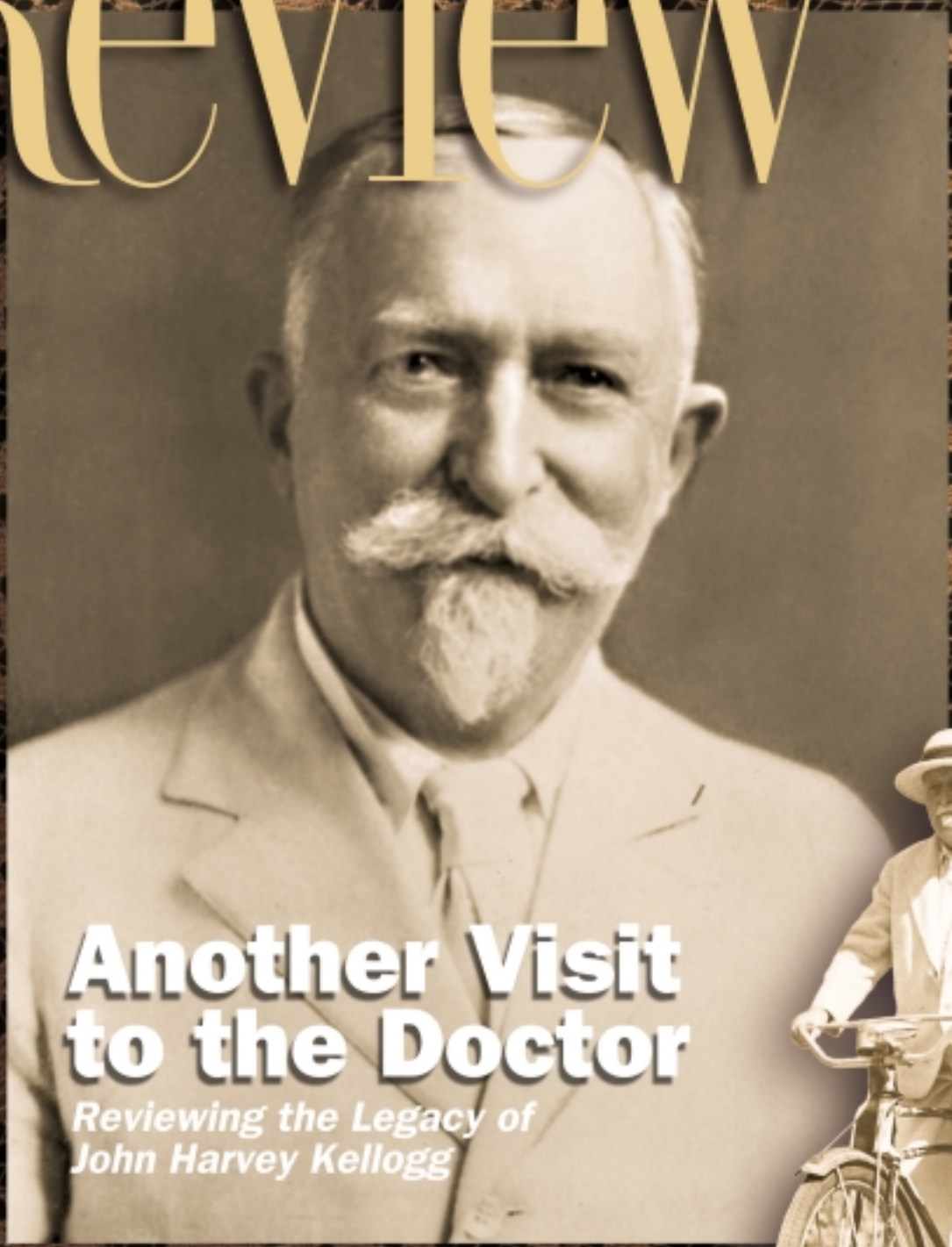
ADVENTIST
Review
May 27, 1999
AnchorPoints



Another Visit to the Doctor

Reviewing the Legacy of John Harvey Kellogg

It's a Miracle!

Dedication to Alejandro

LETTERS

Heaven Still Matters

Many thanks for Gerry Colvin's

"Heaven Still Matters" (Mar. 25 Anchor-Points Edition), with its 20-year-down-the-track make-over. I was first given a copy of *Early Writings*, and the pastor was not impressed! But it was just what I needed to hear then. Soon afterward the first sermon I heard in the old Avondale chapel on a weekend visit was by Pastor W. G. Turner on Christ's coming through Orion! We'd been on the road since 2:00 a.m., and though tired, we didn't miss a word. Please feed us more of such topics.

—Bill Blundell, PASTOR
BOWEN, QUEENSLAND,
NORTH AUSTRALIA

I much enjoyed this article, but Dr. Colvin left me with a few questions:

1. If the universe is experiencing birth and growth, then where is the Creator-God who simply spoke and it was done (Ps. 33:6, 9)? This psalm reference would eliminate the big bang theory also, would it not?

2. If the universe is also dying, where is the eternal God who promises life without end?

3. If the universe is in fact constantly birthing and dying, (a) what difference does it make if life is measured in billions of years or minutes, including traumatic ends? and (b) who, then, needs the robe of Christ's righteousness or any other garment?

To summarize, if the universe is constantly on its own rejuvenating course, where is the eternal Creator/Redeemer God that I find described in my Bible?

—Forrest P. Davis
CHAFFEE, MISSOURI

Colvin states, concerning our planets, "It is possible that they originally assembled themselves . . . , even while our own planet, or at least life on it, was the object of God's special and fiat creation."

Did part of creation assemble itself while another was created by God? Does mindless natural law have the power, acting independently of God, to go about through the universe creating and forming stars and planets, while at times God steps in and uses His divine power in a special act of creation?

—Don Whitt
ATHENS, ALABAMA

Gerry Colvin responds: Every time I read a new astronomy magazine splashed with images from the Hubble Space Telescope, I too struggle to interpret the latest information in light of my Adventist Christian heritage. Some factoids are easier to accommodate than others.

1. I would remind Mr. Davis that merely because God apparently assigns a life-cycle to heavenly bodies does not mean He takes no interest—or hand—in their creation, transition, or transformation. On Earth we find that God sometimes works through plodding natural laws, while at other times He electrifies us with sudden interventions. It is entirely His call. 2. God promises the righteous life without end, while the wicked are "dying" even now, as, evidently, are portions of the universe (see Heb. 1:10-12). But even when supernova explode into light-years of dust, only to begin their long collapse into "new" stars, God still rules over all. 3. No part of the universe is "birthing" or "dying" outside the awareness and approval of God (see Education, *p. 99).*

Mr. Whitt teases with his questions regarding "mindless natural law." Of course, God is also the God of natural law, and in His hand it is never mindless. Unfortunately, or perhaps fortunately, none of us can know when or why God will choose to manage things in a different way. If He wishes to heal bodies over a 10- to 20-year span, utilizing the skilled hands and amazing minds of highly educated physicians, that is wonderful. If, however, He elects to remove maladies overnight by divine mandate, that also is wonderful. We dare not limit God to our puny perspectives, else we are in danger of the same judgment He assigned to Job: "Who is this that darkeneth counsel by words without knowledge?" (Job 38:2). I would merely add to my observation so beautifully pictorially displayed on page 9 of the March 25 issue: "The Creator-God is always more magnificent—and inscrutable—than our modest images of Him."

When People Hurt

I appreciated so much Roy Adams' "When People Hurt" (Mar. 25). Not only did he address a sensitive but pressing issue, but he did so in the spirit of mercy, justice, and grace that the Bible so eloquently pleads for.

There are some things, however, that the church can also do in a tangible way to help those who suffer from abuse, whether sexual, physical, or emotional. Our pastors can and should address this in a biblical setting. God says that He hates violence, and we need to make this clear to our members. Those who suffer abuse can be remembered in our pastoral prayers, prayer meetings, and responsive readings. We can do more to make our churches a safe place—a place where people can seek help for the hurts in their lives, a place where confidences are kept.

Women's ministries and family ministries have resources for educational and materials for referral. We need to do all we can to educate our boys and girls so they will know how to treat others and how they should be treated. It is my prayer that anyone—man, woman, or child—can know that he or she is safe in the Adventist Church and that the church can be a place to find healing.

—Ardis Stenbakken, DIRECTOR
GENERAL CONFERENCE
WOMEN'S MINISTRIES

In reading Roy Adams' relevant devotional, one statement stood out as if someone had slapped me. He states, "And I think there's got to be a special place in hell for adults who cause such deep hurt to the most helpless and innocent among us."

Unfortunately, this comment reflects the kind of love we humans are capable of. We can love that which is lovely, but God can love us unlovely humans filled with wounds, bruises, and putrefying sores. Luke 7:36-50 gives us Jesus' example. Mary Magdalene had been led into a life of sin by the abuse of Simon the Pharisee. But Jesus was not satisfied in saving only Mary. Through His love He led Simon to see his enormous sin.

If we continue to insist that our debt to Jesus is only 50 coins instead of 500, then Jesus will never be able to love the unlovely through us.

—Loland Moutray
SANDEFJORD, NORWAY

Already Forgiven

I am a pressman at the Review and Herald and have been for 20 years. I've seen hundreds of issues of the *Review* roll from our presses, and never once have I even thought of writing to your office. (Some folks are unaware of the 70-mile distance between the editorial office and the publishing house.)

But after reading Charlotte McClure's "Already Forgiven" (Mar. 25), I felt compelled to thank her for her beautiful, short, and to-the-point story, reminding us of God's wonderful mercy and forgiveness. Sometimes we take that forgiveness for granted, and I just want to praise God for it and pray that all of us in our erring, wayward humanity will emulate our wonderful heavenly Father's loving example.

—David K. Latta
HAGERSTOWN, MARYLAND

Company

Living alone at age 86 in this mundane world, I found it delightful to stretch the imagination with Clifford Goldstein (see "On 'The Love Song of J. Alfred Prufrock,'" Mar. 25).

—Lillian Wood-Praeger
LIVINGSTON, NEW YORK

ADVENTIST Review

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COVER PHOTOS FROM REVIEW AND HERALD® PUBLISHING ASSOCIATION FILE / DIGITAL COMPOSITE

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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Straight Talk

STEPHEN CHAVEZ

I don't know what's more disgusting: that a 21-year-old college student was beaten, tied to a fence in subfreezing temperatures, and left to die; or that at Matthew Shepard's funeral "Christian" protesters held placards that said "God hates fags."

Even if it's true that God hates homosexuals, which it is not, why would followers of Jesus Christ intentionally violate a family's grief by presuming to speak for God (and by extension, the rest of the Christian community)?

The Bible clearly condemns a promiscous homosexual lifestyle (Gen. 19:5-8; Lev. 18:22; Rom. 1:26, 27), as it likewise condemns sexual immorality among heterosexuals. But the claim that God hates homosexuals ranks up there with the biggest lies ever told. The Bible is emphatic: God loves all of us—gay or straight, young or old, female or male, saint or sinner. "Here is a trustworthy saying that deserves full acceptance," wrote the apostle Paul. "Christ Jesus came into the world to save sinners" (1 Tim. 1:15),* and that means all of us.

The Bible condemns immorality in every form. And we have to admit that even under the best of circumstances, "all have sinned and fall short of the glory of God" (Rom. 3:23). Our only hope is in the mercy of a loving God, who, at the same time, hates the sin and loves the sinner.

This is a difficult concept to grasp, let alone put into practice. And judging by the headlines that regularly appear, some Christians are completely off track. Because whenever you read of someone being beaten for being a homosexual or murdered for working at an abortion clinic, you have to realize that as a society we haven't progressed far from the times when people were lynched because of their skin color or burned at the stake for living according to the dictates of their consciences. This is not a legacy worthy of the name of Christ.

Throughout history Christians have often been on the wrong side of societal issues. Sincere Christians thought they were doing God's will when they participated in the Crusades, the Inquisition, and witch burnings. Some justified slavery and later their opposition to the civil rights movement, attempting to support their position with Bible verses. Even now the Bible is misused to advance such unbiblical notions as White supremacy and institutional racism à la the Ku Klux Klan.

We assume too much if we condemn more than a person's behavior.

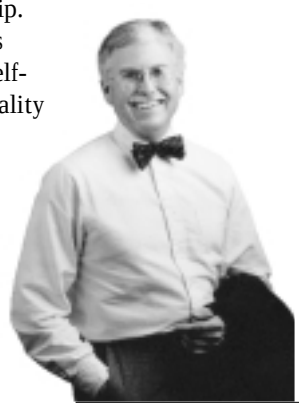
It's way past time for Christians to be models of spiritual discernment. If we're going to stand up for Christian principles, we have to do it in the spirit of Christ. It's time to realize that *how* we respond to society's tensions is at least as important as *why* we do so.

The way we act and react to situations in our society has to be predicated on two realities:

The first is that we are all equal in God's sight. The only difference between God's people and those who aren't is that we have responded to His love, and the others haven't—yet. Still, God gave us—in addition to the gift of salvation—"the ministry of reconciliation" (2 Cor. 5:18) so that we can invite others, "Be reconciled to God" (verse 20).

The second reality is that God is sovereign. Humans almost always make problems worse when they assume prerogatives that belong only to God. True, civil courts have to decide whether those who murdered Matthew Shepard are innocent or guilty and, if guilty, what their punishment will be. We assume too much if we condemn more than a person's behavior. God will sort things out in the judgment; our job is simply to reflect His character as faithfully as we can, in as many ways as we can.

There was a time when members of White churches locked their doors to prevent Black people from worshiping with them. There are still too many Christians who believe that anyone who admits to having a homosexual orientation is unworthy of Christian fellowship. But if homosexuality is less than God's ideal, it's no more so than the pride, selfishness, dishonesty, heresy, and immorality that already infect our congregations.



Jesus Christ is a Saviour who rescues us from our sinful behaviors and prejudices, no matter what they are. And the church is His vehicle for doing it. It's time we all got on board.

* All texts in this editorial are from the New International Version.

Who Is Saved?

ELLA M. RYDZEWSKI

Jesus is the only way, but there is more than one way to Jesus." These words come from a ballad written and sung by Christian author John Fischer. I bought the musical tape from him when I attended his writing seminar three years ago.The song awakened a question about salvation that has haunted me for years and on which the character of God hangs.

When I ask most Adventists about the salvation of the "heathen" or "unbeliever," I usually get an answer that people will be saved by how much they live up to what they know. To me this smacks of salvation by works *and* knowledge. The Bible seems silent on the issue.

Many will never know Christ by name.

The Bible is not silent on God's character—He is loving, truthful, and fair (just). And He sent Christ, who died for *all* people. His gift of salvation is for every human being born on this earth (John 1:9). Yet unlike Christ, they are born separate from God with two human parents—doomed at the start. Roman Catholicism deals with this condition by baptizing infants and even fetuses. But if Christ has died for all sin (Rom. 5:8), doesn't that include the sin of separation by reconciling *all* humankind with the Father? Or are we stillborn?

To many evangelical Christians (including some Adventists), salvation is limited to those who have formally and officially accepted Christ as their personal Saviour. Unfortunately most of the world has not heard of Christ or has a wrong concept of Him. Can this limited salvation be based on love and fairness, since most of those who have ever lived (including before Christ) never knew Him?

I believe that Christ's blood covers all sin, including what we sometimes call "original sin"—the only sin of an infant. But as infants become adults, they make choices. These choices—good and evil—lead to a final commitment. We may accept the eternal life already possessed or reject it by choosing the way of self. Self-centeredness gives control to Satan, resulting in greed and the possibility of every kind of exploitation and hatred. In this war we have satanic spirits on one side and the Holy Spirit on the other—both influencing the life. One does not have to be a Christian to be a part of this battle. Through the Holy Spirit, Christ, as the ultimate human, draws even unbelievers to His way of life—to love, to truth, and to fairness, writing the law in their hearts (Rom. 2:15). Their works, too, become the fruit (not the root, which is Christ) of the Holy Spirit, whether they recognize Him or not. This fits in well with early church writings.*

Why then do we send missionaries? I like the idea described by a Bible teacher I had years ago, Jack Provonsha. He suggested that those who don't know God often totter on the edge between good and evil. The caring missionary gives them the gospel good news, providing the basis for the right eternal choice, hope, and a better life now. That is why love is so strong—the force of the universe; it gives people freedom and motivation to choose the truth. Most of all it should give the assurance of salvation. I say "should" because sometimes religious teachers have not given assurance of salvation and dropped the ball when it comes to revealing God's love, truth, and fairness.

There are many who will never know Christ by name. They may never hear of Christ or may have a skewed idea of what He stands for, but they have responded positively to the Holy Spirit in their lives.

I am not a professional theologian; not many of us are. We can make no claims; we haven't studied the Bible in its original languages (and those who have disagree on interpretations). But we need to ask the tough questions and acknowledge we will never in this world have all the answers. Those who think they do lie to themselves.

Asking questions becomes part of our spiritual journey. And along the way we do find some answers if we begin with the basis that God is love, He is truth, and He is fair. So much of the rigidity we find in churches presents God as unfair and lacking in love. And other more permissive congregations would suggest He doesn't care about truth.

But the Word says the greatest of these is love. And that may mean recognizing that someone else's way to Jesus is not the same as yours.

* Ellen G. White, *Christ's Object Lessons*, p. 385; *My Life Today*, p. 237.

GIVE & TAKE

FRAGMENTS

Days of bright iridescence
too often fracture into moments
of utter futility—
bits and pieces—broken
promises . . .
shattered dreams!

Then I hear the Master's command:
"Gather up the fragments,
that nothing be lost."

Out of many fragments,
He is fashioning His self-portrait
In mosaic most unique—my life!

—J. E. Dykes, Huntsville, Alabama

LET'S PRAY

Have a prayer need? Have a few free minutes? Each Wednesday morning at 8:00 the *Adventist Review* staff meets to pray for *people*—children, parents, friends, coworkers. Send your prayer requests and, if possible, pray with us on Wednesday mornings. Let's share in each other's lives.

DREAM CENTER

In this feature Adventists share church-related dreams.

LIFT HIM UP: Jesus said, "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Take a look at our name: Seventh-day Adventists. Let's lift Jesus up by making our name "Seventh-day Adventist Christians." This would let Jesus and the world know that we lift Him up in name and by the life we live.
—Elizabeth M. Nelson, Portsmouth, Virginia

HERALD'S TRUMPET

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

In our last contest (April 15 Cutting Edge Edition) our three winners were: Kimberley Jan, from Montreal, Quebec; J. C. Lynch, from Davenport, Florida; and Daniel Story, from Valley Center, Kansas. Kimberley, J. C. and Daniel received *Detective Zack: Secret of Blackloch Castle*, a Pacific Press book by Jerry D. Thomas. Where was the trumpet? In the "slippery lemonade" illustration on page 31.

If you can find the trumpet this time, send your postcard to Herald's Trumpet at the Give & Take address on this page. The prize is *Danger on Seventh Street*, another Pacific Press book by Jerry D. Thomas. Look for the three winners' names in the July 1 North American Division Edition. Have fun searching—and keep trumpeting Jesus' love!

SAY CHEESE: Ever wondered what a Herald's Trumpet winner looks like? Here's your answer. John Henri Rorabeck, who lives in Pleasant Prairie, Wisconsin, was one of three winners in our October 8 contest. Here John Henri displays his prize, *Bible Word Search and Sort*, and an *Adventist Review* cap. Did you find all those words, John Henri?

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: 74617.15@CompuServe.com. Please include phone number. Submissions will not be returned.

The Dr. J. H. Kellogg Discovery Center with the towers of the former Battle Creek Sanitarium in the background. Inset: Battle Creek mayor Ted Dearing, Alice Voorheis, and Elder A. C. McClure opening the Discovery Center

Another Visit to the Doctor

A new Adventist museum honors a prodigal who never came home

BY BILL KNOTT

NO ONE WOULD BE MORE SURPRISED than the old doctor himself to discover that there is a Seventh-day Adventist building in Battle Creek, Michigan, celebrating the life and work of John Harvey Kellogg.

The man who spent the last third of his life as the most famous ex-Adventist of his generation would surely find a singular satisfaction in a museum dedicated to his memory and operated by the church that disfellowshipped him more than 90 years ago. If he could know that the president of the Seventh-day Adventist Church's North American Division praised him at length on the day the museum was opened, a sly smile would creep up the side of his face and the eyes might narrow slightly in a kind of quiet triumph.

John Harvey Kellogg might even boast that, at long last, he had his vindication.

In an age of apology, when governments and churches are finding social affirmation in confessing sins against long-dead citizens and saints, some can be forgiven for wondering if Adventism is trying to make peace with one of its most inscrutable sons.

A Complicated Man

Rehabilitation is a concept that Dr. Kellogg, of all people, surely understood. The man whose world-famous sanitarium helped to rehabilitate the health of more than 150,000 patients intuitively grasped that reputations often need rehabilitation as much as bodies do. And for more than 90 years Kellogg's reputation among Seventh-day Adventists has been anything but healthy.

Oh yes, most Adventist reference works have kindly things to say about Kellogg's early years. His drive, his energy, his tireless advocacy of principles of healthful living certainly propelled the adolescent church into the forefront of health reform movements across North America and gave the denomination a certain social respectability. His brilliance as a surgeon, his role as co-inventor of flaked cereals, his zeal for education, and his innovative anti-drug therapies are routinely celebrated. But for almost all who have dealt with his legacy, it seems impossible to talk about the doctor without reaching for adversatives: *"For all his genius, he was proud and overbearing." "His therapies blessed thousands, but his theology nearly destroyed the church he said he loved." "He insisted on his loyalty to the Spirit of Prophecy, yet made no secret of the fact that he thought Ellen White was often confused and misled."*

Those who want Adventist history, and especially the history of early Adventist leaders, to teach just one plain lesson will always struggle with the story of Dr. Kellogg. He doesn't

PHOTOS BY THE AUTHOR

fit neatly beside the others to whom we have (unjustly) applied a kind of historical shorthand. We may say that Joseph Bates was full of missionary zeal, that James White was a born entrepreneur, that J. N. Andrews was the ablest Bible student in our ranks. But we feel compelled always to say at least two things about Kellogg: great but flawed; talented, yet proud; dedicated but divisive.

Just because his story can't be made to fit our overly devotional templates of Adventist history, Kellogg's experience may yet lead us to a clear-eyed, balanced study of our past—one in which we draw conclusions slowly and make applications carefully. Behind the artifacts and exhibits that fascinate the visitors to his new museum in Battle Creek, there lived a complex man "of like passions to us" (James 5:17). A willingness to see him as he was, warts and all, will surely help us judge his legacy more truly.

The White Connection

Most contemporary Seventh-day Adventists could correctly match the name of Dr. Kellogg in column "A" with the "Battle Creek Sanitarium" in column "B." A smaller but still sizable number might have heard of his provocative volume *The Living Temple*, which launched a theological civil war that threatened to destroy the denomination. But relatively few Adventists in the late twentieth century appreciate how completely the stories of John Harvey Kellogg and Ellen White are interconnected. Though Ellen White was already a woman of 25 and a mother of two when Kellogg was born in 1852, it is probable that there was no other person who had so great an influence on his life during the next 60 years as the woman who modestly referred to herself as "a messenger of the Lord."

Kellogg's family hailed from near Jackson, Michigan, 40 miles to the east of Battle Creek. His father, John Preston Kellogg, was an early member of the Jackson Adventist congregation, and one of a handful of financial supporters who convinced the Whites to move the printing office for the *Advent Review and Sabbath Herald* (now the *Adventist Review*) to Battle Creek in the summer of 1855. John Preston Kellogg and his second wife, Ann, embraced the principles of health reform, hydrotherapy, and non-drug remedies even before the birth of John Harvey, and raised their son (and his 15 brothers and sisters!) in a home environment that reflected the most progressive health education information of the day.[1]

A photo-op cutout of the doctor greets guests near the entrance. Above, Dr. Kellogg with Lenard Jaecks, executive director of the Historic Adventist Village

Ellen White's pivotal vision regarding health reform on June 5, 1863, provided members of the just-organized denomination a spiritual rationale for pursuing optimal health. If, as the apostle Paul urges, believers' bodies are the temples of the Holy Ghost (1 Cor. 6:19), then Christians are under a divine obligation to glorify God in their bodies (verse 20). As several Adventist scholars have reminded us, Ellen White's great contribution to Adventist understanding of better health was to unite many of the better health practices of her era—hydrotherapy, exercise, dietary reform, better ventilation, use of natural remedies instead of drugs—with a clear spiritual understanding of why each believer's physical health was of concern to God.[2]

But the relationship between John Harvey Kellogg and Ellen White was more than philosophical and idealistic. As an early adolescent Kellogg lived in the Whites' home for many months during which he worked as an errand boy, printer's assistant, and proofreader in the emerging publishing house. James and Ellen White saw such intellectual promise in the young man that they personally contributed substantial sums toward his medical education, no doubt hoping that the Western Health Reform Institute that had been launched in Battle Creek in 1866 would one day be blessed by the skills of the talented young doctor.

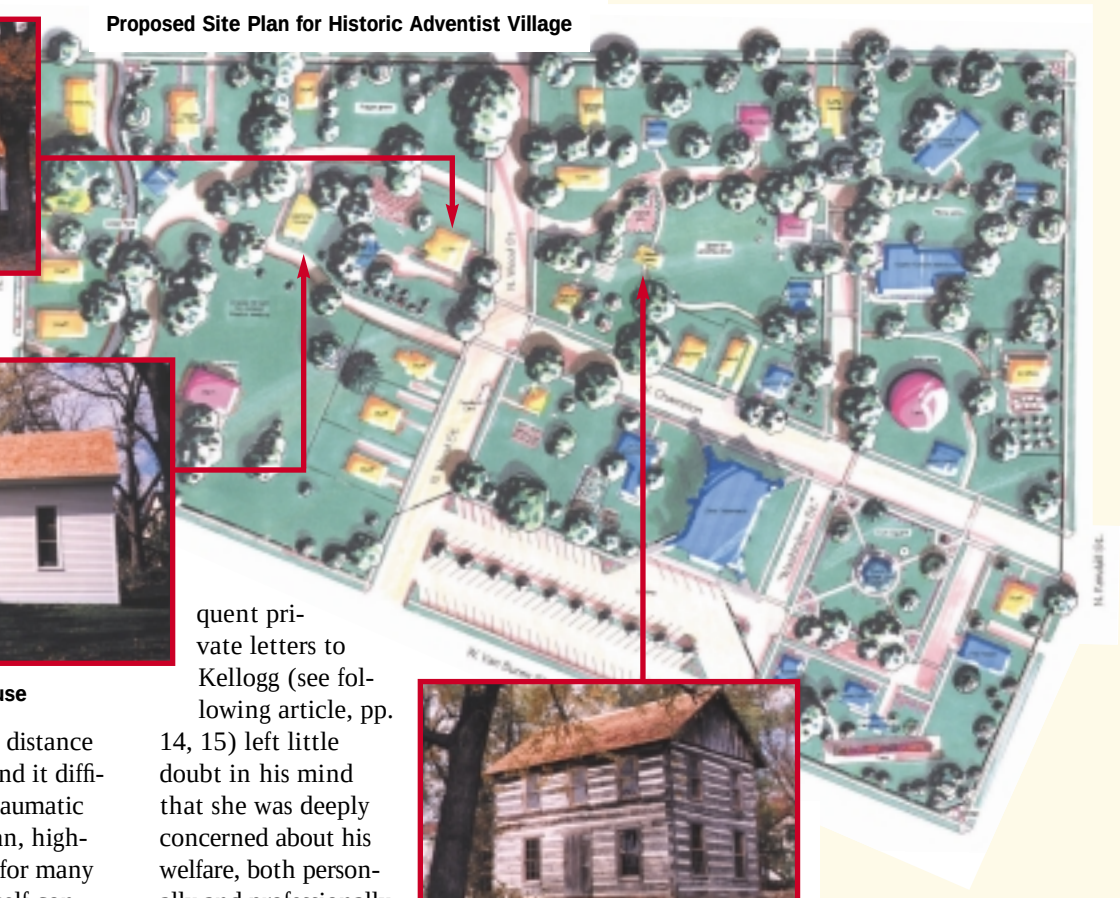
Kellogg's medical training at the University of Michigan and Bellevue Hospital Medical College in New York City brought him into close contact with both traditional and progressive elements of American medicine, and for the rest of his long career he cultivated important relationships with both camps. When he returned to Battle Creek in 1876 as medical director of the institute, he held an M.D. degree from an excellent medical college (Bellevue) as well as a passion for innovative non-drug therapies.

Neither Ellen White's pointed counsels about health reform nor Kellogg's strident advocacy of the same suited some Adventists in the latter third of

The home of Ellen and James White

The rebuilt Second Meeting House

Proposed Site Plan for Historic Adventist Village



Nineteenth-century log cabin recently moved to the Historic Adventist Village

the nineteenth century. At a distance of more than a century, we find it difficult to appreciate just how traumatic the adjustment to a vegetarian, high-fiber, low-seasoning diet was for many Adventists. Ellen White herself confessed that she was "a great meat eater" and despised whole-wheat bread:[3] Adventist readers knew that she herself was struggling to implement the principles she had learned while in vision. Kellogg soon found natural enemies among the ranks of Adventist clergy, whom he complained were often the most backward in accepting and practicing the principles of health reform.[4] As Kellogg's influence and reputation flourished during the last quarter of the century, he was watched with increasing wariness by pastors and administrators who thought they had diagnosed in the doctor an unhealthy ambition to control the young denomination.

Ellen White's relationship with Kellogg during these years of rapid growth for the church followed a pattern she used with other key leaders. Publicly, she would urge independent-minded and frequently contrarian Adventists to support elected leaders; privately, she would remonstrate with those same leaders over character faults and unwise decisions. The pastoral, even motherly tone of her frequent private letters to Kellogg (see following article, pp. 14, 15) left little doubt in his mind that she was deeply concerned about his welfare, both personally and professionally. He candidly acknowledged on several occasions that most of his sterling reputation among rank-and-file church members was owing to

More Than a Museum

BY JAMES NIX, BOARD CHAIR, ADVENTIST HERITAGE MINISTRIES

The opening of the Dr. J. H. Kellogg Discovery Center last October 22 brought together an unusual collection of church leaders, city planners, state legislators, and Adventist volunteers who have been working together to create the Historic Adventist Village now emerging in Battle Creek's west end. Elder Alfred C. McClure, president of the church's North American Division, gave the opening dedicatory address and was joined in a ribbon-cutting ceremony at the new museum by Battle Creek mayor Ted Dearing and Adventist Heritage Ministry president Alice Voorheis.

More than 350 guests toured the unique circular exhibit created by Adventist designers Robert and John Shultz in a former bank building adjacent to the Battle Creek Tabernacle. The interactive display features operational exercise equipment designed by Dr. Kellogg, electric light baths, artifacts from Kellogg's famous Battle Creek Sanitarium, and information about the important connections between Kellogg and Ellen White.

The Discovery Center is the first exhibit open to the public of what will ultimately be a 13-acre, 40-building living history center designed to tell the story of "a people who lived to honor God." Each of the buildings and exhibits will tell a specific piece of the Adventist message and mission through hands-on displays, tour guides in period costume, and informational videos.

Already standing in the village is the home that belonged to James and Ellen White (in which she wrote the first edition of *The Great Controversy)*, the home of James White's parents, the home of Adventist preacher and historian J. N. Loughborough, the home of William Hardy, one of the first African-American Seventh-day Adventists, and several other structures.

Just before the opening of the Discovery Center, work was completed on the replica of the second Adventist meetinghouse immediately behind the White home. The second meetinghouse was the sight of the crucial organizational meetings in May 1863 that organized the General Conference of Seventh-day Adventists, as well as meetings to establish the medical and publishing programs of the denomination.

Other structures in the Historic Adventist Village include an authentic nineteenth-century log cabin, a gift to the village by the Historical Society of Battle Creek, and recently moved to the village by volunteers. In this building the story of David Hewitt, "the most honest man in town," and the first seventh-day Sabbathkeeper in Battle Creek, will be shared. A four-fifths-scale reproduction of the famous Dime Tabernacle that will house the village's visitor center is slated for construction in the near future.

Hundreds of volunteers, including senior citizen groups, Pathfinders, and academy students, invested thousands of hours during the past 12 months in restoration projects, landscaping, and new construction.

For further information about the Historic Adventist Village or to contribute time, labor, or gifts to its special ministry, write Adventist Heritage Ministry, General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, or call (301) 680-6545.

the influence of Ellen White in supporting his work.[5]

Looking Over the Doctor's Shoulder

Kellogg was also capable of a duplicity and manipulative skill that even to this day appear brazen. His correspondence with Adventists between 1895 and his 1943 death has been preserved at Michigan State University; copies are available to researchers at the Heritage Room of the James White Library at Andrews University. While many of the hundreds of letters deal with relatively mundane matters—renewal of sanitarium investment bonds, personal reflections about family with other church leaders—his correspondence with a handful of key Adventist leaders—Ellen White, W. C. (Willie) White, Stephen Haskell, and George Butler—reveals sides to the complex Kellogg personality that are difficult to admire.

Biographers, including Adventist historian Richard Schwarz, have pointed out that by 1895 Kellogg was probably already involved in a more or less calculated scheme to wrest legal and financial control of the Battle Creek Sanitarium from the denomination.[6] As his relationships with Adventist clergy generally soured and the volume of comments critical of the doctor and his institution rose, Kellogg wheedled and cajoled, flattered and criticized key leaders to advance his larger objective.

To George Butler, who had served two terms and more than 10 years as General Conference president (1871-1874 and 1880-1888) but had not been reelected in a painful session, Kellogg oozed charm. Butler, then president of the Southern Union Conference, really ought to be elected General Conference president again, Kellogg repeatedly asserted. The current president (A. G. Daniells), treasurer (I. H. Evans) and *Review* editor (W. W. Prescott) were small, incompetent men bent on controlling everything themselves, and completely lacking the judgment and *gravitas* that Butler had in abundance.[7] According to Kellogg, only the former president's steady hand could save the church from disaster.

How much of this flattering stuff Kellogg actually believed about Butler is unclear. In almost every letter Kellogg takes the opportunity to denigrate the leaders (Daniells, Evans, and Prescott), who were wary of the doctor's influence. Butler's greatest asset seems to be that for 25 years he had

liked and admired Kellogg.

Kellogg's relationship with Stephen N. Haskell, longtime leader of New England Adventists, reveals a similar pattern of attempting to create conflicts between the movement's early leaders and its latest leadership team. Haskell's difficult work in developing an inner-city ministry in turn-of-the-century New York is praised against the backdrop of small-mindedness and parochialism that Kellogg attributed to General Conference leaders.

"I am like a burr in their throats which they can neither swallow nor spew out," he wrote Haskell with evident satisfaction. "They do not like the taste of me a bit and make wry faces whenever I am around."[8]

None Escaped Criticism

It is the doctor's correspondence with and about the White family, however, that most clearly illustrates his efforts at manipulation. A history of frosty relationships with W. C. (Willie) White is exposed in letters that roundly criticize the prophet's son under the guise of Christian candor, even while Kellogg is unfailingly polite and even obsequious in his direct dealings with Ellen White. None among the Whites who lived to adulthood escaped Kellogg's critical attention: James White was not so good a manager at the Review and Herald as Butler had been;[9] Edson White, leading out in efforts to reach Southern Blacks, had defective judgment and lacked stability;[10] Willie made unpleasant and unjust charges in his correspondence with Kellogg;[11] Ellen White herself was often misinformed, suspicious of Kellogg and many others, and reacted without good information.[12]

Though Kellogg regularly complained to Ellen White that he was being beaten down by his ecclesiastical foes and he would gladly leave his post if only there was someone who could take up his work, his letters to others about the prophet give evidence of a highly developed political calculus. He deemed it imperative to keep her favor as he maneuvered to rebuild the burned-out sanitarium on a much larger scale than she advised.

When Kellogg launched a major sales campaign for his volume *The Living Temple*, he incautiously asserted that there were no ideas in it that had not previously been endorsed by Ellen White. When she reluctantly took to the pages of the *Review* in late 1903 to deny any responsibility for the pantheistic teaching of the book,[13] Kellogg quickly reconnoitered and rushed to bring out an "extirpated" new edition, claiming that he had been misunderstood and that his foes were deliberately misconstruing his meaning.

"It certainly seems to me I ought to be allowed to say what she says," he complained to Haskell, "and that it is just as true when I say it as it is when she says it."[14] Almost 10 years earlier he had signaled the deterioration of his personal confidence in the special ministry of Ellen White in a letter to Willie: "My faith in your mother's teachings has been based on my belief in the fundamental correctness of the principles which she teaches rather than upon any natural disposition to trust in the supernatural."[15]

Fault Lines

Numerous attempts were made by several church leaders, including Butler, Haskell, and Ellen White herself, to bridge the widening gap between Kellogg and church leadership. On at least three occasions during the crisis of 1902-1904, the warring parties confessed their sins against each other and promised to work cooperatively. But the agreements soon dissolved into even more bitter partisan wrangling, for which Ellen White held Kellogg chiefly responsible.[16]

By 1905 the financial and administrative control of the sanitarium had been largely wrested from the church and vested in boards that Kellogg controlled. Kellogg's attempts to reactivate the charter of the defunct Battle Creek College (which had relocated to Berrien Springs as Emmanuel Missionary College) convinced many church leaders that Battle Creek was not a fit locale to which to send young Adventists for training and education. Ellen White's longstanding warnings against the centralizing of all Adventist work in Battle Creek were echoed in many Adventist pulpits and even in the editorial columns of the *Review* as the crisis continued.[17]

With characteristic sarcasm Kellogg wrote to Willie White that the result of such warnings (including those just issued by Willie's mother!)[18] wasn't all bad: "The things that have been published with reference to young people not coming here to Battle Creek have had a most excellent effect. It keeps away the frivolous class, the undeveloped, undisciplined young folks who are most undesirable, and has sent to us a class of earnest, serious, mature young people who know what they are about, and who have minds of their own, and think for themselves."[19]

Kellogg fully expected the Battle Creek Tabernacle congregation to take action against his membership in 1906, but not until late 1907 did a church business meeting formally consider his case. The doctor had not attended worship in many years, hadn't contributed financially to the mission of the congregation, and was privately asserting that he still held the pantheistic views he had expunged from the new edition of *The Living Temple* (reissued as *The Miracle of Life)*.[20] Having heard the report of a seven-hour interview conducted with Kellogg by two veteran Adventist pastors, the Tabernacle congregation unanimously approved a motion to drop his name from its membership roster.

The Former Adventist

Whatever private sadness Kellogg may have felt about his separation from the church in which he grew up, his public persona could not have been more confident. The disconnection from the Adventist Church (and its prophet) seemed to give the doctor a freedom to implement plans of which he had long dreamed. Soon the wealthy and famous of America were making the rail trip to Battle Creek for private consultations with the doctor, who clearly understood the marketing of celebrity. J. C. Penney, Montgomery Ward, and S. S. Kresge (of

Was the Doctor a Pantheist?

BY BILL KNOTT

One dictionary defines pantheism as "a doctrine that equates God with the forces and laws of the universe" *(Merriam-Webster's Collegiate Dictionary,* Tenth Edition). When Kellogg wrote in *The Living Temple* of "a great Designer, a personal being, working, not above nature, but in nature, of whom nature is the expression,"[1] most Adventists correctly labeled his ideas pantheistic. When he wrote that "there is present in the tree a power which creates and maintains it, a tree-maker in the tree, a flower-maker in the flower,"[2] he moved far beyond Ellen White's assertion, that "the same power that upholds nature is working also in man."[3]

Kellogg further insisted that "God himself enters into our bodies in the taking of food; that he is the very substance of food, the living bread from which all bodily energy is derived."[4] Even diet-conscious Adventists found such sentiments as these unpalatable: "We feed upon him, absorbing in our food the very substance of his body."[5]

Though Kellogg insisted that he was advocating nothing not routinely seen in other Adventist publications, even a casual reading of *The Living Temple* reveals a bold redefinition of the doctrine of God that can be identified only as pantheism.

[1] John Harvey Kellogg, *The Living Temple* (Battle Creek, Mich.: Good Health Publishing Company, 1903), p. 451.
[2] *Ibid.*, p. 29.
[3] Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903), p. 99.
[4] Kellogg, p. 88.
[5] *Ibid.*

K Mart fame) visited frequently. John D. Rockefeller and Alfred du Pont also came for stays at the San; Rockefeller even practiced a part of the Kellogg healthful living style for several years. U.S. president William Howard Taft registered as patient 100,000 in 1911 and received a complete physical examination from Kellogg.[21]

Legal wrangling with his brother Will over patent rights to the cereal discoveries and enormous royalties resulting from them dominated more than a decade of the doctor's life after his break with the Adventist Church. The man who had once successfully maneuvered church administrators out of controlling interest in the Sanitarium was repeatedly thwarted in his desire to realize profits from his discoveries. A series of administrative shuffles in the sanitarium administration resulted in Kellogg being little more than a figurehead of the Battle Creek Sanitarium during most of the last 20 years of his life.

A kind of grim (and uncharitable) satisfaction soon attended many Adventist tellings of the Kellogg saga. Many leaders and members who felt wounded by the doctor's midlife machinations no doubt recited Proverbs: "A stone will come back on the one who starts it rolling" (Prov. 26:27, NRSV). In that reductionist version of history that attempts to make one man stand for just one idea or characteristic, Kellogg became the man whom pride had toppled, the brilliant, bighearted genius who took the credit that belonged only to God and foolishly came to believe his own press reports.

Principle and Personality

The opening of the interactive museum bearing his name, however, perhaps represents a maturing of Adventist understanding of the talented doctor. No apologies are made for Kellogg's separation from the church. No attempt is made in the exhibit to paper over his very real differences with the church or the fact that he spent the last 36 years of his long life outside its fellowship. Much of what he wrote and taught late in his life would never find acceptance within Adventism.

What remains is a joyous celebration of the principles of healthful living, which Kellogg, coached by Ellen White, broadcast in his singular style to a needy world. For those principles, now commonly endorsed by the medical establishment, all visitors can be grateful. Those who still embrace the church he left find in that story a record of God's leading: today more than 150 hospitals and sanitariums as well as 370 clinics worldwide teach the principles begun in Battle Creek. Dozens of nursing homes, retirement centers, orphanages, and children's homes treat, house, and feed millions each year.

And those who know little or nothing of Adventism may yet find in John Harvey Kellogg the fascinating bridge that will open the door to understanding even more divine principles. ■

[1] Richard W. Schwarz, *John Harvey Kellogg, M.D.* (Nashville: Southern Pub. Assn., 1970), pp. 12, 13.
[2] Jerry Moon, "John Harvey Kellogg of Battle Creek: The Social, Religious and Medical Origins of His Health-Care Ideology" (unpublished paper, 1994), p. 13.
[3] Ellen G. White, *Testimonies for the Church,* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 2, pp. 371, 372.
[4] Schwarz, p. 175.
[5] J. H. Kellogg papers, letter to G. I. Butler, Jan. 8, 1904 (Adventist Heritage Center, James White Library, Andrews University); J. H. Kellogg to W. C. White, Jan. 8, 1904.
[6] Schwarz, p. 69.
[7] J. H. Kellogg to G. I. Butler, Feb. 8, 1903.
[8] J. H. Kellogg to S. N. Haskell, Mar. 30, 1903.
[9] J. H. Kellogg to G. I. Butler, Dec. 10, 1903.
[10] J. H. Kellogg to G. I. Butler, Dec. 21, 1902.
[11] J. H. Kellogg to W. C. White, Jan. 24, 1904.
[12] J. H. Kellogg to G. I. Butler, Jan. 12, 1904.
[13] Ellen G. White, "Teach the Word," *Advent Review and Sabbath Herald*, Oct. 22, 1903.
[14] J. H. Kellogg to S. N. Haskell, Nov. 3, 1903.
[15] J. H. Kellogg to W. C. White, Aug. 7, 1895.
[16] Schwarz, p. 187.
[17] See editorials by W. W. Prescott, *Advent Review and Sabbath Herald*, December 3, 1903, pp. 3-5; December 24, 1903, p. 1.
[18] See articles by Ellen G. White in *Advent Review and Sabbath Herald*, Dec. 10, 1903; Dec. 17, 1903.
[19] J. H. Kellogg to W. C. White, Jan. 8, 1904.
[20] Schwarz, p. 186.
[21] *Ibid.*, p. 75.

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A Motherly Concern

Ellen White's personal letters to John Harvey Kellogg

During the pivotal year in which Dr. Kellogg's controversial book The Living Temple *was published, Ellen White wrote to her old friend on many occasions. These letters reveal the pastoral and nurturing role that she took with literally hundreds of persons to whom she wrote.*

November 11, 1902

So long as the Lord presents before me your case and your dangers, I shall not cease to warn you. If you will not take heed, if you refuse to change, I must then present the instruction given to me to those in responsible positions, that the people of God may not be leavened by the influence of your erroneous position.

Dr. Kellogg, no one can appreciate more fully than myself the honor that God has bestowed on you in connecting you with His work as His chosen physician. I have a knowledge of you as a boy, and the Lord instructed me in regard to the dangers that threatened you, even in your childhood years, because of hereditary and cultivated tendencies.

One evening my husband and I talked about your case for a long time, and then joined in prayer for you. In the night season light was given that we were to make a way for you and two of your companions. We decided to invest three thousand dollars in this—a thousand dollars for each of you. Light was given me that my husband and I were to act the part of a father and mother to you. . . .

You need to be converted, to be born again, before you can cooperate with the Lord Jesus. . . .

You may close your eyes and ears to the messages that God sends, but after all, you do believe them. And you may depend on this: A mother could not hold more firmly to a child that she dearly loves than I shall hold to you. I expect to see you engaged in the work that God has given you, and I pray for you constantly, in private prayer and at family worship. Sometimes I am awakened in the night, and rising, I walk the room, praying, "O Lord, hold Dr. Kellogg fast. Do not let him go. Keep him steadfast. Anoint his eyes with the heavenly eyesalve, that he may see all things clearly."[1]

April 5, 1903

Is it possible that you do not realize that Satan is playing the game of life for your soul? You are certainly in danger. You have not walked perfectly before the Lord. You have been ambitious, and have opened before worldlings that which you should not have opened to them. You have made with them a confederacy wholly displeasing to the Lord.[2]

Illustration by Russ Harlan / photo from Review and Herald® Publishing Association file

April 19, 1903

I beseech you to make an unreserved surrender to God, and to make it now, just now. When you make this surrender you will have an experience entirely different from the experience that you have had for many years. Then you will be able to say with the apostle Paul, "I count all things but loss for the excellency of the knowledge of Christ" (Eph. 3:8). "I delight in the law of God, after the inward man" (Rom. 7:22).

Every privilege is opened before you. Christ presents His loveliness of character for you to copy. When you make Him your example, your pride and self-assurance will be removed. You are becoming weak in spiritual power, through cherishing an unforgiving spirit and indulging wrathful feelings that place you under the control of Satan. These things are bearing sorry testimony against you. When you are converted, your masterly spirit, which leads you to judge and condemn and censure, will be changed.[3]

May 5, 1903

Last night, after going to rest, I wrestled in earnest prayer for you until eleven o'clock. Then I slept until three. I then rose and dressed, and continued my prayer that God would draw back the curtain and let you see where you stand. I have felt that it was of little use for me to write more to you, for the many letters that I have written do not seem to have that [effect] which I so much hoped they would accomplish. And yet my burden does not leave me, because you cannot see yourself as God sees you.

The words, "Thou hast left thy first love," describe your condition. God calls upon you to repent, else He will come to you quickly, and will remove the candlestick out of its place. You need the ministry of the great Physician to cure you of the disease which, unless cured, will result in spiritual blindness. Let the Spirit of God come in and take possession of your heart, purifying the soul-temple. God wants you to let your heart break before Him. He wants you to confess and forsake your besetting sins.[4]

November 20, 1903

The book *Living Temple* is not to be patched up, a few changes made in it, and then advertised and praised as a valuable production. It would be better to present the physiological parts in another book under another title. When you wrote that book you were not under the inspiration of God. There was by your side the one who inspired Adam to look at God in a false light. Your whole heart needs to be changed, thoroughly and entirely cleansed. . . .

My brother, I must tell you that you have little realization of whither your feet have been tending. The facts have been opened to me. You have been binding yourself up with those who belong to the army of the great apostate. Your mind has been as dark as Egypt. If you will fall on the Rock and be broken, Christ will accept you. . . .

I write to you as I would to a son. Break away from the enemy—the accuser of the brethren. Say to him, "Get thee behind me, Satan. I have committed a grievous sin in heeding your suggestions. I will no longer listen to them." I beg of you, for your soul's sake, to resist the tempter, that he may flee from you. Draw near to God, and He will draw near to you. You will lose heaven unless you fall on the Rock and are broken.[5] ■

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[1] Ellen G. White letter 174, 1902 (to J. H. Kellogg, Nov. 11, 1902).
[2] Ellen G. White letter 52, 1903 (to J. H. Kellogg, Apr. 5, 1903).
[3] Ellen G. White letter 65, 1903 (to J. H. Kellogg, Apr. 19, 1903).
[4] Ellen G. White letter 180, 1903 (to J. H. Kellogg, May 5, 1903).
[5] Ellen G. White letter 253, 1903 (to J. H. Kellogg, Nov. 20, 1903).

Seventh-day Adventists believe that Ellen White exercised the biblical gift of prophecy during more than 70 years of public ministry.

"What Is Truth?"

Standing in one of my favorite places (the philosophy section of the Briarwood used bookstore in Annapolis, Maryland), I struck up a conversation with a psychologist.

While discussing the theory of human evolution, he uttered these sounds: "Everything is a lie."

I mulled over this string of vowels and consonants for days, and decided that two problems existed with it (actually, there were three, but I've forgotten the third).

First, if everything is a lie, that must include the statement "Everything is a lie." Thus if "Everything is a lie" is a lie, then at least something must be true.

Second, how can a lie exist without truth existing as well? How could the sentence "The sun is cold" be a lie if, in fact, the sun were not cold? A lie can be a lie only if some existent truth makes it so. "All men are purple" is a lie, but only because a specific truth exists, in this case the truth being that some men are not purple. The notion of a "lie" means that what's being said isn't true, and the only way it can't be true is if some contrary fact existed. Thus the word "lie" itself, by its own meaning, denotes the existence of truth.

For Seventh-day Adventists, of course, it's no great revelation that truth exists (in fact, we even claim to *have* it). Yet the concept of "truth" itself is problematic. Various theories exist—the correspondence theory, the coherence theory, the pragmatic theory, and the deflationary theory—regarding what "truth" means. This debate isn't over what is true, but over what it means to say that something is "true."

Pilate's question "What is truth?" (John 18:38), directed at Him who said, "I am . . . the truth" (John 14:6), exemplifies two radically different notions of what "truth" means. Pilate expressed the typical Greek concept of truth as propositional (2 + 2 = 4, or "All bodies are extended," or "If a = b, and b = c, then a = c). In contrast, by referring to Himself as "the truth," Jesus taught that truth is a person—not an easy concept to grasp, especially for those reared in the Greek tradition, which viewed truth as propositions only.

What did Jesus mean when He said that He was "the truth"? How can "truth" be a person, even a person who is God? Who knows? But I see two possible approaches.

What does it mean to possess the truth?

First, Scripture teaches that through Christ all things were created: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16). All that exists, then, exists only in, by, and through Christ; nothing is real apart from Him. He alone has pure objectivity, pure knowledge, pure reality. In this sense, Jesus *is* the truth: truth exists only by virtue of the fact that He has created any and all things that can, indeed, be true.

Another approach, less metaphysical and propositional, comes from how the word "truth" (*emet*) is used in the Hebrew Scriptures. Repeatedly in Hebrew *emet* (truth) appears synonymous with the word *hesed*, or "lovingkindness."

"For thy lovingkindness (*hesed*) is before mine eyes: and I have walked in thy truth (*emet*)" (Psalm 26:3). "I have not concealed thy lovingkindness (*hesed*) and thy truth (*emet*) from the great congregation" (Psalm 40:10). "All the paths of the Lord are mercy (*hesed*) and truth (*emet*) unto such as keep his covenant and his testimonies" (Psalm 25:10).

In this context, truth isn't so much what we believe, or which propositions we hold, but what we are, what we do. Jesus was the perfect embodiment of *hesed*; His entire life, death, and high priestly ministry express *hesed.* Though propositional truth helps us understand *hesed*, if *hesed* and *emet* are so closely linked, then truth is something much more human, much more personal, much more relational than mere elucidation of doctrine. Who "had" the truth, the good Samaritan or the Levite? Who "has" the truth, a nasty Sabbathkeeper or a Sunday-worshiper demonstrating *hesed?*

No doubt, and contrary to my friend in the bookstore, truth exists, even eternal transcendent truth. The question we need to ask ourselves is—What does it mean to possess that truth?

Clifford Goldstein is editor of the Adult Sabbath School Bible Study Guides.

Blessed Are the . . . Nice?

LESLIE KAY

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying, 'Blessed are the nice . . .'"[1]

No, I guess it doesn't quite say that. But surely it's in here somewhere. Maybe this is it—

"He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to be really nice to everyone you meet . . ."

That's not right either. How could I have been so wrong?

After all, if anyone knows niceness, it's me. From the moment of my conception legions of perky little niceness genes sweetly but firmly muscled their way into the middle of each unfolding cell. When I popped into this world, all that pent-up niceness exploded into action—the first act of my life was to hop off the table and help the nurses tidy up the delivery room; my first words to my mother: "I wouldn't have come if I'd known it would put you through so much trouble."

Niceness—accommodation, agreeableness, inoffensiveness—we go way back. And the best part is that all this innate niceness made becoming a Christian no trouble at all—I just brought all that good stuff along with me.

Pretty sickening, huh? The question, of course, is: Can such deeply entrenched, congenital niceness be cured? Can an insufferably nice person ever be made to see that niceness is not a fruit of the spirit; not the standard of righteousness; not real, honest, or even healthy?

Thankfully, we can. Our flexible, creative Saviour has a thousand ways to open the eyes of even the most stalwart devotee. My moments of truth have especially come, and continue to come, in the context of parenthood.

I've found, through hard experience, what wild, woolly, sinful little children do to nice, sweet mothers and fathers. They eat them for lunch. They eat them for lunch and they stash the crumbs in a shoebox under their beds for later. Our strong-willed firstborn, especially, has taught me that if I would act in her best eternal and temporal interest, I'd jettison the whole helpless concept of niceness. I'd lose my fear of that unpleasant word "no" and, in the spirit of true kindness and mercy, learn to practice it confidently and redemptively.[2]

Why is it so hard for some of us? What are we afraid will happen when we trade the aura of nice for the finality of "no"? Are we afraid our children will think we're mean and stop liking us? Afraid our church family will label us selfish and disloyal? Afraid our coworkers will find us unfriendly and our bosses will think we're wimpy and uncooperative? What would really happen if we stopped wearing ourselves out giving people what they want and cultivated, instead, the courage and insight necessary to give them what they truly need in Christ? Maybe something wonderful and revolutionary.

Jesus, who is love incarnate, gave Himself unreservedly for the redemption of the human race. But the One who best understands our unconsciously egocentric, manipulative core never gave Himself gratuitously. He never sacrificed His energies and affections, His gifts and abilities, on the altar of exploitation. Jesus was too good to be nice.

It's still true—nice guys and girls do finish last. We spend our energies earning the approbation that never seems to satisfy. We spend our identities anticipating and fulfilling the expectations of others. In the end, the kingdom of God suffers because of our well-intentioned but ineffectual imitation of Christ.

Niceness, accommodation, conformity, are conceived in a spirit of fear, obligation, and pride; they can't help giving birth to bondage. Meekness, mercy, goodness—those grand, true attributes of the character of Christ—spring from the spirit of *agape* love and give birth to freedom and eternal blessings. It's what our families, our churches and our world really need to taste and see—an accurate, palpable expression of the living Christ.

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[1] Scripture quotations based on Matthew 5:1-3 and Micah 6:8, Nicely Revised King James Version.

[2] Dr. Dobson, you're right—love has to be tough.

Leslie Kay lives with her husband and two daughters on a mining claim in Chloride, Arizona.

PHOTO © PHOTODISC

Atlantic Union College Ministers in Haiti

Faculty, students, staff, and friends offer care and hope.

BY DONALD G. KING, ATLANTIC UNION CONFERENCE SECRETARY AND COMMUNICATION DIRECTOR

When the Atlantic Union College Nursing Department set sail in the waters of medical ministry, the school's initial voyage made a big splash.

AUC's International Health Mission trip was launched January 3-18 in Port-au-Prince, Haiti. Under the direction of Nursing Department chair Ninon Amertil, a team of 15 administrators, faculty members, and nursing students conducted clinical assessments and treatments, health classes, and evangelistic meetings. The group took 30 suitcases of donated medicines and supplies. Additional equipment, such as monitors and beds, was shipped by the Adventist Development and Relief Agency.

Prior to the trip the students participated in Creole Haitian culture labs. During these labs they practiced conversational Creole and were informed of Haitian health-care customs.

WHAT'S YOUR NAME? Nursing students Mireille and Darlene examine patients at the PolyClinic.

Spiritual preparation was done individually by the team members and by a dedication service in the campus chapel the day before departure.

On the Field in Haiti

It did not take the students long to realize that health-care delivery in Haiti was going to be quite different from the pristine floors of most acute-care hospitals in the United States. In Haiti, the clinic sites were tents and modest buildings. The availability of electricity and water was erratic. There were no phones—which for some of the nurses was both a blessing and an inconvenience.

Registered nurses and students were assigned to three clinics, the Hospital Adventiste PolyClinic in Diquini, the Adventist Development and Relief Agency's Women, Infant's, and Children's Clinic in Carrefour, and Dr. Patrice Joseph's clinic in Port-au-Prince. The nurses obtained vital signs, health histories, and physical assessments. At the PolyClinic the nurses saw between 100 and 150 patients a day. When necessary, patients were referred to physicians who had donated their time. Some nurses also made nutritional assessments and offered nutrition counseling.

In addition to staffing the three clinics, the students also visited some area schools. They made assessments of schoolchildren at four schools in the Carrefour and Diquini areas in regard to growth, development, nutritional status, and dental hygiene. Those identified as anemic or malnourished were given nutritional counseling. During the two-week period additional assessments were given to clients at the Universite Adventiste d'Haiti (Haitian Adventist College) and the Emballage Adventiste.

THIS WON'T HURT: Melody (right), an AUC nursing student, measures the blood pressure of a student at an area school.

In all, the medical team saw more than 4,000 individuals in the clinics and schools, and filled hundreds of prescriptions from pharmacy stock they'd brought. Clients responding to the care of team members used such terms as "angels of mercy" and "God-sent."

In addition to examining patients in the clinics, some of the nurses became involved in medical interventions. One evening Etzer Obas, Haitian Adventist College president, drove up to the residence where four of the nurses were staying and told them that Willie, a student whose brother had died the day before, was right then lying on the

dormitory floor, unresponsive.

The two nurses who responded found that Willie had been so distraught by the death of his brother that he had just "checked out" for a time to avoid the pain. Willie recovered that evening and came to the church the following Sabbath to thank the nurses who had cared so tenderly for him.

Many were the stories of people whose lives were touched. An asthmatic patient might have died were it not for the intervention of the nurses. A diabetic whose blood sugar was so dangerously high could have been in serious trouble without hospitalization, whose cost was underwritten by the team.

Health Teaching

Besides health assessments, formal health teaching was done for 10 nights at two locations, Bethanie church and the Morijah church. Topics included nutrition, hygiene, recognizing malnutrition, water therapy, temperance, breast-feeding, contraception, and vaccinations. Approximately 1,000 people participated in the nightly meetings.

HARVEST TIME: Evangelist Don King witnessed the result of his ministry at a baptism on January 16.

Client teaching was done by the nurses during the assessments regarding disease process, medication administration, and disease management and prevention.

Evangelistic Campaigns

Conjointly with the health seminars, evangelistic services were held at the Bethanie and Morijah churches, conducted by Atlantic Union College academic dean Orlando Moncrieffe and Atlantic Union secretary Donald King, respectively.

The churches filled to capacity each evening. In the end 42 persons were baptized. Local church leaders continued the meetings until January 30, and additional follow-up baptisms have occurred.

Though the trip ended with major successes and spiritual blessings, many team members believe that they've only scratched the surface of the deep needs in Haiti. Amertil now looks forward to follow-up visits to this Caribbean mission field.

NEWSBREAK

Colorado Shootings Close Adventist Academy

Because of its proximity to Columbine School in Littleton, Colorado, where the tragic shootings took place on April 20, Mile High Adventist Academy in Denver was locked down for several days as a precaution. Many of the Columbine students have friends at Mile High and in Adventist churches in the area.

Chris Hauck, director of Denver's Adventist Community Services (ACS), was on site after the shooting with a disaster response team working with the Salvation Army to feed the hundreds of investigators, officials, and families at the site.

Food and volunteers were provided by Centura Health Care, the hospital chain that supports Denver Adventist Community Services. ACS volunteers also assisted with trash pickup and emotional support for those on site. "Workers seem to be in a daze at times grappling with their own emotions," reports Hauck. The American Red Cross asked Denver ACS to receive food donations given to assist in the feeding of command center officials who will be on site for at least a week.

ACS organized chains in Adventist churches and called for Denver-area churches to open their doors, providing pastoral care for those affected by the shooting. Denver-area pastors were in Lincoln, Nebraska, for meetings when the shootings took place.

Adventist Aid Agency Continues to Help Hurricane Mitch Survivors

On April 16 the Adventist Development and Relief Agency (ADRA) completed a two-week clothing distribution program to more than 160,000 Hurricane Mitch survivors. The program affected more than 500 communities in northern Nicaragua.

The distribution is part of a four-month relief project that ADRA/Nicaragua together with the European Community Humanitarian Office (ECHO), ADRA/Germany, and the European Union began on February 24.

"The distribution of these clothes has come at an opportune time, as it is providing hurricane victims with much-needed supplies in order to live comfortably until the first harvest in August," says Anthony Stahl, ADRA/Nicaragua director. "Many of the communities are still very hard to reach because of the flood-damaged roads and destroyed bridges."

The lead member of each family in the participating communities retrieves their family's share of clothing at a local health office. ADRA health workers assigned to their community are responsible for ensuring that

Not Really Seen

BY JANET CRANDALL, PRODUCTION MANAGER, GOLDEN *NEWS*, GOLDEN, BRITISH COLUMBIA

NEWS COMMENTARY

People all over the world see it every day. It's terribly familiar but perhaps not really seen. It's the picture on many recent Canadian and British coins.

The artwork on these coins is often dismissed with little regard for the detail inherent in their composition. The Canadian coins (specifically the 1-cent, 5-cent, 10-cent, 25-cent, and 50-cent pieces, and the loonie, or dollar) proudly bear the face of Queen Elizabeth II, who is perhaps one of the most recognized faces in history.

One would think that such a famous piece of art recognizable the world over would reward one's talent incredibly. *Au contraire*. British sculptor Arnold Machin received only a "relatively modest flat fee" for his efforts. Unless, of course, one is able to see past financial remuneration and recognize an excess of 80 billion reproductions of one's work as an extraordinary gratuity.

Mr. Machin died recently at age 87. There are "no special plans to mark the artist's passing," commented the Royal Canadian Mint, as "the greatest testimonial to him is already in existence. It's the billions of coins in circulation that show the beauty of his work."

Almost everyone can identify Da Vinci as the artist who painted the *Mona Lisa*, but the name Arnold Machin certainly wouldn't ring any bells. But if you tossed a Canadian coin to me, I wouldn't experience any difficulty recognizing the person pictured there.

In our fast-paced world it's easy to overlook people who give for the good of society in behind-the-scenes endeavors. As opportunity arises in our sphere of influence, let's honor these individuals who contribute to our lives so significantly as they share their masterpieces unconditionally with the world.

NEWSBREAK

every person is treated fairly.

"The good organization of the project is providing a very rapid and effective distribution," says project director Timo Wagner. "And every ADRA worker has sacrificed their vacation time, working 16-hour days to see the project through."

ADRA is also establishing pride among recipients. To be eligible for receiving the clothing, local community members signed a contract with ADRA promising to plant 20 trees or bushes in their community.

In February, as part of the four-month relief project in Nicaragua, ADRA provided approximately 4,500 people with hygienic packages and other such necessities. With funds from ECHO, ADRA also treated nearly 25,000 patients for illnesses contracted as a result of the disaster, such as malaria and cholera.

California Youth Wins Marshall Scholarship

Lousine Boyadzhyan, 22, of Glendale, California, is one of only 40 persons in North America selected for a Marshall Scholarship. A senior chemistry major at Occidental College in Los Angeles, Boyadzhyan will use her award to conduct medical research at Cambridge University in England.

Marshall scholarships, awarded each year since 1953 by the British Council, require a minimum 3.7 GPA and fund two to three years of undergraduate or graduate study at any university in the United Kingdom. They are named in honor of former United States secretary of state George C. Marshall.

Lousine Boyadzhyan

The U.S.-sponsored Marshall Plan helped rebuild European economies following World War II. Boyadzhyan, who attends the Community Adventist Fellowship in Glendale, has also received an American Heart Association fellowship to conduct pediatric cardiovascular research at the University of California Los Angeles School of Medicine.

Two Yugoslavian Churches Damaged

The latest reports from Yugoslavia indicate that two Adventist churches have been damaged by the NATO bombings in Yugoslavia. Four homes of Adventist church members have also been destroyed, reports Miroslav Pujic, Trans-European Division communication director.

Two Adventist pastors and 40 lay members have been inducted in the Yugoslavian army. Area church leaders have lost contact with Pastor Dijana Daka and three lay members from Djakovica, Kosovo. "We are extremely

Religion in the News

Report: Surge in Enrollment at Evangelical Christian Colleges

Evangelical Christian colleges and universities far outpace their secular counterparts in growth, according to the latest enrollment figures published in the March 5 issue of the *Chronicle for Higher Education*.

From 1990 to 1996 undergraduate enrollment in some 90 evangelical Christian Colleges affiliated with the Council for Christian Colleges and Universities showed a 24 percent increase in enrollment. Students at the participating schools number about 129,000. During the same period private and secular colleges gained just 4 percent to 5 percent.

One reason for the increase may be that many Christian institutions have sought to distinguish themselves from Bible colleges by raising academic requirements and standards, the report said. Many have become savvy marketers.

Demographics may have a role too. Children taught at home frequently attend Christian colleges, and the number of home-schooled children has risen.—*Religion News Service*.

Historical Note

143 Years Ago . . . *"C'est la vérité!"*

One of Seventh-day Adventism's first French-speaking converts embraced the Sabbath because of an article in the *Review and Herald* (now the *Adventist Review)*.

Writing in the May 1, 1856, issue, Pastor Augustin Bourdeau, of Franklin County, Vermont, reported that he, his wife, his mother, and his sister had decided to observe the Bible Sabbath because of just one article. He wrote, "The light that I have received has come through the *Review."*

Bourdeau pleaded with Adventist leaders in Battle Creek to send a preacher who could more clearly present the Bible truths he had been exposed to. His stand for the Sabbath would cost him dearly with his French-speaking Sunday congregation, he knew. "Notwithstanding all of this," he wrote, "I am resolved to embrace the truth of the Bible, and nothing else but the truth, let men say as they will."

Bourdeau's brother, Daniel, accepted the Sabbath within a year, and by late 1857 was in Battle Creek, studying and preparing to translate Adventist publications. The efforts of the two brothers resulted in the formation of the Bordoville, Vermont, Seventh-day Adventist Church, one of the denomination's earliest congregations.

NEWSBREAK

worried about their welfare," says Miodrag Zivanovic, spokesperson for the Adventist Church in Yugoslavia.

Groundbreaking Marks Seminary Expansion

Groundbreaking for a $5.8 million renovation and expansion of the Seventh-day Adventist Theological Seminary at Andrews University took place on Sunday, April 25.

A grassy plot of land adjacent to the current building will soon give way to backhoes and construction crews, as 25,000 square feet of offices, classrooms, and an auditorium are added to the building's existing 35,000 square feet of space.

BREAKING NEW GROUND: Seminary officials and supporters take the first step in the renovation process.

The groundbreaking brought together university administration, seminary faculty, and church leaders from around the nation and world. Construction on the Adventist Theological Seminary building was completed in 1961 and since that time no significant improvements to the building have been made. But today the home to a whole generation of Adventist graduate theological studies is starting to show considerable wear, said John McVay, associate dean of the seminary. "Like our church and its message, this building has stood strong. But we need to ensure that this home of Adventist graduate theological study is ready and equipped for the next century."

Classrooms are increasingly crowded in the seminary, and the building lacks central air-conditioning and sufficient work spaces. A bigger building will make it possible to house departments that currently are in separate buildings, including the Siegfried H. Horn Archaeological Museum and the North American Division Evangelism Institute.

What's Upcoming

June	5	Bible Correspondence School emphasis
June	12	Women's Ministry emphasis
June	26	Thirteenth Sabbath Offering for the Southern Asia Division

It's a Miracle!

I've lost track of how many times God has preserved my life. But here are a few.

BY JOHN L. DELINGER

IT WAS MIDWINTER. WE WERE TRAVELING home from work on icy roads across the windswept plains of southern Wyoming. Coming toward us, an elderly man lost control of his car, and it drifted into our lane of traffic, hitting our left front fender. The impact turned our vehicle a quarter turn, sending us careening down the highway with our front wheels on the icy roadway and the rear wheels in a ditch full of newly fallen snow.

As we skidded down the highway, knocking over metal reflector poles, the car tipped up on its right side. Riding in the front passenger seat, I fully expected the car to roll over at any second. But it was as if an unseen hand kept the car right side up. We came to a stop and got out of the car, unhurt.

I wasn't a Christian, and I never wanted to be one. I knew not one story from the Bible, not a single verse of Scripture. Since leaving high school I had spent 10 years in the rugged life of construction work as an iron worker, a welder, and a job supervisor.

Yet during the next 24 months, through several close calls, I got the distinct impression that God had another plan for my life.

In the Danger Zone

I had just gone to work as a welder, building a 45-yard dragline for an open-pit coal mine. One evening the supervisor asked me to do a job in the front area of the machine. He described what to do and assigned someone to help me. We had to move a large metal cabinet full of electrical parts out of the way before we could do the job. We used one of the three overhead cranes to move the cabinet.

I suggested that my helper run the controls of the crane while we slid the metal cabinet out of the way. The controls dangled from the crane, which was 18-20 feet above us. I took the hook and connected it into a large eye that was on the end of the cabinet. My helper pushed the control buttons and the line became taut.

Slowly the 800-pound crane inched its way along the I-beam. An ironworker's rule is to keep one's eyes focused on the equipment moving the iron and one's hand on the iron being moved. Thus, in case there's a problem, you have time to respond. At the end of the I-beam there was a trigger to keep the crane from running off the end. With my hand on the electrical box, I watched the overhead crane inch along the I-beam. I sensed something was wrong when it went too far. When one set of rollers tipped off the end of the I-beam, I turned to run.

Fifteen feet away was the air manifold, with air lines scattered everywhere. I tripped over one of the lines and found myself lying on my back. As the crane hit the floor with a deafening noise, something threw my legs into the air and placed my hands under my knees. The oblong crane rolled awkwardly toward me. It came to rest directly over me with one of its brace supports landing squarely on the soles of my feet.

Everyone on the site heard the thud of the crane hitting the floor. Men came running from everywhere. It took seven men to lift the crane off me, and I crawled out from under it unhurt.

God at Work

Within three months I transferred to another branch of the same company. One day the construction superintendent

assigned me to a job about seven miles away. He warned me to be careful, because another mine was due to detonate an explosion that afternoon. My helper and I quickly picked up our equipment and headed off.

As we drove along, we saw that our superintendent and the superintendent of the nearby mine had stopped their vehicles in the middle of the road. My superintendent was out of his pickup and was talking with the other superintendent, who was sitting in his vehicle.

We got out of the truck and walked over to join the conversation. Four hundred yards away we could see the drill that had been used to make the holes for the explosives. Below the drill was the long open trench stretching for two or more miles where a dragline had dug down to the coal.

Before a dragline can dig the dirt from the coal, holes are drilled and the dirt is loosened with explosives. As we stood talking, there was a terrific explosion. Immediately we knew that danger was in the air—literally.

My first impulse was to head for the welding truck and get underneath it. I actually wondered why I had parked so far away. Just then the still small voice that I'd been hearing said, "Don't try it. You can't make it."

So I ran around to the opposite side of the superintendent's vehicle and tried to get as much of my body under the vehicle as I could, losing my hard hat in the process. Small pebbles began pounding the road and bouncing off the three vehicles. Within a second or so the noise had turned into heavy thumps and thuds.

In seven or eight seconds it was all over. Slowly we all crawled out from our places of protection, unhurt. Rocks lay everywhere—some of them huge. In a direct path from where I stood to the welding truck were several rocks, some as big as a football. They were all embedded in the roadway two to three inches.

PHOTO © DIGITAL STOCK

Close Shave

Not long afterward I was assigned another job in which a 40-foot flatbed trailer had to be modified to carry equipment that was more than 12 feet wide. The trailer had to be cut lengthwise down the middle and a four-foot piece put in, thus widening it to carry pieces that weighed as much as 90 tons.

In two weeks I had the trailer cut from front to back. On this particular day I was underneath the blocked-up trailer using an air-arc to remove the iron left by the cutting torch. As I shaved off the excess iron under the trailer with the air-arc, I shut off the air and, as always, unconsciously flipped my welding helmet up to see what to do next.

Unknown to me or my helper, the setscrew on the relief valve of the air compressor had come loose and was slowly screwing itself tighter and tighter. This caused air pressure to build up in the tank. When it reached 190 pounds per square inch, the coupling that attached the air-arc to the air line flew apart.

When I raised my helmet, the metal coupling flying back and forth hit me directly on the chin, knocking me nearly unconscious. As I lay crumpled under the trailer, my helper was able to step on the whipping air line and shut the air off.

After he had gotten me stabilized and the bleeding mostly stopped, he then ran over and got the safety engineer, who took one look at me and loaded me into his vehicle to make the 50-mile drive to the nearest hospital. I couldn't talk or move my jaw. It wasn't broken, but I had a concussion from which it took weeks to recover. If the air line had hit me somewhere other than my chin, I might have been seriously injured or killed.

At Just the Right Time

The feeling of being protected by some divine being became unarguable. And about that time, in a nearby Laundromat where I did my laundry, I found some old copies of the *Signs of the Times* and the *Adventist Review*. I began reading them, first in the Laundromat and later as I took them home with me.

As the Holy Spirit spoke to my heart, as I studied and read the *Review* and the *Signs*, I became convinced that there is a God who loves me. I had seen it in the way my life had been preserved and in so many other ways. Through a Bible someone gave me and these two journals, I learned about Jesus and His Sabbath. It took another year of studying and reading, but I accepted Jesus as my Lord and Saviour.

Yes, the Lord Jesus is a miracle-working God. He's doubtless preserved my life more times than I can count. But the greatest of His miracles are the regenerated lives of the multitudes who have let His power transform their lives. And I'm one of them. ■

John L. Delinger lives in Soldatka, Alaska, and pastors the Kenai and Homer Seventh-day Adventist churches.

Dedication to Alejandro

BY LAEL CAESAR

The school bus that crushed 10-year-old Alejandro ("this sweet, aborted decade") in the fall of 1994 had just brought him home from school. Three months before his funeral in the Montemorelos University Central church, Alejandro had sealed his covenant of life with Jesus. At his funeral his father—one of Mexico City's most celebrated plastic surgeons and a backslidden Seventh-day Adventist—moaned and howled, "I want to see my boy." The man's wife, a former ballerina, had since remarried.

My jogging route usually took me past the Valle de los Angeles Cemetery, where Alejandro now rests. One day I went in to think and pray, and emerged to write this dedication to God in Alejandro's name. My questions about all the mangled horrors of the ages He answers with the Easter story, reminding me that with a broken seal He has stamped "IT IS FINISHED" all across the face of once-cursed time.

God of creation,
If You care to hear,
And if I need Your answer,
Tell me this:

How many sanctuaries have You filled
With innocents mangled limp
To dress the horny altar,
Chaos,
With their blood?
Or do You know the number anymore?

God of infinity,
The incense of this sweet, aborted decade—
And the rest:
Did sorcerers
Or their apprentices
Wave them
With warm corpuscles swimming in plasma
At the veil
Of deep-dyed doubt
between reality
and sense?
Were You elsewhere prostrated
Or lost behind the curtain
So You couldn't see?

And God of holiness,
When will the blasphemy
Of sacrilegious worships of disgrace
Give way to anything?
Or does the pomp for horror's circumstance
Enchant You all You need?

God of integrity,
All these frayed, straying strands
that hang about the universe,
Make loops against their wills,
To noose their lovers' necks:

Alejandro, in two images

ILLUSTRATION BY ELFRED LEE

When will You tie them up?
Or have we knots enough
To puzzle over
Without Your dreaming up
Another crux?

Immortal deity,
How many finitudes
Are we still due to celebrate?
And where is Yours
That marks the end of ends?
Or is this infinite nightmare?

Source of eternity,
How many sepulchers,
Holocausts,
Tumuli,
"Auld Lang Synes,"
Eliminations,
Dolmens,
Assassinations,
Beheadings,
Fumigated chambers (Hakenkreuze),
Stonings,
Pyres,

How many
Dooms,
Executions,
Adioses,
Terminals,
Hall-masts,
Savageries
Have You wreathed,
Flowered,
Headstoned,
Vigiled,
Solemnized with flickers
Of eternal candlelight?
How many tears
Weep in Your bottle?
What is in Your book?
And where are mine?
And his?
And hers?
And theirs?

My child,
Created in integrity,
And for eternity,

This low (no) way from hell to hell
or who cares where
or knows or notions,
Teeming with senseless sacrifices
Ministered by fiends,
Engulfed Me in its lostness too.
These dangling cords
Tangled themselves
Around My soul,
Mangled My flesh to pulp,
Their flailing
Spilled blood and hot tears—
Mine, theirs, hers, his, Yours—
Over the sin-damned,
Guilty, wincing ground
Now violated to embrace
Its first and last inviolate victim.

But this is not—since that was not—
Forever:
The hillside hole, hermetically sealed at first,
Is open now,
And all the written griefs,
And all the bottled tears,
And all the murdered innocents,
Became undone
Because the broken seal
Stamps "IT IS FINISHED"
All across the face of once-cursed time:
The record is rewrit.
The tears are dried.
The end of ends has come.
The veil is ripped apart.
The night is dead
And we can see each other
Face-to-face!* ■

** Postscript: The tragedy of Alejandro bears its own special redemptive meaning. Within months of his death the sobering loss and longing had brought his father back to the faith of Jesus and the celebration of the hope of the resurrection.*

Lael Caesar was associate professor of Old Testament at Montemorelos University in Mexico when he wrote this piece. He now serves as associate professor of religion at Andrews University in Berrien Springs, Michigan.

Through a Glass Darkly

R. LYNN SAULS

When she died last April, I recalled four good things about Maria:*

1. *She loved children*. She would get down on the floor with her young son and her nephews and nieces and teach them to draw. Then, since there was no money to buy crayons, she would take them for a walk in the meadow to pick flowers. She taught them how to mash and rub the petals on the paper to color the pictures they had drawn.

2. *She was a nurturing mother.* She read to her children and from their youngest days encouraged them to get a college education even though she had dropped out of high school.

3. *She was generous*. She often sent gifts to her parents and five sisters and her husband's parents. She showered her son and daughter-in-law with gifts—Hummels and other collectibles, an antique German clock, paintings.

4. *She liked to grow things*. Until her health broke, her yard was filled with flowers and her vegetable garden supplied her neighbors with produce.

In spite of these good things, I had sometimes wondered whether or not she was demon-possessed. Here's why:

1. *She took things that did not belong to her—even when she did not need them*. From stores. From neighbors. Even from relatives.

2. *She was unpredictable*. She would take offense when no offense was intended and respond with abusive language. In a restaurant she often felt that people were staring at her and would yell out, "Stare like a maniac."

3. *She was dishonest*. She'd say preposterous things to make her relatives think that she was sick, abused, or destitute when all was well—other than her warped state of mind.

4. *She was often violent*. Her first husband carried scars from the times she had gone after him with a butcher knife. Once when she was upset with her husband, she threw her 2-year-old son on the floor. When she got upset over something, she would throw dishes and figurines.

5. *She was manipulative*. If she could not get others to do what she wanted by being sweet and winsome, she would try lying, abusive language, violence, and suicide threats.

> *All of us see through a glass darkly—some more than others.*

Her children and first husband would do almost anything to prevent her temper tantrums. Her first husband had to leave after 15 years of marriage. Her two sons left home when they were still in high school. Her second husband did not put up with her tantrums. From time to time he had her spend time in a psychiatric ward. Except for brief periods away from home, he stayed with her for nearly 50 years. She was in a nursing home the last four months of her life. He visited her every day. His patience could render him a candidate for sainthood.

At the time of her death, a text came to mind that gives me hope of seeing Maria again: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12).

All of us see through a glass darkly—some more than others. Maria's negative behavior, it seems to me, resulted from her not seeing things clearly.

Nearly everyone has a friend or loved one like Maria. Jesus counsels against judging them. We are not capable of judging, because we all see through a glass darkly. And they may behave the way they do because their vision is clouded.

We can take hope because God is merciful. He considers where we were born (Ps. 87:4, 6). He considers how our perception of reality is flawed because of heredity and environment. He knows whether or not we would have spurned His grace if we could have seen clearly.

Only God knows whether or not I'll get to see Maria again. But I hope that I will—when neither she nor I will see through a glass darkly, when she shall know even as she is known.

So it seems to me.

*a pseudonym

R. Lynn Sauls is a retired professor of English and journalism. He and his wife live in Naples, Florida.

Introducing Marty

Have you met her at your church?

BY GLORIA NEIDIGH

WHENEVER I READ THE STORY OF Mary and Martha, I cringe and shrink from the words of Jesus, "Mary has chosen what is better" (Luke 10:42).* I am frustrated with attempting to decide whether this event is about Martha or Mary and find myself defending Martha. After all, who is going to cook the meals, clean the house, set the table, do the dishes, mow the lawns, wash the cars, buy the groceries, take the children to school, do the laundry, and take the garbage out? Martha's list could go on, I'm sure.

Then I wonder, *Did Mary ever have bread flour in her nails or cooking oil in her cuticles? Did Mary ever worry about getting the lawn mowed before Sabbath? Did she ever juggle grocery shopping and kindergarten schedules?*

So I would like to introduce Marty to you. Marty is a bright and intelligent person (of either gender) who has Martha-like qualities. She sees what needs to be done and does it in an efficient and organized manner. Marty is a caring and sensitive person (of either gender) too, who has Mary-like qualities with a heart's desire to sit at the feet of Jesus in communion. (See the complete story in Luke 10:38-41.)

Do you know Marty? Have you met my friend at church or maybe at work? If not, let's take a few minutes to get acquainted. Marty lives at the end of the twentieth century. Her life is fast-paced, and two incomes are required to run an efficient household and provide a Christian education for her 2.5 children. Cars need to be maintained, insurance premiums need to be paid. Clothing allowances, medical expenses, and orthodontia are ongoing expenditures for Marty's family.

When Marty goes to church she sings "Sitting at the Feet of Jesus" from her heart, but she identifies quite vigorously with "Onward, Christian Soldiers!" as she hasn't sat still since she began to walk when she was 10 months old.

On many occasions Marty has "chosen what is better"—to be with Jesus. Marty has gathered herself up in the early hours of the morning to be with her Maker and Friend only to find her mind wandering off to the unpaid bills and mail stacked on the kitchen counter. She quietly closes her bedroom door and sincerely closes her eyes to pray. She longs to sit at the feet of Jesus. She longs for communication with her Saviour. Then the phone rings. There is a delivery at the door, Sammy is awake early and crying, the dog needs to be fed, and the cat wants to go outside for the fifth time. So she promises Jesus that she will be back later for some quality time when it is a bit quieter and the kids are at school.

Now the day is off and running for Marty. The sun is out, and that means the lawn must be mowed before it rains again. The weeds in the garden won't recognize the rototiller, and the spiders and their cobwebs seem to have taken over every corner of the front porch—the morning and afternoon swiftly escape. Evening brings supper preparation and the kids' homework. Bedtime finds Marty closing her eyes again and falling asleep.

How does the visit of Jesus to the home of Mary and Martha speak to you? Are you Martha? Are you Mary? Or are you both? If you are both, then you are probably a modern-day Marty.

Sometimes we feel as though we are scampering through life and not stopping to smell the roses. Then we come face-to-face with a life-threatening illness involving ourselves or a loved one. We feel separated from God. We feel alone and scared.

A friend and I were sitting in the waiting room of a large metropolitan hospital. Uncertainty hung in the air as we talked about the shortness of life here on this earth. She shared a Thoreau quote: "It is not enough to be busy. The question is what are we busy about." Paul says, "I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" (Rom. 8:38, 39).

I do not believe that this Bible story about Mary and Martha is an either/or situation for us today. I believe we

are complex persons with both characteristics. We are Marty. And Marty needs creative adaptations, not unreal expectations.

So take a deep breath, reread the above promise, and let's see how we Martys who are closing in on the twenty-first century can redefine our lives and choose "what is better"—time with Jesus.

1. Think simplification. Prepare simple meals. Purchase easily maintained and practical vehicles. Delegate and involve all members of the family. Just say no when there are too many outside interferences with family time. Grasp and hold on to those fleeting moments that are presented unexpectedly with our precious little ones gifted to us by God. If you can't stop to smell the roses, at least visually take in their radiance as you scamper past them.

2. Practice organization. As much as possible, plan and organize the "have to's" of your daily living—grocery shopping, meal planning, yard work, car maintenance. This will reduce impatience, frustration, and being stranded by the road in the rain with five children needing to be at school. Teach and work with your children as team players. Make chores fun and rewarding.

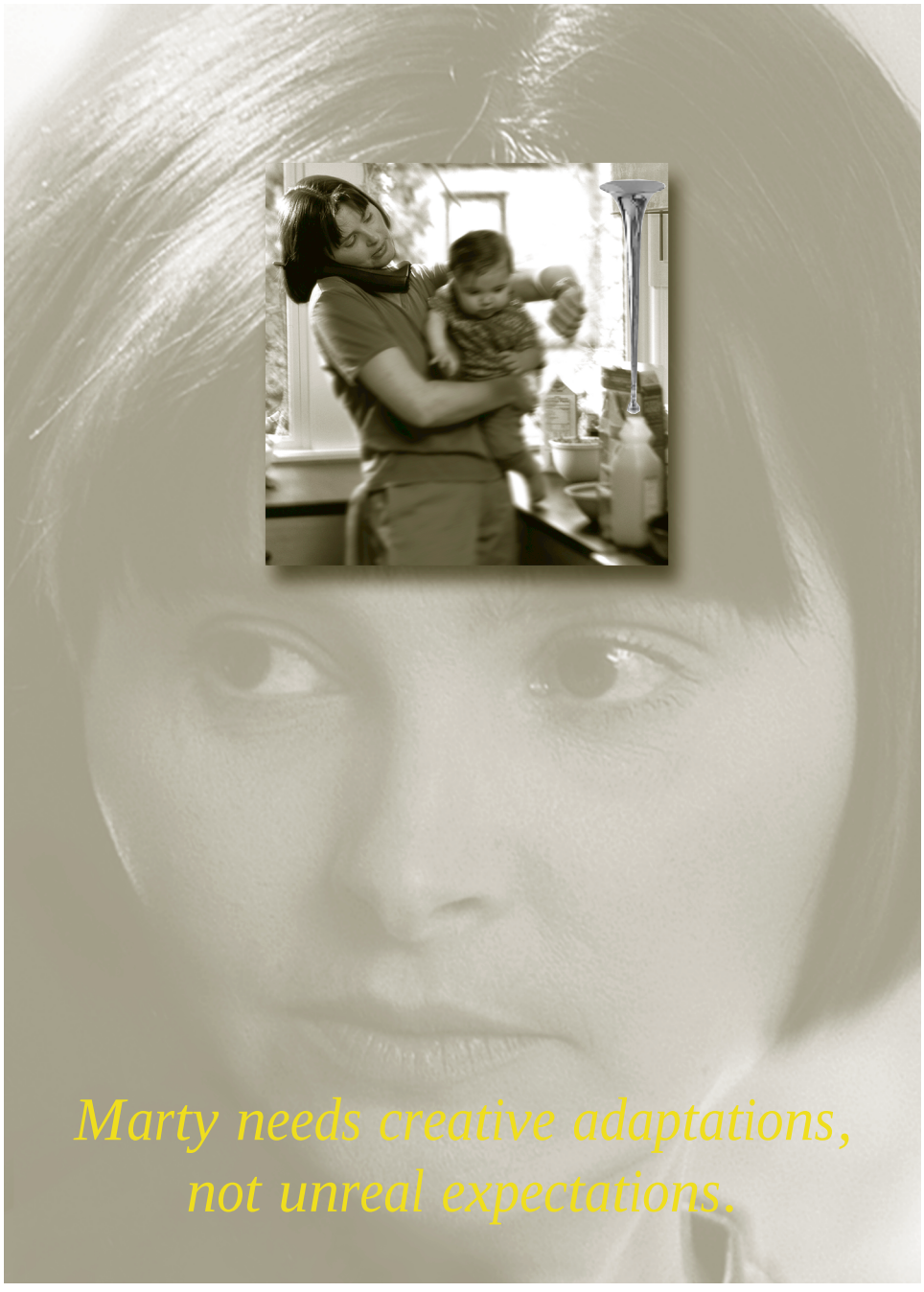
3. Embrace servanthood. Jesus calls us to serve. Serving others can awaken the heart. Take time to help someone in distress. Pause long enough for that *little one* to talk to you. Listen more often to your teenager. Enjoy those special meals and Sabbath outings with your family.

4. Praise God. When you are in your car jammed in traffic, praise God. When you are waiting for the elevator, for the board meeting to begin, for the cafeteria line to move, or for the gas pump attendant, praise God. Praise Him in thought, prayer, and actions. Paul encourages us by saying, "Whatever you do, do it all for the glory of God" (1 Cor. 10:31).

Today, this moment, bow your head and choose "what is better." Choose Jesus. Believe and hold on to the promise "Being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus" (Phil. 1:6).

Marty can sing with confidence "Nothing Between My Soul and My Savior."

Marty can praise God from the heart with "I Surrender All." ■



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* Scripture quotations in this article are from the New International Version.

Gloria Neidigh writes from Tillamook, Oregon.

The Lamb of God?

BY GARY SWANSON

By this time in his life Abraham was used to obeying God without question. So when the command came in the night, "Go to Moriah and sacrifice your son," Abraham set out. For him it was just that simple.

When he and his son Isaac reached the place on Mount Moriah, Isaac noticed that they had brought no animal to sacrifice. Odd that he hadn't thought of it before this, but Isaac was probably as used to obeying his father as his father was to obeying God. Yet now, as everything seemed to be in place, Isaac asked, "Where is the lamb?"

Blood isn't exactly what we would call a stain remover.

This is the first time the word "lamb" appears in Scripture, and its connection with sacrifice is one of the earliest foreshadowings of the coming Messiah. The answer to Isaac's question is occasionally hinted at by the Old Testament prophets. Jeremiah describes a "gentle lamb led to the slaughter" (Jer. 11:19, NIV). Isaiah's description is almost identical: "He was led like a lamb to the slaughter" (Isa. 53:7, NIV).

Not a pretty picture.

This is an ironic way to describe a Messiah who is supposed to come and set everything right. Hardly the stirring promise of victory that one would expect or hope for. Why not something more appropriate to an image of power and might? Why not a lion, for instance? And what's all this talk of bloodshed?

Certainly the religious leaders of Jesus' time were caught off guard when John the Baptist pointed directly at Jesus and finally answered Isaac's question: "Behold! The Lamb of God," he cries (John 1:29, NKJV). Though his hearers were steeped in the tradition of the sacrifice of lambs, knew all about the story of the Passover lamb, this is the first time in Scripture that the expression "Lamb of God" appears.

Why would John the Baptist introduce Jesus in this way? What was he thinking? A lamb is weak, submissive. Why not, at least, the "*Ram* of God"? Now, there's a good forceful way to describe a coming Messiah. After all, wasn't Isaac's place on the altar on Mount Moriah taken by a ram caught by its horns in a thicket?

However, God often uses irony and paradox, not just for effect, but because His way is so diametrically opposite to that of the world's way. A casual sampling of the sayings and doings of Jesus bears this out: "The last will be the first, and the first will be last" (Matt. 20:16, NIV). "Whoever tries to keep his life will lose it, and whoever loses his life will preserve it" (Luke 17:33, NIV). He tells Nicodemus, a religious leader who apparently had it all together, that he had to be born again, to begin all over. Then He dismisses an adulterous woman who was caught in the very act, telling her simply, "Go, and sin no more" (John 8:11).

A paradox works most effectively when it juxtaposes seemingly contradictory statements to communicate an even greater truth. The whole is greater by far than the sum of its parts.

So we can expect a sense of paradox when it comes to God's promise of a Messiah. The prophets Isaiah, Jeremiah, and John the Baptist refer to the Messiah as a lamb because they want to express the importance of His innocence. Only if He is free of sin—completely innocent—can He save us from our sins. In that case, innocence assumes a power of its own.

For this reason John the revelator describes Jesus as a lamb again and again and again. This image occurs only sparingly throughout Scripture, but in the book of Revelation it bursts over us like fireworks. It lights up the landscape and celebrates the victory of innocence. The Lamb of God will triumph over evil and will rescue us from our sinfulness.

John adds that the only way for us to be saved is to have our robes washed "white in the blood of the Lamb" (Rev. 7:14, NIV). Paradox again. From a human viewpoint blood isn't exactly what we'd call a stain remover. Yet this is God's way.

"There is sheer wonder in this phrase, The Lamb of God," writes William Barclay. "It becomes one of the most precious titles of Christ. . . . It sums up the love, the sacrifice, the suffering, and the triumph of Christ."* ■

* William Barclay, *The Daily Study Bible: The Gospel of John* (Philadelphia: Westminster Press, 1975), vol. 1, p. 82.

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