

February 2005

ADVENTIST Review

NORTH AMERICAN DIVISION EDITION

Gwen Foster: Health Czar

The City of Brotherly Love is learning about health from an Adventist with an agenda.

LETTERS

What Has God Done for You?

I just finished reading the December *Adventist Review* NAD edition (2004) and thoroughly enjoyed the real-life stories included in the cover feature, "What Has God Done for You Lately?" I frequently shed a tear as I related to them. If the *Review* ever prints a book with stories such as these, reserve one of the first copies for me! I look forward to the *Review*, and today you "made my day." Thank you!

—**Louise Bender**
CEDAR LAKE, MICHIGAN

Of Music and Masks

Thank you for Wolfgang H. Stefani's "When in Our Music God Is Glorified" and Don C. Schneider's "What if Jesus Wore a Mask?" (Dec. 2004 NAD *Review*).

Speaking as an older person who has been on both sides of the music question and one who has a soft heart that is easily moved (praise God), the words and rhythm reach both natures of humans. That's why it is important, as parents, that we are careful with what we let our children listen to and what kind of rhythms we encourage. The words and rhythm remind us, not only where we're going, where we've been, but who we are. As we listen to and feel the music we hear, the memories are in our brains, connected to that music. We do our children a great harm when we let them listen to music that is not uplifting and praising God.

In regard to Schneider's piece: Jesus wears all colors and sizes of masks all the time. That woman in the news a few months ago, who didn't have the money for her husband's funeral or a mortgage payment, Jesus says He sees her as Himself. And there are so many others who are struggling—they all have the face of Jesus! I wish we could get these articles to all our people.

—**B. J. Gheen**
WALDORF, MARYLAND

Wolfgang H. Stefani's "When in Our Music God Is Glorified" was interesting as much for what it did not say as for what it said. By not speaking about the mass of wonderful new hymns that are being written, was the author inferring that the old-and-worn-out ones are somehow better than those that are more powerful and appealing because of their newness and relevance?

Our church is being needlessly split by discussions such as Stefani's when, in reality, both old hymns and new have a great amount in common: they are typically an expression of praise from the heart of a person empowered by the Holy Spirit to express their joys and sorrow in song. What are the differences? Whether or not they have been gathered into a book of hymns; if they are relevant to the silver-haired or their grandchildren; and if they are played on an organ, by an upbeat orchestra, or on an electric guitar.

We are commanded in the Psalms to "sing a new song to the Lord." So why do we persist in limiting our selection of worship songs to those in the *Seventh-day Adventist Hymnal* when the average song in it is old? Why do we condemn

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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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new hymns as evil or heretical?

What really disturbs me about the preservation of old hymns is how large a role the controversy is playing in pushing out the door half of our youth.

Worse still is how advocates of preserving outdated hymns caused the latest Annual Council session to pass a policy on music in worship. Fortunately, it was so broad and nonspecific that it was meaningless.

If we're insisting on singing only the old hymns and wondering why our youth are attracted to contemporary worship in other churches, maybe we ought to wake up and realize that our worship music has become outdated and irrelevant.

—**William Noel**

MADISON, ALABAMA

When I first looked at Wolfgang H. Stefani's article I immediately thought of a beautiful spring afternoon when I decided to leave literature in the area of our church. Walking toward one house, I paused and noticed the front yard. It was simply dirt with evenly dug holes filled with many large beautiful rosebushes throughout. As I drew closer to the house, rich wonderful music greeted me and so touched me I stopped to listen. The music seemed to fulfill the words of Bach when he said, "The aim and final reason of all music is the glory of God." Thank you for printing this touching article. I will listen to more good music.

—**Patricia Cook**

COLORADO SPRINGS, COLORADO

I read with disappointment and horror the editorial by Don C. Schneider entitled "What if Jesus Wore a Mask?" To put on a mask and/or disguise, as the author claims Jesus did, is an act of deliberate deception, and any attempt to liken our Lord with the great deceiver is pure blasphemy. Jesus' earthly ministry was so effective because, being born of a woman, He was a unique mixture of both human and divine. He went through child-

hood learning as a child. Any charade of us "acting like" Jesus would prove feeble without the transforming power of the Holy Ghost. In actuality, we have all of Heaven at our disposal when we choose to fully surrender daily and unite our efforts with His, and thus become more like our Savior. Praise God! This world has enough actors.

—**Sandra Ham**

LOCATION WITHHELD

Ask 'Em

Don C. Schneider's November 2004 editorial (NAD edition), "Ask 'Em," brought back memories, as I sold Fuller Brush products for several years. And I agree that the only way to make a successful salesperson is to "ask 'em." Loren Nelson's success in bringing people to Christ was to ask people to accept Jesus.

Why do we have to wait until there is an evangelistic series before asking people to accept Christ? Why not have altar calls more frequently? I am a greeter in a local church, and every week there are visitors. We have the opportunity to ask people to accept the Lord. Let's be more assertive in "asking 'em."

—**Richard Cook**

WEST LINN, OREGON

Thinking Small

I read with interest Virchel Wood's article "A Thistle, a Fly Leg, and a Cricket" (Nov. 2004). In his first illustration he refers to "James the less," and his preference of thinking of him as James "the Little" as an earned nickname.

The editors' note at the end of the article referred to the New International Version translation of James "the younger," which would not be a nickname, as such. I got curious and looked up the Greek meaning of the word "less" in the context of the verse used. It had the meaning of small or

little, which would fit quite well the point the author made.

—**Barbara Thurlow**

HENDERSONVILLE,
NORTH CAROLINA

Judging a Book by Its Pictures

Regarding the "Connecting With Jesus" project ("Plan Voted for Spirit of Prophecy Project," Nov. NAD Review, Newsbreak, p. 42): I have a concern that the Ellen G. White books presented thereby include ample illustrations, rather than only be text-filled. Even black-and-white illustrations would greatly enhance the material's impact and benefit. Younger readers will be attracted to pictures and illustrations, while some older readers may more readily be attracted to the text and its meaning. We print beautiful color illustrations in our outreach editions of Mrs. White's volumes, while too often offering seemingly straitlaced, text-only volumes for our members.

In this new effort to provide Ellen White's writings for the world church, we need to include an attractive and positive appearance to the books; otherwise, many will go unread. As prospective readers peruse the illustrations in the book, they will gain a desire to know the concepts and facts behind the pictures, and will thereby willingly embrace the text.

—**Archie McCluskey**

SAN RAFAEL, CALIFORNIA

Letters Policy

The Review welcomes your letters. Short, specific, timely letters have the best chance at being published (please include your complete address and phone number—even with e-mail messages). 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: letters@adventistreview.org.

The Tongues of Men and Angels

On my first trip to Quebec my father helpfully taught me the most useful French expression I ever learned: “*Je ne parle pas français.*”

I remember delivering my unusual declaration to a puzzled old gentleman who had greeted me at a campground near Montreal in his guttural *patois*. Why, he seemed to want to know, was I declaring my inability to speak French in that language?

Perhaps I should have shrugged instead.

Two years of high school French, a year of intermediate study in college, three visits to France during the next 20 years, and a graduate-level course in reading the language have left the situation essentially unchanged: I do not speak French.

Oh, I can utter phrases in French with a passable accent, much as the trained parrot in the pet store can imitate the sounds of a spoken language it doesn't actually understand. And I can read the language adequately, so long as a good French-English dictionary isn't more than a yard away.

Most tellingly, however, I do not think in French, which means that the internal logic of the language lies beyond my ken, that idiomatic expressions will usually stump me, that I will always feel a bit slow on the uptake unless the French I try to comprehend is on a recording played at about half speed.

About the same time I was discovering the foreignness of French, I was also discovering that believers often think and speak in languages of faith not immediately intelligible to one another. While my heart warmed to the stirring words of the seventeenth-century devotional poet John Donne (“*Batter my heart, three-person'd God . . .*”) and the faithful clarity I found in Dietrich Bonhoeffer, my friends—even the spiritually inclined ones—often looked mystified when I tried to tell them of the richness and depth I had discovered, almost as if I had been speaking another language.

They must also have been a bit puzzled when I didn't immediately grasp the importance they attributed to favorite devotional authors, ideas, or experiences. The God who spoke to me in the aloneness of a deep woods walk spoke to them through the noisy, friendly bustle of inner-city congregations in

which they found their spiritual identities and communities that embraced them.

Slowly, by the grace of God, I learned of authentic languages of faith that differ from my own. Insisting that others adopt my dialect was as unhelpful as the expectation that I would ever be fluent in French.

Years of serving as a pastor confirmed the rich diversity of “languages” among the people of God. One member's passionate

language about righteousness by faith is matched by another's equally moving description of Christ's call to holy living. Believers who have grown up with the language of Christian service and duty are often genuinely mystified by the words of those who believe they have discovered in the grace of Jesus an end to all requirements, and vice versa. Many of the tensions felt in Adventist congregations from Quebec to Albuquerque stem from our naive insistence that there is only one true language of faith—the one that we are speaking.

Pentecost should have taught us otherwise, and will yet do so if we allow its message of compassion and

companionship to change the ways we speak to one another. According to Luke, each person heard the good news in his or her own tongue, illustrating for all time that heaven has no favorite human language. Christ was content to have His gospel preached in Farsi and in Greek, with all the differences in meaning implied by unique idioms, syntax, and word selection.

Perhaps, as His disciples, we also can learn to be content to hear faith phrased in language that at first seems foreign and in words we wouldn't choose. New languages may still be learned, even fluently, even in middle age, or so I'm told.

Respect for the ways that others express their faith can be taught, cultivated, and yes, learned by a church still willing to become that “one great fellowship of love throughout the whole wide earth.”

Many tensions stem from our naive insistence that there is only one true language of faith.



It's Just My Opinion

It is just my opinion, but I won't be surprised if you agree with me.

The news was terrible, and it grew worse by the hour. First reports from Asia said that thousands were dead because of the earthquake and tsunami; then it was tens of thousands, then 100,000; still the number climbed.

In the midst of this crisis I was proud of our church—the Seventh-day Adventist Church. We were there within hours, and we'll be there long after interest in the disaster has dwindled. We were there through our Adventist Development and Relief Agency (ADRA). How could we arrive so quickly? It's because we have an ADRA office in most of the countries that were touched by the disaster. We have country directors already in place who are now working with survivors of the disaster. And we have workers in dozens of other countries as well, dealing with AIDS, starvation, lack of clean water, and on and on.

It's not practical for you or me while relaxing at home and hearing of the tsunami to call our friends and say, "Let's buy airline tickets to go help care for the victims." No matter how good our intentions, we wouldn't be prepared with the needed supplies, funds, and know-how.

So here's where my opinion comes in: We were there! We were there with ADRA because we have a world church with an infrastructure that is ready to serve. ADRA provides the leadership. Its organization can tap into resources from many countries.

This infrastructure offers other blessings. My cousin, a pastor in another denomination, toured the Sabbath schools in one of our large churches. He was amazed as we moved from the tiny tots Sabbath school, to the youth, and then on to the young adults division. "We can only dream of things like this," he remarked, "but we don't know how to make it happen." I looked at our Sabbath school ministry through his eyes and realized its worth. Yes, it costs to have a church like ours, but in my opinion the value far outweighs the cost.

When my cousin's son spent the day with me walking about last summer's Pathfinder Camporee at Oshkosh,

Wisconsin, he stopped every little while and said, "Do you realize what you have here? My church could never pull this off." I understand what he was saying. Our church organization makes an event like the Pathfinder Camporee possible.

And when I hear reports of what our Loma Linda University and Medical Center are doing for Afghanistan, Chad, China, or some other country, I realize that no single individual or even one congregation could do this ministry alone. But with a world church, with members around the world working together, it is possible.

Pictures on a wall near my office portray the speakers for NET evangelistic meetings that were beamed from the United States to the world. Major technical skill and equipment are required to produce such an event. When I preached an evangelistic series in Aba, Nigeria, that was broadcast throughout

Africa, technical people from the Adventist Media Center accompanied me. They brought with them more than 100 cases of equipment to make the satellite feed possible. No one congregation can conduct evangelism on this scale. Other church groups look on as they see our programs going around the world, but no other denomination has been able to carry on such an endeavor.

Now, it's just my opinion, but I believe that the work of these ministries is possible because ours is a worldwide church with organizational units and leadership teams around the globe. It's also my opinion that although it costs a considerable sum, these joint ventures are still worth the cost. Of course, I want to make sure that our church runs its ministries as efficiently and effectively as possible.

You know, when I read that Jesus loves His church, it is also my opinion that His love encompasses not only the local church but the church organization that makes our missions, schools, and humanitarian relief work possible.

*Jesus loves
His church and the
organization that
makes its
mission possible.*

Don C. Schneider is president of the Seventh-day Adventist Church in North America.



Music for Worship!

In Kobanya, Hungary, church planter László Szabó was trying to come up with ways to improve the Sabbath worship service. “I thought it would be good if we had a keyboard and someone to play it,” László remembers.

László recalled a man who met with one of the small groups who used to play keyboard for a pop/rock band. The man wasn’t yet attending church, but László called him anyway. “Tibor,” he said, “we need a keyboard and someone to play it. What do you think about joining us and playing keyboard for worship?”

“I was surprised at his answer,” says László. He said, “If you get a keyboard, I will come to the church and do the music.”

“I sensed that he was serious,” László said. So he asked Tibor to look for a keyboard. Just 30 minutes later Tibor called back to say he had found a keyboard. But the price shocked László.

“Couldn’t you find something cheaper?” László asked.

“For God you cannot have cheap quality” was Tibor’s reply.

The two men agreed that Tibor would start preparing the music and László would try to find 1,200 euros with which to buy the keyboard.

The next day László got a phone

call from a man who called about once a month to talk and pray whenever he had a problem. László met with him, they read the Bible, and László prayed for him. The man had visited the church once, and he asked about it. László told him about his dream to have music and about the keyboard he wanted to buy. To László’s surprise, the man said he would pay for it. László knew he wasn’t rich. “I told him the amount and told him not to make any quick decisions,” László says. “Still he said he wanted to do this to honor God.”

The next day the man bought the keyboard for church. “Tibor and I thought we were dreaming,” László says. “It is fantastic. We saw it as a quick response from God.”

But the story wasn’t over. A few days later the man who provided the money for the keyboard called László with the message “God gave me the money back within 24 hours.”

It seems that two weeks earlier the man had ordered a used car, putting down a 3,000 euro deposit. When he returned to sign the contract, the dealership manager apologized, saying, “I’m sorry you had to wait so long for your car. We are giving you back some money.” The man got back the amount he had paid for the keyboard—plus 10 euros.



WHAT HEAVENLY MUSIC: László (left) and Tibor celebrate the new keyboard that now enhances the worship experience of the church plant in Kobanya, Hungary.

“Two people were involved in the story,” says László, “the musician and the buyer. Neither had been attending worship at our Kobanya church plant, and I had been struggling to know how to invite them to worship. Last Sabbath was a special day for us. I called the buyer and invited him to worship. He immediately said ‘Yes’ to the invitation—and, of course, we are using his instrument for the worship music. And the musician made fantastic music!”

TELL ME MORE

For more information about Global Mission, visit www.global-mission.org, call 1-800-648-5824, or write to Global Mission, 12501 Old Columbia Pike, Silver Spring, MD 20904 or invite your friends to visit www.hopetalk.org.



Samuel Says Goodbye

Scripture Base: 1 Samuel 8 and 12

Participant Voices: Readers 1, 2, 3; Speakers 1, 2; Samuel 1, 2, 3; God 1, 2

This interactive reading about Samuel is designed to remind us that God is our leader and our comforter. The participants stand in a semicircle facing the audience. The picture is in the mind of the listener. This can be used for school, camp meeting, children's church, or as a family. Be sure to practice so that the voices move smoothly.

Samuel Says Goodbye

Reader 1: Long ago and far away
 Reader 2: During the time of the judges,
 Reader 3: Lived Samuel the prophet
 Readers 2, 3: Of strict integrity.
 Reader 1: And he judged
 Reader 3: In the land of Canaan.

Speaker 1: Now Samuel had two sons.
 Speaker 2: These sons were bad—
 Speakers 1, 2: Very bad.
 Speaker 2: They were more interested in
 Speaker 1: Making money dishonestly
 Speakers 1, 2: Than in serving God honorably.

Reader 1: So the leaders of the tribes came to Samuel.
 Readers 1, 2: "H'mmm, h'mmm!"
 Reader 1: Began the spokesman.
 Reader 3: "You, dear Samuel, are growing old.
 Reader 1: Your sons, we fear,
 Reader 2: can be bought with gold.
 Readers 1, 2, 3: We need a king.
 Reader 3: —the real thing
 Reader 1: like other countries far and near."

Speaker 1: Samuel's heart was sore.
 Speaker 2: They didn't want him anymore!
 Speaker 1: With trembling lip and faltering step
 Speaker 2: to God he fled.
 Speaker 1: God gently hugged Samuel and softly said,

God 1: "It's not you they don't want.
 It's Me.
 God 2: They want someone they can see
 God 1: To be the king
 God 2: Of a monarchy."

Reader 1: Samuel called the people,

Samuel 1: "Behold your king.
 Samuel 2: His name is Saul.
 Samuel 1: He walks before you—
 Fair and tall.
 Samuel 2: He's your leader.
 Samuel 1: Give him your all.
 Samuel 2: As for me, I'm old and gray.
 I have served you since that day
 Samuel 1: When Mother took me here—when just a lad—
 Until today.
 Samuel 2: If I have done you any wrong
 Samuel 1: Tell the people in front of God."

Speaker 1: The leaders said,
 Speaker 2: "We don't know of anyone
 You have oppressed.
 Speaker 1: You are honest and the best.
 Speakers 1, 2: The Lord is witness to the rest."
 Reader 1: With earnest tone Samuel said,

Samuel 1: "Be careful what you do—
 Samuel 2: God, your wish has granted."

Readers 2, 3: He has granted their wish!

Samuel 1: "You must follow through.
 Samuel 2: You have your king.
 Samuel 1: You have two choices.
 Samuel 1, 2: There are many, many voices
 Samuel 2: Out there calling you to follow.
 Samuel 1: But if you and your king
 Samuel 2: Will listen to God's voice
 Samuel 1: He will bless.
 Samuel 2: If you don't, there is a curse—

Speakers 1, 2: "Or worse.

Samuel 1: "As for me, I will never stop praying for you.
 Samuel 2: Never,
 Samuel 1: Ever,
 Samuel 1, 2: Goodbye, my children, goodbye."

Readers 1, 2, 3: And the man of strict integrity
 Reader 1: Turned and walked sadly away.

Bonnie Walker writes from Mission, British Columbia, Canada.



Inside the Offices of the Official GC Session *Bulletins*

BY KIMBERLY LUSTE MARAN

Have you been making plans to attend the fifty-eighth session of the General Conference of the Seventh-day Adventist Church? If you've been scouting out hotel accommodations and requesting vacation from work for this upcoming summer's events, you are not alone. Thousands will descend upon St. Louis, Missouri, for 10 days of fellowship, spiritual refreshment, and church business. The *Adventist Review* will be there to capture it all.

The *Adventist Review* has been covering these sessions for more than 140 years. In fact, the notice for that first meeting appeared in volume 21, number 23—the May 5, 1863, issue of the *Review* (known as the *Advent Review* at the time).

In those early days a committee of three decided and announced 20 church members as elected delegates to the session. This announcement, as well as subsequent decisions from the delegation, was printed in the *Review*. It was a quick and relatively uncomplicated process.

Things are much different today. A team of editors, designers, writers, photographers, marketers, and volunteers comprise the *Review's* operations at the 2005 GC session. Ten days of official business meetings are meticulously transcribed by GC personnel and furnished to the *Review*. These transcriptions, along with a complete list of thousands of delegates, reports from GC departments and divisions around the globe, and news and photographic images of the session, fill the pages of the *Review* each day. That's right: the *Review* publishes daily *Bulletins*, including all the important proceedings of the previous day.

The following is a brief explanation of how it all comes together.

Places, Everyone!

"We all have our roles at the session," explains editor William G. Johnsson. "And we work around the clock preparing the *Bulletins*, the official record of the sessions. We will close the office at GC headquarters and move the entire staff to the session. There we will set up a high-intensity publishing operation, as designers and technical staff from the *Review* and Herald (R&H) join us to produce a 32-page issue every day. These daily *Reviews*, called *Bulletins*, form the official record of the session—as they have since 1895."

A typical day in the GC session's offices of the *Review* starts about 7:00 a.m. After a short worship and prayer, staff scurry to

assignments. These include the editor of the day (rotates each day with the editor and two associate editors), photography editor, the news team (editors, session intern(s), and Adventist News Network staff (ANN), copy editor, the design team, photographers, Web site editor, marketing specialist, booth workers, computer support staff, and office manager.

The editor of the day oversees operations in the production office. This editor also is responsible for reading and editing magazine content and works in tandem with the copy editor and design team to produce high-quality materials in just a few hours.

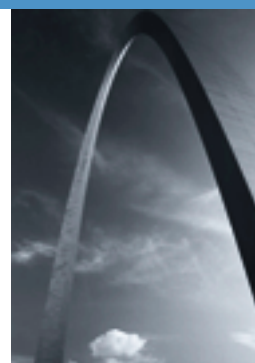
The design team includes two designers from R&H. They are joined by a computer/equipment tech from R&H. A copy editor and marketing coordinator round out the R&H group.

The photography editor's tasks satisfy three needs: working with the photographer to take important shots of delegates, officials (outgoing and newly elected), and other images of human interest; writing captions for each photo; and helping the designer choose which pictures to use.

The volume of news and information generated by the session is enormous, and it would be difficult to cover it all without the help of the Adventist News Network (GC Communication Department). In addition to their massive newsroom operation at the session, which includes working with at least 400 reporters and media personnel, ANN has an integral role in the coverage of news for the *Bulletins*. They work with several *Review* editors to make sure news finds its way into the *Bulletins*.

One editor is dedicated to full-time Web coverage at www.adventistreview.org. Proceedings and other important events are just a click away during the 10-day session. You can even watch video of the session right from the *Review's* site.

Each day GC *Bulletins* are distributed to delegates on the session floor. But thousands of church members who make the trek to the session purchase these magazines at the *Adventist Review's* exhibit booth. The *Review's* marketing specialist coordinates the booth (with help from *Review* staff), offering *Bulletins* and subscriptions (to the regular weekly magazine) for sale. Back issues are also given away at the booth. And after the session, as memories fade (and staff recover), the *Adventist Review's* official record of the sessions will be left for future generations to read and enjoy.



Mix-up in the Produce Section

An innocent mistake leads to unique opportunities.

JOHN SPOTO

ONE FRIDAY AFTERNOON AT THE supermarket I was putting produce in my shopping cart. When I turned to look at some other foods, I grabbed what I thought was my cart and wheeled it over to aisle eight, the health food section. Putting my selections in the cart, I noticed some items there I wouldn't buy.

I immediately knew I had grabbed someone else's cart by mistake. Noticing a store employee stocking shelves nearby, I explained the situation. "This happens all the time," he said. He went to the PA system and asked the shoppers to examine their shopping carts to make sure they contained their regular purchases; if not, they should come to aisle eight. A few moments later a woman came to claim her cart. I found my cart back in the produce section.

New and Improved

I returned to thank the store employee for helping to straighten out the mix-up. In the course of our conversation I told him that I'm a Bible worker.

"What will you be doing tomorrow morning [Sabbath]?" he asked.

"I'll be attending church."

Knowing I'm a Seventh-day Adventist, he said, "I chair the Full Gospel Men's Fellowship. Would you be our guest speaker tomorrow?"

Noticing my momentary hesitation, he asked, "What time does your service begin?"

"About 9:30," I told him.

"We begin at 8:00," he responded. "You can leave at 9:00 and still be on time for your services."

"Where do you meet?" I asked.

"The Sweet River Saloon [actually, the Sweet River Bar and Grill]."

"Why there?" I asked.

"Because that's where the sinners are."

Four C's

I arrived at 8:00, Sabbath morning. The bar was closed, but the cooks prepared breakfast for us. I was introduced to the group.

After we ate I began talking about the troubled hearts in the world, and centered my talk around the cross, its purpose, and its cure for aching hearts and broken lives. Afterward several of the men asked about our church's beliefs. I introduced them to the Four C's that Seventh-day

Adventists teach, preach, and believe.

1. *Christ*. We aren't saved by formulas, good works, or doctrine, I told them, but by a Person—Jesus Christ, the Savior of the world (Acts 4:12).

2. *The Cross of Christ*. This symbol of our salvation represents God's willingness to love us and save us, I said (Gal. 6:14).

3. *The Commandments*. We don't keep the commandments in order to be saved, but because we are saved. We live in loving obedience to God's will for our lives (John 14:15).

4. *Christ's Coming*. I told them that Christ's return to this dying world is the only hope we have.

I had several *Panorama of Prophecy* CDs, by Amazing Facts, in my briefcase. With the chairperson's permission I distributed them to everyone in the room. When I was invited back the next week, several of the men said, "That guy [Doug Batchelor] has it together." They were amazed and grateful for truths of prophecy they saw on the CD.

God wants us to let our light shine to men and women in all walks of life. Jesus said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16). I'm glad I had a chance to meet them because of a mix-up in the produce section.

John Spoto is a Bible worker and Amazing Facts representative, who lives in Hayfork, California.

*I was invited back
the next week.*

Love, Honor, Obey

For Love or Money?

Recently a 67-year-old widow married a 28-year-old man in a civil ceremony. This seems to many unbiblical, immoral, and an abuse of marriage. The young man was apparently attracted by a large sum of money the woman promised to transfer to him. What about this kind of marriage?—Concerned

Dear Concerned:

There's nothing unbiblical or immoral about an older person marrying someone younger, as long as the couple respect each other's differences and are committed to meeting each other's needs. But it is wrong to marry for money—or any other selfish reason.

Age differences alone don't condemn a marriage to failure. But in general, differences make marriage more difficult. For an easy-breezy marriage, statistics are on the side of those with many similarities—age, religion, race, social status, culture, personality traits, and interests. The problem with age is that a significant difference in age—10 or more years—brings with it differences in culture, tastes, interests, historical perspectives, language, and peers. It's not that a person can't learn what's important in the other's life; it's just that it happens more easily when they are closer in age.

More Than Money

I am a Seventh-day Adventist and have known my husband (who is not a member) for 12 years. At times my husband complains about my giving too much when I return my tithe and offerings and pay Adventist school tuition for our son, whom my husband adores.

Plus, I believe my husband is having an affair. He denies it, but our marriage is messed up. I'm praying that we can avoid divorce.—Friend in Jesus

Dear Friend:

A marriage cannot survive without trust. As long as you are suspicious you will cease to give your husband the affection he needs—and get the response you need.

Although it may be difficult, trust your husband, love him unconditionally. But at the same time don't bury your head in the sand if you see clear evidence of his unfaithfulness. In time God will make it clear. Either your husband will blow his cover, or you'll find your relationship growing because you've pulled out all the love stops and he's responding.

About the tithe and offerings: It's legitimate for someone who doesn't believe in tithing to question his wife's spending. Work out with your husband what part of the family income can legitimately be called yours, and tithe that. Budget your offerings from "your" money (no man has a right to control all the money in the family, even if he's the breadwinner). It might not be as much as you'd like to give, but it's the cheerful giver God loves—not the big giver.

Dad's Discipline Best?

Why is it that kids obey their dads better than their moms? Every time my daughter won't listen to me and I threaten to call in my husband, she obeys.—Connie

Dear Connie:

Three possible factors contribute to the fact that most kids listen to and obey their dads better than their moms.

1. *Moms are usually the primary caretakers.*

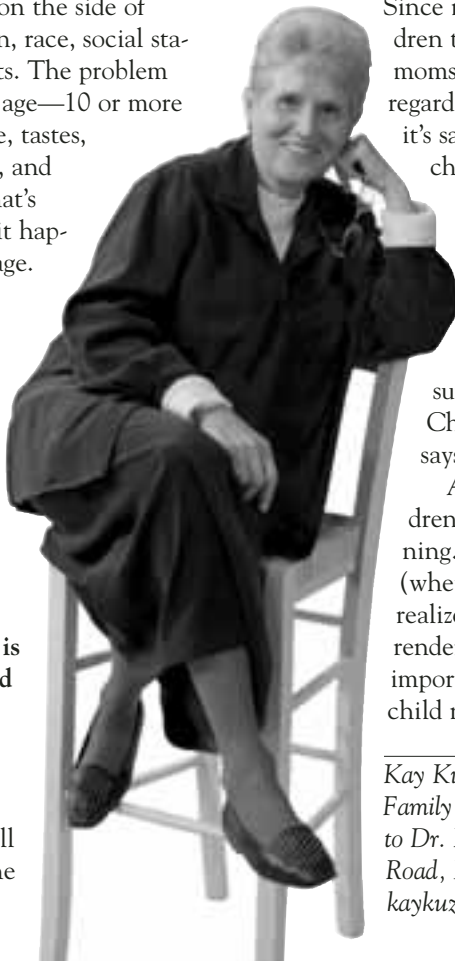
Since moms spend more time with their children than dads do, kids have time to test their moms' love and know that they are accepted regardless. They may not be so sure about dad; it's safer just to do what he says than to take a chance.

2. *Dads are usually bigger.* Their voices are lower, and they sound more authoritative.

3. *Men usually focus on one task at a time and aren't easily distracted.* Men usually follow through sooner and make sure children do what they're asked.

Children learn that dad means what he says.

And one more thing: One on one, children may think they have a chance of winning. Threaten to call in reinforcements (whether it's dad or mom), and smart kids realize that they're outnumbered and that surrender might be the best option. That's why it's important that parents agree when it comes to child rearing.



Kay Kuzma, Ed.D., is founder and speaker of Family Matters. Send your questions and comments to Dr. Kay, c/o Family Matters, 1105 Big Creek Road, LaFollette, TN 37766; or via e-mail to kaykuzma@aol.com.

GIVE & TAKE

ADVENTIST LIFE

Evidently our conference wishes to provide us extra help with those heavy boxes when we move. From the newly released employee handbook, I found this entry under "Moving Allowance": "For moves authorized by the conference administration, a flat-amount moving allowance shall be granted to cover cartons, ape, packing material, and other miscellaneous moving costs."

A gorilla would have been even more effective.

—Pastor James Hoffer, Hagerstown, Maryland



ILLUSTRATION BY TERRY CREWS

Several years ago during my service as a principal of an Adventist school in India, a parent of a sixth grader visited me at home after school hours. He mentioned to me that he was very pleased with the school curriculum and how it had helped his daughter's progress.

During the course of our conversation, my wife brought us some hot drink. We sipped and talked for some time until he left, after inviting us to come over to his home.

The following Sunday we went to his home. His wife greeted us, apologizing that her husband had to be away on some business. She then surprised us with

what her husband had asked her to do. She said, "My husband told me that you did not give him 'tea' when he had visited you. He said he had something that tasted like 'coffee' and that he had never tasted that kind of 'coffee' in town before. He wanted [me to ask] what kind of coffee it was."

We told her that as Adventists we don't drink tea or regular coffee, which you get in the market.

But we use soya coffee, which is produced in one of our Adventist institutions in Pune, India.



GETTY IMAGES

She replied, telling us that her husband wants to have that "coffee."

We never knew that we were silent witnesses of the Adventist lifestyle to the community around us.

—Gladwin Mathews, Fairfax, Virginia

QUOTE

"As your pastor, you expect me to pray, study, and learn. As your pastor, I expect you to pray, study, and learn."

—Pastor Cesar Perozo, to his Wednesday night prayer meeting group on November 17, 2004, during a study of the sanctuary, at the Guymon, Oklahoma, church

LET'S PRAY

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

Let's Pray, *Adventist Review*,
12501 Old Columbia Pike,
Silver Spring, MD 20904-6600;
Fax: 301-680-6638;
E-mail: letters@adventistreview.org.



S W PRODUCTIONS



S W PRODUCTIONS



PHOTO BY CELESTE RYAN

Gwen Foster:

*Her mandate is clear,
and her challenge is huge.*

BY CELESTE RYAN

GWEN FOSTER DOESN'T THINK OF herself as a mover and a shaker. But that's exactly what she's become. As health czar for the city of Philadelphia, her job is to get people moving and help them shake the habits that lead to poor health.

Five years ago Foster, a longtime member of Philadelphia's Ebenezer Seventh-day Adventist Church, was asked by Mayor John Street to help the City of Brotherly Love get healthy after it was labeled America's fattest city in one national poll. Like any good health professional, Foster assessed the problem, put the city on a diet, and went to work.

Soon the unprecedented move caught the attention of the press. From Oprah and Montel to the *Today Show*, the *New York Times*, and CNN, the media came in droves to see what Philadelphia was up to. "We could not have afforded to pay for all the press we got during the first 18 months of this program," Foster notes.

Foster's first initiative was "76 Tons of Fun," a partnership with the city's beloved Philadelphia 76ers basketball team. Together they challenged citizens to lose 76 tons of weight in 76 days. More than 26,000 people participated, eventually surpassing that goal.

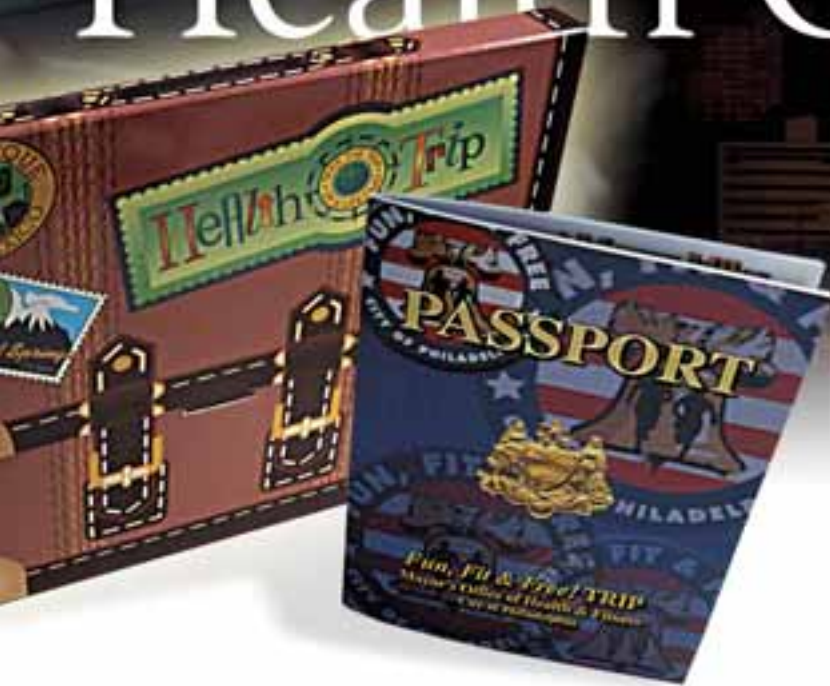
Because the mayor designated 2000 as the Year of the Child, Foster hired Melcher Monk, an Adventist educator, to develop a program to teach kids health principles in a

creative manner. Monk, who once served as principal for Northeastern Academy in New York and assistant headmaster at Pine Forge Academy in Pennsylvania, created a health component for Traveler's Aid, an after-school program for disadvantaged youth. Kids in the program grow vegetable gardens, learn how to prepare healthful meals, and make whole-grain bread, veggie burgers, and other healthful treats. Foster says the program is now being replicated at schools across the country.

The most successful venture is the Health Journey, which Foster calls "popular and extremely effective." This fictitious travel program takes participants on a health trip to a familiar-sounding city for 10 weeks to help them learn about, and adopt, a new lifestyle. "We've been to Aerobiquerque, New Mexico; Hono-lose-it, Hawaii; Las Veggies, Nevada; Weightville, West Virginia; and Pressureburgh, Pennsylvania, to promote optimum health and tackle the chronic diseases people have, such as diabetes, hypertension, and obesity," Foster explains.

The entire program, which Foster credits the Oklahoma-based Lifestyle Centers for America for helping her to create, closely follows the travel theme. Foster has divided the city into 10 districts. Each has several sites—churches, schools, recreation centers, even homes—that serve as "travel agencies" where designated "tour guides" coordinate the program. When interested participants and their "travel buddies" (because "everybody needs someone to help keep

Health Czar



FUN, FIT, FREE: Gwen Foster (third from left) helps to roll out a campaign designed to prevent type 2 diabetes. The program, begun last summer at the North Philadelphia Adventist Church, focuses on a sensible diet and moderate exercise.

them accountable”) join the program at a nearby travel agency, they are first assessed for “road readiness.” To accomplish this, a medical team conducts a personal wellness profile that includes an assessment of each person’s knowledge of health principles, and measurement of blood pressure, glucose, cholesterol, body fat, body mass index, and four levels of physical fitness—endurance, flexibility, cardio, and strength.

Once they embark on their health journey, each participant is given a journal to record the experience and a passport to record healthy activities. Every minute of their positive efforts pays off, earning them “frequent mover miles.” Eating a serving of fruit or vegetables, drinking water, or attending a vegetarian cooking class taught by nutrition specialists like Johnetta Frazier, an Ebenezer member, also garners points. Thanks to the generous support of organizations around the city, participants cash in points for more than 70 activities around Philadelphia, such as a free workout or Pilates class at Bally Total Fitness, Curves, or other partici-

pating health clubs. Even restaurants are getting involved, offering discounts on salads or entrées for earned miles.

“We rely on self-reporting,” Foster says, “but if they really do it, they see great benefits.”

The benefits of these and Foster’s other initiatives can be seen all over Philadelphia. “We’ve seen many health miracles,” she says. “Nothing brings me greater joy than when someone approaches me—which happens two to three times a week—to tell me, ‘You saved my life!’ One woman recently stopped me in the street to tell me that she’d lost 102 pounds because of our programs. I have no idea how many people we’ve helped or inspired, but when people tell me we’ve made a difference, that’s what I live for.”

Journey to Health Ministries

Though she now works in the mayor’s office in one of America’s largest cities and lives to help her fellow citizens get healthy, Foster’s journey to this unique outreach ministry began in another time and place.

Natelkka E. Burrell

BY MINNEOLA WILLIAMS DIXON,
DIRECTOR OF ARCHIVES, OAKWOOD
COLLEGE



When racial tensions became too intense in her childhood home of Louisville, Kentucky, Foster, her parents, and two brothers “fled for our lives” and headed north to Philadelphia, where they joined Ebenezer church. As a talented teen musician, Foster directed the youth chapel choir that included fellow church members DeWitt Williams and Alfred Johnson, now health and adult ministries directors for the North American Division, respectively; Henry Fordham, executive secretary for Allegheny East Conference; Carlos Medley, online editor for the *Adventist Review*—and her boss, Mayor John Street. Because of her love of music, Foster and her husband, Allen, a concert organist, have collaborated over the years to lead several choirs, including Pine Forge Academy’s concert choir, a concert choir at Lincoln University, and Ebenezer’s sanctuary choir, which performs Handel’s *Messiah* every year. “Music is my other hat,” she notes.

In college Foster wanted to pursue medicine, but since both brothers had chosen the field, she opted for education. After attending Oakwood College in Huntsville, Alabama, and Temple University, she completed her study at Antioch University, and began working on a master’s degree in

Natelkka Burrell was born February 8, 1895, in Brooklyn, New York. She received a Bachelor of Arts degree from Emmanuel Missionary College (now Andrews University) in 1943; a master’s degree in elementary education and English from Wisconsin University in 1948; and a doctorate in education and English from Teachers College, Columbia University, in 1959. Burrell gave 50 years of service to the Seventh-day Adventist educational system before her final retirement in 1983.

Burrell was called to Oakwood College as dean of women in 1939. She not only revolutionized dormitory life but also challenged students to develop their talents and use them to the glory of God to help spread the gospel to all the world. Based on her research of Ellen G. White’s writings about education, Burrell constructed and successfully implemented a new curriculum for teacher education.

After 22 years at Oakwood Burrell moved to Washington, D.C., in 1961 to work at the General Conference, coauthoring the basal reading series with Ethel Young. Together, they coauthored a total of 60 readers and guidebooks. She also served as a guest professor in psychology and teacher education at Andrews University in Berrien Springs, Michigan.

A prolific writer, Burrell wrote volumes of letters and articles, many of which were published in the *Adventist Review* and other Adventist periodicals. She published two books: *God’s Beloved Rebel*, her autobiography, and *Katrina Stands Alone*, the story of her adopted daughter. In spite of serious physical problems that plagued her “from cradle to the grave,” Burrell was a high achiever all of her 95 years. She died in Berrien Springs, Michigan, on February 21, 1990.



STOMP: Mayor John Street and Gwen Foster appear at the “Stomp Out Heart Disease Heart Truth Challenge,” sponsored by the mayor’s Office of Health and Fitness and RadioShack.

communication. In her early 20s and married with three young children, Foster accepted an opportunity to do Bible work for an evangelism effort conducted by her pastor, Alfred R. Jones, who noticed her interest in soul-winning. After the series, where she helped bring 12 members of Jones’s extended family into the church, Foster was invited to work part-time as a Bible instructor in the North Philadelphia area for the Allegheny East Conference. She quickly noticed that most of her contacts had health concerns. “I could see that they needed their health issues dealt with before they could focus on the Bible study,”

Eva Beatrice Dykes

BY MINNEOLA WILLIAMS DIXON

Eva Beatrice Dykes holds the distinction of being the first Black woman in America to have completed the requirements for a Ph.D. It was conferred on her in 1921 by Radcliffe College, a female school associated with Harvard University. Dykes joined Oakwood College as chair of the English Department in 1944. Prior to joining the faculty at Oakwood College, Dykes taught at Dunbar High School, a Black high school in the District of Columbia. For 13 years she taught English at Howard University, receiving many awards and writing extensively for several journals.

In 1944 Oakwood was a two-year college. Dykes's decision to leave Howard, one of the United States' most famous institutions of higher learning for African-Americans, was a difficult one. But she perceived that Howard University was becoming an elitist institution for children of the well-to-do. The idea of going to a small school with no accreditation that accepted the underprivileged motivated her to help Oakwood obtain the academic standing it desired.

Dykes not only gave to the college the full range of her academic and professional talents but also poured her energies into the institution in many other ways. Considered a musical prodigy as a child, and amazingly proficient at the piano, she established a tradition of musical performances, initiating the presentation of Handel's *Messiah* at Oakwood. In 1946 she organized the Aeolian Choral Group, which has now earned worldwide acclaim.

At the College church Dykes directed the Personal Ministries Department, served as deaconess, and participated in community outreach programs. She authored several scholarly books and many articles for various educational journals and church publications. Her column for *Message* magazine ran for more than 50 years.

In 1973 Dykes was awarded the Certificate of Merit by the General Conference Education Department at the dedication of the Eva B. Dykes Library at Oakwood College. At the 1975 General Conference session, Dykes received the Citation of Excellence in recognition of her contribution to Seventh-day Adventist education around the world. She died in 1986, at the age of 93.



problems before engaging the contacts in systematic Bible study. "Health is a natural bridge to the Bible," she says. "I knew they were ready for Bible study when they'd start asking questions such as 'What else have you got?' Before I knew it, I was taking them to church, and they would join. Interestingly, every person I shared health principles with is still in the church, and many are prolific soul winners. The Lord gave us the right message. Even Ellen White says that if we would elevate the moral standard, we must begin by correcting physical habits."

When Foster's employing conference realized the valuable connection between Bible work and health, they sent her to Loma Linda University to pursue a master's degree in public health. While there, she met the world-renowned Nathan Pritikin, an adjunct professor who owned wellness centers that served celebrities in Texas and California. He explained that while in military service, he had developed a chronic illness and began reading Ellen White's writings. He used her principles to turn his health around and challenged the students to begin wellness centers to share the knowledge as he had done. In a private meeting, he encouraged Foster to develop affordable programs for inner-city residents as an extension of her church and its beliefs.

When she returned from California in 1978, Foster was named health ministries director of the Allegheny East Conference and coordinated her first health-conditioning camp at the conference headquarters in Pine Forge, Pennsylvania. She called on friends, family, and colleagues to help her, including conference administrators and staff; Dewitt Williams; corporate executive Donald Blake; many doctors, including Geneva Jackson McCleary, Zeno Charles-Marcel, and her brothers, William and James Winston; Audrey Booker, a nurse; and a nutritionist from Georgia's Wildwood Lifestyle Center. Each year the program, designed to recondition and give people a new start, attracted attendees from all over the United States,

she says. "I realized I had to scratch the itch first."

It started when she visited a mother on welfare who said she had no money to feed her kids. "We went to the kitchen and used what she had—oats, eggs, and nuts—and made burgers," Foster says, noting that the kids ate them up. She also showed the mother the first four food groups from Genesis and began to teach her how to eat right; led her through the five-day

smoking cessation program; and took her to George Vandeman's evangelism effort that included cooking classes. In time, the woman began hosting cooking classes in her home with Foster as the teacher. "Soon the entire block was coming to the classes," Foster recalls. "Today the whole family is in the church."

There were many others, and in each case Foster spent months dealing with smoking, drinking, and health

Anna Knight

BY MINNEOLA WILLIAMS DIXON

Anna Knight was born in Mississippi in 1874. She was baptized into the Seventh-day Adventist Church in Graysville, Tennessee, in 1893. In 1894 she was given help to attend Mount Vernon Academy in Ohio. In 1898 she graduated from Battle Creek College as a nurse. She moved to Jasper County, Mississippi, as a pioneer teacher and started a self-supporting school for Negro children and adults.

Knight was influenced by Dr. John H. Kellogg at Battle Creek to serve as a missionary to India, the first Black Adventist to do so. In 1901 she went to Calcutta as a nurse.

Back in the United States, Knight organized the first YWCA for Negroes in Atlanta, Georgia. In the 1920s she established the National Colored Teachers' Association of Seventh-day Adventists. At the age of 98 she was serving as its president. She died in 1972.

Knight was known as "the heart and soul" of Adventist African-American primary and secondary education in the Southern states. Every year she visited each school in the territory at least twice. She gave encouragement and help to the teachers who, by and large, served in one-room schools. During her summer vacations Knight would spend six to eight weeks training teachers at Oakwood College. The Anna Knight Educational Building on the campus is named in her honor. Many Oakwood graduates attended elementary school in the Anna Knight School House, now used by the Education Department.

Knight received the Adventist Medallion of Merit Award from the General Conference Education Department.



Bermuda, Canada, and the Caribbean. It flourished and at its peak boasted 130 attendees in one summer, most of whom were not Adventist. For two weeks every summer, campers lived in cabins, attended lectures on the eight principles of health, exercised, enjoyed three gourmet vegetarian meals daily, and learned money and time management skills. As a result, they lost weight, gained knowledge and strength, and lowered blood pressures and insulin requirements. Foster ran the program every year until 2000, when she accepted the call to serve in Philadelphia. Though she's moved on to a new level of her health ministry, she still visits the health-conditioning camp to inspire attendees to share what they learn with others.

Let Freedom Ring

Foster's creativity and enthusiasm for helping people improve their health are truly inspiring, and there's evidence the messages are resonating with her target audience. The latest research indicates that after four years Philadelphia is no longer number 1 on America's list of fattest cities; it has dropped to number 7.

“I’ve found my niche,” Foster says with grateful confidence. “In every era of the church, God has provided a plan for His people, and He gave us the authentic plan for health reform. It is the major tool in our toolkit for finishing the work, and people would beat a path to our church if they knew we had the answers to health.”

After many years of preaching this gospel of health, Foster has captured the attention of celebrities, other cities and countries, and the religious community at large. Celebrities such as singer Patti LaBelle want to partner with her on health initiatives. She’s been invited all over the United States, as well as Germany, China, and Japan, to replicate Philadelphia’s initiative. Trinity Broadcasting Network has asked her to be part of a special program with *Faith for Today* that airs this month. She’s producing a series of health programs for Three Angels Broadcasting Network and resuming her weekly television program in Philadelphia. And recently the largest and most influential association of clergy in Philadelphia called on her to lead them in a 40-day journey to health that also begins this month.

Next on the agenda, Foster wants to establish a wellness center in Philadelphia. She also wants to move Philadelphians to shake the smoking habit, especially in public places.

“The liberty bell in Philadelphia symbolically rings to commemorate the freedom of our nation,” she says. “But now it also rings for freedom from destructive lifestyle patterns as well.”

Celeste Ryan is communication director for the Columbia Union Conference of Seventh-day Adventists, headquartered in Columbia, Maryland.



THE MAJORITY THAT MATTERS

A word for those who feel isolated and outnumbered

BY LESTER A. PARKINSON

The following is a condensation of a sermon delivered at a local Florida church in the summer of 2004. We leave intact some of the elements of oral delivery.—Editors.

AND HE ANSWERED, FEAR NOT: FOR they that be with us are more than they that be with them” (2 Kings 6:16).

The majority that matters. That’s what I want to talk about for the next little while.

Democracy is a very interesting form of government. The democratic experiment is replete with surprises. The election posters notwithstanding, no one really knows what an electorate will do. I suppose the sterling attribute of a democratic government is the fact that it expresses the voice of the people; and in that sense, it has to be the most splendid of all the forms of government. The late Reinhold Niebuhr’s epigram puts it well: “Man’s capacity for justice makes democracy possible, but man’s inclination to injustice makes democracy necessary.”

The democratic ethic recognizes our virtue and our vice, our grandeur and our wretchedness. It’s predicated, as you know, on the notion of majority rule. But you and I know so well that the best person does not always win. And we also know that truth and righteousness are not necessarily encouched in a numerical majority.

God and the Majority

There’s an old adage that’s become canonized in our minds, first appearing in a letter by Alcuin to Charlemagne, former emperor of the Holy Roman Empire, nearly 12 cen-

turies ago: “*Vox populi vox Dei.*” (“The voice of the people is the voice of God.”) You and I know it ain’t necessarily so. Truth is not determined by a popular vote or by majority rule. You see, the electorate is always capable of accepting Barabbas and rejecting Jesus. Christians, perhaps better than all others, ought to understand that right-doing and righteousness have to be determined by a standard that’s beyond the purely human.

Not too long ago I witnessed here in the United States a dramatic shift of political power in which the terms *majority* and *minority* became categories for frequent discussion. You remember Jerry Falwell and his supporters who made up “the Moral Majority.” A certain sanctity is often ascribed to majority rule—a feeling that can easily be translated into manifest destiny. But the reality always is this: You can be big and wrong. You can be small and right. You can be big and right. You can be small and wrong. God does not move according to the election returns. He operates on another level and in a different sphere.

“My thoughts are not your thoughts,” reads the divine dictum, “neither are your ways my ways.” As paradoxical as it might seem to some, more often than not, the truth about God is to be discovered in the behavior of the minority.

You remember that Jesus talked about two passageways, two thoroughfares—one broad and the other narrow. And He informed us that the broad way, heavily traveled—the majority route—leads to destruction; while the narrow way, lightly traveled—the minority route—leads to light and life.

But there’s a greater paradox, and it is this: In the kingdom of God—the visible kingdom—the minority is, in fact,



the majority. And this, my friends, is *the majority that matters*.

Of this reality saints can be certain. That's why old Wendell Phillips said, "One on God's side is a majority." That's why John Knox's words, inscribed on the Reformation monument in Geneva, say, "A man with God is always in the majority."

In this period of history when mercy and compassion are in such short supply and when the beneficiaries of an evil past would ride roughshod on even the seemingly weak and helpless, it should be declared aloud that horses and chariots and all symbols of human power are not ultimately invincible, nor are they determinative.

Ancient Object Lesson

If you would know the truth concerning the majority that matters, travel back with me to the city of Dothan in the eighth century B.C. It's the era of Elisha, prophet of the Lord and successor to Elijah. Mighty Syria is determined to subdue little Israel. But the king of Israel is advised by Elisha (whose name means "God is salvation"), who informs him of the location of the Syrian troops, to the great frustration of the Syrian king. Eventually, the king learns that Elisha is the culprit—it is he who, with prophetic insight, briefs the Israelite king on "whatever you speak in the privacy of your bedroom. So, King," said his servants, in effect, "your problem is not a traitor problem; what you have is a prophet problem."

Spies were sent out, and they found Elisha in Dothan. The king immediately assembled a large army and

marched to Dothan. The force, complete with horses and chariots, and traveling under the cover of darkness, surrounded the city of Dothan. A mighty army circles a city in pursuit of one man!

Early the next morning Elisha's personal servant rises from sleep. He walks out to the cool of the early dawn, shakes the cobwebs from his eyes, and what he sees fills him with terrible fear. His eyes scan the hills about Dothan, and they make a 360 degree circuit. Wherever he looks, he sees horses and chariots and the great Syrian host. Completely shaken, outwardly and internally, he rushes to awaken Elisha. With fear and trembling he asks the only question available to him: "Master! What shall we do?" (I paraphrase.) "We're surrounded. What shall we do? Our capture is inevitable, and our fate uncertain. What shall we do?"

And that, my friends, is always the existential question. People still ask prophets, "What shall we do?" When perverted power holds sway, what shall we do? When conscienceless power suppresses powerless conscience, what shall we do? When mean-spirited people speak with ungodly audacity, what shall we do? African-American slave forebears, with their own special sagacity, sang it out: "What you gonna do when death comes creeping in the room? What you gonna do when death comes creeping in the

room? Oh my Lord, oh my Lord, what shall I do?" When gripped by the terrible twins of helplessness and hopelessness, what shall we do? When gossip and talebearing idly is bantered about our church by evil-spirited people with serpentine tongues, what shall we do?

When these words stumbled out of the servant's mouth, Elisha the man of God simply stood up in the strength that comes from another quarter, and said with calm assurance, "Fear not; we're in the majority."

To See Beyond the Physical

Now, you know what this servant is thinking: *What's wrong with Elisha today? Can't Elisha see what I see? Has this sudden unexpected happening affected his rationality? What's wrong with his vision? Doesn't he see those Syrian soldiers, with horses and chariots, all around Dothan? He says, "Fear not; we're the majority." Majority? You and me? Don't you see what I see?*

"Yes," I imagine Elisha saying to him, "I see what you see. But I also see more than you see! We're not alone! We're buttressed. We've got a support system. They that are with us are more than they that are with them. We are the majority."

Then the prophet proceeds to pray. Not a panic prayer. Instead, he prays for his panic-stricken servant: "Lord, I pray thee, open his eyes that he may see. He has eyesight, but he needs sight beyond sight. He can see the visible; he needs to see the invisible. He sees the temporal; he needs to recognize the eternal. Open his eyes that he may see. He sees defeat and destruction. He sees doubt and disillusionment. Help him to see faith and certainty. He sees the valley of the shadow of death. Lord, help him to see goodness and mercy. Lord, open his eyes that he may see! He sees the king of Syria. Help him to see the King of kings. He sees with the naked eye; help him to see beyond the horizon. Lord, open his eyes that he may see."

Oh, there is a kind of seeing that transcends eyesight. There is a kind of vision that optometrists cannot mea-

sure. There is the kind of perception that comes only by prayer. And when the prophet prays, the Divine Ophthalmologist begins His healing work. He removes scales from the eyes. He takes away the disease of doubt, and He removes the cataract of uncertainty. He gives you a new kind of vision that soothes your doubts and calms your fears—I hope somebody knows what I'm talking about!

When Elisha prayed, God answered. Yes! The Lord answered. The Lord opened the eyes of the young man, and he saw. He sees the mountain full of

God does
not move
according to the
election returns.
He operates on
another level
and in a
different sphere.

horses and chariots of fire. He sees horses from another stable. He sees royal steeds from the stable of His Majesty on high. He sees horses of regal bearing and hears the hoofbeats of eternity. He sees horses and unusual chariots, chariots of fire. And these horses and chariots have a missionary purpose. They are not doing battle with the Syrian hosts. No, they are simply gathered round about Elisha. The young man is seeing clearly now.

My brothers and my sisters, whenever you see clearly, when the Lord opens your eyes, then you begin to understand! Now the young man understands how it is that Elisha can declare without hesitation and without reservation, "Fear not! We're the

majority. They that are with us are more than they that are with them. We are in the majority. The majority that matters!"

I Can See, Thank God!

In a world like this, where evil is so pronounced and where mercy is so rare, I'm glad that I can see. I'm glad that I've had an encounter with the second person of the adorable Trinity. I'm glad I have been touched by the hand of Jesus, and when He touched me I came back seeing. I once was blind, but now I see. And what do I see? I see horses and chariots of fire. I see the armies of heaven arrayed on high. I see the angel of the Lord encamping round about them that fear Him. I see goodness and mercy following me. Yes, I now can see! I see my cup running over. I see the Lord preparing my table in the very presence of my enemies. I see the Lord making my enemy my footstool. I see God opening the windows of heaven and pouring out blessings. I tell you, my brothers and sisters, I see! I see the rout of the wicked and the triumph of the righteous, for I see a stone, hewn out of the mountain, rolling through the centuries, crushing all earthly kingdoms. Yes, I see a new heaven and a new earth. I see the Son of God walking among the golden candlesticks in the New Jerusalem. I

see the Lord of glory descending from heaven with a shout. I see the righteous marching with palm branches of victory in their hands—I see them going up in robes of white on their way to the great coronation.

And because I can see, and because of what I see, I will not fear for the future of the church. For I'm a member of the majority—the majority that matters.

Lester A. Parkinson is the pastor of the Bethel, Florida City, and Key West churches in Florida. Key West is Adventism's southernmost church in the United States.



A Story Revisited

For decades it's been told and retold, but can it be verified?

BY MERLE POIRIER

NOW AND AGAIN A STORY IS TOLD that people never tire of hearing. Such a story is “God Was Ready the Day the Banks Closed,” a story so popular that it was printed four times in the *Adventist Review*.¹

Yet while there are those who love its message, there are also those who have questioned its veracity.

In 2003 a research paper was submitted to *Adventist Review* editor William Johnsson about the oft-printed story.² The paper, “Providence or Poppycock?” written in December 1988,

concluded that the story, although presented by the *Adventist Review* as a factual account, was totally unfounded. The paper was shared as a way to accuse the *Review* of publishing a story that had not been thoroughly researched, therefore misleading its readers.

The 18-page paper listed several allegations, among them

questions regarding the author, Emma Howell Cooper, and her ability to remember details of the event, questions regarding the timing of the event related to the banking crisis of 1933, and the competence of W. H. Williams, the treasurer involved.

Always interested in a good mystery, especially if it involves church history, I offered to research the story. I was struck by the researcher's conclusion: “If God was really behind Elder Williams' alleged actions on March 3, 1933, then it would only tend to show that God panicked along with Elder

Williams and did not know that the banks were going back in business by the time that the money was normally supposed to be sent. Therefore it is appealing to me to believe that God had nothing to do with what Elder Williams is alleged to have done on March 3, 1933.”³

That statement alone spurred me on to



General Conference, taken in 1929

attempt to uncover what happened 70 years ago. I knew without a doubt that God had led this church not once, but many times. And with that premise, my research began.⁴

To Recap

The story took place in March 1933, when W. H. Williams, under-treasurer of the General Conference (GC), was impressed to take a trip to New York City to do some unscheduled banking transactions. Even before this his actions had been somewhat unusual. Periodically, he directed his secretary to place units of \$1,000 in envelopes into an office safe with no further explanation as to why the cash was being kept separate from the other moneys.

Williams left Thursday, March 2, on the midnight train from Washington, D.C.'s Union Station and arrived in New York City early the next morning. When the banks opened for business, Williams proceeded to two different banks and made two separate transactions, which involved sending funds for three months in advance to most of the overseas missions of the Seventh-day Adventist Church. His business completed, he left by train for Union Station, eventually arriving back in Takoma Park, Maryland.

Williams' return would place him in Takoma Park, just as Adventists were busy preparing for the Sabbath. Knowing that he went to New York without informing anyone of his intentions and that he had made two large, Spirit-led bank transactions without committee approval, he didn't want to encounter anyone who might question his absence from the office

that day. Praying that such might be the case, he settled in for the ride from New York to Washington and fell asleep.

At some point Williams awoke because the train had stopped. When he questioned a conductor about the delay, he was told that it was caused by a train accident. He relaxed and fell back asleep. Williams arrived in Takoma Park after sundown and walked home without meeting anyone.

The next morning, Sabbath, Williams slept in a little longer than usual. He

was awakened by the sound of a newspaper boy hawking papers on the street outside his home. The headline shouted by the newsboy captured his attention: "Banks closed!" His piqued curiosity, coupled with his actions the previous day, caused him to act out of character and purchase a paper from the newsboy, even though it was Sabbath. The headlines indeed revealed that the nation's banks had closed, and Williams suddenly saw everything clearly. He spent the rest of that Sabbath rejoicing in the Lord's care and providence.

As the sun set, the phone rang bringing an urgent call from J. L. Shaw, GC treasurer, demanding a meeting in his office of General Conference officers immediately. Shaw hung up so abruptly that Williams had no time to

tell him about his actions on Friday. He went to the meeting and found the officers distraught over the news of the day and wondering where the funds would come from to allow them to keep the missionaries in the field, as well as to pay employees' salaries, since no one knew when the banks would open again.

The meeting turned from a session of despair into a meeting of praise when Williams told them about his response to a strong impression to go to New York and transfer funds the previous day. The \$1,000 deposits in the General Conference safe were just the amount needed to sustain the General Conference payroll. Instead of a widespread financial crisis, the church was able to withstand the closing of the banks. God had once again provided for His church.

Uncovering the Details

Verifying a story more than 70 years old is a tricky business. All the individuals involved have long since died, although there's still a fair amount of oral tradition in circulation. Some still live who recall hearing the story for the first time, or who worked with or knew the people involved. Without exception they endorse its veracity.⁵

The author of the story, Emma

Howell Cooper, claimed she wrote it after she heard it in a General Conference worship talk by W. H. Williams. She was also an indirect witness, although at the time she was unaware of the significance. Cooper lived in the home of Chester Rogers, secretary to W. H. Williams. She writes that Rogers "did not 'talk shop' at home." But at some point she observes, "When he [Rogers] was desperate with fear that his fine boss was losing

his mind because of Williams' preparation for this God-pressured



Emma Howell Cooper



Chester Rogers

duty, Chester came to me in confidence and asked me to pray with him that he would be led to do the right thing—should he report it all to the General Conference officers? He was literally tied from doing this, he had told me. When Mr. Williams related his experience in the GC chapel, some months later, I put it all together and remembered the story.”⁶

In the story Chester Rogers wondered about Williams’ activities, but didn’t question him. Rogers primarily served General Conference presidents A. G. Daniels, W. A. Spicer, C. H. Watson, and J. L. McElhany from 1919 through the 1940s.

He was a well-respected stenographer and office employee.⁷

W. H. Williams served as under-treasurer from 1930 to 1954.⁸ The president and treasurer of the General Conference were C. H. Watson and J. L. Shaw respectively. Each of these men made various comments about events in 1933 that were later printed in the *Review*. C. H. Watson wrote a letter in early March 1933 to conference and institutional leaders in North America. The letter was reprinted in the *Review* on April 20, 1933. Watson noted:

“We at the General Conference headquarters have been wonderfully helped in the present situation. We are sure that it was the Spirit of God that led us, at the first indication of banking difficulties, to take steps, even before the national emergency became acute, to have sufficient cash funds so placed that our work has thus far suffered no hold up, even with all the banks closed.”⁹

In 1936 J. L. Shaw referred to the banking crisis: “Another provision of

the General Conference which has helped much during the period of depression has been the reserve fund accumulated during more favorable years to meet the need of such emergency.

According to this provision, a sum equal to three months’ salary and expense of the work and workers was put aside in readily convertible securities to tide over in an emergency. With this assistance, while other mission boards were borrowing money at the banks or recalling missionaries, or both, our Mission Board has called no missionaries home.”¹⁰

The *Review* reported another reference from C. H. Watson at the

General Conference session in 1936: “It will be recalled that in this country at one time every bank was closed by Presidential decree. Had I the time tonight to tell you the marvelous and providential ways in which we were led it would thrill your hearts, but let me say simply, without giving you the details, that entirely without any human wisdom or sacrifice and merely upon the impressions that were made upon our hearts by the Spirit of the Lord, the General Conference, when that moment of crisis and bank closure was reached, was financially prepared for it. We were led in that preparation definitely by the Spirit of God.”¹¹

The Banking Crisis

General Conference correspondence and Treasury archives reveal that the General Conference held an account in the Takoma Park bank, located across the street from the world headquarters. No historical records from 1933 document any withdrawals or deposits with any bank by the General Conference.

The New York banks present a more difficult area to research. The General Conference Committee minutes record dealings with three New York banks during this period: National City Bank, Bank of Manhattan, and Chase National Bank. The minutes specifically reference the National City Bank and Chase National Bank as holding mission accounts.

One letter, dated March 2, 1933, was found in the archives from the Riggs National Bank in Washington, D.C., to GC Treasury that acknowledges completing cables amounting to \$175,000 per instructions in a February 28 letter to eight different overseas locations. This amount is close to one twelfth of the total amount set for foreign missions in 1933 and may refer to the monthly appropriation sent to the mission fields. Knowing this money was requested to be cabled at the end of February from a Washington, D.C., bank makes the suggested actions of Williams in New York even more surprising. We are told in the story that Williams had recently sent the monthly mission appropriations and because of this wondered at his own actions, but he followed the strong impression anyway, sending several months’ appropriations in advance. This letter may be further evidence proving the story, but since no further correspondence corroborates it, we are left only to speculate.

Most Americans remember two major financial events, either from direct experience or through history classes: the stock market crash of 1929, and the closing of the banks in 1933.

The suddenness and severity of the 1929 stock market crash on Thursday, October 24, took most by surprise and earned it the name “Black Thursday.” During the following days, many thought that prominent bankers might intervene and save the financial situation as they had done in 1907. But they did not. Five days later on October 29, later to be known as “Black Tuesday,” another wave of panic selling occurred that sealed the



W. H. Williams

fate of the market.

Financial conditions continued to spiral downward, and near the end of 1932 there were doubts whether the United States economic system would survive. More than one quarter of the workforce was unemployed. Throughout the country people lost their jobs, their financial savings, their houses and land. Much of the blame fell on Herbert Hoover, president of the United States. Although Hoover made an effort to solve the banking crisis and institute programs to turn financial conditions around, there was little doubt that he would lose reelection. In November 1932 a large majority elected Franklin Delano Roosevelt president.

Until 1937, the inauguration of the president occurred in March; Roosevelt would not be inaugurated until March 4. Hoover served as a lame-duck president for four months. The banking system continued to experience a series of difficulties, and as banks in rural areas began to fail, the panic spread to the cities. Nervous depositors began withdrawing their savings. As the panic escalated, they also began demanding gold or gold certificates because of their lack of faith in paper currency.

Pressure continued to be placed on Hoover to take action to close banks to end the ongoing failure, but he was reticent to act, preferring to pass the problem on to the incoming administration. State governors began taking it upon themselves to head off the widespread panic by inventing holidays for banks to “celebrate.” By the end of February 1933, the governors of Indiana, Maryland, Arkansas, and Ohio had declared bank holidays of all sorts.

Just days before Roosevelt’s inauguration, a nationwide rush to withdraw bank deposits and the demand for gold

put a strain on New York banks, threatening to push the entire banking system to the edge of financial collapse. Pressure was placed on Herbert Lehman, who had succeeded Franklin Roosevelt as governor of New York, to close New York’s banks. He rejected the suggestion because halting all banking operations in the nation’s financial center would cripple the rest of the country’s system.

By March 3 the number of bank closings and failures was increasing and it was clear that some action must be taken.

Hoover was again pressured to proclaim a nationwide bank holiday. But because he would be out of office the next day, he saw no need to act. New York, seeing no action coming from Washington, decided to reverse their decision about a statewide bank holiday, and late on the evening of Friday, March 3, declared all banks in the state of New York closed as of March 4. Immediately state governors followed New York’s lead, and by midnight March 3 banks in all 48 states were closed.

All banks were effectively closed

on March 4 with the exception of those in Washington, D.C., which remained open until March 5. But the bank holiday most Americans are familiar with was yet to come. President Roosevelt was inaugurated that same day. Immediately after his inauguration the Senate approved his cabinet choices, and the entire cabi-



J. L. Shaw

net was sworn in during a single ceremony at the White House. On Sunday, March 5, the cabinet along with the treasury and federal reserve officials met, and at 1:00 a.m. on Monday, March 6, President Roosevelt declared an immediate and indefinite bank holiday.¹²

Williams’ Actions in Detail

Thousand-Dollar Withdrawals.

Cooper reported that Williams withdrew money from the bank in \$1,000 increments for some time prior to March 1933, and placed the funds in a safe. In light of the events in 1932, this just may have been prudent business practice. He was certainly aware of the possibility of a crisis; he may simply have been following good business practice or demonstrating his own level of “panic.” One thousand dollars in 1933 was a lot of money (equivalent to about \$14,500 today) to place in reserve with no plan of action, let alone several units of \$1,000.

The Train Trip Home. Once his bank transactions in New York were completed, Williams boarded the train for Washington, D.C., then a streetcar for Takoma Park. Assuming the banks opened around 9:00 a.m., and he took an hour or so to transact his business, this would place him on a late-morning train headed home.

Williams couldn’t have picked a worse day to travel by train. The next day, March 4, was Roosevelt’s inauguration. Thousands of New Yorkers attended the former New York governor’s inauguration, and they went by train. The huge numbers of travelers prompted the Friday edition of the *Evening Star* to run an article describ-



C. H. Watson

ing the volume: “. . . throngs were pouring through every portal of the city to witness the inauguration of Franklin Delano Roosevelt as the thirty-second President.”¹³

The article went on: “In the bustle of the downtown streets, jammed with visitors—in the bustle of traffic bringing thousands through the highway entrances—amid the roar of more than 200 crowded trains pouring their thousands through the railroad station—there grew in the city the gay carnival spirit which even the worst depression the country ever has known could not deny. . . .

“Early this morning the Union Station was packed and jammed with special and regular trains, and the station masters found it necessary to stop some trains at the outskirts of the city, at Seventeenth Street and Pennsylvania Avenue southeast and at Bennings, to allow visitors to make their way into the city. . . .

“New York, alone, today was sending nearly 10,000 on 30 special trains to the Capital [*sic*]. Pennsylvania, nearly as many, and from throughout the South, the East, the Middle West, even the Far West, came trainloads, busloads, airplane loads, and from Chesapeake Bay came boatloads.”

The number of people coming into the city taxed the existing transportation system. The high volume of trains on the tracks coupled with the high number of important visitors being given special priority could easily delay a train. Cooper reported that Williams’ train was switched onto a siding and he was told it was “due to an accident up ahead.” Although the conductor might have said such a thing, the delay was probably because of the increased railway traffic. The United States Department of Transportation¹⁴ keeps a log of all train accidents, and it has no report of an accident that day between New York and Washington. In any event, in all probability Williams’ train took longer than usual to arrive in Washington.

Newspaper Headlines. Several newspapers were available to Williams in 1933.¹⁵ We don’t know if they were all

sold on the streets of Takoma Park, but since Takoma Park was along the Washington, D.C., line it is probable that the main newspapers of the day were available.

Of the Washington, D.C., newspapers, only the *Daily News* carried an account that Saturday morning about the bank closure. All the papers that weekend carried volumes of information about the inauguration, but there were no glaring, two-inch headlines across the front page of any newspaper that day. The *Daily News* carried two front-page headlines, each just less than two column inches, referring to the bank closures. The first stated: “45 States Restrict Banking Operations by Laws or Decrees, Action in New York Is Taken After All-Night Conferences of State, Federal Authorities,” and the other: “Banks Closed or Restricted in 45 States, State-Wide Moratoria Issued by Governors for Periods Varying From Two to 15 Days or Emergency Laws Enacted.” The *Daily News* also carried a half-inch headline in bold letters across the business page: “Banks Are Suspending Thruout the United States.”

The newspaper boy’s pronouncement, “Extra! Extra!” implies an extra edition of the paper. Extra editions were rarely archived. Often when newspapers were microfilmed at a later date, the individual doing the archiving knew only to look for each day’s date, so extras were frequently omitted. It is highly probable that, in this instance, we are hearing Cooper’s own dramatic voice in retelling the story, or perhaps Williams himself. A reasonable guess is that the newspaper boy was trying to sell papers, and, as the inauguration hadn’t yet occurred that day, the bank closures were late-breaking news and something easily yelled to attract readers.

A Saturday Night Meeting: An Unresolved Problem. According to Cooper, as soon as the sun set, the phone rang, and J. L. Shaw told Williams of an emergency meeting in his office. Obviously, the news of the day had traveled fast enough so that by the end of the Sabbath, it was well

known even if one had not yet read the newspaper.

In February 1934 an article in the *Review* by J. L. Shaw describes some of the events during March 1933: “In the midst of the financial perplexities in the first quarter of 1933, came the banking holiday. Banks closing everywhere brought real concern, for our missionaries depend largely on what is sent them month by month from the General Conference treasury. The bank where mission appropriations were kept was still open as the officers of the General Conference gathered in the treasurer’s office that eventful day. As they sat about the council table, after some figuring it was found there was enough money in the bank to send our mission fields two months’ appropriations in advance. Though we did not know it, hours were marking the time

We Want to Know More

There are doubtless other details about this fascinating story that haven’t been told—yet.

If you know or are related to one or more of the individuals mentioned in this story, and you can provide additional information, details, or photographs, contact the author c/o *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, MD 20904; or via e-mail at: poirierm@gc.adventist.org.

when the President’s proclamation would close every bank in the country. The officers were led to take quick action, and on short order practically to every division field, either by cable or by mail, two months’ remittances were sent upon their appointed way.

“I wish to bear witness as treasurer to my belief that a divine hand intervened. He who knew of the few hours remaining before the President’s proclamation would close every bank and the concern it would have been, not only to our missionaries, but to all

our people, Himself took charge and helped us to do better than we knew. I must not fail to tell you also what a sense of security this experience brought to me personally during those terrifying and protracted hours of the bank holiday. They brought renewed assurance that God cares for His work.”¹⁶

A close look at Shaw’s statement reveals important detail concerning the events at that time. He verifies that a meeting took place with the General Conference officers. He mentions that the bank where mission appropriations were kept was still open as the officers gathered together on that eventful day.

We know from other correspondence that the Takoma Park bank was already closed by this time, so his statement could refer to a New York or Washington, D.C., bank still in operation. “The bank was still open” can mean: (a) open during working hours; (b) open as opposed to closed by state government; or (c) open as opposed to presidential proclamation. The only day the bank could have been open for working hours was Friday or Saturday, and we know Friday was not an “eventful” day in terms of the banking crisis. The bank in New York would have been closed by state government on Saturday, and Sunday was neither a working day for a bank nor an eventful day. By Monday the banks were closed by presidential proclamation.

From Shaw’s descriptive criteria he remembered either Saturday, March 4, or Monday, March 6. March 3 was a Friday and a working day both for banks and the General Conference. The officers certainly could have met on this day to make some banking decisions, but other than Williams’ suggested activities, it doesn’t meet the criteria of an “eventful day.” If they did meet on that day and Williams was in New York, he would have been missed. If there was a meeting that occurred during the working day, some minutes would exist for such a meeting. But there are no minutes

for March 3, although there are for March 2 and 6. It should be noted that W. H. Williams did not attend the March 2 meeting. No reference is made in either meeting concerning the banking crisis or in any subsequent officers’ meetings.

Shaw goes on to say, “Though we did not know it, hours were marking the time when the President’s proclamation would close every bank in the country.” This statement also narrows the time period to Sabbath, March 4, or Sunday, March 5. Shaw refers to cabling money to the divisions prior to the bank closing; this could have

I cannot absolutely prove the story happened.

occurred only on Friday, March 3. By March 4 the banks were closed in New York. The Washington, D.C., banks were still open on March 4, not closing officially until March 5. While this might be what Shaw was referring to, it still remains problematic, since March 4 was a Sabbath and cables would not have been sent. If the officers met that Saturday evening, the bank, although still officially open, would have been closed for business.

J. L. Shaw made the above statement almost a full year later. His statement may not be exactly how it occurred, but as he remembered it. Several statements by church leaders regarding this time of financial crisis were made, and not one contains the complete story. They allude to being led by God to make decisions that secured the mission field, but always stop short of providing definitive details. It’s possible that the ambiguity is deliberate. By purposely leaving the details to speculation, and simply allowing for God’s guidance for His church, Williams is protected from any implication that he acted inappropriately.

Conclusions

Can we know exactly what happened in March 1933? Not with absolute certainty. With all the original people involved long gone and no obvious documentation in the form of bank statements, train tickets, or correspondence, there is no one element that proves the events occurred just as Cooper wrote in her story.

After spending hours piecing the events together, I cannot absolutely prove the story happened, but what I did uncover was enough for me to believe with confidence that evidence points to something happening. If the events unfolded as she wrote them or under somewhat different circumstances, I am confident that once again God intervened to save His church.

There was a secondary benefit to the events that unfolded in 1933. It is clear from reading the remarks made by church leaders that God’s intervention in the banking crisis gave them courage. This knowledge upheld their faith and sustained them during years of increasing financial difficulty. The reason this story finds itself easily into the hearts of Seventh-day Adventists is that it upholds our belief that God loves His church and will sustain it through troublesome times.

¹“God Was Ready the Day the Banks Closed,” *Adventist Review*, Sept. 13, 1979. The other printings were Nov. 21, 1991, December 1993, and Aug. 31, 2000.

²Dennis Hokama, “Providence or Poppycock?” originally submitted to *Adventist Currents* in 1988. The article was scheduled to be printed in *Adventist Currents* just as the journal expired.

³*Ibid.*, p. 8.

⁴This article is excerpted from a lengthier research paper by Merle Poirier. A copy of the paper is available on the *Adventist Review* Web site: www.adventistreview.org/2005-1505/story2.html.

⁵Many interviews were conducted among church leaders and family members, who endorsed the account not because of any absolute evidence, but simply because they knew the people involved and the actions were totally in character. Milton Murray, former director of Philanthropic Services Institute and a nephew of W. H. Williams through his second marriage, remembers staying in the Williams’ home in Takoma Park, Maryland, when he was a young man. He recalls a conversation in

which Williams confirmed his involvement in the incident.

⁶Letter to J. C. Kogel from Emma Howell Cooper, Nov. 15, 1974, p. 1.

⁷*Review and Herald*, Jan. 29, 1948, p. 20, obituary of Chester Leroy Rogers. He died at age 53 in Takoma Park, Maryland, on December 24, 1947.

⁸*Review and Herald*, Oct. 5, 1961, p. 26, obituary of Will Herbert Williams. A similar obituary is seen in the *Pacific Union Recorder*, Oct. 2, 1961.

⁹C. H. Watson (General Conference president), "The World-Wide Field," *Review and Herald*, Apr. 20, 1933, p. 17.

¹⁰J. L. Shaw, "Report of the General Conference Treasurer," *Review and Herald*, May 29, 1936, p. 30.

¹¹"Proceedings of the General Conference, Thirty-fourth Meeting," *Review and Herald*, June 18, 1936, p. 296.

¹²After the declaration of the Emergency Banking Act, banks were divided into three categories: banks who were in no danger of failing, banks who were endangered institutions, but thought to be capable of recovering, and those who were insolvent and not allowed to reopen. By March 13 some banks were given permission to open. By March 15 banks controlling 90 percent of the country's banking resources had resumed operations.

¹³*The Evening Star*, Friday, Mar. 3, 1933, p. 1.

¹⁴<http://dotlibrary.specialcollection.net/>.

Check listings under I.C.C. Historical Railroad Investigation Reports (1911-1966).

¹⁵There were six papers available in March 1933: *Washington Daily News*, *Washington Herald*, *Washington Post*, *Washington Times*, *Washington Tribune*, and *The Evening Star*. The *Washington Tribune* was an African-American paper. The *Daily News*, *Herald*, *Post*, and *Times* were morning papers. *The Evening Star* came out in the late afternoon, so it could not have been the paper that Williams bought Sabbath morning. That left the remaining four papers of which only the *Daily News* carried an account. The *Herald*, *Post*, and *Times* did not carry any information about the bank closure of New York banks or of the other states that closed their banks until Sunday morning, March 5.

¹⁶J. L. Shaw, "The Triumphs of 1933 and the Challenge of 1934," *Review and Herald*, Feb. 1, 1934, p. 8.

Merle Poirier is technical projects coordinator for the Adventist Review. This article is a result of a research paper written in September 2003.



Questions for Reflection or for Use in Your Small Group

1. What stories do you enjoy hearing again and again? What makes them special?

2. What do the stories you share with family and friends say about your values and beliefs?

3. Have you ever obeyed an impulse without fully understanding its significance? What was the result?

4. On a scale of 1-10 (10 being the highest), how sensitive are you to God's leading? What one thing could you do to be more in tune with God?



Ask the Doctors

DR. ALLAN R. HANDYSIDES and DR. PETER N. LANDLESS

Spina Bifida and Muscle Spasms

My sister has just given birth to a baby with spina bifida. I am getting married next year, and my fiancé and I have been wondering if there is a familial tendency to spina bifida.

Several entities fall within the group of neural tube defects we call spina bifida. These range from anencephaly (no brain) to meningoencephalocele (an opening at the back of the head through which brain and meninges protrude), to meningocele (a bag of meninges protruding from the spine), to spina bifida occulta, in which there may be only a bony defect in the vertebrae.

All of these conditions result from defective enfolding of tissue destined to make up the central nervous system. These embryological mishaps are more common in some racial groups, and a woman who has one child with a defect is more prone to have a second (about a one-in-20 risk).

For you to have a baby with spina bifida, a slightly increased risk exists, but not much more than average. During pregnancy, screening that includes measuring a compound called alpha-fetoprotein is now almost universally recommended. This test, along with a detailed ultrasound examination at 18 weeks of pregnancy, will pick up most cases of spina bifida. The problem is that such testing picks up the problem only after it is present.

Fortunately, prevention seems to be possible for many. Folic acid (also called folate), a vitamin of the B group, has been shown to reduce the incidence of spina bifida by at least 50 percent. But this is just one of the benefits of folic acid. This vitamin is essential for adding methionine groups to proteins, and the DNA building blocks called pyrimidines and purines. It also plays a role in carbon metabolism, which is important in cellular division. The central role folic acid plays is further evidenced by the fact that it reduces the risk of colon cancer in those taking it regularly.

The Food and Drug Administration considers the role of

folic acid so important that they have mandated its addition to flour in the United States. They calculated it so as to give 200 micrograms of extra folic acid per day to the average diet. Some think this is an inadequate amount for reasons I will explain.

Folic acid occurs primarily in green leafy vegetables, hence its name; but many people, if not a majority, are below requirements in folic acid intake. In fact, some think humans are folic acid-deprived on the whole.

Studies have shown no toxic effect or overdose level for folic acid, and it has been recommended that foods should be fortified to provide 400 micrograms per person per day. At this level the incidence of spina bifida is reduced to half the baseline rate.

It is important for a prospective candidate for a pregnancy to be on this supplement before conception, as the neural tube development is well on its way by the time pregnancy is recognized. In situations in which there has been an infant with spina bifida, like your sister's child, subsequent pregnancies should be preceded by an intake of 4,000 micrograms (4 milligrams) per day. It is believed that some people may have a defective metabolism that predisposes to spina bifida.

The recommendation that everyone—men and women—take 400 micrograms per day is also based on another finding; namely, that homocysteine levels may be lowered with folic acid supplementation. There is an increased risk of coronary heart disease when homocysteine is elevated. Low vitamin B₁₂ levels also tend to raise homocysteine levels, so vegetarians, who tend to have lower vitamin B₁₂ levels, probably should be advised to take a multivitamin tablet daily. This would satisfy both the folate and B₁₂ requirements.

To summarize: Your risk of spina bifida occurring in your children is not much different from that of the general population. But you, like everyone else, would benefit by taking

at least 400 micrograms of folic acid per day. The easiest way is to take a multivitamin pill daily. When you begin to seriously consider getting pregnant, it would not hurt to take an additional 1,000 micrograms of folic acid as a separate and additional vitamin dosage.

All of us should be getting a supplemental 400 micrograms of folate on a regular daily basis. Of course, the natural source of folate is those green leafy vegetables. So if at all possible, parents should see to it that the entire family gets a generous serving every meal.

As doctors, we might be smart to make little speeches about folate whenever we attend weddings; a year's supply of folic acid given to the couple would certainly emphasize this vitamin's importance!

Sometimes I experience chest muscle spasm. Can this kind of problem be dangerous, and can spasm of the heart cause a heart attack?

A muscle spasm of any group of muscles can be most uncomfortable, and even painful. Spasm is defined as a sudden involuntary muscular contraction. These contractions can occur in a number of circumstances, and it is very important that your health-care provider/physician discuss these with you in detail, and also do the appropriate tests. The possibilities range from electrolyte imbalance (excessive or insufficient potassium, calcium, magnesium, and/or sodium) to nerve or muscle injury/irritation. As we have emphasized in our previous columns, chest pain or discomfort can have many causes, some of which may indicate emergency situations (e.g., heart attack, rupture of the aorta, clots in the lungs). Therefore, it is essential that you consult your physician regarding these problems. It is very important, even when a non-life-threatening diagnosis has been established, that any *new* or *unusual* chest pain be thoroughly investigated. NEVER self-diagnose!

Here is a message for physicians and health-care workers as well: "A physician who treats himself or herself has a fool for a patient!"

I am forever grateful to the mentor who taught me this concept, especially as he later became my patient—and now, sadly, many years later, wrestles with terminal lung cancer.

The other part of your inquiry asks whether spasm of the chest can cause a heart attack (myocardial infarction). The heart is a muscular organ, and is sensitive to electrolytes and many of the other factors that influence the

"A physician who treats himself or herself has a fool for a patient!"

muscles of the rest of the body (skeletal muscle). When there is an electrolyte imbalance, it is the rhythm of heart contraction that is affected; this means that the pulse may become irregular, very rapid (atrial or ventricular fibrillation), or even nonexistent (arrest). All of these situations are potentially lethal.

There is a situation in which spasm (sudden muscular contraction) of a coronary artery may occur. This usually occurs when there is some coronary artery disease (or plaque). This spasm results in decreased oxygen supply to the heart muscle, and chest pain may be experienced (a crushing type of chest discomfort), commonly known as angina. There is another condition, called variant angina or Prinzmetal's angina. It occurs almost always when the patient is at rest (as opposed to typical angina, which occurs on exertion). During these episodes significant

diagnostic changes show up on the electrocardiogram (EKG). A common association is a heavy cigarette-smoking history. The attacks tend to occur mainly between midnight and 8:00 a.m. These spasms can indeed cause a heart attack, with muscle damage similar to that of the more common form of heart attack (the breaking up of a cholesterol plaque, with blood clot formation).

The diagnosis is made on history and examination of the EKG obtained during or sometimes immediately following the episode. The spasm of the artery(ies) can sometimes be reproduced during study of the coronary arteries during the test known as coronary angiography (injecting dye into the arteries to establish the presence of narrowings or blockages). The condition usually responds well to treatment, which includes medications known as nitrates and calcium antagonists (blockers), attention to the lifestyle and risk factors (cholesterol, hypertension, diabetes, smoking, obesity, exercise), as well as medically supervised intake of aspirin.

The good news is that patients with variant angina usually respond well to treatment, although it may recur episodically. NEVER NEGLECT CHEST PAIN OR DISCOMFORT—TIME IS MUSCLE! The preservation of heart muscle through effective, early treatment leads to longer life, with better quality of life.

Allan R. Handysides, M.B., Ch.B., F.R.C.P. (c), is director of the General Conference Health Ministries Department; Peter N. Landless, M.B., B.Ch., M.Med., F.C.P.(SA), F.A.C.C., is ICPA executive director and associate director of Health Ministries.

While this column is provided as a service to our readers, Drs. Landless and Handysides unfortunately cannot enter into personal and private communication with our readers. We recommend that you consult with your personal physician on all matters of your health.



*New vision and new leadership for
a pioneering television ministry*

MAKING MORE AND MORE

BY BILL KNOTT

The 54-year-old television ministry of Faith for Today has brought thousands of persons to belief in Jesus Christ and membership in the Seventh-day Adventist Church through the decades, and earned an abiding place in the affections of many church members. Founded by William and Virginia Fagal, the ministry has featured studio preaching, dramatic episodes, talk-show-style programming, and outreach to secular viewers in a variety of formats. In mid-2004 the North American Division invited Michael Tucker, pastor of the 1,600-member Arlington, Texas, Adventist Church, to become the new speaker/director of the ministry.

Tucker, 52, began his ministry in Texas as a Bible teacher at Adventist academies. For some years, he also helped to operate a family business managing nursing homes. Invited by the Texas Conference to fill in for “just a short time” as a volunteer pastor at the Burlison congregation, he served for more than seven years before accepting a position as a hospital chaplain at nearby Huguley Hospital. He and his wife, Gayle, have served the Arlington congregation as pastors for 13 years, during which it has grown by nearly 40 percent.

Tucker was recently interviewed by Bill Knott, associate editor of the Adventist Review.

KNOTT: What feature of your congregation’s overall witness do you think has been most responsible for the significant growth?

TUCKER: Arlington does not engage in what Adventists would refer to as “traditional” evangelism, by and large. Arlington is more involved with relational and felt-need evangelism.

Forty percent growth is certainly an unusual success statement for relational evangelism.

It really is. But I’m convinced that long-term, it’s the best kind of evangelism, because you’re more likely to get people to stay once they get in. I found one set of statistics indicating that when you bring people in through traditional evangelistic methods, they must make at least six good friends in their first six months, or they’re gone, regardless of what they think

of the message. If you can build those relationships first and then bring them into the congregation, you're more likely to keep them. It takes longer to do that, but I think that the end results are much, much better.

How have you gone about nurturing that style of soul winning?

The truth is—that style of soul winning was already in place in Arlington when we arrived, so we've just been able to maintain it. But it's a part of the culture that we keep talking about. Even the motto of the church is "*The fellowship of love, forgiveness, and acceptance.*" The people at Arlington take pride in that. That's who they are, and who they want to portray themselves as being in the community. And they truly do live that. This is not a judgmental, critical group—it's a very much gospel-oriented group.

How have you used the pulpit to encourage that kind of relational approach?

Actually, what we do is, we preach the gospel. Every sermon is going to be

based upon the cross and upon the grace of God. Yes, we talk about relational evangelism, and we talk about building friendships, but more important is the focus on the grace of God and its application to your life today. We preach the doctrines, but we preach them in the light of the cross. That kind of preaching, focusing on our assurance in Jesus and what the cross has done for us, is what makes the difference in this church.

Tell me about your own discovery of grace.

That happened when I was a young man working with Wayne and John Thurber. I had grown up in a very rules-oriented church, and that's all my parents knew as well. Certainly that's how I was being raised. And I was being destroyed by it. But the Thurbers introduced me to the gospel, and it changed my life completely. I can't say that it all happened right away, but through the years as I have grown in an understanding of grace, it has affected my preaching, my ministry style, and my relationships. And it has changed me personally. The gospel just has a way of doing that.

That period in your life must make you sensitive to people who are still wrestling with the same issues.

Absolutely. The gospel is the most important thing in our world. As much as I believe in Seventh-day Adventist doctrines, and I do—you cut me, and I bleed Adventist doctrines—I don't believe them in any context other than the gospel. Very often in our preaching, the missing ingredient has been the gospel. We're very good at sharing the texts to prove that we're right, but not always do we put those proof texts in a context of grace. When we have failed to do that, we have short-changed the gospel. I think there are two major audiences for my preaching of grace. The first is those who know nothing about Jesus, those in the secular world. Second, however, are Seventh-day Adventists who have grown up without the gospel. They may have grown up with the doctrines, but without the

gospel. I love our church, and I love our people, but my heart breaks for those who have not yet discovered the glory of the gospel in their lives.

If I sit in your church on a Sabbath morning, Mike, or watch your media ministry, what do you want to happen in my life?

I want you to see Jesus, and I want you to see the cross. I want you to see the joy of daily living in Him, an enthusiasm for life.

Do you call for commitments in your preaching?

Absolutely. I call for commitments to Christ. I call for commitments to discipleship. I call for commitments to the doctrines, but only in the light of the cross. Everything revolves around the grace of God, and there is an enthusiasm and an energy that grows naturally out of that experience.

Tell me about your first contacts with Faith for Today. How did the relationship evolve that led you into this new role?

Gayle and I both grew up watching *Faith for Today*—she in Oklahoma, and I in Texas. We were great fans of William and Virginia Fagal when we watched them as kids, through the old series and *Westbrook Hospital*. We grew up believing in *Faith for Today* and its unique ministry. So I was really quite shocked and honored when the North American Division approached me about the possibility of leading *Faith*. *Faith for Today* has been the media ministry that has most focused on relational evangelism. I was honored because the philosophy of *Faith* is so much like my own. Initially, the proposal was for us to move to California to lead the ministry much as Dan Matthews had. But Gayle and I really feel called to pastoral ministry. We believe that the strength for Adventism—long-term—lies in local congregations who receive and practice the grace of God through a proper understanding of the cross.

I wish more people believed that.
So we counter-offered. We asked if we

OF FAITH



THREE GENERATIONS OF FAITH: Mike Tucker (right) and his wife, Gayle, with previous hosts Virginia Fagal and Dan Matthews

could join *Faith for Today* and still remain at Arlington. In addition to what *Faith for Today* already does, we suggested adding a weekly church broadcast, and even a televised children's ministry. When we presented that plan, I really thought the deal was probably dead, because it was a different paradigm from what anyone else in media ministry in the NAD is doing. Much to my surprise, they accepted the counterproposal. We knew that this had to be the plan of God. Our other condition was that our congregation buy into this vision, which they've done wholeheartedly. There has been no reservation. The Arlington church, in fact, has specifically urged that we move boldly into televised children's ministry. As a denomination, we've always put great emphasis on reaching children, but usually in non-broadcast ways—through our church schools, Sabbath school, vacation Bible school, youth camps. We've always had a high commitment to our young people and to the young people of the world. But when it comes to public evangelism and to broadcast, we've really not done much. We feel a burden to present the cross to that age group, and plans are under way to develop what we call *Faith for Kids*. In addition to the broadcast, we hope to take the programs and develop them into usable packages for local churches, using a DVD format that gives other congregations an easy package to do a children's church in their setting.

More and more television ministries seem to be moving to church-based programming, from what I see.

I believe that one of those powerful arguments for the gospel is to see people sitting in the pews, week after week, listening to the presentation, buying into it, and being able to incorporate it in their lives. We hope to be able to provide a living demonstration of that in Arlington with our church broadcast. We want to awaken an interest in religious things and lifestyle, and show that a belief in God is reasonable through the evidence. But we also want to go on

to meet felt needs through family ministries and children's programming, so that a person can truly hear the presentation of the gospel and enter into fellowship in a real congregation.

How will viewers of *Faith for Today* from week to week experience the ministry? What are the component ministries that you see yourself or your church working in?

First and foremost, the church service broadcast. *Faith for Today* has always done a wonderful job of reaching the

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secular mind through programs such as *Lifestyle Magazine*, and more recently, *The Evidence*. Before that, of course, was *Westbrook Hospital*, and the other creative projects it has launched. But there hasn't always been a component to take viewers from that point of interest to full church membership. We see the additional programs as closing this circle of evangelism. Not only do we reach the secular mind with *Lifestyle* and with *The Evidence*—both excellent programs that we hope to be able to continue as funding allows—but also with *Keeping the Faith*, Connie Vandeman Jeffery's new project especially for women. Our

family life ministries, dealing with relationships, will lead naturally to *Faith for Kids* and the entire experience of worship in the Arlington church.

What role will you have with *The Evidence* and *Lifestyle Magazine*?

Dwight Nelson has agreed to continue with *The Evidence*, for which we're really grateful. Christian apologetics is lacking in a lot of broadcast ministries, and *The Evidence* has done a wonderful job making the case for Christian beliefs. Dwight is simply excellent with that broadcast. On *Lifestyle Magazine*, Gayle and I will probably phase in our involvement. We're making plans for new episodes as funding allows, but those will be focusing primarily on health and relationships. I have a degree in family counseling and personal counseling. Counseling has been a longstanding part of both my ministry and Gayle's, so that's something we feel very comfortable including in *Lifestyle*.

What kinds of changes will there be for your local congregation as you move into national television ministry?

First of all, the physical environment will change some. The sanctuary will have cameras, additional lighting, and the things necessary to make a broadcast work. Our promise to our congregation is that we're going to have the cameras looking in on our worship service and not let the media be the focus. We want worship to be the focus. Worship has always been our focus at Arlington, and we plan to keep it that way. We realize there will be some intrusion, but we want to keep it to a minimum. Second, my involvement with the church on a day-to-day basis won't be as intense as it has been. I'll continue to be the pulpit pastor and lead the church board and provide overall direction. We're also adding another staff position at Arlington.

How much time are you likely to spend in California doing studio work in the course of the typical month?

Right now I'm traveling to California twice a month and spending about three days during that week doing some studio work there. Our early work has included a donor video and a series of 16 brief television devotionals called *Faith Moments*. As the Lord leads and the opportunities expand, I'll continue to travel to California as needed to make both parts of the ministry work successfully.

If I was an unchurched person flipping channels some Saturday or Sunday morning, and I came across the worship service at which you're preaching, what do you think might attract me to your ministry as distinct from 10 other choices on my cable network?

The sermons at Arlington are not simply "the power of positive thinking." They are expository, Bible-based, cross-focused messages. And that's the key. I still believe in the power of Scripture to attract and change. You would see and hear an in-depth message, an expository message, as we work through various books of the Bible. To support you in learning more, we plan to have a very strong Web presence. If I'm preaching through the Gospel of Luke and you find something of value there, you will be able to log on to our Web site and get additional information, a study guide, new resources to enhance your study.

How does *Faith for Today* fit among the other media ministries the church operates in North America?

The bottom line is that *Faith for Today* wants to be an evangelistic force in our denomination. The type of evangelism that we want to promote is more relationship-based—not as a replacement for the more traditional 27 nights of meetings, but as a supplement to it, or a working model for a congregation that wants to try a new approach. We want to partner with other Adventist congregations to show them how relational, felt-need evangelism can cement the bond between interested persons and the local church. To put it another way, we want to bring viewers of all kinds

full circle—getting their attention through programming that reaches the secular mind and experience, but also bringing them into contact with a faith community that can help to anchor their lives in a new way of life in Jesus.

Bill Knott is an associate editor of the Adventist Review.



Kindred Spirits Merge in Ohio

Osteopathic medicine and Adventist health care gain national recognition after uniting to create Kettering Adventist HealthCare.

BY J. THOMAS HARDY, D.O., M.S., VICE PRESIDENT OF MEDICAL AFFAIRS FOR GRANDVIEW MEDICAL CENTER

In 1999 two osteopathic hospitals in Dayton, Ohio, merged with the region's three Adventist hospitals to create Kettering Adventist HealthCare (KAHC).

Since the merger the network has garnered local, state, and national recognition for clinical quality while demonstrating solid financial performance and a steady increase in market share.

KAHC's success can be traced to the dynamic and visionary leadership of the Kettering Adventist HealthCare president, Frank Perez; the loyalty and support of the medical staff, and the remarkably similar health-care philosophies shared by the osteopathic profession and Adventist health care, philosophies that were espoused about 150 years ago by their respective founders, Ellen G. White and Dr. Andrew Taylor Still.

Health care as a movement within the Adventist Church originated with the Ostego, Michigan, vision of Ellen White that revealed the integrated system of health principles the Lord wanted the Adventist Church to adopt. White's Ostego vision in 1863 and the health-related visions that followed came while she was struggling to improve the health of her husband, James, using the less-than-adequate medical modalities available in mid-nineteenth-century America.

Driven by the power of White's vision, the Adventist Church adopted the "radical idea" that the health of patients could be improved through the use of natural

remedies, such as fresh air, sunlight, water, exercise, and a balanced diet, preferably in a country setting where the noise and pollution of the city could be left behind and the sick



KETTERING MEDICAL CENTER: KMC is the flagship Adventist facility in the Kettering Adventist HealthCare network in Dayton, Ohio.

could develop new trust in God.

While White and the Michigan Conference worked diligently to create what would become the Battle Creek Sanitarium, a frontier physician named Andrew Taylor Still was first articulating the basic principles of osteopathic medicine.

Still was born in Virginia in 1828,



GRANDVIEW MEDICAL CENTER: GMC comprises both of Dayton's osteopathic hospitals that merged with Adventist hospitals to form Kettering Adventist HealthCare.

the son of a Methodist minister and physician. At an early age he decided to follow in his father's footsteps as a physician. After studying medicine and serving an apprenticeship under his

father, Still became a licensed medical doctor in the state of Missouri. Later, in the early 1860s, he completed additional course work at the College of Physicians and Surgeons in Kansas City, Missouri. He went on to serve as a surgeon in the Union Army during the Civil War.

As a result of his Civil War experiences and the death of three of his children from spinal meningitis in 1864, Still concluded, as

White had, that the orthodox medical practices of the day were frequently ineffective, and sometimes harmful. He devoted the next 10 years of his life to studying the human body and finding better ways to treat disease.

Still's research and clinical observations led him to believe that the musculoskeletal system played a vital role in health and disease and that the body contained all the elements needed to maintain health if properly stimulated. Still believed that by correcting problems in the body's structure through the use of manual techniques now known as osteopathic manipulative treatment, the body's ability to function and to heal itself could be greatly improved. Like Ellen White, Still promoted the idea of preventive medicine and endorsed the philosophy that physicians should focus on treating the whole patient rather than just the disease.¹

Still and White were contempo-

raries. He was born in 1828, she in 1827. Both lived remarkably long and productive lives. When Still died in 1917 at the age of 89, there were more than 5,000 osteopathic physicians practicing in America. When Ellen White died in 1915 at the age of 87, there were 26 Adventist sanitariums and treatment facilities in the United States and abroad.

Both White and Still were motivated by illnesses of family members to find more effective models for health care: in White's case it was the long illness of her husband; in Still's case it was the death of three of his children from meningitis.

These two remarkable individuals created a health-care legacy that has endured into the twenty-first century and has extended their vision of better health around the world. The Adventist health system now has more than 400 medical facilities in some 69 countries and includes a renowned medical center at Loma Linda University, which trains physicians, dentists, nurses, and public health specialists. The osteopathic profession now boasts 20 fully accredited medical schools nationwide and has more than 60,000 osteopathic physicians in practice.

The Osteopathic Philosophy

The philosophy of osteopathic medicine, which guides the practitioner, is based on the thesis that the human body constitutes an ecologically and biologically unified whole. Body systems are united through the neuroendocrine and circulatory systems; therefore, in the study of health and disease, no single part of the body can be considered autonomous. The problems of health and the treatment of disease can be rationally considered only through the study of the whole person in relation to both internal and external environments. The term *osteopathy* stems from the Latin words *osteon* and *pathos*, which translate into "suffering of the bone." This name has caused confusion in the sense that some people believe osteopathic physicians treat only conditions of the bone. The name was chosen, however, because Still recognized that a properly functioning body relies on the balance between the interaction of the body's somatic (musculoskeletal) and visceral systems. An imbalance within one system is reflected in symptoms or findings in the other. For example, gallbladder disease (representing the visceral system) frequently manifests itself as shoulder pain (in the musculo-

skeletal system). Still went on to elaborate through research and practice our understanding of the somatic manifestations of visceral disease, and developed techniques designed to maintain the body's homeostatic mechanisms.² This emphasis on a well-balanced, properly functioning body; consideration of the patient in his/her entirety; and focus on wellness instead of illness are examples of themes that unify the Adventist health-care philosophy and the osteopathic approach to patient care.

Since the merger of the osteopathic and Adventist hospitals in Dayton, a much greater understanding has developed between the respective hospitals' medical staffs. In the past four years, joint educational and research efforts have been undertaken, and the unique contributions osteopathic medicine and Adventist health care have made to the Dayton, Ohio, community have created a culture of mutual respect within Kettering Adventist HealthCare.

¹"The History of Osteopathic Medicine," American Association of Colleges of Osteopathic Medicine Web site: www.aacom.org/om/history.html.

²"Osteopathic Medicine," American Association of Colleges of Osteopathic Medicine Web site: www.aacom.org/om.html.

ADRA President Visits Sri Lanka Disaster Sites

BY ADRA INTERNATIONAL STAFF

Charles Sandefur, president of the Adventist Development and Relief Agency (ADRA) International, in early January visited sites in Sri Lanka affected by the December 26 tsunami. Sandefur arrived with an airlift of supplies provided by Heart to Heart International, a global humanitarian organization based in Olathe, Kansas. Supplies included 40 tons of medical supplies, water filtration systems, and drinking water.

"The magnitude of the disaster is like nothing else I've seen," said Sandefur, "The country is lush and beautiful, but

there is a point where that beauty stops and devastation begins."

Traveling with U.S. senator Sam Brownback of Kansas, Sandefur visited an ADRA-supported camp for internally displaced persons (IDPs) near Hambantota. During the visit approximately 2,000 people were being provided with rice, powdered milk, oil, and fresh produce by ADRA. Sandefur also visited a water treatment unit being run by ADRA that daily provides 50,000 liters of water.

"I am incredibly pleased and proud of what our staff members are doing

here in Sri Lanka," said Sandefur. "They are working with their hearts and souls to make a positive impact on those affected by this tragedy."

Following his trip to Sri Lanka, Sandefur was scheduled to visit affected areas in Phuket, Thailand.

To make a donation to help with tsunami relief efforts, go to www.adra.org or call 800-424-ADRA (2372).

For additional articles about the tsunami disaster, see the January 27 AnchorPoints and the February 10 World editions of the Adventist Review, or go to www.adventistreview.org.

GC President Responds to Tsunami Disaster

BY Jan Paulsen, PRESIDENT OF THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

We have recently seen an unprecedented humanitarian disaster unfold in southern Asia. It is a tragedy on a scale that is difficult to comprehend. We see its continuing impact in the grief of those who mourn their loved ones; in the helplessness of the children who have lost parents; and in the desperation of survivors left without adequate food or water.

It is a distressing irony that this disaster occurred in a region of the world that is not well equipped to cope with an emergency of this magnitude. The men, women, and children who have been caught up in this tragedy are, for the most part, poor and already well acquainted with hardship. It is good

for us to remember that in the midst of this pain and suffering these people are not forgotten by God. Each one is precious to Him.

How do we, as followers of Christ, respond? Now is not a time to ask "Why?" or to search for explanations—some answers we may never have before our Lord returns. Now is a time to act, to reach out to our fellow human beings with compassion, to be Christ's visible symbols of hope in a



Jan Paulsen

situation in which fear and hopelessness hold sway. This is what we are called to do.

I trust that each one of you will do what you can to support the ongoing relief work with both your prayers and your resources, whether it is through the Adventist Development and Relief Agency (ADRA) or through other organizations engaged in this effort.

To donate to ADRA's tsunami relief efforts, go to www.adra.org or call 800-424-ADRA (2372).

NEWS BREAK

AFRICA: La Sierra University Students Preach Gospel in Ghana

More than 500 people in Kumasi, Ghana, were baptized as a result of a three-week Global Evangelism campaign conducted in August and September 2004 by eight La Sierra University (LSU) students and university president Lawrence T. Geraty. The La Sierra students were Yara Gomez, Manuel Arteaga, Daniel Estey, Chris Famisarian, Mark Tatum, Emmanuel Nelson, Stacy Gurgil, and Lorena Salto.

Global Evangelism, a ministry of the Carolina Conference, provided the equipment, site, organization, supervision, and some financing. The Quiet Hour, an evangelism, broadcast media, and publishing ministry headquartered in Redlands, California, and the Pacific Union Conference supplied additional funding; and the students raised the rest of the money.

"It was a life-changing experience. It opened my eyes religiously and socially," says La Sierra senior psychology major Emmanuel Nelson. "I studied my Bible every morning to fortify myself, [and] . . . I preached in a Catholic school yard to about 120 people." Nelson, as well as every other participant from La Sierra, preached a

sermon each day during the campaign.

"The arrival of the president of La Sierra University in Kumasi was news," says Peter Mensah, president of the Ghana Union Conference. "Dr. Geraty's sermons and manners of presentation each night were unique and undiluted. Those of us who visited his site learned a lot from his varied experiences and methods."

"I preached to about 400 to 500 people each night," says Geraty. He chose the site of Ghana, while Jodi Cahill, director of La Sierra University's Homebase Missions, identified and helped train the students who went on the trip.

"If God can use an ignorant, unqualified person because he said 'Yes, I will go,' then He can use anybody," says Manuel Arteaga, a junior business/preseminary major. "In Ghana life is simple, less artificial. People are extremely happy [to receive] the gospel. It was amazing to see how much they love God and Jesus."

La Sierra University is an Adventist institution located in Riverside, California. For more information about La Sierra, go to www.lasierra.edu.—La Sierra University public relations/AR.

MARYLAND: CUC Celebrates Century Milestone

Columbia Union College (CUC), a Seventh-day

Bill Moyers' Sad Farewell

BY MARK KELLNER, ASSISTANT DIRECTOR OF NEWS AND INFORMATION FOR THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

How does a Southern Baptist minister become the hero of secular humanists? That was the pointed question of XM Public Radio interviewer Bob Edwards to Bill Moyers, one-time press secretary to U.S. president Lyndon B. Johnson. For more than 30 years on America's Public Broadcasting System television network, Moyers has served up one video entrée after another in an attempt to redefine faith and Judeo-Christian belief away from a literal interpretation to a more nebulous one.

Moyers answered by taking John 1:1—"In the beginning was the Word, and the Word was with God, and the Word was God"—and wrenching it from its context. He said this means that ideas become real when people articulate them. Although he grew up in a religious community in east Texas, he told Edwards that his arriving at the University of Texas at Austin and seeing "Ye shall know the truth, and the truth shall make you free" (John 8:32) carved on a tower allowed

him to merge faith and rationalism, something he's apparently done ever since.

Moyers was a perfect instrument of intellectual agitation. Haughtily declaring that the role of a journalist is not to report all sides of an issue but to "find the truth behind the story" and present that to an audience, he has spent much of the past two decades trying to find "truth" behind the "story" of religion.

In philosopher Joseph Campbell and religion professor Huston Smith, Moyers found models that could take the "highlights" of faith yet allow hearers to dispense with any of faith's demands. An eager, secularized public television audience lapped it up. That the consequence is found in millions who have "a form of godliness but [deny] its power" (2 Tim. 3:5, NIV) is something that could call his "heroic" status into question at a time in the not-too-distant future.

NEWS COMMENTARY

NEWS BREAK

Adventist educational institution located in Takoma Park, Maryland, celebrated its 100th anniversary on November 30, 2004, with a convocation featuring dignitaries from all levels of state and local government, as well as from the Adventist Church, who brought congratulations and presented the college with citations of achievement and appreciation.

The celebration continued that evening with a concert featuring CUC's internationally acclaimed music groups and fireworks that exploded in time with recorded music for hundreds of students, staff, faculty, and passersby.

CUC, originally named Washington Training Institute, opened its doors 100 years ago on November 30, 1904, fulfilling a dream of church leaders to build an Adventist college in the nation's capital. The institute was built on land that Adventist Church cofounder Ellen G. White had seen in visions from the Lord, and she said, "It seems as if Takoma Park has been specially prepared for us. . . . My hopes for this place are high" (*The Signs of the Times*, June 15, 1904, p. 13).

Since then CUC graduates have gone on to become missionaries, pastors, medical and legal professionals, researchers, educators, business people, musicians, and more.

CUC is currently enjoying its highest enrollment in

21 years, including the largest freshman class since 1965. The college offers 43 majors, 36 minors, seven associate degrees, a Masters of Business Administration program, and a degree-completion program for adults.

For more information about Columbia Union College, go to www.cuc.edu or call 301-891-4000.—Columbia Union College public relations/AR.

HAWAII: Youth-conducted Evangelistic Campaigns Target Children

Hawaii Conference has been a pioneer in youth-conducted evangelistic campaigns, having mobilized more than 200 youth speakers each year for four consecutive years in an annual "He's Alive" youth evangelistic campaign held during the spring, targeting other youth and adults. What will be unique in 2005 is that the target audience will be children, not adults or youth.

The reason for the shift in target audience is the significantly higher probability of positive responses among the 5- to 12-year-old age group. In his book *Transforming Children Into Spiritual Champions*, George Barna said his research indicated that "the probability of someone embracing Jesus as his or her Savior was 32 percent for those between the ages of 5 and 12; 4 percent for those in the 13- to 18-year range; and 6 percent for people 19

For Your Good Health

Out of the Frying Pan

Researchers randomly sampled and analyzed cooking oil from 538 homes in Málaga, Spain. The researchers checked for nonvolatile breakdown compounds that form during frying, are absorbed by food, and then consumed. They compared the amount of breakdown products in the oils to several health indicators of the adults in those homes.

Results demonstrate a direct link between the intake of these breakdown products and high blood pressure. They found that risk is greatest when using sunflower oil, and least when cooking with olive oil, which remains more stable when heated. The monounsaturated fats contained in olive oil are also credited with beneficial effects on blood pressure.—*The American Journal of Clinical Nutrition*.

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

AWR Letter Box

Dear Friends at AWR: "I'm so delighted to tell you that I'm a faithful listener. I realize that I'm ignorant about the Word of God. Please register me for your free Bible correspondence course."—Listener in **Gabon**.

"I'm a farmer and was an atheist. In May I bought a radio and tuned in to *Voice of Hope* by chance. The Word of God was so inspiring! I didn't know who I was and where I came from, but now I know that it was God who gave us life and everything. I'd like to ask for some Bible study lessons."—Listener in **China**.

"After listening to your program daily, I have realized that Jesus is truly a living God. I have given my life totally to Him and accepted Him as my loving friend. Let your program be able to bring many more perishing souls to His feet every day. Please help me to grow more in Jesus; I am new and will need your guidance a lot."—Listener in **Nepal**.

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

NEWS BREAK

or older. In other words, if people do not embrace Jesus Christ as their Savior before they reach their teenage years, the chance of their doing so at all is slim" (page 34).

"In the past four years scores of children, youth, and adults have been baptized. The campaigns were very successful," said Arnold Trujillo, Hawaii Conference president. "While I rejoice about the baptisms, I am more thrilled about the number of youth who were mobilized to proclaim the message of a crucified, risen, and soon-coming Savior.

"It is my sincere hope that the focus of this effort on children between the ages of 5 and 12 instead of on youth and adults will have an even larger impact not only on our churches but especially on the community around our churches," added Trujillo. "I believe that the mobilization of children and youth results in their internalizing their faith and in their becoming strong disciples of Jesus who are able to replicate themselves among their peers and their families."

The shift in the targeted audience for these evangelistic campaigns is one element in a paradigm shift characterized by the purposeful valuing of children as meritorious of intentional evangelistic planning, program development, and financial support. Other elements include a

system to record, celebrate, and monitor decisions of children to accept Christ; a sermonic year of the worship service children's story; and purposeful integration of the various components of children's ministries (Pathfinders, Sabbath schools, elementary schools, Vacation Bible Schools, worship service children's stories, children's church, and others) into a wholistic system that results in children becoming disciples of Jesus.—*Hawaii Conference/AR*.

News Notes:

✓ **Doug Kilcher**, ministerial director for the Mid-America Union and a former professor at Andrews University Seminary, was elected as secretary of the Texas Conference. The former Texas Conference secretary, Leighton Holley, is now serving as conference president.

✓ The **Middle East Union (MEU)** has a new Web site—www.adventistmeu.org—developed by MEU communication director Alex Elmadjian and volunteer assistant Ryan Taer. It includes current news stories; back issues of the union's electronic newsletter, *Musings*; a photo gallery; a retirees' corner; and a currency converter.—*AR*.

The Local Church: An Unstoppable Force

One does not lobby for an assignment to write a yearlong series of columns for the *Adventist Review*. One can pursue the possibility of writing an article here and there, but it is rare to be asked to write an entire series for the general paper of the Adventist Church. The offer to do this came seemingly out of nowhere: an e-mail, a phone call, a confirmation, and here I am—or there I was.

For about five minutes I was ecstatic. What an incredible opportunity! My “15 minutes” had finally come. Never one to be reluctant about sharing an opinion or two, this was right up my alley. It all sounded great. That is, until the full magnitude of my commitment hit me.

It was a blinding glimpse of the obvious—the consummate “aha” moment. The editors at the *Review* were actually expecting me to write something about something. How did they so seductively put it? “Brother Russell, write about anything you want to,” they said as they handed me just enough literary rope to hang myself. Then just moments prior to becoming completely unglued at the prospect that I had nothing to say, disjointed thoughts and ideas slowly, but grudgingly, began to take shape. *Why don't I write about the greatest passion of my life (superseded only by God and family), the church, specifically the local church?*

There's nothing that compares to the church on earth. It has the greatest potential of impacting the culture for the good, more than any other entity known to humankind. Hyperbole? Not on your life.

Some years ago, in an effort to celebrate and affirm the local church, denominational leaders started describing it as the “driving force” of the Seventh-day Adventist Church. I'm not convinced that we all embrace that description, but it's true. The Seventh-day Adventist Church, to a significant degree, rises and falls on the health and vibrancy of the local church, or what I like to call the “frontline” church. Over the next year I'll be sharing my observations as to how I think we might ensure that the frontline church is in fact healthy and vibrant. I do not come at this subject as a theoretician, but as a

practitioner, currently serving on the front lines.

Over the next 12 months I have no intention of writing puff pieces that gloss over the real challenges that face many frontline churches today. Neither will I waste time criticizing and attacking. Instead, I will focus exclusively on what the church can be.

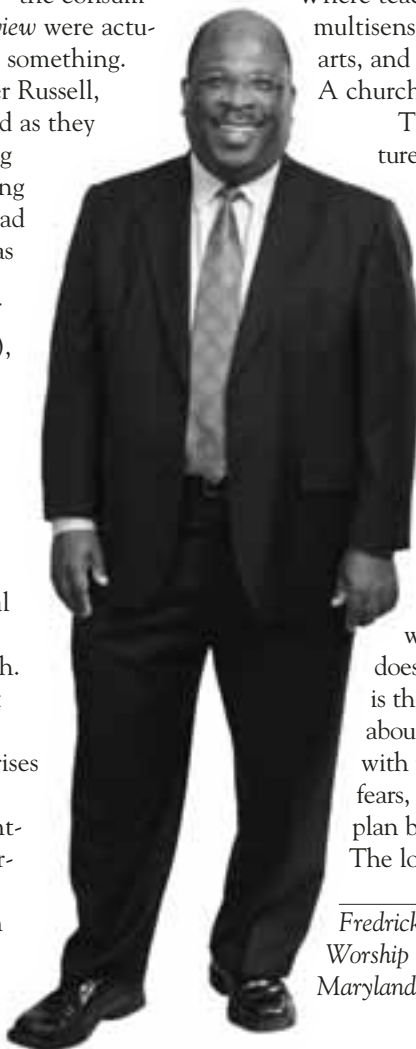
About a year ago I picked up Erwin Raphael McManus's insightful book *An Unstoppable Force: Daring to Become the Church God Had in Mind*. McManus envisions the church as “an unstoppable force created to change the world. A church that is active and engaged with its community. A church that dares to cut itself free from atrophied practices and programs to flourish in creative and compelling worship.

Where teachers of the Word risk reaching out to our multisensory, multilayered culture with music, the arts, and other unique expressions of love and faith. A church that prospers in the life of Christ.”

The church's best days are before it. In a culture that is crumbling at its core, people are searching for a place of belonging that speaks comfortingly to their deepest fears, and challenges them to live on a higher plane. Dr. Phil and Oprah, twin icons of pop culture, can't do it. The sordid agenda of the political process is impotent to do it. Even pursuing the temporary fix of an “extreme makeover” will not do it. And certainly, burying oneself under a mountain of debt to keep up an image of success will not do it. How did Solomon put it?

“When you look at this earthly life only, futility is written on everything a man does.

The efforts of generation after generation will pass away. In fact, life itself is futile, for it doesn't last” (Eccl. 1:2, *Clear Word*). The church is the only entity that can tell people the truth about the lies of this culture, and then speaking with relevance, help people face their deepest fears, as well as showing them the path and the plan by which they can live on that higher plane. The local church: truly an unstoppable force.



Fredrick Russell is senior pastor of the Miracle Temple Worship Center and Ministry Complex in Baltimore, Maryland.

Ice Cliffs of Michi-guma

Silence

SHANDELLE M. HENSON

For two weeks now the temperature has remained below 20° Fahrenheit. Day after day the leaden skies add additional layers to the snowpack. The time has come to strap on snowshoes and visit Michi-guma, the Big Water.

The name “Michigan” comes from the Algonquian native term for Lake Michigan, third largest of the North American Great Lakes. The Big Water is 300 miles long and 60-100 miles wide. On calm winter days ice forms along the shore. During stormy weather, waves crash over the shore-fast ice and freeze, forming great mounds and cliffs of ice along the coast.

As we hike south, we skirt a frozen shallow marsh on the left. On the right we are hemmed in by steep wooded ridges with curiously constant slopes. If we were to measure the slopes, we would find them all to be about 33 degrees, the angle of repose of sand. These ridges are actually huge stabilized sand dunes, hundreds of feet high.

The trail turns west toward a gap between the dunes. Straight boles of beech and black cherry stand dark against the snow, garnished with a mysterious green understory of hemlock. The light grows dim as the east side of the ridge-line is cast in deepening shadow by the setting sun.

We snowshoe up the trail to the gap. Despite the cold, our exertion causes us to remove hats and gloves, and open the fronts of our parkas. At last we reach the top and look out across the other side with great anticipation and excitement.

One hundred feet below lies the vast sweep of Michi-guma. We stand awestruck. Two weeks ago the familiar blue waters sparkled in the sunlight, and the crashing surf foamed on the sandy beach. Today we look down on an alien landscape, a frozen vision of the arctic coast.

The ice extends nearly as far as we can see. A quarter of a mile or so from shore, ominous black leads of open water mark the edge of the solid ice. Beyond the leads, the ice pack slowly undulates up and down as though alive and breathing. The setting sun breaks through the clouds and bathes the scene in unearthly light, transforming the unbroken whiteness into a startling spectrum of steely blue, indigo, and orange.

Most astonishing of all is the profound silence. The insulating blanket of snow has brought a deep hush over the land. There are a few natural sounds, but these only accentuate the silence. A breath of wind moves the branches above our heads. We hear the soft wingbeats of five ring-billed gulls traveling northward along the ridge of dunes. We hear the creaking of the ice. If we listen carefully, we can hear waves breaking on the edge of the ice shelf far away.

In our society, deep silence can be shocking because it is so rare. Noise is part of the fabric of our culture. People turn on the radio when they get in the car, and the television when they arrive home. Students walk across campus with cell phones glued to their ears. Worshipers feel compelled to talk in church.

Even as I sit writing in my relatively quiet rural apartment, I can hear the soft whir of the computer, a loud hum from the refrigerator in the next room, the ticking of the kitchen clock, the

loud buzz of a small airplane passing overhead, and traffic noise from a highway a half mile away. We rarely notice how noisy our lives are until we visit a wilderness or a church of great silence.

The truth is that silence is abhorred in our society. It is a vacuum that must be filled to overflowing with auditory and visual stimulation. We do everything in our power to make sure we do not have to face a desert of silence. No wilderness on earth, no matter how remote, whether land, sea, or air, is safe from the advancing din of our civilization. Few churches remain places of reverence and silence. Few homes provide a sanctuary of silence. Few Christians cultivate an inner silence of the heart.

From whom are we running so desperately? Are we afraid to face our empty lives, our honest selves, and our holy God in the depths of silence?

Shandelle M. Henson is a mathematician and ecologist at Andrews University.



PHOTO BY JIM HAYWARD

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