

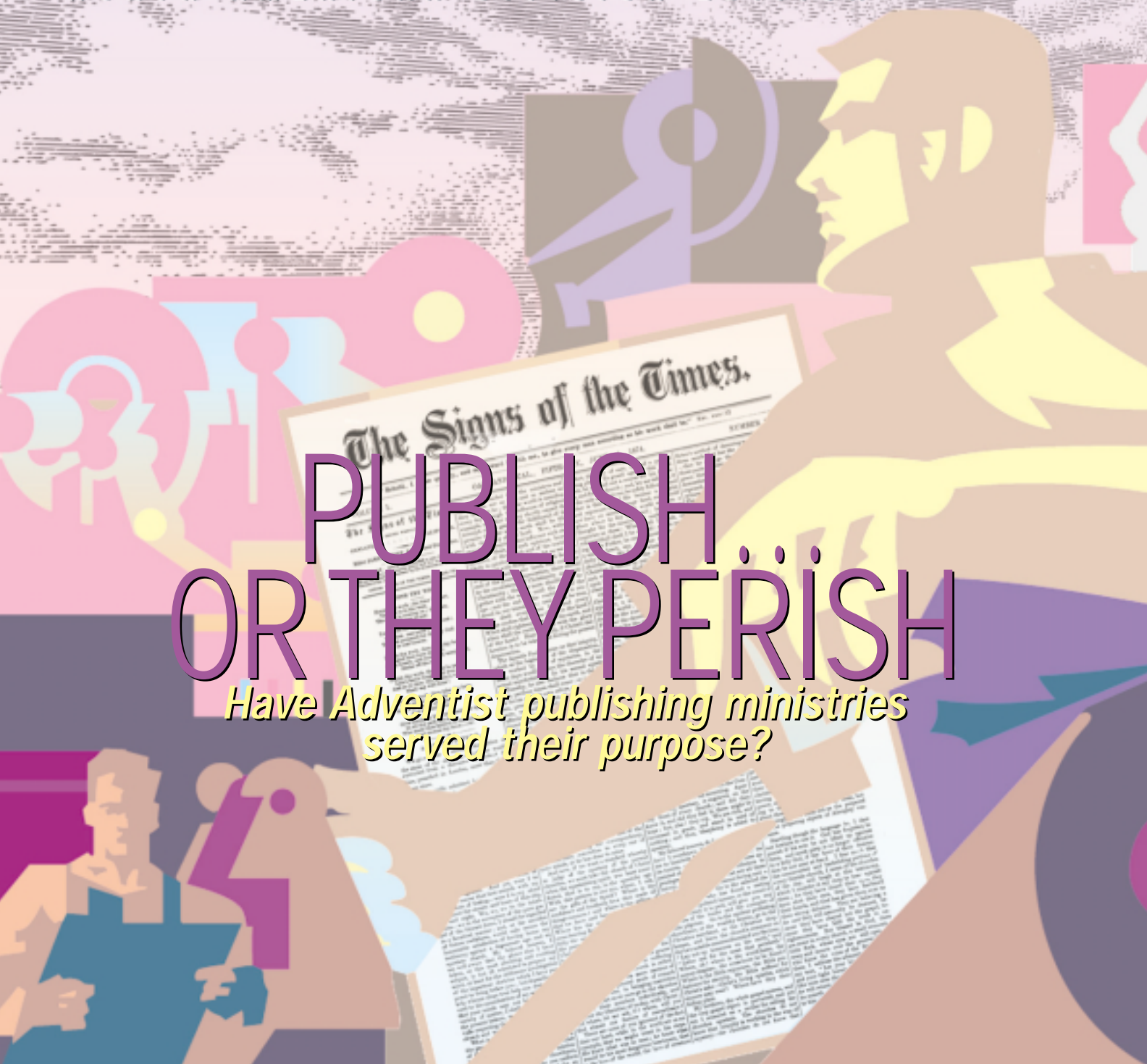
# ADVENTIST Review

June 1999

NORTH AMERICAN DIVISION EDITION

## PUBLISH OR THEY PERISH

*Have Adventist publishing ministries  
served their purpose?*



# LETTERS

## "I Love This"

Tonight at church I offered my extra copy of the *Adventist Review* (April



North American Division Edition) to a new Adventist who is not yet a member. She almost grabbed it and said, "Oh, I love this! I'm going to subscribe to this magazine!"

This issue had Dwight Nelson on the cover (see Nelson's "So How Are You Doing?"), and she and her husband attended the entire NET '98 series. It just did me good to see someone so happy to receive my extra copy. I think I will lend her my weekly *Review* until she gets her own copies.

—Eleanor Hill

ST. AUGUSTINE, FLORIDA

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## The Lordship of Jesus

I enjoyed William G. Johnsson's "The Lordship of Jesus" deeply (April NAD Edition). It was well written and quite informative.

The one part I could not agree with was Johnsson's statement "... now we gladly take up His cross and follow as His loving slaves." The term *loving slaves* seems to me to be quite contradictory. A slave has no freedom, yet God gave humankind a free will and

freedom of choice. We can either serve Him or serve Satan. We *do* have a choice. I am not God's loving slave, but His loving servant!

—Joanie Wilson

ALBUQUERQUE, NEW MEXICO

## The Power of One

Alfred C. McClure's "The Awesome Power of One" (April NAD Edition) was a very awesome concept. Each member working together to finish God's work. God can use *one* to change the world. Count me in.

—Clay Williams

DURHAM, NORTH CAROLINA

Could another "awesome power of one" be added to the blessing of one dollar, one Bible study, and one Jesus Christ? I propose: one week.

To paraphrase Elder McClure: What would happen if each Adventist husband "cleaves" to "the wife of his youth" one more week? Just one week (and then another and another) of sticking close to his own wife and none other, and of combining his wife's ideas and desires with his? What would happen if each Adventist wife let herself remain close to her own husband and offered her concepts and preferences to be incorporated into his? Can you imagine the eternal consequences?

To put money and matrimony in perspective, Malachi uses slightly more space in English Bibles to speak of the importance to God of males' fidelity in

marriage than to speak of tithes and offering.

—Carol Ann Marlow

IOWA CITY, IOWA

## Growing Churches

In "Growing Churches" (April NAD Edition) Al McClure compares a 1990-1996 "net loss of six churches" in the North American Division with the 1996-1998 period when "we planted more than 250 churches." Shouldn't there just be a comparison of "net" gain or "net" loss?

—J. Stanley McCluskey

NACHES, WASHINGTON

*The North American Division reports a net gain of 40 churches from the close of 1996 (4,706 churches) to the close of 1998 (4,746 churches).—Editors.*

## Writing for the Review

Occasionally the *Review* has run invitations to write. Why, oh, why do you never include poetry in these invitations? Why must those of us who write poetry go outside our denomination to be published? I have had my spiritual poetry published in Billy Graham's *Decision* magazine, in the Salvation Army magazine, and many in the Catholic *Family* magazine, but none in the *Review*. Why not? Many of us poetry writers have asked ourselves this question.

—Patricia Andrews

WHITE ROCK, BRITISH COLUMBIA

We sympathize. Typically, the Review has not run much poetry. Reader demand—and space—have been limited. However, we did solicit—and print—lots of poetry in our special issue on our fundamental beliefs (see “Fresh 27,” April 29), and we’ve been printing more and more poetry on our Give & Take page. While we can’t pay much, if anything, for unsolicited poetry, we do invite short submissions. Thanks for communicating with us.—Editors.

I am 19 and enjoy reading the magazine. I have an idea for a section called God at Work. It would be a place for readers to share exceptional testimonies from their church or their personal life. The testimonies would not necessarily need to be incredible miracles—just experiences showing how God is at work in our everyday lives. I think there are many, many testimonies that would bring encouragement to all of us if we could hear them.

I really think the space taken by Adventist Life could be used for better things.

—Samuel Stapleton

WASHINGTON, NEW HAMPSHIRE

*Your God at Work idea is excellent! And you'll be glad to know that one of our new features functions much like you describe. In Cutting Edge Meditations (appearing in most of our Cutting Edge Editions—the third issue of each month), Adventists briefly share spiritual stories, insights, even struggles. Send submissions to “Cutting Edge Meditations,” Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904. As for Adventist Life, this feature is also very popular, and we think “a time to laugh” (Eccl. 3:4) is appropriate in the Review. —Editors.*

## Baptism—It’s Not Magic

I enjoyed Ella Rydezewski’s editorial on being baptized, then cursing (see “Baptism—It’s Not Magic,” Mar. 25). Let me relate my own experience.

I was an Air Force flight instructor in Alabama in 1951 when God spoke

to me and turned my life around. I started going to the First Seventh-day Adventist Church in Birmingham and in a few weeks was baptized. Meanwhile, I had witnessed to those around me as best I could. But the Monday after being baptized I was returning to the base with a retread pilot in the back cockpit who just didn’t seem to be instructor material. Entering downwind with the proper interval from the aircraft ahead, I glanced to the left just in time to avoid another aircraft that deliberately cut me out of the pattern. The words that flowed from my mouth were terrible. Contrition at having jeopardized my witness nearly overwhelmed me, and if I could have kneeled in that cockpit that day, I would have done so. But thank God, He forgives!

Jesus was attacked after His baptism too, and so are we all. Without the armor and protection of God, we’re lost.

—Gordon Oakley

HUNTSVILLE, ALABAMA

This was such a timely article for me and my daughter. We are going to join the Adventist Church. We know that baptism is not a gateway to heaven, but it symbolizes going from the old self to the new self by believing in Christ. I’m sure it will be a struggle, for Satan hates righteousness from God. Please pray for us.

—Michael Warren

GADSDEN, ALABAMA

## Letters Policy

*The Review welcomes your letters. Short, specific letters are the most effective and have the best chance at being published. Letters will be edited for space and clarity only. Send correspondence to Letters to the Editor, Adventist Review, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600; Internet: Reviewmag@Adventist.org CompuServe network: 74617,15.*

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# ADVENTIST Review

"Behold, I come quickly . . ."

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

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# Beware Hobbyhorses

ROY ADAMS

A reader took strong issue with an article we published last March on the gospel, and wrote us a bitter letter giving his own definition of the concept. The gospel, he said, is “the good news.” And “the ‘good news’ has always been and will always be If you keep the Ten Commandments and are obedient to God, you will have eternal life.” The gospel “is what Jesus taught,” the lengthy communication went on. “Be perfect (Matt. 5:48), stop sinning (John 5:14; 8:11), and keep the Ten Commandments in order to earn your eternal life (Matt. 19:16, 17).”

Only weeks earlier a copy of another letter had reached us—this one from a former Seventh-day Adventist pastor, writing to the members of his (independent) congregation. According to the New Testament, this pastor boldly asserted, “Jesus did *abolish the written code* of the old covenant law (including the seventh-day Sabbath) as a barrier to fellowship with God and as a barrier to fellowship with other Christians.” “One can still be a *Christian Sabbatarian . . . out of respect for one’s heritage or as a spiritual discipline*,” he argued, “but this cannot be imposed on others as a moral ‘ought.’”

It occurred to me that the proponents of these polar opposites do, in fact, have one thing in common. And in that connection, my mind went back to a heavily highlighted chapter in my favorite college church history textbook—the chapter on Montanism.

## What Are We Talking About?

Recall the fire of the early church. The Holy Spirit had descended, the believers had caught the vision, and the flame spread everywhere. By the middle of the second century, however, hope in the speedy return of Jesus had waned, and “the consciousness of the constant inspiration of the Spirit, characteristic of the Apostolic Churches, had . . . largely faded.”<sup>1</sup> A spirit of worldliness swept over the church, and lethargy was the order of the day.

Enter Montanus, a native of Ardabau in Asia Minor. Deeply burdened about the status quo, he yearned for a fresh outpouring of the Spirit to set Christendom ablaze once more. A praiseworthy motivation, to be sure. But there was a problem. Consumed by that single obsession, Montanus descended into a kind of spiritual madness, eventually proclaiming “the dispensation of the

Holy Spirit begun,” and himself “the passive instrument through whom the Holy Spirit spoke.”<sup>2</sup>

The situation was to become even more bizarre as two prophets, Prisca and Maximilla, jumped aboard his bandwagon. Declaring themselves “mouthpieces of the Spirit,” they predicted that “the end of the world was at hand, and that the heavenly Jerusalem was about to be established in Phrygia.”<sup>3</sup>

The story demonstrates what can happen to anyone who becomes infatuated with any one religious or theo-

logical idea—however important—to the virtual exclusion of all others. It’s a malady that can unbalance any of us.

And the subject could be anything at all: a fixation on health; a concern for public policy; religious liberty; “the 1888 message”; “Historic Adventism”; the cleansing of the sanctuary; the nature of Christ; the investigative judgment; perfection; righteousness by faith. You name it. Dwell on any one of these night and day, day and night—to the exclusion of all other themes, and I can guarantee that you will emerge from your cloister unbalanced.

Maybe the psychologists among us should give us their insight on this perennial issue. What is it about us that makes us so susceptible to this kind of folly? What makes every generation so prone to head for the same rocks where so many before them have made shipwreck of their faith?

In regard to the former Adventist pastor, for example, why would a person with such strong Adventist background, to use the words of Samuel Bacchiocchi (see his article beginning on page 20), choose to borrow from “the aging munition dump of dispensational theology”? What’s so difficult about distinguishing between obedience as a *means* of salvation and obedience as a *result* of salvation?

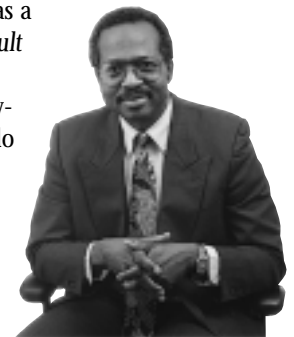
But the message is clear: Beware hobbyhorses—and those who ride them. They do bad things to us.

<sup>1</sup> Williston Walker, *A History of the Christian Church* (New York: Charles Scribner’s Sons), 1959, p. 55.

<sup>2</sup> *Ibid.*, p. 56.

<sup>3</sup> *Ibid.*

*It’s a malady that  
can unbalance  
any of us.*



# Experimenting With Religion

MARVIN MOORE

I'm told that Thomas Edison conducted 3,000 experiments in his effort to make a lightbulb. Halfway through the process a reporter challenged Mr. Edison: "You've conducted 1,500 experiments in your effort to make a lightbulb, and every one has been a failure. Don't you think you should give up?" To which Mr. Edison responded, "I have not failed 1,500 times. I have successfully identified 1,500 ways that will not work."

Ellen White spoke often about "experimental religion." She said, for example, that "theological training must not be neglected, but experimental religion must accompany it."<sup>1</sup> Experimental religion is practical and spiritual whereas theology is theoretical and by itself lifeless. No wonder Mrs. White said that "what is generally termed [Christian] experience is not experience at all; because there has never been a fair trial by actual experiment and thorough investigation, with a knowledge of the principle involved in the action."<sup>2</sup>

What does it mean to experiment with one's religious experience? Among other things, it means that we succeed through learning from our failures. It would be easy to suppose that only the last of Edison's 3,000 experiments was a success. But it would have been impossible for him to jump from experiment number one to experiment number 3,000. Each of those 2,999 experiments was a success, because from each one Mr. Edison was learning how to make a lightbulb.

In the same way, Christians can count every failure to obey a success, provided they are learning from each one. "If you have made mistakes," White wrote, "you certainly gain a victory if you see these mistakes and regard them as beacons of warning."<sup>3</sup>

Some Christians fear that God cannot accept them, that their relationship with Jesus is broken every time they sin. It's true that rebellious sinners cannot expect to have a relationship with Jesus. But there's a distinct difference between a rebellious sinner and the person who has repented of his or her sins, longs to overcome, and is trying to overcome.

In what has become one of my favorite statements, Ellen White said, "When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition

and effort as man's best service, and He makes up for the deficiency with His own divine merit."<sup>4</sup>

When we want to obey and we're trying to obey, that's experimental religion. Far from rejecting us because we make mistakes, Jesus accepts our feeble efforts as the best we have to offer; He immediately applies His divine merit to our failure, and our relationship with Him continues unbroken.

"Ah, but didn't Jesus tell the woman caught in adultery to 'go and sin no more'?" someone will ask.

What would you expect Him to say—"Woman, you can sin six more times"? God never lowers the standard to accommodate our weakness. But He says "Neither do I condemn you" when we want to obey and try to obey.

The idea that Christians break their relationship with Jesus every time they sin is actually a subtle form of righteousness by works. It makes obedience, rather than faith, the condition of our acceptance by God.

Several months ago at a family reunion, one of my nieces had a baby who was just learning to walk. Everyone stood around clapping and cheering her on, even when she fell. Can you imagine her father grabbing her by the arm after one of her falls, swatting her on the bottom, and telling her what a bad girl she was?

It's amazing, though, how many Christians think that that's how God treats us each time we stumble.

Real daddies *help* their babies walk. And when we fail to obey, Jesus says, "I'm pleased that you *want* to overcome and you're *trying* to overcome. Now I'm going to *help* you overcome."

Experimental religion means continually testing ways to live the Christian life until we discover what works. And Jesus walks beside us all the way, helping us to learn—even from our failures.

*Jesus accepts our efforts as the best we have to offer.*

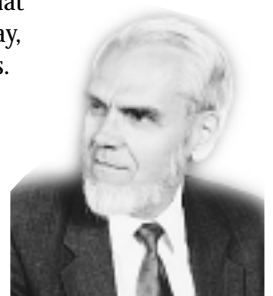
<sup>1</sup> *Signs of the Times*, Jan. 17, 1895.

<sup>2</sup> *Testimonies for the Church*, vol. 3, p. 69.

<sup>3</sup> *Christ's Object Lessons*, p. 332.

<sup>4</sup> *Selected Messages*, book 1, p. 382.

Marvin Moore is editor of the *Signs of the Times*.



# GIVE & TAKE

## PINS AND NEEDLES

We laugh and cry,  
We sing and sigh,  
Not sensing our numbness.  
Tragedy and comedy  
Are seen but dimly,  
Felt but scarcely,  
As we stumble stuporous  
Through life's great dramas.  
Father,  
Laugh for us,  
For we barely know joy;  
Cry for us,  
For we hardly know pain;  
Forgive us,  
For we know not what we do.

—Milt Hammerly, M.D., Parker, Colorado

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returned.

## ADVENTIST LIFE

While living in Iowa over a period of years we were guests at many churches. At one friendly church, after the morning worship hour, a gracious grandmother wanted to talk with us in the vestibule while several of the folks went to another part of the building to prepare the potluck dinner.

After several minutes her 5-year-old grandchild came by and tugged at her grandmother's coat. "Come on, Grandma," she said earnestly. "I'm hungry. Let's go to tough luck."

—George and Irma Mowry, Hagerstown, Maryland



ILLUSTRATION BY RANDY FISHELL

## ADVENTIST QUOTES

"The problem  
with the American  
dream is that it has  
become a reality."

—Pastor Byard Parks, LifeSource Outreach,  
Colorado Springs, Colorado

"When we gather to worship without  
questions, we will leave without  
answers."

—Gordon Bietz, president of Southern Adventist  
University, during a worship service

"Dear Jesus, I hope You had a nice  
day. Amen."

—4-year-old Ellis Richards, Collegedale, Tennessee

## HEY, EWE



YEAH, EWE: Kristie, Karen, and Peter Jorgensen display their purebred Rambouillet ewes, a breed of sheep grown for its fine wool. Seventh-generation Adventists (wow!), Kristie, Karen, and Peter live near Salt Lake City, Utah.

## DREAM CENTER

In this feature Adventists share church-related dreams.

**BATTLING NEGATIVE PRESS:** I would love to see a concerted "grassroots" effort by articulate Adventists to counteract the falsely negative press we seem to generate. What if every misleading news article about Adventists were met with a deluge of well-written, positive, uplifting, Christ-centered letters to the editor? What if we had seminars to help potential pen soldiers learn what to say? What if news reporters knew they would need to do *real* investigative work when researching anything to do with Adventists?

—Evelyn Kopitzke, Blountville, Tennessee

# Publish . . . or They Perish

*Why Adventists care about print*

BY CLIFFORD GOLDSTEIN

**I**F RADICAL TREE-HUGGING ENVIRONMENTALISTS ever needed another target, the Seventh-day Adventist Church would surely be one.

Considering the vast extent of the church's publishing enterprise, one can only imagine how many trees have been felled, forests denuded, and spotted owls evicted—all in order to create the paper that Adventists have consumed since the movement hammered out its first printed page in 1847. With 56 publishing houses churning out literature in 245 languages, with 321 periodicals in the mails of almost every nation, and with millions of books printed yearly (20 million have been sold in Russia *alone* since 1991), the Adventist Church must surely be every tree-hugger's nightmare.

What is it about this church that loves the printed page? Adventist history shows that wherever we go, one of the first things we do is set up a press. With few exceptions, where Adventists are, Adventist literature, if not already present, soon follows. Once known (at least to ourselves) as "people

of the Book," we certainly are still people of books, magazines, tracts, pamphlets, booklets, flyers, and just about every other thing that holds ink on paper. Perhaps now, on the 150th anniversary of *The Present Truth*—an eight-page pamphlet first published by a young James White—it's time to ask, Why are Adventists so big into publishing?

Because we have so much to say, that's why. From the earliest days of the Advent movement, our pioneers were convinced that they had been given by the Lord crucial and relevant truth in the three angels' messages of Revelation 14. After 150 years nothing has persuaded us otherwise. Focused on the "everlasting gospel" (Rev. 14:6)—the good news of Christ's death for the sins of the world—and presented in the context of the end-time events that lead to the second coming of Christ, the three angels' messages are as much present truth today as when James and Ellen White began sharing them in the last century. And considering that (1) words are the means in which humans communi-

## Milestones in Adventist Publishing (North America)

1849 *The Present Truth*  
1849 Adventist publishing begun  
1850 *The Advent Review*  
1850 *Second Advent Review and Sabbath Herald*  
1851 *The Advent Review and Sabbath Herald*  
1852 *The Youth's Instructor*

1861 Review and Herald Publishing Association incorporated  
1874 *Signs of the Times*  
1875 Pacific Press Publishing Association organized  
1885 *Pacific Health Journal and Temperance Advocate*  
1890 *Our Little Friend*  
1891 *These Times*  
1896 *Columbia Union Visitor*  
1900 *Christian Record*  
1901 *Pacific Union Recorder*  
1902 *Atlantic Union Gleaner*





ILLUSTRATION BY DYNAMIC GRAPHICS / DIGITAL COMPOST

cate facts and ideas; that (2) written words are still one of the major (and cheapest) vehicles of communication, and that (3) much of the world still hasn't heard the three angels' messages—it's no wonder the Adventist Church is so into publishing. We couldn't do our "job" without it.

Indeed, though God alone knows the

exact numbers, testimonies abound to the power of the written word in our witness for Christ. Whether from a correspondence course in Europe, from reading an edition of *The Great Controversy* bought from a literature evangelist in Africa, or even from a single flyer invitation to an evangelistic series or a Revelation Seminar in Texas,

millions know the truth regarding "the commandments of God, and the faith of Jesus" (verse 12) because of ink pressed into a thin slice of highly refined tree trunk. (In fact, yours truly had his first serious contact with this message when Adventists in a health food store in Florida gave him a copy of *The Great Controversy* just as he was

1902 *Southwestern Union Record*  
 1906 *North Pacific Union Gleaner*  
 1906 *Mid-America Outlook*  
 1906 *Liberty*  
 1907 *Southern Tidings*  
 1908 *Lake Union Herald*  
 1911 *Canadian Adventist Messenger*  
 1916 *Life and Health*  
 1919 *El Centinela*  
 1928 *Ministry*  
 1935 *Message*

1948 *Listen*  
 1953 *Guide*  
 1957 *Primary Treasure*  
 1961 *The Advent Review and Sabbath Herald* becomes the *Review and Herald*  
 1970 *Insight*  
 1978 *Review and Herald* becomes the *Adventist Review*  
 1981 *Life and Health* becomes *Your Life and Health*  
 1984 *These Times* merges with *Signs of the Times*  
 1985 *Your Life and Health* becomes *Vibrant Life*  
 1995 *Women of Spirit*

# A Life-changing Anniversary

BY DAVID C. JARNES, ASSOCIATE EDITOR OF *SIGNS OF THE TIMES*

James White had a dream. The work of the Seventh-day Adventist Church in California was in its infancy, and he dreamed of starting a weekly religious periodical and possibly a publishing house there.

A year later—after a lot of work on his part and financial sacrifice by the 550 Adventists in California—White's dream came true. *Signs of the Times* began rolling off a press in Oakland, the first issue bearing the date June 4, 1874. By the fall of that year sufficient money had been raised to build the plant that became the Pacific Press. This year *Signs of the Times* and Pacific Press are celebrating their 125th anniversary.

The first few issues of *Signs* (then a weekly) contained eight pages. A subscription cost \$2 (\$26.59 in today's money!), and the initial circulation was about 3,500. More than a half billion copies of *Signs* have been printed since the first one, and monthly circulation now stands at nearly 200,000.



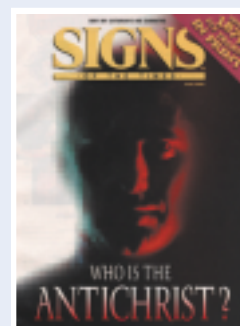
**POWER OF THE PRESS:** Pacific Press can produce as many as 30,000 magazines an hour. With its editorial and marketing departments, its bindery and warehouse, it is a fully self-contained publishing house.

Like the original journal, *Signs* (now a monthly) still has columns and articles on health and family life. And as was true of that journal, evangelism remains its primary mission. Every issue contains both gospel and prophecy articles. The magazine covers all 27 Fundamental Beliefs of Adventism every year; and it proclaims such foundational doctrines as the Sabbath, the Second Coming, and the state of the dead at least twice each year.

*Signs of the Times* was the medium the Holy Spirit used to lead many who are now Adventists to Jesus Christ and to convict them regarding the biblical truths Adventism proclaims. Kenneth Cox, the well-known evangelist who now runs crusades for the Voice of Prophecy, traces his spiritual heritage to a hot day on an Oklahoma farm when he was 14 years old. That morning his mother had borrowed a neighbor's Sears, Roebuck catalog. When she got home she found a copy of *Signs* tucked inside. The magazine aroused her interest, so she sat down and started reading it. One of the articles was about the Sabbath, and it so impressed Mrs. Cox that she took the magazine into the field where her husband and son were working. They read the article right there, conviction gripped their hearts, and the whole family began a journey through God's Word that changed them for eternity.

*Signs* still wins souls to the Lord. In May 1996 Russell Owen picked up a copy from a *Signs* newsbox in front of a grocery store. As he read the magazine, the message sounded familiar, like that of a book he had read recently, *The Great Controversy*. Wondering who published this material, Russell looked at the masthead and found the name Seventh-day Adventist. He visited the Adventist church in Watertown, South Dakota, began Bible studies with Pastor Kent Knight, and was baptized a year later.

The commitment to both mission and excellence that birthed the first *Signs of the Times* magazine still prevails at Pacific Press. It's because of the dedication of its employees to quality and content that the press has flourished for 125 years.



**HOT OFF THE PRESS:** The June 1999 issue of *Signs of the Times*

walking to a library to start delving into books on the occult and spiritualism.)

A drug-addicted gang member in California, a Communist soldier in the former Soviet Union, a Roman Catholic priest in South America, a young mother in Virginia—these are just some who have found Jesus and His last-day church through the Adventist literature. Our church is filled with those whom the Holy Spirit

touched with the printed page. We are big into printing because even today, in the age of cyberspace, fiber optics, and satellite communication, printed material works. Millions of changed lives testify to it.

Another thing about the printed word: it endures. Conversations fade. A gentle witness on a creaky bus, a quick testimony on a street corner before the fish market opens, a Bible

study on an airline flight—all have their roles. But once the conversation ends, the spoken word remains only in the fragile, fading, and often forgetful corridors of memory. In contrast, the written word that someone actually possesses—a book, a tract, a magazine article—persists, always there for the person to go back to, retrieving the ideas, teachings, texts, and promises again and again. Unlike memories of a

conversation, which start to dissolve immediately after the exchange ends, the printed page preserves the original words, unaltered and unfiltered by the blurriness of time. Long after the spoken word vanishes, the written word remains.

That's the reason, with presses on every continent, there's probably not a moment in any day (except Sabbath) when an Adventist press isn't producing written material. And that's the reason there surely isn't a moment in any day (especially Sabbath) when, somewhere, someone isn't reading the material produced on these presses.

Considering what we have been given by the Lord to say, it shouldn't be any other way—except tenfold what it is now.

#### The Commission

None of this, of course, has happened by chance. On the contrary, Adventist publishing began with a clear admonition from the Lord through His servant Ellen G. White.

In 1848 remnants of Adventists and Millerites from the Great Disappointment held Sabbath conferences in the Northeastern states of New York, Maine, Massachusetts, and Connecticut. Though material had been printed after the 1844 disappointment (a Millerite preacher named James White and a blacksmith named Herman Gurney printed 250 copies of a one-page, single-sided tract in April 1846, containing Ellen White's first visions), it was apparent by 1848 that a systematic, centralized, and organized means of printing needed to be established. With no money, however, and only a few hundred Sabbathkeepers who believed as they did, these early Adventists didn't know how to get started.

In November of that same year, at a Sabbath conference in the home of Otis Nichols in Dorchester, Massachusetts, Ellen White had a remarkable vision. Afterward, she told James: "I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you the

means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."<sup>1</sup>

James White was all but penniless, and was struggling to survive financially (his wife was pregnant with their second child), much less start a publication that would one day go like "streams of light" around the world. Living in the home of some Sabbathkeepers in Connecticut, James decided that he would find work in order to

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raise the needed funds. Because he had a year earlier earned money mowing hay, he intended to do the same back-breaking labor again. Yet Ellen, in another vision, was shown that he should not pick up the scythe but the pen, and that "he must write, write, and walk out by faith."<sup>2</sup>

James listened. His total library consisting of a three-shilling pocket Bible, *Cruden's Condensed Concordance*, and *Walker's Old Dictionary*, minus one of its covers, he nevertheless began the writing, wife Ellen close to his side. At the same time he needed someone who would not only print an eight-page publication for a stranger but would also wait until prospective readers would send in donations (the paper would be distributed free of charge) before getting paid. On the third floor of a brick building in Middletown, Connecticut, James

found Charles Pelton, who agreed to print four issues of the paper, 1,000 copies each. The total cost would be \$64.50, to be paid as the funds became available.

Thus, in July 1849 *The Present Truth*, "published semi-monthly—by James White," rolled off the press. The opening editorial began with a text—"Wherefore, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in PRESENT TRUTH." 2 Pet. i:12."

The issue was a cram-packed exposition about the continued validity of the Seventh-day Sabbath, beginning with Creation week up through New Testament times. The articles also drew clear distinctions between "the ceremonial law of Moses, and . . . the moral law of God, the ten commandments."<sup>3</sup> For the most part White used the same arguments that Adventists continue to use today. After the paper was printed, he borrowed a horse and buggy and brought the fresh sheets home from the printer.

"There a little group of pioneers folded, wrapped, and addressed them, then gathered around and earnestly asked God's benediction on the little pile of papers as they went on their initial mission. White then placed the entire edition in a carpet-bag and walked eight miles to the Middletown post office to send out the product of his faith. When the people read they sent in means with which to print, as he had hoped, so that little by little the circulation expanded. *The Present Truth* gave place in August 1850 to *The Advent Review* and in November of the same year to the *Second Advent Review and Sabbath Herald*, which has generally been known by its short title, the *Review and Herald*."<sup>4</sup> Today it's called the *Adventist Review*.

The publishing work began slowly. Not until 1852 did Adventists purchase their own press. Hiram Edson supplied the money to purchase a Washington handpress that cost,



# The Vision of a Blind Man

BY RONALD W. BOWES, PUBLIC RELATIONS DIRECTOR  
FOR CHRISTIAN RECORD SERVICES

Diphtheria struck the Wilson family in the 1880s, leaving two small children with severe aftereffects. Austin lost his sight; his brother, George, was left with a speech impediment.

Could God bring anything good out of this experience? Austin's parents nursed the boys as best they could and later took them to Battle Creek to see if the renowned John Harvey Kellogg could do anything for them.

"While no medical miracle occurred, this tragedy and the trip to Battle Creek combined in a way that would seem miraculous," says Larry Pitcher, president of Christian Record Services (CRS), this year celebrating its centennial.

After graduating from the Nebraska School for the Blind, young Austin attended Battle Creek College. While there he proposed a plan to provide employment for the sight-impaired while sharing Christian literature in braille.

Using a wringer washing machine, Austin placed an embossed copper plate and a sheet of paper between the wringer rollers and turned the crank. After some experimentation, the first 75 copies of the *Christian Record* appeared in braille. Today the *Christian Record* is the oldest continuously published braille religious periodical in North America.

The publication circulates gratis in more than 80 countries and has a circulation of more than 47,000. Today specially designed presses at CRS in Lincoln, Nebraska, turn out thousands of pages of Christian literature with braille cells that skilled fingers can read as fast as a sighted person can read the printed page.

"Funds for this publication and dozens of other services are paid for by Adventists and members of the general public," explains Pitcher. "We don't accept govern-

ment funds, and we are careful to use church funds to develop our denominational resources, such as braille Sabbath school lessons, books by Ellen G. White, and other church materials." The mission of Christian Record is to share Jesus Christ with those who need special resources to develop an awareness of Him.

Christian Record is a publishing house, which prints in braille and large print and records on audiotape. But it has elements of a health ministry and a social service agency as it serves more than 50,000 blind people each year.

The Adventist message is of great importance to those who are blind, Pitcher says. Hope is an important ingredient in success, and Christian Record tells of the blessed hope, when physical limitations will be no more. Through print, braille, and audio materials, a camping program, and health education, Christian Record provides that hope.

National Camps for Blind Children were established 31 years ago as an adjunct to the publication program. Today more than 1,000 youngsters and adults attend Adventist camps for the sight-impaired each summer.

Stories of faith and courage are common at Christian Record. Revy Brooks attended blind camp from the age of 10 and took his stand for Christ at the Broken Arrow Ranch in Kansas in the summer of 1997. Other family members with vision problems have been influenced by Christian Record as well.

Chris Etheredge, one of the first blind campers at National Camps for Blind Children in Florida, became an Adventist as the result of this contact and today works as a switchboard operator and blindness educator at CRS offices in Lincoln.

Pauline Nolan was searching for God and made a chance call in 1994, looking for a braille book with a "thought for the day" after the death of her 13-year-old daughter, Tara. Soon after receiving the book she was invited to attend NET '96 and met a church member, Loretta Petrosky. Through Christian Record she began receiving braille Sabbath school lessons and was baptized in November 1996.



Austin O. Wilson

including type fonts, \$652.93. Long after it stopped being used, the small press remained in Battle Creek until it was destroyed by a fire in 1902.

## Steady Growth

However slow and humble at first, Adventist publishing eventually exploded. Magazines, books, and tracts continually rolled out of the pens and off the presses of Seventh-day Adventists. In 1855 the Review and Herald Publishing House was started in Battle Creek, Michigan. In 1872 the

church's first foreign-language publication, *Advent Tidende*, a Danish monthly, was printed in Battle Creek; in 1876 *Les Signes des Tempes*, published in Basel, Switzerland, became the first overseas Seventh-day Adventist publication; in 1875 a West Coast publishing house was founded in Oakland, California. Its name? Pacific Press.

In 1879 the Norsk Bokforlag publishing house was started in Norway; in 1886 Signs Publishing Company opened in Australia; in 1884 Stanborough Press began printing in

England; the Casa Editora Sudamericana began in Argentina (1897), the Kustannusliike Kirjatoimi opened in Finland (1897), Shi Jo Sa in Korea (1909), African Publishing House in East Africa (1913), the Advent Press in Ghana (1937). The list goes on, including in this decade (reflecting the political upheavals in these areas) the Source of Life Publishing House in Russia (1991), the Slovakian Publishing House in the Slovak Republic (1993), and another Source of Life Publishing House, this



time in the Ukraine (1993).

Adventist presses produce nearly 6 million books a year. Each month more than 3.5 million Seventh-day Adventist magazines and Bible study guides are printed (42 million yearly!). There are 25,269 literature evangelists selling books that result in 50,000 baptisms each year. While the movement's first press (the one Edson helped procure) could produce 100 pages per hour—today its large presses (such as one in Brazil) can print 1 million pages *per hour*. With the Seventh-day Adventist Church as one of the largest publishers among Protestant denominations, Ellen White's vision about "streams of light" has been remarkably fulfilled.

### The New Millennium

Yet what role will Adventist publishing have in the twenty-first century, as information technology explodes? Is the printed page becoming obsolete in an online world? What future do bulky books and crinkly magazines have in the age of satellite evangelism, CD-ROMs, and the Internet?

A big one (at least that's my guess). Internet technology, however wonderful, has still touched only a tiny percentage of the world's population. Billions of people have never even used a telephone, much less know anything about URLs, Netscape, and downloading .gif files. Though as a church we are taking advantage of the Internet (we're all over Web), our printed material is still reaching—and will continue for some time to reach—those with little interest in or access to the sophisticated technology of cyberspace. In some ways online technology even helps the printed word (for instance, when I finish writing articles—even books—I simply send them online to the publishers, never having to trust my pampered "masterpieces" with the U.S. Postal Service). Look, meanwhile, at how much printed material was used in NET '98: thanks to satellite technology, untold numbers were given Adventist printed material for the first time in their lives. There's

## Is the printed page becoming obsolete in an online world?

also something special about snuggling up with a book and a warm drink on a quiet, cozy evening that just doesn't happen with a word processor.

Pundits have christened ours the Information Age. Not the Knowledge Age, not the Wisdom Age—but the Information Age. It's the age of facts. Facts are everywhere. A few clicks of a computer terminal, and we have facts. A twist of a radio dial, and we have facts. A click of a TV remote, and *voilà!* more facts. People are drowning in facts, wandering lost in mazes of facts, swept away by waves and waves of facts.

But people need more than facts. They need truth. And truth is more than facts. A knowledge of facts can't save; only knowledge of the Truth can. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

With so many facts (and so little truth) being cast across the human consciousness, how crucial that we as Adventists continue to promulgate, not just more facts, but truth, even the present truth that has been revealed to us through the Word of God. This is what we were raised up for; this is what we're called

to do; and this is why we as a church have created a vast publishing enterprise, one that consumes forests and, perhaps, even uproots a few spotted owls.

And though we care deeply about the environment, considering the fruits of our work—souls rescued from eternal death and destruction—even the most radical tree-hugger might admit that, in the end, it will be worth it all. ■

<sup>1</sup> Ellen G. White, *Life Sketches of Ellen G. White* (Mountain View, Calif.: Pacific Press Pub. Assn., 1915), p. 125.

<sup>2</sup> *Ibid.*, p. 126.

<sup>3</sup> *The Present Truth*, July 1849, p. 5.

<sup>4</sup> *Seventh-day Adventist Encyclopedia* (1976 ed.), p. 1168.

Clifford Goldstein is the author of 13 books about Bible prophecy, interpretation, and current issues. He is also the new editor of the Adult Sabbath School Study Guide.



# A Father's Prayer

*His son had so much talent, so much to offer . . .*

BY JERIS E. BRAGAN

**L**IFE DOESN'T GET ANY BETTER THAN THIS, thought Dr. Myron Mills as he walked beside his father, Pastor Merle Mills, home on furlough after many years as a missionary in Africa.

Mostly Myron was excited about his career. He loved the challenge of trauma care in a busy hospital emergency room. Medicine was more than a career for the doctor, then 29 years old; it was a chance to make a difference in the lives of people he treated.

"I wish you'd wait until both lanes clear."

Pastor Mills sighed heavily as Myron ignored the warning, stepped off the curb, and walked briskly across two lanes of traffic before stopping at the double yellow line to wait for a break in the two eastbound lanes.

The older man smiled ruefully. *It's hard to quit parenting*, he thought as he watched his son wrap the nylon leash snugly around his hand several times in order to control the prancing young Doberman at his side. He felt a deep surge of pride in his only son.

It was 8:30 in the evening, and twilight had descended rapidly over Santa Barbara, California, on Sabbath, September 6. Most vehicles had their lights on. But a driver approaching from Myron's left in a convertible sports car noticed neither his speed nor the diminishing visibility.

For Pastor Mills the scene flowed like slow motion: a car roaring past, the dull thud as the left front bumper hit the dog at 45 miles per hour, the dog hurtling through the air, then his son lying facedown, stretched out across the yellow lines.

"Myron! Myron! Are you hurt?" Mills shouted as he knelt beside his motionless son.

Dazed but conscious, Myron slowly pulled his right hand toward his face. The nylon leash had tightened, stretched thin and sharp as razor wire, brutally tearing through flesh and bones. From the web of his thumb and index finger directly across his palm, the hand hung only by a couple tendons and strips of muscle, with the flesh pulled back over the injured fingers like a glove that had been peeled off.

"I'll never be a surgeon now," Myron muttered dully as he stared at the mangled hand.

## "I'll Watch It Die"

An ambulance rushed Myron to a Santa Barbara hospital. After cleaning and X-raying the hand, a colleague gave him the verdict: "The only thing we can do is get you a good orthopedist to amputate," he said bluntly.

But Myron thought of another possibility: his professor at Loma Linda University Medical School, Dr. Virchel Wood, a specialist in hand surgery. Silently, Pastor Mills prayed as his daughter-in-law placed a call to Loma Linda. "Lord, let him be in," he prayed. He was.

Within 90 minutes an air ambulance flew Myron 180 miles to Loma Linda, California. Dr. Wood met him in the emergency room. After a thorough examination, however, his verdict was equally grim. "It would've been better if your hand had been severed neatly," Dr. Wood told his former student. "As it is, the tissues, blood vessels, and nerves have been so badly stretched and frayed—I just don't think we can reattach the hand."

Myron shrugged in resignation. "Sew it back on, and I'll watch it die," he muttered in despair.

The technology and surgical protocols for reattaching a severed limb weren't well developed in 1975. "I can't promise anything," Dr. Wood mused thoughtfully, "but we purchased a surgical microscope recently, and another faculty member, Dr. Gary Frykman, just finished a fellowship in hand surgery. Let me see if I can get him to take a look."

Pastor Mills listened as the experts talked about the surgical options. Was it just a coincidence that Dr. Wood was available that night, that the essential surgical microscope had recently been purchased, that Dr. Frykman was ready and willing to try the experimental surgery?

The father prayed as they wheeled his son away: "Lord, You have blessed my son with gifts as a talented doctor. Please save his hand."

Surgery began at midnight—after Dr. Wood and his colleagues prayed together—and lasted for nine hours. The doctors spent hours tediously peering through a microscope as they struggled to reattach tendons, tiny blood vessels, bones, and tissue. Of the five common digital arteries in the hand, they could reconnect only one. If they were successful, the body would produce other arteries in time. Nerve grafts would come later—if at all.

“Now we wait,” Dr. Wood said as he removed the last clamps Sunday morning. Nothing happened. For five tense minutes the surgical team sat praying, waiting, and wondering if blood circulation would start.

Then slowly, gradually, the lifeless-looking hand began to turn pink as blood rushed through the veins.

“That’s all we can do for now,” Wood sighed wearily. “The rest we’ll have to leave to the Lord.”

### Sleepless Nights

Myron regained consciousness later that morning in the intensive-care unit. Through bleary eyes he slowly focused on the hand hanging from a pole and wrapped in plaster. It was grotesquely swollen and discolored, and the bruised fingers looked like four fat sausages sticking out from the palm.

He noticed his father standing nearby, his head bowed in prayer. At that moment Myron honestly wasn’t sure what he believed about God’s healing power. Although he was raised in a Christian family, his training as a scientist taught him to be skeptical of anything that couldn’t be tested scientifically.

But he felt relieved as he watched his father. *You’re all the faith I’ve got, so keep praying, Pop*, he thought as he drifted into sleep.

“If the hand remains profused for the next 72 hours, I’d say you have an 80 percent chance it will survive,” Wood told him later. What the hand would be good for was another question.

Myron didn’t sleep for the next 48 hours. Hourly he checked his own capillary refill efficiency by pinching one of his fingers to see how long it would take to pink up again. By the



third night bone-weary fatigue overpowered his anxiety.

### A Battle of the Will

“Now the work begins,” Wood told Myron a week later. “You’ve got to exercise that hand and move the fingers once an hour if you ever want to use it again.” But the slightest movement brought excruciating pain. With cold sweat dripping off his forehead, Myron clinched his teeth and manually moved each swollen finger just a fraction of an inch before falling back across the bed exhausted. He kept at it—hour after hour, forcing his will to overpower the pain.

A month later Myron began another round of painful physical therapy: three hours each morning and afternoon, five days a week. It was an agonizing, grinding routine: soaking his swollen hand in hot paraffin and manipulating the hand and fingers to strengthen his grip and increase the range of motion.

At the end of five months he could move the fingers, pick up objects, and write again. But he knew he’d need a lot more function in the hand before he could do surgery again.

### God Answers Prayer

It was a routine evening in the emergency room—until Kyle and Linda Baxter\* burst through the doors, carrying their 2½-year-old daughter in their arms.

The baby struggled frantically, gasping for air. What had initially seemed like a

bad cold had suddenly turned lethal.

The doctor recognized her problem immediately: epiglottitis, a bacterial infection that causes swelling in the flap valves that cover the windpipe. He had only a couple minutes; with every passing second the baby’s gasps grew more feeble.

Then it happened: the baby’s eyes rolled back in her head, her body went limp, and she stopped breathing.

“Hang in there, little one,” the surgeon whispered softly as he swabbed her neck and whispered a quick, silent prayer. Pressing the blade steadily against her throat, just below the Adam’s apple, he made a small incision to open an airway.

Seconds later the child’s breathing returned to normal as the oxygen rushed into her lungs. Treatment with antibiotics would have her up and active again within days.

Tears of joy and relief streamed down the mother’s face when the surgeon gave her the good news. She didn’t notice the slight wince as she squeezed his hand, nor did she see the clearly defined scar running across the back of his hand.

It was the first surgical procedure for Dr. Myron Mills since his hand had nearly been torn off seven months before. “I prayed that God would guide your hand,” the father said in appreciation.

Myron smiled and flexed the fingers on his fully functioning hand. “There’s power in a father’s prayer,” he said. “I know from personal experience.” ■

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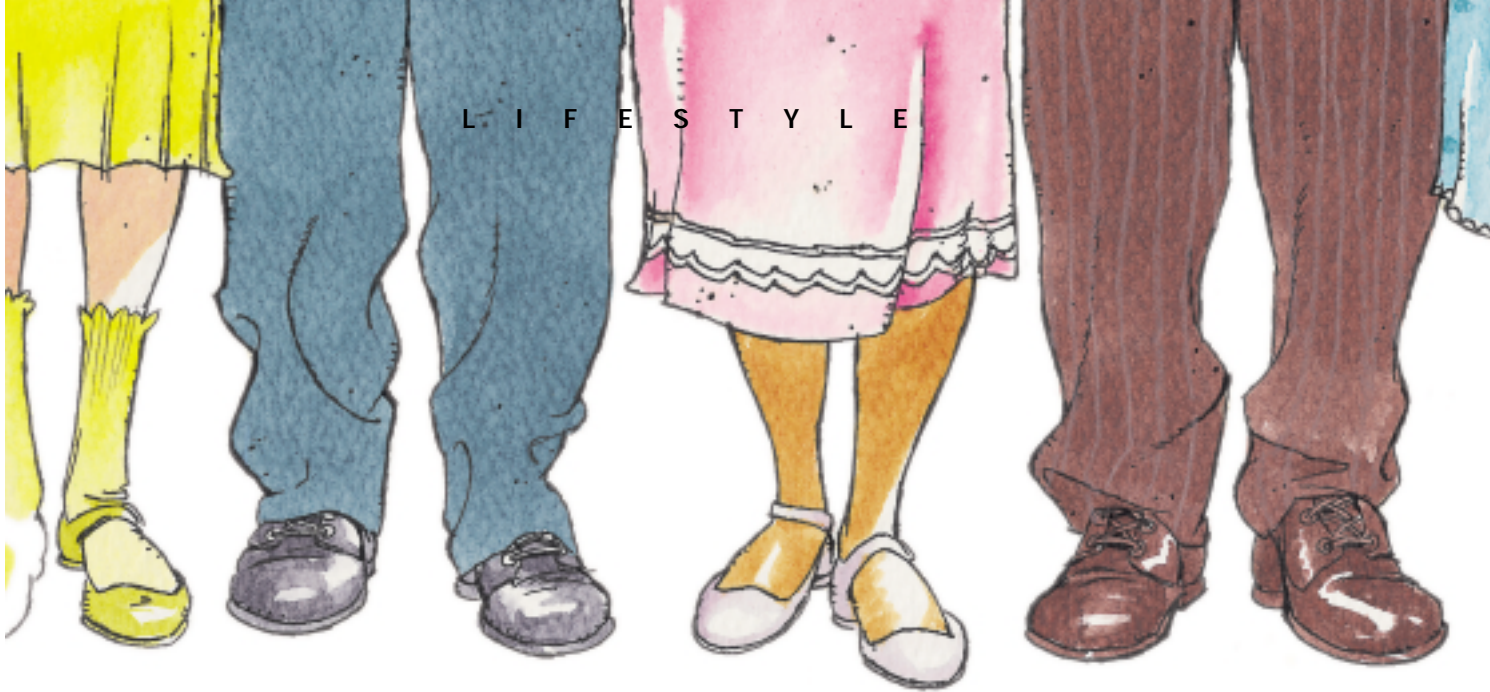
*Epilogue: Today Dr. Myron Mills is a specialist in occupational and environmental medicine. He owns a private consulting practice in Nashville, Tennessee, and is a deeply committed Christian who attends the Madison Campus Seventh-day Adventist Church.*

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\* not their real names

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*Jeris E. Bragan is a freelance writer who lives in Nashville, Tennessee.*



# Ronald McDonald

*We must value children now if we want*

BY NOELENE JOHANSSON

I'VE NEVER ACTUALLY MET RONALD McDonald, and I hardly ever eat at his place. It's not that I don't like his french fries; I'm too old for the calories. I'm not too old, however, to see the playland under the golden arches. So taking the grandchildren to the beach last summer, we stopped at McDonald's. And thus began my fascination with the corporation.

In 1997 McDonald's restaurants spent \$580.5 million on advertising, making McDonald's the third biggest spender on advertising in the United States. But it doesn't take a television commercial to sell children on McDonald's. Think of all the things about their restaurants that appeal to kids. Happy meals and free gifts. Food you can eat without forks. Place mats you can write on and crayons to do it. Furniture you can't destroy. Bright, happy colors inside and out. Safe stuff to climb on. And attendants who don't fuss if kids talk loud, run, or make a mess.

The awesome thing about McDonald's is that they know what we need before we do. For instance, they know frazzled families want a quick, inexpensive meal out, where we can come as we are, feel safe, and find something we like to eat. They also know that if kids enjoy the experience, they insist on repeating it. So it is no accident that McDonald's has become so family-friendly.

What would Ronald McDonald do if he came to church? He would probably repaint the children's rooms with primary colors and place huge attractive pictures at a child's eye level. He might install computers in Sabbath school rooms. Or enlarge the mother's room to be a large family room at church so the whole family can be with baby during the worship service. He would put booster seats in the pews, give kids something to do, shorten the services, and give the kids a snack before they start. He might even do a performance appraisal of the worship committee.

McDonald's is said to spend more time teaching their staff to flip hamburgers than some churches spend to train teachers. So we could anticipate a crash training program for church volunteers in which they learn that members are their customers, attendance is voluntary, and Bible study should be enjoyable.

The whole point about Ronald McDonald, by the way, is not whether he is sacred or profane or if he just leads one on a side trip into fantasy. The point is What can we learn from him to make our churches family-friendly?

## Why Make Church Family-friendly?

Does a church really want kids at the 11:00 a.m. service? After all, children are noisy and sometimes disruptive. They make it hard for adults to concentrate on the pearls of wisdom from the pulpit. So aside from the fact





# Goes to Church

*a strong congregation in the future.*

that kids make it hard to sleep in church, what else do they contribute? Lots. Consider the following:

1. Children are a living demonstration of trust and innocence, warmth and energy. They humanize and soften our hearts. We can learn a lot from them.
2. When churches tailor parts of the service for children, everyone enjoys the service. As a result, attendance grows at child-friendly churches. Children bring other children and adults. Churches also grow when they hold a monthly children's church and/or an annual children's Sabbath. The week before children's Sabbath, the Avondale Memorial church in Australia gives each child two invitations—one for themselves and the other for a friend. One year a girl photocopied her invitations and invited 30 friends.
3. If we want a strong church in the future, we must value children now. By focusing on the future we could overlook childhood's unique contribution now and unintentionally pave the way

for kids to slip out the back door—and there goes our future!

## Making Ministry Home-centered

How can we attract children so they want to stay for church? A new trend within Christianity suggests a simple but basic answer—family-friendly services. To become family-friendly, churches could make some of the changes suggested already. We need not pursue glitzy new programs that cause volunteer burnout. We should go back to the basics—to the home. Churches need to tweak their mission statements and make ministry home-centered.

A home-centered approach is central to the Elijah message “‘See, I will send you the prophet Elijah before the great and dreadful day of the Lord comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers” (Mal. 4:5, 6, NIV).

Home-centered ministry has other

biblical support. In Deuteronomy 5 Moses describes the giving of the Ten Commandments. The people, awestruck by the “fire, the cloud and the deep darkness” (verse 22, NIV) accompanying the voice of God, beg Moses to talk with God and bring the Word back.

So God dismisses the people to their tents and delivers to Moses additional laws, beginning in chapter 6. There God says: “These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up” (verses 6, 7, NIV). From this mandate we learn some important lessons:

■ Parents are to internalize their religion and make the commandments part of their life—of *all* their life. Today's secularism relegates spiritual matters to certain set times and places; God wants us to bring the spiritual into everything.



■ Parents are charged with the primary responsibility for the spiritual development of their children. In the judgment God asks parents, Where is Cassie? Where is Ben? But He also bids the church, “Be shepherds of God’s flock that is under your care, serving as overseers . . . as God wants you to be; . . . eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away” (1 Peter 5:2-4, NIV).

■ Parents are responsible to “impress” the commandments on their children. This implies that parents communicate so kids listen, understand, and respond.

■ Parents are to talk about the commandments, about God, about their beliefs every chance they get. Talking about spiritual things should be a natural process, occur frequently, and be drawn from personal experience.

■ Nowhere does Scripture rescind this responsibility, this mandate; clearly, faith formation is still meant to be home-centered today.

Research over the past decade indicates that homes are indeed central to faith development; youth today name their parents as the primary influence

in their lives. A Mayo Clinic study of 90,000 adolescents revealed that parents getting involved in the lives of young people is the best way to protect them from unhealthy or dangerous behavior. After years of research Search Institute reports the four most important factors in faith development:

- Talking about faith with your mother,
- Talking about faith with your father,
- Having family worship, and
- Doing service projects with the family.

Today’s family structure could complicate home-centered ministry. A single parent heads many families. In others parents totally abdicate to others their role as spiritual leaders. When a church embarks on a home-centered project, families reach out to include individuals in the congregation who might otherwise be left out, such as singles, seniors, unaccompanied children, and visitors. These groupings, by the grace of God, can function as a spiritual refuge—a home.

A church can state its commitment to families as follows: Our mission as a family-friendly church is to support home-centered ministry.

### Home-centered, Church-supported Ministry

The Seventh-day Adventist ValueGenesis study of the early 1990s revealed that only 28 percent of Adventist kids said that their mothers often talked about faith with them; 22 percent said that their fathers often did. Fewer than one third reported having frequent family worship, and even fewer did service projects as a family. Clearly, homes need help and support from their church if they are to be a center for spiritual development. Thus the new trend in ministry needs to be both home-centered and church-supported.

Ben Freudenburg, children’s pastor at Concordia Lutheran church in Kirkwood, Missouri, pioneered his church’s transition to home-centered church-supported ministry. His recent book *The Family Friendly Church* (Vital Ministry) details his experience and philosophy. The following church-support ideas are adapted from and/or inspired by suggestions Freudenburg shared at an October 1998 family ministry workshop:

■ **Family-friendly services.** Make the weekly church service one that children look forward to. Bring the service to life with sound and visual effects; sing a children’s hymn. (A

children's hymn is lively and contemporary—something that kids want to sing.) Have the worship committee plan a family project at least once a quarter. For instance, at Thanksgiving each family chooses a scripture or hymn and writes a prayer or draws a picture for a display in the church foyer. Families read their scripture and prayer in church, where their hymn is also sung. Singles in the church can join in as “family” groups that plan and report together, or each family can invite a single or two to join in their project. Nobody need be left out.

■ **Family-friendly celebrations.** Instead of overlooking special occasions, such as Mother's Day, or overloading a volunteer to involve the kids in a special service, give each family a responsibility. Let the parents coach the kids in doing their part. Bring all the families together once for a rehearsal. Then sit back and enjoy a shared celebration. At Christmas you might have a program or a church party. At the party families can help with the food; juniors and earliteens can wait tables, seating families together. If necessary, teach them how to pass the food and how to generate table talk. The experience will help enrich the life of both the home and the church.

■ **Family-supportive sermons.** Pastors can offer biblical insights on families in sermons on a regular basis. The whole sermon need not be a parenting how-to; the pastor might hand out a “home page” with practical suggestions. Include tips and strategies for families to try right away.

■ **Faith-formation training.** Families need specific help in leading children to make a commitment to Jesus. Base a sermon on these steps; explain them in the home page; give out copies of the booklet “Coming to Jesus” (AdventSource), encouraging parents to read it with their kids. Offer discussion starters that will encourage adults to tell kids how they came to choose Jesus and why that commitment is important to them. Churches or church districts might begin a lending library of tapes and other materials that

help parents foster faith in their children.

■ **Intergenerational worship.** Once in a while, maybe on Thirteenth Sabbath, begin Sabbath school with all divisions together. Sing songs that children can enjoy; involve children in the service; refrain from talking over their heads. Then split up into age divisions to study the Bible. Dismiss the adult division 10 minutes early so parents can go to the children's divisions and participate in the closing song and prayer with their kids. Even if the adults congregate outside the children's division doors, Freudenburg suggests, the kids feel good seeing

We could  
unintentionally  
pave the way for  
kids to slip out the  
back door.

them there. The church service should routinely be planned with children in mind. Explain adult concepts in ways that children can understand. On the weeks when the kids go to children's church, the pastor can indulge himself or herself and preach to Ph.Ds.

#### Joining Hands Now

My mother used to tell the story of a child lost in a cornfield. Many from the community volunteered to help search for the child. The weather turned cold, hampering efforts. Finally, after a couple days of fruitless searching, someone suggested that everyone join hands and do a complete sweep of the acreage. The child was found, but it was too late. As the parents clasped the lifeless form the father exclaimed in dismay: “Oh, if only we had joined hands sooner.”

Parents and members could say the same of home-centered, church-sup-

ported ministry: If only we had joined forces sooner. Fortunately, we still have a chance to redeem ourselves. Let's put forth every effort to adapt our ministry at church so as to give back the responsibility for spiritual formation to the home, supporting the home in church, in church administration, and in the church curriculum and publications.

#### Suggested Support Materials

##### Books

*Adventurer Club Manual* and supporting materials. AdventSource, 1994. This manual provides all you need to know to start an Adventurer Club. This home- and church-supported program for children in grades 1-4 offers classwork for Busy Bees, Helping Hands, etc.

Freudenburg, Ben. *Through Eyes*. Concordia, 1996. Fifty-two children's lessons for children's time in church.

———, with Rick Lawrence. *The Family Friendly Church*. Vital Ministry (a division of Group), 1998. A book for learning how to be a family-friendly church.

Klein, Karin. *Parent Connection*. Standard Publishing, 1996. Reproducible send-home newsletters for parents of young children.

Reimer, Kathie. *1001 Ways to Introduce Your Child to God*. Tyndale House Publishers, 1992. Easy everyday things a parent can do to help a preschool child know and love God.

##### Videos

Kanaga, Sally, and Charity Hamilton. *Tell Me About God*. Paraclete Press, 45 minutes. A video for helping children of any age develop a relationship with God through a strong prayer life. ■

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# Under Fire

*A look at recent controversy over the Sabbath*

BY SAMUELE BACCHIOCCHI

**F**EW BIBLE DOCTRINES HAVE EXPERIENCED the constant cross fire of controversy during Christian history as has the Sabbath. In this century alone more than 1,000 major treatises have been published on the Sabbath/Sunday question, besides a countless number of articles. It might truly be said that *the Sabbath has had no rest*.

In recent times the Sabbath/Sunday controversy has been rekindled by three significant developments: 1. Pope John Paul's pastoral letter *Dies Domini*, released May 31, 1998, in which the Roman pontiff makes a passionate plea for a revival of Sunday observance by appealing to the moral imperative of the Sabbath commandment. 2. Numerous doctoral dissertations and articles written by Catholic and Protestant scholars, arguing for the abrogation of the Sabbath in the New Testament and for the apostolic origin of Sunday. 3. The abandonment of the Sabbath by former Sabbatharians such as the leaders of the Worldwide Church of God and a few former Adventist pastors.

This article focuses specifically on the major arguments used by former Sabbatharians to explain away the continuity and validity of the principle and practice of seventh-day Sabbathkeeping.<sup>1</sup>

## The Protagonists

Early in 1995 the leaders of the Worldwide Church of God declared the Sabbath to be a Mosaic, old covenant institution given to the Jews, fulfilled by Christ, and consequently no longer binding upon new covenant Christians.

Their abandonment of the Sabbath and other doctrines led to a mass exodus of more than 70,000 members, a near meltdown of the church.

In our own Seventh-day Adventist Church the "New Covenant theology" has been popularized especially by Dale Ratzlaff, a former Adventist who once served as Bible teacher at Monterey Bay Academy and as pastor of two churches in southern California. His 345-page book *Sabbath in Crisis* is the most influential presentation of the "New Covenant" and anti-Sabbatarian theology produced and used by former Sabbatharians.

Ratzlaff actively promotes his anti-Sabbatarian views through radio talk shows and advertisements in local papers (in which he offers his book free). KJSL, a St. Louis radio station, invited me to respond to Ratzlaff's anti-Sabbath arguments during a radio program on June 15, 1998. We had an animated discussion, but the one-hour time limit prevented a thorough discussion of the major issues, and so we agreed to continue the discussion in cyberspace. After I posted 21 essays on the Internet refuting Ratzlaff's major arguments against the continuity and validity of the Sabbath for "New Covenant" Christians, more than 5,000 people signed up for the *Sabbath Discussion list* in just a few weeks. The enormous interest convinced me to expand, edit, and publish these essays in my newly released book *The Sabbath Under Crossfire*.<sup>2</sup>

The influence of the "New Covenant" theology promoted by Ratzlaff has been felt among Sabbatarian churches, including the Adventist Church. One example is the book *New Covenant Christians*, by Clay Peck, a former Adventist minis-



ter who once pastored the Damascus Seventh-day Adventist Church in Maryland with Richard Fredericks.<sup>3</sup> In the introduction to his book, Peck acknowledges his indebtedness to Ratzlaff: "While I have read and researched widely for this study, I have been most challenged and instructed by a book entitled *Sabbath in Crisis*, by Dale Ratzlaff. I have leaned heavily on his research, borrowing a number of concepts and diagrams."

Another example of "New Covenant" theology is Richard Fredericks, a former pastor of the Damascus Adventist Church, who recently established the (independent) Damascus Road Community Church (DRCC). On February 4, 1999, Fredericks mailed a newsletter to the members of his congregation that charged that "the overall package that is Adventism is fatally flawed, very often cultic and destructive to building a true biblically functioning community."

At the heart of the debate is Sabbathkeeping, which, for Fredericks, should consist primarily in a daily spiritual experience of salvation rest and not in the physical observance of the seventh day. In his newsletter Fredericks wrote: "At the emotional heart of these discussions for many is the question of the Sabbath. I will attempt to show biblically that our Lord Jesus is the reality of the Sabbath (Col. 2:16, 17), its fulfillment and expansion and the only Source for the true rest of soul that is offered to every genuine Christian (Matt. 11:28-30)."

In view of the fact that the anti-Sabbath arguments presented by Fredericks and Peck are largely drawn from Ratzlaff's book, I will briefly respond to five major anti-Sabbath arguments as presented by Ratzlaff.

## 1. That the Sabbath Is Not a Creation Ordinance

Ratzlaff attempts to prove that the Sabbath is not a Creation ordinance for humanity, but a Mosaic institution given to the Jews. His major argument to support this thesis is the absence of an explicit command to observe the seventh day in Genesis 2:2, 3. "There

is no command for mankind to rest in the Genesis account."<sup>4</sup> "Nothing is expressly mentioned regarding man in the seventh-day-creation rest."<sup>5</sup>

This argument ignores five important considerations.

*First*, Genesis is not a book of commands but of origins. None of the Ten Commandments are ever mentioned in Genesis, yet we know that their principles were known. The book records God saying, for example, "Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:5).<sup>\*</sup> Thus it is evident that Abraham knew God's commandments and laws, though no reference is made to them in the book of Genesis.

*Second*, the absence of a command to keep the Sabbath in Genesis may be because of the cosmological function of the seventh day in the Creation story. The divine act of resting on the seventh day is designed to tell us how God felt about His creation. It was "very good." And to dramatize this fact, twice we are told that He "rested" (Gen. 2:2, 3)—literally, He "stopped." Why? Simply because there was no need of finishing touches to improve His perfect creation.

*Third*, the establishment of the Sabbath by a divine example rather than by a divine commandment could well reflect what God wanted the Sabbath to be in a sinless world, namely, a free response to a gracious Creator. By freely choosing to make themselves available for their Creator on the Sabbath, human beings were to experience physical, mental, and spiritual renewal and enrichment. These needs have not been eliminated but heightened by the Fall. Accordingly the moral, universal, and perpetual functions of the Sabbath precept were repeated later in the form of a commandment.

*Fourth*, the argument that the Sabbath originated at Sinai makes Moses guilty of distorting truth or at least pits him as the victim of gross misunderstanding, since he clearly traced the Sabbath back to Creation. Such a charge, if true, casts serious doubts on the integrity and/or reliability

of anything else Moses or anyone else wrote in the Bible.

*Fifth*, the clinching proof of the Creation origin of the Sabbath is the testimony of Jesus Himself. In refuting the charge of Sabbathbreaking leveled against His disciples, Jesus referred to the original purpose of the Sabbath: "The sabbath was made for man, not man for the sabbath" (Mark 2:27). Christ's choice of words is significant. The verb "made" (*ginomai*) alludes to the original "making" of the Sabbath, and the word "man" (*anthropos*) suggests its human function. Thus to establish the human and universal value of the Sabbath, Christ reverts to its very origin right after the creation of humanity. Why? Because for the Lord, the law of the beginning stands supreme (see Matt. 19:8).

The consistent witness of the Scriptures is that the Sabbath is a Creation ordinance for the benefit of humanity. We have our roots in the Sabbath from Creation to eternity.

## 2. That Sabbath Terminated at the Cross

The second major anti-Sabbath argument is taken from the aging munition dump of dispensational literature. The stock weapon of their antiquated arsenal is the allegation that the Sabbath is an Old Covenant institution given to the Jews and terminated at the cross. Their strategy is to make the cross the line of demarcation between the Old and New Covenants, law and grace, the Sabbath and Sunday.

To a large extent Ratzlaff repropose this theological construct by arguing that there is a radical distinction between the Old Covenant, which was based on a package of laws, and the New Covenant, which is based on principles of love. He argues that the distinction between "law" and "love" is reflected in the covenant signs. "The entrance sign to the Old Covenant was circumcision, and the continuing, repeatable sign Israel was to 'remember' was the Sabbath. . . . The entrance sign of the New Covenant is baptism [and] the remembrance sign [is] the Lord's Supper."<sup>6</sup>

The attempt to reduce the Old and New Covenants to two different sets of laws with their own distinctive signs—the latter being simpler and better than the former—is designed to support the contention that the Ten Commandments in general, and the Sabbath in particular, were the essence of the Old Covenant that terminated at the cross.

The problem with this imaginative interpretation is that it is devoid of biblical support, besides incriminating the moral consistency of God's government. Why would Christ need to alter the moral demands that He has revealed in His law? Paul declares that "the [Old Testament] law is holy, and the commandment is holy and just and good" (Rom. 7:12). He took the validity of God's moral law for granted when he stated unequivocally: "We know that the law is good if one uses it lawfully" (1 Tim. 1:8). Christ came not to change the moral requirements of God's Law, but to atone for our transgression against those moral requirements (Rom. 4:25; 5:8, 9; 8:1-3).

It is evident that by being sacrificed as the Lamb who takes away the sins of the world (John 1:29; 1 Cor. 5:7), Christ fulfilled all the sacrificial services and laws that served in Old Testament times to strengthen the faith and nourish the hope of the Messianic redemption to come. But the New Testament makes a clear distinction between the sacrificial laws that Christ by His coming "set aside" (Heb. 7:18), made "obsolete" (Heb. 8:13), "abolishes" (Heb. 10:9), and Sabbathkeeping, which "remains . . . for the people of God" (Heb. 4:9).

The New Covenant consists not in the replacement of the Ten Commandments with simpler and better laws, but in the internalization of God's law. "This is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God" (Jer. 31:33).

The Decalogue is not merely a list of 10 laws, but primarily 10 principles of love. There is no dichotomy

between law and love, because one cannot exist without the other.

### 3. That Christ Fulfilled the Sabbath by Becoming Our Salvation "Rest"

Ratzlaff and his supporters contend that Christians no longer need to observe the Sabbath literally by resting physically on the seventh day because the Saviour, to whom the Sabbath rest pointed, has fulfilled its typological function, and offers believers every day the salvation rest typified by the Sabbath. "Thus the new covenant believer is to rejoice in God's rest continually. He does not have to wait until the end of the week."<sup>7</sup>

To defend this thesis, Ratzlaff devotes four chapters (6 to 9) to the Sabbath material of the Gospels. His conclusion is that Christ's provocative method of Sabbathkeeping was designed to show "how Old Covenant law, including Sabbath law, points to *Him*," and not to clarify "appropriate Sabbath behavior or a correct interpretation of Old Covenant Sabbath law."<sup>8</sup> "Jesus broke the Sinaitic Sabbath, but in doing so He brought in the 'true rest.'"<sup>9</sup>

There are four major problems with this popular view defended by Ratzlaff.

*First*, it misinterprets the meaning of the Sabbath in the Gospels. An objective reading of Christ's provocative manner of Sabbathkeeping reveals that His intent was *not to nullify* but *to clarify* the meaning of the fourth commandment. Repeatedly in the Gospels Christ acts as the supreme interpreter of the law by attacking external obedience and human traditions that often obscured the spirit and intent of God's commandments (see Matt. 5:21, 22, 27, 28; 9:13; 12:7; 23:1-39).

It is noteworthy that in all instances in which Christ or His disciples were accused of Sabbathbreaking, He defended their conduct, often by appealing to the Scriptures ("Have you not read . . ." [Matt. 12:3, 5])—thus showing that their actions were in harmony with the divine intent of the Sabbath. Christ declares the Sabbath to be a day "to do good" (Matt. 12:12), "to save life" (Mark 3:4), to show "mercy" rather than religiosity (Matt.

12:7), and to loose men and women from physical and spiritual bonds (Luke 13:16). Clearly His intent was to clarify and not to nullify the Sabbath.

*Second*, to contend that the weekly experience of the Sabbath rest and liberation from work was intended only for the Jews to aid them in commemorating Creation and in experiencing the future Messianic redemption to come makes us blind to the fact that Christians need such an aid just as much as the Jews. The difference between the two is simply that while for the Jews the Sabbath rest pointed forward to the redemption rest of the Messiah to come, for the Christians the Sabbath rest points backward to the redemption rest of the Saviour who has come and forward to the final restoration rest that still awaits for the people of God (Heb. 4:9).

*Third*, to maintain that "New Covenant" Christians observe the Sabbath spiritually as a daily experience of salvation-rest, and not literally as the observance of the seventh day, is to fail to recognize that the spiritual salvation-rest does not negate, but rather presupposes, the physical Sabbath rest. God invites us to cease from our physical work on the Sabbath so that we may enter more fully and freely into His spiritual rest (verse 10). Physical elements, such as the water in baptism, the bread and wine in the Lord's Supper, and the physical rest on the Sabbath, are not superfluous. They are designed to help us conceptualize and internalize the spiritual realities they represent.

*Fourth*, Fredericks' contention (in his newsletter) that literal seventh-day Sabbathkeeping reflects "a cultic, sectarian," and legalistic mentality that "distorts the gospel of Christ and the authority of Scripture" ignores the fact that a correct biblical understanding and experience of the Sabbath can be a most powerful antidote against legalism and sectarianism. Why? Because the Sabbath teaches us *not* to work for our salvation (legalism), but to *cease* from all our works, in order, as Calvin so well expresses it, "to allow God to work in us."<sup>10</sup>

To rest on the Sabbath is to give priority to God in our thinking and living. We allow the omnipotent grace of God to work more fully and freely in our lives. Indeed, properly understood and observed, the Sabbath epitomizes the gospel, the good news of God's invitation to cease from our works in order to enter into His rest (verse 10).

In the light of the cross, the Sabbath memorializes not only God's creative accomplishments but also His redemptive accomplishments for humankind. And through the physical act of resting on the Sabbath we conceptualize, internalize, and appropriate the reality of salvation rest. We celebrate God's creative and redemptive love.

#### 4. That Paul Teaches the Abrogation of the Law

Ratzlaff and Sundaykeeping Christians in general allege that Paul teaches the abrogation of the Old Testament law in general and of the Sabbath in particular. Throughout his book *Sabbath in Crisis* Ratzlaff repeatedly makes categorical affirmations regarding Paul's alleged abrogation of the law.

These categorical statements reflect the prevailing gross misunderstanding of Paul's teachings regarding the place of the law in the Christian life. Fortunately, an increasing number of scholars are recognizing this problem and addressing it. For example, in his article "St. Paul and the Law," published in the *Scottish Journal of Theology*, C.E.B. Cranfield writes as follows: "The need exists today for a thorough re-examination of the place and significance of Law in the Bible."<sup>11</sup> He goes on to note that "recent writings reflect a serious degree of muddled thinking and unexamined assumptions with regard to the attitudes of Jesus and St. Paul to the Law."<sup>12</sup>

I share Cranfield's conviction that shoddy biblical scholarship has contributed to the prevailing misconception that Christians are released from the observance of the law. This prevailing misconception is negated by a great number of Pauline passages that uphold the law as a standard for Christian con-

duct. When the apostle Paul poses the question "Do we then overthrow the law?" (Rom. 3:31), his answer is unequivocal: "By no means! On the contrary, we uphold the law" (verse 31). This and similar statements should warn us that, as Walter C. Kaiser, a respected evangelical scholar, puts it, "any solution that quickly runs the law out of town certainly cannot look to the Scripture for any kind of comfort or support."<sup>13</sup>

The function of Christ's redemptive mission was not to abrogate the law, as many Christians mistakenly believe,

## The argument that the Sabbath originated at Sinai makes Moses guilty of distorting truth.

but to enable believers to live out the principles of God's law in their lives. Paul affirms that in Christ, God has done what the law by itself could not do, namely, He empowers believers to live according to the "just requirements of the law" (Rom. 8:3, 4).

An understanding of the different circumstances that occasioned Paul's discussion of the law is essential for resolving the apparent contradiction between the positive and negative statements he makes about the law. For example, in Ephesians 2:15 Paul speaks of the law as having been abolished by Christ, while in Romans 3:31 he explains that justification by faith in Jesus Christ does not overthrow the law, but establishes it. In Romans 7:6 he states that "now we are discharged from the law," while a few verses later he writes that "the law is holy, and the commandment is holy and just and good" (verse 12). In Romans 3:28 he maintains that "a man is justified by

faith apart from works of law," yet in 1 Corinthians 7:19 he states that "neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God."

How can Paul view the law as both abolished (Eph. 2:15) and established (Rom. 3:31), unnecessary (Rom. 3:28) and necessary (1 Cor. 7:19; Eph. 6:2, 3; 1 Tim. 1:8-10)? The resolution to this apparent contradiction is to be found in the different contexts in which Paul speaks of the law. When he speaks of the law in the context of salvation

(justification, right standing before God), especially in his polemic with Judaizers, he clearly affirms that law-keeping is of no avail (Rom. 3:20). On the other hand, when Paul speaks of the law in the context of Christian conduct (sanctification, right living before God), especially in dealing with antinomians, then he upholds the value and validity of God's law (Rom. 7:12; 13:8-10; 1 Cor. 7:19).

In summation, Paul does not criticize the moral value of the law—that is, the law as a guide to Christian conduct. But he does criticize the soteriological understanding of the law—that is, the law as an instrument of salvation. Failure to make this distinction has led many to conclude fallaciously that Paul rejects the value and validity of the law as a whole.

#### 5. That Paul Teaches the Abrogation of the Sabbath

The fifth and most popular weapon used to attack the Sabbath is the following three Pauline texts: Colossians 2:14-17, Galatians 4:8-11, and Romans 14:4, 5. On the basis of these texts Ratzlaff and many other Christians conclude that Paul regarded the Sabbath as part of the Old Covenant that was nailed to the cross. Ratzlaff goes so far as to say that, according to Paul, "the observance of the Sabbath by Christians seriously undermines the finished work of Christ."<sup>14</sup> "In every instance in the epistles [of Paul] where there is *teaching about the Sabbath*, that teaching suggests that the Sabbath either undermines the



Christian's standing in Christ, or is nonessential."<sup>15</sup> Ratzlaff holds that "the continued observance of the Sabbath by Christians runs from unimportant—probably for the believing Jew—to a dangerous undermining of one's standing in Christ—for the believing Gentile."<sup>16</sup>

Did Paul really find Sabbathkeeping so dangerous? One wonders in what way the act of stopping our work on the Sabbath to allow our Saviour to work in our lives more fully and freely could "seriously undermine the finished work of Christ." There are three fundamental problems with Ratzlaff's interpretation of these three texts (Col. 2:14-16; Rom. 14:5; Gal. 4:10).

First, his failure to recognize that none of these passages deal with the validity or invalidity of the Sabbath commandment per se. Instead they deal with ascetic and cultic practices that undermined (especially in Colossians and Galatians) the vital principle of justification by faith in Jesus Christ.

Second, in the crucial passage of Colossians 2:16, Paul is warning the Colossians against those who judged them on "questions of food and drink or with regard to a festival or a new moon or a Sabbath." This warning is not a condemnation of the five mentioned practices as such, but of the authority of false teachers to legislate on the manner of their observance.

Third, Paul's tolerance with respect to diet and days (Rom. 14:3-6) indicates that he would not have promoted the abandonment of the Sabbath and the adoption of Sunday observance instead. Had he done so, he would have encountered endless disputes with some of the Jerusalem leaders, as he had with regard to circumcision. The absence of any echo of such controversy is perhaps the most telling evidence of Paul's respect for



Remember the Sabbath day, to keep it holy. Six days shall you labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.

the institution of the Sabbath.

In the final analysis, Paul's attitude toward the Sabbath must be determined not on the basis of his denunciation of heretical and superstitious observances that may have influenced Sabbathkeeping, but rather on the basis of his overall attitude toward the law.

## Conclusion

The Sabbath has been under the constant cross fire of controversy throughout Christian history, undoubtedly because it summons people to offer to God not just lip service, but the service of their total being by consecrating the 24 hours of the seventh day to God. It's not surprising that the Sabbath has come under renewed attacks today, when most people want holidays to seek for pleasure and profit, but not a holy day to seek for the presence of the peace of God in their lives.

The renewed attacks against the Sabbath coming from different quarters, including former Sabbatarians, are victimizing not the day itself, but people for whom the day was made. The Sabbath is not in crisis, because it is a divine institution, and God is never in crisis. What is in crisis is our tension-filled, restless society, which needs more than ever before the physical, mental, and spiritual renewal the Sabbath is designed to provide.

The Sabbath provides the basis for a faith that embraces and unites creation,

redemption, and final restoration; the past, the present, and the future; humanity, nature, and God; this world and the world to come. It is a faith that recognizes God's dominion over the whole creation and human life by consecrating to Him the seventh day; a faith that fulfills the believer's true destiny in time and eternity; a faith that allows the Saviour to enrich our lives with a larger measure of His presence, peace, and rest. ■

\* Unless noted otherwise, Bible texts are from the Revised Standard Version of the Bible, copyright © 1946, 1952, 1971, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.

<sup>1</sup> An in-depth analysis of these arguments is found in my newly released book: *The Sabbath Under Crossfire: A Biblical Analysis of Recent Sabbath/Sunday Developments*. (Book published by the author.—Editors.)

<sup>2</sup> See note 1.

<sup>3</sup> Currently Peck serves as senior pastor of the newly established (non-Seventh-day Adventist) Grace Place Congregation in Berthoud, Colorado.

<sup>4</sup> Dale Ratzlaff, *Sabbath in Crisis. Transfer/Modification? Reformation/Continuation? Fulfillment/Transformation?* (Applegate, Calif.: 1990), p. 25.

<sup>5</sup> *Ibid.*, p. 26.

<sup>6</sup> *Ibid.*, pp. 182, 183, 185.

<sup>7</sup> *Ibid.*, p. 247.

<sup>8</sup> *Ibid.*, p. 110.

<sup>9</sup> *Ibid.*, p. 141.

<sup>10</sup> John Calvin, *Institutes of the Christian Religion* (Grand Rapids: 1972), Vol. II, p. 339.

<sup>11</sup> C.E.B. Cranfield, "St. Paul and the Law," *Scottish Journal of Theology* 17 (March 1964): 43, 44.

<sup>12</sup> *Ibid.*, p. 44.

<sup>13</sup> Walter C. Kaiser, "The Law as God's Gracious Guidance for the Promotion of Holiness," in *Law, the Gospel, and the Modern Christian* (Grand Rapids: 1993), p. 178.

<sup>14</sup> Ratzlaff, p. 174.

<sup>15</sup> *Ibid.*, p. 173.

<sup>16</sup> *Ibid.*, pp. 173, 174.

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# Should It Take a Massacre to Move Us?

BY JAMES N. COFFIN

**W**HEN 12 HIGH SCHOOL STUDENTS and one teacher are massacred by two other students in a seemingly trouble-free "Mainstreet U.S.A." school, it captures the nation's attention.

When the initial shock wears off, we ask the obvious: What could have been done to prevent it? We next ask: What can be done to prevent a recurrence?

Undoubtedly, stiffer laws will be enacted. More school security guards will be hired. Students may have to arrive a half hour early simply to get through the security check before class.

Human tragedies of the magnitude seen in Colorado invariably galvanize the public and lawmakers into action. But often the response, though well intended, is unwittingly hypocritical. Too often we clamor for action only when the action doesn't inconvenience the bulk of the population. Let me illustrate.

■ Throughout the United States there are nearly as many youth killed in traffic accidents on an average day as were murdered in Littleton. In reality, traffic fatalities could all but be eradicated if we were willing to put up with the inconvenience.

We could, in theory, reduce speed limits to 20 mph in cities and 40 mph on the open road. If enforced, vehicular death would all but cease to exist—particularly if all motor vehicle occupants wore helmets.

But in our rat-race, freedom-loving society, we choose to sacrifice lives daily for the sake of convenience. Who wants to take "forever" to get to one's destination, and who wants to wear a helmet in a car?

Yet each year thousands of people end up in the morgue as a result of our hurry and unwillingness to don protective gear.

■ Similar to the preceding is America's continued unwillingness to limit the availability of deadly weapons.

We have our constitutional rights to protect, we argue.

And if the United States Constitution guarantees the right to bear arms, we won't relinquish that right under any circumstances—not even if the ready availability of weaponry is contributing to an increase of violent crime. And not even if today's rationale for personal arms possession is no longer what the Constitution's framers had in mind.

Limiting access to guns is simply asking too much of too many people. It's inconvenient.

■ Finally, we too easily fall into the trap of expecting teachers or school administrators or legislators to remedy everything.

They can't.

At its most fundamental level, the problem in Littleton was a moral-values issue that cannot be addressed through administrative or legislative decree.

Moral education is the responsibility of parents, of youth leaders, of pastors, of congregations, of all providers of spiritual instruction.

It involves role models who demonstrate what it means to respect God, self, and others. It involves you and me. Which means that we may have to alter the way

we live, we may have to give up something, if we are to effect change. And that is far more inconvenient than just passing new school security laws.

A lot of youth are dying every day for a variety of reasons. We could do more to prevent it than we do. Or is it just too inconvenient? ■

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# A Living, Breathing Monument

*The church that shares a birthday with the Adventist Review*

BY BRIAN STRAYER

During the next five years the oldest Seventh-day Adventist congregations in North America will celebrate their 150th anniversaries. Each has a special story to tell, one that adds to our collective understanding of the providence of God in raising up this movement. As space permits, the *Adventist Review* will share some of these stories, convinced that in the memories of worshiping and witnessing congregations there is value offered nowhere else.

But remembering is not nostalgia, or even the enjoyment we derive from riding in a horse-drawn carriage and sewing a gingham bonnet. It is a conscious covenant to learn the lessons of the past—sometimes pleasant, often painful—so that the future will be different.

We share the story of the founding of the Jackson, Michigan, church for obvious reasons. In August 1849, as the first edition of the magazine that would become the *Adventist Review* was arriving in the homes of Sabbathkeeping Adventists in the Northeast, the Holy Spirit was also stirring up the hearts of honest-hearted men and women in the Midwest.—Editors.

CENTRAL MICHIGAN IN THE MIDDLE OF the nineteenth century was not the prosperous swath of farms and businesses one sees today along Interstate 94. Virgin forests still covered much of the landscape, intersected frequently

by swamps, where bears and wolverines, deer and pheasants roamed freely. The soil was dark and fertile, but so were the mosquitoes, and fevers haunted the region's human settlers.

Roads were few and hardly worthy of the name, often simply corduroy tracks that crossed the swamps inches above the black water. Made of split logs placed flat side to the earth, they provided bone-rattling transportation for travelers in wagons and stagecoaches. Along just such a jolting road the message of the three angels of Revelation 14 first made its way to the 3,000 citizens of Jackson.

Miles removed from fellow believers, 20 Millerite Adventists met every Sunday to discuss why Jesus had not come on October 22, 1844, and to pray for new light.<sup>1</sup> And God answered their prayers in a miraculous way. Retired sea captain Joseph Bates, 57, a former Millerite and by 1845 a firm Sabbathkeeping Adventist, was holding preaching services 150 miles away in South Bend, Indiana, in the summer of 1849. God gave him an impressive dream one night in which he seemed to be going northeast by stagecoach to a town whose name he didn't know.

When he awoke, Bates felt strongly impressed to find the town at once. Catching the next eastbound stage, Bates paid the fare only as far as the next town. Upon arrival, he dismounted, walked up and down several streets, but failing to recognize any as those he had seen in his dream, he paid the



fare to the next town. There he repeated his hasty search and once again paid the fare to the next town. Passersby and the coach driver undoubtedly thought him a bit mad, but so long as Bates paid his fare, on he rode.

Finally the stagecoach reached Jackson, and Bates recognized at once the town he had seen in his dream. Collecting his luggage, he found a boardinghouse and asked, "Are there any Adventists living in this town?" The proprietor told him that 20 former Millerite Adventists met each Sunday at the home of blacksmith Dan Palmer.

Checking his bags, Bates strode off down East Main Street and stopped near Van Dorn Street at the blacksmith's shop. Introducing himself, he hung up his prophetic chart on a convenient nail. While 32-year-old Dan Palmer continued to hammer away at his anvil, Father Bates began hammering gospel truth into him. He covered the second coming of Christ, already a familiar doctrine to Palmer, and then launched into a discourse on the sanctuary truth, the very key to the disappointment of 1844. At the close of the study on the Sabbath, Palmer dropped his hammer, extended his hand, and said: "Brother—what did you say your name was?—Bates, you have the truth!"<sup>2</sup> He invited the preacher to board at his home, and together they walked to Palmer's home for supper.

During the next week Palmer took Bates all over Jackson County to visit the 20 Advent believers. The following Sunday, as usual, they gathered in the Palmer parlor, but this time to hear Joseph Bates present new light on the Sabbath, the sanctuary, and the three angels' messages. Those listening included the Palmers, J. C. Bowles, C. P. Russell, Preston Dickinson, and old "Father Whitmore." Because farmer Cyrenius Smith couldn't make it into town that day, Palmer took Bates to see him on Monday. Smith accepted the truth and later became the first deacon of the Sabbathkeeping band.

Bates left Jackson Monday after-

noon, but the Advent band studied, discussed, and prayed about what they had heard all that week. By the next Saturday 15 persons met at the Palmer home to keep their first Sabbath. Three weeks later all 20 Adventists observed the seventh-day Sabbath.<sup>3</sup>

The promise of Joel 2 (and Acts 2)—"Your old men shall dream dreams"—found fulfillment when an aging sea captain's dream helped raise up the first Sabbathkeeping band of Adventists west of the Appalachians.

It would still be 11 years before the name "Seventh-day Adventist" would be applied to the company at Jackson. In 1860 consensus grew to use the double-barreled name, but not until 1862 did the Michigan Conference of Seventh-day Adventists organize. The General Conference of the same name waited until 1863.

In fact, before the 1860s few believers even had a church building in which to worship. They usually met in private homes, such as Dan Palmer's parlor. Early Sabbath services in Jackson didn't include preaching, for no pastors hovered over any one church; only when Adventist evangelists traveled through the region did believers hear sermons. On Sabbaths Jackson members sang hymns accompanied by a pump organ, read Scripture together, prayed conversational prayers as Bates had taught them, read aloud the entire *Review* and discussed its articles, and held a "social meeting," what we today call a testimony meeting. They collected no offerings, for anyone desiring to give a monetary gift sent it straight to *Review* and *Herald* headquarters in Rochester, New York (before 1855), or Battle Creek, Michigan (after 1855).

Following the Sabbath service, at least through the 1850s, some Adventists ate pork and a few enjoyed an after-dinner pipe. Ellen White's 1863 health vision had not yet come. As the church began organizing in the early 1860s and some proposed erecting meetinghouses, others, so accustomed to informal home meetings, feared that Adventists might become like other formal churches, a real "Babylon."<sup>4</sup>

Joseph Bates didn't erect a church building in Jackson, but he did light a torch for truth that spread like wildfire. Little did he dream how strong and significant a church Jackson would become. In an August 18, 1849, letter to James White, J. C. Bowles of Jackson wrote: "The little band here have received the truth on the Sabbath, without exception. . . . And we thank the Lord for ever inclining Bro. Bates mind to come to Jackson. O, sound the alarm, and let the message fly!"

Bowles also sent \$10 (worth an equivalent purchasing power of \$200 today) to spread the message, and urged James White to "give our love to Sister White, and Brother Bates. Tell him we are all strong in the Lord, rejoicing in the truth."

The early Advent band in Jackson blazed trails for the Lord. During the summer of 1850 evangelist Samuel W. Rhodes and Jackson lay preacher J. C. Bowles rode and hiked all over Michigan, Indiana, Illinois, and Wisconsin spreading the three angels' messages.

At North Plains, Michigan, they converted H. S. Case, who exclaimed: "This truth ravishes my soul. . . . Glory to God! . . . I feel the truth in my soul, like fire shut up in my bones." Case had been a Millerite Advent preacher in 1844, but since the October disappointment had "fallen into the 'ditch,'" as he put it. But now he resolved to "go into the field once more" and preach. Soon he too began traveling with Rhodes, an experience that greatly strengthened him in present truth and for a while, at least, made him a powerful evangelist. He converted Leander Kellogg of Saline, Michigan, who immediately began subscribing to the *Review*, because, as he wrote in August 1851, "it brings to us the truth as it is in Jesus."<sup>5</sup>

By 1852 the wildfire swept through the heart of John Preston Kellogg, a farmer in nearby Tyrone. J. P. Kellogg took the opportunity to hear Joseph Bates preach when he next visited Jackson, and accepted the Sabbath quickly. Kellogg had 16 children, so with the conversion of his family, the Jackson congregation really grew! His sons John Harvey and Will Keith

would go on to make the health work of Adventists and the city of nearby Battle Creek world-famous.

In the annals of early Seventh-day Adventism, the Jackson church held a prominent place because of the zeal of its early members and the impact they made on the worldwide development of the denomination. Today the 300-member Jackson congregation vigorously maintains that assertive missionary mind-set sponsoring evangelistic seminars, distributing Christian literature, investing in creative family enrichment resources, preaching the everlasting Word.

While some things aged a century and a half are now polished antiques or museum pieces only, this church remains a living, breathing monument to the providence of God, a place to raise another Ebenezer, for "hitherto the Lord has helped us" (1 Sam. 7:12, RSV). ■

<sup>1</sup> Arthur Spalding, *Footprints of the Pioneers* (Washington, D.C.: Review and Herald Pub. Assn., 1947), pp. 140, 141.

<sup>2</sup> Virgil E. Robinson, *Cabin Boy to Advent Crusader* (Nashville: Southern Pub. Assn., 1960), pp. 148-151.

<sup>3</sup> *Seventh-day Adventist Encyclopedia* (1996), vol. 11, p. 62.

<sup>4</sup> C. Mervyn Maxwell, *Tell It to the World* (Mountain View, Calif.: Pacific Press Pub. Assn., 1976), pp. 115, 116.

<sup>5</sup> *Advent Review and Sabbath Herald*, Aug. 19, 1851.

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## A Special Celebration

The Jackson Seventh-day Adventist Church will celebrate its 150th anniversary during a weekend of special events on Friday and Sabbath, July 9 and 10, 1999. The congregation is the second oldest continuously meeting Adventist congregation in the world: only the Washington, New Hampshire, church predates it.

Special features of the celebration will include a reenactment of the famous encounter between Joseph Bates and Daniel Palmer (on Friday evening), worship service on Sabbath morning with Elder Don Schneider, president of the Lake Union Conference, and a presentation by the Honorable Marty Griffin, mayor of Jackson.

For more information about the 150th anniversary celebration, contact the Jackson church at (517) 784-2957 or Pastor Pat Milligan at (517) 787-6202.



Jackson S.D.A. Church

**The Spirit of the Pioneers**

Oldest Seventh-day Adventist Church in the Lake Union

# Family Matters

SANDRA DORAN

**I** am concerned about my 8-year-old son, who is in one of our schools. The teacher is continually phoning me and berating my child because he will not stay in his seat. My instincts tell me to pull him out before his self-esteem is damaged, but my husband is a pastor, and we are expected to set an example for the congregation by having our child in church school. What should I do?

As the wife of a pastor, I can certainly relate to your dilemma. There are times when you feel pulled between your obligations to your children and the expectations that are placed upon you by the church.

In such cases I have always placed my children first. Whether it be forgoing prayer meeting to ensure that a child is put to bed on time or skipping a constituency meeting in favor of a band concert, I make no apologies for making my children my first priority.

In the case of schooling, I feel even more strongly about the issue. Children spend six hours a day, 30 hours a week, 1,100 hours a year in the classroom. If the situation is less than positive, a child can lose emotional, social, or intellectual ground that cannot be easily recovered.

I think as Adventists we often limit our thinking to prescribed channels, as if there were only one route to take, and it is difficult for us to think beyond the expected path. There is certainly nothing wrong with considering options, weighing possibilities, becoming acquainted with all available alternatives. It is only as you investigate the various learning environments open to your son that you can determine where he might best learn.

In terms of the reaction of others because of your husband's position, I would hope that those on both the administrative and lay levels might be open enough to realize that the needs of your son, as an individual, are worthy of consideration. Often we hear of the church being compared to a family. With such an analogy in mind, it is interesting to consider the attributes that cluster within different kinds of families. Psychologists divide families into four types, ranging from healthy to adequate and midrange to dysfunctional, with the defining feature being "boundaries." In a healthy

family, clear boundaries are evident. Members are seen not only as part of a group, but as distinct persons, individuals with rights to differing views and ideas. The healthy family is a fluid system. Members are permitted and encouraged to touch base with the outside world.

In less healthy families, boundaries become blurred. The concept of space and individuality loses value. In the midrange family, the goal is control rather than intimacy. The family is pressured to think according to family dictates. Rules and authority take priority over

autonomy and choices. Individual thinking is not rewarded.

On the extreme end of the continuum, in the dysfunctional family members are undifferentiated, with the assumption that all must think and feel exactly alike on every issue. The family is rigid and inflexible, with individual choices totally ignored.

If the church is indeed a family, one would hope that the analogy would apply to a healthy family, with individual choices valued and diversity of thinking welcomed. Whether a family includes a member of the clergy or not, its members deserve to be looked upon as unique individuals with distinct needs, feelings, and rights.

In the case of your son's schooling, I would admonish you to have the courage to follow your mother's heart. I cannot perceive how anyone might offer you less than respect for investigating options that might offer your son an edifying educational experience. Perhaps those options will lead you to seek solutions within your son's current setting; maybe you will find yourself considering home-schooling; perhaps another private or public school is the answer. You will not know until you embark on an aggressive journey toward understanding what is available. You cannot rule something out until you have at least considered it. With such an uneasy feeling about your son's current situation, you can do no less.

*Have the courage  
to follow your  
mother's heart.*

*Sandra Doran serves as part-time principal at a Seventh-day Adventist school and supervises student teachers in public elementary schools.*





# A Litany for the City

ROYSON JAMES

In the hustle and bustle of metal and muscle  
and the noise and strife of everyday life.  
When empty faces shop in crowded places  
with empty pockets  
filled with over-the-limit plastic—  
And bank profits soar  
as traders roar their applause . . .  
The Master still calls:  
“Hush, My child, and listen to My voice.”

Whose voice do you hear?  
Whose words test you and bless you?  
make you or break you?  
warm you or chill you?  
challenge or console you?  
Whose words?  
At the mall. In the stall.  
In the car. At the bar.  
Do this. Don't do that.  
Turn here. Look out. Where U going!  
Whose words hold your tongue?  
Guide your feet? Move your hand?  
Over here, sir.  
Fine lingerie, madam.  
Hey, babe, you're so fine.  
Buy me this, Daddy.  
Hey, sugar daddy!  
Buy this, Daddy.

So many voices, so many choices.  
Too many vices, too many curses  
and stolen purses, complexities, emergencies,  
all manner of diseases and disguises.  
How do you cope with no hope in your brain  
and dope in your veins?  
Not enough fixes to please the junkies.  
And where is Moses to smite our pharaohs,  
whose empires feed on human souls,  
while all the leaders of the land  
refuse to stretch a helping hand?  
And so the hot tears . . . run . . . red  
from vacant eyes and empty heads  
unseen, unfelt, unheard, unread;  
silent testament of the dead—

Homeless . . . with houses all around—  
Refugees . . . in a land of plenty—  
Modern slaves, the new Negro:  
“stuck on an island of poverty  
in a vast ocean of prosperity.”

Whose voice do *they* hear?  
Yours? Pleading, praying, protesting?  
Or the filthy rich preaching about the de-fi-cit  
as they line their pockets with obscene profits  
compliments of the go-vern-ment.

Whose voice do *we* hear?  
Humanity's hush (hush money, bribes)? Or God's?  
“My peace I leave with you;  
My peace I give to you.  
Not as the world giveth, give I to you.  
Let not your heart be troubled,  
neither let it be afraid.”

“I will come again,” He's promised.  
Then He'll remove the chaos from the cosmos.  
Sleeping above the subway grate?  
Hush—Our Father has many mansions.  
Sick and dying?  
Hush—There's healing in His wings.  
Wracked with a sin-sick soul?  
Hush—He makes body and soul whole.  
You who are tired . . . He gives perfect rest.  
Just hush, and put Him to the test.  
Hush—Somebody's calling your name.  
Hush—Get away from that video game.  
Hush—Turn from your pleasure and your sin.  
Hush—Turn to Him; you'll get peace within.  
Hush—Listen to the Saviour's voice.  
Hush—Listen, there is a real choice.  
Hush—The Balm in Gilead is healing.  
Hush—The Saviour of the world is coming!  
Hushhhhh!

*Royson James is a columnist for the Toronto Star.*



# Global Vision Evangelism Reaches Around the World

BY STEVEN VISTAUNET, ASSISTANT TO THE PRESIDENT FOR COMMUNICATION AT THE NORTH PACIFIC UNION CONFERENCE

**A**lthough some may say the excitement of mission work is past, the rapidly blossoming work of Northwest Global Vision teams testifies that the best is yet to come.

By the time the General Conference session is held in Toronto next year, nearly 300 evangelistic and medical projects in more than 40 countries will have been conducted in this joint initiative between the North Pacific Union Conference (NPUC) and the Quiet Hour radio ministry.

NPUC president Jere Patzer conducted the very first such meetings in March of 1998 in Bulawayo, Zimbabwe. Crowds swelling to nearly 50,000 packed an outdoor stadium for nightly presentations including colorful graphic illustrations on a large screen. More than 1,200 were baptized as a result of that series, with many more in ongoing Bible classes.

## Global Reach

Since then projects have targeted countries in South America, Europe, Africa, and beyond. Pastors from the Washington Conference have focused on India, while those in Montana are



**WELCOME, WELCOME, WELCOME:** North Pacific Union president Jere Patzer (right) and two local pastors welcome the crowd at the final meeting.

heading to Poland.

During December, while families across North America celebrated Christmas, a team from Walla Walla College, including college president W. G. Nelson, traveled to the Philippines to conduct Global Vision meetings. They joined a local group of Mountain View College students, pastors, and lay members in meetings that resulted in more than 1,200 baptisms.

This high experience has affected each one who went. "I learned that lit-

tle individuals like me can play a big role in bringing people to Christ," said Rachel Ingersoll, a WWC student.

Church planting director Ron Gladden took on the challenge of heading a team that went to the small town of Primorsko Akhtarsk, Russia, in February. "The whole infrastructure of the region was falling apart," said Gladden. "Unemployment was rampant. Facilities were in horrible shape. The people were eager for hope."

## Family Affair

Even though local political operatives tried to disrupt the meetings, in a town that previously contained only two Adventists, the Gladden team baptized 28, and nearly 30 more continued studies. "We've all been touched and forever changed in witnessing God at work in such a difficult area," said Gladden.

NPUC *Gleaner* editor Ed Schwisow, his family, and his parents joined with others in a return to their mission roots. Decades ago the Schwisow family were missionaries in the area of Chulumani, Bolivia. They returned to conduct meetings and were greeted by a crowd of more than 500 townspeople.



**AS FAR AS THE EYE CAN SEE:** Thousands of people attended the closing meetings.



**WORTH A THOUSAND WORDS:** Through Picture Rolls, volunteers Heidi Corder (left) and Elana Sample tell Bible stories.

The crowd cheered the family's arrival with such adoration that Schwisow began to worry they might have an experience similar to that of Paul and Silas in Lystra.

Missionary work sometimes juxtaposes the gospel commission with the urgency of the times. John and Karen Wesslen, a pastoral team from Oregon, were in Romania as tensions in adjacent Serbia grew. Long black cars drove past the meetings on their way to diplomatic talks. In spite of increasing worries that they were on the doorstep of disaster, the local citizens came, unfazed, to the Wesslens' series.

NPUC's ministerial director, Duane McKey, had far-reaching concerns in mind when he first conceptualized the Global Vision initiative. He observed the apathy in many churches. He watched pastors and church members who went on overseas projects come back with rekindled enthusiasm for local evangelism. *If all our pastors could experience this, he thought, we would notice a dramatic growth in our own local outreach here in the Northwest.*

Coordinated by McKey and the Quiet Hour's Jim Zachary, most Global Vision efforts combine a five-month evangelistic and/or church planting project with a two-week evangelistic series.

Typically, each project involves three main phases:

**SEEK**—A local Global Mission Pioneer team conducts door-to-door surveys, conducts health and other seminars to meet community needs,

creates fellowship groups, and begins Bible lessons to prepare interested people for baptism.

**REAP**—A Global Vision team conducts two-week evangelistic meetings, health lectures, medical clinics, and home visitation.

**KEEP**—The local Global Mission Pioneer team follows up with extended Bible studies with interested people and those recently bap-

tized, leading to the planting of churches.

Coupled with these efforts are other programs, such as the African Video Safaris project, which has trained and equipped 200 Global Mission pioneers throughout Africa to use prepared scripts and video graphics to present the Adventist message. Each pioneer team is provided with a video projector, generator, and necessary equipment to take these powerful presentations into outlying villages. The Bikes for Africa project is another boost, providing bicycles to extend the outreach of the pioneers. As one local evangelist enthused, "Now I can go much farther and reach many more villages!"

### Unique Vacation

Young people play a distinct role in these Global Vision trips. During spring vacation in March more than 40 groups were in various parts of the globe, conducting evangelistic meetings. Many of those groups included students from Northwestern academies.

Patzer, having led out in the first Global Vision crusade last year, headed out again in March—this time to Goroka in the highlands of Papua New Guinea. Nearly 20 academy students were included in his crusade team. "This is a great chance," said Patzer, "to introduce a

whole new generation of Adventists to the joy of evangelistic outreach. We pray they will never lose the sense of enthusiasm they gain from this experience."

Enthusiasm was evident in e-mail notes many volunteers sent home while in New Guinea: "I was surprised at how many airstrips I saw—all on ridges, no flat fields. One took five years to prepare by hand."

"I really like the people. One little girl waits for me every night after the meeting. She always gives me a gift of passion fruit."

"Yesterday was the first day I got to eat all the papaya I ever wanted. And today I'm going to eat more!"

"I enjoyed the small village we went to. We had to take a mission plane to get there and I got sick on it, so I sat down on the grass by myself to get some air. Within a few minutes I was surrounded by children."

"Yesterday I got to fly out in the mission plane to the villages. The people are



**OPEN WIDE:** Volunteers also conducted several medical examinations.

dressed in rags there, but they are very neat, and around their homes they have beautiful flowers. It was a great experience, and I think I may have to stay!"

"Hi, everyone. I love the weather and the food. I'm not coming home—you can come visit me!"

Youth and adults who have experienced the joy of evangelism overseas are seldom content merely to occupy a pew upon their return. They are changed people. Some of the students have chosen to be baptized during these overseas



meetings. In giving their time and talents, they are ultimately convicted to give their hearts.

"It's wonderful to go over and build a church or school," says McKey. "But we have seen that when our lay members and students are involved in an evangelistic effort as well, they grow spiritually as never before."

### Simple Priorities

Because many Americans are not used to a life without conveniences, they are struck by the simple priorities of the people who attend such meetings. One evening, as Patzer preached in New Guinea, rain began to fall. When it didn't let up, Patzer asked the crowd, some who had walked many kilometers to come, if he should stop so they could go home. The response was deafening—"No," they cried. They would stay. One team member reflected on how many Americans would have



ON THE GROUND FLOOR: Heidi Corder conducts a Vacation Bible School at Mafufu.

flipped on the weather channel, seen the likelihood of rain, and opted to stay

home. In Goroka, rain or shine, the gospel was paramount.

Not all Global Vision projects involve the overwhelming numbers of Zimbabwe, the Philippines, or New Guinea. Like the team in Primorsko Akhtarsk, Russia, many groups travel to difficult areas, sleep in tents, and eat simple diets of rice and beans. But they are all part of a worldwide movement that vibrates with the urgent pulse of the Advent message.

In doing so, they reap what Patzer calls the reflex influence. "After our experience, we will never be the same," he said. "We've seen the great controversy close at hand, and our faith in God has been strengthened. We went to give, but we came back with so much more."

Those desiring more information about future Global Vision campaigns may call the Quiet Hour or the North Pacific Union Conference (503-255-7300).

## N E W S B R E A K

### Adventist Community Services Teams Help Tornado Victims

In the aftermath of the deadly tornadoes that touched down in Oklahoma, Adventist Community Services (ACS) is playing a major role in disaster relief efforts in the region.

The Federal Emergency Management Association has designated ACS as manager for the central warehouse for all donated relief supplies. ACS is the official distributor for these supplies.

On May 4 a team of Adventist Community Services personnel, led by Stanley Buckmaster, surveyed the region in crisis, set up five emergency distribution centers, and drove through areas hardest hit to distribute donated goods to victims in need. "It looked like somebody took a giant lawn mower through a 20-mile strip about a mile wide," Buckmaster reported.

"It's tremendous to see Oklahomans coming together and working together to help people in need," said Birdie StremLOW, ACS director for the Southern Hills Seventh-day Adventist Church. "Many agencies, corporations, and residents are helping in any way they can."

Jean Thomas, Southwestern Union communication director, says one of the 71 tornadoes in the region was

headed straight for the Adventist-owned Summit Ridge Retirement Center in Harrah. Officials gathered the patients in a sheltered area and began praying. The tornado veered to the left, went around the center, and turned back to its original path.

Thomas also reported that Jeff Deming, an Adventist pastor who recently moved to Oklahoma, was able to house 15 neighbors in his storm shelter.

ACS officials are seeking donations of cash, nonperishable food items, and cleaning supplies. Call (800) 381-7171 for more information.

### Pastor Survives Plane Crash

A Seventh-day Adventist pastor was among five persons who survived a plane crash off the coast of Vanuatu in the South Pacific on May 8.

According to a Reuters report, Neil Watts, Western Pacific Union Mission president, and four other survivors swam for six hours in darkness and heavy rains before reaching land. Before the group began their swim, Watts prayed for several passengers at the site of the accident.

At presstime it is believed that 15 others, including the pilot, may not have survived. The aircraft, a Twin Otter, was flying from Espiritu to the island of Éfaté. The cause of the crash remains unclear, the Reuters report stated.

# A Little Subversive

BY GARY KRAUSE, GLOBAL MISSION COMMUNICATION DIRECTOR

We're law-abiding, sincere, family-minded, caring, upright—and we keep tidy lawns. We're certainly not anti-authority. But a recent *Washington Post* article stated that at one time the vegetarian, teetotaling, anti-smoking Adventist Church was “considered a little subversive.”

Today we're as subversive as marines on parade, but historically we were always undermining the status quo. Apart from health reform, we refused to bear arms, promoted wholistic education, and fought alongside atheists for the separation of church and state. We've even taught radical things like a seventh-day Sabbath and the falseness of an eternal hell.

But these days few accuse us of being subversive. We're good, safe neighbors who don't rock the boat on anything. It's politically correct not to smoke, vegetarian restaurants are sprouting everywhere, and non-Adventist students flock to our schools. Even the Sabbath has come in from the cold—without much help from us. In just the past year secular

companies have been flooding mainstream bookstores with books such as *Sabbath: Restoring the Sacred Rhythm of Rest* and *A Day of Rest: Creating a Spiritual Space in Your Week*. None are written by Adventists.

Are we losing our edge? A few years ago savvy alcohol executives saw what was happening to the cigarette industry and started promoting “responsible,” moderate drinking (like healthy smoking). They hijacked the debate and effectively blocked out our view on abstinence. The new Sabbath books promote the spiritual benefits of keeping a sabbath, but few, if any, recommend the seventh-day Sabbath.

Given what we've known for more than 150 years, why weren't we writing bridge-building books for secular bookstores? Why haven't we spent more energy tackling the myth-spinning beer barons? We once set the pace in so many areas. What are we doing now? Have we forgotten how to be “subversive”?

## NEWS COMMENTARY

## NEWS BREAK

### U.S. Navy Appoints Second Adventist to Admiral Rank

Two of the United States Navy's three highest ranking chaplaincy positions will soon be occupied by Seventh-day Adventists, reports Richard Stenbakken, director of Adventist Chaplaincy Ministries.

The announcement comes after Darold Bigger, a theology and social work professor at Walla Walla College, was selected by the Naval Reserve to become the next deputy chief of chaplains for total force. In a ceremony scheduled for September 3 in Illinois, Bigger becomes the senior chaplain of the Naval Reserve. A promotion to rear admiral will follow sometime later.

Bigger, an ordained Adventist minister, will retain his reserve status and continue to teach full-time at Walla Walla College in College Place, Washington.

In his position Bigger will work with the chief and deputy chief of Navy chaplains to integrate more than 600 reserve chaplains and enlisted support personnel with full-time Navy personnel. The job also assigns him as chaplain of the Naval Reserve Force and director of reli-

gious ministries for the Naval Reserve.

Through reserve chaplains and enlisted support personnel, he will be responsible for overseeing spiritual ministry to and providing for the free expression of religion by more than 100,000 active Navy, Marine Corps, and Coast Guard reservists.

A native of Oregon, Bigger was commissioned in November 1974 and has pastored in California, Oregon, and Washington.

In 1997 Barry Black, deputy chief of Navy chaplains, was the first Adventist chaplain to be promoted to flag rank. Black was the first Adventist to reach such a position in all of the armed forces.

“It's a remarkable recognition of the quality of Adventist chaplains that two of the three admiral-level chaplains in the United States Navy are Seventh-day Adventists,” Stenbakken says. “This is a first for the church.”



Darold Bigger

### News Note

The Rocky Mountain Conference offers Sabbath worship services for vacationers at Yellowstone National Park 10:00 a.m. each Sabbath from May 29 to September 4 at

## AWR Letter Box

Dear friends at AWR: "Your broadcasts are helping the relationship between parents and children, polishing the relationship between friends. This station also provides one with the ability to have confidence in oneself. These are some of the reasons I have genuine pleasure in becoming a faithful listener."—*Name not available*



"I am truly enlightened by the programs you deliver. I hope you add more programs and extend your broadcast hours."—**Romeo**, Philippines

"AWR continues to be a great help, and I listen to it every day. I include you in all my prayers now as well."—**Karen**, Scotland

"Your programs help me to understand God. You have given hope to people around the world. Thank you, and God bless you!"—**Nik**, Russia

For more information about Adventist World Radio, write to: 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600; or call toll-free: 1-800-337-4297; e-mail: awrinfo@awr.org; website: www.awr.org.

## For Your Good Health

### Know Your Heart's Odds

Researchers at the National Heart, Lung, and Blood Institute have estimated that one out of every two men and one in every three women under age 40 will develop coronary heart disease. And even at age 70, one in three men and one in four women will develop heart disease in their remaining years. The study demonstrates why it's so important for adults of all ages to take steps to prevent heart disease. Even young adults should know their cholesterol and blood pressure numbers, eat in a heart-healthy way, be physically active, and watch their weight.—*National Institutes of Health*.

### Trouble From the Left

Drivers over age 65 have a significantly higher number of auto accidents while making left turns. A new study shows that these accidents occur because of a general tendency of older drivers to drive slower, exposing themselves to an intersection's lines of traffic for a longer period of time. Once a decision is reached to initiate a left-hand turn, drivers should attempt to complete the turn as quickly as safely possible.—*Journal of the American Geriatric Society*.

"For Your Good Health" is compiled by Larry Becker, editor of Vibrant Life, the church's health outreach journal. To subscribe, call 1-800-765-6955.

## N E W S B R E A K

the Old Faithful Lodge Recreation Center.

**Corrections:** The Michigan Conference Lower Peninsula camp meeting at Cedar Lake will convene June 25-27, and the Central States Conference camp meeting at Kansas City, Kansas, will be held June 11-12 and 18-19, not the dates reported in the May North American Division Review.

The **Amazing Facts** television ministry is offering its spring/summer 1999 *Radio & TV Guide*, featuring NET NY '99 speaker Doug Batchelor. The guides are available without charge (\$3 handling for order of more than 15). Send orders to Amazing Facts, P.O. Box 1058, Roseville, CA 95678, or call (916) 434-3880.

### What's Upcoming

- June 1** Monthly Focus—Stewardship
- June 12** Women's Ministry emphasis
- June 12** Multilingual Ministries Offering

- June 26** Thirteenth Sabbath Offering for the Southern Asia Division
- July 10** Home Study International

# The Red Suspenders

*Brace yourself for a story about pride.*

BY ERVIN K. THOMSEN

Six years ago Brother Bill became a Christian. In his newfound fervor to please the Lord, he asked the advice of other more experienced Christians. They gave him much good Bible-based counsel.

In the church Bill joined, the men had all quit wearing red suspenders. It was OK to wear suspenders to keep one's pants from falling down, but to wear red suspenders was a sign of pride (red being a loud, ostentatious color that draws attention to itself).

Bill wanted to follow the example of the other men in the church, but it was hard, because for years he had worn red suspenders, and he wasn't sure he could part with them.

After a long struggle, coupled with a lot of pressure from more seasoned members of the church, Bill relinquished his red suspenders, and, he hoped, his pride as well. Unfortunately, Bill still thought a lot about his red suspenders. It had been painful to part with them. But he consoled himself with the thought: *God must be pleased and impressed with the sacrifice I've made for Him.*

Bill wanted to witness for the Lord, and when other men asked, "What must I do to be saved?" he replied, "Believe on the Lord Jesus, and stop wearing red suspenders."

In fact, Bill hadn't noticed that he'd become far more interested in getting people to give up their red suspenders than in persuading them to believe in Jesus Christ. For Bill and his friends, red suspenders had become a test of fellowship, and woe to those who didn't conform.

Ironically, Bill, who originally stopped wearing red suspenders to control his pride, is now proud of the fact that he no longer wears them.

One day Fred joined the church. He surrendered his life to Jesus and accepted His salvation. Fred was convicted that he should do something about his green suspenders, as they are reminders of his former life as a drummer in the rock group The Atomic Frogs. Not wanting to experience the enticement and pull of his old lifestyle, Fred quit wearing his green suspenders. He still had to keep his pants from slipping, of course, so he began wearing suspenders of all different colors—yellow, purple, and, you guessed it, red.

When Bill, still mourning the loss of his red suspenders, noticed Fred, he wondered, *How can we possibly welcome Fred into church membership when he's still wearing red suspenders? It isn't fair.*

Bill was quite perturbed that someone who "sinned" differently than he did could be saved. His faith started slipping. When he thought about it (which was often), his face glowed red with anger and green with envy toward his new brother in Christ.

Isn't it amazing how quickly a "test of fellowship" can effectively destroy it?

Ervin K. Thomsen is senior pastor of the Seventh-day Adventist church in Sonora, California.





# What If We Had Known . . . How Much We Didn't Know!

BY NELDA STEVENS

What if we had known . . .  
that passion is a feeling, but love is a choice,  
that what you think you see is not always  
what you get,  
that the person we thought would fill all of our needs  
had needs of their own.

What if we had known . . .  
how much love and commitment, wisdom and patience,  
understanding and energy it takes to have a healthy,  
happy, well-adjusted child . . . or marriage?

What if we had known . . .  
that the silver would tarnish, the dishes would break,  
the water heater would leak, and so would the roof;  
the cars would break down and the fence would blow down;  
that the dog would growl at our friends but run to greet  
strange skunks?

What if we had known . . .  
that illness and age and death  
would come to those we held most dear,  
and with them a sense of our own  
helplessness and mortality?

What if we had known . . .  
that love could wither in the heat or freeze in the cold  
or starve within reach of a feast;  
that the longest distance in the world  
can be between two people in one bed?

What if we hadn't learned . . .  
that passion may be fickle but love is flexible and strong;  
that sometimes what you get is so much deeper,  
more complex, and more meaningful than what you saw;  
that learning to meet someone else's needs can be  
even more fulfilling than having your own met?

What if we hadn't learned . . .  
the unequalled joy and glowing pride of watching our sons  
grow to manhood and exhibit in their characters love  
and commitment,

wisdom and patience, understanding and energy?  
(Some things they learned more quickly than we did.)

What if we hadn't learned . . .  
that silver can be polished, dishes can be mended  
(or discarded and replaced with something you like  
better anyway);  
that water heaters and roofs and cars and fences can be  
made new, or at least made do;  
that for growling, stinking dogs, some white vinegar and  
tomato juice will work wonders (or at least improve  
matters)!

What if we hadn't learned . . .  
that illness and age and death are also a part of life,  
that they have their own lessons and graces and meanings-  
And most important, that we don't have to face them  
alone?

What if we hadn't learned . . .  
that love is more resilient than we knew,  
that it can be watered and fed and warmed again  
when our spirits are willing to be filled by a better Spirit;  
that the shortest distance in the world can be between  
two people  
who have learned the difference between passion and  
love,  
who have learned acceptance and forgiveness, humility  
and hope?  
about how to begin to know Jesus as friend and fortress,  
comforter and confidant, peace and power source?

What if we hadn't learned . . .  
all that we didn't know? ■

Happy twenty-fifth! I love you!

*Written by Nelda Stevens to her husband, Dennis,  
on their twenty-fifth wedding anniversary, October  
3, 1996. Nelda and Dennis live in Stoneham,  
Massachusetts.*



# The Loveliness of Jesus

BY ELLEN G. WHITE

**L**ET US LOOK AT AND STUDY THE sixth chapter of Isaiah: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

This was a revelation of the glory of Christ's divinity. Note the humility of the seraphim before Him. With their wings they veiled their faces and their feet. They were in the presence of Jesus. They saw the glory of God—the King in His beauty—and they covered themselves. And what effect did this view of the Lord's glory have upon the mind of the prophet? "Then said I, Woe is me! for I am undone; because

I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

Beholding the glory of the Son of God caused the prophet himself to appear very insignificant. He felt nothing but contempt for himself. "I abhor myself! Woe is me, for I am undone." The more closely we view the Lord Jesus in His purity and loveliness, the less will we esteem self, the less will we strive for the mastery, or even for recognition. When the light of Jesus reveals the deformity of our souls, there will be no desire to lift up ourselves unto vanity. The appearance of self is most unpleasing. The more continuously the sinful man looks upon Jesus, the less he sees in himself to admire, and his soul is prostrated before God in contrition.

## Understanding Our Blindness

So many have this self-satisfied feeling, and manifest this inclination to uplift self unto vanity, thus giving evidence that they are clothed with the filthy rags of their own self-righteousness. If they do not seek most diligently for the heavenly anointing, they will not, cannot, see Jesus. Neither can they see their own poverty. Their spiritual defects are hidden from their eyes. They have a name to live, but give not the

slightest evidence that their life proceeds from God. The true spiritual life is a reflection of the life of Christ. The meekness and lowliness of our Saviour are apparent in the daily lives of His true disciples. The gentleness of Christ is revealed. Such a life is constantly speaking of His love, and telling of the power of His grace. In beholding Christ, there is a continual change wrought in the human agent; his conversation is made fragrant with divine grace.

What a Saviour we have! It was He that revealed Himself to John on the Isle of Patmos, and proclaimed, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." None but just such an ever-living, mighty God, could pay the ransom to save sinners from going down into the pit of death.

Bear in mind that the highest qualification of the mind will not, cannot, supply the place of true simplicity, of genuine piety. The Bible may be studied as a branch of human science would be; but its beauty, the evidence of its power to save souls that believe, is a lesson that is never thus learned. If the practice of the Word is not brought into the life, then the sword of the Spirit has not wounded the natural heart. It has been shielded in the poetic fancy. Sentimentalism has so wrapped it about that the heart has not sufficiently felt the keenness of its edge, piercing and cutting away the sinful shrines where self is worshiped. "For the word of God is quick, and powerful, and sharper than any twoedged sword,

piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Many believe Jesus to be the world's Redeemer; but is He *your*



Redeemer? Is He your personal Saviour? Until the truth is brought into the soul-sanctuary, exploring, searching out the defiling things which spoil the life and character, that soul will never see the kingdom of God. For "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The law was given to man by his Creator to be the rule of his life. Adam transgressed that law, and fell from his high and holy state. Afterward, the law was proclaimed from Sinai, and God wrote it upon tables of stone with His own finger; for it was highly essential

that His holy law should be placed in such form that it would never be lost to man, but ever kept prominently before the world. The life of Christ must be revealed in our life. Isaiah saw the glory of the lowly, self-denying life of Christ.

His far-reaching, prophetic eye, like a living light, radiated the entire experience of Christ; and history is in perfect accord with the revelations of prophetic vision. Every act, every step of the way, was portrayed in living characters. Christ was revealed in and through humanity.

### The Invitation

Jesus invites, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Jesus Christ has here presented this matter in a most beautiful light. He veiled His own divine personage in the garb of

humanity, and humbled Himself as a man. O never was humility like Thy humility, Thou Lamb of God, which taketh away the sin of the world! Looking unto Jesus will subdue hated self, which is ever striving for the supremacy. Let this prayer ascend to God: "Impress Thine own image upon my soul." And the spiritual eye can behold the glory of the character of Christ.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . And of his fulness have all we received, and grace for grace." This is the vital current that is to flow from the heart of Christ as living

water into the human vessel, from whence it again flows in rich currents, revealing Jesus, the fountainhead. This is experimental Christianity.

The apostle Paul makes supplication to God: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." But the mind must first be made adaptable to the nature of the truth to be investigated. The eyes of the understanding must be enlightened, and heart and mind brought into harmony with God, who is truth. He who beholds Jesus with the eye of faith sees no glory in himself; for the glory of the Redeemer is reflected into the mind and heart. The atonement of His blood is realized, and the taking away of sin stirs his heart with gratitude. Being justified by Christ, the receiver of truth is constrained to make an entire surrender to God, and is admitted into the school of Christ, that he may learn of Him who is meek and lowly of heart. A knowledge of the love of God is shed abroad in his heart. He exclaims, O, what love! What condescension! Grasping the rich promises of faith, he becomes a partaker of the divine nature. His heart being emptied of self, the waters of life flow in, and the glory of the Lord shines forth. Perpetually looking unto Jesus, the human is assimilated by the divine. The believer is changed into His likeness.

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory [from character to character], even as by the Spirit of the Lord." The human character is changed into the divine. It is the spiritual eye that discerns this glory. It is veiled, shrouded in mystery, until the Holy Spirit imparts this discernment to the soul. The reason of the natural

man may seek to discern it, his intellect may think to comprehend it, but neither can behold it. Those who possess the greatest amount of knowledge are still ignorant of it, until God communicates light to the soul.

The Lord expects more of His children than we render to Him. He says "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." ■

*This article first appeared in the February 18, 1896, edition of the Advent Review and Sabbath Herald (now the Adventist Review).*

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





# Everyone Should Have a Father Like That

BY RUTH HEIDE

**I**T HAD BEEN A SOMEWHAT LONELY YEAR FOR me.

I was a sophomore in college, a long way from home. My older sister, who attended the same college, was away on her student teaching assignment.

My roommate and I got along, but she was a senior accounting major, and I was a sophomore theology/journalism major. We had no mutual friends and few mutual interests, aside from both liking chocolate.

I had some tough subjects that year, including Greek.

And then Daddy came to visit me.

He came on the pretense of attending a workshop held at the college I attended. But he spent time with me. He encouraged me. His visit in the spring of that year gave me the support I needed to make it through the year.

Everyone ought to have a father like that.

• • • • •

A few weeks ago my father came to visit me again, at a time I really needed him.

The minute he stepped in the house he started fixing things.

He brought a used washer and a used dryer he had found on the Western Slope, and that was gift enough.

Then he totally refinished all the windowsills in the house. He painted. He scraped old paint. He brought in manure from the mushroom farm and spread it on my front yard. He laid hundreds of feet of sod. He fixed

things that rattled, squeaked, or stuck.

He made things better just by being here, as he always does.



Everyone ought to have a father like that.

• • • • •

A nation had fallen to its knees. It was scattered. The people once chosen to show God to the world could hardly see Him themselves. God reached down and touched them—wherever they were. He told them He would never stop loving them even if they never loved Him again.

And to prove His word, He came.

• • • • •

The man had never seen in his life. He came to the Healer, who touched his eyes, and as a result, he had the best view in the universe—his eyes first focused on God.

Viewed by the government as a traitor, by His compatriots as a rebel, and by His followers as a coward, the Galilean teacher was executed for His crimes.

And ours.

All the time, few saw the Saviour for what He was.

Everyone ought to have a Father like that.

Everyone does. ■

*Ruth Heide is county editor of the Valley Courier in Alamosa, Colorado.*



PHOTO BY STEVE ROGERS



# Some Global Mission Good News . . .

Global Mission was established in 1990 to help the Seventh-day Adventist Church share the good news of Jesus with those who have never heard it.



**Cambodia:** Cambodia has a tragic history of war and suffering, and millions need to hear about Jesus.  
**In 1990:** 0 churches or church members in Cambodia  
**Today:** more than 3,000 church members and 65 congregations.



**Bangladesh:** Global Mission pioneers are the frontline workers in reaching the unreached with hope.  
**In 1990:** After 70 years of work there were fewer than 7,000 members.  
**Today:** There are more than 12,000 members, and Global Mission is one year into a five-year plan that will double the number of church members.



**Burkina Faso:** Many are still waiting to hear the good news of God's love.  
**In 1990:** This Muslim country had 250 Adventists after more than 18 years of Adventist presence.  
**Today:** The number of Adventists has nearly quadrupled, and there are three churches and 18 congregations.



**Haryana, India:** Hundreds of new believers have been baptized since Global Mission began work in Haryana, which has 17 million people, and scarcely a Christian among them.  
**In 1990:** 11 church members and one church in the state of Haryana, north India  
**Today:** more than 400 church members, and more than 5,000 who regularly attend worship services in 106 congregations

## TELL ME STRAIGHT

Global Mission is audited annually, and the reports are available for anyone to see. The operations of Global Mission are funded by an endowment from the sale of Loma Linda Foods, so 100 percent of donations go to the projects designated.

## FOR MORE INFORMATION

To receive Global Mission newsletters, support Global Mission Pioneers, or join the Global Mission Prayer Ministry, simply call 1-800-648-5824.

# One of Us

BY BARBARA H. SUDDARTH

Caitlin was struggling with some tough issues: a demanding graduate program, the breakdown of her parents' marriage, and the loss of a child who had contracted AIDS from a blood transfusion. It was a lot for anyone to cope with, but for Caitlin, an incest survivor and recovering alcoholic, it was nearly unbearable. A self-described "Catholic turned agnostic," she often shared her longing for comfort and vented her rage toward a God she couldn't see or feel.

In darker moments she talked of suicide as inevitable. Through months of psychotherapy I tried to help her make meaning of her experience and find a reason to live. Predictably, we'd make progress, then fall back. There were late-night phone calls and emergency sessions. Still, we kept working.

It wasn't until a summer afternoon nearly a year later that she showed the glimpse of hope that I had prayed for. Brushing back her long dark curls, she looked at me tentatively and said, "Barbara, I think I may be starting to believe in God again." She paused, and a look of calm came over her face. As she went on, I learned that her spark of rekindled faith had come not from a fiery sermon or stained-glass epiphany, but from a popular song.

Caitlin had been reflecting on the words and images of an MTV video that asked if God could be "one of us"—someone who could know loneliness and sadness and disappointments as we do. For Caitlin, the possibility of a God with a human face and familiar feelings brought an understanding and empathy she'd never experienced before. The God of her Sunday school catechism had seemed too remote, too powerful, and too perfect to know anything of real-life humanity.

Though I felt relieved over Caitlin's breakthrough, I became a bit bewildered as I began reflecting on the image of God forged by my own faith. The white-robed, gentle-faced Jesus so beautifully portrayed in Harry Anderson's paintings is an icon of every Adventist childhood. But somehow this familiar image didn't create the sense of emotional synchrony that Caitlin was describing. The more I puzzled over this, the more I too wanted to experience God as "one of us."

Soon I was searching well-known Bible stories for new insights. What emerged were images of a God who embodied a fuller range of human emotions than I had realized.



While His healing and teaching blazed with divinity, Christ also evidenced humanity in some refreshing and startling ways. He related good-naturedly with His disciples, yet showed understandable impatience when they were slow to grasp His mission. He bantered with the Pharisees, sometimes showing annoyance and often brandishing a tongue that rebuked their hypocrisy. He pushed His parents' limits as a preteen and boldly challenged cherished traditions of the day. He welcomed the com-

pany of children and liked to get away and relax with friends. In both His work and relationships He experienced loss, fear, uncertainty, and disappointment. He found it stressful to cope with a demanding public role, and as the shadow of the cross drew nearer, He questioned His ability to face pain and death.

As I reflected on these images, the words of Hebrews 4:15 rang true in a new way: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

At different times in His ministry Jesus freely expressed feelings of joy, rage, isolation, and despair. His 33 extraordinary years of life on earth seem to provide ample evidence that He knew what it was to be human. He also modeled a broad repertoire of feelings and behaviors, showing us, perhaps, what the well-lived Christian life requires. His example blesses us with the rich emotional legacy of a God who can relate to the struggles of our daily lives: fully human, fully divine, and yes, "one of us." ■

Barbara H. Suddarth is a licensed psychologist who writes from Silver Spring, Maryland.

