

ADVENTIST Review

April 23, 1998

AnchorPoints

**All that
glitters
is not
“AU”**

**Mining the riches of
our doctrinal heritage**

**The Presence
Sandra Doran: Weavings**

LETTERS

Battling Cancer

Ken McFarland's "Ten Lessons Cancer Taught Me" (Feb. 26 AnchorPoints Edition) was magnificent. When it would have been so easy for him to fall into the trap of self-pity and cried "Why me, God?"



McFarland shares what's really important: knowing and loving God, relationships with family and others, and being ready for eternity.

—J. Blake Hall
GREENWOOD, INDIANA

Diet and Cancer

I want to say how much I appreciated Deborah Knott's article "Diet and Cancer: Hearing It Again for the First Time" (Feb. 26). As an LLU graduate who is and has been very interested in preventive medicine, I have been most satisfied to see the scientific world corroborating what the Spirit of Prophecy has told us many years ago.

I too am distressed about the number of Adventists who are ignoring the counsel on vegetarianism that we have espoused. My pastor said just recently that he thought that only 30 percent of our local members were vegetarians.

—Donald E. Casebolt, M.D.
FARMINGTON, NEW MEXICO

Deborah Knott made a strong case for the vegetarian diet. But the author was a bit cavalier in dismissing the role of fish

in the very best diet.

Time and other reputable magazines have reported scientific studies clearly establishing that eating seven ounces or more of fish a week can reduce heart attacks by about 60 percent. And for those with theological misgivings, remember that Jesus ate fish after His resurrection.

—Reo M. Christenson
WEST CARROLLTON, OHIO

The studies you refer to were not conducted on vegetarians who added fish to their diets. There would be no 60 percent reduction in heart attack rates for them. Only persons eating a lot of red meat might realize benefit if they substituted fish for all or part of their red meat.—Editors.

If I Were a Rich Man

Regarding Myrna Tetz's "If I Were a Rich Man" (Feb. 26), I applaud her ministry ideas, but I take exception to her statement that paying tithe to the local conference would support pastors, evangelists, and programs the local leaders develop. The local church school, Community Services, and Vacation Bible School are only a few of the many programs that must be supported by contributions to the *local church*, which, in addition to the tithe, often requires 3 to 7 percent of one's income.

—Beatrice E. Green
MIDLAND, MICHIGAN

Touched by Angels

Manuel Vasquez's "Touched by Angels" (Feb. 26) was excellent. However, I

looked in vain for some reference to the recent Ellen White compilation *The Truth About Angels*. This is the best book in the world on the subject of angels.

—Kenneth H. Wood
SILVER SPRING, MARYLAND

It is noted that this article is a statement on theology. From that perspective, one cannot dispute the conclusions reached by the author. When angels are the subject of American entertainment, Christian theology has been twisted.

But the television portrayal in *Touched by an Angel* is not a statement of theology, but of wholesome entertainment. This program would not be successful as entertainment if it pursued issues of spiritual commitment, Jesus, and the functions of the Trinity. The fact that 70 percent of Americans believe in angels means the writers and producers have chosen an effective way of communicating. By portraying angels as common people, the producers point out how lives have strayed and give guidance toward achieving a moral lifestyle.

—Jerry A. Rich
GLENDALE, ARIZONA

Thanks for a good article, but two thumbs down to including a photo of Max Lucado's *And the Angels Were Silent* in this article. This powerful book isn't about angels but about the final week of Christ's life.

—Stephen Tucker
OVERLAND PARK, KANSAS

Affirmative Action's Demise

Thank you to John V. Stevens, Sr., for his news commentary "Affirmative Action's Demise" (Feb. 26). How refreshing it was to savor a point of view focused on Christian fairness in the willingness of some "to pass by on the other side."

We must break our collective silence on racism and the damaging consequences of its impact on our society. Affirmative action is one vehicle created for addressing the needs of those doomed to failure unless our nation undergoes a massive effort to deal with the plight of the poor, the undereducated, the malnourished, and those socially and economically isolated from the benefits that most Americans take for granted.

The imperative stares us Christians in the face: "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2).

—Frank W. Hale, Jr.
COLUMBUS, OHIO

John Stevens uses the Proposition 209 vote in California as a warning that "disregarding elementary Christian values such as love and compassion is one step on the way toward this nation's repudiation of the rest of God's law." While doubtless there were many hatemongers who cast votes, there were also many who saw no conflict between their Christian values and support for Proposition 209.

Many of your readers have no meaningful way of being informed about the issues and options in that election. They were not able to hear some of the horror stories surrounding the manner and methods used in government in the name of "affirmative action." For example, one low-income White woman who had both White and mixed-race children was denied access to a counseling program in college because she was not a woman of color. Her attorney (yes, she sued) posed the rhetorical and ironic question of how she was to explain to her children why some of them would be eligible for assistance from government programs and others would not.

Stevens says, "If by a ballot or

legislative act it can be decided who will benefit from the protections offered to society's most vulnerable citizens, it suddenly becomes easier to imagine how a nation can go from caring to persecuting."

Fair enough—that's why you need a Bill of Rights in a democracy. But I do not see Proposition 209 as a "populist appeal to self-exaltation," nor do I see affirmative action as practiced by those in government as representing "self-sacrifice." No system of government regulations will ever embody the gospel. That requires individual action and the ability to act free of compulsion.

—Ron Nelson
DISCOVERY BAY, CALIFORNIA

Constituent Authority

Robert Folkenberg's "Constituent Authority" (Feb. NAD Edition) was an accurate detailing of the way the Adventist Church is supposed to operate. However, it has as much to do with the way the church really exercises power as a high school civics class does with real-world politics.

I have served on local and union conference committees for several terms and as a delegate to local and General Conference constituent sessions. Such experiences have clearly shown me that, although we preach everything the article asserts, we have in fact a strongly presidential system of governance. The employees of the church respect and/or fear their conference president. He, after all, is their supervisor and employer and holds their professional and economic future in his hands.

Since a large segment of all local conference and union church committees is composed of employees, the president (who often chairs those committees) holds enormous power and, in my experience, is not slow to use it.

The church would be healthier if we admitted these facts and moved toward the description in Folkenberg's article.

—William Blythe
PALO ALTO, CALIFORNIA

ADVENTIST Review

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ADVENTIST Review

"Behold, I come quickly . . ."

Our mission is to uplift Jesus Christ through stories of His matchless love, news of His present workings, help for knowing Him better, and hope in His soon return.

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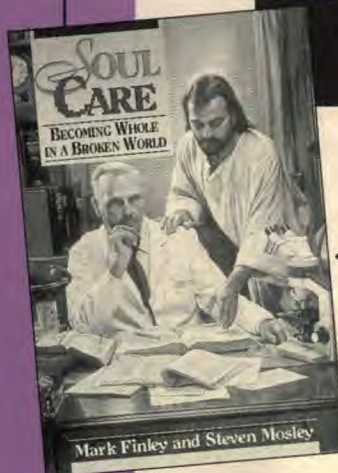


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To Share a Dream

WILLIAM G. JOHNSON

From its inception the *Review* has been about dreams and visions, as a gracious God took little people and filled them with big ideas. And the dream continues.

November 1848—150 years ago—a small group of Adventists are gathered together in Dorchester, Massachusetts. Among them is a young woman, only 20 years old—Ellen Harmon White. During the course of the meeting she is taken off in vision and regains consciousness with a startling message: James, her husband, must start a paper. It will be small at first, but, says Ellen, it will grow and expand under the Lord's blessing until it reaches round the world like streams of light.

The Lord spoke; James believed. Against long odds he eventually produced the first issue of the "little paper." Could he have foreseen what would follow? The streams of books and periodicals from 56 publishing houses and the little paper itself expanding to multiple editions in various languages? From that first issue of *Present Truth* with just 1,000 copies to the *Adventist Review* with some 750,000 copies every month from its combined operations?

If the Lord is in the plans, they cannot fail. If He is not, success or failure doesn't really matter.

The dream continues for the "little paper." This year the editors are working hard with the leaders of the world church to make the second issue of each month, the World Edition, available across the globe in the major languages of the church. We dream a dream: that eventually every Adventist everywhere in the world will receive the *Review* every month.

On another front, we're working to put the *Review* on the Internet. We want to establish a first-class Web site with fresh material on a regular basis, and let the whole world know the message and mission of Adventists. For more than a year the *Adventist Review* has been available on CompuServe; now we dream a much bigger dream.

I have been editor-in-chief of the *Review* for more than 15 years (where did the time go?). This has been the most challenging, taxing, but rewarding work I have ever attempted. It has driven me to my knees in a manner I could not have anticipated when I accepted the assignment.

The best part has been and still is: The Lord is in this work. The *Review* is about mission, His mission, and He always comes through. Despite our flaws and frailty, He has

always been there for us, is always there.

We have seen Him work wonders. For many years I had the dream of a full-color *Review* to appeal to readers of all ages. It seemed impossible, a vain hope. But two years ago the Lord made it happen. He brought together time, place, and individuals in key responsibilities, and the "new" *Review* was born.

I have another longstanding dream that seems just as impossible—a \$25 subscription to the *Review*. I don't want any Adventist family to be deprived of the *Review* every week because they can't afford it. Instead of the subscription price continuing to rise, I dream that it will steadily fall until it levels out at \$24.95.

If the Lord wants it to happen, it can happen and will happen. Will you join me to make this a matter of prayer?

But I, we, you have a part to play. Through Ellen White the Lord gave a big plan, but James had to roll up his sleeves and get to work.

We the editors must ensure the content of the church paper, must keep it true to the four principles of the "new" *Review*—spiritual food, message and mission of the Seventh-day Adventist Church, diversity, and reader interaction. I pledge to keep the *Review* on track.

We must make it easy to subscribe. I pledge to do that.

We must explore all means, strive and pray, beat the bushes to encourage every Adventist to subscribe for themselves or for someone else. I pledge to pursue this unrelentingly.

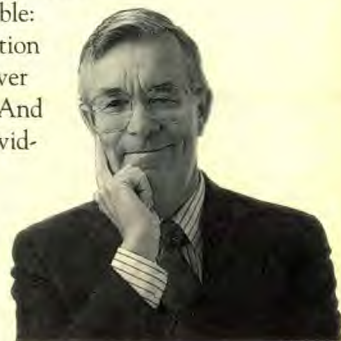
And you, dear reader, can have a part. Pray for this ministry. Send a subscription to a child, grandchild, friend. Work with your pastor to get the *Review* to every member in your church. Remember, as the circulation goes up the price will come down.

Listen. The \$25 target is getting closer. Note these plans already in place and available:

1. If every family in your congregation subscribes, with one check sent to cover all, the price is \$25 per subscription! And that means the *Review* mailed to individual homes, not sent bulk mail.

2. For gift subscriptions for new members, the price is \$25!

Catch the vision, my brother, my sister. Share the dream. And help us make it happen.



I Am Willing

In Christ's day leprosy was a horrible disease—as it still is. Religious leaders certainly had no intention to minister to those with this affliction. In fact, the priest decided their fate, and if pronounced leprous, they were cut off from their family, abandoned by their congregations, and doomed to live among those similarly afflicted.

They were obliged to proclaim their destiny publicly—"Unclean! Unclean!"—and even after hearing about Jesus, they kept their distance, watching as everyone in towns through which He passed was healed. No one had heard of any lepers being healed since the time of Elisha, and they dared not expect Jesus to do for them what He had never done for anyone.¹

The Bible describes one leper's quest as he tried to reach Jesus. Could he expect a cleansing? He doubted, he hoped, he wondered—and then he made a decision—he would try. You can imagine the commotion he caused. People had thronged around Jesus, but as this leprous man approached they drew back, crying out, "Get away. Go back to the hills. Go, go, go."

Jesus Is Willing

The leper threw himself at the feet of Jesus: "Lord, if you are willing, you can make me clean" (Luke 5:12, NIV). The man groveled in the dust, tears streaming through his dirt-caked cheeks. Everyone else, gasping and voicing disapproval, had backed away from the Saviour, but Jesus bent down, touched the leper, and said, "I am willing. Be clean!" (verse 13, NIV).

As the crowd watched, the dirty one rose from his feet totally clean. They were forced to abandon their cries of "Unclean" and acknowledge the universal healing willingness of the Master.

This readiness of Jesus to heal the leper—the one who carried the symbol of sin—represents His disposition toward all sinners. Ellen White records in descriptive detail how, following Adam and Eve's sin, He volunteered to die so that we might live. During this "counsel of peace" (Zech. 6:13) "it was a struggle, even with the King of the universe, to

yield up His Son to die for the guilty race."²

God and Jesus shared this with the angels. "In grief and wonder they listened to His words as He told them how He must . . . come in contact with the degradation of earth, to endure its sorrow, shame, and death."³

The angels expressed their willingness to die in His place. Jesus explained that "only He who created man had power to redeem him."⁴ Then, after the sin of our first parents, angels were sent to describe to Adam and Eve the willingness of their Creator to atone, with His own life, for their

sin. "They [Adam and Eve] pleaded that the penalty might not fall upon Him whose love had been the source of all their joy; rather let it descend upon them and their posterity."⁵

Just think of this chain of willingness:

God was willing to allow His Son to die.

Christ was willing to allow Himself to be falsely accused and sentenced to death.

Thousands of angels were willing to give their lives for sinful humanity.

Adam and Eve were willing to have the penalty for sin bestowed upon them.

Willingness and Unwillingness

There is an unwillingness, though, even in the courts of heaven. Matthew tells the story of one lost lamb and how the shepherd searched the hills, in the darkness, until he found the missing animal. He likened this search to heaven's commitment for finding His lost family. "In the same way your Father in heaven is *not willing* that any of these little ones should be lost" (Matt. 18:14).

He's willing and He's not willing. For what more could we ask?

¹ *The Desire of Ages*, p. 262.

² *Patriarchs and Prophets*, p. 63.

³ *Ibid.*, p. 64.

⁴ *Ibid.*, p. 65.

⁵ *Ibid.*, p. 66.

God is
willing—and
unwilling.



GIVE & TAKE

ADVENTIST LIFE

Last spring at the University Park church in Portland, Oregon, my husband and I were sitting in a class attended by all elderly women except my husband. The young woman teaching the class was very dynamic and had her lesson well planned. During the class she asked, "How many here are not guilty of adultery?"

Stunned, we just sat there with our mouths open. When she received no answer, she asked the question again, still with no response. When she had repeated the question a third time, she realized that she had intended to ask, "How many are not guilty of idolatry?"

—Mary Watson, Gaston, Oregon



ILLUSTRATION BY TERRY CREWS

After an evangelistic series at our church, 102 people were scheduled to be baptized. The men wore black robes; the women wore white robes. During the baptism the dye from the black robes began to make the water look dirty, and I heard two little boys behind me discussing the matter.

"How come the water is getting so dirty?" the first boy asked.

"That's their sins being washed away," replied the second.

—Lynda Schroder, Alamo, California

SIMPLY RADIANT



IT ALL STARTS HERE: McKayla Stahl, of Bryant Pond, Maine, is the youngest volunteer working on the new Sabbath Trail being developed in Washington, New Hampshire. The trail, expected to be completed sometime this summer, will feature granite markers illustrating the Sabbath message from Creation to the Second Coming. The project is under the direction of Pastor Merlin Knowles. Those interested in helping can E-mail Kay Stahl at forestdale@juno.com.
Photo by Kay Stahl.

JOTS & TITLES

In this feature Adventists share church-related tips and advice. (We can use more Jots & Titles; send to the Give & Take address below.)

KIDS AND REVELATION: A year ago we gave our junior Sabbath school class an opportunity to select study topics. Among others, they chose Revelation. This past Sabbath we studied Revelation 18—a fascinating chapter with a lot going on—but I couldn't think of a way to catch the interest of the class. My son suggested making a puzzle for the class to figure out. We printed each verse (without the number) on a separate slip of paper and asked the class to organize the 24 verses in the order used in the Bible. Although they first tried to match the cut marks on the slips of paper, the class soon relied on the chapter's content to piece it together. When they were finished, only two verses were reversed.

—Lewis S. LaClair, Drewsville, New Hampshire, church

CANDLELIGHT ANNIVERSARY: After my daughter's bout with breast cancer, she prayed for—and found—a way to witness in a personal and positive way. She sends invitations to church members and past members who have wedding anniversaries that month. They call her for a candlelight dinner reservation, and on their special night she has a table set up in her garden-like living room. She serves a vegetarian five-course meal—or whatever they specify—and arranges background classical music (sometimes it's even live). People are very touched by this act of kindness, and former members have indicated that it might bring them back.

—Koleeta Tonkin, Orleans, Indiana

WE NEED YOU

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All That Glitters Is Not "AU"

BY BILL KNOTT

"Vigorous, private liberal arts university with FTE enrollment of 2,500 seeks alumni and friend support in developing new mission and vision statement after decades of denominational affiliation."

THE ADVERTISEMENT IS IMPOSSIBLE; some would say, unthinkable. Name an educational institution so crass as to open up to view the delicate and decades-long process that leads to severing the ties between a sponsoring denomination and a college or university. Such things are best reserved for top-floor trustee meetings; painful huddles at church headquarters; whispered conversations in the corridors and pews. None dare speak loudly or at length. Etiquette demands that dignity attend what arguably are the hardest choices schools and churches ever make.

It is a much-repeated tale, as even the briefest survey of North American higher education must show. Dozens of the continent's leading universities and colleges were planted by religious people and for clearly religious purposes: training ministers, educating teachers, advocating missions, advancing confident lay reading of the Bible. Many had their origin in the choices churches made to build their understanding of the truth into successive generations, including Harvard, Yale, Brown, Williams, Princeton, Syracuse, Auburn, and the University of Chicago. Yet each of these and many more have actively encouraged or passively allowed relationships with sponsoring denominations to dwindle or to disappear, some believing that in so doing, they are liberating the educational process from the shackles of Judeo-Christian heritage.

It is also a cautionary tale for any group of religious people

who prize higher education as an expression of their unique faith statement. Robert Frost could write, "Something there is that doesn't love a wall,"¹ and yet observers of higher education believe they can detect walls rising between even those churches and universities that still manage to maintain their affiliation.

Something like a warning can also be seen in the remarkable stories of three modern universities—all of roughly equal size, all founded by their respective denominations, and all, curiously, bearing the initials "AU."

Upholding the Sabbath

Nineteenth-century America was a potent brew of stimulating ideas about religion, science, societal reform, and self-improvement, and not surprisingly, it yielded in an explosion of Christian denominations and affiliated schools. By 1836 even as small a group as the Seventh Day Baptists (estimated membership 6,000)² were planting first an academy and then a college in the tiny New York town of Alfred Center. Within a decade the school was "on the map," attracting both Seventh Day Baptists and Sundaykeeping students. By the time the state legislature chartered the school as Alfred University in 1857, women represented nearly 40 percent of the enrollment, and both Black and Native American students were welcomed.³

Seventh Day Baptists distinguished themselves in the vibrant mix of early nineteenth-century American denominations by their singular and forceful defense of the biblical seventh-day Sabbath. Growing out of seventeenth-century roots in England, Rhode Island, Pennsylvania, and New Jersey, the

church had organized itself into a General Conference by 1802. While church records show that growth during the first half of the century was modest,⁴ the planting of a well-respected university promised a new era of success for the church's message.

Significant, sustained contact between Seventh Day Baptists and the believers who would form the nucleus of the Seventh-day Adventist Church occurred throughout the 1840s, 50s, and 60s. A Seventh Day Baptist, Rachel Oakes Preston, first brought the message of the seventh-day Sabbath to Sundaykeeping Adventist believers in Washington, New Hampshire, in 1844, and propelled Joseph Bates's pivotal research on the biblical Sabbath.

Reprints of Seventh Day Baptist articles about the biblical Sabbath filled the pages of the *Advent Review and Sabbath Herald*⁵ (now the *Adventist Review*), and tracts by leading SDB authors were offered for sale alongside Sabbathkeeping Adventist ones.

Relationships between the two Sabbatarian faiths were sufficiently cordial that each sent official representatives to the other's General Conference sessions during the 1860s: published reports speak of the "pleasant feature" of having a delegate from a sister faith in attendance.⁶ Numerous Seventh Day Baptists during this era accepted the Adventist message of the cleansing of the sanctuary, the investigative judgment, and the nonimmortality of the soul and joined the younger faith, including one Roswell F. Cottrell. His vibrant ministry went on to include roles as SDA minister, editor, songwriter, poet, and member of the *Review and Herald* publishing committee.⁷

Not all contacts between Seventh-day Adventists and Seventh Day Baptists were so convivial, however. J. N. Andrews, whose monumental *History of the Sabbath* drew heavily on Seventh Day Baptist insights and sources, reported major conflict with SDB professors from Alfred University when he led an evangelistic effort in Alfred Center in July and August 1863. Far from receiving the courteous treatment he had expected from fellow

Sabbatarians, Andrews described bitter attacks by Alfred professors on Adventist interpretation of the Bible, especially prophecy.

Andrews wrote that his preaching was attacked as "Mormonism, Sadduceeism, and infidelity," and that Adventist understanding of a literal creation was openly mocked: "Alfred Centre with its University and learned professors is the very heart of the denomination. Yet this school of science and theology, that might be so potent in behalf of the down-trodden Sabbath truth, is, for the sake of first-day patronage—tell it not in Gath—pledged to silence on this great theme."⁸

Alfred University's expansion during the next century was achieved largely by adapting its curriculum to appeal to non-SDB students and specialized areas of study. A State College of Ceramics was created on the campus in 1900, and in 1908 the New York State School of Agriculture was located there, funded by \$75,000 from the state legislature.⁹

The fundamentalist-modernist controversy that rocked American religious higher education in the 1920s and 30s took a toll on the school's reputation as a place of faith. Seminary professors were viewed suspiciously because of their liberal theological positions.¹⁰ By 1963, when the School of Theology closed, it had an average of only three or four students preparing for ministry,¹¹ even though Seventh Day Baptists around the globe were just then organizing a world federation.

With the broadening of the university's mission and the influx of non-SDB students, financial support from the denomination eventually dried up,

as did the annual reporting of the college to the denomination that had characterized its first century.

Today Alfred University is a healthy 2,300-student liberal arts/professional university that is consistently ranked as "very competitive plus" by a national survey firm. For 10 straight years it has received a top-15 ranking from *U.S. News and World Report*. Almost no Seventh Day Baptist faculty remain on staff; SDB students are a tiny minority in the student population.¹²

Some businesses in Alfred Center do still close on Sabbaths, however, in honor of the town's founders. World-



ALFRED UNIVERSITY: The Steinheim is a landmark museum and symbol of the campus.

wide, some 50,000 Seventh Day Baptists have clear memories of the hopes they once invested in Alfred University.

Proclaiming the Advent

Following the great disappointment of October 1844, "Adventists" (persons who believed in the literal, visible return of Jesus to the world) splintered into several factions. Gathered around the ministries of James and Ellen White and Joseph Bates were a group of Sabbatarian Adventists who went on to organize the Seventh-day Adventist Church in Battle Creek, Michigan in 1863.

Almost all of William Miller's followers had a deep distrust of central organization and denominational control. After considerable reluctance, the

PHOTO BY ALAN CYR

main group of non-Sabbathkeeping Millerites affiliated in the Advent Christian Church in 1861.¹³ Also known among SDAs as First-day Adventists, ministers of the Advent Christian faith were some of the most vocal critics of the Seventh-day Adventist Church in its early decades. In 1872 Ellen White wrote, "Men of their own number . . . will commence a tirade against the Sabbath of the fourth commandment, and they will give publicity to their statements, however untrue, unjust, and even ridiculous, if they can make them bear against the truth which they hate."¹⁴

While Seventh-day Adventists were rapidly expanding their school system in the 1890s, Advent Christians also founded a seminary in Mendota, Illinois, in 1893. Designed to train ministers and lay workers for the church, the school quickly broadened its offerings to include a full liberal arts program. By 1911, Mendota College had outgrown its facilities and accepted land and money from citizens of the city of Aurora on which to relocate the expanded school, now named Aurora College.

Theological differences with another Advent Christian seminary and college in Massachusetts propelled a noticeable "anti-Aurora" sentiment in some portions of the small denomination, depriving it of needed students.¹⁵ As the school struggled to survive financially, it became increasingly dependent on non-Advent Christian students and community support. Training for ministry professions became a shrinking portion of the curriculum, and financial contributions from both the denomination and its several conferences began to diminish. Despite these setbacks (or perhaps because of them), the school achieved regional accreditation in 1938 and launched one of the nation's first adult

education programs at a liberal arts college nine years later.

The weakening relationship between Aurora College and the Advent Christian Church was officially severed in 1971, when the school became legally independent of the denomination. Since then the school has reorganized as Aurora University and expanded its curriculum still further. Today Aurora University boasts in excess of 2,000 students in both undergraduate and graduate programs offered on five sites. Few if any Advent Christians remain



AURORA UNIVERSITY: Eckhart Hall, built in 1913, is one of the original buildings on the campus that Advent Christians founded.

as faculty or staff; only one member of the board of trustees is a member of the faith.¹⁶

Aurora University's archives contain, however, one of the most impressive collections of Millerite documents in the country—testimony from a vital man to the spiritual vitality of another age.

Battle Creek Beginnings

Seventh-day Adventists are widely familiar with the origins of their own "AU"—Andrews University. Begun as Battle Creek College in 1874, the school was the first Adventist educational institution to offer postelementary degrees. Though its early decades were marked by great struggle over the content of Adventist higher education, the school fully embraced the theologi-

cal framework that remains unique to Seventh-day Adventism.

Benefited by the counsel (and occasional rebuke) of Ellen White, the college early on accepted a close and usually harmonious relationship with the denomination, enjoying the support of large numbers of constituents and strong encouragement in church periodicals, including the *Advent Review* and *Sabbath Herald*.

Even through the difficult years of Dr. John Harvey Kellogg's influence and pantheistic teaching in Battle Creek, and the eventual removal of the school to Berrien Springs, Michigan, the college (renamed Emmanuel Missionary College) continued to preach and teach the vital union of the essential beliefs reflected in the denomination's name—Sabbath and Second Advent. Courses in Bible and personal spirituality were required for all students. Attendance at chapel services and worship was mandated; twice- or thrice-annual Weeks of Prayer involved the whole campus, and participation in evangelism and mission activity was vigorously encouraged by campus

administration. Denominational leaders sat on the governing board and frequently visited the campus. Local conferences of the church came through with promised annual subsidies.

The relocation of the Seventh-day Adventist Theological Seminary and the graduate programs from Potomac University to Berrien Springs in 1960 created Andrews University, named for John Nevins Andrews, one of the church's most prolific authors and its first official foreign missionary. The steady expansion of the university's schools and colleges—Arts and Sciences, Business, Technology, Education, Graduate Studies, the Theological Seminary—in the four decades since then has not come at the cost of loosened ties with the parent

church, as at Alfred and Aurora.

Andrews University is a "General Conference institution," meaning that it enjoys both funding and support from the worldwide fellowship of the Seventh-day Adventist Church, now numbering some 10 million persons in 204 countries. Along with Loma Linda University in Riverside, California, Andrews has become a flagship for a worldwide system of Adventist higher education that now encompasses nearly 90 senior colleges and universities and 59,000 students.¹⁷

Sabbath and Second Coming

A century ago, several Adventist leaders reflected on the unique understanding of Bible truth that brought spiritual and organizational health to the young church and its institutions. J. N. Loughborough (1832-1924), a former First-day Adventist minister converted through the ministry of J. N. Andrews, described the pressures being exerted by sister faiths on Seventh-day Adventism: "Some of us—children of the pioneers—are old enough to remember the times when the First-day Adventists used often to say, 'Your second advent and prophetic emphasis are all right, but you will never get along with the Sabbath attached to it.' Then, too, some of our old Seventh Day Baptist friends of sixty years ago used to say, 'Your Sabbath teaching is good, but you will never make any progress with these prophetic ideas attached to it.'"¹⁸

Uriah Smith, longtime editor of the *Review* (and brother-in-law to Andrews) asserted: "Some have believed that a movement containing the doctrine of the Sabbath without that of the second advent, would be the right kind; others have thought that a cause having the doctrine of the Advent without that of the Sabbath, would be more prosperous; others have claimed that the teaching of the advent and of the Sabbath without that of spiritual gifts, was necessary to the progress and triumph of the work; and all these have been tried sufficiently, it would seem, to satisfy the most exacting. The

Seventh Day Baptists have the Sabbath without the advent; the First-day Adventists have the advent without the Sabbath. But what are they doing to influence the world, and draw them to their teaching? Comparatively little."¹⁹

Loughborough concluded that the rapid expansion of Seventh-day Adventism and its many ministries was more than just a happy accident: "But the sure word of prophecy had represented the blending together of the Sabbath and advent truths. And the results show how truly they belong together. As foretold, in every land it reaches, this advent movement is

Only one
"AU" deserves
honorable
mention.

bringing out the people who keep the commandments; and everywhere the truths of Christ's coming move people to obedience to God in the matter of Sabbath observance. The movement bears the fruitage foretold, and by its fruits we are to know it."²⁰

Measuring success at a modern university is no easy task. By common standards each of the three AUs is doing well: millions of dollars are being raised; buildings are being built; faculty are being published; students are being educated; enrollments all are stable. But judged by faithfulness to original mission and vision, only one deserves honorable mention. Of the three major Sabbatarian and/or Adventist denominations, the one that recognized the intrinsic interdependence of these two great Bible teachings is the faith that held on to its "AU"—the precious, energizing resource of a vibrant educational system.

Decades of patient, faithful cooperation in the worldwide system of

Adventist colleges and universities have ensured that the distinctive message of Seventh-day Adventism continues to find a voice and a presence on each campus. The tale of Adventist higher education has illustrated that the never-easy relationship between university and denomination can keep its full vitality—each enriching the other, each spurring on the other to greater learning and deeper faith. ■

¹ Robert Frost, "Mending Wall," *American Literature: Tradition and Innovation* (Lexington, Mass.: D. C. Heath and Co., 1969), p. 2854.

² *Advent Review and Sabbath Herald*, Apr. 29, 1862.

³ Address by Edward G. Coll, "A Tradition of Distinction: Alfred University, 1836-1991" (New York: Newcomen Society of the United States, 1990), p. 9.

⁴ "Seventh Day Baptist Statistical Report," *Advent Review and Sabbath Herald*, Apr. 29, 1862.

⁵ "Indebted?" *Lest We Forget: A Quarterly Adventist Pioneer Library Periodical* 4, No. 2.

⁶ Arthur White, Ellen G. White: *The Progressive Years* (Hagerstown, Md.: Review and Herald Pub. Assn., 1986), p. 335.

⁷ "Indebted?"

⁸ J. N. Andrews, "Tent Meeting in Alfred Centre, New York," *Advent Review and Sabbath Herald*, Aug. 18, 1863.

⁹ Coll, pp. 12-14.

¹⁰ Conversation with Donald Sanford, Seventh Day Baptist denominational historian, Mar. 3, 1998.

¹¹ *Ibid.*

¹² *Ibid.*

¹³ Paul A. Gordon and James R. Nix, *In the Footsteps of the Pioneers* (Silver Spring, Md.: Ellen G. White Estate), p. 97.

¹⁴ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 3, p. 36.

¹⁵ Conversation with Charles Anderson, Aurora University historian, Mar. 2, 1998.

¹⁶ *Ibid.*

¹⁷ Interestingly, Adventist collegiate and university enrollment worldwide is larger than the total membership of either the Seventh Day Baptist Church (50,000) or the Advent Christian Church (48,000).

¹⁸ J. N. Loughborough, *Heavenly Visions: Notes on Early Times in This Advent Movement* (No. 5), p. 103.

¹⁹ Uriah Smith, *Seventh-day Adventists and Their Work*, p. 8.

²⁰ Loughborough, p. 103.

Bill Knott is an associate editor of the *Adventist Review*.



A Spectacle to the World

BY ELLEN WHITE

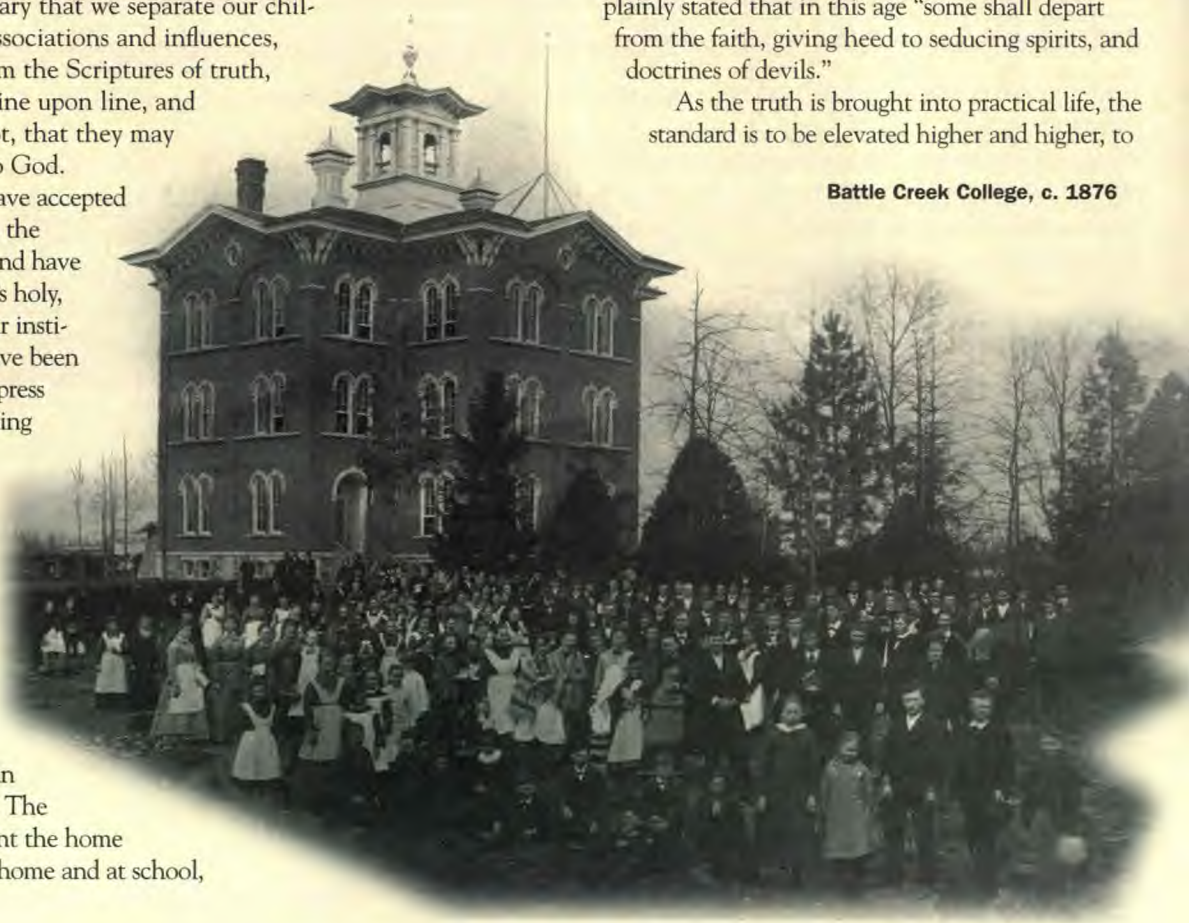
FROM THE PULPITS OF THE POPULAR churches it is proclaimed that the first day of the week is the Sabbath of the Lord; but God has given us light, showing us that the fourth precept of the Decalogue is as verily binding as are the other nine moral precepts. It is our work to make plain to our children that the first day of the week is not the true Sabbath, and that its observance after light has come to us as to what is the true Sabbath is idolatry, and in plain contradiction to the law of God. In order to give them instruction in regard to the claims of the law of Jehovah, it is necessary that we separate our children from worldly associations and influences, and keep before them the Scriptures of truth, by educating them line upon line, and precept upon precept, that they may not prove disloyal to God.

The Protestants have accepted the spurious Sabbath, the child of the Papacy, and have exalted it above God's holy, sanctified day; and our institutions of learning have been established for the express purpose of counteracting the influence of those who do not follow the Word of God. These are sufficient reasons to show the necessity of having educational institutions of our own; for we must teach truth rather than fiction and falsehood. The school is to supplement the home training, and both at home and at school,

simplicity of dress, diet, and amusement must be maintained. An atmosphere must be created that will not be deleterious to the moral nature. Line upon line, precept upon precept, our children and households must be educated to keep the way of the Lord, to stand firmly for truth and righteousness. We must maintain a position against every species of sophistry that bewilders in this degenerate age, when error is glossed over, and so mingled with truth that it is almost impossible for those who are not familiar with the distinctions that the Scriptures make between the traditions of men and the Word of God, for them to distinguish truth from error. It has been plainly stated that in this age "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

As the truth is brought into practical life, the standard is to be elevated higher and higher, to

Battle Creek College, c. 1876



meet the requirements of the Bible. This will necessitate opposition to the fashions, customs, practices, and maxims of the world. Worldly influences, like the waves of the sea, beat against the followers of Christ to sweep them away from the true principles of the meekness and grace of Christ; but they are to stand as firm as a rock to principle. It will require moral courage to do this, and those whose souls are not riveted to the eternal Rock will be swept away by the worldly current. We can stand firm only as our life is hid with Christ in God. Moral independence will be wholly in place when opposing the world. By conforming entirely to the will of God, we shall be placed upon vantage ground, and shall see the necessity of decided separation from the customs and practices of the world. We are not to elevate our standard just a little above the world's standard; but we are to make the line of demarcation decidedly apparent.

There are many in the church who at heart belong to the world, but God calls upon those who claim to believe the advanced truth to rise above the present attitude of the popular churches of today. Where is the self-denial, where is the cross-bearing that Christ has said should characterize His followers? The reason we have had so little influence upon unbelieving relatives and associates is that we have manifested little decided difference in our practices from those of the world. Parents need to awake, and purify their souls by practicing the truth in their home life. When we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as odd, singular, straightlaced extremists. "We are made a spectacle unto the world, and to angels, and to men."

We are under solemn, sacred covenant to God to bring up our children, not for the world, not to put their hands into the hands of the world, but to love and fear God, and to keep His commandments. We are to instruct them to work intelligently in Christ's lines, to present a noble, ele-

vated Christian character to those with whom they associate. For this reason our schools have been established, that youth and children may be so educated as to exert an influence for God in the world. Then shall our schools become converted to the world, and follow its customs and fashions? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

When those who have reached the years of youth and manhood see no difference between our schools and the colleges of the world, and have no preference as to which they attend, though error is taught by precept and example in the schools of the world, then there is need of closely examining the reasons that lead to such a conclusion. Our institutions of learning may swing into worldly conformity. Step by step they may advance to the world; but they are prisoners of hope, and God will correct and enlighten them, and bring them

back to their upright position of distinction from the world. I am watching with intense interest, hoping to see our schools thoroughly imbued with the spirit of true and undefiled religion. When the students are thus imbued, they will see that there is a great work to be done in the lines in which Christ worked, and the time they have given to amusements will be given up to doing earnest missionary work. They will endeavor to do good to all about them, to lift up souls that are bowed down in discouragement, and to enlighten those who are in the darkness of error. They will put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof. ■

This article was excerpted from an article originally entitled "To the Students at Battle Creek College" and published 104 years ago in the January 9, 1894, edition of the Advent Review and Sabbath Herald. In a few instances minor changes have been made in punctuation and spelling to conform to modern ways.



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The Miracle That Shakes the World

BY PETER ROENNFELDT

IN THE ONGOING SEARCH FOR THE historical Jesus, the issue is not whether Jesus of Nazareth existed. By and large, that's a given, based on solid historical evidence.

There is considerable, and very early, evidence indicating that Jesus was a real person. A letter to the emperor Trajan, for example, written by Pliny around A.D. 112 mentions Christians as people who worship a person called Christ. And in the early second century Lucian the agnostic of Samosata wrote about Jesus as "the man who was crucified in Palestine" for introducing Christianity into the world.

So it's really not a question of whether Jesus is a historical figure, but rather whether He was unique, whether He was God.

Many academics use the name "Jesus" to refer to the historical Person who lived and taught in Israel in the first century. And they employ the name "Christ" to refer to the Person who reportedly performed miraculous acts. That approach calls for a reexamination of the evidence to try to

determine exactly what this Person said and did, and who He was exactly.

Depending on the Jewish background against which they have chosen to locate their image of the historical Jesus, academics have drawn various pictures of Him. He has been described as a political revolutionary, a magician, a Galilean charismatic, a Galilean rabbi, an Essene, or an eschatological prophet.

In 1991 John Crossan added his view to this list, saying that he saw Jesus as a Mediterranean Jewish peasant.

And then along came Barbara Thiering with her theories of *Jesus the Man* (1992). She claims to have found a special way to read the New Testament that reveals that Jesus was an average man—actually, an enemy of John the Baptist—who married, had a family, lived to an old age, and then died a natural death.

Terry Lane, in his (less academic) *God—the Interview* (1993), presents the Jesus story as an irrelevant and outmoded interruption to what we know.

Why Jesus Baffles the Academics

The earliest writings about Jesus provide evidence that He was the Christ, the Messiah. And they show not only that He was a real person of history but also that He was unique and a performer of miracles. It is these miracles that pose a problem for modern academics.

Barbara Thiering, for instance, sees miracles as "a difficulty." And Terry Lane thinks that "miracles are intellectually preposterous." "Give them up," he says. "They are bad for you."

Of course, the major “difficulty,” to use Thiering’s term, is the evidence for the death and resurrection of Jesus.

Is the Evidence Reliable?

Because the New Testament part of the Bible is the primary historical source of material about Jesus, the reliability of these documents has come under sharp question.

Some people suggest that the early Christians probably *created* the sayings and events around the life of Jesus. Others assert that the events of the life of Jesus were written so long after He lived that myths and folklore had

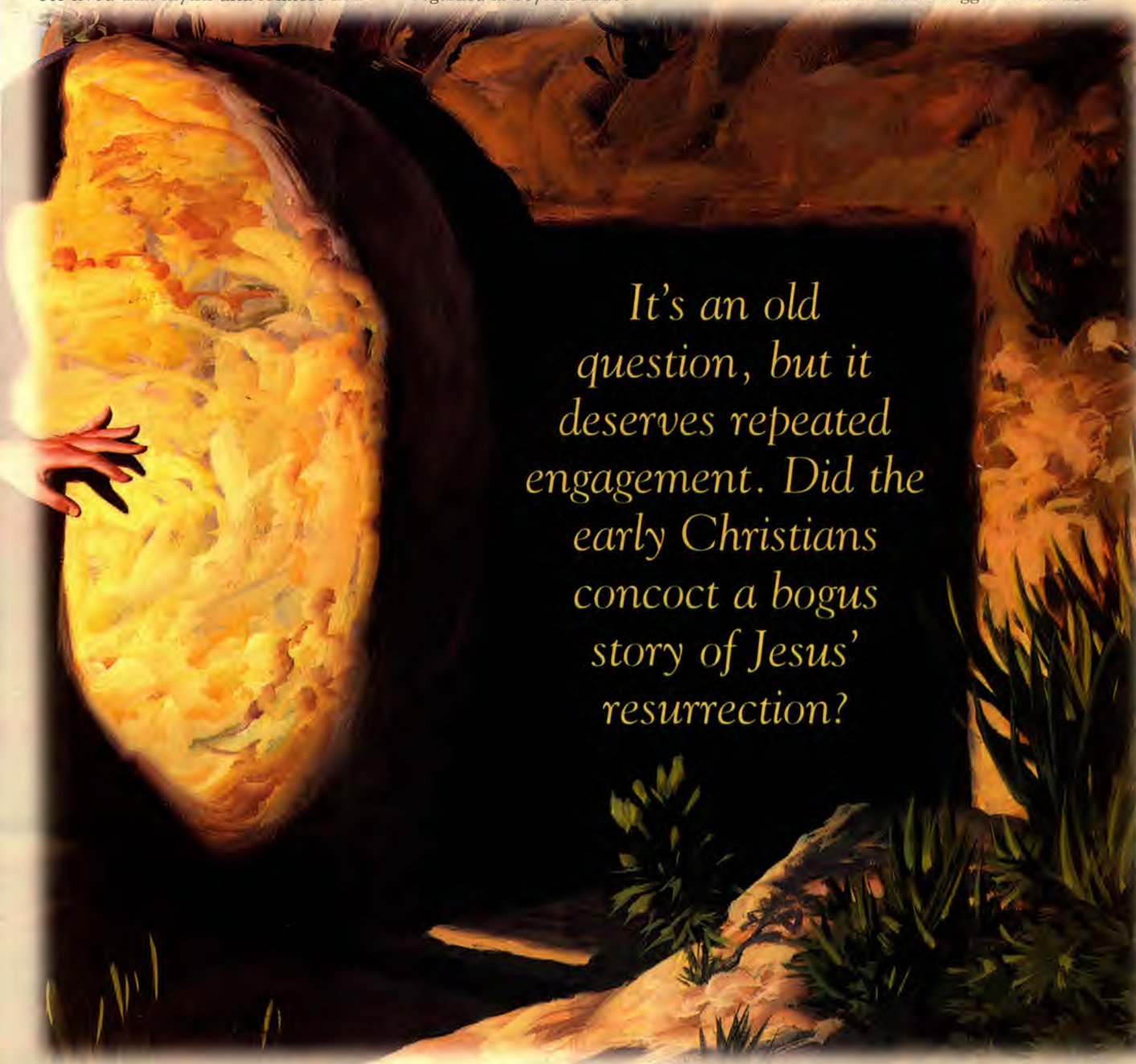
developed. It’s alleged that we don’t have an accurate account of the actual words and life of Jesus.

However, consider first the evidence for the reliability of the New Testament as an ancient document. There are at least 24,633 early manuscripts of this section of Scripture. The number two book in manuscript authority is *The Iliad*, by Homer, with only 643 early manuscripts surviving. As F. F. Bruce, of Manchester University in England, once said: “If the New Testament were a collection of secular writings, their authenticity would generally be regarded as beyond doubt.”

Second, look at the dating of the New Testament. John Robinson, lecturer at Cambridge’s Trinity College—and a critic of the New Testament—investigated this matter of dating and concluded “that the New Testament is the work of the apostles themselves or of contemporaries who worked with them.”

The earliest known fragments of the New Testament include the writings of the apostle John in the John Rylands Papyrus 457, dating from about A.D. 125, and some of the writings of the apostle Paul.

The evidence suggests that the



It's an old question, but it deserves repeated engagement. Did the early Christians concoct a bogus story of Jesus' resurrection?

New Testament was written very soon after the events it describes, and records the life and words of Jesus. If it were any other collection of secular writing, it would have been regarded as highly reliable.

More Evidence

It's important to note that there is significant historical and archaeological evidence that confirms details of the New Testament story of Jesus.

The Roman historian Tacitus wrote at the end of the first century as follows: "Nero substituted as culprits, and punished with the utmost refinements of cruelty, a class of men, loathed for their vices, whom the crowd styled Christians. Christus, the founder of the name, had undergone the death penalty in the reign of Tiberius, by the sentence of the procurator Pontius Pilatus."

Jesus was a person in history, surrounded by historical people. He was captured, tried, and crucified in the days of the Roman ruler Tiberius, the Jewish high priest Caiaphas, and the Roman governor in Palestine at the time, Pilate.

During archaeological excavations in 1961 near the ruins of the amphitheater in the Roman city of Caesarea, on the Mediterranean coast, a stone was found bearing the inscription of Pontius Pilate. And in November 1990 the tomb of Caiaphas the high priest was found on a hill in Jerusalem. These were real people involved in the trial and condemnation of Jesus.

What About the Resurrection?

The spotlight has not been focused upon Jesus Christ too intensely, but the focus has been too narrow, and important evidence concerning His resurrection has been overlooked.

By the time Jesus was put into the grave on the Friday of His crucifixion, He was dead. He'd been dragged from one trial to another on Thursday night. He'd been whipped, slashed, beaten, and abused all day Friday. Condemned to die on a Roman cross, He was pushed through the streets of the city.

Just outside the gates He was nailed

onto the timbers of the cross. In excruciating pain, and before a mocking, cursing crowd, He hung naked, with a crown of thorns pushed onto His head. Just before sunset a Roman soldier drove a spear into His side to make sure He was dead.

There was no question about that—not in the minds of His enemies, or of the Roman soldiers, or of His friends who took His limp body from the cross that Friday. And that is why the discovery of an empty tomb

*We have to
consider what
we're going to do
with Him.*

on Sunday morning caused such a shock. Every precaution had been taken to make sure no one touched the body of Jesus. A Roman seal had been placed on the stone rolled over the tomb entrance, and from Friday evening until Sunday morning soldiers had been on guard duty. But when the close friends of Jesus arrived early Sunday morning to prepare His body for a proper burial, the tomb was empty. The evidence shows that Jesus rose from the dead.

The first-century Jewish historian Josephus wrote: "Now there was about this time a man, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day" (*Antiquities* 18. 3. 3).

The Implications

Jesus rose from the grave as a real person. There is no suggestion that He died and was reincarnated. He physically walked out of the grave. He appeared and talked to many.

On the first day He met Mary beside the tomb—and she recognized Him when He spoke her name (John 20:10-17). That Sunday evening He walked with two disciples to the village of Emmaus, and they recognized Him when He broke bread in their home (Luke 24:13-35). On the same night He visited the disciples in a house in Jerusalem; and to help them believe that He was real, He showed them His hands and feet and ate some fish (Luke 24:36-49). Yes, He rose from the grave as a real person.

No other religion can make that claim. Jesus—a historical person—was executed; and then three days later He walked from the grave a real, physical person. "All authority in heaven and on earth has been given to me," He declared to His disciples (Matt. 28:18, NIV). And appearing in vision to the apostle John decades later, He affirmed: "I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades" (Rev. 1:18, NIV).

The evidence is that Jesus Christ is alive, a real person. And we have to consider what we're going to do with Him. What should be our attitude toward Him? How are we going to relate to this very special Person?

He holds the keys to both death and life. ■

This article is adapted from the South Pacific Division Record of March 8, 1997. Used by permission.

Peter Roennfeldt is the ministerial secretary of the Trans-European Division, in St. Albans, Hertfordshire, England.



Weavings

I love stories. Life stories. People's stories. *Your* stories. As a columnist I feel privileged to be in the business of collecting stories, reading them, and finding the words to pass them on to others. Stories strengthen us. Encourage us. Give us hope for the journey. When our experiences are framed by words, somehow our lives are placed in a new context of meaning that opens our eyes, strengthens our faith, and gives us new vision.

Because we are children of a God who calls Himself "the Word," it is no accident that words have such meaning for us.

Each sharing of a story, each translating of an experience into an expression, is in itself a creative act, a reflection of the very One who used words to speak creation into existence. I believe that God gave us words to bind us together, cement our hearts, and lend power to our otherwise ordinary lives. He wants us to share our stories.

I came home this evening to a message on my answering machine. It was from a *Review* reader, grateful that I had shared her story. By putting her experience in words, I had given her life hope and meaning. Her words on the machine lent hope and meaning to mine. The power of words washes from one to another, ebbing and flowing in deeper and more meaningful patterns.

I went to a banquet for secret pals at my church this evening. While exchanging gifts, we women shared our stories. But it was not the tangible expressions of our love that mattered so much as the stories. "I was sick for a week," my secret pal told me. "During those long dark days I lay in bed and looked at the amaryllis you had sent me. It bloomed for one week. I watched it grow. It gave me strength. When I returned to work, it died." Just as much as the red and white petals gave her a vision beyond herself during those fevered, flu-ridden days, her story put my own meager existence on a higher plane.

My mail last week contained a letter from another *Review* reader sharing her story. "I want you to know how one of your articles encouraged me," she began. And I knew that just as my words had lifted her, so her words

were about to do the same for me. She wrote of two marriages ending in divorce, an illness that placed her in a wheelchair, an effort to reenter college, energy at low levels. Then she said:

*We speak. We
write. We read. We
connect ourselves
with others.*

"The easy thing to do would be to give up, especially when I'd be exhausted in the middle of a semester. But then I would read your article—'Hold On'—and I would keep going. I thank God for the help He is providing along the way. I am not a quitter. I will go as far on this educational journey as my health will allow. Thank you for helping me make it this far."

Thank you, I respond, for engaging in the creative act of putting your story in words. The energy flow continues. The words extend from one to another and back again, contextualizing our experience in new layers of meaning. For as I am woven into your story, you are woven into mine. We speak, we write, we weave. Word upon word, line upon line, precept upon precept, we connect ourselves with others, interlace our tales with new faces.

We are all, as children of God, both receivers and givers of stories. I am immensely grateful for being in a position that widens the scope by which I can both collect and pass on stories. Should my house become engulfed with flames, I believe it would be the box with the blue plastic lid that I would grab first on my frenetic journey to safety. The box with the letters from Alaska, Zimbabwe, Battle Creek, Bandar Lampung. The box containing your stories.

I am honored each time a child of God selects me as the recipient of a life story. Such words, I believe, are sacred. Whether ink on paper, sound waves floated through the air, or American Sign Language transmitted through fingers, words lift us above the mere world of animals to the realm of the Divine. Thank you for sharing your stories.

Sandra Doran, Ed.D., specializes in learning disabilities and attention disorders.



Lay Members Use Big-Screen Evangelism in Michigan

Genesis Project takes evangelism to a new level in Ypsilanti.

BY DEBBIE YOUNG, WHO WRITES FROM YPSILANTI, MICHIGAN

Using the model of the NET '96 satellite evangelistic series conducted by Mark Finley, Adventist churches in Ypsilanti and Ann Arbor, Michigan, recently held their own lay evangelistic outreach series.

The meetings were conducted by Randy Skeete, a lay member and associate pastor of the London Adventist Church in Milan, Michigan. Other participants included Paul Musson, an Adventist physician from Flint, Michigan, who presented health lectures; Maydis Skeete, an Ypsilanti church member who hosted the question-and-answer segment; and Ralph Shelton, Ypsilanti church pastor, who was the program host. Ann Arbor church pastor Dan Hall coordinated the community outreach efforts.

Multifaceted Ministry

For five weeks Skeete presented Bible messages revealing how God's plan of salvation can be traced to the ancient book of Genesis. The multimedia presentations were projected onto the 8' x 10' screen, which was part of a special set designed by Ypsilanti member Ray Young.

The Genesis Project was a multimedia presentation, with activities for several age groups. Children ages 5-11 attended their own series developed by Ypsilanti church member Roberta Perry to mirror the biblical truths presented to the adults. A group of church members conducted an inter-

cessory prayer session each night.

The entire series was videotaped for future broadcast on the Three Angels Broadcasting Network and the Adventist Communication Network.

"The connection of Creation to Christ, redemption, and how the Bible fits together was a wonderful thing. I wish we could do this more often."

International Learning Systems, from Berrien Springs, Michigan, coordinated the videotaping, although local church members operated all the cameras and audio and computer equipment.

God blessed these devoted efforts with 13 baptisms and additional persons preparing for baptism in the future.

New Believers

Among those baptized was Nigerian-born Igonibo Arinyedokiari,

who learned about the Sabbath through personal Bible study. The outreach series occurred just when he was searching for a new spiritual direction. "One day [the idea] came to me to look for the Adventist church," Arinyedokiari says. "Since I lived in Ypsilanti, I started attending that church. I felt a connection and attended for about six weeks."

Arinyedokiari says he was ready for baptism, but he was waiting for the right time to discuss the church's beliefs with the pastor. About that time the Genesis Project began. As he attended the meetings, he thought to himself, *I have found the complete church.*

"The Genesis Project was a wonderful experience. The connection of Creation to Christ, redemption, and how the Bible fits together was a wonderful thing. I wish we could do this more often," he says.

Another new believer, Lucy Woods, believes her baptism was the result of a miracle. Lucy, a Baptist who had often visited the Ypsilanti church, says she is rarely found at home. However, one day she was picking beans when it began to rain. Lucy returned home early and found two outreach team members who extended Lucy an invitation to the meetings. Though Lucy enjoyed the big-screen multimedia format, she says the words of the song "Lord, I'm Coming Home" motivated her to be baptized.

God placed Adventist members in Lucy's life to witness to her. The Genesis Project brought Lucy additional light from God's Word.

Popular Breakfast Cereal to Help Ease Hunger in North Korea

BY BETH SCHAEFER, ADVENTIST DEVELOPMENT AND RELIEF AGENCY NEWS AND INFORMATION OFFICER

Australia's most popular breakfast cereal may soon be included in the diets of many North Koreans suffering from acute food shortages. The Adventist Development and Relief Agency (ADRA) shipped six 20-foot containers of Weet-Bix to the Democratic People's Republic of Korea, according to David Syme, regional vice president for ADRA in the South Pacific region.

The shipment of Weet-Bix, a flake cereal biscuit, is part of ADRA's ongoing humanitarian assistance to North Korea, in which widespread hunger and malnutrition resulted after

two years of flooding followed by drought. Last fall United Nations food experts estimated that more than 1 million tons of food would be needed by North Korea this year.

The cereal, donated by the Sanitarium Health Food Company, headquartered in Australia, is expected to provide more than 306,000 meals of four cereal biscuits each. The Weet-Bix will be consigned to the United Nations' World Food Program for distribution by the Flood Damage Rehabilitation Committee. Weet-Bix has been Australia's number-one-selling breakfast cereal for 32 years in a market

category worth more than US\$466 million each year.

ADRA was one of the first humanitarian agencies to provide assistance to North Korea, sending 12 tons of milk powder after the government's initial appeal for emergency food aid in September 1995, according to Ken Flemmer, ADRA vice president for the Northern and Southern Asia-Pacific region. To date ADRA has sent more than US\$4.3 million worth of aid to North Korea.

Other ADRA shipments include: 21 tons of baby food, 218 tons of rice, 52 tons of milk powder, and 378 tons of instant noodles. Most recently ADRA sent more than 1 million packets of vegetable seeds donated by Canada Feed the Children. The seeds, including peas, green beans, beets, carrots, tomatoes, and cucumbers, arrived in North Korea on January 3. They will be planted in about 500,000 family gardens.

NEWS BREAK

Florida Conference to Start Messianic Synagogues

The Florida Conference executive committee recently voted to begin an initiative to plant a Seventh-day Adventist Messianic synagogue in the Broward-Dade County area.

This is one of the first actions of the newly created Jewish Evangelism Committee, which will study ways of increasing Jewish awareness and evangelism. The executive committee is also considering plans for synagogues in the Orlando and St. Petersburg areas.

Chaired by conference evangelism coordinator Ralph Ringer, the Jewish Evangelism Committee also hired a full-time Jewish Adventist pastor to assist in planting the synagogue. Future



A CERTAIN SOUND: Florida Adventists want to trumpet the gospel to Messianic Jews.

plans call for a new Bible study lesson, a sanctuary demonstration using detailed models, evangelistic meetings for Jews, Jewish awareness Sabbaths conducted in area Adventist churches, a Jewish radio talk show, and a training center for Jewish evangelism.

With more than 1 million Jewish residents, Florida has one of the largest Jewish populations in the United States. Adventists are indebted to the Jewish community for the Bible, Jewish prophets, health principles, and a knowledge of the sanctuary, says Ringer.

New Law for Schools in Albania

After seven years of democracy, the government of the republic of Albania continues to adopt laws bringing it in line with its Western European neighbors. The latest, implemented on March 7, closes all primary and non-technical high schools every Saturday. Educational teaching will be conducted within a five-day workweek, Monday to Friday.

"We welcome the changes that allow our baptized and nonbaptized church members the freedom to worship on Sabbath," said Caleb Bru, president of the Seventh-day Adventist Church in Albania. "This initiative is an answer to the prayers of our Albanian members. We look forward to being able to share the blessings of God

Return on Investment

BY BILL KNOTT, ASSOCIATE EDITOR, ADVENTIST REVIEW

Under the heading "Delayed Payoffs," the Washington Post recently printed a short list of what it termed "common indulgences" and their economic value calculated over 30 years. If the money typically expended on these items was invested instead (at 9 percent, tax-deferred), many people worried about their financial future might rest easier.

Seventh-day Adventists should be especially heartened by the list. Saving the money that caffeinated neighbors invest in a daily cappuccino (\$2.50 per day) would yield nearly \$140,000—roughly the asking price of a three-bedroom home in many parts of the United States. Not to mention steadier nerves.

Investing the \$2.75 a day that one quarter of Americans still commit to their smoking habit would result in \$152,169 over 30 years—approximately the current cost of educating two children at an Adventist college for four years. And the likelihood of being there to watch them

graduate and launch their careers is, as they say, "significantly improved," lung cancer being what it is.

In the waning days of Prohibition, *Review* associate editor F. D. Nichol argued that economic calculus can sometimes spur us on to better living. "The Prohibition movement may have started out on nothing more solid than sentiment and tears," he wrote, "but it has ended up on savings accounts and time deposits. It may have been born amid the uncertain

surroundings of fiery emotion, but it rests solidly today on cold cash—cash to the workingman and cash to the businessman."*

Nichol would have liked the *Post's* list, I think. It reminds us that living the way that leads to a healthy forever benefits the bottom line even now.

* Francis D. Nichol, *Wet or Dry?* (Washington, D.C.: Review and Herald Pub. Assn., 1932), p. 36.

NEWS COMMENTARY

NEWS BREAK

through worship to those who had previously felt unable to attend church."

At a January meeting with Dr. Ethem Ruka, minister of education, Miroslav Pujic, communication director for the Trans-European Division, together with Caleb Bru, presented the case for freedom of religion. Many young Adventist believers wished to be absent from school on Saturday in order to worship on the biblical Sabbath.

"In a country in which half the population are under the age of 25, this government action represents a major concession for the advancement of the gospel in Albania," said Bru.

"The decision comes as the government continues to adopt changes reflecting a global environment supported by technical expertise from Europe," said Robinson. "It represents one of the most striking changes to be implemented in education this year as it had previously been a criminal offense to withdraw repeatedly from classes."

As a trial decision, the measure will be fully ratified later this year for the school year beginning September 1998.—*Adventist News Review*.

LLU Researchers Grow Cholera Vaccine in Potatoes

Mashed potatoes, french fries, and even potato chips could help immunize you against disease, according to a

professor at Loma Linda University in California.

William Langridge, professor of biochemistry and molecular biology and gene therapy, and his team of researchers have found a way to trick potato plants into producing spuds that have been used successfully to vaccinate laboratory mice against cholera toxin. The study is published in the March issue of *Nature Biotechnology*.

"We've been working very intensely on making vaccines in plants," said Langridge during a news conference. "This protection was a major thing for us to find. If we don't have to isolate the proteins from the plant material, we obviate all the manufacturing steps in between. Seeds from the plants can be taken to all countries inexpensively and the crops can be grown in those indigenous areas where the disease might be a problem."

Cholera causes between 150,000 and 200,000 deaths in developing countries annually.—*LLU Today*.

Iceland President Joins Centennial Celebration

Iceland president Olafur Ragnar Grímsson and his wife were among the honored guests who celebrated the one hundredth anniversary of the Adventist Church in Iceland. The daylong celebration was held February 28 in Reykjavík.

Grímsson congratulated the church for its influence in

Religion in the News

English Churches Use Diana Tragedy to Boost Attendance

Churches in England are mounting an advertising campaign hoping to tap into the spirituality manifested in the outpouring of grief over last year's death of Princess Diana to encourage the notoriously nonchurchgoing English to think about going to church at Easter.

The Easter poster campaign, launched by the Churches' Advertising Network, features a bank of floral tributes like those placed outside Kensington Palace after Diana's death, as well as at other recent sites of public mourning, such as the massacre of schoolchildren in Dunblane, Scotland. The posters carry the slogan "If all this started you thinking, carry on at church this Easter."

The campaign, also designed to awaken the interest of those outside the church, is a low-cost operation dependent on Christians in the advertising industry giving their services free and making available billboards that have no commercial bookings during the two weeks before Easter. —*Religion News Service.*

150 Years Ago . . . First "Sabbath Conference" Gathers

In every movement there is a moment of critical mass when energy and opportunity coalesce to set a world in motion.

Seventh-day Adventism's moment of critical mass may well be said to have happened 150 years ago this month (April 20-24, 1848), when the first of many "Sabbath conferences" was held in Rocky Hill, Connecticut. Sabbatarian Adventists, of whom James and Ellen White and Joseph Bates were the most prominent leaders, organized the weekend conference by mail.

"Brother Bates presented the commandments in a clear light, and their importance was urged home by powerful testimonies," James White wrote. "The word had effect to establish those already in the truth, and to awaken those who were not fully decided" (quoted in *Spiritual Gifts*, vol. 2, p. 93).

Five similar conferences were held during the balance of 1848, in New York, Maine, Connecticut, and Massachusetts. Six more were organized during 1849, and a total of 10 in 1850. Adventist leaders found these meetings useful opportunities to study the Bible together and settle key points of doctrine.

NEWS BREAK



FIRST FAMILY: Iceland president Olafur Ragnar Grímsson and his wife joined the centennial celebration.

the nation, not just through education, but through the practical religion that Adventists demonstrate, says Derek Beardsell, of the Iceland Conference.

The mayor of the city of Reykjavík and three Lutheran officials joined Adventist leaders from the Trans-European Division for the historic occasion. The program included a worship service, banquet, and report of the progress of the Adventist Church in the Trans-European Division.

There are 500 Adventist members in Iceland.

News Notes

✓ **CompuServe Users.** You can access the *Adventist Review* online each week within 48 hours of presstime and several days before the magazine reaches your home. The *Review* is available free of charge in the Adventist Online Forum (section, GO SDAOLB). You can join the forum simply by calling (800) 260-7171.

What's Upcoming?

| | | |
|------|----|-----------------------------|
| Apr. | 25 | Christian Education Day |
| May | 2 | Community Services emphasis |
| May | 7 | National Day of Prayer |

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The

BY JAN JONES

ICUT ALONG THE NARROW FOOTPATH worn diagonally toward the building that housed the mission radio room. To my left the October sun played through a stately ridge of old palms, creating a spectrum of green as varied as the moods of the African country in which we lived, and standing it against a brilliant, deep blue. *Beautiful.* I felt more than thought the word. The morning was still young enough to be comfortably warm, not yet having built into the heat that peaks before noon, then levels and holds the rest of the day in a stifling grip.

Then about half-way across the yard I felt it again—that unusual warmth over my heart, a pleasant sensation, serene and hopeful.

Pray! The command was plain, as if someone had spoken it.

Our pilot was at that moment in the air on his way from headquarters to our isolated hospital and school station. As mission radio operator, I needed to maintain hourly contact with him, reporting our weather conditions, logging his position, and verifying his estimated time of arrival. Flying conditions that day were near perfect.

Pray! The same command, the same warm, comfortable feeling, had already come several times that morning. Never in my life had anything like that happened to me. As I hurried to check in with the pilot, I lifted my thoughts to God. At the same time I wondered whom it was I should pray for, and why.

The reason gradually became clear: someone needed to make a decision for the Lord. That individual needed my prayers right then—at that precise time! But who?

Throughout the morning I continued to pray, asking for the Spirit's presence with that unknown someone. The pilot came and returned to headquarters without incident, and the comings and goings of the warm, comfortable presence faded away. In fact, I forgot about it.

Bad News

Then on Friday afternoon I again sat at the radio for our regular mission network schedule. When the other stations had cleared, Linda,* at net control, called me again. "Are you alone at the radio?"

"Affirmative," I replied. Mission policy prefers that operators work alone to keep the network free of unnecessary chatter.

"Is Dave there with you?"

"Negative."

"I have a message for you. Maybe you'd like to get him so he can be there when I read it." Linda's voice came through clear and solid, not broken by the usual static.

"That won't be necessary," I replied, not getting the drift of what she was trying to say and not caring to take the time to find my husband and then come back. "I'll take the message and give it to him."

"The message is for you," she responded. "Are you sure you'll be OK if I give it?"

Something's happened, my thoughts warned. *Something terrible.* Aloud I said, "Sure. You can give me the message." I've always considered myself a take-charge sort of person, able to handle surprises—good or bad. "I'll be fine."

Linda repeated her question, and I again assured her that I'd be fine. After insisting that she go ahead and give the message, that I could handle whatever news it contained, she reluctantly explained that a telegram had come to mission headquarters from our daughter. Then she started reading. "Accident . . ."

Numbness clamped me. *Who? Jayne? Our daughter? No, she's the one who sent the telegram. Our son? Jeremy!* My mind whirled.

I heard the words "killed instantly."

Fear. Solid, paralyzing fear. *Hurry! Say it! Say a name! No! No, don't! Don't make it real!* I spoke none of that. Instead I sat mute, staring at the radio. Staring but not seeing. Linda's voice continued to say words.

"Charlie."

At the sound of that name, the breath I'd been holding suddenly exhaled. *It was Charlie? My younger brother?*

"Jan? Are you there?" Linda's voice yanked me back to reality.

My hand clenched the microphone and automatically lifted it so I could speak into it. "I'm here," I managed. Linda kept me talking, made me talk, made me go through the details, made me . . .

I don't remember performing the routine of unplugging the radio, disconnecting the antenna, and locking up the shack, but I did become aware that my feet were carrying me along the path toward our house. Before I reached the front door, my throat, my eyes, my lungs, seared with intense burning. I heard more than felt the sobs that wracked my body. "Charlie!" I

Presence

gasped. Then somehow I found myself cradled against my husband, Dave, gasping out disjointed words, trying to make the terrible facts intelligible.

Good Grief?

Only three months earlier we'd been home on furlough. It was a happy time. Our daughter, Jayne, was being married. Charlie came up from Los Angeles for the wedding, and the two of us were driving across the city to pick up some last-minute things for the reception. He was just finishing his master's degree in nursing administration and was working in a hospital emergency room. "I have to move," he said suddenly.

"Oh?"

"Away from the city." And he described the place he and a friend hoped to buy up in the hills, and the software business they would run from there. "If I don't move, I'm going to be killed on the highway by some crazy driver."

"No, Charlie," I started to say, but something about his voice stopped me. He was absolutely serious.

"I've had two near misses," he continued, describing what happened. "Two times I should have been dead. Both times something saved me. Something unexplainable. Next time . . . well, I've got to move."

September found us back at our mission, beyond telephone contact with home, and we had to content ourselves with letters to bridge the gap between us and our family. Charlie and I had grown up in an Adventist home. Dave and I

God
wanted me
to pray for
someone.

But who?

And why?

had responded to God's call to become overseas missionaries; my other brothers and sisters were all churchgoing folks. But Charlie, well, my parents were devastated when they'd learned how his lifestyle clashed with the values of his upbringing.

Charlie and I didn't correspond often, but we were still close. One evening I felt a strong impulse to write to him, to talk to him on paper as only a big sister can. It was a good letter, full of positive thoughts about life and God and making choices. With the busy schedule of

mission life, though, all those details faded from my mind until the terrible message of that Friday afternoon.

As I began to settle into the reality of the news that Charlie had been killed on his way home from work—hit head-on by a drunken driver speeding the wrong way on one of the Los Angeles area roads—I thought about what he had confided to me while we were home.

Then I remembered that strange urgency to pray just a few mornings earlier, and that warm, positive feeling that had come with it. I checked the day and the time. It had happened while he was on duty during his last shift at the hospital, just before the accident.

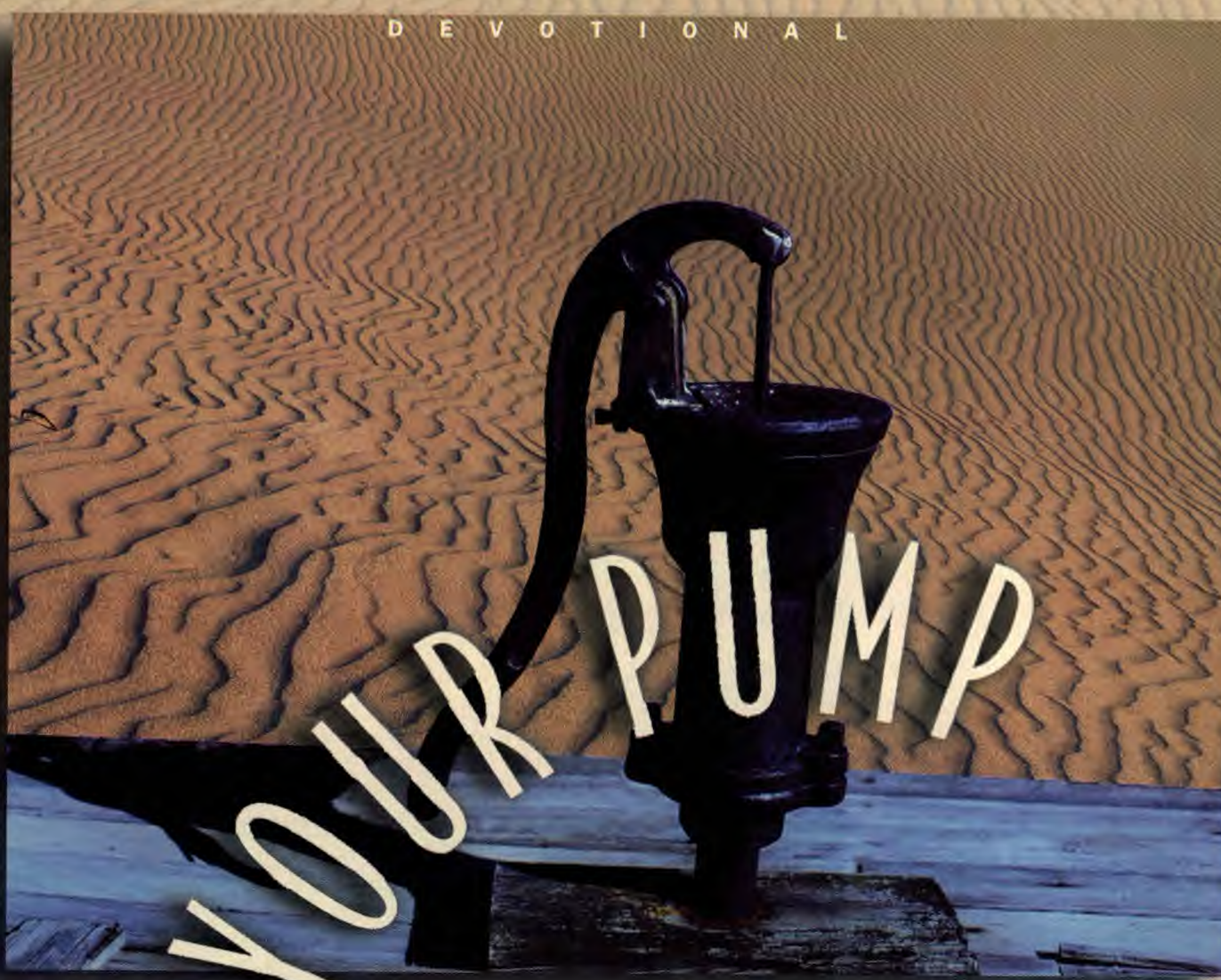
Did Charlie accept Jesus as his Saviour? Did he accept Christ's Lordship and return to a saving relationship with Him? I can't say with certainty.

But I'm positive of the connection, of the Holy Spirit urging me to pray—although at the time I didn't know why. I'm also confident that in His own inscrutable way, God's will on Charlie's behalf was being accomplished.

And now I look forward to the day when all our questions are answered, when I can ask God all about it. And I believe, by God's grace and according to His will, Charlie will be there. ■

* All names have been changed.

Jan Jones is a pseudonym.



PRIME YOUR PUMP

BY DARREL LINDENSMITH

A GAIN, [THE KINGDOM OF HEAVEN] will be like a man going on a journey, who called his servants and entrusted his property to them" (Matt. 25:14, NIV). "After a long time the master of those servants returned and settled accounts with them" (verse 19, NIV).

Between these two verses four things happen: the master's talents are *given*, *received*, *used*, and *buried*. And of those, three involve choices that *we ourselves* must make.

Tough Job Choices

A man was crossing a section of desert when he lost his way. Dying of thirst, he spotted a pump in the distance near an abandoned shack. He, of course, had no water to prime it, but noticed a small corked jug of water just under the sand. As he pulled it up, he read the note attached: "There is just enough water in this jug to prime the pump, but not if

you drink it first. This well has never gone dry. Pour the water in the top of the pump, and pump the handle quickly. After you have had a drink, refill this jug for others who will come after you."

Choices. This man was faced with two: prime the pump or drink the water.

The better choice seems obvious but not easy. Why would he be tempted to drink the three or four swigs of water in the jug instead of priming the pump with it and having gallons more? What problem is he dealing with here? Is it an issue of selfishness? Or is it the inability to trust?

Our own excuses in life are normally a mixture of both: a *crisis of faith and a crisis of character*. Would the well that "has never gone dry" have water today? He had only one jug of water to do something with. That was a choice made for him.

This is the dilemma we face each day. And the normal answer our culture gives is sickeningly ubiquitous. "Grab for the gusto," it says. "You only go round once in life." The ancient pagans were more realistic—without the bravado: "Let us eat and drink, for tomorrow we die."

"Life's little day" is short, and to many, immediate gratification seems implied. Forget about the children and the lives of others who might drown in the wake of one person's "self-actualization." Even Christians can be hesitant to pour the little bit they have into the pump, for fear that the well indeed might be dry and the promise a lie.

In the parable of the talents, the man who had received only one said, "Master, I knew [read "assumed"] that you were a hard man, so I was afraid and went out and hid my talent in the ground . . ." A case of "fe-fi-phobia." Fear, however, is no excuse.

"Then you should have invested it in the bank so that when I returned I would have received it back with interest" (see Matt. 25:24-27).

We must make the choices: hide our talents or use them; drink the

water or prime the pump. Shall I use my life for myself today, or shall I invest it in the needs of others? To do the latter is to do both. Jesus said, "He who finds his life will lose it, and he who loses it [pours it out] for My sake will find it" (Matt. 10:39, NKJV). We may drink our life up in several selfish gulps, or we may pour it out to prime the pump that will quench the thirst of a world in need—and ours as well.

His Last Words

Back in 1985, when my wife and I were teaching English in Japan, a tragic airplane crash took the lives of 520 people. Four survived the crash and told authorities and reporters the story of the tragic last half hour of their doomed flight. The plane had lost a rear tail stabilizer and was out of control during a terrifying descent. For 34 minutes the plane plunged. Some passengers were screaming in fear; others took the time to don life jackets. One middle-aged man, Hilotsugu Kawaguchi, took his last few moments of life to record the events and to write his family. He put the note in his pocket, knowing it would be found afterward. It read as follows:

"I am very sad. I am sure I won't make it. The plane is rolling around and descending rapidly. Yoshi [his oldest son], I am counting on you. You and the other children, be good to each other and work hard. Remember to help your mother. Keiko [his wife], please take good care of yourself and the children. To think our dinner last night was our last. I am grateful for the truly happy life I have enjoyed."*

Kawaguchi died when the plane crashed. But his family now is in possession of words that will echo in their lives forever.

If you or I had 34 minutes to live, what words would we write and to whom? They say it doesn't take a huge amount of water to prime a pump—a glass or two. It's not necessary to do some great thing with our life for it to be a blessing to others. It doesn't take any special talent. We just need to put others first in small ways—a warm dinner together, family closeness, a loving word or two.

Don't Eat All Your Grain Now

It rains only during four months of the year in some parts of Africa—from May to August. These months of planting are critical. Food supplies from previous harvests have run out. April is the month you hear the babies crying, they say. Parents go to the back country, where they can scrape the bark from the trees, dig up roots, and collect leaves, grinding them together to make a gritty gruel.

Then as the planting season comes, inevitably it happens: a 6- or 7-year-old comes running to his father. "Dad! Dad! We have grain! Mommy can make flour so our tummies can sleep."

And you can picture the father standing motionless. "Son, we can't do that," he says. "That's our seed grain. We are waiting for the rains to come so we can plant it and have a harvest. Eat it now, and we will have no harvest."

We have a similar choice. We can believe the promises of God for the future and invest accordingly, or we can eat our bag of seed grain now. Two choices: invest our talent in our families and loved ones, or bury them and it in self.

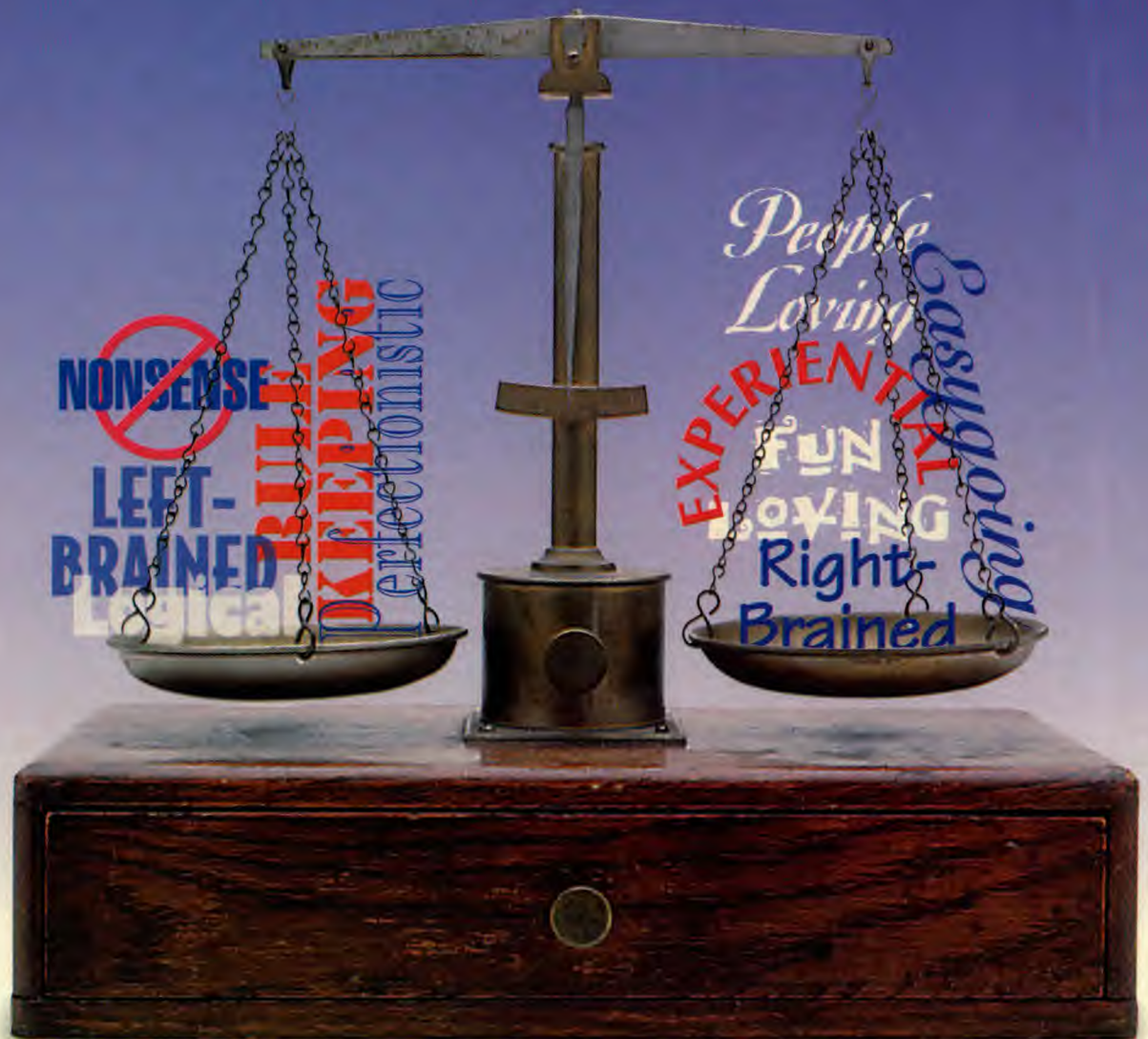
Let's esteem others first. To do that is to show foresight. And as a bonus, our own needs are met. ■

* Gary Smalley and John Trent, Ph.D., *The Blessing* (New York: Simon and Schuster, 1986), p. 69.

Darrel Lindensmith is a Seventh-day Adventist pastor living in McClusky, North Dakota.



It's All About



In relationships, in physical health, in our church, or in our environment, balance is the key to successful living.

ut Balance

BY CAROLE BROUSSON ANDERSON

PREACHERS AND MOTHERS CAN BE VERY GOOD at making their points. My mom is an expert at pulling out her index finger, wagging it quite emphatically, and saying, "If there's one thing I ever taught you . . ." Preachers can be effective verbal point makers too. However, I've often forgotten to heed their wisdom as well.

In fact, I've taken such little heed that there are few sermons I can remember. But there is one at least. It was a sermon preached by John Loor, then president of the Indiana Conference. His sermon wasn't overly dramatic or entertaining, and I don't remember the scripture. But the point, so profound and simple, has never left me.

The point? "The key to successful living is balance." That's it. That's all. Just balance.

The Pastor Was Right

As I've looked at life in the years since that sermon, I've decided he's right. Life is about balance. If we are able to find and maintain that balance in our lives, we'll do just fine. Whatever wisdom God used when He created our world, He created it with balance in mind. It doesn't matter

whether we are talking about our body, our physical health, our environment, or our relationships—balance, as created by God, is an important concept. In fact, every profession has its "balance" jargon: biologists call it homeostasis, psychologists call it "*family systems*" and "*systemic*." Balance is the key.

It is those balances that often cause the end of our relationships, because while they initially attracted us, they now drive us nuts. The more our spouse is on one side of an issue, the more we are compelled to be on the other side just to keep the balance. We don't realize that if we come *their* way, they'll keep the balance by coming *our* way.

Our personal and interpersonal health gets into big trouble when balancing principles are not maintained. There is always balance between listening and talking, between making a point and receiving a point, between

others' needs and our needs, between our heads and our hearts, between our thoughts and our feelings, between respect for me and respect for you . . . and the list goes on.

Take communication, for example. Some people think they are being assertive when they "stand up for their rights." When someone else gets hurt, they respond, "I was just expressing my feelings. Shouldn't I be able to express my feelings?" Other people never say anything for fear of hurting or offending someone. They live with personal pain so they do not have to inflict any on anyone else. Neither avenue is balanced. One we call aggressive and the other passive. Every time we face a sticky communication scenario, we need to ask ourselves if we are respecting the other person as much as we're respecting ourselves and vice versa. Good communication always uses this balance.

Balance is also an important concept for a denomination such as ours. While there are certainly perfectionistic, left-brained, logical, no-nonsense, determined, strong, rule-keeping Adventists, there are also fun-loving, change-seeking, people-loving, easygoing, experiential, right-brained types among us. Some individual congregations with excesses of one kind or the other may be experiencing the painful results of being out of balance. When that happens, personal spiritual experience, relationships, and the mission of the church suffer.

We can also examine our larger North American culture in terms of balance. We have founded and developed a continent based on the individual. We may put our children in day care or send them off to school as soon as possible. Or we might make use of the TV and video so that we can have time to do our own thing. Our children, when they are grown, could take revenge by putting us in care homes and moving far away so they can now have time to do *their* own thing. Togetherness is completely lost in favor of the individual.

Other cultures do the reverse. The priorities of the family are so important that an individual's control of his or her own life can be nonexistent. While I exaggerate to make a point, there is always a need for balance between the family and the individual.

Finding Balance

While the concept of balance is a relatively simple one, it is the *finding* part that is difficult. We would all be a lot better off if we spent more time on the search. But fortunately for us, imbalance does not usually go unnoticed. Imbalance will give all kinds of signs of its existence—broken relationships, ill health, depression, anxiety, fatigue, headaches, or a lot of other maladies. When God created us with balance, He, in His mercy, also created us with alarm bells that will go off when we are out of balance. The key is in recognizing the alarm bells and discovering *why* they are going off. Just because we are fatigued

While the concept of balance is a relatively simple one, it is the finding that is difficult.

doesn't mean we need more sleep. It may mean we need more balance between serving others and serving ourselves. It would probably be a good thing to pause and examine our life and the imbalances that might exist before we reach for the aspirin, the divorce papers, the pillow, or the exit doorknob of the church.

When I examined my symptoms, I found that I was a serious, uptight, perfectionistic workaholic who was often depressed and tired. When I began to examine why, I discovered that I was out of balance with work and play, with time for me and time for others, with knowing when to pursue achievement and when to relax. While

change has been slow and difficult, it has been worth it.

Whether it is looking after our bodies, the environment, our relationships, or our church, life is about balance. I challenge you to spend some time contemplating the areas in your life that might be out of balance. You'll find that this is a fruitful endeavor. I challenge you to live your life with balance, and you'll find that you are living successfully.

Of course, it doesn't take a rocket scientist to figure this all out. My 2-year old knows that without balance a teeter-totter is no fun. Neither is life. However, whether or not my daughter knows all about teeter-totters and has learned her balancing lessons well, give me 20-plus years, and I'll be pulling out my index finger. And just to make my point, I'll begin, "If there's one thing I ever taught you . . ." Thanks, Mom. Thanks, Elder Loor. ■

Carole Brousson Anderson is a psychologist at Simon Fraser University in Burnaby, British Columbia, Canada. She holds a Ph.D. in counseling psychology.



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Text and Experience

Once, at a meeting with religious liberty leaders at the General Conference headquarters, a member of a faith that used “fishy flirting” (a euphemism for sex as an evangelistic tool) told his conversion story.

James explained that the head of the group, Moses David, had tried unsuccessfully to reach him with “the gospel.” “But then,” James said, “Moses David gave me his wife for the night—and that’s when I learned about the love of Jesus.” (When I told an American Jewish Moonie in Brazil [you meet some strange folk in religious liberty work] that Moses David gave this man his wife, the Moonie’s reply was “Which one?”)

After mulling over James’s testimony and trying to make it fit into my own worldview, I realized—more clearly than ever—how untrustworthy experience alone can be. Though a faith whose greatest command is to “love the Lord thy God with all thine heart” (Deut. 6:5) must of necessity be experiential, that experience must be tested. After all, people who talk to the “dead” or have visions of the virgin Mary have all had experiences. The question is How do you interpret what the experience is, and more important, what does it mean?

Though our common answer, that we test it through the Bible, is correct, different people have different interpretations of the Bible, often contradictory. The Lord, however, has not left us in a lurch, not here, not with something so important. In fact, He has made it abundantly easy to interpret our experiences.

For myself, who first came to Christ on experience alone, I know that my interpretation of that experience—which eventually led me to the Seventh-day Adventist Church—was right because of one teaching in particular: the Sabbath. This truth, anchored so clearly in the Word, validated not just my experience, but my interpretation of it as well.

Think about it. Nothing we believe, as Adventists or even Christians, makes any sense apart from the fact that we have been created by God. What does Christ’s death mean if our origins weren’t in a loving Creator? What can salvation be in an atheistic universe? From what and for what are we saved if God didn’t make us? Apart from the biblical account of origins, what is the Second Coming other than a myth akin to Orpheus’s descent to the underworld? What can

grace, reconciliation, and justification be if our origins are not in a God who, by virtue of His creatorship, bestows upon us grace, reconciliation, and justification? Creation literally is the foundation upon which everything we believe rests. And with that foundation gone, the structure crumbles.

That’s why the first words of the Bible aren’t about Christology, eschatology, or justification; they’re about creation, the truth from which all these other truths spring and derive their meaning. And of the Ten

Commandments, the first one even alluded to in the Creation account is the Sabbath (Gen. 2:1-3)—the only one anchored in the act of creation itself. Meanwhile, at the other end of the Bible, using language reflective of the fourth commandment, the first angel’s message—with its call to “worship him that made heaven, and earth, and the sea, and the fountains of waters” (Rev. 14:7)—points to that same act of creation, showing its relevance now as well as in antiquity.

Therefore, however real their experience with Christ, Christians who reject the biblical Sabbath cut themselves off from the foundation of all their doctrine. And those Adventists who deem it intellectually sophisticated to downplay the Sabbath as a distinguishing mark have simply blinded themselves. The Sabbath isn’t about a day; it’s about the essence of all Christian beliefs and doctrines—the reason its usurpation by pagan Sunday is such a monumental issue.

No question, the Sabbath is of prime importance. And that’s why allegiance to it proves allegiance to the God who created it, and everything else as well. Because it’s so clearly depicted in Scripture, the Sabbath assures that the interpretation of the experiences that have made us Adventists is, indeed, the correct one.

It’s a nice assurance to have, especially when experience may be so deceiving that even adultery can be construed as “the love of Jesus.”

*Experience alone
can be
untrustworthy.*

Clifford Goldstein is editor of Liberty, a magazine of religious freedom.



Name Game

ROSY TETZ

Have you ever played that game that asks you to find the thing that doesn't belong? Let's say there are pictures of a tree, a flower, a fish, and a bush. You look at the pictures and decide that the fish doesn't belong. All the other things are plants—a fish is not a plant.

Here is one for you to figure out: a leopard, a panther, a jaguar, and a cougar. Can you pick the one that doesn't belong? Probably not, because it is tricky. Here's the

answer: a panther.

They are all large wild cats. But leopards, jaguars, and cougars are *particular* kinds of large wild cats. A panther is



not a particular type of animal. It can be any large black cat. Leopards usually are tan with black spots. But sometimes they are black with black spots. Then we call them panthers.

Jaguars can also be panthers. Most jaguars are yellowish brown, but some are all black. We call a black jaguar a panther. It's the same with cougars.

Here is another one for you: Hebrews, Israelites, Jews, God's people.

Abraham was the first person to be called a *Hebrew* (Genesis 14:13). God told Abraham that He had special plans for his descendants. Abraham's grandson's name was Jacob until God changed it to Israel. All of his descendants were known as the children of



Israel or the Israelites.

At first a Jew was someone from the tribe of Judah (Judah was one of Israel's sons). But later it meant any person in all of the 12 tribes—any descendant of Israel.

All of these—Hebrews, Israelites, Jews—were different words for the same group of people. God told them that if they obeyed His Ten Commandments, they would be His special people.

Later God sent His Son, Jesus, to "save his people from their sins" (Matthew 1:21, ICB). Jesus showed us that all people are God's people.

The Bible says: "Now, in Christ, there is no difference between Jew and Greek. . . . You are all the same in Christ Jesus. You belong to Christ.

So you are Abraham's descendants" (Galatians 3:28, 29, ICB).

You are God's people.



Bulletin Board

At Rest

BYRD, J. Ted—b. May 23, 1923, Boone, N.C.; d. Dec. 2, 1997, Adelphi, Md. He served 40 years with the Review and Herald Publishing Association and the General Conference. He is survived by his wife, Juanita; one brother, Richard; and one sister, Virginia.

CHRISTENSEN, Dorothy J.—b. Oct. 20, 1906, Lansing, Mich.; d. Jan. 25, 1998, Bridgman, Mich. She served as a Bible instructor, pastor's wife, and missionary with her husband, Otto, in China and Mongolia. She was

an associate professor of home economics at Andrews University, Southern Adventist University, Oakwood College, Inca Union College, and Avondale College. She is survived by one son, Bruce; one daughter, Ilene Caster; eight grandchildren; and seven great-grandchildren.

HERR, Edward Everett—b. Aug. 22, 1922, McClusky, N.Dak.; d. Nov. 15, 1997, Oroville, Calif. He served as a pastor in Texas, Oklahoma, Kansas, Nebraska, Wisconsin, Ontario, Michigan, and northern California.

HIGGINS, Ivan—b. July 2, 1917, Idaho; d. Oct. 5, 1997, McMinnville, Oreg. He served as a teacher in India, Africa, and Burma; as college president at Spicer College, India; as dean of men at Pacific Union College; as registrar at Canadian Union College; as registrar and dean of students at Avondale College, Australia; and as union president in Bangalore and New Delhi, India.

JAYNE, Stuart R.—b. Dec. 22, 1920, Youngstown, Ohio; d. Dec. 23, 1997, Napa, Calif. He served as a pastor in Pennsylvania, West Virginia, Virginia, and California; as secretary of the Northern California Conference from 1967 to 1970; and as president of the Southern

New England Conference from 1970 to 1982.

JOHNSON, Vera Wheller—b. Sept. 2, 1895, Hanford, Calif.; d. Dec. 3, 1997, St. Helena, Calif. She served with her husband, Nels Johnson, at Pua College, Pua, Chile, as a teacher and dean of women. She also taught piano at Golden Gate Academy in Oakland, California.

KAN WURANGIAN, Robert—b. Jan. 11, 1921, Manado, Indonesia; d. Jan. 9, 1998, Loma Linda, Calif. He served as a pastor in Indonesia and as a chaplain at the Taipei Adventist Hospital. In 1979 he migrated to the United States, living in Los Angeles and then Fontana, California. He is survived by his wife, Elly; four sons, Kenny, George, Charles, and Paul; four daughters, Betty, Trudy, Nancy, and Peggy; two stepchildren; one brother, Peter; three sisters, Olga, Paula, and Judy; 14 grandchildren; and six stepgrandchildren.

LEGGETT, Hugh Vernon, Sr.—b. Mar. 30, 1924, Allen, Miss.; d. Jan. 15, 1998, Portland, Tenn. He served for more than 35 years as a chaplain, pastor, evangelist, and administrator in the Carolina and Kentucky-Tennessee conferences. He is survived by his wife, Ida Lee Allmen-Leggett; three sons, Hugh, Vernon, and Dennis; one daughter, Ida Joy Andal; and 10 grandchildren.

God's Segullah

BY AVERY DICK

Would you rather be *segullah*, or peculiar? Most of us are not sure we want to be peculiar—we don't really want to be thought of as eccentric or odd, but we've been told that God's people are to be peculiar. But *segullah*?

You might say, "That sounds like Greek to me." Actually, it's Hebrew. This word, unfamiliar to many, has a great deal of meaning bound up in it. The King James Version translates the word as peculiar. Today most readers understand that this does not mean we are to be a strange or odd people (Deut. 14:2; 26:18), but a people special to God (as translated in modern versions¹). The word *segullah*, "peculiar people" in the King James translation, has a still deeper, richer meaning.

The word is used eight times in the Old Testament, six of which refer to God's people (Ex. 19:5; Deut. 7:6; 14:2; 26:18; Ps. 135:4; Mal. 3:17). The other two passages cast special light on the depth of the meaning of the expression.

In 1 Chronicles 29:1-4 David speaks of gathering materials for the Temple that Solomon was to build. In verses 1 and 2 he enumerates the various materials that he has assembled for the work, apparently at his government's expense. "Besides, in my devotion to the temple of my God I now give my personal treasures [or *segullah*] of gold and silver for the temple of my God, over and above everything I have provided for this holy temple: three thousand talents of gold (gold of Ophir) and seven thousand talents of refined silver" (verse 3, NIV). This personal gift was David's *segullah*—no small treasure.

It is impossible to give a current monetary value to these precious metals. Three thousand talents of gold must have been about 80 tons, and 7,000 talents of silver about 168 tons.² The gift of the heart to God for the construction of the Temple was the supreme dream of his kingship.

In Ecclesiastes 2:8, Solomon, the wealthy king of Israel, says: "I amassed silver and gold for myself, and the treasure of kings and provinces. I acquired men and women singers, and a harem as well" (NIV). He also says: "I undertook great projects: I built houses for myself and planted vineyards. I made gardens and parks and planted all kinds of fruit trees in them. I made reservoirs to water groves of flourishing trees. I bought

male and female slaves and had other slaves who were born in my house. I also owned more herds and flocks than anyone in Jerusalem before me (verses 4-7, NIV). This was his *segullah*.

A few years ago an article about Thailand's King

Bhumibol's antique and classic auto collection appeared.³ Because an age-old royal custom forbade anyone to sit in a seat previously occupied by the king, used cars have been laid aside in a royal stable as the kings secured new ones. There is a 1907 Renault, a 1912 Wanderer, two rare Avion Voilines, a 1919 Rolls-Royce Silver Ghost, a huge 1929 Mercedes, a 1927 Hispano-Suize Limousine, a Daimler from the 1930s, five 1951 French Dalahagues (out of a total of only 77 that were made that year), and dozens and dozens of new classic and collectors' cars from the forties, fifties, and sixties.

Few but a king could collect such a *segullah*. This helps us understand God's special feelings and concern for His people and the value He places upon them. But all of this still does not even measure or express the full truth.

We assume that the cost of an item should represent its value. Peter, however, tells us: "For you know that it was not with perishable things such as silver and gold that you were redeemed . . . but with the precious blood of Christ, a lamb without blemish or defect" (1 Peter 1:18, 19, NIV). The riches of our whole earth can hold no comparison to this price. This was the price God gave for His *segullah*. How humbled we should feel when considering the value God places upon His children. We can never repay Him. ■

¹ Examples of translation of *segullah* in Exodus 19:5: "my own possession" (RSV); "my treasured possession" (NIV); "my special possession" (NEB); "my own people" (TEV); "my very own" (Jerusalem).

² *The Seventh-day Adventist Bible Commentary*, on 1 Chron. 29:4.

³ *Franklin Mint Almanac* 17, No. 2 (March-April 1986).

Avery Dick is a retired pastor and college teacher.





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