



ADVENTIST Review

May 14, 1998

World Edition

**Cuba: Four
Amazing Years**

LETTERS

Bringing the Kingdom

My heartfelt thanks to Bill Knott for presenting caregivers in such a commendable manner (see "Bringing the Kingdom," Mar. 12 World Edition). My heart was warmed—and I breathed several amens as I read. The appreciation was earned, and the editorial a wonderful tribute.

—Rita Kiley

HENDERSONVILLE, NORTH
CAROLINA

Right on, Bill Knott! He stated the truth so well that the greatest among us are the unsung, unnoticed saints quietly ministering in their own humble ways. The *Review* is real for real people. Keep telling it like it is.

—Ellen Butler

OREGON

Acts of Compassion

In his "Now It's Lazarus' Turn" (Mar. 12), Steve Chavez puts all Adventists in the same box (a popular sport in our church paper these days) by writing, "Our acts of compassion have revolved primarily around food distributed at Thanksgiving and Christmas."

Where does he get his information? Certainly not from the personal lives of many Adventists I know. Many are performing personal acts of kindness and compassion day-to-day in their neighborhoods and elsewhere. Some are quietly sacrificing daily for their families in many ways. Some visit, call, or write letters to the sick, the discouraged, the

new church members, and those who have other needs. Such acts do not get reported in our church papers. Christ elevated the importance of the simple act of visiting the sick: "I was sick, and ye visited me" (Matt. 25:36).

No doubt many of us could do even more, but putting us all in the same box is not fair to our beloved church.

—Lloyd Nedley

TROY, MICHIGAN

Do You Hear Voices?

I would like to help David Marshall ("Do You Hear Voices," Mar. 12) understand about hearing the voice of God, if I can. I went through a time when I heard "God's" voice, as did the people around me. It ended in disaster. Not only was I stripped of my "individual freedom of choice" by the voice, but also by those around me who felt that God had told them something about me.

Despite this, I still do believe that God can and will speak to certain individuals—that's what the gift of prophecy is all about. The problem comes when these individuals feel that neither they, nor anyone else, can doubt or question the spirit speaking to them. (Some feel this way not only because of pride but of fear, as was my case.) However, this is completely contradictory to the Scriptures, which tell us that we have the right to test every spirit (1 John 4:1).

Just as children have the freedom to test every adult by what their parents have told them—lest they be molested, abducted, etc.—so we as God's children have the freedom to test every spirit by His Word and through humble prayer

and the body of believers.

—Autumn McMinimy

GARDEN GROVE, CALIFORNIA

Boy, you guys at the new *Review* sure like living on the cutting edge, don't you? After repeatedly reassuring my first elder that I am too old for imaginary playmates and too young for senility, I am one of those who talks *with* God, not just *to* Him.

Do I hear an audible voice? Let me describe it this way. Like many others, I journal my prayers. God's replies are clear (I write them in another ink color), and two times He has used a word I had to look up in the dictionary because it was not part of my vocabulary. To say it is audible, I cannot. But if, as in Abraham's day, He disguised Himself as a man and came and sat in our pews, and I passed by as He was conversing with someone else, I would turn back—for this sheep *knows* His voice.

—Vicki A. DiNitto

DRAPER, VIRGINIA

Since my article appeared, I have been faxed, e-mailed, air-mailed, and snail-mailed by warm, genuine Adventists asking me to authenticate various experiences they have had. In the main, words have come to their minds (no one claims to have experienced audible voice), and the direction given has been proved by time to have been the promptings of God's Spirit.

May I use this space to say that, of course, I would not doubt God's love,

presence, and care in life, and God's ability to communicate with us in whatsoever way He chooses (see Isa. 30:21; 43:2, 3; 49:15, 16).

My article, cast in the interrogative, concerned those who use voice-given messages to impose a particular viewpoint on pastors and leaders. The Holy Spirit can, if He chooses, speak in an audible voice. So can other spirits . . .

—David Marshall

GRANTHAM, LINCOLNSHIRE, ENGLAND

Gentlemen, Please Remove Your Hats

Thank you for Barrington Brennen's article on the role of males in marriage ("Gentlemen, Please Remove Your Hats," Mar. 12). It made my heart sing and tears come to my eyes. I have long believed that Paul was not the male chauvinist many have interpreted him to be. Most sermons and articles on the "headship" of the male leave me with a heavy heart. Finally, an interpretation that makes sense!

—Carol Axelson

TOPEKA, KANSAS

I am a married professional woman, and I was disappointed in this article. When will we stop rejecting portions of Scripture that do not coincide with our natural inclinations or education? The real issue here is not male/female roles in marriage, but the authority of Scripture. The argument that the inspired writers were guided by the social climate has been applied for years to the Sabbath, unclean meats, temperance, and other issues we have sought to share with the world.

—Diana Mirek

PIQUA, OHIO

I only wish the principles Brennen describes were applied to the entire church as well as to the marriage relationship. How many times have we

seen a woman—recognized in the world as intelligent, wise, and gifted—relegated to teaching kindergarten or organizing potlucks in the church because roles are determined by arbitrary traditions, not talents and gifts?

—Rhoda Friend

VIA E-MAIL

Brennen left out some important concepts with regard to Christ's relationship to the church. While on earth Christ acted as a servant, yet He acted with authority. He was in charge, and His disciples knew it; He didn't take a vote and ask opinions on any regular basis, if ever, before acting. Every business needs a person with ultimate authority to make decisions and take the responsibility for them.

—Alan Freeman

VIA E-MAIL

Situation Ethics

After reading your articles about situation ethics, I was reminded of something that happened to us during World War II.

At age 10 I was living with my mother in a room of a two-story flat in Poland. A Jewish girl being chased by German soldiers ran into our room and hid under the bed. My mother knew how dangerous this was for us; a bakery shop owner in the next house had been taken with his daughter to a concentration camp because he had sold bread to a Jew.

My mother was very simple but very strong in faith. She hadn't had time to think about the situation, but she solved it in a strange way. She sat at the table, opened her Bible, and started to pray and read. A German soldier came into our room and recognized that my mother was reading the Bible. He said only two words—"good woman"—and left the room.

—Marian Knapluk

MOOROOLBARK, AUSTRALIA

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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Dwight Nelson, Net '98 speaker

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In Defense of the Remnant

WILLIAM G. JOHNSON

Remnant" has become a four-letter word in some Adventist circles. Even some pastors would be happy if we quietly laid it to rest. And, of course, non-Adventists for long have found the concept troublesome.

It's time to rise in defense of this longstanding Adventist idea. I maintain that, rightly understood, "remnant" encapsulates our distinctive identity and mission; to abandon it will cast us adrift in a wash of relativism.

I hear two main objections raised against the remnant concept. The first objection is legitimate, the second unacceptable.

For some Adventists, "remnant" connotes a narrow, exclusivistic view of the world that leads to pride, triumphalism, and bigotry. The remnant, in this scenario, are God's chosen and a cut above other Christians or people of other religions. So the world divides into "us" and "them," the remnant and the rest.

Most of those who want the church to jettison the term probably grew up with this narrow understanding. Sheltered by Adventist schools, they had a limited circle of acquaintances. But exposure to graduate study and professional life opened their eyes: with amazement they encountered deeply committed Christians who were not members of the Seventh-day Adventist Church. Their world, once so neat and ordered, had to be rebuilt—and the first building block to go was the remnant concept.

The objection is legitimate. In Jesus' own day He rebuked His disciples for trying to limit God's people: "Other sheep I have, which are not of this fold," He said (John 10:16; see also Luke 9:49, 50). That is still true. Only God knows those who are His; He has a firmament of chosen ones even among the so-called heathen (see *Prophets and Kings*, p. 189).

The second objection springs from the spirit of the age. In this generation, the mind-set blurs denominational differences, stirs theology together into a stew—it's not considered polite to highlight distinctives. Which, of course, is just what "remnant" does, more than any other of our teachings.

This objection is illegitimate. It capitulates to the spirit of the times and abandons a key biblical idea.

Throughout history God has had a remnant. They are His loyal, faithful ones, who stick by Him regardless of what the crowd chooses to do. We see them at the Flood, in Elijah's day, during the Babylonian captivity. And we see them portrayed in Revelation at the end of time, when the great controversy between Christ and Satan reaches its climax. Against all odds the remnant put God first, no matter how great the pressures upon them to conform to the false worship of the beast and its image.

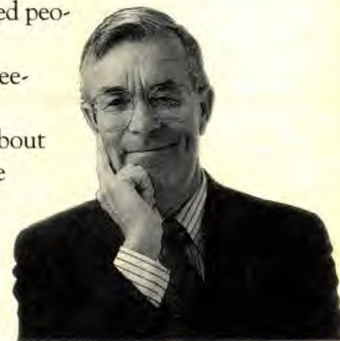
In this end-time scenario, the remnant are specifically identified in two separate passages: they "keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17), and they "keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

From the earliest days of our movement the vision of Revelation 12-14 played a vital part in Adventist thinking. We have seen ourselves portrayed here: a worldwide gospel proclamation at the close of time, calling men and women back to God, to worship Him alone, to accept His gift of salvation, and to live in loving obedience to His law. Inspired and impelled by this vision, Adventists have gone to every nation, kindred, tongue, and people, and under God have built a fellowship unique among all others on the face of the earth.

Those Adventists who want to ditch the remnant concept need to think long and hard about what it means to be Adventist. However poorly we may have understood or conveyed the remnant teaching, the Lord *has* blessed this people. He has given us a message and a mission that come straight from Scripture. We are not just one more denomination: we are a called and covenanted people. Not because we are better than others, but because the Lord in His freedom simply gave us a job to do.

Yes, we need to keep thinking about and refining our presentation of the remnant. But now, more than ever, is the hour for Adventists to know who we are and why we are here. And that means at heart one thing—the remnant.

*We are a called
and covenanted
people.*



The Work

MYRNA TETZ

In the realm of denominational jargon *the work* probably comes close to the top of the list. We say, "How is the work going?" or "Pastor Matthew has just been called to carry on the work in Jerusalem" or "Is the work in the cities progressing well?"

Just who is working and what do *they* do? And once we've established that and discussed *their* work, we'll need to discuss our work.

Creative work. Just what *does* occupy the time of those who have existed forever and forever? We might begin by observing that there is a universe to manage and a creation to sustain. And before the entrance of sin into our world, the work of the heavenly Trinity no doubt carried with it an immense amount of pleasure and satisfaction.

At any time the Creator could decide to fling another galaxy into what we now know as "the immensities of the cosmos."¹ He might, on a moment's notice, create more beings for His enjoyment and then find ways to show how much He adores them. One way might be to design another animal, produce a new flower, or pop a few more stars into the sky. In fact, even now our heavenly city and country residences are being planned by the Architect of heaven to give us eternal delight.

More important for us, though, is heaven's preoccupation with finding ways to get our attention so that we might choose whether or not to have the image of Jesus restored in us. You'll have to admit that's a pretty big assignment.

Redemptive work. During His life on earth Christ was to show the world what God is like. He was a pattern, a mirror, a facsimile. He did on earth what God decreed should be done. Isaiah wrote a list of what needed doing on this earth, which included the "binding of the brokenhearted, proclaiming freedom for the captives, preaching good news to the poor, and comforting those who mourn" (Isa. 61:1, 2, NIV).

Christ did that as He preached and healed and called people to help Him. When He invited Matthew to follow Him, Matthew was so happy that he gave a banquet. He had never known such joy and peace and happiness. There were sinners present, the food was good and everyone was happy save the Pharisees. That's when Christ explained His work. "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13).

The work of the church. The Latin expression "to bind" is

one of the root meanings of our English word "religion." Even from this meaning we recognize that the church has a role of supporting, giving affirmation to, and building up the body of Christ.

Commenting on this, Harold Kushner, the author of *Who Needs God*, suggests that the attraction of young people to Reverend Sun Myung Moon's Unification Church centered on what he called "Moon magic." Unlike some Christian churches, Moon's church "offered acceptance and community . . . the tight-knit community where people always smiled and 'love-bombed' each other was understandably attractive. . . . Instead of asking, 'How could intelligent people fall for that stuff?' we might well ask, 'Why shouldn't young people hungry for love and human

connection choose a community of acceptance and belonging? . . . Or better still, we might ask, 'What was lacking in our churches and synagogues that sent our young people so far afield in their search for community, for people who would love and accept them, rather than judge them?'"²

The work of the church, then, using the gospel commission as the job description, is to share the good news of the binding love of Christ to the entire world so that Jesus can return.

My work. We'd probably all agree that it's much the same as the work of the church, only individualized. However, we must decide how our work for which we get paid, our work that is centered around our families, and our work for the Lord all fit together.

For me the gospel commission might read. "Christ living in me is the message I must take to my sphere now and to the rest of the world vicariously through my prayers and my offerings."

The work of God as it relates to His created population on this earth, Christ's work, the work of church, and my work are identical—to bind the brokenhearted, preach the good news, and comfort all who mourn. The power and the Spirit are available. It's a good work.

¹ Kathy Sawyer, in the *Washington Post*, Mar. 9, 1998, p. A3.

² Harold Kushner, *Who Needs God*, p. 107.



GIVE & TAKE

READERS' EXCHANGE

In this feature readers request correspondence with other readers on a specific topic. (Note: we usually don't print general "pen pal" requests like the one below.)

DIVORCE RECOVERY: Sometime ago I was impressed to start a divorce recovery newsletter to exchange experiences of hope and courage God has given. Contact me if you're interested.

—June Hoover, HCR 31, Box 25, Caballo, New Mexico 87931.



GHANA PEN PAL: I would so much appreciate corresponding with other Adventists around the world.

—James Tandoh, Abura SDA Church, P.O. Box 66, Agona Ahanta Takoradi, Ghana, West Africa.

HERALD'S TRUMPET

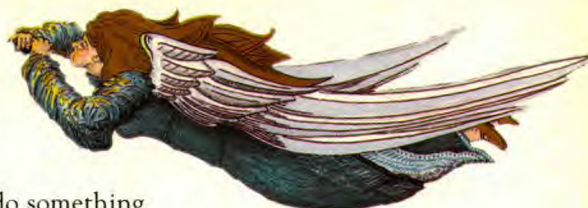
Hey, kids! Herald the Review angel is back, and Herald's trumpet is once again hidden somewhere in this magazine.

But this time we're going to do something absolutely crazy—we're going to let *grown-ups* participate in this contest too! That's right! Tell all the grown-ups you know to find Herald's trumpet and then to send us a postcard telling where they found it. We'll put all the postcards into a bucket and then pull out three winners. The prize—are you ready for this?—is our famous *Adventist Review* cap.



Our last Herald's trumpet contest was in the April NAD Edition, and our three winners were: Marissa Minnich, from Kent, Washington; Cassie Brauer, from Edinburg, Virginia; and Sally Westman, from Wausau, Wisconsin. Marissa, Cassie, and Sally received *Bible Word Search and Sort*, by Anita Marshall. The trumpet was on page 24.

Remember, if you're a kid or a grown-up, send a postcard telling us *where* you found the trumpet to Herald's Trumpet at the Give & Take address below. Have fun!



FOOLS FOR CHRIST



CLOWN MINISTRY: South African church members witness in a colorful way on The Strand, near Capeton Beach. Photo by Lanz von Horsten.

WE NEED YOU

Send Give & Take submissions to . . . Give & Take, *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904; Fax: 301-680-6638; E-mail: 74532.2564@CompuServe.com. Please include phone number. Submissions will not be returned.



BY WILLIAM G. JOHNSON

Church doubles as

HAVANA, CUBA: ALL WEEK I HAVE been saying it: I can hardly believe what I am seeing. Now as I look out on the sea of people jammed into La Vibora church this Sabbath evening, I have to pinch myself to be sure I'm not in Fantasyland.

I witnessed amazing sights during the past six days as part of a group of church leaders and laity that traveled almost the entire length of this 800-mile island. At every stop we were welcomed with wild enthusiasm; General Conference president Robert S. Folkenberg was feted with bands and banners. And in every place he spoke to large numbers of baptismal candidates—200 here, 300 there, in a couple places more than 500.

I saw more than 3,000 people baptized during the course of this week. And again and again I had to remind myself: this is Cuba, not Mexico!

This week blasted sky high the stereotypes of Cuba we brought with us from the United States. We saw the Stars and Stripes on display; for one welcome we were treated to the Cuban national anthem followed by the Star-Spangled Banner (a well-meaning but inaccurate gesture by our Cuban brothers and sisters—Adventists are a *world* people, not an American church). Everywhere the public greetings were unrestrained. The people dressed colorfully; they sang and played beautiful music; they shared the jokes making the rounds (currently pope jokes predominate).

If you had been here two hours ago when they opened the doors of this church, you would hardly believe your eyes also. Try to imagine 3,000 people trying to get inside a church that seats 1,250, and you will begin to feel the surge of raw

human energy that propelled us guests to the rostrum and filled every nook and cranny in less than two minutes. For the first time in my life I began to visualize what it might be like to be trampled by people trying to get *into* church.

Look at those on the rostrum and you will notice several women who obviously aren't Seventh-day Adventists. One is Caridad Diego, minister for religious affairs for the republic of Cuba and a member of Fidel Castro's cabinet. She has brought along several of her colleagues, all dedicated Communists. Earlier she gave a public welcome to the gathering, thanking everyone for coming and participating.

Is this Cuba? Is this a dream?

Several Adventist video crews are recording the meeting—but so is NTV, the Cuban national network, plus reporters from the press. They see it all, hear it all—Elder Folkenberg's sermon, the baptism (including a young man who is introduced as one of the most popular radio singers in the country and son of a party leader), the massed choir and orchestra, whose rendition of Handel's "Hallelujah Chorus" climaxes the meeting and raises the roof of the new church.

Yes, this is real. This is happening. This is Cuba, as little as I could have imagined it four years ago.

In June 1994 I first visited Cuba. *La Voz de la Esperanza* (the Voice of Hope) began here 50 years earlier, and the authorities granted visas to Milton Peverini, Lonnie Melashenko, a video crew, and me to hold meetings to mark the anniversary.

Havana looked like a city in decay. Dimly lit, unpainted, drab, stores boarded up, ancient automobiles, roads rutted, it was a ghost of the bright metropolis that once attracted hordes of tourists to its beaches and casinos.



Amazing Years

thousands seek new life.

For Adventists our visit was a chink, a stab of light, that bespoke hope. Church leaders, cautiously optimistic, requested us to be very careful in what we filmed and wrote. Behind closed doors they told us—not for publication—about the hard years of the church, the threat of jail, the jailings.

Food was scarce on that trip; everything was rationed. I lost several pounds during those few days in Havana. They showed me just one place where plenty of food was available—a supermarket in the diplomatic sector. But you could use only hard currency to buy it.

The Cuban economy had been tied to the Soviet Union's. Russia provided an assured market for Cuban sugar and kept the country running by pumping in rubles. But with the collapse of the Soviet empire, the largesse ceased, and the American blockade cut off help from Cuba's nearest and biggest neighbor.

During the past four years two parallel economies have emerged—a dollar economy and a peso economy. Today you can buy almost anything you want—if you have hard currency. A world-class Melia hotel has sprung up in Havana; its prices are world-class also—\$150 for a room, \$20 for break-

fast. Large numbers of tourists from Europe and Canada are renting autos, traveling the countryside, swimming at the famous beaches. The currency is flowing, and Cuba seems to be on the up—roads repaired, lights in the city, color, and music.

Most Cubans live under the peso economy, and for them life is not as easy. For example: union president Daniel Fontaine Marquez's salary, which is the highest of any church employee, is equivalent to only US\$19 per month. Nevertheless, the Cubans are finding ways to survive and even improve their lot. Although life is probably a struggle, they seem much better off than four years ago.

As great as are the changes in Cuban society, the transformation of the Seventh-day Adventist Church is even more astonishing. This is a church stretching its wings into the winds of new freedoms, a church of palpable energy, a church of booming growth.

We traveled by air-conditioned bus down the spine of Cuba, from Pinar del Río in the west to Guantánamo in the far south. Every day we were in new places and attended new meetings; we witnessed hundreds of people

baptized at each stop. As we made our way south, the weather became warmer until it was fiery-hot in Guantánamo, but the same scene replayed again and again—honor guards, music, huge crowds, mass baptisms.

Those honor guards—Pathfinders smartly dressed in uniform—are new things in themselves. And permission to hold religious meetings in public parks and at swimming pools, not just in the church, is totally new.

In Cuba today nothing happens without permission. Our visit, the visas, the bus trip, the meetings in public places, the use of government facilities—all required permission. Just as a series of other remarkable developments for the church during these past four years required permission.

But we Adventists asked, and the permissions came. The door opened a crack, and we squeezed through. I am sure that, like everything else humans do, we could have done better; but of this I am absolutely sure: Adventists seized the day, and the world church can rejoice with our Cuban brothers and sisters at what has happened.

Traveling with us all week on the

bus has been Silvio Platero, associate to the minister of religious affairs in the central government. He has the power to say yes or no, and he has more often than not said yes to the Adventists.

At lunch one day he began to talk about us. "You Adventists have more credibility than any other Christian groups in Cuba," he said. "But"—he pointed to his little finger—"give you a nail and you take the whole finger. Give you a finger and you take the whole hand. And then you come back and say, 'We really didn't take so much!'"

The story of the church during the past four

years has beautiful and powerful elements. In many ways it provides a model for Adventists everywhere.

But before we look at the human side of what happened during this time, let any and all glory go where it belongs—to God. Jesus, Lord of the church, has watched over and blessed His Adventist people. The Holy Spirit hovered over Cuba and moved on hearts—of officials in high places, of church leaders, of the people of the land. He put within Cubans a hunger and a thirsting for a new and better way; He drew them to Himself.

He moved upon the hearts of the Adventist laity. Nearly 2,000 Adventists opened their humble homes to neighbors and friends. Week by week the people came to study the Bible, to sing, to listen to tapes of *Your Story Hour*. The leaders of the church—the union and conference officials—made the plans and provided simple materials; the pastors worked with the laity and held evangelistic meetings; but ultimately the explosion in church growth came from the grass roots.

The bottom line is: Adventists in Cuba know their God, are excited about their church, and gladly share their faith with others.

For the wave of baptisms we witnessed

and industrialist-philanthropist Garwin McNeilus made a trip to explore possibilities of constructing new churches.

They met with Silvio Platero, who

said, "Why do you want to build new churches? The churches you have need to be refurbished, and I can give you permission to do that." With this opening they toured Cuba to see the state of Adventist churches.

Returning to Havana, they scheduled a meeting with the union officers. When they walked into the room, however, they found a much larger group assembled—pastors and seminary students as well as

administrators, perhaps 120 people all told. Without any prepared agenda, Don Noble went to the blackboard and began to write a "dream list" as those present made suggestions.

"I have never been in a meeting in which there was so much excitement," McNeilus told me this week. "After each point was put on the board, we would sing hymns and hug each other. Afterward we all said, 'How did it happen?' The Holy Spirit made it all happen."

A seven-point plan emerged, as though preordained by God. Maranatha would take the lead in building 100 churches, refurbishing 100 churches, establishing 100 lay-evangelism teams leading to 100 campaigns, and providing 100 projectors, 100 felt sets, and 100 sets of Ellen White volumes for pastors.

The Adventist-Laymen's Services and Industries (ASI) convention was only weeks away. Noble put together a booklet, *Christ for Cuba*, and took the "700 plan" to the meeting. The ASI members embraced the ideas



STANDING ROOM ONLY: Some 3,000 people crowded into La Vibera church, with others looking in the windows.

this week another element was involved. Mark Finley, speaker-director of *It Is Written*, organized 17 evangelistic teams that came from North America and held 10 days of reaping meetings. People flocked to the churches; they came in trucks and buses and beat-up cars; they came long distances. Night after night the churches were filled with eager listeners.

These meetings reaped a magnificent harvest, but the seed had been sown in hundreds of Adventist dwellings. The plan, the method, is so simple, so effective. And it will work anywhere in the world.

But the story of Cuba today involves another element, one so major, so many-sided, so embracing, that it calls for particular consideration. It begins with an extraordinary meeting—just four years ago.

When we visited Cuba in 1994, a few other Adventists were also visiting in the country, although we did not make contact. Don Noble, president of Maranatha Volunteers International,

enthusiastically and pledged to give generously to make the plan a reality.

Four years along, the transformation of the church in Cuba is dramatic. Almost all our churches have been refurbished; some were in such bad condition that they had to be demolished and rebuilt; some churches have been enlarged; many house churches have been constructed—in all, a total of 156 fine buildings now represent the Seventh-day Adventist Church. The La Vibora church, which we dedicated today, is the largest Protestant church in Cuba.

Maranatha's work extended further. They refurbished the union office, built a new plant for the press, bought presses, paper, and ink.

But the *pièce de résistance*—their finest project—is the new seminary. Four years ago I saw students jammed into the union office, trying to live in a few rooms and hold classes in others. Now they meet in a splendid new facility on land purchased by Maranatha. Designed by architect Don Kirkman, who donated his time, the seminary has kept many of the lovely trees from the property, giving it a garden setting. The school, which has become a government showpiece, would do us proud anywhere on earth. Forty-four students study there presently, but its capacity is much greater. The seminary is also being used for conferences by the union and the Inter-American Division.

Under Maranatha's leadership the original goals were reached and far exceeded. They received permission and paid to have 250,000 copies of *Steps to Christ* printed—on Communist presses. Today you can buy a copy of *Steps to Christ* in a Communist bookstore! They distributed 200 felt sets for children, 10,000 hymnals, and more than 1,000 sets of Ellen White writings.

What the Lord accomplished through Maranatha cannot be overstated. They could not import materials or bring in volunteers. But they trained Cuban leaders, set up a network to locate local materials, and arranged transport for them in the most cost-efficient manner. At the height of their activity they employed 400-500 people.

In four years the Adventist Church has gone from a small, obscure group to national significance. The new churches do more than give a sense of permanence and pride—they are thriving evangelistic centers. (Remember, evangelism is permitted only in churches.) No wonder church membership has doubled during these four years.

I salute Don Noble, vice president Ken Weiss, and other members of the Maranatha team. I salute Doug Clark, who came for a three-month stint and stayed on for three years to organize and guide the entire project. These bright young lay leaders combine dedication and spirituality with hard work, efficiency, and superb planning. They have been the right people in the right place at the right time.

At every step this week the baptismal candidates presented a similar profile: an unbroken continuum from children to the old, men as well as women. I saw many young men in their late teens and 20s. And I was told that some of those being baptized were doctors, lawyers, and other professionals.

Why are people of all ages and classes flocking into the Adventist Church in Cuba? Certainly not for any material advantage; some will likely lose their jobs because of their decision. The answer probably is found in the motto we saw on display in churches and baptismal sites across Cuba: "New Life for Today and Tomorrow."

Everywhere I heard stories of people finding that new life. They told me about a famous prostitute, whom we will call Maria, in the city of Nueva Gerona on the Isla de la Juventud. The government of Cuba uses the island to train its most ardent young supporters, and the Adventist Church had been slowly dying. Maria, who practiced *Santeria* (a Cuban brand of voodoo), lived next door to our Bible worker. First she came to meetings in a home church, then to the evangelistic meetings in the church. She burned all her voodoo gods and paraphernalia and, after just one night's attendance in the

church, quit tobacco and coffee. Her partner, a wrestler and ex-convict, abandoned his plot to kill three men.

Maria's face shows the change in her life, and people notice it. Her girlfriends want to know what happened to her; she says, "Jesus loves me."

Out of this difficult environment for Christianity, 77 accepted Christ through the evangelistic meetings, with 25 people already baptized.

At the conclusion of each baptism during this past week, Elder Folkenberg made a call for those present to accept Jesus and prepare for baptism. Before he would finish the brief invitation, people were on their feet and moving forward. Hundreds gathered in only a few moments.

Clearly, the church in Cuba will continue to grow rapidly. For the period 1995-2000 the church set a goal of 9,000 new members; that goal was reached and surpassed last Thursday. And the quincentennial is only half over.

Something is happening in Cuba, something big and wonderful. I suspect we are seeing only its beginning.

Forty years ago young people fought to change Cuban society. Big on idealism, they were prepared to give their lives, and did, in order to root out the old regime with its corruption, cruelty, and immorality. It was a revolution of the young, led by Fidel Castro.

The dream has faded. But a new revolution has come to Cuba. Young men and women are catching an ideal, seeing a vision, feeling its power. The living Christ is changing lives, rolling back the darkness, breaking entrenched habits, bringing hope and joy. His love conquers all; His power is greater than all.

The kingdoms of this world are becoming the kingdom of our Lord and of His Christ, and He shall reign for ever and ever (Rev. 11:15). ■

William G. Johnsson is editor of the Adventist Review.



Preserving Our Witness

Our congregation has recently been traumatized by the question of what constitutes permissible Sabbath employment. Our membership is very large, and we have doctors, nurses, police officers, firefighters, even a hospital dietitian who works at a community job on the Sabbath, and nothing is done about it. Do we have written guidelines on this?

Yes and no. Yes, we have the counsel of inspiration, chief of which are our Lord's examples in Genesis 2:1-3 and Matthew 12:8-14. And we also have Ellen White's admonition: "Often physicians are called upon on the Sabbath to minister to the sick, and it is impossible for them to take time for rest and devotion. The Saviour has shown us by His example that it is right to relieve suffering on this day; but physicians and nurses should do no unnecessary work. . . . Let the patient know that physicians must have one day for rest" (*Medical Ministry*, p. 214).

And here's another of Ellen White's comments: "Physicians need to cultivate a spirit of self-denial and self-sacrifice. It may be necessary to devote even the hours of the Holy Sabbath to the relief of suffering humanity. But the fee for such labor should be put into the treasury of the Lord, to be used for the worthy poor, who need medical skill but cannot afford to pay for it" (*ibid.*, p. 216).

While police work and firefighting are essential public services, I don't think that these activities are in the same category as that described above, that is, administering directly to the sick within the environment of Seventh-day Adventist health-care institutions.

No, the denomination does not have a written list of permissible Sabbath jobs. Congregations must respond individually to cases brought to their attention. That, of course, does make for inconsistencies within our ranks. But a lack of unanimity in this matter is a lesser evil than a General Conference list legitimizing certain Sabbath employment.

We are left with the hope that pastors and members will face each decision biblically, ethically, and courageously, considering, in addition to the sanctity of the Sabbath, the high value of the "assembling of ourselves together" (Heb. 10:25) and the extreme danger of embarking upon the "slippery slope" of liberal rationalizations.

Why do we refer to ourselves as simply "Adventists" most of the time? The name Seventh-day Adventist was given by God, and we should use the whole name and not be so quick to abbreviate it. Is not the shortening of our name to "Adventist" a diminishing of our witness and a disservice to God?

Thank you for the reminder. Yes, we Seventh-day Adventists should utilize every opportunity we have to use our name in its entirety—especially in non-Seventh-day Adventist circles. Ellen White made the case very potently when she stated: "The name Seventh-day Adventist carries the true features of our faith in front, and will

Congregations must respond individually to cases brought to their attention.

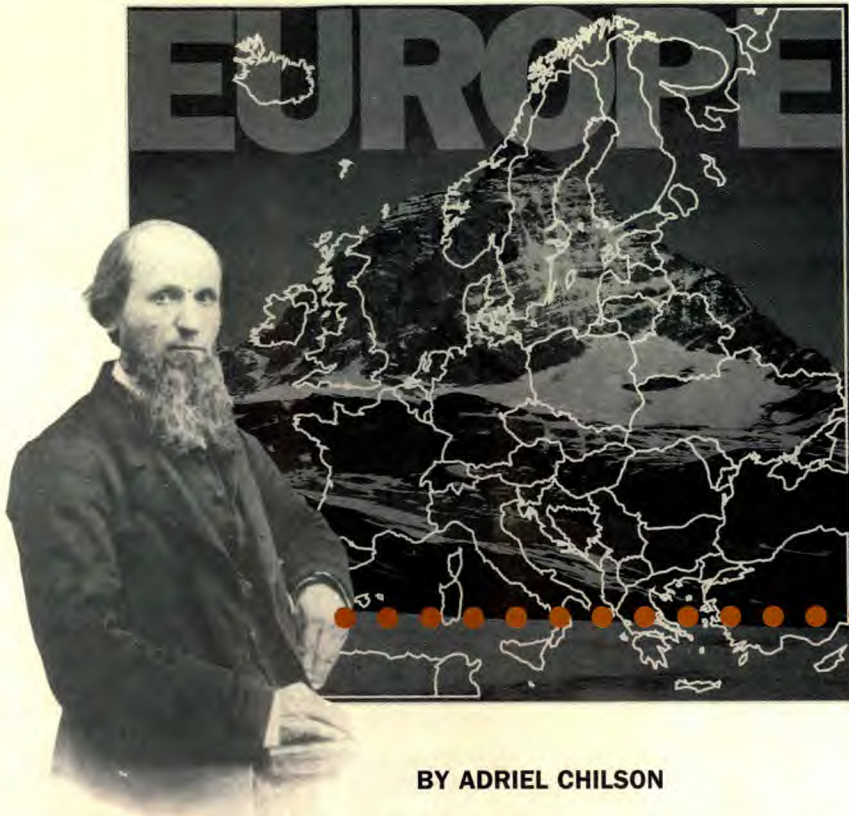
convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ" (*Testimonies for the Church*, vol. 1, p. 224).

There are, of course, many other very expressive church names: the Church of God, the Church of God in Christ, Jehovah's Witnesses, the Church of Jesus Christ of Latter-day Saints, etc. These and many others speak relevantly to biblical truth. Seventh-day Adventists, while accepting the obvious good that these names imply, go beyond them by emphasizing two primary elements of Scripture usually neglected in nominal Christianity: the Seventh-day Sabbath and the second coming of Christ. For that reason we should employ the full name as boldly and as often as we can in our public or general communications.

Having said that, I do not think it a matter of great concern that more often than not, in our conversations with each other, we refer to ourselves simply as Adventists. Since the truths that the full name conveys are clearly established among us, our internal use of the shortened version does not constitute a loss of witness or sign of disrespect.

Calvin B. Rock is a general vice president of the General Conference. He holds doctoral degrees in ministry and Christian ethics.





No Permission Needed

*The colorful tale
of Adventism's first
missionary to Europe*

BY ADRIEL CHILSON

C

HURCH LEADERS IN BATTLE CREEK were dumbfounded—and overjoyed.

A scant four years after the organization of the Seventh-day Adventist Church in 1863, they held in their hands a letter from Sabbathkeeping Adventists in Tramelan, Switzerland, requesting the services of a minister from America.

How could this have happened? There was no organized work in Europe—no missionaries, no pastors, no literature ministry. But six years before the denomination found the wherewithal to sponsor J. N. Andrews as its first “official” overseas missionary to Europe, God had already planted the truths of Adventism there through the efforts of a Polish-born “unofficial” missionary.¹

To Elder M. E. Cornell’s tent meetings in Findlay, Ohio, in 1857, came a tall, dignified man of striking appearance. Thirty-nine-year-old Michael B. Czechowski was a well-educated former monk and Catholic priest who had left his ancestral faith seven years earlier. Czechowski’s investigation of the Bible had begun as a young priest when he determined to believe and preach nothing but truth, a quest that quickly brought him into conflict with Catholic doctrine. Intent on challenging what he had come to believe were the erroneous teachings of his church and to report the decadent morals of the Catholic clergy, he traveled to

Rome and sought audience with the pope. When his complaints fell upon deaf ears, he disassociated himself from active ministry and threw himself into revolutionary movements designed to free his homeland. By 1850 he had been released from his priestly vows, and later that year married Marie Delavouet in Brussels.

In 1851 the couple moved to the United States, where Czechowski accepted Baptist teachings. Through Cornell’s ministry in Findlay, however, Czechowski embraced the Bible Sabbath and the messages of Revelation 14 and was baptized as a Seventh-day Adventist. Shortly thereafter he traveled to Battle Creek and met with church leaders. His evident talent and determination soon brought him his first ministerial assignments.

After several years of successful labor among the French Canadians in upstate New York and Vermont, Czechowski and his family moved to New York City to labor among the swelling population of European immigrants. Writing of his work there, he noted: “I have had the privilege of preaching the gospel of the kingdom to the highest Italian dignitaries in this vicinity, who have listened to me with much interest and encouraged me to go to Italy. Still, I feel there is a great responsibility resting upon me in regard to my dear unfortunate Polish nation, and I must do all in my power to enlighten them in regard to Scripture truth; and also other European nations to whom I could have access. It is my

purpose to establish myself in the valley of Luserne near Turin, among the French Waldenses."²

Czechowski's enthusiasm to take the truth he had embraced to his home continent brought criticism from fellow Adventists. Although James and Ellen White expressed their confidence in him and gave him the sizable sum of \$100 for his intended mission, few others followed their lead. Disappointed in his church, yet determined to carry forward the mission he believed God had given him, he turned to friends in the Advent Christian Church, who promised token support. Accompanied by his family and Annie Butler (sister of future General Conference president G. I. Butler) as his secretary, Czechowski sailed for Europe in May 1864.

Almost immediately upon arriving at Torre Pellice in the Waldensian valley of Piedmont (northern Italy), Czechowski rented a hall for evangelistic purposes and, with undaunted zeal, devoted himself to proclaiming the third angel's message. His efforts there illustrate the daring that marked his career as an Adventist pastor and evangelist: he came to a city where he knew neither people nor language and yet announced and conducted public meetings.

Czechowski's charismatic personality brought him both translators and numerous invitations to address large Waldensian congregations. Success attended his efforts, and he established his first Sabbathkeeping company in Torre Pellice.

The tireless evangelist soon extended his outreach to other cities—Turin, Milan, Bergamo, Venice, and Brescia, winning converts in each place despite mockery and much persecution from the local clergy. His converts included Catherine Revel and Jean Geymet, the first baptized Seventh-day Adventists in Europe.

Civil war in Italy prompted Czechowski's decision to transfer his labors to Switzerland. A party consisting of his immediate family, his brother, Annie Butler, and Jean Geymet left

Torre Pellice in September 1865, traveling to Mont Cenis in the Italian Alps by rail coach. Their lack of funds forced them to complete their journey over the Alps on foot. With five children ranging in age from 13 years to 6 months and heavy luggage for 10 people, this was no small undertaking. After several exhausting days, they arrived in Yverdon, where a kindly farmer offered them food and a bed in his barn. A few more miles of exhausting foot travel brought them to Grandson in Switzerland.

Scarcely allowing time to get settled, Czechowski again plunged into public evangelism. Despite intense opposition, he soon baptized three converts in Lake Neuchâtel.

Czechowski's next four years of labor in Switzerland produced numerous Sabbathkeeping companies, the largest of which was at Tramelan. Here he had the joy of seeing many young married men accept the Adventist

message, seven of whom he ordained to the evangelistic ministry.

Owing to the fact that he had been financially supported by individual First-day Adventists (though not by their denomination), Czechowski didn't inform his converts of the existence of the Seventh-day Adventist Church or its Battle Creek headquarters. Quite by accident, Albert Vuilleumier, Tramelan church leader, found a copy of the *Advent Review and Sabbath Herald* in Czechowski's room and immediately addressed a letter of inquiry to Battle Creek. Church leaders were amazed and thrilled to learn of Sabbathkeepers in Switzerland.

Always looking for new ways to spread the Adventist faith, Czechowski soon sent men with literature and books to do "colporteur" (house-to-house ministry), thereby commissioning the first Seventh-day Adventist literature evangelists. His workers fanned out through the Central European countries and even entered Scandinavia.

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A series of staggering setbacks reminiscent of the first chapter of Job soon befell Czechowski. Unlike the ancient man of God, however, the missionary didn't respond with deep trust and patience.

In March 1867 the house he rented in Saint-Blaise burned to the ground, destroying nearly all his possessions. He then had a large house built to serve as his home, chapel, and printing office, but the venture, mortgaged to the hilt, proved far beyond his financial capability. The Advent Mission Board in America had cut off all support, and when he could not redeem the notes payable on December 31, his empire simply collapsed.

Frustrated and discouraged, Czechowski foolishly abandoned both his converts in Switzerland and his family, leaving both groups to fend for themselves. Hoping to recoup and start over again, he traveled through Hungary to Pitesti, Romania.

Penniless and unemployed in a foreign country, Czechowski knelt to pray. The impression grew on him that he ought to stroll about town, which he did, stopping occasionally to look into the shop windows. At a select shop displaying expensive silks, embroidery, and velvet, he was soon in conversation with a pleasant young shopkeeper who spoke faultless French.

Soon the discussion turned to religion. The shopkeeper explained how his pious Orthodox father had made a wearisome pilgrimage to Mount Athos in Greece. Sensing an opening, Czechowski asked, "Do you consider it possible to obtain salvation this way?"

"But how is it possible any other way?" the young man queried.

His visitor carefully explained how salvation is attained through faith alone. Then he recounted the painful events in his life that had brought him to Pitesti.

"Come home with me," Toma Aslan invited. "You may stay with us, and we will turn our large living room into a lecture hall where you can present the Bible truths you've been telling me

about. You will speak in French, and I'll translate into Romanian."

He again had a place to minister and appreciative listeners. In the following months, as Czechowski preached and taught, the entire Aslan family and their in-laws were baptized, resulting in a strong Adventist congregation in Pitesti.

Czechowski's last few years are shrouded in mystery: only isolated references to him, most of them negative, appear in correspondence from the Tramelan believers. One letter to General Conference president J. N. Andrews was also written in 1873. He died in Vienna, Austria, in February 1876, only 300 miles from the place of his birth, closing one of the most remarkable life circles in the history of early Seventh-day Adventism.

Michael Czechowski's story illustrates that God must always use flawed human beings to accomplish even His grandest designs. The very qualities that caused his rupture with his Swiss converts were nonetheless used by God to take the message to still more regions.

Ten years before the Seventh-day Adventist Church rallied itself to send J. N. Andrews to Switzerland, this singular missionary was already sowing the truths of Adventism across Italy and Central Europe, an effort that Andrews and others later gratefully acknowledged.

Czechowski's diligent efforts in Torre Pellice led young Catherine Revel to become the first Seventh-day Adventist in Europe, and in turn, her faithful witness led to a large Adventist church. Catherine's grandson Alfred Vaucher went on to teach Bible at *Seminaire Adventiste* in Collonges-sous-Salève, France. From Torre Pellice also came Jean Geymet, Czechowski's coworker and Adventist pastor.

From his labors in Switzerland came the Vuilleumier family, among whom were Albert, an evangelist and elder of the Tramelan church, and Ademar, early leader in the church's publishing work. Jean Vuilleumier, son of Albert,

gave 50 years of service to the church. From Tramelan also came James Erzberger, leader of Adventist work in Germany; the Roth family, with 12 children, most of whom became church workers; and S. D. Harnhardt and his son Jean-David, both ordained evangelists.

With his deep experience in European culture and sensitivity to Roman Catholicism, Czechowski accomplished what no American-born missionary could have done in planting Adventism on the Continent. His eventual successor in Switzerland wrote of Czechowski in 1869, "We regard the circumstances of this case [Czechowski's independent mission] a wonderful call to us from the providence of God to send the present truth to Europe. We cannot refrain from acknowledging our backwardness in this work. But it is in our power to redeem the past, by discharging our duty for time to come."³

It is yet another testimony to the goodness of God that He could use the failings of unimaginative church leaders and an admittedly flawed messenger to plant His truth in the middle of Europe. From that less-than-perfect beginning, and through the efforts of one very determined man, His Spirit has raised up "a great multitude that no one could count, from every nation, from all tribes and peoples and languages" (Rev. 7:9, NRSV), who will one day rejoice in the presence of the Lamb. ■

¹ Much of the material for this article is drawn from a volume assembled after a special symposium on the life and ministry of M. B. Czechowski, held in Warsaw, Poland, May 17-23, 1976. See *Michael Belina Czechowski, 1818-1876* (Warsaw, Poland: "Znaki Czasu" Pub. House, 1979).

² *World Crisis*, Apr. 5, 1864 (publication of the Advent Christian Church).

³ J. N. Andrews, in *Advent Review and Sabbath Herald*, Nov. 30, 1869.

Adriel Chilson is a retired pastor living in College Place, Washington.



Taking Risks in Mongolia

Young Adventists invade Genghis Khan's stomping grounds.

BY GERALD J. CHRISTO

THE DOOR OPENED IN RESPONSE TO the ringing of the bell. Brad and Cathy Jolly walked into our apartment—a place that had been home to them for the last three years of their six-year stay in Ulan Bator. They had come to sort through their few belongings—clothes, children's toys, pictures, poem sheets stuck on the walls, and a few assorted other items.

A flood of memories overwhelmed Cathy as tears welled up in her eyes. I put my arms around her, understanding to a small extent the emotions that filled her heart. In this apartment many decisions for Christ had been made, many prayers had been offered, joyous laughter had erupted as young people savored their hospitality, and victories had been won.

There had also been moments of intense pain as a young couple confronted one personal crisis after another—two miscarriages, a ruptured appendix in the frail body of their 2-year-old (which took four months to diagnose and two surgeries to correct), and finally the dreaded scourge of cancer, bringing an abrupt end to their dream of a lifetime of service in Mongolia.

Should time last, this story will become one of Adventism's twentieth-century mission legends. Generations of Sabbath school members and mission appointees will hear

of Brad and Cathy Jolly, who left their home in the United States in 1991 to respond to the vision of Adventist Frontier Missions (AFM) for Mongolia. This was just after Mongolia had declared itself a democratic republic, thus freeing itself from 75 years of Soviet-style socialism.

Negative as it was, however, Communism had at least removed the shackles of centuries-old Lamaism, described by one writer as “the most frightful curse of . . . [Mongolia], because it attracts the best part of the male population, preys like a parasite on the remainder, and by its unbounded influence deprives the people the power of rising from the depths of ignorance into which they are plunged.”¹



KUDOS: East Asia Association secretary John Ash presented Brad and Cathy Jolly with a silver plaque of appreciation as the Jollys' second daughter (in her mother's arms) looks on.

Early Attempts

In the thirteenth century Genghis Khan controlled more territory than any ruler on earth. Virtually all of Asia and part of Europe were ruled by him. In the days of his grandson Kublai Khan, who succeeded him, zealous Nestorian missionaries established large centers in Mongolia. But the political influence of Buddhism, in the form of Tibetan Lamaism, was so strong that even Kublai, whose mother was a Nestorian Christian and who was inclined toward her faith, chose Buddhism instead; and the cause of Christianity was eclipsed for centuries.²

Sixty years before the Jollys came, Otto and Dorothy Christensen had



labored for 10 years in the inhospitable lands of Inner Mongolia, assisted by four Russian Seventh-day Adventist workers. After a few months the first three young Mongols were baptized and a small school begun. However, the continuing Sino-Japanese conflict brought an end to this beginning of Adventism in this part of the world, and little influence of that early start remains in the territory known as Mongolia today. In the 1970s a letter from a member from Ulan Bator was sent to the union office in Delhi. That perhaps was the last link in the story of the Christensen mission.³

According to a 1948 article "The Bible in the World" (published by the British and Foreign Bible Society), as



GIVING WITNESS: Three of 15 persons stand ready for baptism last October 11 by (left to right) Jolly, East Asia Association secretary John Ash, and author Gerald Christo.

early as 1815 the gospel of Matthew had been translated into Manchu, one of the languages spoken in Mongolia, and later missionaries from England translated the entire New Testament. One sentence in the article reads: "Mongolia is a hard and difficult mission field, a place where the devil has his throne." But in this land the story of the gospel has proved to be more powerful than the power of darkness, and today the light

from the cross of Calvary is penetrating the darkness of centuries.

Change Has Come

Mongolia is a different country today. The capital, Ulan Bator, is a relatively modern city with white high-rise apartments, broad tree-lined roads and sidewalks, and roadside kiosks and stores filled with imported foods. And even though vegetables and fruit are available only in limited varieties, one can get by on a diet other than the heavy protein and starch diet of the local population. Literacy is almost 100 percent, and trolleys, imported Japanese buses, and German and Korean cars provide transport to the more than 600,000 inhabitants of the city.

But the transition from socialism

to a free market economy has been painful. There are signs of poverty: homelessness and street children. Yet the people—especially the younger generation—defend their new-found liberty. And even though recent legislation has accorded Buddhism priority status, the country's constitution does provide for freedom of worship. Moreover, Buddhism today is not as repressive and stifling as it once was, nor does it dominate the life and thinking of its followers.

That was not the case when Brad and Cathy first arrived in Mongolia. Those who know recall the heart-tugging story of their pioneering days, as they battled loneliness and tried to cope with the most meager resources. With a deep faith in the conviction that had brought them to Ulan Bator, they learned the language, translated songs and hymns, and gathered around them a small nucleus of young people to listen to the story of God's love. It was a struggle having to put up with an insufficient variety of foods, inadequate accommodations, and harsh winters, with temperatures averaging -18°F, giving the city the reputation of being the world's coldest capital. The first winter they and a Mongolian family shared a slaughtered cow, but the meat turned tough by the end of winter.

Receiving the Torch

The story continues with Joanne Park, another young American AFM volunteer just out of college, who joined the Jollys in their pioneering adventure. After returning home to complete a university degree in public health, Joanne again left family and fiancé to continue the work she had begun. Nor will the story be complete

without the mention of the many friendships made by Scott and Dee Christiansen through their relief activities. They pioneered the building of "straw-bale housing" for government medical clinics and homes, as well as vegetable gardening for communities in Ulan Bator.

Brad and Cathy worked mostly with young people—not surprising in a city where 75 percent of the population is under 35. The first baptism took place after two years, when three young people decided to accept Jesus as their Saviour. In subsequent baptisms—in 1994 and 1995—the little company grew to 13 baptized local members. (The baptism of Munkjagral, now preparing for the ministry at Andrews University, brought the total to 14 Mongolians joining the Adventist Church.)

Brad and Cathy have been advised to return permanently to their homeland, but their interest in Mongolia will continue. From his home in the United States, Brad is working on translations, including work on the preparation of

contact city council officials, who, for the first time, approved the establishment of the Seventh-day Adventist Church in the city. The certificate of registration has been presented to the Ministry of Justice for final approval. (Under the country's constitution all of the 17 provincial councils must give individual approval for registration before the Ministry of Justice's approval can be granted.)

On October 11, 1997, an additional 15 young people were baptized and one person was accepted into fellowship on profession of faith. Many of those baptized are stepping out alone, without the blessing of parents. Officiating at the baptism and organization service were Brad Jolly, East Asia Association secretary John Ash, and I, who along with my wife, Birol, had responded to the need of filling in until a permanent missionary family could be appointed.

On that same day the first Adventist church in Mongolia was organized. Of special significance was the presence of Brad and Cathy, who

traveled from the United States to participate in this special occasion. Also present was newlywed Joanne, with her husband, Jongsung, both of whom plan to continue their ministry in Mongolia.



HERE WE ARE: Another 16 young people stepped forward to follow their Master. They joined the Adventist Church in Mongolia's capital, 15 by baptism and one by profession of faith.

Tears Flowed

Twenty-six

the Mongolian Old Testament. He expects to make periodic visits to the country where his heart is and where he and Cathy first planted the seed of the three angels' messages, a seed that continues to grow.

In the summer of 1997 Munkjagral took a break from his studies at Andrews University to visit Ulan Bator. During the visit he was able to

persons, including four expatriates who decided to have their membership transferred, signed the scroll as charter members of the new church. And with this, Ash declared the formation of the first Seventh-day Adventist church in Mongolia.

In welcoming the newly organized church into the fellowship of the sisterhood of churches of the East Asia

Association, Ash also presented a plaque in appreciation to Brad and Cathy, acknowledging their commitment to the spreading of the gospel story in Mongolia. Tears flowed freely as Brad responded in Mongolian. And as he finished, there was pin-drop silence until a burst of prolonged applause erupted, ending in a standing ovation for the couple who had dedicated their young lives to the cause of the gospel in Mongolia.

Batshukh Bold, a young pastoral intern who had spent two years training as a monk in a Buddhist monastery, is the pastor of the new church. On the same day, October 11, a woman who had earlier attended the mini-evangelistic series in Ulan Bator and had since joined her husband in Korea united with our church in Seoul, together with her husband and another man also from Mongolia.

Our people in Mongolia are now

*Today the
light from the
cross of Calvary
is penetrating
the darkness
of centuries.*

looking forward to the arrival of Dale and Cheryl Tunnell, who have accepted the challenge of extending the gospel witness in that land. This fledgling church, with just about all its members in their late teens and early 20s, many of them students and unemployed, needs the support and prayers of Adventists around the world.

God has precious jewels in this vast mountainous and isolated land. And this young church will become the launching pad for a greater witnessing thrust—not only in the capital but also in the provinces and beyond. The story will continue, and the seed sown “will not return . . . empty” (Isa. 55:11, NIV). ■

¹ Ivor Montagu, *Land of the Blue Sky, a Portrait of the Land of Modern Mongolia* (London: Dobson Books Ltd., 1956).

² Otto H. Christensen, *Mission Mongolia: The Untold Story* (Hagerstown, Md.: Review and Herald Pub. Assn., 1974).

³ *Ibid.*

Gerald J. Christo, until his retirement in 1990, was president of the Southern Asia Division of the Seventh-day Adventist Church.



NEWS BREAK

Church Leaders Announce New Outreach Thrust

BY CARLOS MEDLEY, ADVENTIST REVIEW NEWS EDITOR

World leaders of the Seventh-day Adventist Church are planning for aggressive outreach in the next century.

The church will launch a new initiative in a territory that some Christian leaders call the hardest area of the world to reach—the 10/40 window in the Eastern Hemisphere (see p. 20). The announcement came April 2 at the General Conference Executive Committee's Spring Meeting in Silver Spring, Maryland.

Taking its name from the area's northern and southern boundaries—40 degrees north latitude and 10 degrees north latitude—the region stretches from Africa in the west to Japan in the east. The window touches parts of 82 countries in northern Africa, Asia, Europe, and the Asia-Pacific Rim.

The territory also holds 60 percent of the world's population of 6 billion people. Only 1 million Adventists reside within the region, mostly concentrated in the Philippines, South Korea, and India.

During the first four years of the new millennium church leaders want to establish 1,040 new congregations in the window. “The difficulty in taking the Christian witness into the 10/40 window is the predominance of the Muslim religion in the Middle East and northern Africa,” says Jan Paulsen, a General Conference vice president, who presented the initiative. “It continues to be the greatest missionary challenge for Christianity as a whole.”

Those who live within the territory are predominantly Buddhist, Hindu, and Muslim, with very few Christians, says Michael Ryan, director of the General Conference Office of Global Mission. Leaders of the church's eight world divisions whose territories touch the window will be making plans for outreach during the next two years.

Ryan believes the initiative can be accomplished with the help of Global Mission pioneers. These are volunteers who move into unentered areas and devote a year to establishing a new congregation.

“We have found the pioneer model to be the most effective form of outreach in hard-to-reach areas,” Ryan says. “It's our hope to mobilize 2,000 volunteers.”

In the past seven years the Office of Global Mission has



PAULSEN: “This continues to be the greatest missionary challenge.”

The Storm to End All Storms

BY GARY SWANSON, EDITOR, COLLEGIATE QUARTERLY

Forest fires in Indonesia and brush fires in Australia. Record-breaking rainfall in the southern United States. Furious typhoons in the Indian Ocean. Flooding in Peru with associated epidemics of cholera. Unusually violent hurricanes in Central America. Lately, it seems, you can blame every extreme weather condition and every natural disaster anywhere in the world on El Niño.

Who—or what—is El Niño, anyway?

This doesn't bring a neatly packaged answer. The U.S. Department of Commerce Web page has devoted MPEG animations, full-color schematic diagrams, real-time graphics, and 20 FAQs to separate the facts from the myth about this phenomenon.

Here is one unscientific interpretation: El Niño is an interruption in the natural relationship between the ocean and the atmosphere in the tropical Pacific. This affects the delicate balance among sea surface temperatures, trade winds, marine ecosystems—stuff like that. A complete El Niño event lasts about a year; events occur every two to

seven years. The most severe effects range along the equator, but the impact is global—one of the clearest demonstrations of how finely tuned our biosphere is.

And here is an interesting irony that may have escaped the Hispanically challenged among us: El Niño is a Spanish expression for “the Christ child.” A University of California professor offered the first scientific description of the phenomenon in 1969, but well before that, Peruvian fishermen had been calling it El Niño because it usually occurred

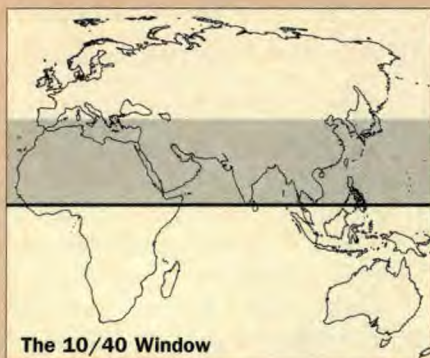
immediately after Christmas.

This begs at least two observations. On a superficial level, it's a shame that something called “the Christ child” prompts such globally destructive forces.

From a deeper perspective, however, the comparison may not be quite so inappropriate. Jesus said, “Do not suppose that I have come to bring peace to the earth” (Matt. 10:34, NIV). Two thousand years ago the original El Niño triggered a storm to end all storms.

NEWS COMMENTARY

NEWS BREAK



The 10/40 Window

helped to establish more than 7,000 new congregations in previously unentered territories.

The Spring Meeting earmarked the 2000 General Conference session offering for

the initiative. Church leaders hope to raise a total of \$5 million in three offerings that will be scheduled in the last quarter of 1999, the first quarter of 2000, and the last Sabbath of the GC session in Toronto.

In response to the proposal, many church leaders reacted enthusiastically. Ben Maxson, GC stewardship director, said, “I believe this challenge is one that not only provides us with resources to reach that group but also gives us an opportunity to rediscover our identity as a world church with a world mission to carry the gospel to places that have never heard the message we have.”

Financial Matters

The main purpose of the GC Spring Meeting is to

review the church's audited financial statements and hear reports of the independent auditor. This year treasury officials were upbeat because of the sharp increases in the General Conference's net assets.

In 1997 the GC's unrestricted net assets increased more than \$9 million, from \$114.3 million December 31, 1996, to \$123.6 million last year. The increase has given the church a significant boost in reserves, significantly increasing the GC's liquidity and working capital.

GC undertreasurer Martin Ytreberg cited four major reasons for the increase: strong gains in investments, a sharp increase in North American Division tithe (which totaled \$534,169,178 for 1997, up more than 5 percent from 1996), a recovery of \$4 million in currencies that were previously blocked by Korea and Brazil, and maintaining expenses within projected budgets.

Ytreberg also reported that the expense to run the church's world headquarters (\$23,913,517 in 1997) was nearly \$2.2 million under the GC's in-house operating expense cap. The cap is calculated at 4.85 percent of gross North American Division tithe and world tithe received (\$538,402,636).

Treasury officials project that 1998 expenses will run \$1.5 million under the projected expense cap. “We praise God for the liberality of God's people,” GC treasurer Robert Rawson told committee members. “The sacrificial



Test Your Global Mission IQ

1. A Global Mission outreach on a South Pacific island recently resulted in baptisms and a new church for Samoans. Other Samoan churches in the area sponsored this project and invited Dr. Erica Puni to lead out. This island, with the Tasman Sea to the west and the South Pacific Ocean to the east, is called the North Island of what country?

- A. Tonga
C. American Samoa
B. Tasmania
D. New Zealand

2. An hourglass body of water lies on its west, the delta of the Orinoco River lies on its east; and to the south is the great Amazon Basin. In one of its cities, Barquisimeto, Global Mission funds have helped establish a radio station that will reach 5 million people. In which country of the Inter-American Division has this occurred?

- A. Colombia
C. Venezuela
B. Guatemala
D. Suriname

3. In a state known for its unique lakes lies a city

where there was only one Adventist couple in the Spanish population. In a nearby city was a small Spanish group. Global Mission funds supported a church planter. Now in the first city more than 30 meet—half are new members. The other group has become a strong Spanish church. These two congregations plan to start a Spanish church in the state capital. In what state of the United States has this growth taken place?

- A. New Hampshire
C. Ohio
B. New York
D. North Carolina

Answers:

1. **D.** New Zealand. Samoans constitute about 1 percent of New Zealand's population.
2. **C.** Venezuela. Protestants represent only 1 percent of the population. About one third of these are Seventh-day Adventists.
3. **B.** New York. This state is divided into two conferences. Upstate New York includes the state capital, Albany, with an Adventist membership of only 4,500 in a population of 5.8 million. The first city mentioned in this question is Syracuse; the second is Utica.

Compiled by F. Donald Yost, Office of Global Mission, General Conference of Seventh-day Adventists.

NEWS BREAK

giving of our church members is certainly reflected in our report.”

The committee also voted to change the structure of the operating expense cap by eliminating certain expenses that were considered more appropriate for the GC's world budget. These include operating subsidies for the Geoscience Research Institute, Adventist World Radio, Ellen G. White Estate, GC Auditing Service, and travel office. By eliminating these costs for 1998, the adjusted in-house operating expense cap will be calculated at 4.25 percent of gross North American Division tithe and world tithe received.

Other Actions

In other business the GC Executive Committee:



Lynnetta Hamstra

- ✓ Elected **Lynnetta Hamstra**, a former assistant dean of women at Andrews University in Berrien Springs, Michigan, as associate director of the General Conference Department of Women's Ministries. Hamstra replaces Ardis Stenbakken, who became the department's director.
- ✓ Voted to discontinue the practice of holding two of the committee's Annual Councils outside North America each quinquennium, starting in the year 2000.

What's Upcoming

| | | |
|------|----|--------------------------------------|
| May | 23 | Global Baptism Day |
| June | 6 | Bible Correspondence School emphasis |
| June | 13 | Women's Ministry Day |
| July | 4 | Vacation Witnessing emphasis |

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The Gift of Grandmo

BY SANDRA VINCENT

I'M NOT OLD ENOUGH TO BE A GRANDMOTHER, I thought when my daughter first announced her pregnancy. *Why, I can still play full-court basketball with my seventh- and eighth-grade students. I must be too young!*

Then I remembered: I was 53, and most of my friends had become grandparents years before. I rejoiced with my daughter, and refrained from expressing my uncertainty about my new role.

A few more moments of reflection, and I concluded that being a grandmother might not be so bad. After all, I probably wouldn't be a Christian today if it weren't for my godly grandmother.

She was the only person in our family who went to church. Her husband had always driven her and as many grandchildren as she could gather to church each Sabbath. When he was confined to bed for more than a year because of a serious car accident, she had learned to drive at age 50.

There were a great many Sabbaths my grandma didn't get much out of the sermon because she was trying to quiet three or four grandchildren. Remembering the impact of her faithfulness convinced me that when my time came I would want to pass on that same heritage to my children and grandchildren.

Growing into the role of grandmother has been a valuable learning experience for me. Sabbath school lessons on the gifts of the Spirit helped in this educational process. As I studied each week, I began to look for the gifts that the Holy Spirit had given me. I realized that I really did have the gift of grandmothing. Although it's not mentioned in the Bible (maybe Paul, in his zeal, just forgot it), it really

is one of God's greatest ideas. I believe He gave women a spiritual and biological urge to grandmother.

From what I've learned along the way, here are 10 suggestions for effective interaction with grandchildren:

Ten ways to make the most of it

1. Love them. Children need at least one adult in their lives who loves them unreservedly. Unconditional love is incredibly empowering to kids. What better person for that than a grandmother? Usually removed from the stresses of day-to-day discipline, a grandmother can affirm, encourage, praise, and reward. The 20 or 30 years of parenting she has stored hold many valuable insights to help little ones and their parents through some of life's challenges.

2. Read to them. As a grandmother I have more time to read to my grandson than his working mom does. Reading together is bonding time, and when I read about spiritual things I know that the bond between my grandson and God is also being strengthened. The combination of familiar words, close physical contact, and the presence of God makes these times sacred for children. Grandmothers have the joy of building moments that convey spiritual values to still one more generation.

3. Inspire them to do their best. Children with a loving grandmother develop a sense of quality and excellence. An eagerness to do their best work is nurtured in the noncompetitive acceptance a grandmother can provide. I know that my own grandson, even at the age of 3, tries very hard to please me. I'm praying that as he gets older he will be guided by the insistence of quality I helped to instill.

4. Help them understand mortality. What better persons than grandparents to teach about mortality? Grandma and



wished with that picture, and it became part of his toy box treasures. You can be certain he remembered who they were the next time he saw them.

In these ways you can become an emotional sanctuary for your grandchild.

10. Financially support them.

When the grandchildren start school, do what you can to see that they get a Christian education. We've saved all our coins since the day our grand-

son was born, and when he comes to our house he has the fun of putting them in a huge glass water bottle. He knows that the money is for his schooling, as are the saving bonds he receives in the mail each month.

Why leave an inheritance to your children if they are financially secure? Invest in the grandchildren instead—both spiritually and financially.

Many people are in God's church today, and will be in the kingdom one day because of devoted grandmothers. In a rough and ragged world grandmothers can provide the intimacy, the nurture, the quiet, unhurried explanations that settle young hearts in the love of the Lord.

I thank God every day for the gift of grandmothering, both as I experienced it and as I pass the gift along. No, it isn't listed as a spiritual gift in the Bible, but in my opinion it's a gift we very much need in our hurting world. ■

Grandpa get old: facing death with Christian peace can help children cope with the sense of loss and separation that will someday occur. Grandparents can also explain about Jesus' second coming, when the faithful dead will be resurrected and the living righteous will be translated. What child could resist wanting to be ready to meet Jesus, especially when Grandma and Grandpa will be there too?

5. Pray for them. Not only do I as a grandmother have more time to pray for my grandson, but I pray more aggressively than I did for my own children. The reality of the legions of angels that God sends to protect the little ones is clearer to me now.

6. Establish an early bond. Young children don't naturally see an aging person as old, frail, or senile. They accept our physical limitations with amazing matter-of-factness. They simply love someone who hugs them, bakes cookies, or takes them for a walk. If you establish a bond with your grandchildren early on, it will endure throughout your lifetime.

7. Affirm their parents. Grandmothers have a special opportunity to affirm parents in front of grandchildren.

This helps to build good self-esteem in both parents and grandchildren. Parents often struggle with self-doubt and self-criticism, and truly need moral support.

8. Provide stability. When things fell apart in my grandchild's immediate family, our home was a place of stability. It was a predictable place when his world had gone awry. One of my single-mother friends was recently both surprised and pleased to hear her 4-year-old son say "It's OK if you die, because I have Grandma and Grandpa." That mom thanked God for the security her son found in his grandparents.

9. Stay in touch. When grandchildren move out of the area in which you live, it's vital to stay in touch. Visit often. One-to-one attention is expanded psychologically and preserved in the child's memory. If you live far away, you can reinforce the value of your visits with phone calls, letters, e-mail, or videotapes, decreasing the distance between you and your grandchild. Never forget a birthday or holiday. I recently heard of one grandmother who laminated a picture of herself and Grandpa and sent it to her grandson. He could do whatever he

son was born, and when he comes to our house he has the fun of putting them in a huge glass water bottle. He knows that the money is for his schooling, as are the saving bonds he receives in the mail each month.

I thank God every day for the gift of grandmothering, both as I experienced it and as I pass the gift along. No, it isn't listed as a spiritual gift in the Bible, but in my opinion it's a gift we very much need in our hurting world. ■

Sandra Vincent lives in Issaquah, Washington, and is a retired teacher.



Humble Me

But isn't there room for healthy pride?

BY KENT SELTMAN

THE ENGLISH LANGUAGE IS NOT without its little puzzles.

Take, for example, the word "humble" in the above title. Is it an adjective—like "nice" (as in "nice me")? If so, we have to conclude that the statement is facetious—since no one who is really humble would call themselves that unless they become proud of their humility. But pride cancels out humility, doesn't it?

On the other hand, "humble" is rarely ever used as a verb. Have you ever heard someone pray "Lord, humble me" or "Lord, please humble this congregation"? As parents, grandparents, aunts, uncles, and good Christian friends, we do not wish that those we love will be humbled, do we? Instead, we want the important people in our lives to develop *self-confidence*, a *good self-image*.

At the same time, however, *self-confidence* and *self-image* are not expressions we use in connection with our religious experience. Are we then in conflict? Are feelings of self-confidence and good self-image inimical to the religious life?

"Bumble Bee, O Lord"

Sometime ago, when our elder daughter was a 3-year-old preschooler, she accompanied us on a weekend retreat with a group of students from Pacific Union College, where I was teaching at the time. In a rustic lodge at our camp on the Mendocino coast of northern California, we gathered around a roaring fire and sang Christian campfire songs. Our little Lee found this a wonderful learning experience—much more exciting than the kindergarten songs she was used to. A few days later we heard her singing what she had learned:

"Bumble bee, bumble bee, O Lord;

Bumble bee, bumble bee so I can do Thy will."

We smiled, and didn't bother to correct her. "Humble," in the chorus sung by the college students, was a nonsense word to a 3-year-old, so she made it into something she could understand. Of course, that robbed the lyrics of any possible meaning. But perhaps the lyrics that go with that wonderful tune are nonsense to most Christians. Outside of those lyrics, have you ever said to the Lord "Humble me"? Did you have any idea what you were really asking for, if you did?

Before we go on, it would be helpful to understand that these three modern English words—"humble," "humility," and "humiliate"—are all derived from the same Latin root, *humilis*. (The "b" in "humble" was introduced by the French, from whom English "borrowed" the word.) "Humiliate" is the newest of the three forms, and is a creation of the English language.

Humility used to be a bigger concern of the Christian community than it is today. In the Middle Ages the church focused a lot on the seven deadly sins—gluttony, lechery, envy, anger, covetousness, sloth, and most important, pride (which was, in a sense, the root of all the other six).

Humiliation then was seen as the antidote to the root of sin and in this religious context became a mortification, a dying of the old self. As a religious concept, the practice of humiliation lasted for at least 300 years. Writing in the seventeenth century, John Donne said that "humiliation is the beginning of sanctification." And though that's not the way we'd put it today, we're able to understand the reason for his emphasis.

But Is There Room for "Healthy Pride"?

Appropriately, Christians today do not focus on the "seven deadly sins," as such. Instead, we concentrate on *doing* the positive rather than on *avoiding* the negative.

But while this is commendable, we should not lose sight of the crucial role of pride and humility in the Christian life. And the issue is far more complex than the simple equation: pride = evils and humility = good. Maybe the answer is somewhere in between.

For the fact of the matter is that the complete absence of pride would be undesirable. It would mean we no longer care how we look, how we smell, or about other habits of personal hygiene.

It is also appropriate, I think, that we have what I'd call "the pride of doing good."

A church I once attended contributed, almost on an impulse, hundreds of pounds of food, clothing, and other supplies to a sister church in the Caribbean that had been devastated by a hurricane. Later when a brother from the particular Caribbean church stood in our pulpit and thanked us for our generosity, we were smiling. Our heads were high, not bowed down in humiliation.

Is it OK for us to feel a bit of satisfaction—maybe even a healthy pride—in such an activity? Good deeds reward the doer with pleasant, positive feelings. Is it bad to admit that we are a little proud of that? Are you mortified or humiliated when you help an elderly person across the street?

or you take food to the homeless? or drive an elderly friend to the doctor? or baby-sit a child in order to give some single parent the opportunity for a little

social time alone with other adults?

Honestly now, would you ever do a kindness for anyone if you felt humiliated as a result?

Brooke, one of my beautiful young friends and a fifth grader, comes up to me in church about four times a year. "We got our report cards this week," she says. Understanding the cue, I respond, "Well, Brooke, how were your grades?"

She smiles. "I got all A's except for two A-plus." Shy but proud.

And out of the corner of my eye I can see her dad,

Peter. He too

beams with pride—good, healthy, fatherly pride.

I am proud of my own children too—their grades, their professional achievements. Surely something as natural as this is not sin. Would it be



ILLUSTRATION BY TERRY CREWS

better if Brooke came up to me and said, "Our report cards came out this week, and I didn't care that I got all D's except for two F's"? Of course not.

So What's the Problem?

Scripture makes clear that this emotion becomes sin only when it moves above a certain threshold. We probably see this best in the familiar parable of the Pharisee: "God, I thank you that I am not like other men—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get." But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner'" (Luke 8:11-13, NIV).

The sin of the Pharisee is certainly pride. Pride here, however, is based on self-deception. The sin of pride comes when we think we do not need God. The Pharisee thinks of himself as sinless. He asks no mercy. He sees no need of grace. He's done it all himself, he thinks. In spelling out the lesson of the parable, Christ promises that the exalted will be humbled.

The virtue of the publican is humility—humility before God. He bows his eyes in humble respect of God. He asks for mercy. He recognizes that he's a sinner. Christ promises in the lesson that the humble will be exalted.

At the same time, however, we should not read too much into the parable. It does not say that the tax collector went about his work as a tax collector with his eyes bowed before his clients. Internal Revenue Service agents do not stare at the ground and say, "Please pay your taxes, if it isn't too much trouble." Humility and pride in this powerful parable talk about our relationship with God. The humble who will be exalted are those who know that they cannot save themselves. The proud who will be humbled are those who feel they can be saved by their own goodness, without God.

Humility: Here's How

Besides the parable, Christ provides a

real-life example of humility. We find the story in the thirteenth chapter of John. Hours before His crucifixion, with His disciples fussing about which of them would become "vice president" in the coming kingdom, Jesus does something simple—and very powerful. He kneels in turn before each of these quarreling men and washes their dusty feet.

In that immortal act, more than dust is washed away. Pride dissolves as well, and their relative importance becomes irrelevant in comparison to the infinite greatness of their Lord. Then Christ emphasized the lesson of this "upside-down" kingdom that He rules: "No servant is greater than his master, nor is a messenger greater than the one who sent him" (John 13:16, NIV).

And He didn't have to mount a soapbox to lecture them. Instead, He simply knelt and served.

How long since you last knelt at the feet of dirty, contentious sinners? Do you find it easier to argue with them? to preach at them? to rail about them behind their backs?

One of the ironies of the Christian life—in contrast to the world of business and politics—is that the humble servants are those who are rewarded. We'd all do well, then, to sing again that campfire song:

"Humble me, humble me, O Lord;
Humble me, humble me so I can
do Thy will." ■

Kent Seltman is director of marketing for the Mayo Clinic in Rochester, Minnesota. He formerly served as a professor of English at Columbia Union College and Pacific Union College.



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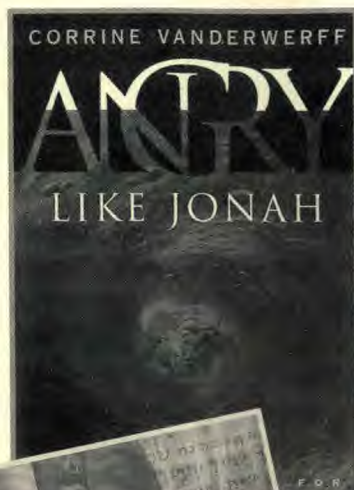
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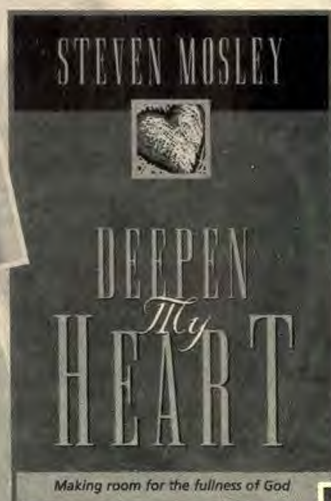
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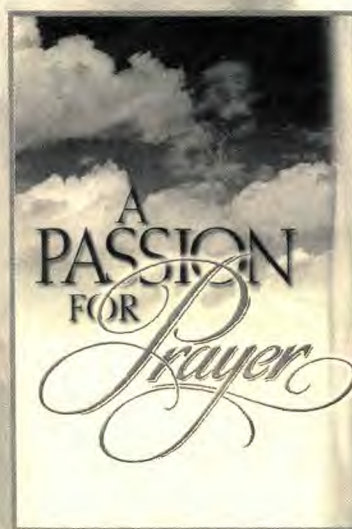


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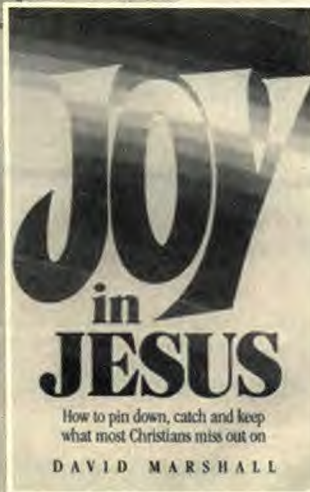


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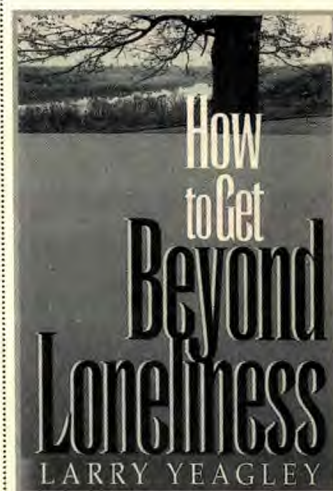
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The Sure Word

ANGEL MANUEL RODRÍGUEZ

I understand that not all of 1 John 5:7 was originally written by John. How can that be?

Your question is in fact about the nature and purpose of textual criticism,* which happens to be a complex and difficult subject. Let me quote the passage from the original language, bracketing the section that is not original: "[verse 7] For there are three who testify [in heaven, the Father, the Word, and the Holy Ghost: and these three are one (verse 8). And there are three that bear witness in earth], the Spirit, the water and the blood; and the three agree."

Textual criticism is an attempt to differentiate among the different textual variants or readings of the biblical text in order to identify what was probably the original reading. Confused? Let me explain.

First, textual criticism is based on the fact that we do not have the original documents written by the biblical writers. For instance, we do not have the book of Acts as it came from the hands of Luke, only copies of it.

Second, we have more than 5,000 Greek manuscripts of the New Testament, and when we compare them with each other we find in many cases additions, deletions, and other types of changes. We call those *variant readings*.

Textual criticism analyzes those differences to determine which ones were later additions or modifications made to the original, as well as the possible reasons for the changes. Most of the changes were accidental, but some were done intentionally, supposedly to clarify the meaning of the original text.

How do scholars go about determining the original reading of a biblical passage? They use three lines of evidence: the Greek manuscripts, quotations of the New Testament in early Christian writings, and early Bible translations (e.g., Latin, Syriac, etc.). The process takes into consideration, among other things, the date and internal quality of the manuscript, presupposing that a very early date could preserve a more original reading. Generally, the more difficult reading is considered to be original because scribes tended to add to the text to "clarify" it.

Consequently, a shorter reading tends to be preferred over a longer one—although in some cases the scribes accidentally skipped words or phrases, and in other cases they dropped parts of verses they considered irrelevant or repetitious. They sometimes

replaced uncommon words with more common ones, softened grammatical constructions, and made the text easier to read.

Textual critics also take into consideration the scripture

itself as a criterion in the selection of the original reading. In the context of the whole biblical book, what would the writer most likely have written, considering the vocabulary, the style, and the context?

There is general agreement that textual variants do not affect any of the biblical doctrines.

In the case you cite, we know quite well what happened. The bracketed section shows up for the first time in manu-

scripts of the Latin version only after A.D. 600. It is not found in Greek manuscripts until after A.D. 1400. Henceforth, according to the experts, it is found in four Greek manuscripts as a translation from the Latin and inserted into the Greek text. The addition is not found in any of the other ancient versions.

How did it become part of the Greek text? Here is "the rest of the story."

When Erasmus published his version of the Greek New Testament, he left out the additions to 1 John 5:7 from his first two editions (1516, 1519), arguing that he could not find those words in any Greek manuscript. Pressured by some to include this addition to the Greek text, Erasmus proposed that if they could show him a single Greek manuscript in which the addition was found, he would include it in his next edition.

Sure enough, they came up with a Greek manuscript in which the addition was found, one scholars believe was dated from the sixteenth century A.D., translated from the Latin to the Greek and added to the Greek text. Erasmus subsequently included it in his 1522 edition of the Greek New Testament.

The Trinity is a biblical doctrine, and you can preach about it. But you should not use this text.

* In this context the word "criticism" means "analysis."

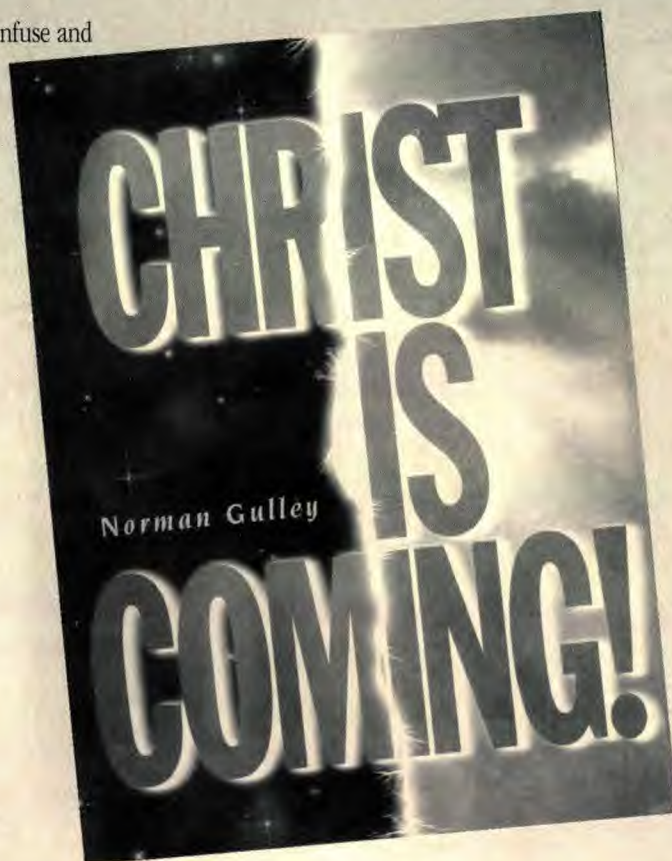
*We don't have
the originals
written by the
biblical writers.*

Angel Manuel Rodríguez is an associate director of the Biblical Research Institute of the General Conference.



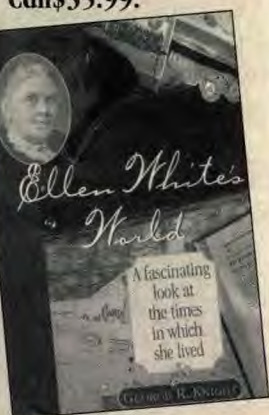
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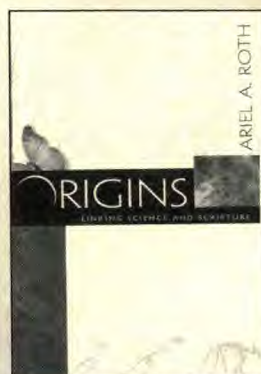
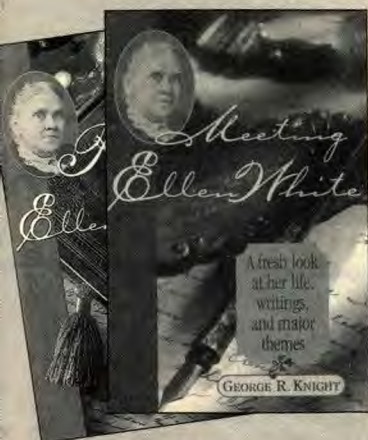
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What's the Difference?

BY RICHARD MAFFEO

I spotted them as I walked by the pediatric waiting room. A young woman sat in a gray-cushioned chair, cradling a small child on her lap. The child, obviously sick and listless, lay quietly as her mom stroked her forehead and gently rocked back and forth.

Is it important to know that the woman and her sick child were African-Americans? Yes, I think it is. As the woman lingered long over a fevered brow, a sudden sense of identification flooded over me. My mind raced back over the years to another hospital, in another waiting room. My daughter—then only 4 months old—lay listlessly on my lap. I gently rocked her, stroking her fevered forehead, waiting for the physician to see us.

And as the pictures overlapped, I understood afresh that the concern of a parent for his or her child is driven not by skin color, but by the warmth of the heart. Could that be the reason so many people of color—red and yellow, black and white—respond to the message of “God so loved the world” because He does not respect the color of the skin but only the responsiveness of the heart?

Late one evening I waited impatiently for my son to finish his karate lesson. Every few minutes I glanced at my watch and drummed my fingers on the steering wheel. Then I saw her. She couldn't have been more than 4 years old. Arms draped over the open car window, she sang happily as they turned a corner and drove past me. When her bright eyes caught mine they flashed with curiosity. Impulsively, she smiled and waved.

Is it important to know that the child had straight black hair, almond eyes, and sang in Japanese? Yes, it is. When my eyes locked with hers, I recognized the joy of my own children, who delighted with songs they sang to birds, or to clouds, or to audiences only they could see. In that happy little child I saw mirrored the children around the world—in Asia, in America, in Europe, in Africa—each able to see beyond the superficial, each willing to accept others despite skin color or national boundary. Could that be the reason so

many Asians, Americans, Europeans, and Africans turn to the Lord Jesus Christ because “God so loved the world” and He does not respect national boundaries, but only the individual hunger of the heart?



When I saw them in the restaurant, they were sitting side by side in a booth. They sat so close to each other, not because the place was crowded (it was almost empty), but because they obviously enjoyed being within each other's personal space. She smiled at him, and he reached over to touch her hand. Their eyes said more than words ever could.

I surmised from the black, embroidered skullcap on his head, and the language they spoke, that they were Jewish. Is that information important to this story? Yes. I think it is. As I watched them from afar, I could clearly see myself in him and my wife in her, and remember the many times Nancy and I sat in restaurants closer to each other than we needed. Then I understood—again—that whatever our religious views, men and women around the world long for human warmth, for love, for companionship. Could that be why there is a group of people within any non-Christian religion who responds to the message that “God so loved the world” and He woos to Himself anyone who is open to His love?

There exists within each of us a humanity that in many ways makes us kin. Waiting in line at the supermarket or a bank or an airport gives me time to observe around me, and to reconsider—again and again—how much like me is the African-American . . . the Asian . . . the Jewish person . . . and all the rest.

Such observation is proving a life-altering education.

Richard Maffeo is on active duty with the United States Navy in San Diego, California. This piece was adapted from an article previously published in the AIM magazine, spring 1994.



Taking Risks



ROSY TETZ

Have you ever looked at a book of world records? In these books you can find out about the world's largest grapefruit (six pounds, 12 ounces) or the world's shortest alphabet (11 letters—from a language in Papua New Guinea).

People do some crazy things to get into the *Guinness Book of Records*. They set records for bungee jumping. They risk their lives by jumping a row of buses on a motorcycle.

I hope you never want to do that—and so does your mother. If you feel you need to set a record, why not try to break the record for the highest Scrabble score—1,049?

No mother wants her child to be reckless. There is a difference between being reckless and taking a risk to achieve something good. When you take such a risk, you are brave but careful.

In many of the Bible stories God asks people to take risks. Gideon started out to fight the Midianites with 32,000 soldiers. But God said that was too many, and Gideon ended up with 300 men. God asked Gideon to trust Him on this. It turned out great—you can read about it in Judges 7.

God asked Joshua to take a risk. Everyone knows that you can't capture a city by marching around it and blowing trumpets. But God asked Joshua to risk his reputation as a great soldier and behave in a way that seemed foolish. Things worked out just fine.

You are probably thinking that these guys acted recklessly. Well, it would have been reckless except for one thing: God told them to do it. God told Gideon "I will be with you" (Judges 6:16, NIV). God told Joshua "Be strong

and very courageous. Be careful to obey" (Joshua 1:7, NIV). They weren't reckless. They were careful.

There was one guy who was reckless—Balaam. God told Balaam not to go with King Balak to curse Israel. But Balaam went anyway; he wanted the money. When an angel came to stop him, his donkey tried to get out of the way. Balaam beat on his don-

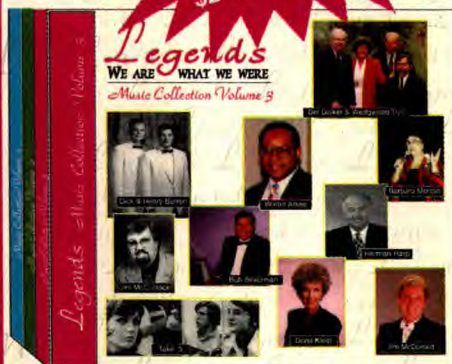
key, and after the third time the donkey complained. Balaam was so mad, he yelled back at the donkey. Then he saw the angel.

The angel said, "I have come here to oppose you because your path is a reckless one before me" (Num. 22:32, NIV).

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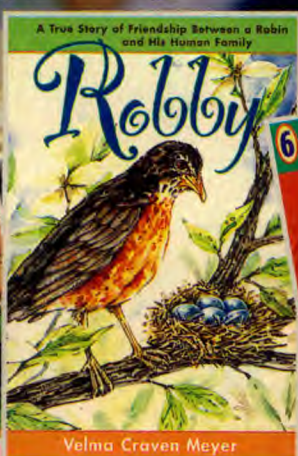
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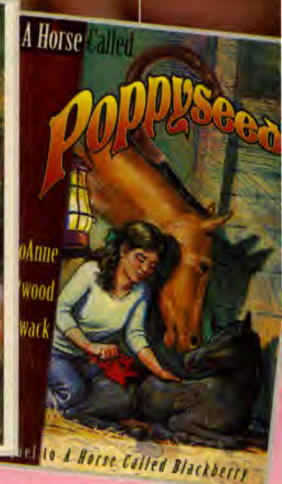
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