feasibility of transplanting pig hearts to humans.

According to the San Bernardino *Sun*, LLUMC officials are assembling a

genetics research team and applying for a grant to pursue the project. LLUMC's chief of cardiovascular surgery, Dr. Steven Gundry, told reporters that an operation could take place within the next five years.

In 1984 the hospital used a baboon heart in a transplant. However, officials note that baboons are in short supply and pigs are more plentiful. Also, pig blood is more similar to human blood than is baboon blood.

Augustus Cheatham, LLUMC vice president for public affairs, says, "As long as our heart transplant team watches infant children die for lack of donor organs, the hospital will push to find new approaches to this human tragedy. This proposal is a part of that effort."

GC Staffer Meets U.S. First Lady. John Wycliffe (left), a research assistant at the General Conference Office of Archives and Statistics, was among a select group of Asians and Asian-Americans invited to the White House by Hillary Clinton, the wife of United States president Bill Clinton.

The first lady briefed the



Hospital officials cut the traditional ribbon to open the new facilities.

Sydney Adventist Hospital Opens New Extension

Numerous civic leaders, businesspersons, and physicians participated in the grand opening ceremonies for Sydney (Australia) Adventist Hospital's new extension on August 9-10.

The \$35 million facility houses an operating theater suite; day surgery, endoscopy, radiology, and dialysis units; library; and the Avondale College School of Nursing.

Sydney Adventist Hospital is the largest private hospital in the Australian province of New South Wales.

group on her recent diplomatic trip to Bangladesh, India, Nepal, Pakistan, and Sri Lanka.

During the visit, Wycliffe expressed his willingness to work with the White House staff on the Clintons' next visit to India.

FOR YOUR INTEREST

Ellen G. White's Writings Available on the Internet.

The complete published writings of Ellen G. White are now available in several areas of the Internet computer network, reports Adventist News Network.

More than 100 published books, nearly 5,000 periodical articles, and numerous tracts make up the database. Users can download the books, or selected portions, onto their home computer.

Addresses for the Internet resources are: World Wide

Web, <http://www.egwestate.andrews.edu>; Telenet, aubranch.egwestate.andrews.edu (log in as guest); Gopher, gopher.egwestate.andrews.edu; and WAIS, wais.egwestate.andrews.edu.

Home Study International Releases New Video.

Home Study International, the Adventist Church's correspondence school, has released a new promotional video that explains HSI's services and features.

Produced by Creation Enterprises International,

the 30-minute infomercial will be seen on a national cable system. To obtain a copy of the video, send \$2 along with your name and address to Home Study International, P.O. Box 4437, Silver Spring, Maryland 20914-4437, or call 800-782-GROW (4769).

ALSO IN THE NEWS

Research Reveals That Church Giving Is Stagnant.

A study by the religious research organization Empty Tomb, Inc., in Champaign, Illinois, shows that church giving is stagnant and that a smaller percentage of offerings leave the local congregation.

According to the study, reported by Religion News Service, church members donated \$367.39 per capita in 1993, about the same as in 1992. Of this amount, \$62.55 supported church work at the regional, national, and international levels. This figure is down from \$63.99 in 1992 and \$65.07 in 1968.

The study also shows that church members gave 2.52 percent of their disposable income in 1993, down from 3.14 in 1968, Religion News Service says.



WHITE HOUSE PHOTO

CHURCH CALENDAR

Sept. 23	Pathfinder Day
Sept. 30	Thirteenth Sabbath Offering for the Inter-American Division
Oct. 7	Local Outreach emphasis
Oct. 7	Health Temperance Week starts
Oct. 14	Health Temperance Day Offering
Oct. 14	Sabbath School Community Guest Day

SYDNEY ADVENTIST HOSPITAL/PHOTO

When Oxford University Press accepts a manuscript for publication, the author can feel a glow of pride. When the author is a Seventh-day Adventist and the book deals with the history of the Sabbath, Adventists everywhere should take notice. The *Seventh-day Men: Sabbatarians and Sabbatarianism in England and Wales, 1600-1800*, released in 1994, was authored by Bryan W. Ball, president of the South Pacific Division. It is here reviewed by Douglas Morgan, assistant professor of history at Columbia Union College.

S on October 1661 the English preacher John James was arrested while preaching to his congregation and charged with treason. He was convicted and beheaded, and as a gruesome warning to others, his head was displayed on a pole outside the meeting place where he had been arrested. Why the brutal treatment? During those turbulent times in England, he had been identified with an apocalyptic group deemed politically threatening. Moreover, statements by James prior to his execution indicate his belief that part of what placed him in jeopardy was his affirmation of "the seventh day of the week to be the Lord's Sabbath." He declared his refusal to break any of God's commandments, even in order to save his life.

The story of John James's execution is but one detail in a vast range of evidence presented in Bryan Ball's new book, *The Seventh-day Men*, pointing to the existence of a significant body of Christians in seventeenth-century England who observed the seventh-day Sabbath as part of their commitment to walk in the way of Christ. These Sabbathkeepers, for the most part, also emphasized the soon return of Christ and practiced believers' (in contrast to infant) baptism.

The Sabbath, Dr. Ball shows, was hotly disputed in seventeenth-century England. Advocates of the seventh-day Sabbath included eminent ministers and other socially prominent figures such as the court physician Peter Chamberlen, and Thomas Bampffield, member of Parliament from Exeter in the 1650s and speaker of the House of Commons for a brief period in 1659. One proponent of the seventh day claimed that in the period around 1660 the

Sabbath

Keepers

in the 17th

By Douglas Morgan

Century

Saturday versus Sunday issue was the most debated point in the Church of England. The fact that some of the nation's foremost writers, such as Richard Baxter and John Bunyan, engaged in the controversy by arguing against Saturday observance, lends support to that claim.

Observers of that era applied the gender-exclusive label "seventh-day men" to the Saturday Sabbath party. But, for the record, numerous "seventh-day women" occupy a prominent place in the story. Of the 43 believers who signed the covenant forming the seventh-day congregation in Pinners' Hall, London, in 1676, 27 were women. In the village of Watlington, Margaret Hinton regularly hosted a "conventicle" of Sabbathkeepers in her home, for which she was "presented" to Church of England authorities for church discipline. Mary Chester was imprisoned in Bridewell in 1635, charged with being a "Jewess" for her views on the Sabbath and "distinction of meats." She is reported to have recanted, but then after her release resumed espousing her "heretical views." Dorothy Traske refused to recant or conform, and died in 1645 after several years of imprisonment—maintaining a faithful witness during a brief period in which there were virtually no other identifiable believers in the seventh-day Sabbath in England.

Important as it is for simply documenting a greater extent of seventh-day Sabbath observance in English history than was previously known, *The Seventh-day Men* does more than that. It also explores the character of the seventh-day movement. In so doing, it reveals facets of the thought and experience of these ancestors in Sabbatarian faith that offer both inspiration and caution to us today. Their experience speaks to us in particular about the Sabbath as a mark of a reforming church and of a confessing church.

Mark of a Reforming Church

To understand why the Sabbath had become such a significant issue, involving not only public disputation but arrest, imprisonment, and book burnings by parliamentary decree, we need to see its relationship to the Protestant Reformation in England. By the late sixteenth century many English Protestants had become disillusioned with the Church of England for failing to carry the Reformation far enough.

Called Puritans, they dedicated themselves to purifying the Church of England through full restoration of the teaching, worship practices, and church order believed to have been observed by the apostolic church. Ornate priestly vestments, costly altar pieces, and rule of the church by bishops had to go! In their place must come a church renewed by a living, personal faith in Christ and faithful to the Bible in its worship and practice.

Conflict between the Puritans and the established Church and monarchy erupted into civil war in the 1640s. Puritan victory and the decapitation of King Charles I in 1649 brought the monarchy temporarily to an end in England. A series of experimental forms of government unfolded over the next decade, with Oliver Cromwell (holding the title of "lord protector" from 1653-1658) exerting controlling power. A variety of religious innovations flowered during this period, including seventh-day Sabbatarianism.

The Restoration of the monarchy in 1660 was soon followed by an Act of Uniformity (1662), requiring all clergy to take an oath of loyalty to the Church of England. Those who refused were ejected from their positions and called Nonconformists. The following quarter century was a period of severe, if intermittent, hardship and persecution for Nonconformists, including seventh-day believers.

Throughout these decades of upheaval, the Puritans persisted in their objective of a church brought into accordance with biblical authority. Despite their image in the popular mind today, they were not first and foremost killjoys. Instead, they were driven by desire to complete the Reformation in the Church of England by purging it of the vestiges of Catholicism and restoring it to apostolic

purity. And here is where the Sabbath came in. A biblical church must be a Sabbathkeeping church, the Puritans asserted, and they were appalled by the way England "observed" the Sabbath (Sunday). It was a day of revelry and entertainment—hunting, hawking, drinking, dancing, and many other "flagrant abuses" were the norm.

Some Anglican representatives took the position that the Sabbath commandment was not binding upon Christians. Sunday was simply designated by the church as the "Lord's day." But the Puritans insisted that the fourth commandment was perpetually binding, a part of the eternal moral law—the Ten Commandments. The day of observance, the majority maintained, had been transferred from Saturday to Sunday in the apostolic era. But observance of the fourth commandment was central to the program of a church reforming in accordance with biblical

authority and sweeping away corruptions accumulated over the centuries.

Ball points out that the "seventh-day" advocates simply pressed the Puritan movement to follow through in its fundamental commitment to biblical and apostolic authority. The quest to complete the Reformation leads to the seventh-day Sabbath because, they argued, that remained the practice of the church in the New Testament era. The Christian Sabbath, as James Ockford put it in 1650, originally

was the seventh day of the week, but in the transfer of its observance to Sunday, it had been "deformed by popery." For the Sabbath truly to be "reformed and restored to its primitive purity," as the Puritans demanded, it must be observed on the seventh day, as it was "in the time of the gospel" as well as in the "time of the law."

Francis Bampfield, eloquent pastor of the

The conception of the Sabbath as a decisive issue in the final controversy . . . was not an invention of Seventh-day Adventists.

Pinner's Hall congregation in London, connected seventh-day Sabbath observance with a Protestant understanding of justification and sanctification. He pointed out that observance of the seventh-day Sabbath was part of the perfect obedience of Christ applied to the sinful believer through faith. Those to whom this "suitable Sabbath-righteousness from Christ" has been applied should in turn follow His example of Sabbathkeeping.

So for the Puritan seventh-day believers the Sabbath was not a matter of works righteousness or legalistic nit-picking, but a matter of following Jesus rather than a corrupted tradition. Despite the excesses and aberrations of a few, in general they displayed a Sabbatarianism located squarely within the heritage of Protestant Christianity. Indeed, they claimed their position to be the true extension of that heritage. They show us a Sabbathkeeping that marks a church firmly grounded in salvation by faith in Christ and the authority of Scripture, a church that encourages questioning all human tradition and authority on the basis of the Word of God—in short, a reformed and ever-reforming church.

Mark of a Confessing Church

The experience of the seventh-day believers of the Puritan era also speaks to us about what it means to be a confessing church; that is, a people who adhere to their confession of Jesus' lordship no matter what the pressure from earthly powers. Many of the seventh-day believers took a courageous stand for their beliefs. Several gave their lives for their convictions. Dorothy Traske, Francis Bampfield, and Robert Halder died soon after imprisonment. John James was beheaded. Others lost incomes and houses or were forced to flee to avoid such harassment.

A sense of being part of the last crisis of the world's history undergirded this confessing stance. *The Seventh-day Men* makes clear that the conception of the Sabbath as a decisive issue in the final controversy between good and evil, and pictured as such in apocalyptic prophecy, was not an invention of Seventh-day Adventists in the nineteenth century. The Puritans held an ardent hope in Christ's soon return and a deep interest in the prophecies of Daniel and Revelation. The seventh-day advocates among them saw, as Adventists later would, the general turn to Sunday observance in

"I Was Surprised"

Bryan Ball shared with Review editor William Johnsson personal perspectives on his new book.

Describe the nature of your research.

Initially the research was relatively easy. I had leads from my previous work on *The English Connection*, and I knew of libraries where I suspected that other materials could be located. Later in the project the going got much tougher. There were indications that Sabbathkeeping congregations had existed in parts of the country for which there was no known evidence. In such instances it meant beginning from scratch, spending days, even weeks, with original materials that in some cases literally fell apart in one's hands. Many of the English country record offices were a fruitful source of information. One such collection has six miles of shelving; much of the material consists of old ecclesiastical records going back many centuries. Altogether I worked in more than 50 libraries and archives looking for the material.

Any surprises or serendipities in the course of your investigation?

In addition to Sabbathkeeping congregations in unexpected and previously unknown locations, I was surprised at the significance of the movement in its own day. At one period during the seventeenth century the English Parliament established a committee to investigate the theological claims of those who observed the seventh-day Sabbath. Apparently that committee never reported back to Parliament, or Parliament chose not to make the findings known. There were also many prominent people of the time who were committed and active Sabbathkeepers, and who between them produced substantial literature in defense of the seventh-day amounting to more than 60 titles.

And the most exciting discovery?

The clear evidence that Sabbathkeepers existed among the Lollards, the followers of John Wycliffe, within 20 years of Wycliffe's death. We now have documentary evidence dating from 1402 of the existence of Sabbathkeepers in that part of England bordering Wales, and perhaps also in London.

What has been the impact of these studies on you personally?

The evidence presented in *The Seventh-day Men*, particularly the significant body of literature that these Sabbathkeepers produced, confirmed in my mind the intrinsic appeal of the Sabbath doctrine to those who come to Scripture as divine revelation and with open minds. It reaffirmed my belief that the Sabbath has an unassailable basis in Scripture and in history.

Oxford University's publication of the book greatly enhances its standing. How did this come about?

I kept in touch with my Ph.D. professor, who, although now retired, is still regarded as one of the leading ecclesiastical historians of the period. He showed a keen personal interest in this project from the very beginning, to the point of commenting on each chapter as it was written, and hence giving much valuable assistance.

When the manuscript was submitted to Oxford University Press for assessment, he was one of the two readers they sent it to for evaluation. I like to think that this was perhaps more than coincidence, since there are many hundreds of scholars around the world whom OUP uses for manuscript assessment.

Also, the second reader to whom OUP sent the manuscript for evaluation made some suggestions that enabled me to strengthen those sections in the book that deal with the change of the Sabbath. Thus both readers independently chosen by OUP had a significant impact on its acceptance.



Brian Ball

Christendom as part of the unfolding of history disclosed in prophecy. As Peter Chamberlen put it in an open letter to the Lord High Chancellor and the English judiciary in 1682, the "Triple-Crowned-Little-Horn-Changer of Times and Laws" had changed the day of Sabbath observance.

Recovery of the true Sabbath, then, would mark God's faithful followers in the last days. Edward Stennett, who wrote several tracts defending the Sabbath and pastored a Sabbathkeeping congregation in Wallingford, declared, "It greatly concerns us to show ourselves the remnant of the woman's seed." This remnant, he noted, was characterized as "keeping the commandments of God, and the faith of Jesus." The radical Thomas Tillam also employed language later adopted by Adventists in describing the Sabbath as "the last great controversy between the saints and the men of sin," and offering the assurance that the saints would gain "victory over the mark of the beast."

These Puritan forebears thus provide a precedent for understanding the Sabbath as a mark of the loyalty to God displayed by a faithful remnant in the climactic crisis of history. But with the encouragement comes a warning. For the same Thomas Tillam who wrote clearly about the Sabbath as a last-day issue

ended up leading his followers to withdraw from English society entirely and set up, in the Palatinate region of Germany, a commune in which certain Old Testament practices such as circumcision and polygamy were enjoined. Tillam's extremism and idiosyncratic interpretations had a devastating impact on several seventh-day congregations.

The episode reminds us that obsession with apocalyptic aspects of the Sabbath can shade into a paranoid exclusivism that withdraws from the world, sows discord in the

church, and sees conspiracies ever lurking behind the actions of the Roman Catholic Church, the United States government, and the United Nations (for starters!).

We must also note that many of the seventh-day believers, such as John James, were identified with a group known as the Fifth Monarchy Men. This radical group emerged during the upheaval of the era of civil war and its aftermath, convinced that they were the agents of the fifth kingdom of Daniel 2—that is, Christ's kingdom, represented by the stone that destroys the statue symbolizing the previous kingdoms and becomes a mountain filling the whole earth. They advocated political action and on occasion even violent uprising as the means for ushering in the millennial kingdom. The government suppressed the group, and it faded away in the 1660s and 1670s.

Yet the connection between the Fifth Monarchy Men and the seventh-day men is undeniable and significant, particularly in the aftermath of Waco and the Oklahoma City bombing. Now more than ever we need to be clear that a biblical apocalyptic faith never calls us to take up arms on behalf of the kingdom of God or even to defend ourselves against persecutors. Rather, as a faithful remnant we follow the Lamb in the way of the cross, the way of love and nonviolence.

On the other hand, we can learn something positive from the radicality of the Fifth Monarchy Men and of Tillam and his associates. The Fifth Monarchy Men were wrong in attempting to bring about the millennial kingdom through force. But they were right in seeing themselves as advance agents of the kingdom, with their entire agenda and way of life shaped by that allegiance and identity. Tillam and his followers were wrong in attempting to isolate themselves from society, and in their extreme practices. But their "Solemn Covenant" is

worthy of reflection. In an era when nationalistic and ethnic loyalties tighten their hold, and the pursuit of material wealth dims spiritual vision, the radicals can help teach us what it means to be a confessing church that makes it unmistakably known that its allegiance is to Jesus Christ alone, not to the principalities and powers of this world.



The history Ball relates in *The Seventh-day Men* builds up our faith by helping us see that important aspects of Sabbatarian belief have been held throughout the history of English Christianity to a greater extent than ever before realized. And the experience of the Sabbathkeeping movement emerging out of Puritanism leaves us with some challenges. The challenge of holding a "remnant" identity without degenerating into arrogant and destructive exclusivism. And the challenge of being a church that confesses Jesus as its only Lord and on that basis offers a clear alternative to the surrounding society without so losing touch with society that we are unable to make an impact.

Failure to hold together both sides of these tensions places us in danger of the factors that Ball believes caused the seventh-day movement in England to die out, for the most part, by 1800. For, on the one hand, the seventh-day believers ultimately failed to sustain a distinct identity. They did not establish and support the associations and organization necessary to keep the movement dynamic. Evangelistic outreach too often was lacking. On the other hand, extremism on the part of some and a tendency toward contentiousness worked to make them isolated and ineffective in reaching others.

The Seventh-day Men is a formidable work of scholarship and thus not a book that you're likely to breeze through on a leisurely Sabbath afternoon. Yet it calls for careful attention, because a look back to the church history of England in the 1600s and 1700s turns out to help us see ourselves more clearly and find our bearings as we move into the future. ☸



Douglas Morgan is assistant professor of history at Columbia Union College.

**These Puritan
forebears thus provide a precedent for
understanding the
Sabbath as a mark
of loyalty to God . . .**

Thinking of the Future

BY KERMIT NETTEBURG

What would college students change if they believed **Christ was coming before the year 2000?**

The 150th anniversary of the Great Disappointment last year led many people to wonder if Seventh-day Adventists had lost their sense of urgency about Jesus' second coming. Could it be that 150 years of waiting has taken the edge off of believing that Jesus will come soon?

And specifically, have young Adventists lost a sense of living in the final days?

The college Sabbath school at Andrews University recently explored these questions with students. Chaplain Pat Morrison asked them, "What would change in your life if you knew that Jesus was coming before the year 2000?"

The students' answers were sometimes comforting, sometimes challenging. Many thought significant changes would occur in their lives. Listen to what they have to say:

▶ "If I knew Jesus was coming soon, a lot of things would have to change in my life. I am not living my life for Christ right now, and I know it. I would start acting like a Christian because knowing that He is coming within a year would make Jesus real in my life again. Of course, if I were smart, I'd start living that way now."

▶ "I would be more careful of what I watch on TV and what I listen to."

▶ "I would grow to depend on God more and more, and soon I would be so caught up in Him and His glory and strength that all else would not be considered to be of any value."

▶ "I would commit to serious Bible study, not so much to examine last-day events and prophecy, but to understand and know God better through the person of Jesus Christ."

▶ "I'd have a regular job to pay for my living expenses and use as much time as I could to witness to family, friends, and the surrounding community."

▶ "My day would start with a deeper devotion and a larger breakfast."

Two students weren't sure any changes would occur in their lives. One wrote, "I am living my life as though God was coming before the year 2000. I am also planning my life in case He doesn't. I hope to be ready no matter when the time comes for His return."

The other wasn't quite so sure that was good. "I'm not sure anything would change. The Bible says end times will be as in Noah's day. But I am eager to go to heaven and see Jesus."

Students also wrote about changes that might occur in the church.

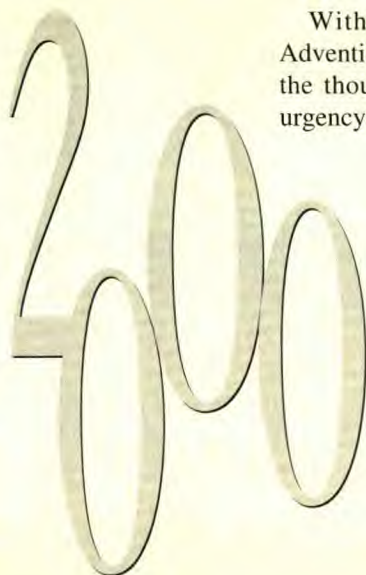
▶ "I think that the sermons would be much longer."

▶ "There would not be that much judging about who is coming to church, or who is wearing clothes that are too tight, or who is wearing jewelry."

Another student's comment dispels a lot of myths about uncaring, unloving churches. "My home church wouldn't change very much. . . . I have never felt the brotherly love of Christ more than at my little church at home."

With such a feeling in the hearts of young Adventists, they will not lose their sense of joy at the thought of Christ's second coming—or their urgency to hasten that day.

"I am not living my life for Christ right now, and I know it. I would start acting like a Christian. . . . Of course, if I were smart, I'd start living that way now."



Kermit Netteburg is executive director of enrollment management at Andrews University in Berrien Springs, Michigan.

It's Their Fault



BY LIZ GARNER

In my hand I cradled a fragile greenware figurine. Absorbed in erasing its mold lines, I was only partially aware of the murmur of women's voices around me in a ceramics shop class.

But then angry words blasted their way into my consciousness. "After all we've done to keep that boy in school, the teacher told him he doesn't have to go to school anymore!"

Several days before, a face had peered through the slit of the classroom's almost closed door and a voice had queried, "Mrs. G, how long do I have to go to school?"

I'd replied, "Well, the law says until you're 16, but . . .

"Thanks!" And he was gone.

The voices around me continued. "That teacher ought to be run out of town!"

"Can't; she's tenured."

"They really don't care about the kids."

"That's right! All our teachers care about is the paycheck!" The last harsh pronouncement came from my friend—the one I sang with, confided in, the mother of my husband's student. For an instant, our eyes met in startled recognition. She shrugged self-consciously and managed a small, embarrassed smile.

The tenor of the conversation was unmistakable—teachers were the ones to blame. As a teacher I rose and turned my attention to the shelves of greenware

ers say, "It's not the kids, it's those parents!"

I wondered why in our Adventist church schools the two groups who care the most for our young people often reside in armed camps as antagonists and contenders. Even as I asked the question, I knew the partial answer.

Fear. It keeps us apart. The immediacy and abundance of detrimental influences create an atmosphere in which few feel adequate for the task of guiding children to Christlike maturity. The less

When parents blame teachers and teachers blame stu

around the periphery of the room—so no one would see the tears gathering in my eyes. *Why do they hate teachers so?* I wondered.

But then, to be fair, I turned to the flip side. How many times had I heard *teach-*

confident we feel, the more easily we are hurt.

I—the universal parent—may be meek, long-suffering when my own self is concerned; but when I perceive that my child is humiliated, neglected, short-changed, I

become a raging lion. And when I see my children moving beyond my control and I'm not certain that they will accept my values, make the right decisions, reach my goals for them, I fear.

I—the universal *teacher*—invested years, money, my whole being, in my vocation. The responsibility weighs heavy upon me. It is with awe that I stand before these students. And at the same time I know that just one determined, angry, revenge-filled child or parent can compromise my effectiveness, destroy my reputation, and cause the termination of my employment.

And I—the universal *child*—am afraid. I may not be able to measure up to the expectations of my parents *or* teachers. They want me to be good, smart, popular. Sometimes I can't be all of those at the same time. I need them to be proud of me, but sometimes I need the approval of the kids even more. We walk a narrow line; to be more or less in either way may jeopardize my standing with the other side. Being different is uncomfortable. I'm not all that sure of myself yet.

A Mode of Survival

The individuals who possess the least control over their own lives suffer the greatest stress. Survival demands that we protect ourselves. Adolescents, however, experience an additional drive to develop increasing self-determination. In this context, students become adept at sensing fear in others, and use it to gain control, which dissipates their own anxieties.

Consider some students' responses. Mike was transferring to another school. His class was small, and the students had been together for a long time. So I stopped classes and fabricated a farewell

when Holland was here. We let him *bribe* us."

"Well, Jones isn't going to discipline us. So when you get sent to the office, just cry a bit and say you're sorry."

And now consider some more unhealthy views.

► Sharon's mother has questions about events at school, but she refuses to talk with the teacher because Sharon has convinced herself that the teacher will retaliate against her daughter.

► Christie becomes physically ill before a reporting period and tells the teacher that her parents will "beat" her and ground her "forever" if every assignment isn't done and the deportment grade isn't perfect. The softhearted (or fearful) teacher eases up.

► Students may withhold learning and threaten those who do not join in the strike.

► The teachers who are the least easily manipulated may find themselves the target of vigorous defamation.

In Adventist Schools?

How can these things possibly happen in a Christian school? They do. Adults panic and strike out at others. "The teachers are professionals, they're sup-

posed to know what they're doing!" "They're the parents, they're supposed to be responsible."

But the ploys of childhood live on. We run to the pastor, the school board, or the educational superintendent with our grievances (we call them concerns) about a parent who is such an unreasonable jerk, or an incompetent teacher who resembles a turkey, and the kid with the big mouth and other accoutrements of delinquency. In other words, we "tell our mama" on them. Sometimes we even say, "I'm not going to play with you anymore," take our toys, and go home.

"Perfect love casteth out fear" (1 John 4:18). We've heard it so often that it seems trite. But Christ, the embodiment of love, tells us how to handle our fear-induced human relations problems. He said to go directly to the individual concerned. Communicate.

Yes, communicate. That means talk. Share. Listen. Seek. Question. Work toward understanding.

We may just find that our assumptions are unfounded. When the

teacher said, "You're too dumb to go to college," she may have actually said, "You need to learn these basics so you can go to college." And the parents' failure to support a project because "they don't approve of the policy" may have resulted from their never having received the message. Communication creates understanding and friends, and in the

We run to the pastor, the school board, the educational superintendent, with our grievances about a parent who is an unreasonable jerk, or an incompetent teacher.

dents, who wins? No one. But there might be a good solution.


party. As the teacher I sat back and listened as the students reminisced.

"Remember when Jim threw old Mr. Thomas up against the wall and slapped him in the face? Even broke his glasses."

"Yeah. But every day was a party

posed to know what they're doing!" "They're the parents, they're supposed to be responsible."

Our duty as adults is to teach the children more acceptable and productive ways of dealing with the stresses of life.

school setting it is also the students, the focus of education, who become the winners. 

Liz Garner is a pseudonym.

LIFESTYLE

MR. ROBINSON FROWNED: "WHAT A WASTE OF MONEY."

PLAINLY DRESSED MRS. ROBINSON CONCURRED: "THEY

MUST HAVE SPENT MORE THAN \$400. THEIR WEEKEND AWAY

Breaking

WAS A MOCKERY OF CHRISTIAN STEWARDSHIP!"

a Few

PASTOR MURRAY, A MIDDLE-AGED MINISTER, HAD TREATED

Bottles

HIS WIFE TO A WEEKEND AT THE HILTON ON THE OC-

CASION OF THEIR TWENTY-FIFTH WEDDING ANNIVERSARY.

BY BRYAN L. VICKERY

WHEN NEWS OF THIS LEAKED out, the small congregation was divided. Some applauded the pastor's chivalry—and gave him 10 out of 10 for romance. But most saw it as an appalling waste of money.

Mr. Robinson continued his criticisms: "The pastor and his wife are behaving like lovesick teenagers. I'd never do anything like that." He was right. He never remembered birthdays and anniversaries.

Mr. Robinson even forgot his silver anniversary. As far as he was concerned, cards, restaurants, and fancy holidays were all expensive humbug. When he did honeymoon, eons ago, it was a no-frills caravaning trip across Australia, sponging on one Adventist family after another, so as to save money.

The honeymoon was a miserly success, but hardly romantic.

Although Mr. Robinson earned good wages, he scrounged clothes from second-hand clothing shops. His idea of a good time was arriving first at a garage sale.

Regrettably, Mr. Robinson, like many Adventists, had misunderstood the meaning of stewardship. He didn't realize it, but Christian living includes a few indulgences from time to time.

Mr. Robinson and his wife were products of their generation. But sadly, their parsimonious ways made their life bland.

Memorable Acts

Mary Magdalene's memorable act of breaking open an expensive bottle of nard perfume to anoint Jesus' feet teaches us a valuable lesson

(John 12:1-8). There is a place for "splurging" occasionally. In order to enrich our lives we all need to break a few bottles periodically.

Adventists are right in stressing stewardship, especially since we claim to be part of God's remnant people. But stewardship isn't a synonym for meanness and living life in a rut.

True stewardship is a love response to the gospel. In good stewardship we learn to prioritize our lives. This exercise enables us to celebrate God, life, happiness, and relationships far more meaningfully than when we approach life haphazardly.

A misinformed and regimented view of stewardship, however, typically cramps creativity—especially in the spiritual domain.

So, in practical terms, how could we begin breaking open some bottles? Perhaps we could take the phone off the hook for the evening to ensure quality family time. Or we might lavish our partner with a new set of clothes, even if it's not his or her birthday. Might we eat out at a restaurant once a month, or take a weekend away—somewhere a little more upmarket than the YMCA backpackers' hostel?

Healthy marriages and good friendships are founded on Christ, but they still need

nurture. Breaking open a few bottles can rekindle love. When was the last time you broke open a bottle for a dear one?


God's Example

By breaking a few bottles, we accentuate the most important things in life: God, our gratitude for salvation, love, and relationships. In fact, when we break open bottles we follow God's example.

Take the broken bottle of the Sabbath. With it God gives us rest, *rest*, for 24 hours. And what about Christ's broken bottle death on the cross? Surely this was the ultimate in mysterious extravagance. Why, even the whole idea of heaven is a testimony to God's munificence.

As Christians we shouldn't be spendthrifts or grasping capitalists. We need to be frugal, particularly when the world's racked with poverty and we're confronted with the challenges of Global Mission.

Perhaps John Wesley's advice on living pretty much sums things up: "Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can."

The Christian life is about stewardship—not skimpiness. As good stewards we need to joyfully break open a few bottles. 

Mr. Robinson
earned good
wages, but buy
a birthday card
for his wife?
Eat out? Take
a nice holiday?
Humbug!



*Bryan L. Vickery
writes from Rabaul,
Papua New Guinea.*



Hornets!

BY BONNIE MOYER

No matter what people have made or invented, nature has usually done it first. Take paper for example. People didn't start making paper from wood pulp (like this story is printed on) until 105 A.D. in China. But wasps, also called hornets, have been making their homes from paper since their creation. They chew up pieces of wood, then cement the pieces together with their saliva to make their paper nests.

Hornets are social creatures who live in communities rather like those of bees. Now hornets aren't social with people—their sting not only pains but can kill if a person happens to be allergic to their venom or is stung too many times. So

most people show a healthy respect for wasps and hornets and stay away from them as much as possible.

The Bible talks about hornets. Because of their stings, God used these creatures to fight some of the Israelites' battles for them. In Exodus 23:28 we read, "And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee."

Deuteronomy 7:20 and 21 talks about some of the heathen people who still lived in the land, saying, "Moreover, the Lord your God will send the hornet among them until even the survivors who hide from you have perished. Do

not be terrified by them, for the Lord your God, who is among you, is a great and awesome God" (NIV).

Yet another text, Joshua 24:12, relates, "I send the hornet before you, which drove them out from before you, also the two kings of the Amorites, but not with your sword or with your bow."

So you see how God worked to avoid war. To get a clearer picture of how He did this for the Israelites, get your Bible and look up these texts. Read the verses that come before and after what I have quoted here. Getting the full story of what happened will make some interesting reading.



■ RUSSIA

Dusting Off a Dream

We don't often get a second chance to live our dreams.

I've always wanted to be a missionary. As a child growing up in a Roman Catholic home, I remembered the missionary priests and nuns who came to our school and told us how they served God in faraway countries.

But by the time I graduated from college, I decided to get married. As my husband and I began planning our family, I gave up my dream about being a missionary.

Then, at age 52, God gave me another chance. And when the invitation arrived in mid-December, I cried every time I looked at it. I was overwhelmed! The invitation was for me to go to Russia, to be teamed with Russian Adventists, and to teach them how "every member is an evangelist."

As an Adventist for the past nine years, I have given Bible studies, participated in a Sabbath school action unit, visited the sick, and volunteered at our school; but still, the invitation was overwhelming.

I prayed to God and talked with my family and friends. The answer was unanimous: "Go!" After all, how many times would I get an opportunity to do something this exciting for the Lord?

Members of my family and church family helped me raise the necessary \$3,000 for my trip, my passport and visa were arranged, I had little gifts to give to the people I would meet, my bags were packed and repacked, and the departure date drew close. Finally 50 of us from the United States were on our way!

When we arrived in the Ukraine, we had two days to tour Kiev and get in touch with the culture and history of the people we would be working with.

Then Russian Adventists joined us for a five-day training seminar. During those days, it was common to see people praying two by two wherever and whenever they felt the need. We asked and received—with very little lapse between the asking and the receiving. God is so good!

Thirty-seven teams were formed, consisting of an American, a translator, and two Russian representatives. These

charades and pictorial very well. We borrowed translators from other teams as we waited for our own to arrive. I had to go to my first community without a translator. But the pastor and personal ministries leader—my teammates—made me feel protected and cared for. We had some scary moments, but we all felt God's presence. And on our return to Kiev a week later, we had many thrilling stories to share of God's sheltering hand and the ministry of His angels.

For years no one really knew what condition the Seventh-day Adventist Church was in behind the iron curtain. But when the curtain was torn away a few short years ago, it was obvious that the church had not withered and died under oppression; it was alive and well! The congregation I worked with was 70 years old. They are a church of persecution—they have been tested, and they have survived.

Little did we visitors realize how our faith and love for the Lord would be rekindled as we shared it. As Ellen White said, "When church members put forth earnest effort to advance the message, they will live in the joy of

the Lord and will meet with success. Triumph always follows decided effort" (*Testimonies*, vol. 7, p. 30).

We put forth earnest effort. We met with success. We live in the joy of the Lord. Wouldn't it be wonderful if our church everywhere could experience the success that our sisters and brothers in Russia are enjoying?

By Nancy Przedwojewski, a wife and mother of eight children. She is a member in the Lansing, Michigan, church, and in her spare time she tutors children with reading disabilities.



The author (center) lived in the home of a Russian pastor and his family. The pastor was a medical doctor before he dedicated himself to spiritual healing.

teams were trained to go to 37 separate locations around the former Soviet Union to hold training sessions similar to the one in Kiev we participated in. The goal was to equip dozens of congregations with hands-on knowledge about Sabbath school action units.

The training session participants would then work with local congregations to do spiritual-interest surveys and set up Bible studies over the course of a weekend.

There were obstacles, of course, the chief one being the language barrier. The first week in Kiev we learned to do

■ FLORIDA

Growing Adventists

There's an Adventist church in Florida that has experienced such phenomenal growth that over the past 10 years four new congregations have spawned from it.

During the last quarter of 1994, 65

people joined the church itself. And while most churches in North America count as many as 50 percent of their membership as inactive, the number of inactive members in this particular church is about 10 percent.

What is the impetus behind the amazing growth experienced by the Seventh-day Adventist church in Naples? Pastor David Canther credits two components: the members' commitment to prayer, and comprehensive outreach activities.

"With our prayer ministry," explains Canther, "prayer chains lift up special requests throughout the week. Several all-night prayer vigils and anointings have bonded the members as they see tangible evidence of God's mighty working power."

The outreach activities are natural outgrowths of a healthy Adventist congregation, according to Canther. Mainstream groups such as Pathfinders, choir, band, men's and women's fellowship and Bible study groups, combine with other diverse ministries such as

prison ministries, ministries to the homeless, and Alcoholics Anonymous.

Naples' prison ministries have resulted in 10 baptisms over a seven-week period. Video presentations by *It Is Written* evangelist Mark Finley are currently being shown at Hendry Correctional Institute in Immokalee.

Various church subgroups carry the responsibility for a feeding ministry at St. Matthew's House—a shelter for the homeless. These groups rotate weekly so all can participate in preparing and delivering meals, and praying with the homeless.

Meetings of Alcoholics Anonymous are led weekly by an Adventist couple who are recovering alcoholics.

"We've found 'cold turkey' advertising—such as brochure advertising—to be ineffective," says Canther. "The only 'product' we use is people in touch with other people."

These methods have brought results to the Naples church. In addition to spawning four new churches, the original congregation has more than doubled its membership in the past 10 years. Canther says, "Being part of Christ's body means responsible service, which then becomes the greatest blessing to ourselves."

By David Canther, pastor of the Seventh-day Adventist church in Naples, Florida; and Lynn Huff, a correspondent for the Florida Conference.



A commitment to corporate and private prayer characterizes the growth experienced at the Naples church over the last 10 years.



Service is another key component for growth. Here members of the Adventurers Club (age 7 to 9) prepare food for the homeless.

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■ MEXICO

Celebrating a First

Forty-five years after the gospel seed was sown, gospel fruit is ripe enough to harvest.

For 45 years Adventists have worked among the indigenous people of Mexico's Huichol region. Community development and medical missionary efforts supported by aviation have impacted thousands of lives.

Until recently, the Huichol have resisted the Christian outreach efforts of every denomination. But seeds planted by now-retired pastor/pilots William Baxter and Pedro Rascon are beginning to sprout.

Florentina and Mario Navarette were recently baptized as Seventh-day Adventists in the Rio Paso de Tepic at the bottom of a deep canyon in Mexico's Sierra Madre Mountains, north of Guadalajara. Florentina is the first Huichol woman to request a Christian baptism.

Florentina and Mario began studying the Bible with mission pilot Dagoberto Cirilo several months after they were treated by mission doctor Saul Munguia. When Cirilo mentioned the subject of the Sabbath, they replied, "We've been keeping the Sabbath for three years—ever since we read about it in the Bible."

Cirilo said, "You may experience conflicts with your family and community because of your new religious convictions."

"We don't care," they replied together. "We only want to follow Jesus."

"I'm just happy that Jesus has forgiven my sins," said Florentina.

Mission Occidente reports that sev-

eral other Huichols are now studying the Bible with Dagoberto Cirilo. With the help of a generator-powered video projector, he draws large crowds with Bible story dramas in remote villages.

Cirilo combines his aviation ministry with the medical ministry of Saul Munguia, who spends part of each week with Cirilo on medical rounds and the rest of the week as the director of the Ciudad Granja Seventh-day Adventist Mission Hospital in Guadalajara—a primary-care facility. The aviation and mission hospital are sponsored by a coalition of the Inter-American Division; Mission Projects, Inc.; Missions



Florentina Navarette is the first Huichol woman to become a Seventh-day Adventist. In her arms is her son Dagoberto, named after the mission pilot who baptized her.

Unlimited; and the Amistad Foundation.

By Karen Kotoske, a correspondent for the Amistad Foundation.


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Sabbath school lesson helps for fourth quarter 1995

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 RAYMOND H. WOOLSEY

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■ OHIO

A Different Kind of Map

A brain tumor in a 76-year-old patient at Kettering Medical Center had grown to about the size of a hen's egg. "The tumor was located very close to the midline of the brain," said Dr. Gary Krause, neurosurgeon at KMC, "near the portion of the brain responsible for movement and close to several important blood vessels."

An operation to remove the tumor could leave the patient paralyzed—unless doctors could accurately localize the "motor strip" of the brain. Fortunately, for this patient and others, doctors at the Kettering Neuroscience Institute have begun using a technique that makes brain surgery safer, even in the most difficult cases.

Called co-registration or "brain mapping," this technique combines positron emission tomography (PET) activation scanning with magnetic resonance imaging (MRI) to create a three-dimensional map of the brain. The map, which illustrates the precise brain anatomy, is then fed into a computer connected to a "viewing wand"—a surgical navigational device—that enables surgeons to determine *where* they are operating in the brain to within one eighth of an inch.

Kettering Medical Center is one of two hospitals in the United States that have the approval of the federal Food and Drug Administration to create individualized brain maps for use during surgery. "We've used a similar technique in the past to identify important arteries and other structures," says Krause. "But this is the first case in which we have utilized these advanced

imaging techniques to localize where motor activity was controlled in the brain of a patient. That helped us avoid brain damage to the patient that could have resulted in paralysis."

Krause says that when brain tumors are located deep within the brain, normal tissues must often be crossed in order to reach the tumor. Knowing the exact location of the tumor and the function of the overlying tissue enables surgeons to plan the safest route to the tumor and prevent damage to vital brain tissue.

Bilal Ezzedine, chief imaging scientist, says, "The procedure permitted a smaller incision, which meant quicker recovery for the patient. In this case, the patient was sitting up and working crossword puzzles just three days after surgery."

By Chuck Brown, communications specialist for Kettering Medical Center in Kettering, Ohio.

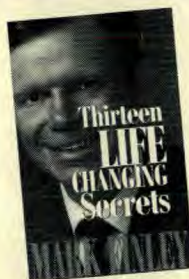
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Curled Up at God's Feet

"And she had a sister called Mary, which also sat at Jesus' feet, and heard his word" (Luke 10:39).

My cat curled up at my feet tonight. She wanted to be petted, and I indulged her. When I went back to work she didn't leave, but sprawled out, taking a bath, content in being close.

As I worked, a picture of God on His throne came to mind. I thought of how I had come to the end of a horrible day, wanting nothing more than to curl at up God's feet and just be. No petitions from me; no commands from God. Just together.

It's an image that has struck me many times over the past few weeks. I thought of it again after a particularly upsetting day, when nothing went right, when I didn't do anything right, and worse yet, I didn't want to make it right. I was miserable. All I wanted to do was to run to God for comfort. So I did.

My mind was too tired to hear reproof, and I begged just for God's presence. Nothing more. And God gave it to me.

I thought of Mary sitting at Jesus' feet. In the past I had always thought of her actively listening to His words, eyes fastened on His face, ears straining for each syllable. The text seems to say that. Yet I can't help wondering if occasionally the words blurred as He spoke to others, and Mary found herself content just to be there. Perhaps it didn't matter that He wasn't specifically addressing her, as long as she could be in His presence.

Is God as Nice as My Husband?

My mind jumped to a modern-day example, my husband. When I feel worn out with the day's tasks, I like to sit beside him, his arm around me, and soak up togetherness. I feel that when we don't get this quiet, do-nothing time, it's easier to fight.

I've also noticed that so-called unproductive time together is one of the things that our hustle-and-bustle world doesn't give us. I wonder




*Is God as
accepting of me
as I am
of my cat?*

if this isn't a contributing factor to some divorces. If we need time together with no demands in our marriages, is it a necessary element in our relationship to God that has been likened to marriage?

Psalm 46:10 says, "Be still, and know that I am God." How many times have I read that and interpreted it wrong? Instead of hearing it as "Be quiet and understand My majesty," I have read it as "Be quiet and listen to My commands so you can jump right up, and go do them."

"Be still." Can I accept it? The verse goes on: "I will be exalted among the heathen, I will be exalted in the earth." Here God is talking about something that I have nothing to do with. I cannot cause God to be exalted. I am to sit and watch. And be still.

Usually, however, I am hurrying to God with my problems and my thoughts. I rush to church and expect to be filled with new insights. I expect God to speak to me with words of guidance and reproof so that I can jump up and run about.

Tonight I want to take a lesson from my cat. I will curl up at God's feet. I am coming to think that Psalm 46:10 is not as much a command as it is an invitation. 



Melody Snow is a freelance writer living in Lillian, Texas.

BY MELODY SNOW



UNITY VS. INTEGRITY



POPE JOHN PAUL II

ISSUED AN ENCYCLICAL THIS SUMMER inviting Christian leaders around the world to join in a new dialogue regarding Christian unity—a unity based on universal acceptance of the Pope as the supreme authority in doctrine and church life.

Some non-Catholic church leaders have welcomed the encyclical as a new opportunity for Christian unity.

Lonnie Melashenko responds to the Pope's encyclical, on the weekend Voice of Prophecy radio broadcast, September 23-24, 1995.

A cassette of the program is available for \$5.00. Ask for "Cooperating With the Pope?"